

BX
1417
.B6S6

**Research
Library**



Gift of
LENAHAN O'CONNELL

ONE HUNDRED YEARS OF PROGRESS;
A
GRAPHIC, HISTORICAL AND PICTORIAL ACCOUNT
OF
THE
CATHOLIC CHURCH OF NEW ENGLAND:
ARCHDIOCESE OF BOSTON.

James S. Sullivan, M. D., ed.

BOSTON PUBLIC LIBRARY

Boston & Portland
Illustrated Publishing Company
Henry O'Brien
1895

△ BX1417

.B6S6

Ref.



VERY REV. WILLIAM BYRNE, D.D., V.G.

contents upon him. His Grace may be deeply moved and yet not give outward expression to his emotion. On this occasion, however, he yielded to it in a way that revealed an intenseness of feeling not generally expected. It was characteristic of his unselfish nature that, joyful though the occasion was, the expression should take the form of indignation for hurt inflicted upon the most defenseless of his assistants. This was manifested in his speech made at the reception given him by the Boston Catholic Union, and which next day thrilled the city. Referring to the anti-Catholic demonstrations evoked by the protest of a priest against the teaching of false history in the public schools, he said among other things: "It is not the accusations that were made against us, not the revilings even, not even the insults that I find fault with, but the attacks which were made on the virtue of our ladies in religious societies. The revilers attacked the clergy, but to that we were less sensitive, because we are men. But when they attacked women who had devoted their lives to virginity, spouses of Christ, and kept up the attack; when placards were placed on our walls and not torn down by the authorities of the city—then it was almost time to resent the injuries. And yet, you remained quiet. For this I give you credit, and for this I am proud to-day. It was a time, indeed, for every one to mutter and gnash his teeth as he went through the streets. For myself I knew that the trouble came not from the better part of the community. It was only a storm that was passing over. What affected me most—and I will give vent to it to-night—was not the insults, nor the accusations, nor the revilings, but I was ashamed for Boston that all this did not commence with those who expressed them openly, but came in cold blood from hidden leaders for political effect."

In the twenty-five years preceding this celebration, missions of more or less importance were established by the Redemptorists, Marists, Franciscan, Oblate, and Augustinian Fathers. There were introduced, for the teaching of schools and the care of asylums and hospitals, the Xaverian Brothers, the Sisters of the Sacred Heart, Sisters of St. Joseph, School Sisters of Notre Dame, Sisters of Mercy, Sisters of Charity of Nazareth, the Gray Nuns of Montreal, Halifax Sisters of Charity, Madison Sisters of Charity, Sisters of Providence, Sisters of the Third Order of St. Dominic, Sisters of St. Anne, School Sisters of the Good Shepherd, and the Montreal Brothers of Charity. Immediately after the Third Plenary Council of Baltimore, parochial schools began to multiply at a rate that gave a phenomenal increase. Perhaps the most important institution established was that of St. John's Theological Seminary at Brighton, founded in 1884. According to the Catholic Directories of the present year there are now 176 churches, 400 priests, 99 parochial schools, 7 female academies, 3 colleges, 1 theological seminary, 33,000 pupils in Catholic schools, 122 ecclesiastical students, 10 orphan asylums with 1,000 orphans, and 7 hospitals, while the Catholic population is about 575,000.

In the Ecclesiastical Province of Boston, which includes the whole of New England, on the territory which first comprised the Diocese of Boston, there are now, to quote the same authority: 1 Archbishop, 8 Bishops, 1,150 priests, 287 seminaries, 738 churches, 154 chapels and stations, 1 theological seminary, 30 academies, 296 parochial schools, 55 charitable institutions, 98,260 pupils in parochial schools, and the Catholic population is estimated at 1,363,000 souls.

AUXILIARY BISHOP OF THE ARCHDIOCESE.

Bishop Brady was born in the County Cavan, Ireland. Having completed his studies for the priesthood at All-Hallows College, Dublin, he received Holy Orders in 1865. The field of his mission was the Diocese of Boston. On arriving here he was assigned as curate at St. Vincent's Church, on Fort Hill. Not long after, he was transferred to Newburyport, where he was when called to the pastoral charge of Amesbury in 1868. He served in this capacity for twenty-three years. In that time he replaced the little wooden structure that had been used as a house of worship by a fine brick church, capable of seating 1,200 persons; he built a brick school-house where the Catholic children of the parish have been receiving a grammar and high-school education; he built a convent for the teachers, the Sisters of St. Joseph; and last of all he erected a comfortable rectory. Father Brady had been permanent rector three years when he was elevated to the episcopate. He was consecrated in the Cathedral of Holy Cross, Boston, August 5, 1891. At the ceremonies His Grace, Arch-

bishop Williams, was the consecrator, with Bishop O'Reilly, of Springfield, and Bishop Harkins, of Providence, as assistants; Very Rev. William Byrne, D. D., V. G., was assistant priest; Rev. Thomas H. Shahan and Rev. Joseph H. Gallagher were deacons of honor to the Archbishop; Rev. Denis O'Callaghan and Rev. M. T. MacManus, deacons of the Mass; Rev. James Talbot, D. D., master of ceremonies; and the sermon was preached by Bishop Bradley of Manchester. Besides the prelates and clergymen already mentioned, Bishop de Goesbriand, of Burlington, and about 200 priests were present in the sanctuary.

VICAR-GENERAL OF THE ARCHDIOCESE.

The Very Rev. William Byrne, D. D., is the present vicar-general. High executive ability has distinguished the performance of his official duties. He was born in 1835, in Kilmessan, County Meath, Ireland, not far from the birthplace of the late John Boyle O'Reilly. He came to this country at the age of nineteen, and had engaged in teaching a school near Baltimore, when, urged by a feeling that his true calling was the priesthood, he threw up all to prepare for that. His theological studies were made at Mount St. Mary's College, Emmittsburg, and he was ordained priest for Boston, December 31, 1864. For some time before his ordination and after it he was professor of mathematics and Greek in the college. He was called to Boston late in 1865. In the following year he was appointed chancellor of the diocese. He was assigned to the pastoral charge of St. Mary's Parish, Charlestown, in 1874. In this capacity it fell to his lot, June 6, 1875, to be the first Catholic priest permitted to hold divine service in the Charlestown State Prison. Upon the death of Father Lyndon, in 1878, Father Byrne was appointed to the office of vicar-general. Appealed to in behalf of Mount St. Mary's College, whose affairs had fallen into disorder, he accepted the presidency of that institution in 1880, and in three years succeeded in placing it upon the stable footing it has since maintained. He received the degree of Doctor of Divinity, in 1880, from Georgetown College. On returning to Boston he went to the Cathedral, where he acted as administrator of the Archdiocese during the absence of the Archbishop, until February 1, 1884, when he was appointed pastor of St. Joseph's, West End. He served in the same capacity in 1887, and represented the Archbishop in Rome at the celebration of the Golden Jubilee of Pope Leo XIII., in 1888. As a writer, the vicar-general is master of a terse, clear style. Among his productions are the account of the Catholic Church in Boston in the Memorial History of Boston; his recent book on "Catholic Doctrine," which has received commendation from the highest authorities in the country, and articles contributed to *Donahoe's Magazine* on the school question and other topics.

CHANCELLOR OF THE ARCHDIOCESE.

The office of chancellor of the diocese has been filled with marked ability by the Rev. Richard Neagle since July, 1886. Previous to his appointment he had spent nine years as assistant at St. Mary's Church, Charlestown. Born July 19, 1854, at Bradford, Mass., and graduated at Holy Cross College, Worcester, when nineteen years old, he was ordained priest, at St. Joseph's Seminary of Troy, by Cardinal McCloskey in May, 1877. He is the spiritual director of the Young Ladies' Charitable Association, of Boston, an organization that has become remarkable for the large amount of good it has accomplished in the few years of its existence. In 1891 he spent several months visiting in Europe and the Holy Land.



REV. RICHARD NEAGLE,
CHANCELLOR ARCHDIOCESE OF BOSTON.

Cathedral of the Holy Cross.



AT the close of the Revolution, a few Spaniards and Frenchmen, with thirty Irishmen, comprised the Catholic community of Boston. Abbe Claude Florent Bouchard de la Poterie, an ex-chaplain of the French fleet, formed them into a congregation. Having procured authority from the Rt. Rev. John Carroll-Bishop of Baltimore, it is alleged that he offered his first Mass in the residence of a Mr. Baurj, on Green Street. In 1790 a little Huguenot meeting-house on School Street was hired. After making some alterations in it, and naming it the Church of the Holy Cross, Abbe Poterie celebrated in it the first public Mass, November 2, 1788. The Abbe, who left for the West Indies, was succeeded in 1790 by the Rev. L. Rousselet, or Rousselot, as Mr. John Gilmary Shea calls him, also a French priest. This clergyman did not remain long as, by Bishop Carroll's appointment, the Rev. John Thayer took charge of the New England mission June 10, 1790.

t Carroll

The lot on which the Huguenot Church was erected was bought in 1704, for "one hundred and ten pounds, current silver money of New England," on which "to erect and build a church for the French congregation." It was situated about midway between the present site of the Parker House and Washington Street; the dimensions of the lot being 43½ feet on "School House Lane," as School Street was then called, 36 feet on the side towards what is now Washington Street, 88½ feet on the side towards Tremont Street, and 35½ feet on the rear line. The small brick church was not erected for about ten years from date of purchase of the land. In 1748, the congregation had dwindled down to about seven male communicants, and was then sold to the trustees of a new Congregational Church for "three thousand pounds of good bills." This society continued to use the building for a meeting-house for some years, when it was sold to private parties who leased it to Father Thayer.

à me Jeanne Thayer Miss^o. Ap^o

During the year 1791 Dr. Carroll paid a visit to Boston and was most cordially received and entertained, as would appear from a letter he sent to Governor Hancock after his return to Baltimore. This letter is dated August 28, 1791, and in it Dr. Carroll warmly expresses his gratitude to the Governor and his lady, also to Mrs. Jaffray, Mr. Sheriff and his sister, the Rev. Mr. Thatcher, and Judge Sullivan for their civilities and politeness.

Father Thayer was the first English speaking pastor, and is regarded by some authorities as the first legitimate pastor of the Church of the Holy Cross. He was a convert to Catholicity. Born in Boston, of Protestant parents, he was brought up in all the prevailing misconceptions of the Catholic Church and its followers. After serving two years in Boston as a Congregationalist minister, he yielded to a secret desire to travel by going to Europe in 1781. His stay in France and Italy disabused him of his misconceptions. In Rome, he made a study of the Catholic religion, as he might have of the Koran, had he been in Constantinople. To do this the more completely, he obtained the assistance of a Jesuit Father and an Augustinian Friar. His investigation ended in convincing him that only the Catholic Church taught the true religion of Christ. In Rome, on May 25, 1783, he publicly abjured Protestantism and announced his purpose to enter the Catholic Church. Subsequently, deciding to become a priest, he studied at the College of St. Sulpice, in Paris, and in due time was admitted to Holy Orders.



CATHEDRAL OF THE HOLY CROSS.

On entering upon his pastoral duties in Boston, in the year 1790, he found that the number of his flock did not exceed one hundred. In order to secure himself and them from possible molestation, he made it his first care to procure a lease of the School Street building. Then he took up his missionary work with enthusiasm. He made special efforts to convert his Protestant fellow countrymen. Through the newspapers, he offered to preach on the evenings of week days in any of the neighboring towns, provided a room or hall was furnished him for the purpose. Also, in the month of January, 1791, he began a course of controversial lectures in the School Street Church, delivering two each week, for the benefit of the same people. Numbers of Protestants went to hear him and many conversions resulted, but considerable antagonism was aroused.

On August 20, 1792, he received from Bishop Carroll an assistant, in the person of the Rev. Francis Anthony Matignon, D. D. Dr. Matignon was one of four distinguished clergymen who, driven from France by

à me Francisco Antonio Matignon Miss.º Apost.º

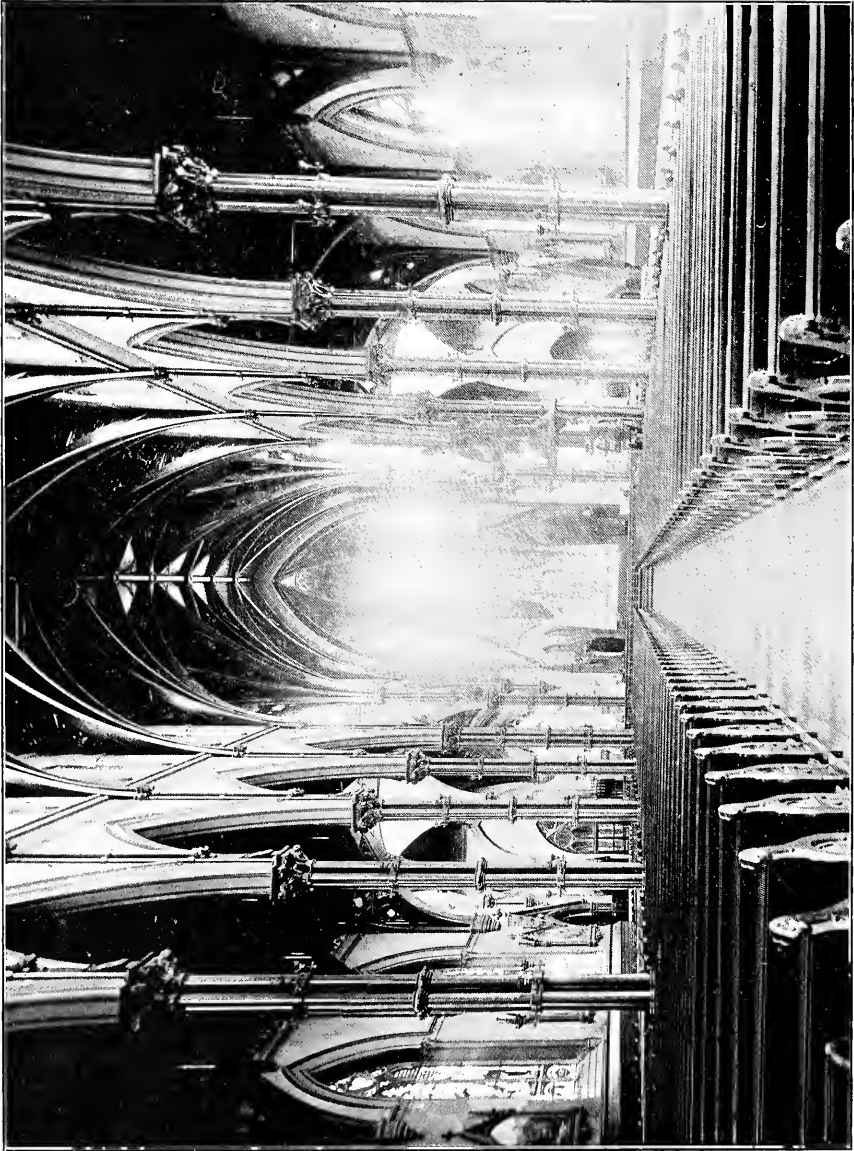
the Revolution, landed in Baltimore June 24, 1792. He had been Regius Professor of Divinity in the College of Navarre. Born in Paris, November 10, 1753, his youth was devoted to study and the practices of religion. Having completed the course of St. Sulpice, and taken the degree of Doctor of Divinity, he was ordained priest September 10, 1778. He has been described as an accomplished Christian gentleman. Constantly studying the wants and anticipating the wishes of all he knew, he was a scholar of wide range, and was gifted with a sound judgment and a rich imagination. He was just the sort of man needed to relieve the tension of the situation in Boston at that time. His learning and piety caused him to be widely respected, while his unflinching courtesy, gentleness, and patience disarmed hostility. His assistance enabled Father Thayer to carry the gospel to other parts of New England.

In 1799 Bishop Carroll found it necessary to send Father Thayer to Kentucky. While engaged in this mission he conceived the plan of establishing a convent school for girls, such as he had often seen in Europe, in his native city. To collect funds for this object, with the permission of the Bishop, he went to Europe a few years later. In Limerick, Ireland, death put an end to his pious work, February 15, 1815. His project had been condemned as foolish and impracticable, but he was able to bequeath Dr. Matignon from eight to ten thousand dollars with which to begin its execution.

Dr. Matignon succeeded Father Thayer in the charge of the New England mission. The Rev. John Cheverus, who had been recalled from Maine a short time before, was his assistant. The united labors of these two ideal priests were rewarded with the happiest results. Not the least gratifying of these was the allayment of the animosity which many of their Protestant neighbors had come to entertain against the Catholics again.

Another of these results was the increase of the congregation to such a number as to make apparent the need of a larger place of worship in the near future, the Catholic population at this time being estimated at 1,300. The lease of the church on School Street was about to expire, and they had to decide whether to renew the lease or select another place. Under these circumstances a suggestion to build a church was favorably received. At a meeting held in the church on Sunday, March 31, 1799, Don Juan Stoughton, the Spanish Consul, John Magner, Michael Burns, John Duggan, Patrick Campbell, Owen Callaghan, and Edmund Connor were appointed a committee to consider the matter, and report at another meeting to be held on the following Sunday. At the second meeting, in accordance with the committee's report, there was opened a subscription list, which, by a preamble, bound each signer to pay half the sum promised immediately, and the other half within six months from that time. In this way, after a few days, \$3,202 was pledged by 212 persons. This was a large sum for people in the circumstances of these pioneer Catholics. It surpassed expectation and greatly encouraged the promoters of the enterprise. So great was the zeal awakened, that some of the poorest members of the congregation gave all the money they had, while others promised to contribute half their earnings by monthly payments until the object was attained.

Contributions poured in steadily after this. The project seems to have awakened general interest in Boston. About 140 persons of Protestant creeds, headed by John Adams, President of the United States,



INTERIOR CATHEDRAL OF THE HOLY CROSS.

sent in donations. Also, from the South, came more subscriptions, in response to Dr. Matignon's appeal. The total amount collected before the building was finished was \$16,153.52. Protestants contributed \$3,433.00 of this sum. Of the remainder, \$10,771.69 was given by members of the congregation, and \$1,948.83 by other Catholics. At another meeting, held, October 28, 1799, it was decided to buy from the Boston Theatre Corporation a lot situated at the foot of Franklin Square, as a site for the proposed church, for \$2,500. This done, the property was made over to Bishop Carroll and Dr. Matignon in trust for the congregation. The plans of the church were gratuitously furnished by James Bulfinch, who also superintended the erection without remuneration. Subsequently, in testimony of their gratitude, the congregation presented Mr. Bulfinch with a beautiful silver urn valued at \$165.

Ground was broken for the foundation of the church on St. Patrick's Day, in the year 1800. More than three years elapsed before it was ready for dedication. The ceremony was performed September 29, 1803, by Bishop Carroll, assisted by Dr. Matignon, Father Cheverus, and two other priests. Having robed in the house of the Spanish Consul, on Franklin Square, they went in procession to the church, attended by a few acolytes. Here a large assemblage, partly drawn by curiosity and partly by devotion, awaited them. The building was blessed in conformity with the prescribed forms, under the name of the Church of the Holy Cross. Then followed a Pontifical High Mass, also celebrated by Bishop Carroll, and Father Cheverus preached an appropriate sermon. The collection taken up on this occasion amounted to \$286.

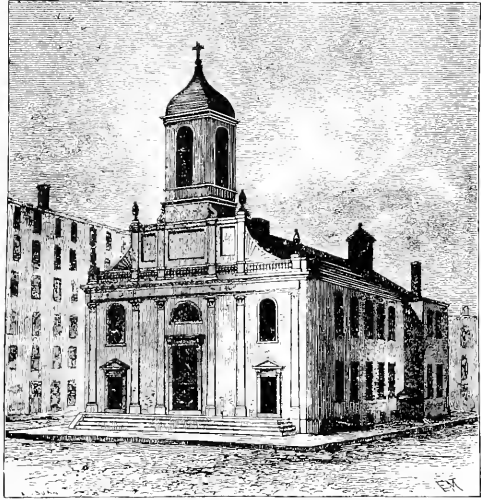
The church was a brick structure of Ionic design, built over a stone basement, and measured 60 feet front by 80 feet depth. Besides a gallery for the choir, it had one running along each side for the use of worshipers. Prominent among the interior furnishings was a striking altar-piece, representing the crucifixion, painted by Lawrence Sargent, a Boston artist of that day. A bell was presented to the church, some time later, by General Hasket Derby, a Protestant, and grandfather of the present Dr. Hasket Derby, the well known Boston oculist. The total cost of the church was \$20,000.

When New England was constituted the Diocese of Boston in 1808, it was by Dr. Matignon's request that his assistant, Father Cheverus, was made Bishop, so little influence with him had mere considerations of self.

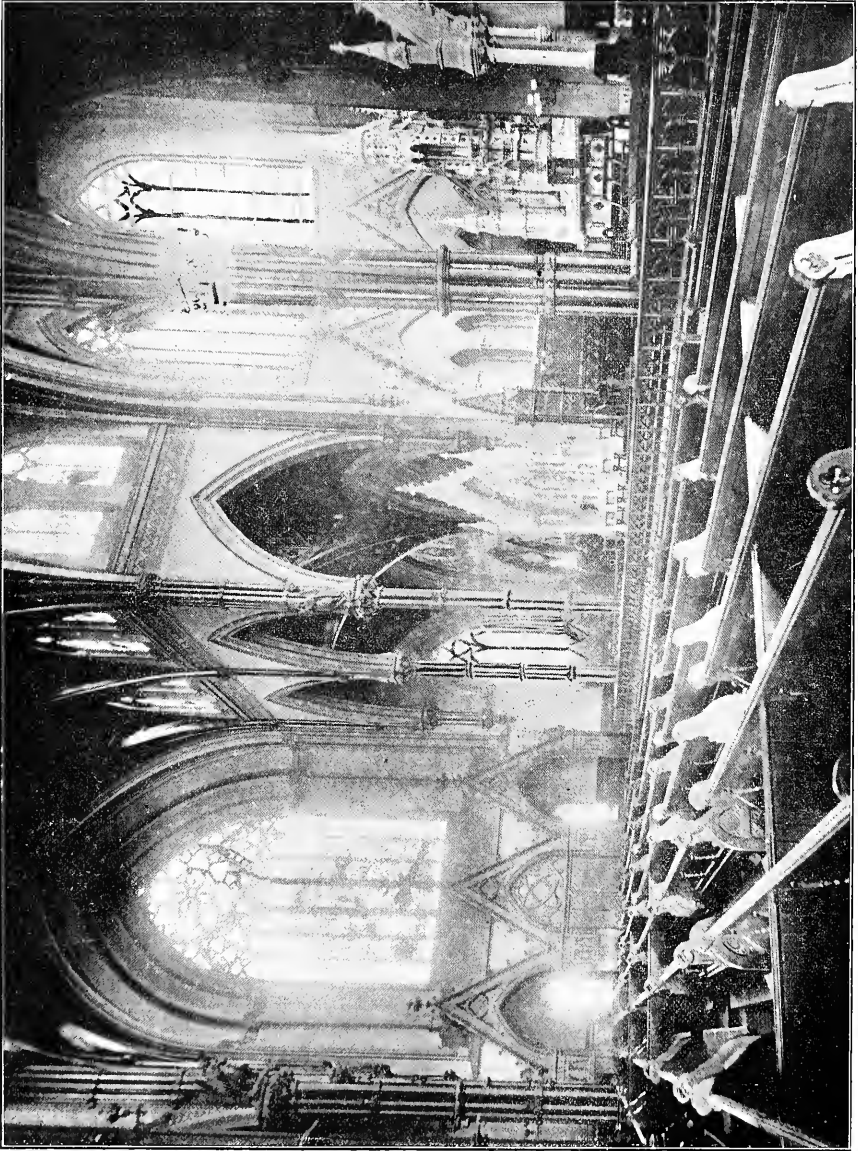
+ John Cheverus R.C. Bishop

Ten years later, on September 19, after having labored unremittingly in the New England mission for twenty-six years, he passed to his reward. His body was first taken to the Granary burying-ground and deposited in the vault of John Magner. Soon after Bishop Cheverus purchased the land for St. Augustine's Cemetery. After it was prepared for its purpose and dedicated he had the remains of his friend re-interred there. They now rest in a vault within the little Mortuary Chapel near the altar, and a memorial tablet, set in the wall on the epistle side, bears eloquent testimony in gilded lettering to the respect and affection in which he had been held by Bishop and people.

The Rev. William Taylor was the next clergyman of note who served as pastor of the Cathedral. Bishop Cheverus, who had previously appointed Father Taylor his vicar-general, when leaving for France in 1823, entrusted the affairs of the diocese to his administration. Upon the arrival of Bishop Fenwick, Father Taylor



OLD CATHEDRAL OF THE HOLY CROSS, FRANKLIN STREET.



INTERIOR OF CATHEDRAL OF THE HOLY CROSS.—VIEW OF TRANSEPT AND NORTH WINDOW.

resigned with the purpose of going to Europe. This left the Rev. Patrick Byrne the only priest at the Cathedral.

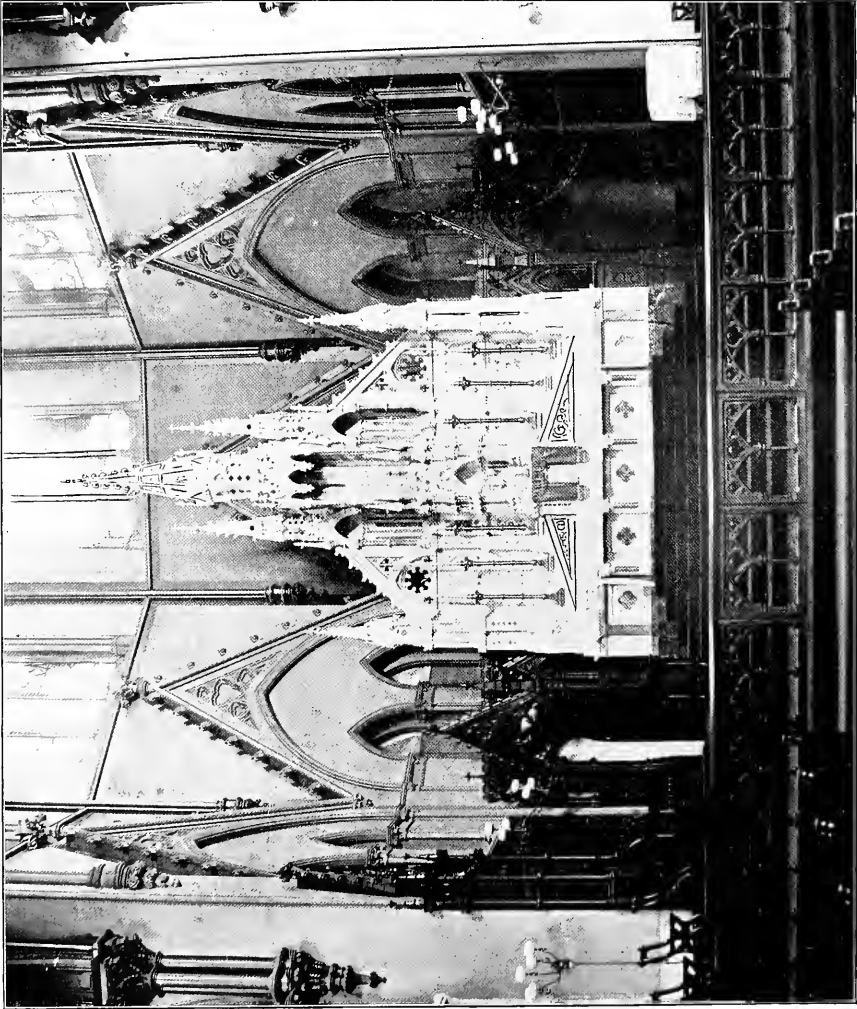
The enlargement of the Cathedral was one of the first objects to receive Bishop Fenwick's attention. With the exception of St. Augustine's Mortuary Chapel in South Boston, there was no other place of worship within the city limits. The congregation had largely increased in the first twenty-five years, and was then too numerous to be accommodated in the Church of Holy Cross. In accordance with a plan drawn by the Bishop, another building, 72 feet wide by 40 feet in depth, was added at the rear gable. Begun in 1827, the work was completed in the following year. Besides increasing the capacity of the auditorium, it furnished much needed space for school-rooms in the basement story. Here was kept a school which, taught by ecclesiastical students, became a nursery for still more ecclesiastical students. Among its pupils was John J. Williams, destined afterwards to become the Archbishop of Boston. The first ordination in the Cathedral took place in the Ember Days of December, 1827, when the Rev. James Fitton and the Rev. William Wiley were admitted to the priesthood. On August 13, 1834, two days after the destruction of the Ursuline Convent in Charlestown, a guard of armed citizens held at bay a mob that came to wreck the Cathedral. Occasionally afterwards, parties taken from the congregation were obliged to take turns in watching it lest it should fall a prey to the Know-Nothing incendiaries.

After serving its purpose for nearly threescore years it was at length resolved to abandon it. Once more the congregation had outgrown its capacities. Its timbers were weakening with age. Owing to the encroachments of business the locality had become most unsuitable for a church. A strong desire for a Cathedral worthy of the diocese had developed. Influenced by these considerations, Bishop Fitzpatrick disposed of it in September, 1860, to Isaac Rich at the much enhanced price of \$115,000. The last services were held on the 16th of the same month, when Bishop Fitzpatrick, assisted by the Rev. James Fitton and the Rev. Michael Moran, celebrated a Pontifical High Mass. So deeply affected by the occasion was the Bishop, that he distrusted his ability to preach the sermon without giving way to his feelings and he substituted a letter.

A site for the new Cathedral, situated at the South End, had been purchased in 1859, but for sufficient reasons work was not begun before the Bishop's death, in 1866. In the interval the episcopal residence was established in South Street, and, for a time, a hall on Washington Street, called the Melodeon, was used for Sunday services, while Sunday-school was held in the Chapel of the Holy Family on Beach Street. In 1862 the Unitarian Church at the corner of Washington and Castle Streets was purchased, and, beginning December 10, was thereafter used as a pro-Cathedral.

Almost the first act of Bishop Williams, upon assuming episcopal charge of the diocese, was to appoint the Rev. P. F. Lyndon vicar-general and rector of the Cathedral. He did this in order that the erection of the new Cathedral should be supervised by Father Lyndon, who had shown remarkable business capacity in other positions. On April 29, 1866, ground was broken, and on September 15 of the following year the corner-stone was laid with impressive ceremonial. In response to Bishop Williams' first appeal for funds to carry on the work, \$36,000 was at once subscribed by a number of Boston Catholics. Further contributions and the earnings of fairs held at sundry times greatly augmented the fund later. When the building reached its present condition work on it was suspended, and it was decided to dedicate it. This was done December 8, 1875, in the presence of all the Bishops of the Boston Province, priests to the number of about one hundred and fifty, and an assemblage of the faithful that overflowed through the portals into the neighboring streets. Archbishop Williams, who in the preceding May had received the pallium in the same place, was celebrant; Bishop Lynch, of South Carolina, preached the sermon, and the musical service was rendered by the Catholic Choral Society of Boston and the Cathedral sanctuary choir, composed of young men and boys.

The Cathedral is built in the style of the early English Gothic, in conformity with the designs furnished by the celebrated architect, P. C. Keely, of Brooklyn, N. Y. Its form is that of a cross somewhat broken in the external outline by a chapel attached to the northern arm. It covers 46,000 square feet of ground, surpassing in that particular the Cathedrals of Salisbury, Strasbourg, and Venice. Its length, including that of the chapel, is 364 feet; without the chapel, 300 feet; general width, 90 feet; across the transept, 170 feet; and its height to the ridge-pole, 120 feet. The front, facing Washington Street, comprises the gable pierced by the main portal, and two flanking towers, massively buttressed, entered, respectively, by the right and left



HIGH ALTAR, CATHEDRAL OF THE HOLY CROSS.

portals. The towers are of unequal dimensions and are still without the spires called for by the architect's drawings. With these, the northwest tower will be 200 feet in height, and the southwest tower 300 feet.

From the spacious vestibule, entrance to the interior is obtained beneath an arch constructed of bricks, taken from the ruins of the Ursuline Convent of Charlestown, burned by a mob in 1834. The enclosure consists of nave, aisles, transept, and clerestory. The view is uninterrupted from end to end, save by the two rows of

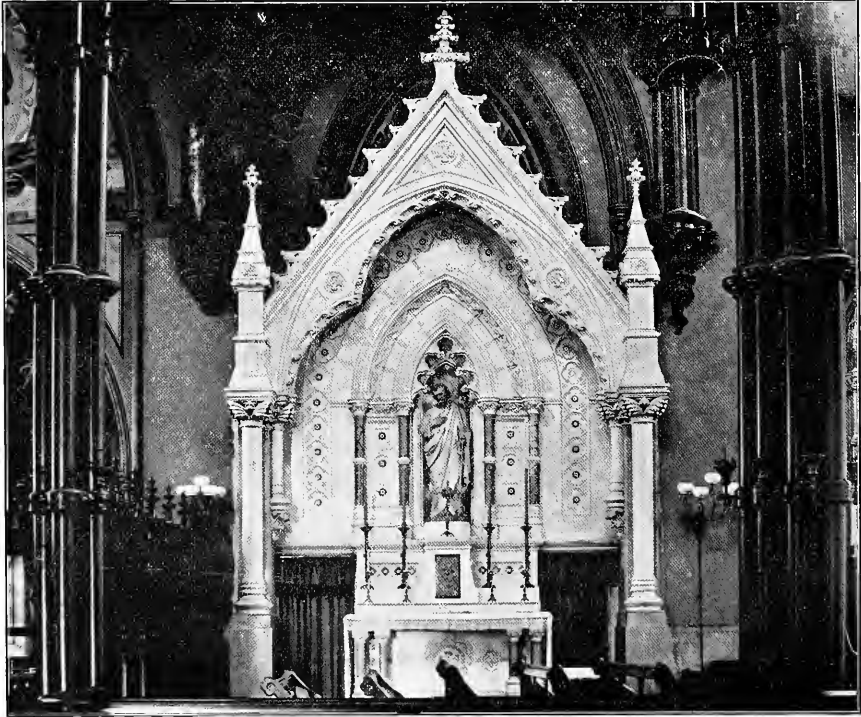


ALTAR OF ST. PATRICK, CATHEDRAL OF THE HOLY CROSS.

clustered pillars supporting the central roof, and an elaborately carved pulpit, stationed at the junction of the transept and the southern aisle. Over the front vestibule is the choir gallery, 40 feet square, containing the great organ, and capable of accommodating a choir of more than 300 members. On either hand is a choral tribune with projecting balcony. The interior is yet unfinished, as a closer view reveals. Empty niches remain to be filled and much ornamentation to be added. The ceilings are simple, yet graceful, designs in wood. That

of the transept shows a large cross of inlaid wood, while that of the chancel is decorated with figures of angels painted upon a surface of gold. A large sculptured figure of an angel in prayer rests upon the capital of each of the four pillars, marking the intersection of nave and transept. From these, and all the rest of the pillars, spring two bands of gas-jets, which illuminate the church at night.

The high altar, erected in an octagonal apse off the sanctuary, is a beautiful design in variegated marble. To the left of it, on the gospel side, is the Bishop's chair, the presence of which entitles the church to be called a Cathedral. On the extreme right of the transept, in a recess, facing the southern aisle, is a chapel of the Virgin, having a costly altar, the gift of Tobias Boland and wife. On the extreme left, in a corresponding



ST. JOSEPH'S ALTAR, CATHEDRAL OF THE HOLY CROSS.

situation to that of the Virgin, is the chapel of the Blessed Sacrament, much larger in size and considered a master-work of architecture. Then there are two side altars nearer to the central altar, that on the right being dedicated to St. Patrick, and the one on the left to St. Joseph.

Most of the windows are costly works of art. The largest are two transept windows, measuring 40 feet by 20 feet—that in the south wall representing the finding of the true cross, the gift of the Confraternity of the Holy Cross; and that in the north wall, representing the exaltation of the cross by Emperor Heraclius, the gift of E. F. Boland, in memory of Bishop Fitzpatrick. Lighting the organ gallery is a large rose window of unique design. Over the main altar in the chancel wall are five beautiful windows, the central three of which

—severally donated by the Rev. A. S. Healy, A. E. S. in memory of Bishop Fitzpatrick, and the Rev. P. F. Lyndon—illustrate the birth, death, and resurrection of Christ. The clerestory of chancel and transept contain twenty-four smaller windows, showing full-length figures of the twelve Apostles, the four Prophets, the four Evangelists, and the four greatest divines of the church. The subjects of the remaining windows in the north wall are St. Augustine, gift of Rev. J. P. Gilmore, O. S. A.; St. Francis of Sales, gift of Rev. H. P. Smyth; St. Thomas of Canterbury, gift of Rev. T. B. McNulty; St. Michael, gift of Michael Gleason; Memorial of Pius IX., gift of the Catholic Union; St. John the Baptist, gift of Rev. J. J. Gray; St. John, Apostle, gift of Revs. Michael and James Masterson; Holy Family, memorial of Joseph Jasigi; St. James, gift of James Collins; St. Edward, gift of Rev. James E. O'Brien. The subjects of the other southern windows are: Mother of Mercy, gift of Rev. Michael O'Brien; St. Rose of Lima, gift of Rev. James McGlew; St. Bridget, gift of Rev.



ALTAR OF THE BLESSED VIRGIN, CATHEDRAL OF THE HOLY CROSS.

William Halley; St. Patrick, memorial of Patrick Treanor; Confession of St. Thomas, memorial of Thomas Dwight; St. Vincent de Paul, gift of the Society of St. Vincent de Paul; Mary Magdalen, gift of A. J. Teeling; St. Cecelia, memorial of Rev. A. Sherwood Healy; St. Agnes, gift of the Young Ladies' Sodality; and St. William, gift of Patrick Denvir.

The auditorium is heated by steam, conveyed from two boilers in the basement to pipes running along the walls behind an ornamental screen-work which completely hides them. In addition to the three portals in front, there are two others, one for each extremity of the transept. The pews will seat from 2,500 to 3,000 people, and as many more can find standing space. In the basement is a chapel for children, containing the altar of the first Cathedral in Franklin Street. In addition to this and the boiler rooms, there are eight school rooms, capable of seating three or four hundred pupils each. Back of the altar, in the chapel, is the crypt, where repose the remains of Bishop Fitzpatrick, the projector of the Cathedral, and Father Lyndon, the moving spirit of its erection.



REV. L. M. A. CORCORAN,
RECTOR CATHEDRAL OF THE HOLY CROSS.

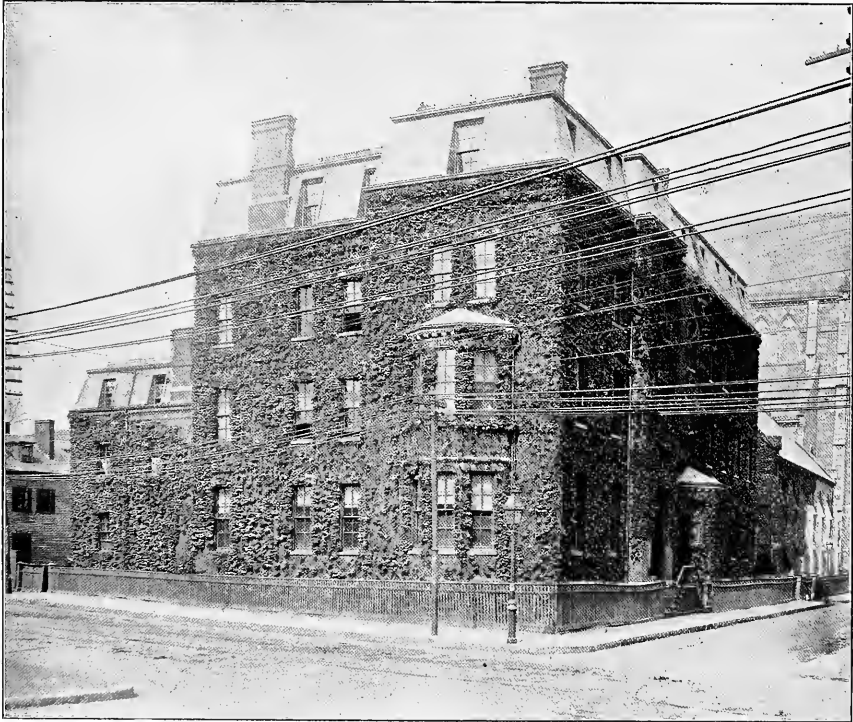
Two remarkable events, namely, the conferring of the pallium on Bishop Williams and the dedication of the building, had already distinguished the history of the new Cathedral. Both were joyous occasions, and likely to be recalled with pleasure for many years afterwards. The next was likewise a memorable event, but a sad one. The great auditorium was crowded again, but the sentiment which pervaded the assemblage was grief for an esteemed pastor. The occasion was the obsequies of Father Lyndon, who had died at St. Joseph's, April 19, 1878. Referring to his decease, *The Pilot* said: "As a pastor and remarkable worker for Catholic progress in New England for so many years, as the faithful friend and co-worker of the Most Rev. Archbishop in bearing much of the archdiocesan toil, bringing all the energy of unusual business capacity to the service of religion, and blending with it the love and zeal of a pastor of souls, he has filled so large a place that his loss cannot be truly known until the void is to be filled."

Patrick Francis Lyndon was born in 1812, in the parish of Crossmaglen, County Armagh, Ireland. Encouraging the studious disposition he manifested in his earliest years, his parents gave him all the educational advantages they could afford. Under the tutorship of a priest, at Newry, he made rapid progress in the classics and acquired a desire to enter the ministry. He came to this country when scarcely more than a boy, and having made known his wishes to the Bishop, was, by that prelate, sent to Montreal to prosecute the studies necessary to prepare him for the priesthood. After spending four years there, he accompanied John J. Williams, the present Archbishop, to Paris, in order to finish his studies at the Seminary of St. Sulpice. This was the beginning of a friendship between the two men which only death could interrupt. He was only two years at St. Sulpice when he was ordained priest. On returning to Boston he was assigned to duty at the Cathedral. When Father Tyler was made Bishop of Hartford, Father Lyndon succeeded to the rectorship of the Cathedral. Subsequently, he served as pastor of St. Mary's Parish, Charlestown, SS. Peter and Paul's, South Boston, and St. Joseph's, West End, handling the affairs of each congregation with marked success. He was at St. Joseph's when called upon by his friend and Bishop to direct the great work of building the new Cathedral. Having earned the gratitude of the diocese by ably performing this service as far as it was possible, he returned to St. Joseph's, and, once more, had nearly cleared the church property of debt when he died. As before stated, his body was interred beside that of Bishop Fitzpatrick in the Cathedral crypt, an honor usually reserved for those who had borne episcopal dignity. He left the bulk of his property to be applied to the object of finishing the Cathedral. His house on Allen Street he bequeathed to the parish of St. Joseph; while his clothing and all the rest of his personal property were, by his wish, sold and given over to the poor.

The present rector of the Cathedral, the Rev. L. M. A. Corcoran, is filling with great acceptance to the people the position which has been filled by a long line of eminent men who were distinguished alike for fine abilities and exalted piety. His dignified yet gentle manners and kind heart have won the love of his parishioners and the high regard of all with whom he associates. Father Corcoran is a Boston boy, having been born in the parish of which he now has charge in 1849. He was educated in the Quincey Grammar School and the Boston Public Latin School. After graduating from the latter institution, he took a course at the seminary at Montreal, from which he graduated in 1879, receiving the degree of B. S. T. He then came to the Cathedral as assistant priest, and in 1892, on the death of Father Boland, he was made permanent rector. Father Corcoran is blessed with good health and spirits, and it is sincerely hoped that he has before him a long career of usefulness in his exalted calling.

The most memorable of all the events with which the Cathedral has been associated down to the present day was the celebration of the Archbishop's Silver Jubilee, March 12, 1891. Over five thousand persons had obtained admission before the services began. In the procession which emerged from the Chapel of the Blessed Sacrament at ten o'clock A. M., besides the students of St. John's Theological Seminary, and over two hundred priests, secular and regular, were Rt. Rev. Matthew Harkins, Bishop of Providence; Rt. Rev. P. T. O'Reilly, Bishop of Springfield; Rt. Rev. D. M. Bradley, Bishop of Manchester; Rt. Rev. James A. Healy, Bishop of Portland; Rt. Rev. L. S. McMahon, Bishop of Hartford; Rt. Rev. L. DeGoesbriand, Bishop of Burlington; Rt. Rev. B. J. McQuaid, Bishop of Rochester, N. Y.; and Rt. Rev. John J. Conroy, Bishop of Curium. In the rear of all came the venerable prelate, erect and serenely dignified, whom they had come to honor. The

scene was deeply impressive. The officials of the Pontifical High Mass, which ensued, were: Archbishop Williams, celebrant; Very Rev. William Byrne, D. D., V. G., assistant priest; Rt. Rev. Mgr. P. Strain and Rev. Thomas Shahan, deacons of honor; Rev. Leo P. Boland and Rev. L. M. A. Corcoran, deacon and sub-deacon of the Mass; Rev. James F. Talbot, D. D., Rev. Hugh Roe O'Donnell, and Rev. George Patterson, masters of ceremonies. Bishop Healy was the orator selected to give verbal expression to the feelings which



ARCHBISHOP'S RESIDENCE, BOSTON

filled the hearts of all present. None there knew so well the theme. He had been the friend and co-laborer of the Archbishop since the time when both were obscure curates and could speak as one who testifies. It was an easy and grateful task to him, while it would have been impossible of accomplishment to any one else. Few listened to that memorable address who failed to carry home a vivid recollection of its eloquence and power.

St. Mary's Parish, Charlestown.



MARY'S CHURCH, Charlestown, was the second Catholic church erected within the limits of what is now called Boston, and St. Mary's Parish was the first set off from the extensive territory attended from the Franklin Street Cathedral. Having enlarged the Cathedral, Bishop Fenwick, for the greater convenience of the workmen employed at the navy yard in Charlestown, and at the glass works in East Cambridge, he being especially desirous that their children might receive instruction more frequently, decided to build a church for them. On August 15, 1828, he examined and approved a site, and suggested that a meeting of the people interested be held August 25. This was done, and a plan for building a church capable of containing 120 pews was adopted.

By selling half the number of pews in advance, \$6,000 was obtained. With this sum in hand, a lot was bought from Amos Binney for \$1,569, and the work of erecting the church was begun October 3, 1828, when the corner-stone was laid. The ceremony was performed by Bishop Fenwick, assisted by the Rev. Patrick Byrne, Rev. William Wiley, Rev. W. Tyler, Rev. John Mahony, and Rev. R. D. Woodley. They assembled and robed at the house of a Protestant gentleman, named Robertson, and went in procession to the site of the proposed church on Richmond Street. After the ceremonies Bishop Fenwick preached a sermon appropriate for the occasion. The church was finished in the following Spring, and was dedicated under the patronage of the Virgin Mary, on May 10, by Bishop Fenwick, assisted by the Rev. James Fitton and Rev. William Wiley. The High Mass was celebrated by the Rev. W. Tyler, assisted by Fathers Fitton and Wiley, and Bishop Fenwick, as on the former occasion, preached the sermon. The building measured 80 by 45 feet, and showed no effort at architectural display.

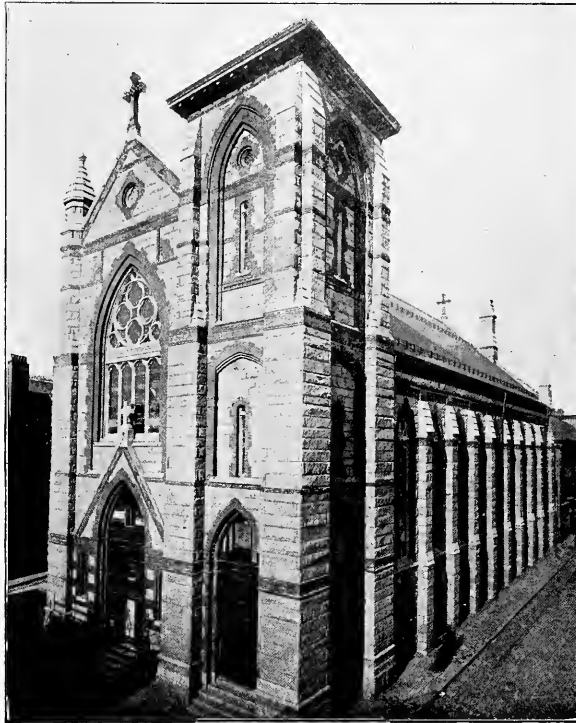
It was attended by the priests of the Cathedral until 1830, when the Rev. Patrick Byrne was appointed pastor, and territory that extended to Reading was assigned to him as a parish. After spending thirteen years at St. Mary's, Father Byrne was sent to New Bedford in response to the requests of the Catholics in that district for a resident priest. He died September 4, 1844, and was interred at St. Augustine's Cemetery in South Boston. Father Byrne was one of the first priests ordained within the diocese by Bishop Cheverus. He came originally from Kilkenny, Ireland.

The Rev. George F. Goodwin, a convert, succeeded Father Byrne. His pious example and zealous labors were enjoyed by the congregation but for three years, when death removed him. His successor was the Rev. Patrick F. Lyndon, who, in the six years of his pastorate, enlarged the church and remodeled the parochial residence. The next pastor, the Rev. George A. Hamilton, built the Church of St. Francis de Sales on Bunker Hill, besides a new parochial residence. The Rev. William Byrne, who succeeded Father Hamilton, was the first Catholic priest permitted to offer Mass within the precincts of the State Prison in Charlestown. Father Byrne was made vicar-general of the diocese in 1878, and his pastorate terminated with his acceptance of the presidency of Mt. St. Mary's College, Emmitsburg, Md., in 1880. Then came the present rector, the Rev. John W. McMahan, D. D. In May, 1879, the golden jubilee of the parish was celebrated by clergy and people.

The need of a larger church, and one more in consonance with the times, had been felt before this. To build a church that would supply this need immediately became a primary object with Father McMahan. Circumstances, however, obliged him to move slowly in the matter. He soon became convinced that it would



OLD ST. MARY'S CHURCH, CHARLESTOWN.



ST. MARY'S CHURCH, CHARLESTOWN.

be the work of years. Bearing this in mind, he modernized and otherwise improved the existing church. In the course of time, he bought out all the pew owners, whose rights were derived from the absolute sale of the pews in earlier times. Having cleared the old church of debt, he purchased a lot fronting on Warren Street, and bounded by Winthrop and Soley Streets, for \$30,000. Considerable progress had been made with the building when the corner-stone was laid. This ceremony was performed October 29, 1887, by Archbishop Williams, the Rev. A. V. Higgins, O. S. D., preaching the sermon for the occasion. Among the ecclesiastics present was the Rt. Rev. Lawrence S. McMahon, Bishop of Hartford, the brother of the rector. The dedication took place October 2, 1892. Archbishop Williams officiated on this occasion also, with the assistance of the Very Rev. William Byrne, D. D., V. G. The Pontifical High Mass was celebrated by the Rt. Rev. Matthew Harkins, D. D., Bishop of Providence, with Vicar-General Byrne as assistant; Rev. P. A. McKenna and Rev. J. E. Millerick, deacons; Rev. W. J. Millerick and Rev. J. W. Allison, masters of ceremonies; while the sermon was delivered by the Rev. Henry A. Brann, D. D., Bishop McMahon of Hartford, Auxiliary Bishop Brady of Boston, and nearly one hundred priests were present in the Sanctuary.



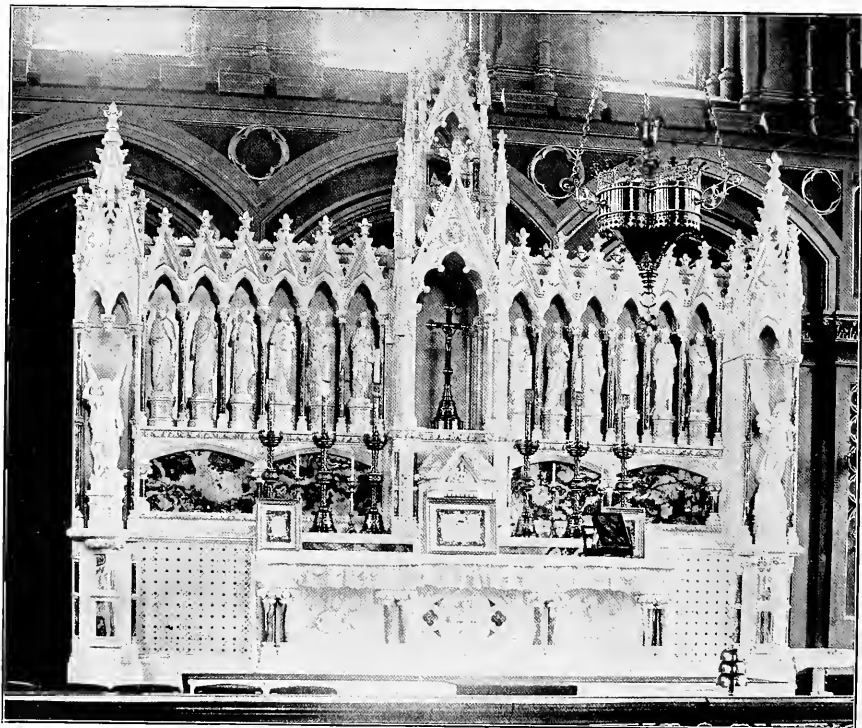
REV. JOHN W. McMAHON, D. D.

The church is a design of P. C. Keely, of Brooklyn, in what is known as the Tudor Gothic style. At present, its exterior gives the impression of massiveness and strength. The chief cause of this is the absence of the spire with which the tower, forming the most conspicuous feature of the front, is to be completed. Another is the prevalence of Rockport granite in blocks, with uncut outer surfaces, somewhat relieved by brick trimmings. It seems to be one of those architectural problems which needs but one touch of the artist's wand to transform it into something entirely different and satisfying. The form is that of a rectangle, measuring on the external dimensions 81 by 152½ feet. The tower is now 90 feet high, but the top of the spire will be double that distance from the ground. The interior is one of Keely's most effective designs. Unprepared for the absence of pillars, or other obstructions of the view, a sense of spaciousness combined with suggestions of wholeness and oneness give a pleasurable surprise. After this comes the effect of the light and color, both abundant and intense enough, and no more. The details do not thrust themselves out beyond the main features, and yet are seen without

effort when looked for. The ceiling, supported by carved trusses, is a fine display of panel work, finished in gold, terra cotta, and gray. The walls, gracefully wainscotted in hardwood below, are finished in water colors harmoniously graduated as they approach the eaves. Over the vestibule and projecting a few yards into the auditorium, where the only two pillars in the church support it, is the choir gallery, with its splendid organ. A generous space is given to the sanctuary, but not more than seems in keeping with the general arrangements. The pews will seat from twelve to thirteen hundred persons. The high altar is an integral part of the church, being built up from the basement floor, through the floor of the upper church, and is privileged with indulgences for those in whose behalf Masses are offered at it. It is 22 feet wide by 27 in height, and composed of Rutland and Carrara marbles and onyx, blended in a beautiful design. The side altars, or rather shrines, are also constructed of marble, that on the Gospel side being dedicated to the Sacred Heart, while the one on the Epistle side is dedicated to St. Joseph. All the windows in the church are of stained glass, and, in accordance



INTERIOR ST. MARY'S CHURCH, CHARLESTOWN.



HIGH ALTAR, ST. MARY'S CHURCH, CHARLESTOWN.

with the admirable idea of the rector, tell in marvelous pictures the story of the Virgin Mary as the agent of the Redemption. They number twenty-three, and were all made to order in Munich. The three over the high altar were the joint gift of the rector and his brother, the late Bishop McMahon, in memory of their parents. Others were donated by Mrs. M. McCarthy, as a memorial of Dr. McCarthy; Mrs. D. Donovan, memorial of her deceased husband; Mrs. Charles Burcham, memorial of her son, and Mrs. D. Crowley, memorial of her husband. The stations of the cross are the exact and only copies of those in the Hartford Cathedral, having been made from the same models, which were then destroyed. The basement of the church is high and roomy, and capable of seating 1,000 persons. The ground beneath the floor having been bricked, concreted, and rolled with thoroughness, the atmosphere of the church is entirely free from dampness and can be easily heated.

Other property of the parish is the lot on the opposite side of Winthrop Street, corresponding in situation, and nearly in size, to that on which the church is built. Besides other houses, it contains the present parochial residence. The debt on the church is relatively small, the parishioners having seconded the rector's efforts with generous contributions. To procure the funds so far received, no fairs were held, and the rector made a house to house canvass but three times. When he recovers his health, which was much impaired by his unremitting labors in carrying the church to completion, he will probably transform the old church into a parochial school.

Dr. McMahon, was born of Irish parents, in Charlestown, February 14, 1847. He entered Holy Cross College in 1863, and graduated in 1867. Then he went to the American College in Rome for his theological course. This finished, he was ordained priest by Cardinal Patrizzi, on May 25, 1872. Upon his return to Boston he was assigned as assistant to St. Stephen's Church at the North End. Here, his familiarity with the Italian language enabled him to be of great assistance among the Italian population of the district. After spending nine years at St. Stephen's, he was appointed pastor at St. Mary's, Charlestown, where he is stationed at present. His health gave way about two years ago, when work on the church was suspended, thereby giving indication of the cause. He has been in the physician's hands since, much against his will. When in good health his sermons and lectures were marked by an eloquence that gave him an extended reputation as a speaker. His degree of Doctor of Divinity was conferred on him by Georgetown College.



St. Mary's Parish, Boston.



WHEN the old Cathedral was enlarged, in 1827, it was supposed to be capable of accommodating all who should seek to worship there for a long time to come. Yet, in less than ten years afterwards, it was found necessary to build two additional churches. One of these was the church of St. Mary. The land for it was procured with much difficulty in 1834. Four lots on Pond Street, now Endicott Street, each 20 by 85 feet, were purchased. So anxious was Bishop Fenwick to supply the needs of his people that he personally superintended the erection of the church. By October 14, in the following year, the walls were ready to receive the roof. The first Mass was celebrated in the basement on Christmas Day of the same year, and at Pentecost, May 22, 1836, the edifice having been previously completed, it was dedicated to the service of God under the patronage of the Virgin Mary. Its first pastor was the Rev. William Wiley. His successors for the ensuing ten years were the Rev. P. O'Beirne, Rev. Michael Healy, Rev. Thomas J. O'Flaherty, Rev. John B. Fitzpatrick, and Rev. Patrick Flood. St. Mary's was used as a succursal church during this time. In 1847 it was given into the charge of the Rev. John McElroy, a member of the Society of Jesus. This order has had the pastoral care of the parish ever since.

When Father McElroy left to build the church of the Immaculate Conception and found Boston College, the Rev. Bernardine J. Wiget, S. J., succeeded him at St. Mary's. This priest's name is inseparably associated with the establishment of the first parochial school for boys in Boston. The circumstances attending the event form a most interesting episode in the history of the parish.

In the public schools at that time Catholic children were obliged to sing Protestant hymns, recite passages from the Protestant version of the Bible, and repeat the Lord's Prayer, together with the concluding doxology, according to the Protestant form. Objection was made to these practices in the Spring of 1859, and a warm discussion of the subject ensued. On March 14, Thomas L. Whall, aged ten years, a pupil of the Eliot School, refused to read the Decalogue from the Protestant Bible when requested so to do by McLaurin F. Cooke, the sub-master. Thereupon, Mr. Cooke declared his intention to spend the forenoon in the effort to make the child obey, and began to strike him with a rattan on the hands. The boy held out for thirty minutes, when his hands were swollen badly and bleeding. At this time somebody entered the room and stated that the child's father had given him permission to read the Bible as directed. On being told this he submitted, and Mr. Cooke wiped and put away his rattan. Nearly four hundred boys followed Whall's example; but Mr. Cooke's sense of justice was not equal to the task of punishing them in the same way. These were only suspended from attendance until they should agree to conform to the rules. This was the proper course to have followed in the case of the child, Whall. Considering that his father had taken the responsibility of the boy's act, the punishment, brutal in itself, was a shameful outrage on the little victim, and a most mischievous invasion of parental rights. When the matter was brought to the attention of Bishop Fitzpatrick, he advised submission under protest until an effort should be made to have the school rules amended. He then sent to the school committee the following letter, in which he states the objections to the practices complained of, and urges their abolition:



REV. BERNARDINE J. WIGET, S. J.



ST. MARY'S CHURCH, BOSTON.

To the President and Members of the School Committee of Boston :

The undersigned has learned that a meeting of the school committee for the city of Boston is to be held this afternoon, and doubts not that the unpleasant difficulties which recently have sprung up between the teachers and Catholic pupils in certain schools will form part of the matter for deliberation, which on the occasion will be brought before the members of that honorable board.

He also thinks and hopes that it will not be regarded as an act of presumption or obtrusiveness on his part to offer some few remarks upon the subject, and to set forth as clearly as may be the nature and foundation of the objections which Catholics feel and make against certain articles of the regulations which govern the exercises of our public schools. He is persuaded that the committee desire to know and weigh all the considerations which may have a reasonable bearing on the question at issue; and he even thinks that his testimony as to what regards Catholics in the case may be to them more satisfactory than would be that of some others. These reasons induce him to write.

The undersigned would, therefore, first state, in general, that the objections raised by the Catholic pupils, and by their parents, are not affected scruples—are not, as some one would seem to think, fetiches or pretenses, devised simply for the purpose of creating a difficulty. They are serious and solid objections founded in the individual conscience and individual faith. To show this it may be well to divide the matter and set apart for consideration three particular points, out of which and against which, mainly, those objections arise.

These points are: 1st. The enforced use of the Protestant version of the Bible. 2d. The enforced learning and reciting of the Ten Commandments in their Protestant form. 3d. The enforced union in chanting the Lord's Prayer and other religious chants.

On these three points the undersigned respectfully begs leave to remark as follows:

I. Catholics can not, under any circumstances, acknowledge, receive, and use as a complete collection and faithful version of the inspired books which compose the written word of God the English Protestant translation of the Bible. Still less can they so acknowledge, accept, or use it when its enforcement as such is coupled expressly with the rejection of that version which their own church approves and adopts as being correct and authentic. And yet, this is required of them by law. The law, as administered, holds forth the Protestant version to the Catholic child, and says, "Receive this as the Bible." The Catholic child answers, "I can not so receive it." The law, as administered, says, "You must, or else you must be scourged and finally banished from the school."

II. The acceptance and recital of the Decalogue, under the form and words in which Protestants clothe it, is offensive to the conscience and belief of Catholics; inasmuch as that form and those words are viewed by them, and have not unfrequently been used by their adversaries as a means of attack upon certain tenets and practices which, under the teachings of the Church, they hold as true and sacred.

III. The chanting of the Lord's Prayer, of psalms, of hymns, addressed to God, performed by many persons in unison, being neither a scholastic exercise nor a recreation, can only be regarded as an act of public worship. Indeed it is professedly intended as such in the regulations which govern our public schools. It would seem that the principles which guide Protestants and Catholics in relation to communion in public worship are widely different. Protestants, however diverse may be their religious opinions—Trinitarians, who assert that Jesus Christ is true God, and Unitarians, who deny that He is true God—find no difficulty to offer in brotherhood a blended and apparently harmonious worship, and in so doing they give and receive mutual satisfaction and mutual edification. The Catholic can not act in this manner. He can not present himself before the Divine presence in what would be for him a merely simulated union of prayer and adoration. His Church expressly forbids him to do so. She considers indifference in matters of religion, indifference as to the distinction of positive doctrines in faith, as a great evil, which promiscuous worship would tend to spread more widely and increase. Hence the prohibition of such worship, and the Catholic can not join in it without doing violence to his sense of religious duty.

These three points the undersigned simply sets forth as facts as appertaining to the faith of Catholics and to their conscience in matters of religion. Any discussion or show of argument to show the reasonableness of such belief and of such conscience would seem to him out of place; inasmuch as the question to be solved is not why people believe, but what they believe, save always the laws of common morality, and the respect due to all such things as may be essential or integral to the Constitution under which the Commonwealth is governed.

The undersigned will not bring his communication to a close without disavowing the slightest thought of imputing to the gentlemen who framed the school regulations any design to disregard the rights or the feelings of Catholics. His personal knowledge of several amongst them excludes such an idea from his own mind, and the bare inspection of the rules is, he thinks, enough to prove that good and just and honest intentions presided in their councils.

The undersigned begs leave to add one word more in conclusion. It has been supposed that because he was silent he was satisfied with the state of our public schools. This is not so. He has always entertained the sentiments which he now expresses. But whenever and wherever an effort has been made by Catholics to effect such changes as they desired, the question has been distorted from its true sense, and a false issue has been set before the non-Catholic community. It has been represented that the design was to eliminate and practically annihilate the Bible. This has never been true; and yet



INTERIOR ST. MARY'S CHURCH, BOSTON.

this has always been believed, and a rallying cry, "To the rescue of the Bible!" has resounded on every side. Angry passions have been aroused, violent acts have been committed, and almost invariably the last condition of things has been worse than the first. In the light of this experience, any attempt to bring about a change seemed calculated to cause much strife, but very little good, and therefore not advisable.

To-day, however, circumstances known to all seem to make it a duty for the undersigned to act and to speak. He does so without reluctance since it is a duty, and he hopes that what he has said will be received, as it is spoken, with a spirit of conciliation, and with a true disposition to promote good-will and charity amongst all classes of citizens.

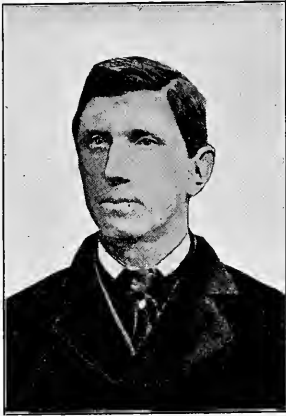
The undersigned has the honor to be, with most respect, gentlemen,

Your obedient servant,

† JOHN B. FITZPATRICK, BISHOP OF BOSTON.

BOSTON, MONDAY, March 21, 1859.

The consideration of this letter was "indefinitely postponed" by the committee. Cooke was neither removed nor censured, and the charge of assaulting the boy, brought against him through a criminal suit, was dismissed by Judge Maine. The results were unquestionable evidence of the bitter anti-Catholic spirit still pervading New England at that late day.



REV. R. W. BRADY.

The parents of the children under suspension took the only course open to them without sacrificing their self-respect and the respect of their children. In consultation with Father Wiget, it was decided to open a school that would be under his supervision. For this purpose, rooms in a brick building on Travers Street were hired until better accommodation could be procured. This became known as Father Wiget's School. The name was transferred to the school-house subsequently erected beside the church on Endicott Street. A school for girls had been established in the parish prior to these events, so that thereafter none of the Catholic children of the district were under the necessity of attending a public school.

Father Wiget was succeeded by the Rev. John H. Barrister, S. J., after whom came the Rev. R. W. Brady. Father Brady became pastor a second time after his first successor, the Rev. D. O'Kane, and continued in charge of the parish until he was made Provincial of his order in the East. In 1876, during his pastorate, the armory building on Cooper Street, part of which had been in use for a public school, was bought from the city and taken possession of by Father Wiget's School. These more commodious quarters were necessitated by the increased number of pupils. A rather grisly association for a school-house is the

fact that, in the draft riots of 1863, the rioters were fired upon with cannon through the door-way of this building and several of them killed.

A short time before this the old church had been found insufficient for the congregation and the erection of a larger one determined on. With that object in view, the balance of the land necessary to extend the property to Thacher Street was purchased. This, together with the lot on which stood the old school-house, was selected as the ground for the new church. The corner-stone was laid in 1875. In August, 1876, the basement was ready for use, and the first Mass was offered therein. With the purpose of making room for a pastoral residence the demolition of the old church was begun in the same year. The church was finished in the following year, and on December 16, 1877, it was dedicated by Archbishop Williams. At the Pontifical High Mass the Archbishop, assisted by the Very Rev. P. F. Lyndon, V. G., was celebrant; the deacons of honor were the Rev. W. A. Blenkinsop and the Rev. William Byrne, and the sermon was delivered by the Rev. R. W. Brady, S. J.

So closed in by the houses in the locality is the church that there is no point of view from which an adequate idea of its exterior can be obtained. Judging from its drawings majestic simplicity is its characteristic. Its architecture is pure Roman, while its materials seem to have been selected with the object of

avoiding strong contrast with the surroundings. The front on Thacher Street, with its flanking towers, rising to the height of 170 feet, is an imposing work. Three noble portals give admission to a vestibule, measuring 45 by 20 feet. Five additional doors are ready to facilitate quick egress whenever desired. Carrying still in the mind a picture of the dingy streets without, one receives a sort of shock upon passing the inner portal. A flood of beauty is poured on the eyes. The grand sweep of the auditorium towards the altars, the graceful columns, the soaring arches, the light, the color, the atmosphere, contribute to a bewildering effect, somewhat like that of a stage transformation scene, but unlike it in the power of holding and growing upon one's attention. The extreme depth of the church is 186 feet, the extreme width is 74 feet, and seating capacity is 1,800. The paneled ceiling, 64 feet from the floor, is supported by bronze pillars, which, after performing their part in supporting triforium arcades, one on either side, descend to mark the limits of the nave and side aisles. Nine large windows, reaching to the arches beneath the arcades, admit the light from each side, and five smaller ones, serving as a coronal for the high altar, render a similar service in the chancel wall. The chancel windows, together with two of the side windows nearest the sanctuary, have been reset by the present rector, and now show scenes from the life of Christ and figures of saints and angels, beautifully worked out in stained glass. The reset window on the gospel side was the gift of Mr. Gilbride, a member of the congregation. The worshippers are admitted to the arcades, which are each lighted by twenty-seven windows. From the tessellated sanctuary floor, white marble steps lead up to a magnificent altar, built of differently colored marbles. The painting and statuary are master-pieces. In the choir gallery is a grand organ which cost \$10,000. The basement, in which the church societies meet, would be considered an adequate auditorium for another church. The expense of erection exceeded \$200,000.

Before the building was completed the Rev. William H. Duncan, S. J., succeeded Father Brady in the rectorship. Besides taking up Father Brady's work where it was dropped, and carrying it to a successful termination, Father Duncan erected, for the girls' parochial school, a splendid edifice on Stillman Street, which was dedicated June 29, 1884. It is a five-story structure, with 65 feet front and 105 feet depth. The basement is constructed of granite. The superstructure is built of brick with freestone trimmings. Besides dressing rooms, etc., the first, second, and third floors contain eighteen class rooms capable of accommodating 700 pupils. On the fourth floor is a fine hall designed to seat 1,375 persons. The plans and specifications were furnished by the celebrated architect, Charles J. Bateman, Esq., who was architect for the City of Boston for some time. When it was completed the girls' school, until then located on Lancaster Street, was moved in and has occupied it since. The site is in the rear of the boys' school, so that both schools occupy one lot, extending from Cooper to Stillman Street, while being no more than two or three rods distant from the church.

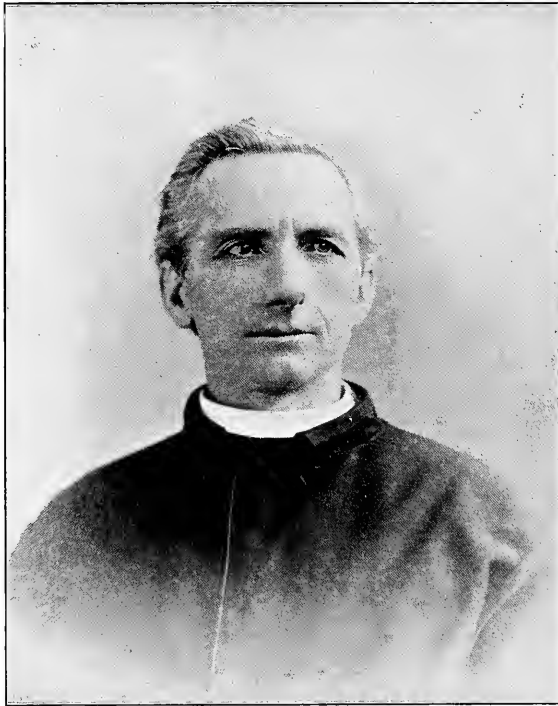


REV. WILLIAM H. DUNCAN, S. J.

After Father Duncan, the present rector of St. Mary's, the Rev. M. F. Byrne, S. J., took charge in October, 1892. About twelve months after, St. Mary's Young Men's Catholic Association, taking for its motto "*Mens sana in corpore sano*," "A sound mind in a sound body," started out, under most auspicious circumstances, upon a career which can hardly fail to be one of the highest usefulness. Father Byrne has been its creator, and remains its pilot. The object aimed at, as suggested in the motto, is the improvement of mind and body under the ægis of religion. In addition to a library, reading room, and recreation room, the association commands a fully equipped gymnasium, in charge of an experienced trainer. At present there are 900 children attending the schools. They are carried through a full grammar course by seventeen lay teachers. The parish controls twenty scholarships in Boston College, enabling the rector to send three or four boys there every year free of charge. The church societies include, with the St. Vincent de Paul Conference, the Married Men's Sodality, numbering 700; Married Women's Sodality, 600; Young Ladies' Sodality, 750; Young Men's

Sodality, 500; and a crowded children's Sodality. Six fathers reside in the parochial house at present, all being actively engaged in the work of the parish. The number was greater between 1877 and 1891, when St. Mary's was the chief house of the eastern province. During that period a band of mission fathers, generally numbering five or six, was held in readiness to respond to a call for a mission in any part of the province. The time when Father Maguire, the renowned preacher, resided there is still fresh in the memory of many persons.

Perhaps the parish has seen its best days as regards numerical strength. The present congregation is estimated at 5,000. The district being the oldest part of Boston is naturally the least improved. For some



REV. M. F. BYRNE, S. J.,
RECTOR ST. MARY'S CHURCH, BOSTON.

years there has been an outflow of the Catholic residents towards the suburbs. The counter inflow has been much greater, resulting in a denser population, but in a diminished percentage of Catholics. However, to the fathers this is no subject of regret. Assured that those who have gone will be adequately cared for, it is a matter of congratulation to them that the exodus results in an extension of their missionary field. In the past fifty-eight years their work in St. Mary's has conferred inestimable benefits on the City of Boston.

St. Patrick's Church.



ST. PATRICK.

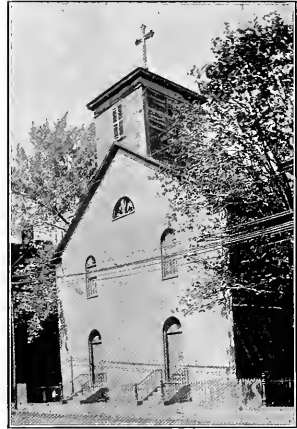


N the north side of Northampton Street, between Washington Street and Harrison Avenue, is a dingy brick building with gable to the front, that often arouses the curiosity of strangers riding by in the street-cars. The form of its doors, as well as its belfry, or the cross surmounting it, suggests its purpose; but the almost palpable air of abandonment it wears induces the conviction that the time when it served that purpose has long gone by. Yet its appearance rather anticipates its destiny. Its days of worship are numbered, but not finished. Divine service is still held within it every Sunday for the convenience of the faithful living in the immediate neighborhood. It has, however, lost its original importance, and the time can not be distant when it will be turned to other uses, or disappear before the march of municipal improvement.

This was the first church of St. Patrick. It was erected in 1836 to accommodate the Catholic residents of Roxbury, Brookline, and Brighton. In the present day this looks like a blunder, as Tremont Street or Columbus Avenue certainly offers a much better location for the purpose. But the Back Bay district at that time was a veritable bay, the most of it being under water, with here and there a rough cause-

way or hazardous mud-trail, liable to submergence at high tide. The site chosen was the most central that could be found. It was, moreover, the highest location in the vicinity, an important consideration when the waters of the South Bay formed its eastern boundary.

Two attempts to start a movement for the purchase of the land and the building of the church had failed before the successful one was made. The second attempt was a meeting in Daniel McLaughlin's house, situated at the corner of Washington and Northampton Streets, called by the Rev. John J. Curtin. So few attended it that Father Curtin abandoned the project as hopeless. Thereupon, the Rev. Thomas Lynch undertook it, with Bishop Fenwick's permission. He, likewise, called a meeting in Mr. McLaughlin's house, when seven persons attended. The names of only five are remembered. These were Daniel McLaughlin, Patrick Sharkey, James Wise, Patrick Cumiford, and Martin Lennon. Each of those present agreed to contribute \$100. "This is noble," said Father Lynch. "There is nothing to stop us, and we will begin, in the name of God, to build the church." However, he had afterwards to seek help from friends in New York and to sell twenty-two pews in advance.



OLD ST. PATRICK'S CHURCH,
NORTHAMPTON STREET.

The lot, measuring 70 feet front by 90 feet deep, was bought April 24, 1835, at two shillings per foot. The foundation of the church was laid in the following October. Know-Nothingism being then rampant, its

followers made threats to prevent the erection of the church. These did not deter Father Lynch from prosecuting the work. It went forward and was carried to completion, but it had to be protected, night and day, by armed parties of the men of the parish, who regularly relieved each other in mounting guard. When nearly finished, the Know-Nothing mob declared that no priest should ever celebrate Mass in the building. It was a frame structure, clapboarded in the usual manner, and such as could have been quickly reduced to ashes by the incendiary, granting him the opportunity to apply his torch. Under these circumstances, the insurance companies declined the risk unless the whole was sheathed in brick. This was done, the bricks having been made by Patrick Sharkey, already mentioned, in the forms called for by the surfaces they were designed to cover. A frame parochial house was added later, and was used as such until 1859, when one of brick was built in the rear, with its front facing Chester Square, where it was numbered 33.



INTERIOR ST. PATRICK'S CHURCH, ROXBURY.

The church was dedicated December 11, 1836, and well served its purpose for the following thirty-five years. Father Lynch remained pastor until his death, March 27, 1870. He was born in the County Cavan, Ireland, in 1800. He received his early education from his father. It included a thorough grounding in Latin and Gaelic. It is alleged that, at the age of eleven, he could translate long passages from Virgil and Horace into Irish. While a student at All-Hallows College, he volunteered for the American mission, and arrived here in 1830. He continued his studies, under the supervision of Bishop Fenwick, for three years longer, at the same time teaching school at the Cathedral. Then he was admitted to Holy Orders, and was the first priest assigned to regular duty at St. Augustine's Chapel in South Boston. In 1836 he was appointed St. Patrick's first pastor. He revisited his native land in 1845, leaving his parish in charge of the Rev. P. O'Beirne until his return in 1846. He is described as "large, strong, and strikingly handsome." It is also stated that he was, probably, the best classical scholar in New England at that time. A happy combination of



ST. PATRICK'S CHURCH, ROXBURY.



PAROCHIAL SCHOOL, ST. PATRICK'S CHURCH, ROXBURY.



PAROCHIAL RESIDENCE, ST. PATRICK'S CHURCH, ROXBURY.

moral and physical courage specially adapted him for the position he filled. His most prominent characteristic was his intense sympathy for the poor. Numbers of his unfortunate fellow-countrymen, driven by famine to this country, were often sheltered in the basement of St. Patrick's while he sought out employment for them. His death was a grief to all who knew him. His remains are interred at St. Augustine's Cemetery, the scene of his earliest ministrations.

The Rev. Joseph H. Gallagher, who on June 3, 1869, was appointed curate of St. Patrick's, succeeded Father Lynch. The proximity of the new Cathedral on Washington Street made it necessary to alter the parish lines about this time. By the new lines a section was cut off at the northern end, and new territory in the Highlands was added to the southern end. The need of a more commodious church had been felt before then. Now a demand for a more central location was heard. The result was that a lot for a new church, in the Mount Pleasant district, was purchased in the summer of 1872. The building was begun in the early part of 1873, and on July 12 Archbishop Williams laid the corner-stone. Mass was offered for the first time in the basement on the last Sunday of April, 1874, and the finished church was dedicated December 5, 1880. At the dedication ceremonies Archbishop Williams, assisted by the Very Rev. William Byrne, V. G., was celebrant; the Rev. W. J. Daly and the Rev. Michael Gilligan were deacons; the Rev. M. Moran and the Rev. P. Ronan were honorary deacons; and the Rt. Rev. P. T. O'Reilly, Bishop of Springfield, who had served as an altar boy in the old church, preached the sermon.

The church occupies a most desirable site, on elevated land, at the junction of Dudley and Magazine Streets. Several lines of street-cars meet at its doors. It is a neat sample of Gothic architecture. The basement is built of Roxbury stone, and the superstructure of brick trimmed with freestone. Over the main entrance is a handsome tower, which it is designed to finish with a spire. Close by the sanctuary end is the pastoral residence, well in keeping with the general exterior. The auditorium seats 1,200 persons. The three altars are constructed of marble, the high altar, made in Baltimore, being a remarkable work of art. Over the latter, on the sanctuary wall behind, is a grand painting of St. Patrick preaching the gospel to the Irish princes on the hill of Tara. The basement is high, airy, and capable of seating 1,000 persons.

In 1886 a splendid building for a girls' parochial school was erected within a few rods of the church on Mt. Pleasant Avenue. The school has been most prosperous. Beginning with 300 pupils, its registers now show 716, with an average attendance of 630. It is conducted by a community of the Sisters of Charity under the direction of Mother Superior Berchmans. Coming from Mt. St. Vincent, Halifax, they have taken up their residence in the convent provided for them by the rector on Perrin Street. The school offers a full grammar and high school course to its pupils. Special instructions are given in vocal and instrumental music. Gracefulness of action combined with physical development is imparted by a well-regulated system of calisthenics. These exercises include fencing with foils and dumb-bell and wand drill. A novel feature of the school is a cooking class. Across the street, in another building owned by the parish, is a Kindergarten department, where the lives of forty little tots under five years old are made happy. A school for boys will be Father Gallagher's next undertaking. A lot for the purpose, situated near the girls' school, has already been purchased.

Father Gallagher is one of those men who seek to do good in secret. He would not have his left hand know what his right hand does. But it is well for the community and for Catholicity that the voice of his works cannot be stifled. His congregation know his characteristic and love him for it. He is of Irish birth. He was a child when he arrived in this country. After residing a year in Lawrence, Mass., he became a resident of Amesbury. Here he attended a public school for a time, and then was sent to an academy where a more advanced course was pursued. In 1860 he went to St. Charles College, Ellicott City, Md. Having graduated there in 1866, he took his theological course at St. Joseph's Seminary, Troy, N. Y., and received Holy Orders May 22, 1869. His first appointment placed him in St. Patrick's Parish, and the connection has remained unbroken for the past quarter of a century. He will shortly celebrate his silver jubilee.

Church of SS. Peter and Paul.



ASS was first publicly offered in South Boston, at the little chapel erected by Bishop Cheverus in St. Augustine's Cemetery. This was in 1819. In 1833 it was enlarged by Bishop Fenwick, and was used as a church for ten or eleven years. Its last pastor, the Rev. Thomas Fitzsimmons, at the end of the decade, was commissioned to organize a parish and build a church capable of accommodating the increased congregation. The co-operation of the people was readily yielded, and a site on Broadway, near Sea Street, now Dorchester Avenue, having been procured, the erection of the church was soon begun. By 1844 the basement was finished, and the holding of public services was transferred to it from St. Augustine's. The church was

completed in the following year, when it was dedicated under the invocation of SS. Peter and Paul. No engraving or other drawing of it has been preserved; but all accounts agree in describing it as one of the handsomest churches in New England. It was designed by Gridley F. Bryant in the Gothic style of architecture. It was a stone structure, measuring 61½ feet front by 106 feet depth. Over the main entrance rose a tower and steeple that were especially admired. The interior was fitted with organ loft and side galleries, and was beautifully ornamented. A striking object was a wax figure of the "Dead Christ" placed over the altar. The organ, which cost \$3,000, was considered a magnificent instrument at that time.

One of the reasons urged for building the church of stone rather than of wood, had been the greater security from Know-Nothing incendiarism that would thereby be obtained. Yet, on September 7, 1848, it was destroyed by fire. The first cause of the disaster has never been learned. One theory ascribed the fire to spontaneous combustion, and another to incendiarism. The most probable explanation was that it originated with burning material carried to the church from a building on Sea Street, near the bridge, that had previously caught fire. The flames were first seen issuing from the belfry, according to one account, and from the center of the roof according to a second.

The former seems to be corroborated by the fact that the roof was intact until the steeple fell and broke through it. According to Simond's History of South Boston, the firemen were unable to go to the assistance of the church because they were engaged at the fire on Sea Street. The same authority states that nearly every house on A and B Streets took fire on the roof, and that the steeple of the Orthodox Church was badly burned from



SS. PETER AND PAUL, SOUTH BOSTON.



INTERIOR OF SS. PETER AND PAUL'S CHURCH, SOUTH BOSTON.

fire communicated from SS. Peter and Paul's. It is much more probable that all, or nearly all, these fires, including that of SS. Peter and Paul's, originated with the "large fire" on Sea Street, which was so large that it monopolized the services of the firemen. Within two or three hours nothing was left of the new church but the bare walls and a pile of smoking ruins. Some of the masonry of the belfry tower, which still stood, was pronounced dangerous and removed. With it were the spires of cut stone now sentineling the main entrance of the church on Broadway. As the building had been insured for \$42,000, the loss did not fall entirely upon the parish.

Deprived of his church, the pastor took his congregation to a hall situated at the foot of Fourth Street, on Sea Street, for the parish Mass on Sundays. He also re-opened St. Augustine's Chapel for the celebration of another Sunday Mass. The work of restoring the church seems to have made but slow progress. It started with a transverse addition at the rear, which altered the form to that of the letter T. The basement of this

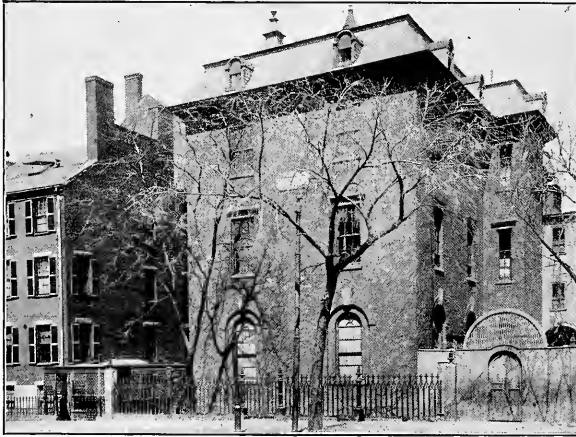


PAROCHIAL RESIDENCE, SS. PETER AND PAUL, SOUTH BOSTON.

part was ready for use by 1850. When, in the Spring of 1853, the pastor was superseded by the Rev. P. F. Lyndon, the interior was still unfinished. Under Father Lyndon's energetic superintendence, the church was freed of the workmen by the end of six months, and was re-dedicated by Bishop Fitzpatrick on Thanksgiving Day, November 24. The ceremonies were attended by the Bishops of Albany and Hartford and by about forty priests. The celebrant of the High Mass was Bishop Fitzpatrick, assisted by the Rev. J. McElroy, S. J.; the deacons of honor were the Rev. William Wiley and the Rev. John O'Donnell; deacons of the Mass, the Rev. Manasses P. Dougherty and the Rev. John J. Williams; chanters, the Rev. W. Blenkinsop and the Rev. Father Roche; masters of ceremonies, the Rev. N. J. O'Brien and the Rev. John T. Roddan; and the sermon was delivered by the Very Rev. Dr. Ryder, S. J. The Bishop of Hartford officiated at the evening services, when the Rev. Dr. Moriarty, of Philadelphia, preached the sermon.

The auditorium of the new or present church is about twice as large as that of the first church. A steeple of nearly the same design has replaced the one destroyed by the fire. The interior was finished by Mr. Keely, brother of P. C. Keely, the celebrated architect. It consists of nave, side aisles, and transept. This division is accomplished by graceful arcades of clustered columns with foliated capitals. Corbels of various designs support the principals of the roof. Over the altar is a large screen of elaborate design, showing monograms with emblematic figures and devices. The paneled ceiling is richly illuminated, while the windows and altars are worthy of a Cathedral.

A small number of the congregation manifested a disposition to resist Father Lyndon's assumption of the pastorate, but they quickly found out their error and sincerely repented the act. His unselfish devotion to his duties, joined to his open and clear-headed business methods, won the confidence and esteem of all the parishioners before he was among them a month. During his pastorate, which lasted about ten years, a parochial school for girls and a convent for the Sisters of Notre Dame in charge of it were established in the vicinity of the church, on the other side of Broadway. Also the Gate of Heaven Church was built, at the intersection of Fourth and I Streets, for the accommodation of the Catholic residents of City Point. One of the church organizations formed under Father Lyndon was SS. Peter and Paul's Library Association, started in 1857, and whose first officers were: John McDonough, President; Thomas Savage, Vice-President; William Peard, Secretary and Treasurer; John J. Fox and James Barrett, Librarians. There were, also, a flourishing Sunday-school and an active branch of the Young Catholic Friend's Society.



NOTRE DAME CONVENT, SS. PETER AND PAUL, SOUTH BOSTON.

When Father Lyndon left the parish to enter the Society of Jesus, the Rev. William A. Blenkinsop took charge. Under his administration the school accommodations were increased by the erection of another school-house, fronting on Athens Street, in rear of the first building. On November 24, 1866, the place of the Young Catholic Friend's Society was taken by the Society of St. Vincent de Paul, whose first officers were: Rev. William A. Blenkinsop, Spiritual Director; Patrick Barry, President; John McDonough, Vice-President; James Wright, Treasurer, Patrick A. Collins, now United States Consul-General at London, Secretary. In the same year the Sisters of Notre Dame were given entire charge of the Sunday-school. The church sodalities,

now to be found in most parishes, were established by Father Blenkinsop. His recent death is still mourned by many to whom his admirable characteristics had endeared him. The government of the parish was next undertaken by Rt. Rev. John Brady, titular Bishop of Alabanda and auxiliary Bishop of Boston, who still directs its affairs, and although not three years yet in charge of SS. Peter and Paul's Parish, Bishop Brady's management of its finances has already won the hearty commendation of his parishioners.

Parish of St. Vincent de Paul.



THE first parish of St. Vincent de Paul comprised the district of old Fort Hill, leveled by the city in the sixties. The old church of St. Vincent stood at the corner of Purchase and Congress Streets, until April, 1872, having been one of the last buildings to be razed. It was a granite structure, capable of accommodating from five to six hundred people, and was originally the meeting-house of the Purchase Street Unitarian Society. It was bought May 1, 1848, in behalf of Bishop Fitzpatrick, by Andrew Carney, for \$30,000. The sellers repented the transaction, upon learning that the building was to be used for Catholic worship, and, doubtless, would have recalled the sale had it not been guaranteed by a bond for \$10,000. They, however, offered \$3,000 to be freed from the obligation of completing it. The offer was refused, and the church opened for Catholic services on May 14. Bishop Fitzpatrick officiated at the dedication, after which, Demonti's Mass in C was sung by the Rev. Nicholas O'Brien, supported by a choir exclusively composed of boys and girls, and the sermon was delivered by the Bishop. It was attended as a succursal church, by the priests of the Cathedral, until December, 1862, when the district was set off as a parish and the Rev. Michael Moran, now of St. Stephen's Church, appointed its pastor. His successors were the Rev. John McShane, and the Rev. E. J. Sheridan, now of Taunton.

The congregation was practically dispersed when the residents of Fort Hill were compelled to move elsewhere. The portion left comprised the parishoners who resided in the immediate vicinity of the hill. These were accommodated for a time in the Chapel of the Holy Family on Beach Street, and then were assigned to the parish of St. James. Of the hill residents, the larger number took up their homes in South Boston, and speedily made the erection there of still another church a pressing necessity. It was, thereupon, decided to perpetuate the old parish in the peninsula. In 1872 the requisite territory was set off from the parish of SS. Peter and Paul, the Rev. Michael Lane was appointed its pastor, and the records, furniture, and other property belonging to the Purchase Street Church, were given to him for use in the new parish.

Parochial Masses were first held in a hall at the intersection of C Street and Broadway. A site for the church was chosen as soon as practicable. The lot was situated at the corner of E and Third Streets, and then but one block removed from tide water. The water has since receded before the march of improvement, and several blocks now intervene. The church was finished in about two years after building was begun. It was dedicated on the festival of St. Vincent de Paul, July 19, 1874. The ceremony was performed by Bishop Williams. The Rev. William A. Blenkinsop offered the Solemn High Mass, the Rev. M. Supple and the Rev. Richard Barry being the deacons, and Father Wissel, C. SS. R., delivered the sermon.

THE CATHOLIC CHURCH OF NEW ENGLAND

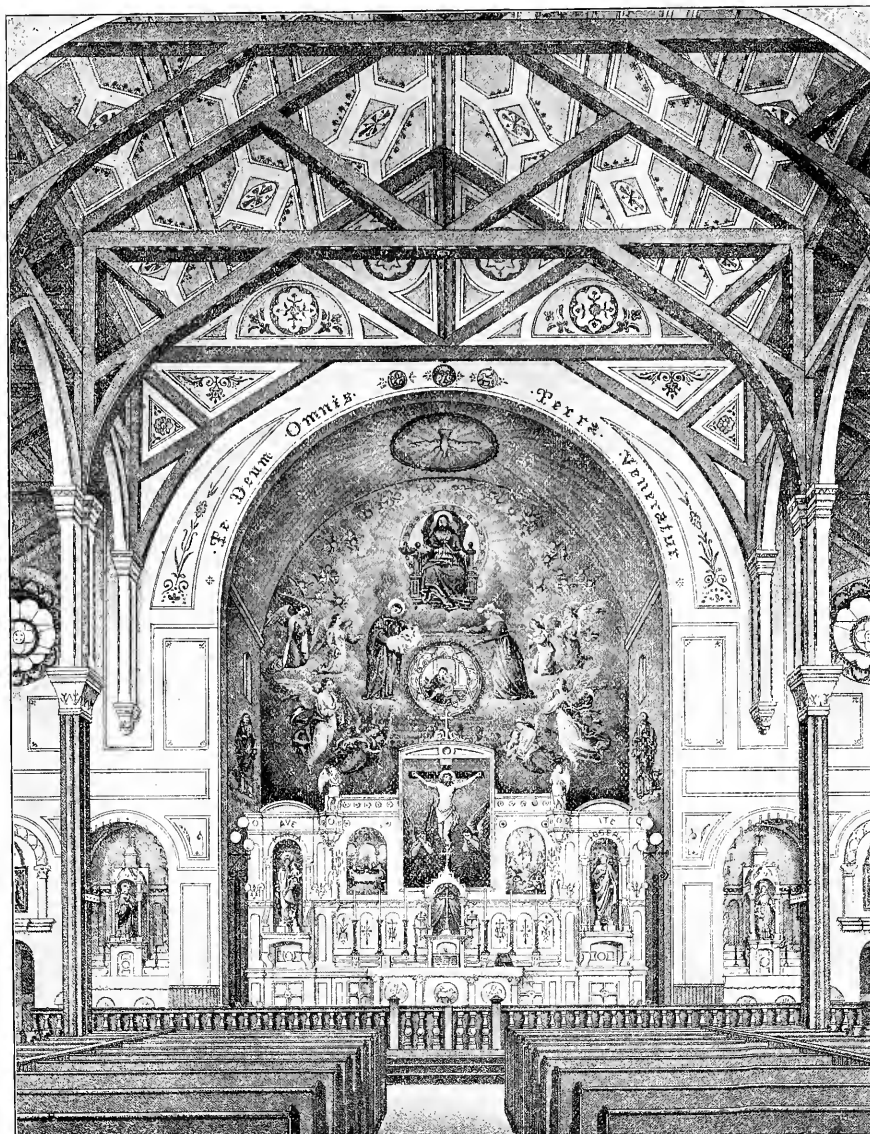
Although the design of the church is simple, its exterior is pleasing to the eye, especially when clad in its summer garb of foliage. It looks older than it is because two of the walls are built of the granite blocks that formed the walls of the Purchase Street Church, while a third wall is composed of Roxbury stone harmonizing in color with the granite. Over the front is the belfry in which hangs the bell that formerly called the faithful of Fort Hill to church. Inside, a Fort Hill resident is reminded of old times at every turn. The holy-water fountains, the images, the altars, are those he remembers to have seen in old St. Vincent's; yes, and the grand old picture of the crucifixion, over the tabernacle of the high altar, which is shown so plainly in our illustration of the church interior, is the same that often fascinated his gaze while engaged in the devotions of his inno-



ST. VINCENT'S CHURCH, SOUTH BOSTON.

cent youth. The striking oil-painting visible over the top of the altar, on the sanctuary wall, is of more recent date, being a conception of the present rector, executed by the deft brush of Muller. An interesting fact connected with it is, that the original of the sister of charity in the composition was Sister Ann Alexis. The main dimensions of the church are 72 by 148 feet, and its seating capacity is 1,200. Very recently a beautiful statue of St. Vincent de Paul has been placed in the niche in the church front, a fine picture of which appears at the head of this article.

Father Lane was succeeded by the Rev. W. J. Corcoran, the present rector, in 1878. The church organizations include the St. Vincent de Paul Society, the Married and Single Ladies' Sodalties, the Men's and



INTERIOR OF ST. VINCENT'S CHURCH, SOUTH BOSTON.

Junior Sodalties, the Society of the Sacred Heart, the Society of the Rosary, a well-trained sanctuary choir of sixty-two voices, and a most creditable altar society.

Father Corcoran was born in Ireland, and received his early education partly in the national schools of his native land, and partly in the public schools of Boston. He was graduated from Holy Cross College, Worcester, in 1867, receiving his diploma from the hands of Massachusetts' war governor, Andrew. After concluding his theological studies at the Seminary of St. Sulpice, Paris, he was ordained a priest by Mgr. Maret, coadjutor to



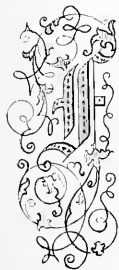
REV. MICHAEL LANE,
FIRST PASTOR ST. VINCENT DE PAUL'S CHURCH, SOUTH BOSTON.



REV. WILLIAM J. CORCORAN, ST. VINCENT'S CHURCH.

Mgr. Darboy, and returned to begin his missionary labors in Boston. His first Mass was celebrated in the pro-Cathedral on Castle Street. He was assigned to a curacy at St. James Church, under the pastorate of the Rev. James A. Healy. Thence he went as pastor to Hyde Park. Here he had nearly finished the erection of the Church of the Epiphany, when it was burned down. Afterwards he purchased the site now occupied by the Church of Precious Blood. At the death of Father Lane, in 1878, he was transferred to St. Vincent's, where he is now continuing the good work of his predecessor.

The Parish of St. James.



FOR some years previous to the formation of this parish, the Catholic people of the district had all the unity of a congregation. The earliest manifestations of this fact were their meetings for Sunday-school and other religious objects. These were first held in a building known as the Albany Block, which has long since disappeared. Subsequently, in 1849, they were held in the old Turn Hall, on Washington Street. Here the attendance increased so rapidly that, in 1850, it became necessary to seek more commodious quarters. They were found in a disused theatre on Beach Street, which, when the necessary alterations were made, was named the Chapel of the Holy Family. In this place thereafter, until the first church of St. James was erected, divine service was regularly offered for the accommodation of the people. The spiritual wants of the little flock were supplied by the priests attached to the Cathedral on

Franklin Street. The Rev. Dr. Manahan was first assigned to this duty. The Rev. John J. Williams, the present Archbishop, succeeded him January 4, 1852.

When Father Williams took charge, the congregation had largely outgrown the capacities of the chapel. As a consequence, it was soon after decided to build a church. This step was taken at a meeting held in the chapel April 5, 1852, under the presidency of Bishop Fitzpatrick. A site was selected at the junction of Albany and Harvard Streets, and the land was bought February 18, 1853. The corner-stone was laid July 22, of the same year, by the Rev. David Walsh, the Rev. Nicholas J. O'Brien delivering the sermon appropriate to the occasion. In the following year the district was set apart as a parish, and given into the charge of Father Walsh as its first pastor. The first Mass was celebrated in the basement of the new church on Christmas Day, 1854. On September 23, 1855, the finished structure was dedicated by Bishop Fitzpatrick, under the invocation of St. James the Greater. The sermon for this occasion was delivered by the Rev. Thomas Mullady, S. J., and that for the evening services by the Rev. John J. McElroy, S. J. The church was a fine brick edifice, built in the Gothic style, from plans furnished by Architect P. C. Keely, of Brooklyn, N. Y.

Father Walsh was succeeded in the pastoral charge of the parish by the Very Rev. John J. Williams, then vicar-general of the diocese. Under Father Williams' management the financial difficulties which had come upon the parish were so ably met and handled as to leave but a light burden for his successor. His pastorate had lasted nine years when he was elevated to the episcopate and assigned as coadjutor to Bishop Fitzpatrick.



REV. DAVID WALSH, First Pastor.

This occurred in 1866, when the Rev. James A. Healy was appointed pastor. "Father James," the name by which he was affectionately known to his flock, was in the front of every Catholic movement in Boston during his administration. He delivered many addresses before state and municipal committees to gain some rights withheld from his co-religionists. His words always had weight, for he had previously measured his ground, and he stood close behind his facts. Although gratified by the dignity conferred on him in 1875, when he was raised to the See of Portland, the parishioners were deeply grieved to lose him.



OLD ST. JAMES' CHURCH, ALBANY STREET.

Two years before his departure Father Healy disposed of the church property on Albany Street to the Boston and Albany Railroad Corporation, whose train yards abutted on the parish lot. The corporation needed the property to meet the increased business of the road, and the congregation desired to go elsewhere in order that they might worship undisturbed by the noise of constantly moving trains. The transfer was effected to the satisfaction of all concerned, and a much more suitable site for another church was found on Harrison Avenue. This land was purchased in February, 1873, and on November 10 the corner-stone of the present church was laid. The last High Mass was held in the Albany Street Church August 30, 1874, when the officiating clergymen were the Rev. James Donegan, celebrant; and the Rev. Michael Ronan and Mr. Joseph Colbert, deacons. Although the impending change was a source of gratification to all, yet many of the parish-

ioners on this occasion were moved to tears; and after the services had terminated several lingered in the aisles, sadly prolonging their last look at a place that had become intimately associated with their dearest memories. Services were first held in the basement of the new church September 7, 1874. Father Healy had so vigorously pushed the work that the building was nearly completed when he left for Portland. What remained



ST. JAMES' CHURCH.

to be done was accomplished in the next few months, under the direction of the new pastor, the Rev. A. S. Healy. Then, on July 25, 1875, the feast of St. James the Apostle, the church was solemnly dedicated by Archbishop Williams, assisted by the Bishops of Springfield, Providence, and Portland.

St. James has been pronounced one of the finest churches in the city. It is built in the style of the Roman Basilica. The clerestory, from which it is lighted, is composed of solid masonry supported by pillars of polished Scotch granite. The interior, with its wide nave and lofty paneled ceiling, is admirably adapted for public worship. Measuring 75 feet in height, and 155 feet by 75 feet on the floor, its seating capacity is easily 1,500.

The parish did not long enjoy the paternal guidance of Father A. S. Healy. An illness contracted in the discharge of his duties resulted in his death, October 11, 1875. The next pastor was the Rev. Thomas H. Shahan, who established an excellent school for girls under the efficient charge of the Sisters of Notre Dame. Failing health obliged Father Shahan to resign in 1884, and the Rev. Matthew Harkins was appointed to take

his place. Three years later, Father Harkins was consecrated Bishop and given the See of Providence, left vacant by the death of Bishop Hendricken. This was the third time, within the space of twenty-one years, that a pastor of St. James' Parish was the recipient of episcopal honors. The present esteemed pastor, the Rev. William P. McQuaid, was Father Harkins' successor.

The parish has always been remarkable for the practical and vigorous character of its religious life. Its congregation is reputed for generous contributions to general charities, recommended by the pastor. Its conference of St. Vincent de Paul is one of the best sustained and most active in the archdiocese. The church sodalities for both sexes have each a large membership, and manifest a most edifying degree of earnestness at their meetings: while a senior and a junior temperance society take a most creditable part in the crusade against liquor drinking.



REV. WILLIAM P. MCQUAID,
RECTOR ST. JAMES CHURCH, HARRISON AVENUE.

Father McQuaid occupies a high place in the affections of his people. Since he became pastor he has erected a much-needed parochial residence beside the church. He was educated at Holy Cross College, Worcester, where he was graduated in 1864. After this he went to Ireland and took his theological course at All Hallows, Dublin. Here he received ordination June 24, 1870. He then returned to Boston, and was appointed assistant to the pastor of St. Francis de Sales' Church, in Roxbury. In 1876 he was made pastor of Abington, where he remained until May 1, 1887, when he assumed charge of the Parish of St. James.

Right Rev. James Augustine Healy was born near Macon, Ga., April 6, 1830. He came North at an early age and attended the Quaker schools on Long Island and New Jersey. At the age of fourteen he had completed algebra, trigonometry, and the science of surveying, and was prepared to go into the field as a surveyor. He was one of the first students at Holy Cross College, Worcester, Mass., whence he graduated in 1849. He then attended the Sulpitian Seminary at Montreal, as a theological student, for three years. Thence he went to Paris, where he spent two more years in perfecting himself in theology and increasing his proficiency in French, of which language he became a very fluent speaker. Here he was ordained priest in the Church of Notre Dame in 1854. Called to the Diocese of Boston, Bishop Fitzpatrick chose him for his private secretary and rector of the Cathedral. He occupied these important positions for twelve years to the great satisfaction of his Bishop, who then transferred him to St. James' parish. He was rector here for ten years, when, on the death of Bishop Bacon, he was chosen as his successor, and was consecrated Bishop of Portland, June 2, 1875.



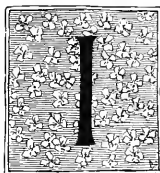
RT. REV. JAMES A. HEALY, BISHOP OF PORTLAND,
FORMERLY PASTOR ST. JAMES' CHURCH



RT. REV. MATTHEW HARKINS, BISHOP OF PROVIDENCE,
FORMERLY PASTOR ST. JAMES' CHURCH.

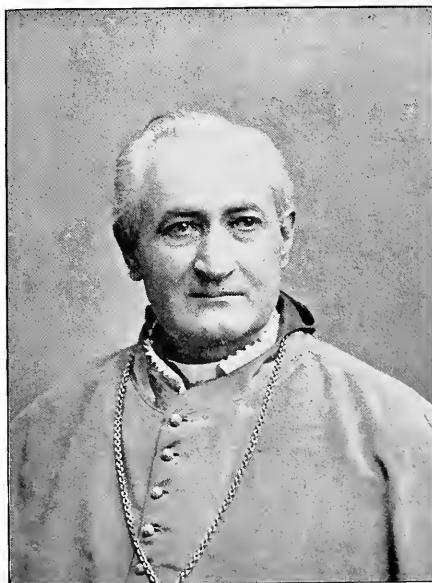
Right Rev. Matthew Harkins, D. D., although Bishop of Providence, and not directly connected with the Archdiocese of Boston, is by no means a stranger in this diocese, as all of the early days of his ministry were spent laboring in several parishes here. He was born in Boston in 1846, and received his elementary education in the public schools here. After a successful classical course in Holy Cross College, Worcester, he entered the Seminary of St. Sulpice, Paris, where he received his theological course. He was ordained at Rome in 1869. In November, 1870, he was appointed second assistant of the Immaculate Conception Church, Salem, where he remained for almost six years, and acted as temporary pastor from July, 1873, until Father Hally's return in May, 1874. In May, 1876, he was made pastor of St. Malachi's Church, Arlington, remaining until April, 1884, when he came to St. James', where he labored until he was consecrated Bishop of Providence Diocese, April 14, 1887, succeeding Rt. Rev. T. F. Hendricken, D. D., who died June 11, 1886.

St. Joseph's Parish, Boston.



IN the western section of Boston, about the year 1850, there were so many Catholic children that during inclement weather it was far from convenient for them to go to St. Mary's Church, on Endicott Street, for the purpose of attending Sunday-school. Therefore, a small hall over a grocery store, situated on the corner of Garden and Phillips Streets, was rented, and, for fully a year, the regular Sunday meetings of the children were held there. Then the assembly room was changed to the hay-loft of a stable on Bridge, now North Anderson Street, where divine service was first offered in public by Dr. Ambrose Manahan, to whose efforts the organization and maintenance of the school were due. By 1854, the number of regular attendants had greatly increased, consequently Dr. Manahan went in search of larger quarters, which he eventually found at the corner of North Grove and Cambridge Streets, on the lower floor of an organ factory. He was soon enabled to lease the entire building, and, by cutting away the upper floors so as to form galleries, besides making other alterations, he transformed the edifice into a miniature chapel, which was subsequently called the Chapel of the Guardian Angel. A side altar from the old Cathedral, Franklin Street, was conveyed hither and re-erected. After that, besides being used as a place for the Sunday-school, Mass was celebrated therein every Sunday for the convenience of those Catholics who resided in this district. The priests from the Cathedral were most constant and regular in attending to the little chapel, and particularly worthy of mention is Rev. John J. Williams, the present Archbishop. Rev. Hilary Tucker afterwards gave this newly organized congregation considerable attention, and, in fact, continued to visit here until the humble structure was abandoned. Among the teachers of the Sunday-school were, Andrew Cassidy, John N. McDevitt, William Burke, and Thomas Gargan. At present the old chapel is used as a trade school.

The present St. Joseph's Church formerly belonged to the Twelfth Congregational Society, and was purchased, in 1862, by Father Williams, who was then the administrator of the diocese. It was erected in 1824, when, with the land on which it stands, it cost \$34,000. In the autumn, its transfer to the Catholics, together with the good organ, was effected for the sum of \$27,000. Rev. Patrick T. O'Reilly was then placed in charge, and, consequently, became the first pastor. To help defray the debt incurred by the purchase of the property, a concert was given in the church on



REV. PATRICK T. O'REILLY, FIRST PASTOR ST. JOSEPH'S CHURCH, AFTERWARDS BISHOP OF SPRINGFIELD.

Sunday, October 26, 1862, at which the cathedral choir, under the direction of Mr. Werner, assisted. The church was finally dedicated, on November 9, 1862, by Rev. J. J. Williams, High Mass being celebrated by Rev. Hilary Tucker, and the sermon delivered by Rev. J. Boyce, of St. John's Church, Worcester.

Rev. Patrick Thomas O'Reilly was born on December 24, 1833, at Kilmaleck, County Cavan, Ireland. His parents were poor, and, as he displayed a studious disposition, he was sent to America, where a rich uncle resided. He studied classics in St. Charles' College, Ellicott City, Md., and, after graduating therefrom, in 1853, when 20 years old, he entered St. Mary's Seminary, Baltimore, where he studied philosophy and theology. With the late Rev. Michael Hartney, Salem, and the late pastor of St. Stephen's parish, Boston, he was ordained, on August 15, 1857, in the old Cathedral on Franklin Street by the Right Rev. David W. Bacon, D. D., late Bishop of Portland. Another classmate of his in the seminary was Right Rev. Lawrence S. McMahon, late Bishop of Hartford.

Father O'Reilly's first mission was in St. John's Church, Worcester, where he was sent to assist Father Boyce, who not only distinguished himself by his diligence as a pastor, but also in the literary field. Under such a learned superior, the young priest was well schooled in the manner of ministering to souls. It was not long before he won the favor of all, and most especially of the younger portion of the parish, for, seemingly, like his great sacerdotal Prototype, he said: "Suffer little children to come unto me." In 1862 he was promoted to the pastorate of St. Joseph's Church, Boston. There he remained until January, 1864, when he was appointed pastor of St. John's Church, Worcester, in the place of his old superior, Father Boyce, who had died. The many good works accomplished by him will never be related, for, indeed, mostly all his time was spent after the manner of a vigilant and model pastor, who loved his God, his country, and his people.

He was consecrated Bishop of the newly created Diocese of Springfield on September 25, 1870. At this service, His Eminence, John Cardinal McCloskey, presided, and he was assisted by Right Rev. John J. Conroy, Bishop of Albany, and Right Rev. Bishop Williams. Bishop Bacon, who ordained him to the priesthood, preached the sermon on the occasion of his consecration. The new diocese covered considerable territory, and extended over five western counties of the State. There were about eighty thousand souls ministered to by forty-three priests. As this section over which the Bishop was to preside was somewhat remote from Boston, it was not as thoroughly organized as it might have been. There was hardly a Catholic school within his province. By no means discouraged, he set to work, and, after twenty years, his diocese was second to none in organization, as well as in religious and educational matters. There was scarcely a person in his flock, be he priest or layman, who did not have deep regard for Bishop O'Reilly; to know him was to love him, to hear him was to obey him. No wonder, then, that such a general wail arose, when, on Saturday, May 28, 1892, it was announced that he was dead. The day before his death he received a cablegram from the Holy Father, and, with tears coursing down his pallid cheeks, he gave thanks to God for His goodness. Springfield was in mourning for him, the flags at half-mast, and business-houses closed, for all recognized the fact that they had lost an exemplary man and a good citizen. The grief was not limited to the people in the Springfield Diocese alone, for not a few of the parishioners of this parish remember his amiability and benevolence, and down their cheeks trickled many a tear, whilst from their hearts they wished him eternal rest.

On Wednesday, June 1, 1892, a solemn Pontifical Mass of Requiem was celebrated by His Grace, Archbishop Williams. The deacon was Rev. P. J. Garrigan, D. D., vice-rector of the Catholic University of America; sub-deacon, Rev. P. J. Phelan, of Holyoke; master of ceremonies, Rev. John F. Fagan, of Springfield, and assistant, Rev. Louis Leduc, of North Adams. The general arrangements of the funeral devolved upon Rev. Bernard S. Conaty, rector of the Cathedral. The sermon was preached by Right Rev. James A. Healy, D. D., Bishop of Portland, who took for his text, "The ancients, therefore, that are among you, I beseech, who am myself, also, an ancient and a witness of Christ. . . . Feed the flock of God which is among you, taking care thereof not by constraint, but willingly, according to God; neither for the sake of filthy lucre, but voluntarily; neither as domineering over the clergy, but being made a pattern of the flock from the heart; and when the Prince of Pastors shall appear, you shall receive a never-ending crown of glory." The panegyric, a masterpiece of this able prelate, was listened to by thousands of mourners.

After the first pastor had been transferred to Worcester, Rev. P. J. Canny was appointed to take charge of

the congregation, and his administration lasted from January, 1864, to July, 1865, when he was succeeded by the Rev. P. F. Lyndon, a sketch of whom may be found on page 33. With the purpose of enlarging the church, Father Lyndon, April 17, 1866, purchased the Lane estate in the rear, consisting of two houses and the land they stood upon, for \$16,500. Withdrawn from the parish, June 14th, to superintend the erection of the Cathedral, Father Lyndon was obliged to leave the execution of his project to his successor. This was the Rev. Bernard O'Reilly, who carried it out with the result of adding about one-third more space to the church. Father Lyndon returned to the parish September 5, 1870, after having practically completed his great work of constructing the Cathedral. During his second pastorate, he purchased a parochial residence, beside the church on Allen Street, further enlarged and improved the accommodations of the church, and reduced the debt from \$50,000 to \$22,000. Father Lyndon died April 19, 1878. His obsequies were a memorable event in the history of the parish. His remains were honored with Episcopal interment within the Cathedral.



REV. P. F. LYNDON,
FORMER PASTOR ST. JOSEPH'S CHURCH, BOSTON.

His successor was the Rev. W. J. Daly, under whom the basement was enlarged, the floors renewed, modern pews substituted for the old-fashioned ones transferred with the church by the Congregationalists,



REV. W. J. DALY,
FORMER PASTOR ST. JOSEPH'S CHURCH, BOSTON.

and a new organ purchased. Father Daly's pastorate ended with his death, abroad, while visiting Rome with Archbishop Williams.

"Father Daly is dead" was the sad news that came over the deep to the people of St. Joseph's parish. "Father Daly is dead" was echoed throughout the streets of Boston, and many a sigh was heaved and many a tear shed at this sorrowful announcement, for he was loved as few priests are loved. To mention the many kind and generous acts of this model priest would require pages of this volume. We need only refer to the unfortunates whose misdeeds bring them to the Police Court, among whom he was a constant visitor. Where the payment of a fine would, in his opinion, turn the wayward one from his evil path, his pocket-book was always open, and his generosity and benevolence have converted many a hardened criminal and led him to seek a better life. The poor were always to him a special care, and their appeals received ready assistance. We may refer to an old cripple, who was so infirm that he was unable to work, and he was asked how he was able

to support himself and wife. "Oh! Father Daly, God bless him, pays my rent, and sees to it that we do not want for food or clothing." This is but one of many cases. In all his parish, he looked for folks whose very existence seemed to be dependent upon him, and all his charity to them was given unassumingly. The children were his constant delight, and it sickened his large heart when he would meet any who were insufficiently clad, and soon after clothing would come, shoes would cover their bare feet, and hampers of provisions would find their way into their homes. In Newburyport, whilst assisting Father Lennon, he acted in the same manner, and sorry indeed were the people there, when he was appointed pastor of St. James' Church, Salem. Creed made no difference, his energies being directed to save all he could. He would say to a prisoner: "Now tell me your story, and tell it truthfully. The truth will always stand strongly in your behalf." It is also related of him that one day some unfortunate was being tried and had no one to defend him. Father Daly interested himself in the case, and actually acted as his attorney, for he knew he was innocent, and, consequently, the



ST. JOSEPH'S CHURCH, CHAMBERS STREET, BOSTON.

man was discharged. To the jail-keeper he said: "If you have a person, sick or well, who would speak with a Catholic clergyman, why, send for me, no matter what the hour is."

In December, 1883, the Archbishop went to Europe, and Father Daly accompanied him. On Friday, December 14th, he died in the Consolazione Hospital, in Rome. The post mortem examination revealed ulcerations of the stomach and internal hemorrhage. The body was embalmed, and was placed in the receiving chamber of the Cemetery of San Lorenzo. On the following Sunday a solemn High Mass of Requiem was celebrated by Archbishop Williams in the Church of the Consolazione, at which many Americans assisted. A High Mass of Requiem was also celebrated in St. Joseph's, at which Bishop McMahon, of Hartford, was celebrant; Rev. Thomas H. Shahan, of Salem, deacon; Father Moran, of St. Stephen's, sub-deacon, and Father Gilligan, master of ceremonies. A beautiful and touching eulogy was delivered by Father Shanahan. The body was interred in Rome.

Very Rev. William Byrne, D. D., V. G., whose portrait and sketch appear on pages 18 and 19, respectively, of this work, was appointed pastor on February 1, 1884.

On January 12, 1885, Dr. Byrne increased the church property by the purchase of a lot at the corner of Charles and Poplar Streets for a school site. It measures 15,000 square feet, and, with the houses upon it, cost \$37,250. It is the rector's purpose not to build until the land is clear of debt. So far, the rental of the houses has paid the taxes and the interest of the mortgage. The mortgage is now reduced to \$8,000. When ready for building, Dr. Byrne means to retain the houses on half the land, with the view of having their income to aid him. Fronting on the Charlesbank, unless the proximity of the Massachusetts Hospital be considered a drawback, the location must prove an excellent site for a school-house.

Associated with Dr. Byrne in his labors are Rev. John F. Keleher, William H. O'Connell, Joseph G.



INTERIOR ST. JOSEPH'S CHURCH, BOSTON.

Anderson, and P. J. Walsh, each of whom, by strict attention to their sacerdotal functions, are gaining the esteem of the members of the congregation and the approval of their learned pastor.

St. Joseph's Church is a brick structure erected somewhat after the Romanesque style of architecture. The trimmings are but sparingly distributed, and consist of wood and brown stone. The building is admirably situated, facing on Chambers Street, with entrance to its basement on Allen and McLean Streets. The limit to the grounds on Chambers Street is well defined by a large iron fence. Two heavy, fluted, wooden pillars support the roof over the narrow veranda on the front. Five large, double doors, two of which are at the side terminals of the veranda, give access into a long and narrow vestibule, from which, by three portals, entrance is effected into the auditorium. Whilst many other edifices, as far as architectural display, frescoing, and ornaments, might be considered far more attractive than this humble auditorium, nevertheless there are but very few which inspire more devotion and awaken greater reverence of the people towards the Almighty. Yet, St. Joseph's interior is far from being plain, for, indeed, the sparing decorations are so dispersed as to merit

approval. The ceiling over the centre aisle has a few religious symbols, and through it, also, do the two ventilators penetrate. Not in consonance with the present style of churches are the galleries on the sides and front, the latter one of which is furnished with a large, melodious organ. Six heavy, plain, round columns support the gallery on either side, as well as the semi-circular arches, which uphold the roof. The five windows on either side of the auditorium are large and old-fashioned, and are entirely of plain glass. They admit a flood of light, which can be excluded when occasion demands by the aid of folding blinds. Besides the paintings of the stations of the cross, there are other pictures on the walls in and around the sanctuary, the most striking one of which is the Crucifixion, which hangs above and behind the altar. The auditorium and sanctuary are separated only by a small railing, which does not extend the entire width of the church. The wall in this enclosed part is especially decorated and frescoed. The altar is most beautiful, and looks very ornamental with its white color, and trimmings of gilt and rich candelabra. On the flanking pedestals are the adoring angels. A little to the right is a large and beautiful statue of the Sacred Heart of Jesus, whilst on the left is one of St. Joseph with the Infant, and a little to the left of that, on a separate pedestal, is a statue of the Immaculate Conception. As it stands to-day, with its galleries, the church will seat about 1,500 persons. Starting with about 4,000 souls, the congregation now numbers about 8,000. Originally a part of St. Mary's parish, the parish of St. Joseph is being depleted in much the same way as that parish. It is, however, likely to suffer more from the encroachments of business in the future.

The basement is very spacious and somewhat plain. The wood-work, pews, and altar railing are all quartered oak. The large altar is profuse with gilt, and, in consequence, looks very rich and attractive. On the epistle side is a statue of St. Joseph; on the gospel side one of the Blessed Virgin; and, upon a pedestal near it, is a statue of the Sacred Heart. In the front is a small space reserved for the choir. To the right of the sanctuary is a small vestry where the St. Joseph's Conference of the St. Vincent de Paul Society meets, and to the left is a larger vestry which contains the vestments and other things connected with the altar. St. Joseph's Church truly reveals its age, yet the casual itinerant cannot look upon it and gaze upon the small, shining cross that surmounts its ridge and read the apt inscription on its base, I. H. S., without being moved to reverence. Many a soul has communed with the Almighty therein, and many a body has there received the final benediction. Its mission in the past has been most successful, and, whilst such an able rector as Dr. Byrne continues in charge, we need not be solicitous about the future, for his name is veritably synonymous with success.



St. Gregory's Parish, Dorchester.



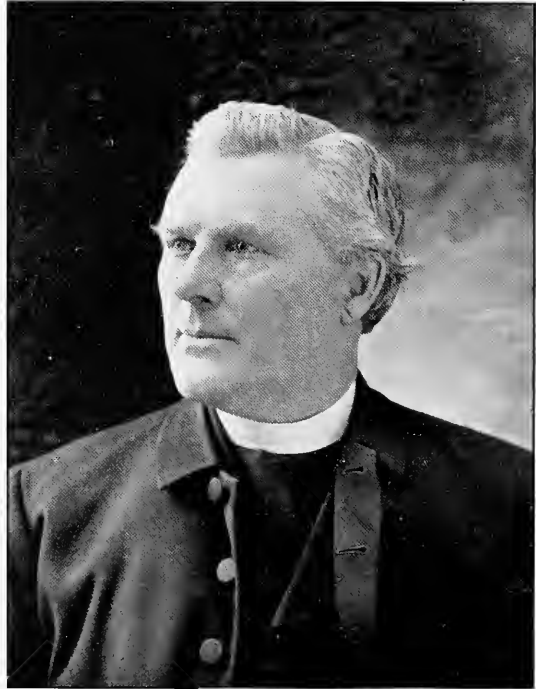
ST. GREGORY'S CHURCH was commenced in 1863. The corner-stone was laid August 23d of that year by the Right Rev. John B. Fitzpatrick, Bishop of Boston, in the presence of a very large concourse of people. The sermon was by the Rev. George F. Haskins, a recent convert to the faith. In November, 1864, the church, being finished, was dedicated to St. Gregory, the Rev. Sherwood A. Healy preaching the sermon.

Previous to 1853, the Catholics of Dorchester and Milton went to church when and where they could. Some went to West Quincy, some to Roxbury, but the greater number

went to South Boston, as all this district was a part of the parish of SS. Peter and Paul, on Broadway, South Boston. At that time the southwestern boundary line of the parish in South Boston stretched away even beyond the limits of Dorchester and Milton, including in its territory Hyde Park, Canton, Stoughton, and Sharon, and was about twenty miles from headquarters. All this territory was attended by the devoted clergy resident in South Boston.

In 1853-4 a church was built in Dorchester, on Washington Street, nearly opposite the end of Richmond Street, by the Rev. Father Fitzsimmons, and when nearly finished was blown up and destroyed on the morning of July 4, 1854. This was at a time when the Know-Nothing party was in power, and the few Catholics of the district were not able to protect their church against overwhelming numbers. From that time up to 1861 Mass was celebrated in a small hall which stood near the end of the bridge dividing Dorchester from Milton. On that same spot now stands the magnificent pile of buildings owned and occupied by the Walter Baker Chocolate Company.

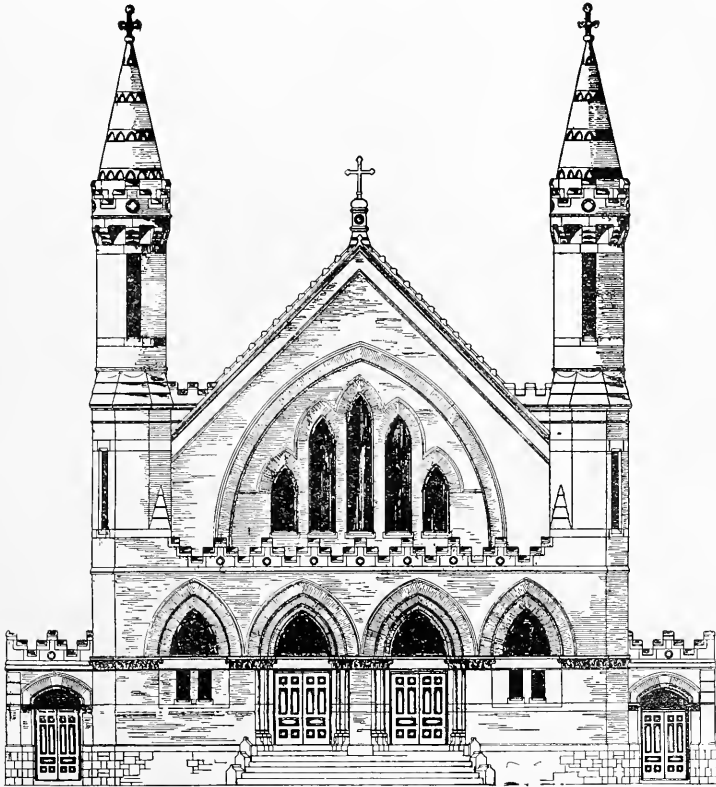
Rev. Thomas McNulty was selected by Bishop Fitzpatrick as pastor of the new and growing parish, and continued to administer its affairs with fervor and zeal up to the time of his death, in 1875. The two last years of his life he was ably assisted by Rev. James O'Doherty, now permanent rector and pastor of St. James' parish in Haverhill. At that time St. Gregory's



REV. W. H. FITZPATRICK, PASTOR ST. GREGORY'S CHURCH, DORCHESTER.

parish included all of Dorchester and Milton and that part of Quincy now called Atlantic and Squantum. In 1870 Dorchester was annexed to Boston and is now known as Ward 24.

The parish increased in numbers rapidly, and St. Gregory's Church, with a seating capacity of nearly 800, soon became too small to accommodate the people. In 1870 Hyde Park, a new town, made up from parts of Milton, Dedham, and West Roxbury, was made a separate parish. In 1871 Atlantic was added to the Quincy parish. In 1872 the northern half of Dorchester was set off as a new parish, with Rev. Peter Ronan as pastor, and the elegant St. Peter's Church and parochial house adjoining show at once that he was the right man for the place. Long may he live!



ST. GREGORY'S CHURCH, DORCHESTER—FRONT ELEVATION.

During the early part of 1875 Father McNulty's health began to fail. He took a trip to his native land, thinking the healthy air of the North of Ireland would bring back his once rugged constitution; but it was otherwise decreed, and he returned to lay down his life in the midst of his flock. This happened on the 8th of October, 1875. His funeral was attended by an immense crowd of people and a very large number of the clergy. The Mass was celebrated by Rev. John Flatley, then his neighbor in Canton. Archbishop Williams presided.

THE CATHOLIC CHURCH OF NEW ENGLAND

October 12, 1875, Rev. W. H. Fitzpatrick was appointed as successor to the late Father McNulty, and at once entered into the work so well begun. His first work was to purchase a suitable site for a parochial house, and he succeeded in getting about an acre of land adjoining the church, on which he erected a rectory in 1878. This building did good service for twelve years as a residence, but the growing parish demanded larger accommodations, and in 1890 Father Fitzpatrick remodeled and greatly enlarged it so that now the house contains in all twenty-four rooms. The accompanying cut shows it to be, as it really is, one of the handsomest, most commodious, and best appointed parochial dwellings in the Archdiocese. Later he purchased about an acre of land on Dorchester Avenue, directly opposite the church. This he holds as an excellent site for the future St. Gregory's school.

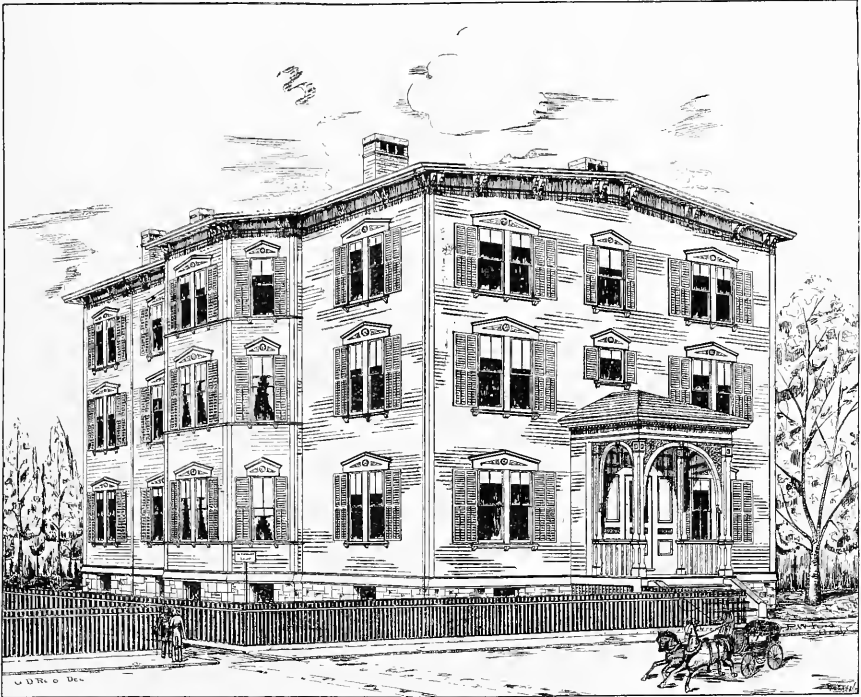


ST. GREGORY'S CHURCH, DORCHESTER—PROSPECTIVE VIEW.

In April, 1878, the church was struck by lightning and damaged to the extent of about \$1,000. The beautiful tower, about 130 feet high, suffered to such an extent that it had to be taken down. The tower was not rebuilt, as the pastor contemplated a change in the construction of the church and an enlargement of the seating capacity at some future time. In 1880 Father Fitzpatrick purchased a lot of nearly 40,000 feet of land in Neponset, a growing village in Dorchester about one and a half miles northeast from St. Gregory's Church. Here he commenced a church, and cheerfully did the people of that section aid in the good work. The outside of the church was finished and the basement made ready for occupancy in December, 1881. About this time Rev. David J. Power was appointed to assist the pastor in the many duties that belong to a large and scattered congregation.

In July, 1889, St. Anne's Church, Neponset, was made a separate parish, and His Grace, the Archbishop, appointed Rev. Timothy J. Murphy as first resident pastor. Father Murphy found his church and grounds entirely out of debt, and at once set to work to finish the church and erect a parochial house, in both of which he succeeded admirably.

In 1889 Father Fitzpatrick purchased a fine lot of land on Norfolk Street, in Dorchester, about one mile and a half northwest of St. Gregory's Church. Here, in the summer of 1891, he built a temporary church, with a seating capacity of 500, and on Christmas Day of that year it was opened under the patronage of St. Matthew. In less than one year it was found necessary to have two Masses on Sundays in order to accommo-



PAROCHIAL RESIDENCE, ST. GREGORY'S CHURCH, DORCHESTER.

date the people. Rev. Fathers Smith and Wallace, of the Society of Jesus, gave a mission there in February, 1892; and in one week gave communion to 700 people. Two sisters of Notre Dame from South Boston, assisted by a number of young ladies of the parish, are doing excellent work among the children in the Sunday-school.

The work of the parish was now too much for two priests to perform, and in July, 1892, Rev. John A. Degan was appointed to assist in the work. To him was assigned the Sunday-school, and the work being congenial to him, he entered at once into it, as he did in all other parish duties. Two Sisters of Notre Dame from South Boston come to St. Gregory's every Sunday (and have done so for twelve years) to assist the pastor

and his priests in the Sunday-school: these, with a well-drilled corps of young lady teachers, are doing their work well. St. Gregory's Sunday-school numbers nearly 400, and St. Matthew's about 150.

The erection of another church within the limits of St. Gregory's parish will soon become a necessity, and with this end in view the pastor purchased, in January, 1894, a very valuable and centrally located site on the corner of Dorchester Avenue and Rosemont Street, about one mile from St. Gregory's Church. The lot contains nearly forty thousand feet, is in the vicinity of the Ashmont district, and is just the shape for a church, rectory, etc.

Father Fitzpatrick's desire is to have a school for the children of his parish as soon as practicable. At present there are eighteen public schools within the limits of St. Gregory's parish; consequently the children are so far away from any central point that it would not be advisable to commence a parochial school for some time yet.

In 1894 the long contemplated enlarging and finishing of St. Gregory's Church was begun, and before the year ended the beautiful front, as shown in the accompanying engraving, was completed. When finished, the seating capacity will be 1,100 upstairs and about 1,000 in the basement. A large vestibule and choir gallery is now obtained by the addition of the new front, and when the transept is finished, much better sanctuary facilities and more vestry room will be the result.

St. Gregory's parish is yet scattered over a very large extent of territory, including, as it does, the southern part of old Dorchester (Ward 24, Boston) and all the town of Milton, in which may be seen the beautiful range called the Blue Hills, where about four thousand acres have recently been taken by the State Park Commissioners. To appreciate the growth of the Church in this section, it is only necessary to say that now there are three priests at St. Gregory's, three at St. Peter's, two at Neponset, two in Canton, two in Hyde Park, two in Stoughton, one at St. Margaret's, and Atlantic is attended from Quincy; all this territory was attended to by one priest at St. Gregory's from 1861 up to 1870.

Father Fitzpatrick was born in Earlington, Colchester County, N. S., November 21, 1832. His father was an Irishman, while his mother, named Jane Jardine before marriage, was a native of Ayr, Scotland, having been born next door to the cottage in which Robert Burns first saw the light. Having been educated in his native place, he taught school for a time. He came to Massachusetts at the age of twenty, and was variously employed in Billerica, Bolton, and Dedham for the next five years. He had saved sufficient of his earnings by this time to enable him to enter Holy Cross College, Worcester, which he did in the class of 1856. He took the classical course and graduated in 1862. Thence he went to the Sulpitian Seminary in Montreal where, after completing the necessary theological studies, he received Holy Orders, May 26, 1866. His first appointment after his arrival in Boston was that of assistant to Father Cuddihy, of Milford. From here he was transferred, at short intervals, to the Cathedral, thence to East Boston, and later to Stoneham. He was appointed pastor at Stoneham in 1868. At that time Wakefield, Reading, and Melrose were attended from Stoneham. Here he remained seven years; purchasing the Universalist Church in Stoneham and the Baptist Church in Melrose, he transformed both into convenient Catholic chapels; lately, both have been replaced by elegant and commodious churches. He also built the first part of what is now a large and beautiful church at Wakefield. Father Fitzpatrick is loved and respected by his Protestant as well as by his Catholic neighbors. "Tolerant, broad of mind, and large of heart," he never tires of preaching and practicing the gospel of goodwill to all men.



Gate of Heaven Parish, South Boston.



EVER mindful of the spiritual welfare of his people, Father Patrick F. Lyndon, when pastor of the parish of SS. Peter and Paul, erected the Gate of Heaven Church for the convenience of the Catholics residing in the portion of the South Boston peninsula called the City Point. Its corner-stone was laid May 1, 1862, by Bishop Fitzpatrick, and it was dedicated March 19, 1863. The latter ceremony was performed by Bishop McFarland, of Hartford, in the absence of Bishop Fitzpatrick, and the Rev. Bernard A. Maguire, S. J., preached the dedication sermon. The church, situated at the intersection of I and Fourth Streets, is a brick structure of pleasing exterior, though simple in design, and is capable of accommodating about 1,500 persons. There are three entrances into a small basement vestibule, from which, by means of flights of

stairs, approach is afforded to the main vestibule. The interior is very bright and large, and is laid out and furnished in almost perfect consonance with the old style of churches. There is but little attempt at decoration; in fact, the walls are mostly plain. Most attractive, indeed, are the altar and stations; perhaps on account of the general simplicity and lack of ornament that pervade everything else. The basement is scarcely ever used for services, as it has been so divided and furnished that it is almost entirely used for school purposes. At first the parish was attended from SS. Peter and Paul's, and Father Blenkinsop, who succeeded Father Lyndon, besides organizing the schools, did much toward making this a permanent parish.

Rev. W. A. Blenkinsop was born in Dublin, Ireland, in 1819. In early life, in fact, in 1826, he, with his devout parents, came to America and settled in Baltimore, Md. In 1831 he, with his brother Robert, entered St. Mary's College, Maryland, from which he graduated in 1839. He

then went to St. Mary's Seminary, Baltimore, where he was ordained, in 1843, by the Most Rev. Samuel Eccleston, D. D., the late Archbishop of Baltimore. Right Rev. John J. Chance being his intimate friend, he persuaded him to go to Natchez, Miss., where he labored most assiduously until 1850, when he came North and was accepted by the Right Rev. Bishop Fitzpatrick, late Bishop of Boston, who assigned him to the pastorate of the parish of the Holy Name, Chicopee. While in charge there, he had fully sixteen dependencies to attend to,



CHURCH OF THE GATE OF HEAVEN, SOUTH BOSTON.

which included at that time Springfield, Holyoke, and Northampton. Whilst pastor at Chicopee, he succeeded in erecting a church and parochial residence there. In 1864 he was appointed pastor of the Church of SS. Peter and Paul by the Right Rev. Bishop Fitzpatrick, and he remained there until his death, which occurred on



REV. W. A. BLENKINSOP,
FORMER PASTOR.

January 8, 1892. Whilst pastor of that church, he erected the present St. Joseph's Parochial School, the magnificent rectory, and the large, substantial church, all of which are admirably located on Broadway. The people of South Boston never had greater cause to mourn than when Father Blenkinsop's death was announced to them. "None knew him but to love him, none named him but to praise." Indeed, he was a model pastor, full of zeal, full of charity, and full of pity. No wonder, then, that so many were anxious to pay respect to his remains. On Monday, January 11, 1892, he was buried. Both sides of the main aisles were reserved for the pall-bearers, Sisters of Charity from Carney Hospital, Sisters of Notre Dame connected with the parish, and the immediate friends and relatives of the deceased. The Pontifical Mass was celebrated by His Grace, Archbishop Williams. The assistant high priest was Very Rev. William Byrne, V. G.; deacons of the Mass were Rev. Robert J. Johnson, and Rev. W. H. Duncan, S. J.; deacons of honor, Rev. P. Cuddihy, of Milford, and Rev.

Thomas H. Shahan, of Malden; masters of ceremonies, Rev. Hugh Roe O'Donnell and Rev. William J. Powers. In the sanctuary were Right Rev. Denis M. Bradley, D. D., Bishop of Manchester, N. H.; Right Rev. Matthew Harkins, D. D., Bishop of Providence, R. I., and Right Rev. John Brady, Auxiliary Bishop of Boston, and Rev. Peter Blenkinsop, S. J. There were over 100 priests present to assist in the office of the dead. The panegyric was delivered by Rev. Denis O'Callaghan. During the funeral all the stores were closed, and business was generally suspended. The pall-bearers were Hon. Joseph D. Fallon, Dr. Michael F. Galvin, Jerome S. McDonald, Denis Collins, Francis Supple, Michael Moore, Thomas Kiley, James Doherty, Edward Tracey, Thomas Cuddihy.

The funeral procession was made up as follows: Detail of police, 100 clergymen as escort, hearse, flanked on either side by pall-bearers; carriages for Sisters of Charity from Carney Hospital and St. Vincent's Orphan Asylum. Clergymen in carriages, SS. Peter and Paul's Conference, SS. Peter and Paul's Lyceum, SS. Peter and Paul's Temperance Society, South Boston Charitable Institute, SS. Peter and Paul's Young Men's Sodality, SS. Peter and Paul's Married Men's Sodality, St. Augustine's Temperance Society, St. Augustine's Lyceum, City Point Catholic Association, hacks containing mourners.

Very Rev. William Byrne, V. G., assisted by the several prelates and priests, officiated at the grave. After the Archbishops, Bishops, and priests deposited a shovelful of clay upon the casket, the grave was covered, and the cortege moved away from the final resting-place of a devout pastor, with the parting wish: "Requiescat in pace."



ST. AGNES' CONVENT, SOUTH BOSTON.

Rev. James Sullivan was appointed the first resident pastor of the newly created Gate of Heaven parish, in 1865. He erected the present parochial residence, which is situated to the left of the church, on Fourth Street. It is a brick structure with granite trimmings, and its three stories are capped by a mansard roof.

The house is so divided that it affords ample and spacious rooms for the clergy. Standing behind a green lawn and beautiful shade trees and flower bushes, its ivy-covered walls look most attractive, and give the whole place the appearance of a shady retreat.

Rev. Emiliano Gerbi, O. S. F., became pastor in 1868, and diligently performed his duties for five years. Father Gerbi was born in Azzano d'Aste, in Piedmont, Italy, in 1826. He entered the Order of St. Francis in 1840, studied theology in Turin, where he was ordained in September, 1846. In 1856 he came to America, first going as president of the Franciscan College in Alleghany, Penn. He came to Lowell, where he spent two years, and later he was three years at St. Mary's, Charlestown. He was at the Cathedral for a short time, and from which, in 1868, he was sent as pastor to the Gate of Heaven Church, where he labored most faithfully until the time of his death, which occurred June 28, 1873, near his forty-seventh birthday. He did much for the cause of religion while in this diocese, and was known as a ceaseless worker, his zeal never relaxing under the most trying circumstances. His last sermon was preached at St. John's, Quincy, a short time before his death.

The next rector was Rev. Michael F. Higgins, who built St. Agnes' Convent and Academy, a brick building with granite trimmings. It is situated on the parish property directly in front of the church, on I Street. It is the home of the Sisters of St. Joseph, who teach the children in the parochial school, as well as those who pursue the more advanced course of studies offered by the academy, which has part of the building. After a most successful pastorate Father Higgins died at the pastoral residence, on Friday evening, May 7, 1886, after a few weeks' sickness, of pneumonia. He was a zealous and energetic priest, and did good work in the establishment of schools and for the welfare of the people. He was born in the County Galway, Ireland, and came to this country in early life. His age was forty-two years. His funeral took place from Gate of Heaven Church on Tuesday, May 11th, and was attended by a large number of priests, sisters, children, and the parishioners. The remains were interred in the family tomb at Amesbury, Mass.

Father Higgins' successor was the Rev. Theodore Metcalf, of whom there is a short sketch and a portrait on pages 492 and 493 of this work. His short pastorate, beginning in 1886, was made memorable by his simple protest against the use in the public schools of text-books containing misstatements regarding the Catholic Church. This protest was the innocent cause of the strongest manifestation of an anti-Catholic spirit in Boston since 1834. Ill health obliged Father Metcalf to retire in 1890, when the present rector, the Rev. Robert J. Johnson, was appointed to succeed him.

Besides the usual Sunday-school and sodalities, the parish organizations include the City Point Catholic Association, together with branches of the St. Vincent de Paul Society, the Society of the Holy Name, and the League of the Sacred Heart. There are about 600 girls attending the academy and parochial school, and the congregation numbers about 10,000 souls. Although the present church seems sufficient for the needs of the congregation, yet, in view of the future developments expected to result from the public improvements going forward in the district, the rector intends, at an early day, to erect another church, near the location of the present one, that will be the finest and costliest in South Boston. The designs, as furnished some years ago



PAROCHIAL RESIDENCE, CHURCH OF THE GATE OF HEAVEN.

by P. W. Ford, the Boston architect, provide for a building worthy to be a Cathedral. The site has for some time been in the rector's possession, and some preparatory work has already been done upon the foundation, and it is sincerely to be desired that Father Johnson will, in the near future, see his way clear to vigorously push the construction of the building to a rapid completion. The fact that the population of this section of South Boston is increasing quite rapidly, a considerable portion of which are of the Catholic faith, makes it reasonable to indulge the hope that we may soon see this enthusiastic priest's long-cherished plans fully perfected.

For some reason or other, Father Johnson did not give the new project the attention he did at first, yet, early in the present year, the old church edifice was partially destroyed by fire, and he then importuned his parishioners to be more generous in their contributions, so that work on this new edifice might be pushed with rapidity. Whilst the building was being repaired, the congregation was assembled in the parish hall, which is a small, one-story building, almost directly in front of the parsonage. The old church was, in the meanwhile, being refitted, and, from April 25, 1895, when the altar was blessed by Archbishop Williams, the people went regularly to services in the old edifice, and the school was again started.

The warm affection with which Father Johnson has inspired his parishioners may in part be attributed to that personal magnetism which a genial and courtly manner is apt to excite. Constant as the law of gravity is his regard for the convenience and feelings of all he meets. Boasting no progenitor in the cabin of the Mayflower, nor yet in the Norman Conqueror's battalions, his characteristic is not the symbol of distinguished ancestry, but the outcome of a kindly heart. Born in Ireland, it is a subject of self-congratulation to him that he belongs to the missionary race that has carried the gospel to the ends of the earth. He speaks the old Gaelic tongue with precision and fluency. Among many other accomplishments is his ability to deliver a lecture characterized by erudition and research. Much is expected of him at the Gate of Heaven Church, and it can not be reasonably doubted, by those familiar with his earnestness of purpose and with his fine abilities, that he will fully meet these great expectations.

Father Johnson, previous to assuming charge of the local parish, ended a most successful pastorate in St. Mary's parish, Dedham, over which he commenced to preside in August, 1878. He erected St. Raphael's Church for the Catholics residing in East Dedham, which was destroyed by fire in 1879. To his successful endeavors, also, must be attributed most of that beautiful Church of St. Mary, the worthy boast of Dedham Catholics. When the announcement came that he was to be transferred to the local parish, the Protestants and Catholics alike of Dedham were sorry on account of the change, for to them all, as he has since to the people in South Boston, he proved himself to be a staunch and exemplary friend, whose every action seemed worthy of imitation and deserving of the greatest and most lasting respect.

Father Johnson is ably assisted in his administration of the affairs of the Gate of Heaven parish by Rev. David J. Herlihy, Rev. Nathaniel J. Merritt, Rev. Michael F. Murphy, Rev. Patrick J. Supple, and Rev. Thomas F. Brannan. Each of these priests is a most faithful worker in this large parish, and it is in no inconsiderable degree due to their zeal and untiring efforts to promote the spiritual and material progress of the parish that it has attained such large proportions and become so powerful and prosperous. The Gate of Heaven Church is rightfully exerting a great influence for good among the people of the Peninsula City.

St. Agnes' Convent is most pleasantly situated, and is a most commodious and a very handsome structure, as the fine engraving which we herewith present amply shows. The sisters teach the primary classes in the basement of the church, which furnishes quite comfortable school rooms, all of which are well equipped and furnished for the convenience and comfort of both teachers and pupils. The sisters are also doing good work among the older students of the parish, for at the convent there are classes of young ladies in the more advanced studies. The convent is a most valuable adjunct to the parish.

The Parish of St. Augustine.



ALTHOUGH this parish is comparatively of recent formation, its history reaches back to the pioneer days of Catholicity in Boston. It takes its name from the oldest religious edifice in the city owned by Catholics. This is the mortuary chapel of the Catholic Cemetery in South Boston. On December 9, 1818, Bishop Cheverus bought the land for the cemetery from Zachariah G. Whitman, for \$680. The lot was an irregular quadrangle, with a frontage of 120 feet on Dorchester Street. The other three sides measured respectively 115 feet, 81 feet, and 117 feet. The chapel, a humble little brick structure, 30 by 20 feet, was erected early in the following year. The Bishop designed it as a mausoleum for the remains of his friend and co-laborer, Dr. Matignon, who had died in September. The necessary funds, amounting to \$1,500, had been collected by the Rev. Philip Lariscy, an Irish Augustinian. Apparently in gratitude for this, and to show his esteem for his zealous assistant, the Bishop bestowed on the building the name of St. Augustine. Referring to it in a letter the Bishop wrote, "It is the fruit of the zeal of good Father Lariscy, and I have given the church the name of the founder of his order, St. Augustine." As the Cathedral on Franklin Square was a considerable distance by way of Dover-Street Bridge, and the Catholic population of the district was increasing, public services came to be held in the chapel. To further facilitate its use in this way, it was enlarged in 1833, and a priest was assigned to attend it regularly. The priests so appointed were: The Rev. Thomas Lynch, in 1833; the Rev. John Mahony, in 1836; the Rev. Michael Lynch, in 1839; and the Rev. Terence Fitzsimmons, in 1840.

The first interment in the chapel was that of Dr. Matignon, whose burial was a notable event of that day. The remains of this sainted priest were tenderly borne to their final resting place, accompanied by a great procession of people and by robed acolytes with lighted candles. The body of Father Matignon was first interred in the old Granary burying-ground, but was removed to the chapel early in 1819, where it was laid at rest on the episcopal side of the altar, marked by a marble memorial slab fixed in the wall. On the gospel side of the altar reposed the remains of Bishop Fitzpatrick until they were transferred to the crypt in the Cathedral.

Outside the sanctuary rail in separate brick vaults, suitably marked, lie the bodies of some twenty priests who, in their day, were very influential in promoting the growth of Catholicity in Boston. Their names are Rev. Hilary Tucker, died March 15, 1872; Rev. John W. Donohue, pastor of St. John's Church, East Cambridge, died March 15, 1873; Rev. John B. Purcell, died March 24, 1873; Rev. Emiliano F. Gerbi, pastor of the Gate of Heaven Church, South Boston, died June 28, 1873; Rev. G. A. Hamilton, pastor of St. Mary's Church, Charlestown, died July 31, 1874; Rev. Bernard O'Reilly, pastor of St. Joseph's Church, Boston, died May 21, 1875; Rev. Stanislaus Buteux, died June 14, 1875; Rev. Alexander Sherwood Healy, brother of Bishop Healy, of Portland, and pastor of St. James' Church, died October 21, 1875; Rev. Nicholas J. O'Brien, died April 25, 1876; Rev. Michael Lane, builder and first pastor of St. Vincent's Church, South Boston, died February 2, 1878; Rev. J. S. Dennehy, of St. Mary's Church, Randolph, Mass., died October 26, 1878; Rev. A. I. Conerno, died August 10, 1881; Rev. John B. F. Boland, of St. Francis de Sales' Church, Charlestown, died November 30, 1882; Rev. William Walsh, died July 9, 1883; Rev. John B. O'Donnell, pastor of the Church of St. Mary's, Star of the Sea, East Boston, died August 22, 1884; Rev. John Wall, of St. Joseph's Church, Somerville, died March 5, 1886; Rev. William A. Blenkinsop, the beloved pastor of SS. Peter and Paul's Church, died January 8, 1892; Rev. Leo P. Boland, rector of the Cathedral, died January 19, 1892; Rev. Denis J. O'Donovan, died September 24, 1892, and Rev. Michael Moran, the lamented pastor of St. Stephen's Church, who died July 11, 1894.

In the rear of the chapel in the cemetery grounds is buried Rev. John Mahony, curate of the Church of the Holy Cross, died December 29, 1839. Near his remains lie those of Rev. Patrick Byrne, ordained in Boston in 1820, and later the first pastor of old St. Mary's Church, Charlestown. He died in 1844. Near the grave of Father Byrne is buried Rev. Thomas J. O'Flaherty, D. D., of Salem, a physician and a learned priest, the divine who held a famous religious controversy with Rev. Lyman Beecher in 1831. Doctor O'Flaherty was for some time pastor of St. Mary's Church, Endicott Street, Boston. His death occurred March 29, 1846. At



ST. AUGUSTINE'S CHURCH, SOUTH BOSTON.

the left side of the chapel is interred Rev. Thomas Lynch, the first pastor of old St. Patrick's Church on Northampton Street, who died March 5, 1850. The parents and sister of Bishop Fitzpatrick lie buried here, as do also the parents of Archbishop Williams. Among the many noteworthy people buried here is Robert Magner, who was one of the earliest Catholics in Boston. The deceased members of Patrick Donahoe's family lie in one of the larger lots of the cemetery.

In 1892 the St. Augustine Cemetery Association was formed, especially for the care and preservation of the grounds and monuments, and much has already been done in this direction. The association is composed of the descendants of those who lie buried there and is supported by assessments and contributions. Rev. Denis O'Callaghan is president, J. A. Mullen, treasurer, and Misses L. D. Mullen, Nellie Murtagh, and Maggie Crowley, secretaries.

The seventy-fifth anniversary of the dedication of the chapel and cemetery was most appropriately commemorated September 27, 1894. A solemn requiem Mass was given, and an able discourse, pertinent to the occasion, was delivered by Rev. Denis O'Callaghan, rector St. Augustine's Church. At the conclusion of the discourse the Archbishop blessed and incensed the graves of the departed clergy within the chapel. His



ST. AUGUSTINE'S CHAPEL AND CEMETERY, SOUTH BOSTON.

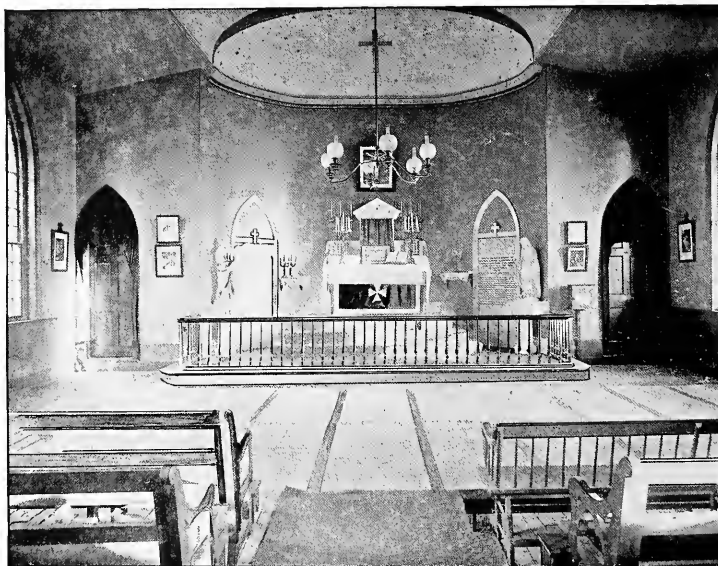
Grace in a few words emphasized the affection and veneration in which the old cemetery should be held by all. The services were attended by Archbishop Williams, Very Rev. William Byrne, D. D., V. G., and many prominent clergymen and laymen; among the latter was Mrs. Shackford, of Syracuse, N. Y., who attended the dedication of the chapel seventy-five years ago.

The number of Catholic residents in the peninsula increased so rapidly after 1840 that the chapel became totally inadequate to their religious wants, and a larger church was called for. As a result the church of SS. Peter and Paul was built, and services at St. Augustine's Chapel were discontinued in 1844.

The need of another church was not felt until nearly a quarter of a century later. The task of providing it, and of organizing a parish around it, was given to the Rev. Denis O'Callaghan, then a curate at SS. Peter

and Paul's. With a stout heart and the blessing of God, he started out upon his work August 22, 1868. It occurred to him that the old mortuary chapel might be used as a place of worship again until the proposed church would be available. He found it in a ruinous condition, but he had it repaired, and offered there the first parish Mass on Sunday, September 6. There also, on November 1, the first High Mass was celebrated. Father O'Callaghan had no trouble in disposing of the pews. By his suggestion, a church debt society was formed in February, 1869. The organization virtually comprised the entire congregation, each member of which seemed to be inspired with the enthusiasm and self-sacrificing spirit of the pastor. A Sunday-school, organized May 9, 1869, opened with 400 children; the first temperance society, named the "Father Matthew, No. 2," was established May 23; the earliest first communion class received the eucharist on the festival of Corpus Christi in 1870; and the parish conference of St. Vincent de Paul was formed in May of the same year.

At first, it was designed to build the church on the site now occupied by the new St. Augustine school



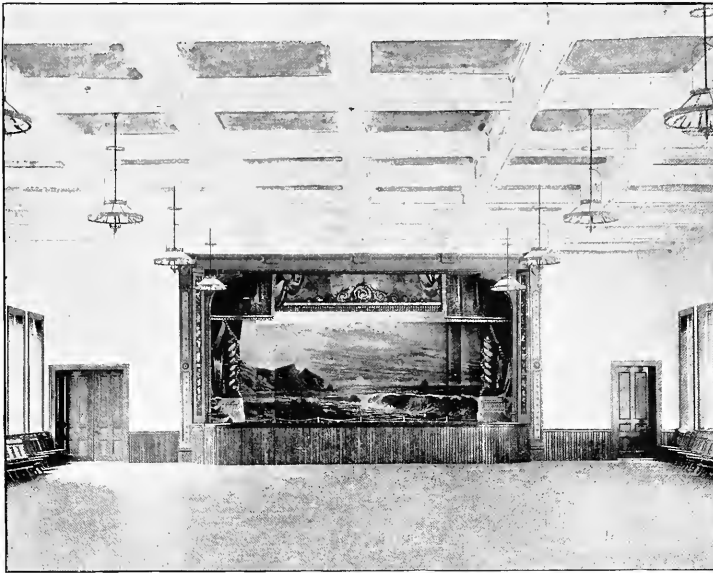
INTERIOR ST. AUGUSTINE'S MORTUARY CHAPEL, SOUTH BOSTON.

on E Street. The land for the purpose had been already purchased by Bishop Williams at the time the parish was set off. A lot parallel with the cemetery, though not adjoining it, and extending from F Street to Dorchester Street, offered a much superior location. After due consideration, it was decided to abandon the first site for this one, and the lot was bought from the city. The property containing the abandoned site was sold to advantage some time after.

The work of erecting the church was begun soon after the land was acquired. The first stake was driven by Henry W. Wilson, between ten and eleven o'clock in the forenoon of April 21, 1870. Father O'Callaghan, in person, formally broke ground, April 26. The corner-stone was laid September 11, when Bishop Williams officiated, and the Rev. Francis E. Boyle, of Washington, D. C., delivered the sermon. The first Mass was offered in the basement of the new church, July 2, 1871, and confirmation was administered for the first time on the sixth of the same month. Since then, the chapel in the cemetery has been used for mortuary purposes

only, and is chiefly interesting because of its associations with the past. The marble tablet, previously spoken of, affixed to the wall on the gospel side of the altar, bears an inscription which was composed by Bishop Cheverus, and tells that there, among the remains of other pioneers, lies the dust of his dear friend, the saintly Matignon.

The church, with its bell tower, was practically finished in the summer of 1874. It needed but the spire to complete the structure when it was dedicated. The ceremony was performed August 30, 1874, by Bishop Williams, and the sermon for the occasion was preached by Father Boyle, the same priest who had rendered a similar service at the laying of the corner-stone. By this time, the pupils in the Sunday-school had increased to 946. St. Augustine's Mutual Relief and Total Abstinence Society, composed of the older men of the parish, was organized November 15, 1874. The establishment of St. Augustine's Young Men's Temperance Society followed, December 28. A hall, open every evening, afforded the members of this organization the means of entering into agreeable intercourse with each other. In 1875, a literary society, that became widely known



HALL OF ST. AUGUSTINE'S SCHOOL, SOUTH BOSTON.

for its beneficent influence on the young men of the district, was founded under the name of St. Augustine's Lyceum; and, in 1876, a sewing circle, designed to furnish the poor of the parish with clothing, was formed and successfully started upon its charitable enterprise.

Endowed with so much vitality, the parish quickly cleared the church of debt. Of the two hundred thousand dollars expended in its erection, not a cent remained unpaid in 1884. As a consequence, it was finally consecrated August 31, of that year. This was a memorable day in the history of the parish. The ceremonies were of the most impressive character. The rites of consecration were performed in the morning by His Grace, Archbishop Williams, assisted by a number of visiting and local priests. Those enacted without the church walls were witnessed by thousands of spectators, who thronged the streets in the locality, and occupied every possible vantage point. When the hour for beginning the Grand Pontifical High Mass arrived the worshippers



INTERIOR ST. AUGUSTINE'S CHURCH, SOUTH BOSTON.

filled the church to the doors. The celebrant was the Most Rev. John J. Williams with the Very Rev. William Byrne, V. G., for assistant; the deacons of honor, the Rev. J. J. Gray and the Rev. Thomas Griffin; the deacons of the Mass, the Rev. J. J. McDermott and the Rev. James N. Supple, and the masters of ceremonies, the Rev. John J. Keegan and the Rev. P. M. O'Connor. Among the clergymen present in the sanctuary were Bishop Kane, of Wheeling, and Bishop Healy, of Portland. The sermon, which was delivered by Bishop Healy, was worthy of the preacher's renown. A number of the best vocalists and instrumentalists of New England, together with a chorus of one hundred trained voices, all under the direction of Mr. J. J. Carew, the organist of the church, rendered Hummel's Mass in E Flat with a perfection and an effect rarely heard. At the evening services, the celebrant was the Very Rev. J. E. Barry, V. G., and Bishop Kane delivered a sermon that was an eloquent tribute to the devotion of the pastor and people.

Well situated on rising ground, and fronting on one of the principal thoroughfares of South Boston, St. Augustine's, with its tower and spire, is, perhaps, the most striking object presented by the peninsular district to the distant observer. It is built in the Gothic style of architecture. The basement is of Roxbury stone dressed with white granite, while the superstructure is of red brick trimmed with freestone. Besides a clock, the tower contains two bells, one for the usual church uses and the other for ringing the Angelus, which is accomplished automatically by a connection with the clock. A fine parochial residence, harmonizing with the appearance of the church, adjoins its rear extremity. The general effect of the interior elevates without distracting the mind of the worshiper. The ornamentation is suggestive without garishness. Clusters of fluted iron columns divide the nave from the side aisles. From the foliated capitals rises the groined and vaulted ceiling admirably decorated for the motive of inspiring devotional feeling. The dimensions of the auditorium are 117 feet by 63 feet; those of the chancel, 34 feet by 18 feet, and the seating capacity is 1,400. The side altars were presented by the Young Ladies' Sodality and St. Augustine's Lyceum respectively. The star window back of the high altar is the gift of the pastor. Three of the large stained glass windows in the side walls are memorials respectively of Patrick Connor, John Finnegan, and Christopher Connor, deceased members of the congregation. The rest of the side windows, as well as those lighting the choir gallery, were donated by living members of the congregation, whose names were: John Lally, Andrew Spence, James Power, Winnifred Folan, James Maguire, Michael Fitzgerald, Daniel Sweeny, Jeremiah Collins, John T. Driscoll, William Cavanagh, Patrick Nolan, George Cavanagh, John Scott, Bartholomew Oaks, Patrick Cain, James T. Tighe, and P. F. Mullen.



REV. DENIS O'CALLAGHAN, ST. AUGUSTINE'S CHURCH.



ST. AUGUSTINE'S SCHOOL, WITH TEACHERS' HOUSES ON THE LEFT.

It would not have been characteristic of Father O'Callaghan, or of his devoted flock, to rest satisfied with what was accomplished at this time. The parish history for the last ten years is marked by the same zeal for the glory of God and the good of his parishioners, on the part of the rector, and by the same self-sacrificing devotion and enthusiastic co-operation, on the part of the parishioners. The present church organizations include the Society of St. Vincent de Paul, Children's Relief Society, Children of Mary, Boys' Sodality, Young Ladies' Sodality, Married Ladies' Sodality, Married Men's Sodality, Cadet Corps, St. Augustine's Brass Band, the Temperance Society, and the Young Men's Catholic Association.

Since 1884, besides the parish hall, erected at an expense of \$25,000 in 1886, the rector has built a grand school-house, costing over \$100,000. In 1892 he bought back the lot on which it was first proposed to build the church, together with the houses that have since been placed upon it. In 1893 he began the erection of the school-house, now completed. It is built of brick, with freestone trimmings, over a substantial granite basement. The main door-ways give entrance to a spacious vestibule with tiled floor, from which a pair of broad staircases sweep upwards to the other floors. The pupils are received in sixteen large class rooms. On the third floor is a remarkably fine hall, of excellent acoustic qualities, furnished with stage and scenery, and capable of seating 1,400 persons. Fittings are laid so as to make it possible to light the building by either gas or electricity. The heating, ventilation, and sanitary requirements are provided for according to the most advanced ideas. It is expected that the school will start with 1,200 pupils. The boys will be taught by the Xaverian Brothers, and the girls, by the Sisters of Notre Dame. Six houses, included in the purchased estate, are being fitted as residences for the teachers. A fine view of the school building and teachers' residences is given in the full page illustration on the preceding page.



PAROCHIAL RESIDENCE AND VESTRY, ST. AUGUSTINE'S CHURCH, SOUTH BOSTON.

Father O'Callaghan's light is too large to be hidden under a bushel. Loved by his flock, who have felt the benefit of his labors, the public at large, from whose observation it could not have been kept, hold him in the highest regard. They recognize in him a man of a broad and progressive mind, spurred by keen sympathies and an exalted idea of his sacred calling. Born in Ireland, in 1841, he was brought at an early age to this country by his parents, who settled in Salem, Mass. His first steps on the road of knowledge were taken at St. James' parochial school in that town, then under the pastoral care of the Rev. Thomas H. Shahan, now his dear and venerated friend. Thence, he went to St. Charles' College, in Maryland, and later, to St. Mary's Seminary, in Baltimore, where he completed the studies necessary to fit him for the priesthood. He was ordained June 29, 1865, by Archbishop Spalding. After ordination he went to Boston, and was appointed assistant to Father Blenkinsop at the Church of SS. Peter and Paul. The rest of his life story is the history of his parish.

Parish of Our Lady of the Rosary.



OUTH BOSTON is the most Catholic quarter of New England's metropolis. The increase of the Catholic population seems phenomenal when recalled. Fifty years ago the peninsula was comprehended in the parish of SS. Peter and Paul, and the church of the same name was more than ample for the congregation. Now there are five populous parishes, each having its own church.

The last to be detached from the parent parish was that of Our Lady of the Rosary. The Rev. John J. McNulty, then an assistant in Dedham, was notified of its formation, and directed to take pastoral charge of it June 8, 1884. On looking over the district, so thickly settled did he find it that he had much difficulty in selecting a site for a church. At length he made choice of a lot on which the owner was erecting a number of tenement houses. It was situated on West Sixth Street, between C and D Streets, and measured 100 feet front by 115 feet deep. Its cost, together with that of the buildings upon it, was \$10,600. The buildings were cleared



OUR LADY OF THE ROSARY, SOUTH BOSTON.

away as soon as possible, and the rector broke ground for the proposed church on September 3. For the ensuing six months he resided in the parochial house of SS. Peter and Paul's. During this period he offered



INTERIOR OF THE CHURCH OF OUR LADY OF THE ROSARY, SOUTH BOSTON.

THE CATHOLIC CHURCH OF NEW ENGLAND

Mass in SS. Peter and Paul's at half-past seven o'clock every Sunday morning for his own congregation. He also administered baptism, solemnized marriages, heard confessions, attended sick calls, and discharged all the other duties of his pastorate. Towards the close of the year the building was sufficiently advanced to be available for divine worship, and Mass was offered in it for the first time on Christmas Day. The usual church societies were then organized. The Sunday-school opened January 4, 1885, with 364 children. The congregation at that time numbered 1,800 members. By the beginning of the fall the church was completed, and on October 18, it was dedicated by Archbishop Williams. The ceremonies were attended by a large number of priests, and the sermon for the occasion was delivered by the Very Rev. C. H. McKenna, O. P.

The church, a pretty frame structure with brick basement, measures 60 by 100 feet, and is built in the style called "Perpendicular Gothic." The two rows of pillars supporting the ceiling divide the interior into centre and side aisles. There are three marble altars and two marble shrines. The high altar has for back-

ground a large rose window bearing scenes from Holy Writ, worked out in striking colors. The stained glass windows in the side walls and sacristy are gifts from individual members of the congregation. Two are memorials of Catharine McCool and Thomas R. Keenan, Jr.; the donors of the rest, as inscribed beneath each, were Hugh Giblin, William Dempsey, Margaret Foley, Thomas Stapleton, Patrick C. Bruen, James Sheridan, Edward Devin, Ellen McCarthy, Thomas Cuddihy, George Keenan, and Patrick F. Hanlon. The Stations of the Cross were presented in the same way by Michael O'Day, Edmund P. Maskell, Daniel Cotter, Patrick Keany, Hugh Giblin, Thomas Meaney, Michael Moore, Patrick Brady, John H. Reynolds (memorial), Mary Keefe, Ellen Christian, P. Doherty, and Margaret Nagle. An ingenious device makes it possible to open all the windows in the central uplift of the ceiling in less than half a minute, and effect a renewal of the atmosphere within three minutes. The artificial light is supplied by electricity, with which the church, entirely or by sections, can be dimly, moderately, or brilliantly illuminated in a moment. It is also possible, by one or two movements of the hand, to set alight five hundred incandescent lamps upon the altar. When these are supplemented by the electric bouquets and other floral devices of the rector, the sanctuary becomes an enchanting spectacle. The church is kept



PAROCHIAL RESIDENCE, OUR LADY OF THE ROSARY, SOUTH BOSTON.

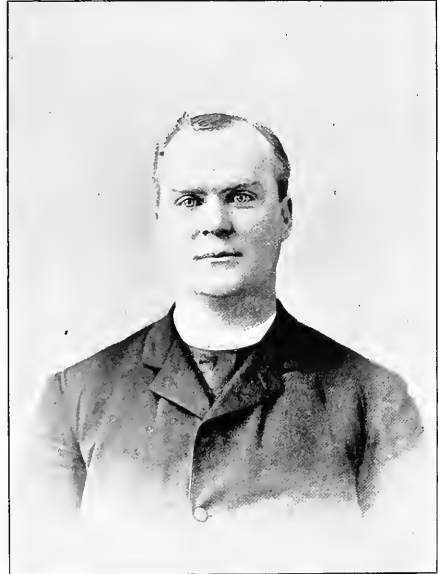
open all day, and is constantly visited by the work people going to and returning from their daily labor. Here, any evening, a parallel scene in city life for that depicted in "The Angelus," can be witnessed; the humble laborer, dinner pail in hand, clad in his overalls and soiled by his work, offering up a prayer to his Creator.

Confirmation was administered for the first time to 80 children, in May, 1886, by Archbishop Williams. The act has been repeated three times since then. Five missions have been given to the parishioners by the Dominican Fathers. The existing church organizations include separate sodalities for the married men, married women, young ladies, and young men. The children are enrolled in the Society of St. Aloysius, and that of the Children of Mary. There is a flourishing Sunday-school, numbering 530 pupils; while, practically, all the adult parishioners belong to the Rosary Society, whose membership amounts to 800. Father McNulty, assisted by a member of his flock, gives adequate attention to the poor. There is no temperance society, but

the morals of the parish are good, and flagrant cases of intoxication are rare. The rector visits all the Catholic families in the parish, has a personal acquaintance with each member, knows what is going on among them, is the first to learn of misdeeds, and therefore in a position to deal with the misdoer with most effect.

The parish is small; in fact, very small. It is possible to walk around it in seven minutes, and from the church to its remotest part in four minutes. But according to the last census, taken in October, 1893, the congregation comprises 2,960 souls. There are smaller congregations than this. The parent parish of SS. Peter and Paul could not have had that number when first designated. It is 1,160 greater than it was ten years ago. Yet the number is small and must remain so. There is not space enough for much further growth. The increase is partly attributable to an addition of territory made some time ago, but mainly to the development of the locality. Some persons say that a Catholic church depreciates property in its neighborhood. That may be, and yet be highly creditable to the church. But here real estate has risen fifty per cent. since the foundation of the church was laid. The advance, or the better part of it, can be fairly credited to the moral and civil improvement of the residents.

If the setting off of this parish be an experiment, as some people assert, it is a successful one. The chief factor of the success has been the able and zealous rector. Father McNulty was born in Armagh, Ireland, in November, 1850. His first collegiate course, lasting three years, was taken at All-Hallows, Dublin. At its termination, he came to this country and entered St. Joseph's Seminary, at Troy, N. Y., in 1869. On December 20, 1873, he was ordained by Bishop McNeirney, of Albany. His first appointment was that of assistant to the Rev. H. A. Teeling, of Newburyport, Mass. From here he was sent to Hyde Park, in 1879. After a stay of a few months in Hyde Park, he was assigned as curate in the recently enlarged parish of Dedham, where the summons of the Archbishop to take charge of his present parish found him.

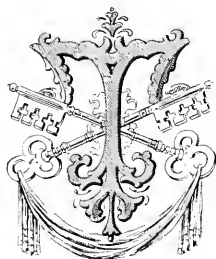


REV. JOHN J. McNULTY, PASTOR OUR LADY OF THE ROSARY, SOUTH BOSTON.



Church of the Most Holy Redeemer,

East Boston.



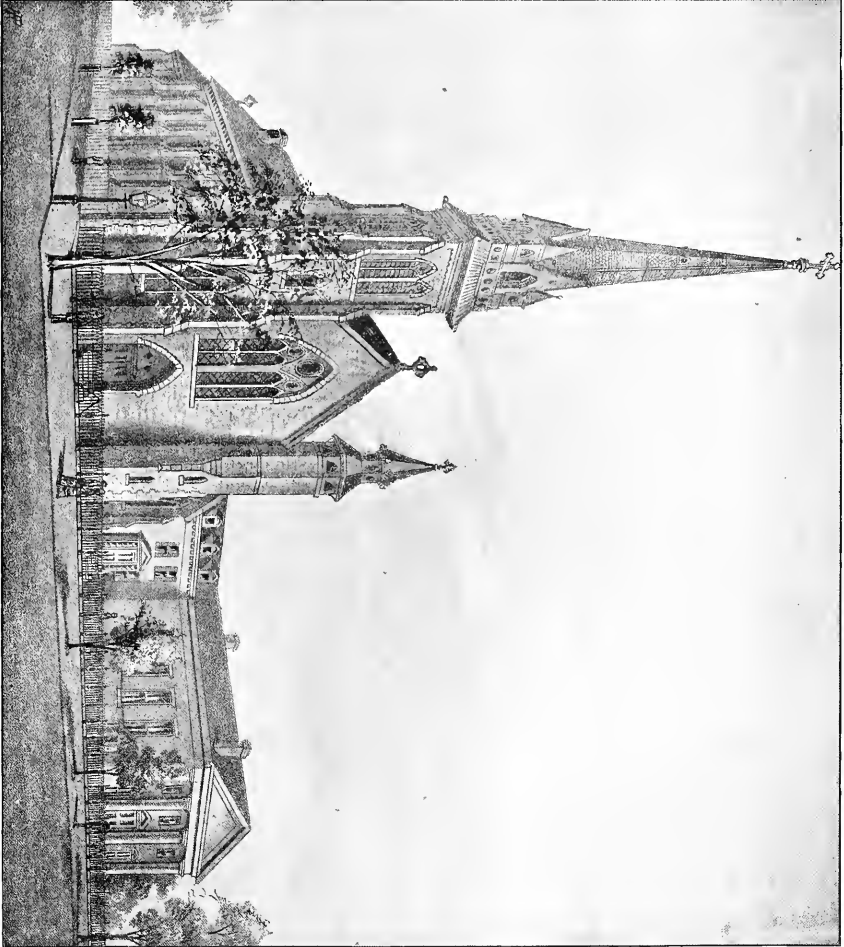
THE history of Catholicity in East Boston dates back to the first definite steps taken to develop the commercial advantages of the island. In 1833 a number of moneyed men founded what was called the East Boston Company. To the enterprise of this company is due the development of the section, and among the first to settle upon the island were a number of Catholic families. As East Boston grew in importance more settlers were attracted thither, a large proportion of whom were of the Catholic faith. The first child of Catholic parentage born on the island was Mr. Thomas J. Lavery, at present chief engineer of the East Boston ferries. He was born November 17, 1833. In the latter part of 1843, the Catholics of East Boston, with the approval of Bishop Fenwick, determined to build a church. This idea was not then carried out, for the meeting-house of the Maverick Congregational Church was purchased for \$5,000, in January, 1844, by the Catholics, and the building was converted into a Catholic Church. February 25, 1844, the little church was dedicated under the patronage of St. Nicholas.

The first pastor was Father N. J. A. O'Brien. He remained in charge until March, 1847, when he was recalled to the Cathedral. He was succeeded by Rev. C. McCallion. Under him the church was lengthened 40 feet and the old brick dwelling, formerly the parochial residence, and now a part of the convent, was built. Father William Wiley succeeded Father McCallion as pastor in November, 1851. He bought the land where the Church of the Most Holy Redeemer now stands and he laid the foundations and completed the basement wall of the present church. Father Wiley did not live to complete the church for death interrupted his labors April 19, 1855, in the 52d year of his age. It was Father Wiley's dying request that Rev. James Fitton should be his successor. In response to this request and the wishes of Bishop Fitzpatrick, Father Fitton, who was then in the Hartford Diocese and had just completed the magnificent brown stone church at Newport, R. I., came to East Boston to take up the work of his deceased bosom friend. He and Father Wiley were ordained together in the Cathedral of the Holy Cross, December 23, 1827, by Bishop Fenwick. It was Father Fitton's advice to Father Wiley that the church should



FATHER N. J. A. O'BRIEN.

be of stone and not of brick as was at first contemplated, and it fell to Father Fitton's hands later to carry out the work, and the imposing edifice now standing is the result of his labors. The church was finished in 1857 and was dedicated by Bishop Fitzpatrick the 17th day of August of that year. It is built of Rockport granite, Gothic in design of the 13th century, and its architect was P. C. Keely. The solid masonry of the walls, the imposing built tower, and the heavy buttresses combine to form one of the finest specimens of architectural solidity and durability in New England. The tower, which is on the left hand corner of



CHURCH OF THE MOST HOLY REDEEMER, EAST BOSTON.

the front, is capped by a spire which rises to nearly 200 feet. The interior dimensions are: length, 110 feet; width, 62 feet; height of wall, 60 feet. Originally there were two sides galleries, but they were removed in 1880.

The clerestory is supported by five columns and two pilasters on each side. Texts from Holy Scripture adorn the frieze of the nave and the aisles. Six lancet shaped windows of stained glass are in each of the side walls. The top of each window is circular and contains an emblematical representation. The first two on each side represent the Evangelists, Matthew, Mark, Luke, and John, and others, such symbols as the Bible and keys, I. H. S., lilies, pelican, Agnus Dei ciborium, crossed swords, and Bible. A large rose window containing a picture of Christ blessing little children is over the chancel and in addition there are two lancet windows on each of the side walls. The chancel is 28 by 24 feet. The high altar is very beautiful. In the

center panel is an Agnus Dei. On the side panels are carved vine and wheat. The canopy of the expository niche rises like a spire. Over the epistle side of the altar is a statue of St. Joachim. On the gospel side is a statue of St. Anne. At each end of the altar base is a statue of a large angel bowed in adoration. On the left is a side altar to the Blessed Virgin and on the right an altar to St. Joseph. Over each side altar is a fine oil painting by H. Schupp; that over the Blessed Virgin's altar represents the Assumption; that over St. Joseph's altar represents the Resurrection. The wood-work of the church is chestnut and the seating capacity a thousand. In the tower is a bell weighing over a ton, presented by Mr. Daniel Crowley. Since 1844 the baptisms number over 10,000. The register records the baptism of the wife and children of the famous Dr. Brownson.

On the completion of the new church the old wooden church was devoted to Sunday-school, library, singing, and other religious purposes until 1859, when Father Fitton fitted up a part of it for a school for girls, and here three Sisters of Notre Dame began the work which has since then grown into august proportions. There are now over 1,400 girls in the three schools of East Boston, taught by some 35 sisters. In 1860 was erected the fine brick building to which was attached the little chapel used by the sisterhood. The

convent, as built in 1867, fronts on Havre Street 50 feet and is 40 feet deep. Subsequently the mother parish of East Boston grew large and from it were formed the parishes of Our Lady of the Assumption, the Star of the Sea, and the Sacred Heart.

Father Fitton celebrated his golden jubilee on December 23, 1877. It was a noteworthy event in the Catholic history of the Boston Diocese, and on the following Thursday the entire clergy of the diocese assembled at the Cathedral to do honor to the venerable priest, and a solemn High Mass was celebrated with Father Fitton as celebrant. Three years later, on September 15, 1881, Father Fitton was called to his reward. His body lay in state in the church and was viewed by vast crowds from all parts of the archdiocese. Solemn Pontifical Requiem Mass was celebrated by Archbishop Williams and the sermon was delivered by Bishop Healy of Portland, Me. The remains were borne to Holy Cross Cemetery, Malden, over 2,000 persons following in the procession. On the morning of the funeral business places were closed and dwellings and stores were draped in mourning and nearly all the bells in East Boston tolled while the funeral cortege passed.



ST. ALOYSIUS' CONVENT.



INTERIOR CHURCH OF THE MOST HOLY REDEEMER, EAST BOSTON.

It would be impossible to give a just account of Catholicity in East Boston without giving a sketch of the life of the priest who filled a leading part in it for a remarkable period. Father Fitton was born in Boston, in 1805, in the house corner of Milk and Congress Streets, near the site of the present post-office. His father was a wheelwright by trade, of English birth. His mother was of Welch lineage and a convert. He was baptized in the small Huguenot church on School Street. He was educated by Bishops Cheverus and Fenwick and prior to his ordination as priest he was a teacher in the school attached to the old church on Franklin Street and among his pupils was John J. Williams, now Archbishop of Boston.

His labors as a missionary priest embraced all New England. In 1828 he was sent to the Passamaquoddy Indians in Maine and then to the scattered Catholic families of New Hampshire and Vermont. He labored as far west as Long Island and established the first Catholic church in Hartford. In 1832 he was sent to Worcester and opened a Catholic boarding-school, which was the origin of Holy Cross College, and purchased 100

acres of land on Pakachoag Hill. He was the first priest to say Mass in the mother church in Worcester and he named the street on which the church now stands, "Temple" Street. In 1849 he removed to Newport, R. I., where he was stationed until 1855, when, as mentioned before, he came to East Boston. When he arrived in East Boston there was but the little old church and the foundations of the new one, and he himself was the only priest. Before he died he saw 17 of those who had served within the sanctuary of the Most Holy Redeemer become priests, and 15 of the young girls, once pupils in his parochial school, join the Sisterhood of Notre Dame.

Father Fitton was succeeded by Rev. L. P. McCarthy, who was born in East Boston and was baptized by the Rev. N. J. A. O'Brien in the old church of St. Nicholas. He was ordained in 1870, and from 1874 to 1876 cared for the Sacred Heart parish as Father Fitton's assistant, and in 1877 was appointed its pastor. Since Father McCarthy has been pastor the splendid parochial residence on London Street has been built and the old parochial residence has been added to the school property in charge of the sisters.

On the Feast of St. Patrick, 1892, ground was broken for a new school that would accommodate both boys and girls. This building, which was completed in the spring of the following year, has a frontage on

Havre Street of 80 feet, with a depth of 75 feet. On the northerly side is an ell extending from the main building to London Street. The structure is of brick with granite and freestone trimmings, three stories in height, with gables and peaked roof. The interior finish is of ash, with hard pine flooring. The system of heating, ventilating, and sanitary arrangements is all that could be desired. The first floor, of seven rooms, is for boys; the second floor, of the same number of rooms, is for girls, whilst on the third floor is the high school for girls. The pupils of the high school are the grammar school graduates of the Holy Redeemer, Assumption, and Sacred Heart Parochial Schools. On this same floor is the spacious school hall with a seating capacity of 1,200. On the Havre Street side of the hall is the stage with a full set of scenery, the artistic work of Hamilton and Story, of Somerville. As a tribute to the work of the pioneer of Catholic education in East Boston the building is called the Fitton School.

The boys of the grammar grade are taught by the Xaverian Brothers, a religious order entirely devoted to



REV. JAMES FITTON.

teaching. It was founded at Bruges, in Belgium, about half a century ago. In 1854 the first branch of the Congregation in the United States was planted in Louisville, Ky., under the immediate supervision of the late lamented Archbishop Spalding, then Bishop of Louisville. They have houses at present in Baltimore, Richmond, and Norfolk, and five in the State of Massachusetts.

The sodalities of the church number upward of a thousand of the adult population of the parish, and the charitable organizations have done great good in materially aiding the worthy poor.

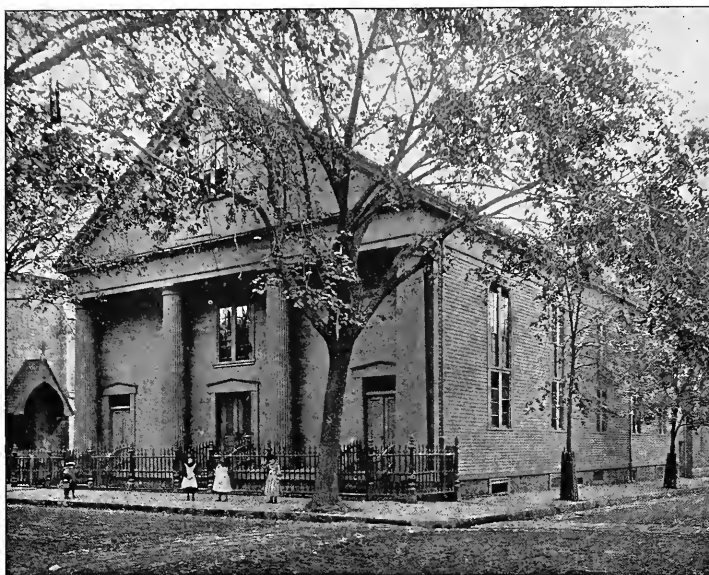


FITTON SCHOOL, EAST BOSTON.

The parochial residence in the rear of the church is a handsome and commodious structure, and is built of brick with freestone trimmings. The general design is plain, but the severity of its lines is softened and transformed into an aspect of beauty by a luxuriant growth of ivy in clinging festoons upon the front of the house. The roof is of Mansard style and slated. The interior is finished in chestnut and is heated by steam and well ventilated.



PAROCHIAL RESIDENCE, CHURCH OF THE MOST HOLY REDEEMER, EAST BOSTON.



OLD CHURCH OF THE MOST HOLY REDEEMER, EAST BOSTON.

Church of the Assumption,

Summer Street, East Boston.



N the year 1869 so greatly had the Catholic population increased at East Boston, especially in the part called the first section, that the erection of a third Catholic church was deemed a necessity. Hence, through the efforts of the late Rev. James Fitton, the common founder of all the churches at present erected at East Boston, an eligible site for a church and parochial residence, near the height of Summer Street, was secured and paid for, measuring 190 by 100 feet. This much accomplished, during the month of April, 1869, the Rev. Joseph H. Cassin, a nephew of Father Fitton and who had been an assistant to him for a number of years, was commissioned by the then Bishop, now the Most Rev. Archbishop Williams, to erect the much needed church for the parents and children of this section. July 5, 1869, the grand work he commenced forthwith, and, through his energy and zeal, on the 29th of the following month, which occurred on a Sunday, he had the corner-stone of the church blessed by the then Bishop

Williams, assisted by a large number of the neighboring clergy and an immense concourse of a most enthusiastic and devoted Roman Catholic people. The Romanesque style of architecture having been selected, substantial granite foundation laid, the brick walls were immediately commenced, and by the end of October the roof was on and slated. The church is 136 feet long and 63 feet wide, the side walls 48 feet high. At the southwest corner there is a substantial ornate tower, 126 feet high, which is an important feature of the building, its gilded cross, the sign of redemption, being the first and last point seen upon entering and leaving Boston Harbor. Located as the church is longitudinally, east and west, and the ground on the hill-side sloping to the north, gives, so to speak, a spacious basement church, airy and well lighted, all above the surface. The first four years after the erection of the church this served as a church for the congregation, and here it was the first Mass was offered, Christmas Day, 1869. It is now used for early Masses on Sundays and week days and for the Lenten and May devotions, also as a place of meeting for the various sodalities connected with the church. For want of funds, the upper portion of the church remained incomplete until 1873, when, feeling the need of more room and better conveniences, an effort was made, and by the generosity and assured assistance of the people the work of completion of this portion of the church commenced, and was finished by November 6th of that year and then solemnly dedicated to God under the title of the Assumption of the Blessed Virgin.

During the first year, after the exterior completion of the church and the basement prepared for divine service, the pastor resided with Father Fitton. Greatly inconvenienced and unable to serve his people as he felt they should be, he set about the erection of a parochial house in close conjunction to the church, which being completed he took possession of during the month of October, 1870, and in that house he has resided ever since, taking a leave of absence but once, on account of ill health.

In addition to the erection of the church and parochial house, another great work accomplished has been the establishment and erection of parochial schools for both boys and girls of the parish. Indeed, we may say, the school has gone hand in hand with the erection of the church, for no sooner was the basement of the church prepared to serve as a church than steps were immediately taken for the religious and secular education of the children, under the devoted and efficient Sisters of Notre Dame, whose every hour of life in connection with their own salvation is dedicated to the education of youth. For this twofold work, as mentioned, the



CHURCH OF THE ASSUMPTION, EAST BOSTON.

THE CATHOLIC CHURCH OF NEW ENGLAND

services of three of these good sisters was obtained, temporary rooms having been prepared for them and their pupils in the upper unfinished portion of the church, and, inconvenient though they were, their occupation was continued until the work of finishing this portion of the church began. In the meantime an additional lot of land on the east side of the church, measuring 114 by 100 feet, having been secured, a portion of the now completed school-house was erected, for on account of want of funds the school-house like the church was put up piecemeal. However, now completed, it forms a spacious building, embracing a beautiful exhibition hall 90 by 53 feet and ten lofty and well-lighted school rooms, bearing the name of the School of the Assumption, where, at this date, over four hundred girls and two hundred and fifteen little boys daily assemble and receive religious and secular instruction by eleven efficient Sisters of Notre Dame. Until 1889 the girls only of the parish had the school privileges. Feeling the importance of giving to the boys of the parish the same great advantages, arrangements were made with the sisters to take in hand the primary education of the small



SCHOOL OF THE ASSUMPTION, EAST BOSTON.

boys, their constitution forbidding the instruction and care of boys beyond the age of ten years. So appreciative had the parents become of the parochial school and unwilling to deprive the boys of a continuance of the benefits already received, prompted the pastor to make further efforts in this regard. Hence, in 1890, another lot of land on the south side of the church, measuring 150 by 125 feet, was secured and the erection of an imposing brick building was immediately begun, consisting of seven large school rooms, an exercise hall 40 feet square, and a recreation room of the same dimensions to be used in winter and unpleasant weather. Previous to the erection of the building, the services of the Xaverian Brothers were engaged to continue the education of the boys dismissed from the sisters' schools. January 15, 1891, the exterior of this building having been completed, and three of the school rooms finished and furnished with the necessary furniture, three brothers from Baltimore arrived and took up residence at a house provided for them adjoining the school building, and on the above mentioned date they with their pupils having assisted at the Holy Sacrifice of the



INTERIOR CHURCH OF THE ASSUMPTION, EAST BOSTON.

Mass began their holy and important work, and so acceptable that others than those who had been pupils of the sisters begged to be admitted to their instruction and care. This demand necessitated the finishing of additional rooms and an increase of more brothers, both of which was accomplished in one year, and at this date there are six teaching brothers, their pupils numbering about two hundred and fifty.

The importance of erecting a church, therefore, in this section of East Boston may be learned from what has been thus briefly stated, as well as from the following facts: From the blessing of the corner-stone, in 1869, to the first of October, 1894, besides the free education of the hundreds of children who have attended the schools and who at this date number about nine hundred, there have been, as seen upon the register, embracing adults, converts to the church, as well as infants, upwards of 4,300 baptisms. Such has been the work, with Heaven's blessing, accomplished by the Reverend Rector and a devoted, generous people in this section of East Boston.



BOYS' SCHOOL, CHURCH OF THE ASSUMPTION, EAST BOSTON.

The history of this parish would not be complete without a sketch of its devoted and zealous pastor, whose life work has been the upbuilding of this fine church and large parish. His faithful and earnest services have won the admiration of a wide circle of friends and the love of all his parishioners. Father Cassin was born at Roxbury, a few weeks after which event his parents moved to Worcester and there with him took up their residence. There he passed his youth and acquired his elementary education. Returning again with his parents to Boston, he was then sent to make an academical course at Regiopolis College, Kingston, Ont., and afterward took a theological course at St. Mary's Seminary, Baltimore, Md.

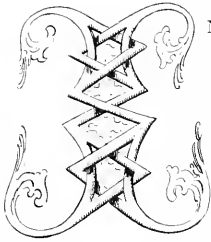
After concluding his theological studies he was ordained, December 17, 1864, and returning to Boston was appointed assistant to his uncle, the late Rev. James Fitton, pastor of the Church of Most Holy Redeemer, East Boston, and after five years of service he was appointed to erect a church for the Catholics of that part

of East Boston called the first section and to serve as their pastor. Shortly after he built a parochial residence, in which he has resided to this date and where, in all probability, he will continue to reside until called to his eternal home.



REV. J. H. CASSIN, PASTOR CHURCH OF THE ASSUMPTION, EAST BOSTON.

Parish of the Sacred Heart, East Boston.



N the month of October, 1869, land was bought for \$2,755, of the East Boston Land Company, on which to erect this church, by Father Fitton, extending from the corner 130 feet on Brooks Street, and 100 feet on Paris Street. An additional lot was bought on Paris Street, 100 feet long, from G. B. Emerson, and the title deeded to Bishop Williams. On February 6, 1873, ground was broken and preparations made to commence the building of the church. Father Fitton intended at first to erect a church of stone, but the unstable quality of the ground made that idea not feasible. The church rests on 20 foot piles driven through a vein of clay varying from two feet, six inches, to four feet in thickness. When all the piles were driven into the ground, 28 tons of stone were placed on top and left there to settle the underpinning for fourteen days. It is related that in the digging Father Fitton came upon a great boulder at one corner of the foundation, and saying a Hail Mary and sprinkling it with holy water he denominated it as the church's corner-stone. Mr. Herman H. Drake, of Everett, was the builder, and J. H. Bessnick the architect. The work was carried along until Christmas of the year 1873, when a temporary altar was erected and Mass was first said. The church was finished at Easter in 1874, and was dedicated at the feast of the Sacred Heart of that year by the then Bishop Williams. Rev. Father Cassin, now of the Assumption, celebrated Mass; Father McGrath was deacon; Rev. A. J. Teeling, of Newburyport, now of Lynn, sub-deacon; and Father J. Delahunty, now deceased, the master of ceremonies. Among the clergy present were Father Wissel, C. S. R., who delivered the sermon on the occasion; Fathers J. Hannegan, L. P. McCarthy, J. McGlew, Michael Clarke, D. S. Healy, W. J. Fitzpatrick, T. O'Brien, P. Healy, then of Chicopee, and Father Joachim, O. S. F.

The junior and senior branches of the East Boston Catholic Total Abstinence Society, wearing regalias, attended in a body. The church is of wood, resting upon a foundation of Somerville stone. The Sodality of the Sacred Heart was formed July 3, 1874. The parochial residence then consisted of a cottage which was originally a barn, and afterward made into a chapel on Deer Island, and later taken apart and moved to the Sacred Heart parish and formed into a house. Here Father Lawrence P. McCarthy, the first pastor, resided since 1870. The church is 125 feet long and 68 feet wide, with a handsome spire, and is of the Gothic order of architecture. The seating capacity of the church is about 1,000. Since the foundation of the parish down to 1879, December 31, the parish register records 884 baptisms. At present there are about 900 children attending the Sunday-school.

The interior of the church merits a detailed description. It was frescoed by a Mr. Brazer, now deceased, a convert to the Catholic faith. A striking feature of the interior are the magnificent paintings upon the walls of the nave. They are the work of a German, named Velper, who sold them for only \$1,000 to the church, being in straitened circumstances at the time. The general effect of the interior, looking up to the roof of the nave, is a blue sky effect. Over the main altar is a splendid piece of art, representing the Roman soldiers transfixing the side of Christ hanging on the cross. On each side of the main altar are two of the four evangelists, Matthew, Mark, Luke, and John. Seven arches line each side of the nave, and the arches are supported by square pillars which sweep upward to the clerestory. Under the middle of each arch hangs suspended an electric chandelier. The pillars of the arches are surmounted by gilt Corinthian capitals. In

the clerestory above each of the six arches lining the nave on each side are three stained glass windows of the pointed arch style, and from each side of the clerestory two sets of trusses spring across the span of the nave to support the roof, and these trusses are supported by under trusses. On each side of the main altar are two statues, the Blessed Virgin on the left and St. Joseph on the right, looking toward the altar. On either side of the main altar is a side altar. On the epistle aisle is a painting of St. Joseph over the side altar, and on the gospel aisle is a picture of Christ revealing himself in a vision of the Sacred Heart to a holy nun. The arch spanning the sanctuary is of the pointed or Gothic style. The walls of the church are pierced by six



CHURCH OF THE SACRED HEART, EAST BOSTON.

windows of stained glass. Over the choir is a large rosette stained glass window, and in the choir gallery is a fine sounding organ, built by Hook & Hastings.

Velper's paintings form the prominent feature of the interior. There are ten paintings in all, five on each wall. On the right, looking toward the sanctuary, are these paintings, in the following order, beginning from the sanctuary railing: "The Presentation in the Temple," "Christ Teaching the Doctors in the Temple," "Christ Changing the Water into Wine," "Christ Teaching the Woman of Samaria at the Well," "Christ Speaking in Behalf of the Sinning Woman," saying to the Pharisees, "Let him who is without sin be the first to cast a stone upon her." On the opposite side are these paintings: "The Burial of Christ," "Christ Taken



INTERIOR CHURCH OF THE SACRED HEART, EAST BOSTON.

Down from the Cross," "Christ Before Pilate," "The Agony in the Garden," "Christ Raising the Dead Man to Life from the Tomb."

The curates now stationed with the pastor are two, Fathers McKone and Dwyer. The present sexton, Mr. Michael Larkin, has held that post since January, 1892.

The first pastor was Father Fitton. Father McCarthy, now of the Most Holy Redeemer, assisted him in looking after the parish until his appointment as pastor in 1877. When Father McCarthy succeeded Father Fitton, on his death, as the pastor of the Most Holy Redeemer, Father Michael Clarke was appointed pastor in 1881. He is at present the pastor. Since his accession as pastor he has erected on Paris Street, in the rear of the church, a new and handsome parochial residence and a large and very commodious brick school-house. Mr. Herman A. Drake was the builder. The pupils are taught by a community of Notre Dame Sisters, who reside at the convent in the Most Holy Redeemer parish.



PAROCHIAL RESIDENCE, CHURCH OF THE SACRED HEART, EAST BOSTON.



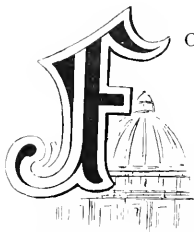
PAROCHIAL SCHOOL, CHURCH OF THE SACRED HEART, EAST BOSTON.

The school and the sodalities in the parish are in a flourishing condition, owing to the interest and untiring work of the pastor. To briefly describe the school, it is a brick building, three stories in height, with granite trimmings, with a slate roof of the Mansard style. Two doors, one at each side, each covered with a small portico, give easy access to all parts of the school.



St. Mary's, Star of the Sea,

East Boston.



FOR twenty years, from 1844 to 1864, one church had to suffice for accommodating all the Catholic people of East Boston. The fourth section, as it was called, being the most distant part of the island from the mother church of East Boston, was the first to claim at the hands of that indefatigable missionary, Father Fitton, extra provision. So in 1864 he purchased for \$4,400 four lots of land, comprising 40,000 square feet, and bounded by Moore, Saratoga, and Bennington Streets. The first step of Father Fitton's design was to furnish a Sunday-school for the children. To procure funds for this purpose he offered weekly Mass for the benefit of all those who would contribute toward the undertaking. Such was the response of the generosity and piety

of the people, that, in a very brief period, \$2,800 was received, and with this nucleus Father Fitton erected a little chapel, which later on was moved to the corner of Moore and Bennington Streets and used as a parochial school. In this chapel Mass was first celebrated in the Fourth Section December 26, 1864, and the children present numbered one hundred. One year later the census showed 200 children, 50 single men and women,

and 145 families. Whereupon, Father Fitton was prompted to enlarge the church accommodations, and August 16, 1868, his labors were realized. The church of St. Mary's, Star of the Sea, was completed and dedicated. In connection with the church, Father Fitton built a two-story frame house which served as a parochial residence until later years. Up to 1875 Father Fitton himself had charge over the church with the assistance of his curates. Among them was the saintly Father Lamb, who is still remembered in the hearts of the people in that locality. In 1875, however, the parish was set off from that of the Most Holy Redeemer and Father D. J. O'Farrell, later of Stoneham, was appointed first pastor. For two years he administered the parish affairs and then

he was sent to take charge of a parish in Stoneham, and for the two years following the parish was in charge of Rev. Lawrence P. McCarthy, then pastor of the Sacred Heart. In 1879, Father Michael Clarke, now of the Sacred Heart, was appointed pastor and so continued until, in 1881, he was sent to administer the pastoral affairs of the Sacred Heart. Father John O'Donnell was the succeeding pastor, but poor health compelled him to resign his charge in the fall of 1883. His brother, Rev. Hugh Roe O'Donnell, took up the labor Father John relinquished, and he is the present pastor.



ST. MARY'S STAR OF THE SEA, EAST BOSTON.



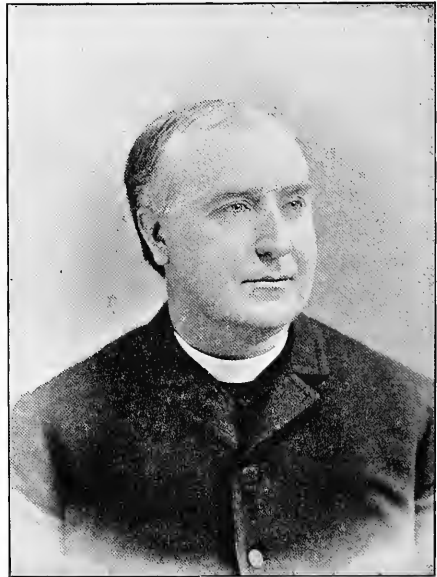
INTERIOR ST. MARY'S, STAR OF THE SEA, EAST BOSTON.

The present church is a neat, though unpretentious building, 91 feet long and 47 feet in width, and the height to the hip of the roof is about 35 feet. A small tower surmounts the roof in front, and the aspect of the church is simple and attractive. The interior is in keeping with the exterior. The ceiling of the nave is frescoed in circular panels containing emblematic figures. The sanctuary possesses a marked degree of beauty. The altar is of Roman design, the base being handsomely ornamented in pillars and panels. The reredos is finely decorated. The altar piece is a striking painting of the Crucifixion, and at either side are the side altars. The choir possesses a good organ. The church as it now stands will, undoubtedly, prove in time inadequate for the parish needs and a new temple of God may take the place of the present one. There is ample ground whereon to build, for there is a vacant lot on the right facing the church and it extends to the corner of Saratoga and Moore Streets, and it extends in depth to the rectory on Moore Street. On the opposite corner stands a splendid brick, two-storied parochial school, St. Francis Xavier's, erected by the present pastor. The first corps of teachers were the Sisters of Notre Dame, but later the Sisters of Mercy were introduced and the community now numbers nine teaching and two lay sisters. The school compares favorably with the best of public schools, and it is always open to inspection by whomsoever wishes to see the workings of the institution.

In the fall of 1890 the pastor erected the convent on Moore Street, just beyond the school, where reside



REV. JOHN O'DONNELL, FORMER PASTOR
ST. MARY'S, STAR OF THE SEA.



REV. HUGH ROE O'DONNELL, PASTOR ST. MARY'S,
STAR OF THE SEA.

the sisterhood. In May, 1893, ground was broken for the handsome and commodious pastoral residence, of three stories, and it was occupied, the work having been pushed on to completion, in December of the same year. Two curates at present assist Father O'Donnell. Father O'Donnell has charge of a mission church in Winthrop, St. John the Evangelist, which he erected at the cost of \$7,000. He also has increased the parish property by the purchase, for \$5,000, of five extra lots of land around the church for the future needs of the parish. The seating capacity of the church of the Star of the Sea is about 900.

Of the societies in the church may be mentioned the Young Men's Catholic Union, comprising 150 members. The spiritual director is the pastor. It has a pool room, library, gymnasium, and reading room. A requisite of membership is a membership in a sodality of the parish. The Sunday-school now numbers about

530 pupils. The Ladies' Aid and Sewing Circle and the Young Women's Sodality also deserve mention as parish organizations.

Father O'Donnell, the pastor, was the son of a Dublin physician, Constantine O'Donnell, and came to this country when one year old. He spent his early years in South Boston and was confirmed in SS. Peter and Paul's Church. He spent two years at Holy Cross, Worcester, and then went to Boston College. Thence he went to study at the Petit Seminary of St. Charles, Md., and next entered the Seminary of St. Sulpice, Baltimore, and was ordained at the Christmas ordinations of 1873. His first appointment was to Bishop Fitzpatrick's church, St. John's, in East Cambridge, where he was stationed eight years. He was next appointed



ST. FRANCIS XAVIER'S SCHOOL AND CONVENT OF SISTERS OF MERCY.



PAROCHIAL RESIDENCE, ST. MARY'S, STAR OF THE SEA, EAST BOSTON.

to SS. Peter and Paul's, South Boston, where he labored four years, and on the resignation of his brother, Father John O'Donnell, as pastor of the Star of the Sea, he was appointed pastor of that church. It may be mentioned that two sisters of Father O'Donnell joined the order of the Sisters of Mercy. Father O'Donnell has acquired the reputation of being an eloquent preacher and has labored with zeal, especially in the furtherance of temperance. Of his predecessor, Father John, it is worthy of mention that he was a native of Dublin, was educated in the Monaghan Petit Seminary, Ireland, and afterwards was educated at Maynooth and ordained under the Dunboync establishment.

Parish of St. Rose of Lima,

Chelsea.

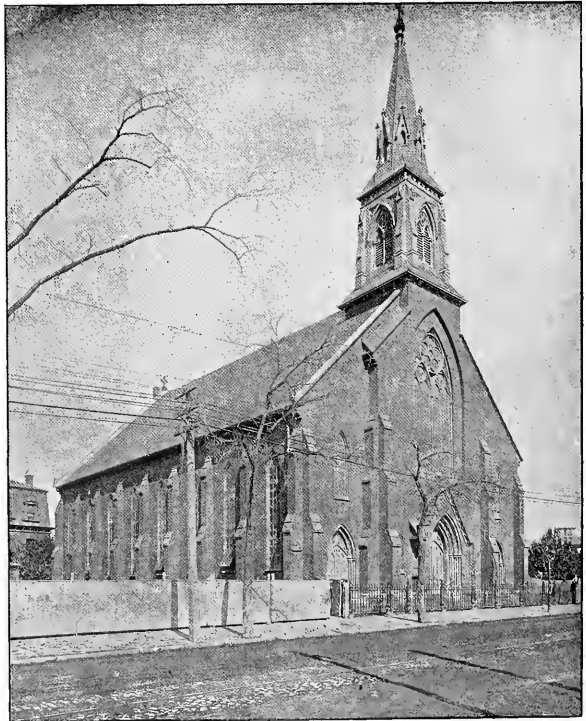


ROSE of everlasting bloom! Such indeed is the Catholic Church. In the storms of persecution, in the frosts of hate, through all the years that mark the change of times, peoples, governments, she alone preserves her beauty undecayed, for her red

bloom was colored in enduring dyes by the blood of her divine Master on

the cross, and is ever renewed by the blood of martyrs as often as spring returns to the world. Her temples, too, partake of her divine quality, and once God's altar is erected in the midst of a community it never entirely perishes, no matter what bigotry or persecution may attempt to do. What more appropriate name, then, could have been chosen for the Catholic Church in Chelsea than St. Rose? The Catholic pioneers of that city selected wisely, in 1865, when they dedicated their temple to God under the patronage of St. Rose of Lima, the first American Saint.

The beginning of Catholicity in Chelsea, however, goes farther back, at least for twenty-five years. The first Mass there was said in the house of Orestes A. Brownson, the famous convert, by Father O'Brien, at which a half dozen were present. The second Mass was celebrated, and others followed for some time afterwards, in a room measuring 14 x 14, in the house of Mr. Bernard Fanning, on Pine Street. This house is still standing. The first appointed pastor was a Father Radigan, who was sent to Chelsea by Bishop Fenwick. The priest boarded with Mr. Fanning,



ST. ROSE CHURCH, BROADWAY, CHELSEA.

was a Father Radigan, who was sent to Chelsea by Bishop Fenwick. The priest boarded with Mr. Fanning,



INTERIOR ST. ROSE CHURCH, BROADWAY, CHELSEA.

who was one of the oldest Irish Catholics in Chelsea. He was run over by a team one day in the streets of Boston, breaking his leg, and his pastorate was thereby ended. Father O'Bierne was the next pastor. He was succeeded by Father Smith. For a time Father Smith celebrated Mass in a hall on Winnisimmet Street, where the National Bank now stands. The first attempt to erect a church was made by Father Smith, with the assistance of Messrs. Fanning and Coyle, who went around among the few Catholics in the section and collected \$400, which was the first payment to Mr. John Fenno, of the Winnisimmet Ferry Company, for 6,000 feet of land and a large double house on Cottage Street. The pastor occupied one side as a home, and Mr. Lanigan, a builder, transformed the upper part into a church, at a cost of about \$2,000. Father Smith died while acting as pastor, after some years, and in 1865 Father Strain came to Chelsea. He sought to have a church larger, more commodious, and handsomer than the old one, and the work began as soon as he took charge, and he founded the present church of St. Rose of Lima, on Broadway.

The church is of Gothic design, and it was drawn by P. C. Keely, the celebrated architect. The land on which it stands was bought of the Winnisimmet Land Company, and the church, including land, cost upwards of \$10,000. It was dedicated, in 1865, by Bishop Fitzpatrick. Catholicity has had no easy task to prosper in Chelsea. In the beginning the Catholics were few in number and poor in money. In addition it encountered



REV. JAMES MCGLEW,
PASTOR ST. ROSE CHURCH, CHELSEA.



PAROCHIAL RESIDENCE ST. ROSE CHURCH, BROADWAY, CHELSEA.

a hostile spirit, which even went so far as to pull down the cross upon the church on Cottage Street in the days of the character dubbed the Angel Gabriel.

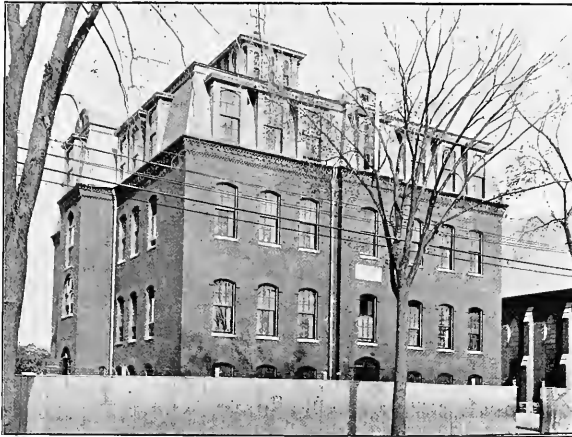
The body of the church is divided into three aisles by two rows of columns, six on each side, which support seven arches. Six windows of stained glass are set in each wall of the nave. On the clerestory, which is painted in buff and yellow, are frescoes of the twelve apostles. There are two side altars, one to St. Joseph, and one on the gospel side to the Blessed Virgin Mary. Over the choir is a rosette window of stained glass. The organ is finished in oak, and on the oak railing of the choir is a medallion of St. Cecilia. Two stained glass windows illumine the choir, one window on each side. Within the sanctuary are six paintings: St. Rose of Lima, The Blessed Virgin, the Sermon on the Mount, St. Joseph, and St. Bridget of Kildare. Above the main altar is a rosette window of stained glass, and between the sanctuary and the side altars are two statues, one of Jesus on the gospel side, and one of the Holy Virgin on the epistle side. Two adoring angels are stationed on either side of the high altar. Just without the sanctuary railing, on the epistle aisle, is a

memorial tablet of marble upon the wall to Mrs. Mary Clarke. On the roof are frescoed symbols of faith. The pews are made of oak and seat about 1,100 people.

The next pastor of the church was the Rt. Rev. Mgr. Patrick Strain, later of Lynn. He served as pastor from 1865 to 1867, when he was succeeded by the present pastor, Rev. James McGlew. Father McGlew was born in County Meath, Ireland, in June, 1823. He was educated at a school in Navan, and pursued his theological course in All-Hallows Seminary. He was first sent on a mission among the Hindoos. In 1850 he came to America, and was stationed in Buffalo and in New York prior to coming to Chelsea. The curates are Fathers Mulligan, Grady, and Sheerin.

The sodalities in the parish are numerous and comprise the St. Vincent de Paul, the Holy Name, League of the Sacred Heart, which numbers 3,000 members, Total Abstinence Society, and sodalities for the young men, young women, married men, and the married women. Also may be mentioned sodalities for the younger people and children.

The parish school is a fine building of brick, three stories high and with a slate mansard roof, surmounted by a cupola tipped with a cross. Twenty-five windows give light in front and the school is equally well lighted



PAROCHIAL SCHOOL, ST. ROSE CHURCH, BROADWAY, CHELSEA.

on the other sides. Three doors give exit. On the front of the school is set a marble stone which states that the house was erected in 1887 by Rev. James McGlew. The Sisters of Notre Dame taught the school previous to the coming of the Sisters of Providence, five years ago. There are thirteen class rooms in the brick school and six in the convent itself, and the school is attended by about 950 pupils, boys and girls. The Sunday-school numbers 1,000. The sisters teach in the Sunday-school also. The course of study extends from that of beginners up to that of high school graduates. The course embraces sewing, embroidery, music, type-writing, book-keeping, and a thorough course in English. Seventeen of the sisters teach classes and three teach music.

The superior of the convent is Sister St. Clement. The mother house of the order in the United States is at St. Mary of the Woods, St. Mary's Post-office, Indiana, and it was founded in this country October 22, 1840. The sisterhood originated in Ruelle, on the Loire River, in France. The sisters reside in the convent, a four-storied, brick building, erected in 1872 and standing somewhat back and between the church and school, fronting on Chestnut Street. Within the school is a chapel where the children attend Mass. There is a hall in the upper part of the school building which seats about 1,000.

THE CATHOLIC CHURCH OF NEW ENGLAND

The parochial house is of wood, standing on a green terrace on the corner of Pleasant Avenue and Broadway, and is a handsome and very commodious residence. The growth of the parish has been constant, the congregation now numbering fully 8,000 persons. The devoted and zealous pastor, in his nearly thirty years of service with this people, has well earned the gratitude and love which he receives from them in such abundant measure.



CONVENT OF ST. ROSE, BROADWAY, CHELSEA.

St. Francis de Sales' Parish, Charlestown.



It is a matter of common knowledge that where the memorable battle was fought, June 17, 1775, was not on Bunker Hill, but on Breed's Hill. The veritable Bunker Hill is the hill now crowned with a temple of God, St. Francis de Sales' Church. In 1859, on the eve of the Civil war, Father George A. Hamilton began building St. Francis de Sales' on Charlestown Heights. In those days, when Catholicity was not fully understood and even hated in Massachusetts, the good people of Bunker Hill were horrified at the idea of a Catholic church rising on that classic ground, and Deacon Hunnewell, who sold the land, was reproached and argued with by the members of his church, but he carried out his agreement. There was even then talk of violence, and Father Hamilton placed a watchman to guard the building at night. When, September 11, 1859, Bishop Fitzpatrick laid the corner-stone, a stone of five tons' weight was placed on top so the corner-stone might not be disturbed, but there was no actual trouble. The church was solemnly dedicated June 17, 1862. Bishop de Goesbriand, who ordained the present pastor, celebrated Mass and Archbishop Spalding preached the sermon.

When Father M. J. Supple became pastor the debt was \$69,000. Gradually it decreased until, in 1884, the church became free of debt. August 17, 1884, it was consecrated. It is the church consecrated first in the Boston Archdiocese. Archbishop Williams celebrated Mass, assisted by Vicar-General Byrne, assistant priest; Father Barry, Vicar-General of Manchester, N. H., and Rev. T. J. Dowling, now Bishop of Hamilton, Ont., deacons; Father Thomas McGennis, of Jamaica Plain, and Rev. J. T. Canavan, of Milford, junior deacons, and Revs. W. H. Ryan, of Newburyport, and Garrett J. Barry, masters of ceremonies. Bishops Moore, of Florida, and Conroy, of Albany, were present and Archbishop Corrigan, of New York, preached. At the evening vesper services Father Maguin, S. J., who preached twenty-five years before at the laying of the corner-stone, delivered the sermon.

The entire cost of the church is about \$200,000. P. C. Keely was the architect, and this noble edifice designed by him is of Celtic architecture. It is built of blue stone and is 150 feet long, 71 feet wide, and the spire is 181 feet high, towering even above the monument of Bunker Hill. The church contains 294 pews. The interior is worthy of the exterior. Two galleries run from the choir loft along the walls, one on each side of the nave. On each side of the nave fluted pillars rise, sweeping into arches which support the clerestory. There are ten arches on each side. Under each gallery are seven stained glass windows, and there is one on each side of the vestibule. On a level with each gallery are twenty stained glass windows, long, arched, and narrow, and set in pairs, and over each pair is set a circular pane of stained glass. In the sanctuary above the altar is a large, round window of stained glass, picturing Christ. On the reredos of the main altar are three paintings. The middle piece represents angelic hosts adoring and enwrapped in the effulgence of the God-head; the one on the epistle side represents the Annunciation and the one on the right, the Nativity. On the left side of the altar itself is a statue of the Sacred Heart and on the right, one of St. Joseph, and each statue rests on a pedestal fronted by a statue of an angel bearing a torch. On the epistle side is an altar to the Blessed Virgin and on the gospel side one to St. Francis de Sales. Over each side altar is a small, round

stained glass window, and beneath each of these windows is a painting representing a sacred theme. The organ in the choir is black walnut in finish, with gilded pipes. Along the walls of the nave are the stations of the cross. The contour of the roof is a long, half cyclinder or tunnel formed arch. The general tone of the decorations is buff. The roof is pink in color with buff borders. The seating capacity of the church is about 2,000 and the congregation numbers upwards of 5,500 souls.

In 1881 a fine, commodious parochial residence of brick was built at the cost of \$18,000. Nearly opposite the church, on Bunker Hill Street, crowning the very summit of the hill and overlooking the country for miles around, stands a great school-house. It is the parish school, and it towers apparently as high as the



ST. FRANCIS DE SALES' CHURCH, CHARLESTOWN.

monument on Breed's Hill. It is of brick, with granite trimmings, five stories high. Two arched doorways form the entrances. It was built according to plans drawn by Mr. C. I. Bateman. It is 125 feet long and 75 feet wide, and cost over \$125,000, including price of the land. It contains sixteen rooms and one large hall well adapted for lectures or entertainments, and the seating capacity of the hall is 1,000. The building of the school commenced in May, 1890, and the school being completed it was opened in September, 1891. About 900 children attend at the school and the teachers, who number fifteen, are members of the Sisters of



INTERIOR ST. FRANCIS DE SALES' CHURCH, CHARLESTOWN.

THE CATHOLIC CHURCH OF NEW ENGLAND

St. Dominic, whose mother house in the United States is in Springfield, Ky. This is a teaching order founded in France in the 13th century. The sisters reside in a convent, a small, unpretentious wooden building on the left of the church, across the street from the school.

The people of St. Francis de Sales' parish take a lively interest in their church and do their full share in parish work. The usual societies are here, including the Children of Mary, the sodalities, and the League of the Sacred Heart. Moreover, there are two flourishing temperance societies. The conference of St. Vincent de Paul has quite a large membership, and as usual in parishes where this society is established it does much for the wise and judicious relief of the poor. This conference is unusually flourishing, and in addition to the amount disbursed in charity every season it has accumulated a handsome fund, available for emergencies. The Sunday-school numbers 900 children. In this Father James Supple takes a deep interest and to its



PAROCHIAL RESIDENCE ST. FRANCIS DE SALES' CHURCH, CHARLESTOWN.

management he devotes unremitting care and labor. The children are carefully taught and prepared for the sacraments, and when they graduate are thoroughly grounded in Christian doctrine.

The pastors of St. Francis de Sales' parish, preceding the present pastor, were Father G. A. Hamilton, whose pastorate extended from 1855 to 1865 inclusive, and Rev. Michael J. Supple, who was parish priest from July, 1865, to 1888.

Father James N. Supple was born in Milford, Mass., Jan. 19, 1850, and studied in the town high school. He then entered Holy Cross, where he remained until the end of his year in the class of rhetoric. He then entered the Troy Seminary in 1870 and was ordained to the priesthood May 30, 1874, by Bishop de Goesbriand, of Burlington. He was then appointed a curate to St. Augustine's Church, South Boston. He was transferred April 8, 1879, to St. Francis de Sales', Charlestown, as a curate, and became its pastor, succeeding his brother, Rev. M. J. Supple, in 1888.

It is said that in these days faith is dying out; that people do not care any longer for religion and God. They who talk in this way do not see what is right before their eyes. Here, for instance, is a parish—a thoroughly Christian and Catholic community. They have given of their substance, labored hard, made many sacrifices, and all for the sake of their religion, that they and their children and their children's children may preserve the faith of their fathers, and live and die in the holy Church. Led by their devoted and zealous priests, they have raised on these lofty heights the three distinctive monuments of our holy religion—the church, the convent, and the school—the plainest evidence that faith is not dead nor the care for the little ones of the flock in the least relaxed.



PAROCHIAL SCHOOL, ST. FRANCIS DE SALES' CHURCH, CHARLESTOWN.



SISTERS' RESIDENCE, ST. FRANCIS DE SALES' CHURCH, CHARLESTOWN.

St. Catherine's Parish, Charlestown.



CATHERINE'S is the youngest parish of Charlestown, being a branch of the St. Francis de Sales' parish, which by 1887 had grown so extensively as to make it necessary to divide it into two, and on Father Michael J. Supple's advice a portion was cut off from the parish of St. Francis de Sales, and thus began the parish of St. Catherine. The cornerstone was laid Sunday, July 31, 1887, by Vicar-General Byrne. On this occasion the eloquent Dr. T. J. Conaty, of Worcester, preached. Work was begun on the church in April, 1887, and the price paid for the land was \$15,000. The church is now fully completed, except that the interior is yet somewhat unfinished and will not be entirely completed until the beginning of 1895. It will cost over \$50,000. The dimensions of the

church are, in length, 156 feet; in width, 98 feet. The main auditorium is 90 feet long and 70 feet wide. The vestibule measures 38 by 18 feet, and the sanctuary is 38 by 20 feet. On the right of the sanctuary is a library, 24 by 27 feet, and on the left is the sacristy, 42 by 27 feet. There is at present no school nor convent connected with the parish. The parochial residence, on the corner of Vine and Corey Streets, is a handsome, substantial building, of three stories, erected by Father Boylan. It is a brick structure. The church up to the present time is not dedicated. Two clergymen assist Father Boylan in the parish work. Father Boylan took charge of the parish in 1888.

Mass was said for the first time in the church at Christmas, 1887. Father M. J. Supple bought the land on which St. Catherine's now stands. The church is situated at the foot of Bunker Hill, on Vine Street, and it is built of faced brick with freestone trimmings, in the style of the renaissance period of the basilica type, from plans drawn by Architect Charles J. Bateman. The congregation contains nearly 5,000 souls and the seating capacity of the church is 1,000.

Father Matthew T. Boylan, the present pastor of St. Catherine's, is a genial, unassuming gentleman to all with whom he comes in contact. It is almost superfluous to add that he is a zealous priest and will yet make of the parish one of the best, spiritually and materially. He is a native of that island which has been the prolific source of abbots, nuns, saints, and holy priests,—Ireland. He acquired his education at Holy Cross, Worcester, and at Montreal College, and then in the Grand Seminary at Montreal further prosecuted his studies toward reaching the end that had been in his heart even in his youth—the sacred ministry. He was raised to the order of the priesthood by Archbishop Fabre, of Montreal, at the Christmas ordinations, twenty-two years ago. He was first sent as a curate to Cambridge, then to Brookline, and while there was appointed pastor in Medway. Whilst holding that pastorate he was called to assume the care of St. Catherine's.



ST. CATHERINE'S CHURCH AND PAROCHIAL RESIDENCE, CHARLESTOWN.

Parish of St. Stephen.

BISHOP FENWICK made it a special object of his episcopate to provide sufficient church accommodation for the faithful. He had pretty well accomplished this by 1842, when he turned his attention to those Catholics in Boston who, upon the plea of poverty, had not engaged sittings in any church. To meet this case he decided to establish a free church. On November 20, he authorized the Rev. John B. McMahon to receive contributions for the purpose. Learning that a good brick building on Moon Street, at the North End, measuring 60 by 42 feet, used as a storehouse for pork, could be purchased, he bought it January 7, 1843, for \$8,000. By fitting it with an altar, choir gallery, and organ, and supplying it with settee framed seats, he transformed it into a church, which he dedicated under the patronage of St. John the Baptist. The wisdom of the undertaking was quickly proven by the large congregation that came from all parts of the city to assist at the services held there. While admission and seats were free to all comers, the priest in attendance derived his support from collections made in the neighborhood.

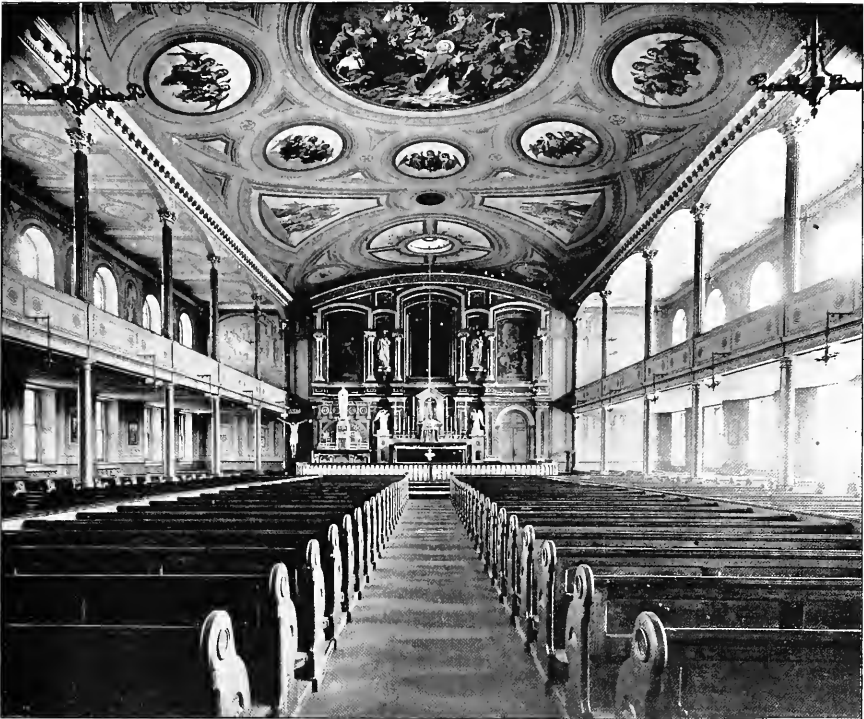
Father McMahon was first assigned to the congregation. He was succeeded by the Rev. George Foxcroft Haskins in 1846. At this time the parish lines were designated. The territory was cut off from the older parish of St. Mary. Father Haskins was not long in pastoral charge when, near the church on Moon Street, he established a home for wayward boys, called the House of the Angel Guardian. This undertaking afterwards developed into the important institution of that name, now situated in Roxbury.

The congregation having become too large for the church after the lapse of fifteen years, Father Williams, then administrator of the diocese, bought the New North Church, also called Parkman's Church, on September 26, 1862, for \$35,000. It was situated at the corner of Hanover and Clark Streets, and was substantially the building now known as St. Stephen's Church. It had been erected in 1804 for the Second Church society, whose house of worship is now located in Copley's



ST. STEPHEN'S CHURCH, HANOVER STREET, BOSTON.

Square. A bell made by Paul Revere, of Revolutionary memory, was hung in the tower in 1805, and still remains there. After undergoing some necessary alterations, the building was dedicated to Catholic worship,



INTERIOR ST. STEPHEN'S CHURCH, HANOVER STREET, BOSTON.

THE CATHOLIC CHURCH OF NEW ENGLAND

under the invocation of St. Stephen, by Father Williams, on November 27, when the dedicatory sermon was preached by the Rev. Dr. Cummings, of New York.

Father Haskins died in 1872, mourned by the whole city, but especially by his parishioners, whose affection he had entirely won. His obsequies at St. Stephen's constituted an event long remembered for the throngs of sorrowing people who came from far and near to assist at them.

The Rev. Michael Moran was called from Abington to fill the vacant pastorate. In his administration, the present parochial residence was purchased. Also, the church was enlarged and otherwise improved at a cost of \$30,000. But the chief work of this zealous pastor was the erection of St. John's Parochial School upon the site of the old church of St. John.

This is an imposing edifice, built of brick and trimmed with granite. It is a three-story building, the highest being a double story, and it occupies a lot measuring 16,087 square feet. Besides the sanitariums, the basement contains the usual means for heating and ventilating. The top floor is devoted to a spacious auditorium, called St. John's Hall, furnished with stage and scenery. The other floors are occupied by nine class rooms for boys, and eleven for girls, together with office, dressing room, etc. The school registers show the names of 300 boys and 500 girls; while the average attendance for the past year was 650. The Sisters of Notre Dame, assisted by two lay teachers, are the instructors. The funds necessary to accomplish all this were munificently contributed, through the medium of fairs, entertainments, or voluntary gifts by the congregation. The present church property is valued at about \$250,000, and is unencumbered by a dollar of indebtedness.



ST. JOHN'S SCHOOL, ST. STEPHEN'S CHURCH.

Only a few months have passed since death deprived the community of the useful life of Father Moran. He was born in Ireland in 1834, and at the age of two years was carried by his parents to St. John, N. B., and subsequently to Boston. He received his early education at the old Dwight school-house on Concord Street, where he won the Franklin medal when graduating. After spending some time at the high school on Bedford Street, he entered Holy Cross College at Worcester. Owing to the fire that destroyed the central portion of this institution in 1852, he was obliged to suspend his studies there. Then he went to St. Charles College, Maryland, and one year later to St. Mary's Seminary, Baltimore, where he completed the customary four

years' course in theology. On August 15, 1857, he was ordained a priest by Bishop Bacon, of Portland, in the old Franklin Street Cathedral. His first ministrations were rendered at the Cathedral in the capacity of assistant. Subsequently he was assigned to Fort Hill, and then to Abington, before taking charge of St. Stephen's. He died July 12, 1894, and was interred in St. Augustine's Mortuary Chapel in South Boston.

The church societies are the St. Vincent de Paul Conference; sodalities for boys, girls, young ladies, young men, married women, and married men; temperance societies for both sexes; the Sanctuary Society, Sacred Heart Society, Blessed Sacrament Society, and the St. Stephen's Young Men's Literary Society. All are in a flourishing condition. The parishioners, all told, number about 18,000 souls, of which about 8,000 attend St. Stephen's Church. The older parishioners are migrating to the suburbs, but their numerical loss is more than supplied by the influx of immigrants from Catholic countries. So many nationalities are represented in the population of the North End, that a stranger passing through it might mistake it for a section of lower New York. This condition manifests itself in the parish arrangements by the presence of two churches for Italians, and one for Portuguese, each attended by a considerable congregation.

The present rector is the Rev. Denis James O'Farrell. He was born March 25, 1844, in Youghal, Ireland. He was taught the elements of knowledge, at first in private schools, and then in those of the Christian Brothers, established in his native town. When eighteen years old he entered Carlow College, and afterwards

went to the College of St. Esprit, Paris, where he spent five years. He received Holy Orders at the Christmas ordinations of 1867, in Paris. He then returned to Ireland, and in 1869 came to this country, attaching himself to the diocese of Boston. His first appointment was that of assistant in Hopkinton, which he held for one year. He was next sent to St. Stephen's, where he was assistant to Father Haskins two years, and to Father Moran three months. He was then created pastor of the Star of the Sea parish, situated in that part of East



REV. D. J. O'FARRELL, PASTOR ST. STEPHEN'S CHURCH, BOSTON.

Boston called the Fourth Section. After laboring zealously there for about two years and a half, he was assigned to the pastorate of Stoneham and Melrose on July 1, 1875. In the nineteen years during which he governed that parish he paid the debt of the old church in Stoneham and built new churches for both Stoneham and Melrose. He was sent to St. Stephen's parish July 16, 1894. The Catholics of Stoneham and Melrose were deeply grieved to part with him. The greatness of their loss was the measure of the gain of St. Stephen's, where he is recognized as an able rector, and one likely to prove a worthy successor of Father Moran.



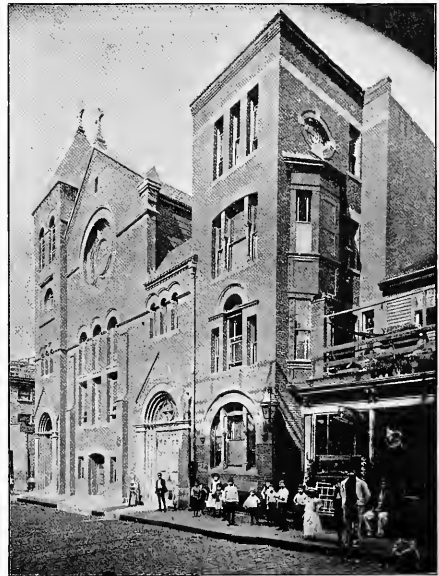
Church and Congregation of St. Leonard of Port Maurice.



THE Catholic Italians and Portuguese residing in Boston and vicinity for a long time worshiped at St. Stephen's Church, North End. The greater number of both nationalities had settled within the parish limits, and a priest familiar with the language of each was generally stationed at the church. Then an Italian congregation was formed and assigned to St. Mary's Church, Endicott Street. Here, for a time, they had the use of the basement and the exclusive services of the Rev. Fathers Angelus and Conterino, successively. They subsequently attended the Portuguese church until, in 1875, their number had so increased that a church for their special use was

urgently demanded. At length, a lot of land measuring 74 by 30 feet, situated on Prince Street, near Hanover Street, was purchased by the Rev. Joachim Guerini, O. S. F., for something less than \$9,000. The laying of the foundations began in January, 1876. The building was completed by the following November, and on the next recurrence of the Festival of St. Leonard of Port Maurice it was dedicated to the service of God by Bishop Williams. The Rev. Father Paulino delivered the sermon at the High Mass celebrated on that occasion, which was also the first on which divine service was offered in the church. In 1878 Father Boniface, O. S. F., succeeded Father Guerini in the rectorship of St. Leonard's. After him came Father Athanasius, O. S. F., in May, 1885; and then the present rector, Father Ubaldus, O. S. F., in July, 1891.

Early in the last year of his pastorate Father Athanasius felt the necessity of having a larger church. In May the work of demolishing the old church and of clearing the additional land bought for the site of a new one was begun. In November, after being blessed by Archbishop Williams, the basement was opened for public worship. A handsome brick church with granite trimmings was completed in the following year. The dedication was performed in August by the Rt. Rev. John Brady, D. D., Bishop Auxiliary of Boston; the High Mass on the occasion was celebrated by Vicar-General Byrne, and the sermon was preached by Father Ubaldus.



CHURCH OF ST. LEONARD OF PORT MAURICE, BOSTON.

Father Ubaldu is assisted by two other priests, all being of the Order of St. Francis. The congregation is estimated at 3,000, an unusually large one for so small a house of worship. It is gradually acquiring our American democratic custom of supporting its own church. The church societies are the Children of Mary, the Auxilium Christianorum, the Third Order of St. Francis for men and women, and the Rosary and St. Anthony Societies. In addition to the customary services, a devotion in which St. Anthony's blessing is solicited for the sick is held in the afternoon every Tuesday, and all participants receive a plenary indulgence granted by the Pope.

The able and zealous rector, Father Ubaldu, was born in Rieti, Italy, on December 8, 1844. At the age of fifteen he entered the Order of St. Francis. Having completed his studies for the priesthood in Rome, at the house of St. Francis A Ripa, he received Holy Orders in 1867. He came to this country in 1869, making his abiding place with the community of his order, at Allegheny, N. Y. Some years later he went as Commissary of the Holy Land to the Argentine Republic. He returned to New York after three years, and was sent to Boston to take the place of the Italian rector at that time, during his absence in Europe. Next year he was appointed Master of Novices and Professor of Moral Theology and Dogma at Allegheny. After spending five years in this capacity he was dispatched to South America again, this time for the important purpose of collecting for the Vatican archives all the historical documents, manuscripts, and other records of the country, in the possession of the several Franciscan Missions. This labor took him three years to accomplish, during which he visited the Argentine Republic, Uruguay, Paraguay, Brazil, Chili, Bolivia, Peru, Ecuador, Panama, United States of Columbia, Costa Rica, Guatemala, Mexico, and California. The fruit of his résearches was two large boxes of most precious documents, among which were two letters of Columbus; three letters of his royal patroness, Queen Isabella: one letter of Philip, King of Spain, and a highly valuable manuscript written by the celebrated Father Marius, of Nice, who, accompanied by an Irish lay brother, came to America fifty years after Columbus, and finally became first provincial of the Franciscans in Peru. After employing two more years on the same errand in California, he returned January 29, 1891, to Boston, where he served as assistant to Father Athanasius until he was appointed superior in the following July.



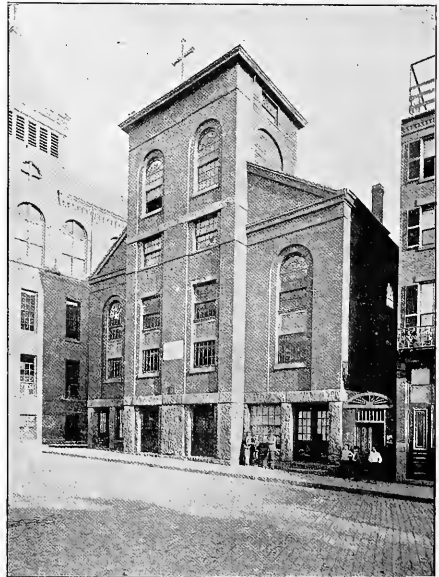
Church and Congregation of the Sacred Heart.



HIS congregation is an offshoot of that of St. Leonard of Port Maurice. It is also made up of Italians and was organized towards the close of 1889. Its first pastor was the Rev. Francis Zaboglio, and its first meetings were held in a store numbered 86 Beverly Street. One of the first steps taken by the congregation was the formation of the Society of St. Mark, whose main object was the procuring of a suitable place of worship. This it accomplished by purchasing the Protestant meeting-house known as Father Taylor's Bethel, on North Square, for \$28,000. After the necessary changes were made in the interior it was dedicated on Pentecost Sunday, May, 25, 1890, by Archbishop Williams. The High Mass was chanted by the Reverend Joseph

Martini, and the sermon was preached by Father Zaboglio. The Society of St. Mark continues its benevolent mission by caring for the support and preservation of the church. Its spiritual interests are in charge of the Congregation of St. Charles, a missionary organization devoted to the care of the Italian immigrants in this country, and founded by Mgr. Scalabrini, Bishop of Piacenza in Italy, about six years ago. The numerical strength of the congregation is constantly fluctuating. A maximum estimate is 5,000 souls. Those members who have established a fixed residence come from Northern Italy. Connected with the spiritual work of the church are the societies of St. Michael, St. Louis, the Holy Rosary, a Sunday-school, and the Ladies' Sodality of the Immaculate Conception. A sewing school for girls is also conducted under the guidance of the fathers.

The present rector is Father Martini. Being absent in Europe his place is occupied by the Rev. Dominic Vincentini, of New York, who is American Provincial of the Congregation. Father Vincentini was born July 6, 1847, in Verona. He was ordained priest in his native city in 1871. His subsequent life, up to the time of his departure for this country, was eventful. Occupied in work for the Mission of Central Africa, he passed through Alexandria about three months after its bombardment by the English fleet in 1882. He was in the city of Khartoum when the non-combatants were obliged to flee from it at the approach of the insurgent Mahdi. At the First Cataract of the Nile he saw the celebrated General Gordon pass through, on his way to assist in the defence of Khartoum. In an effort to obtain the freedom of some missionaries taken prisoners by the Mahdi's forces, he accompanied the English expedition to Dongola for the rescue of General Gordon, commanded by General Wolseley. Subsequently he made the tour of the Holy Land, extending his travels eastward to view the ruins of Balbec. He went to New York in 1890, where he was staying at the church of St. Joachim, Roosevelt Street, when it became necessary to come to Boston.



CHURCH OF THE SACRED HEART, NORTH SQUARE, BOSTON.



REV. FRANCIS ZABOGLIO,
FIRST PASTOR SACRED HEART CHURCH, BOSTON.



REV. DOMINIC VINCENTINI,
SACRED HEART CHURCH, BOSTON.



CHURCH OF ST. JOHN THE BAPTIST.



REV. JOHN IGNATIUS,
FIRST PASTOR, CHURCH OF ST. JOHN THE BAPTIST.

Church and Congregation of St. John the Baptist.



HE congregation of St. John the Baptist comprises the Catholic-Portuguese residents of Boston and vicinity. They are not believed to be so numerous as the Italians in the same district, but the opinion is held that they are more numerous than is generally supposed. Like the Italians, they are settled more densely at the North End than elsewhere. For a long time they attended religious services with their English-speaking co-religionists, both at the chapel on Moon Street and at St. Stephen's Church. In 1872 Bishop Williams bought the old Baptist meeting-house, in North Bennett Street, for \$25,000. After making the necessary alterations and dedicating it to Catholic worship, under the name of the Old Chapel on Moon Street, he gave it up to the use of the Portuguese and Italian congregations jointly, with the understanding that, at the end of two years, it would be surrendered to the exclusive use of the congregation that would have contributed the larger amount of money towards paying for it. In 1874 the Portuguese had contributed \$12,500 and the Italians \$10,000. The church was, accordingly, handed over to the Portuguese congregation; while the Italians, with the sum they had subscribed, were able to begin the erection of their first church on Prince Street.

The success of the Portuguese congregation in this pious contest was chiefly credited to the zeal of the Rev. John Ignatius, their first pastor. The earnestness and energy with which he labored in his mission, together with the open-handed charity for which he was remarkable, are still fresh in the recollection of old members of the congregation. Appointed in 1872, he left September 20, 1878, regretted by all.

His successor was the Rev. H. B. M. Hughes, a Welshman, but to whom the Portuguese language was as familiar as his mother tongue. He was a linguist of unusual attainments, and as a pastor manifested qualities that endeared him to young and old. A deplorable affection of the eyes, that rendered it impossible for him to travel without a guide, seriously impeded his missionary work, and he left the pastorate, to go to Wales, September 14, 1886.

From that time the church was attended from St. Stephen's, chiefly by the Rev. Father Gornley, until November 2, 1887, when the Rev. Joseph T. Da Serpa was appointed rector. Father Da Serpa died June 11, 1892, and was buried in Malden. Then the Rev. Antonio Joachim Pimentel, who had been assistant to the last rector, received charge of the congregation and holds it still.

In connection with the church are the societies of the Blessed Sacrament and the Holy Rosary. The congregation regularly attending it numbers about 3,000. There is no school for the children, and the church is still in debt to the amount of \$7,000.

Church and Congregation of the Holy Trinity.



RACTICALLY all the German-speaking residents of Boston and vicinity, who profess the Catholic faith, comprise this congregation. It is claimed that the first German Catholics of Boston were three brothers, respectively, named Melchior, Sebastian and Mathias Kramer, who, coming from Philadelphia, settled here in 1827 or 1828. After them came two others, John Kohler and Anthony Laforme. By 1836 a sufficient number were residing in the city to form a small congregation. The Rev. Frank Hoffman was assigned to the charge of it, and it was given the use of the Cathedral at certain hours. The first marriage in the congregation took place

September 5, 1836, when the contracting parties were Jacob Jorkel and Barbara Kessler; and Charles Abele had the distinction of being the first German to receive baptism. After three months, Father Hoffman was succeeded by the Rev. Joseph Freygang, who came from Detroit. His stay lasted from December, 1836, to November, 1837, when the Rev. Bernard Smolnikar took charge of the congregation. In May, 1838, Father Smolnikar developed indications of insanity, and he was suspended from the exercise of his priestly functions. After this the German congregation remained five years without a pastor. In 1842 Bishop Fenwick invited the Rev. John Raffener, pastor of the German congregation in New York, to visit Boston, when his duties permitted, to preach and administer the sacraments to the Boston congregation. The number of German Catholics having increased in East Boston, Roxbury, and other suburban districts, it was decided to build a church for their use, and a lot on Suffolk Street, since added to Shawmut Avenue, was bought in July, 1841. The corner-stone of the church was laid June 28, 1842, and first services were held in the basement March 3, 1844. While the work of building continued, the congregation was successively attended by the Rev. Fathers Roloff and Plathe. The church was dedicated October 25, 1846, by Bishop Fitzpatrick, and the dedication sermon was delivered by the Rev. Alexander Martini, O. S. F. It was a substantial stone edifice measuring 90 by 60 feet. Father Martini had been appointed its first pastor in March, 1846. In 1848 the church and congregation were given in charge of the Society of Jesus, when the Rev. Gustave Eck was made the pastor. Father Eck's successors, while the old church continued to be used for divine worship, were: Rev. E. A. Reiter, S. J., in 1854; Rev. J. B.



CHURCH OF THE HOLY TRINITY, BOSTON.



INTERIOR CHURCH OF THE HOLY TRINITY BOSTON.

Cattani, S. J., in 1856; Rev. Norbert Steinbacher, S. J., in 1858; Rev. E. A. Reiter, S. J., again, in 1859, and Rev. James Simeon, S. J., in 1870.

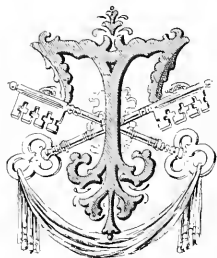
In a few years after its completion, the accommodations of the church were found too limited for the growing congregation, and a site for a larger building, on Tremont Street, was bought in 1853. The foundations were laid, and the walls were raised a few feet, when it was realized that the edifice would be too large for the means of the congregation. Early in the pastorate of Father Simeon, the grading of Shawmut Avenue resulted in leaving the church in a less advantageous position. It was much lower than the street level. Instead of raising it, the city made good the damage by paying the sum of \$9,000.

The erection of a new church was then once more undertaken. A lot, directly opposite the old church and lying along Cobb Street, was secured. Ground was broken for the foundations in 1871. Bishop Williams laid the corner-stone on November 10, 1872, the day following that on which the great fire of Boston broke out. The sermon appropriate for the ceremony was delivered by Father Reiter. Father Simeon offered the first Mass in the basement on May 1, 1874, and on May 31 pastor and flock formally abandoned the old church by leaving it together, and going in procession to the new one. The building was not finished until three years later. It was dedicated by Archbishop Williams on Trinity Sunday, May 27, 1877, when the High Mass was celebrated by the Rev. John B. Lessman, S. J., and the sermon was preached by the Rev. F. X. Wenninger, S. J. The structure is built of Roxbury stone trimmed with granite, in accordance with a fine Gothic design furnished by Architect P. C. Keely, and seats about 1,200 worshippers. After this event the rectors were: Rev. F. X. Nopper, S. J., 1877; Rev. Nicholas Greisch, S. J., 1892, and Rev. Charles de Gudenus, S. J., 1893.

The necessity that compelled the congregation to have a church for its special use likewise forced it to support a school. Hence the church of the Holy Trinity has had a school connected with it since its congregation was first organized. The present school is located in the old church building, where it is taught by the Sisters of Notre Dame, aided by two lay teachers, the number of pupils being 196 boys and 225 girls. The asylum of St. Elizabeth, in Roxbury, a home for orphans and destitute aged people of the German nationality, founded by Father Nopper, is also maintained.



Church of Notre Dame des Victoires.



HIS church, situated on Isabella Street, is designed for the accommodation of the French Catholic population of Boston. The French have long been identified with the Catholic history of New England and of Boston, but it was not until recent years that they were able to erect a sacred edifice for the greater convenience of their numbers. Years previous to the building of the church on Isabella Street the French Catholics worshipped in the pro-Cathedral and afterwards in a building in Freeman Place. About 1882 a sentiment grew and developed in a movement among the French Catholics

of Boston, the result of which is their present fine temple. The corner-stone was laid in 1885. Gradually the church neared completion, and November 13, 1892, it was formally dedicated by Archbishop Williams. Very Rev. Father Rex, of Brighton Seminary, and Father William P. McQuaid assisted. The celebrants of the High Mass were Fathers Neagle, Charlier, S. J., James J. Feeney, C. SS. R., and Remi. Bishops De Goesbriand and Emard, of Vallyfield, Canada, were present, accompanied by Fathers Gillet and Allard.

The church is in charge of the Marists Fathers, an order founded in France and finally approved by Pope Gregory XVI, April 29, 1836, in his brief *Omnium Gentium*. Its purpose is to reproduce and glorify the virtues of Mary all over the world, and it has spread wonderfully as a missionary society. The pastors of the church have been Father Touche, 1883-1884; Father Auddifred, 1884-1889; Father Coppin, S. M., 1889 until his death, October 16, 1891. The present pastor is Father Onesime Renaudier, S. M.

There is no school or convent connected with the church. The parochial residence, a fine brick building of four stories in height, is closely adjoining the church.

The church is of brick and stone, and is of the Gothic and French renaissance type of architecture. It is 160 feet long, 64 feet high, and 62 feet wide. Its seating capacity is about 1,000. The Sunday-school numbers about 200. The interior is very striking. Eighteen small arched windows are set in the clerestory on each side of the nave, and the clerestory is supported on six arches resting on five pillars. Above the



CHURCH OF NOTRE DAME DES VICTOIRES, ISABELLA STREET, BOSTON.

arches and running parallel to each is set on the clerestory a raised gilt moulding which springs from a series of cherubim.

The pillars are fluted and of plaster, and are surmounted by square Corinthian capitals capped with a heavy brass border, from which jut gas jets. The choir is finished in dark oak. So also is the organ, the pipes of which are gilded. The roof of the nave is also of oak. On the epistle side, the church wall is pierced by four white glass windows. On the gospel side there are three. Along the walls are the stations of the cross, done in plaster and framed in oak. An immense crucifix with the figure of Christ adorns the gospel wall of the nave. The nave is white with crimson borders. An oak railing separates the body of the church from the sanctuary. Within the sanctuary are three altars, the middle or high altar and two side altars. The altars, especially the high altar, are very beautiful, being made of fine polished marble and onyx.



INTERIOR CHURCH OF NOTRE DAME DES VICTOIRES, BOSTON.



REV. A. POLICE, S. M.,
CHURCH OF NOTRE DAME DES VICTOIRES, BOSTON.

On the epistle side in the sanctuary wall is a stained glass window of Christ giving the Eucharist to his Mother. On the gospel side is a similar window of the Immaculate Conception. A statue of St. Joseph on a marble pedestal also adorns the gospel side of the sanctuary, and on a similar base at the epistle side stands a statue of St. Anne. Four large, branching candelabra add further to the beauty of the sanctuary. Above the high altar is a stained glass window of Christ and his Blessed Mother. On the epistle altar is a great statue of Our Lady of Victoires holding the Blessed Babe in her arms. On the gospel altar is a statue, of corresponding size, of the Sacred Heart of Christ. The church is heated by steam and contains a large and commodious basement.

It should be mentioned that, after Father Coppin's death, Father Police, who served twenty-seven years of his sacerdotal life in London, acted in charge of the parish until the coming of Father Renaudier.

Parish of St. Cecilia,

Belvidere Street, Boston.



T. CECILIA is situated in the fashionable part of Boston, called Back Bay, and in time is destined to become one of the most prosperous and influential of the city parishes. This parish, which is one of the youngest in the archdiocese, was first organized in 1888, in one of the halls of the Mechanics' building, on Huntington Avenue, by Rev. Richard J. Barry. The parish then numbered only a few hundred. The church, which stands on the corner of Belvidere and Bothma Streets, was begun and the corner-stone laid in 1888. Mass was first said in the basement in February, 1889. The building of the church edifice constantly progressed until it was finished some years later, and Mass was not celebrated up-stairs in the main church until November 13, 1892. Bishop Brady was celebrant and the occasion was made one of solemn observance.

The dedication of the church, which was a brilliant and impressive service, occurred on Sunday, April 22, 1894. Its special feature was the presence, as celebrant of the solemn Pontifical Mass, of Most Rev. F. Satolli, the papal delegate to the Catholic Church in the United States, who came from Washington to assist in the ceremonies.

The purely Romanesque interior was sufficiently decorated in its own architectural beauties, and no flowers or other adornments were necessary to render it attractive. A flood of light from numerous waxen tapers beamed from the beautiful marble high altar at which the papal delegate officiated, and enhanced the picture presented by him and his assistants at all times during the services. The sanctuary was filled with priests from other city churches, and from many parishes distant from Boston, and in the midst of the clergy, on one side, was Archbishop Williams, and on the other the Auxiliary Bishop of the Diocese, Rt. Rev. John Brady, D. D.

The ceremony of dedication proper, which consisted of the blessing of the walls, outside and inside, and the recital of the usual prayers and litanies, was performed by Archbishop Williams, assisted by a number of the attending clergy.

Archbishop Satolli's immediate attendants during the solemn Pontifical Mass were: Very Reverend William Byrne, V. G., assistant priest; Rev. Thomas Magennis, of Jamaica Plain, deacon; Rev. William P. McQuaid, pastor of St. James Church, sub-deacon; Rev. Thomas McCormack, of the Cathedral, master of ceremonies.



ST. CECILIA.



ST. CECILIA CHURCH, BELVIDERE STREET, BOSTON.

After Mass was over Rev. P. A. Halpin, S. J., of New York City, delivered a discourse appropriate to the occasion. Immediately after the morning services, the papal legate, Archbishop Williams, Bishop Brady, and many visiting clergymen were the guests of Father Barry at dinner. The gathering was presided over by Archbishop Williams, who at the conclusion of the menu addressed the assembled clergy in response to the toast proposed by Father Barry to the health of His Holiness, Leo XIII. Archbishop Satolli also made an address in Latin, in which the fealty of the American clergy to the Holy See, as well as their unflinching loyalty to the institutions of the republic, was eloquently lauded.

In the afternoon Archbishop Satolli celebrated Pontifical Vespers and imparted the triple benediction with the Blessed Sacrament. His attendants were: Rev. William H. O'Connell, of St. Joseph's Church, West End, deacon; Rev. John Lyons, pastor of St. Ann's Church, Manchester, sub-deacon; Rev. J. A. Donville, of Nicolet, Can., assistant priest; Rev. Thomas J. McCormack, master of ceremonies. Rev. Philip O'Donnell, of East Cambridge, was the orator of the afternoon. His discourse was a panegyric of St. Cecilia, patroness of the church, and an exhortation to his hearers to imitate her exalted virtues.

The church is of the Norman style of architecture, and it differs from most church edifices in that the parochial residence forms a congruous part of the church itself. It fronts on Bothnia Street and is closely adjoining the handsome tower. The interior possesses a marked degree of beauty. Six immense white columns and two pilasters support the eight round arches which are decorated with thirty-four embossed rosettes arranged in pairs. From each column, where the arches rest on the capitals, round arches run at right angles to the walls of the nave. The capitals of the columns are of Corinthian design with Christian emblems intermixed. The roof is a long Roman arch in effect and is painted a light yellow, except that a heavy raised band in general tone, crimson, spans the arched nave from column to column. The roof between the columns and the walls is light blue in color. The walls are light yellow and are relieved by a high, sheathed wainscot, drab in color. The wall on the gospel side is pierced by one small and four large windows of ground glass. The wall on the epistle side is pierced by two small and five large windows. All the windows are lancet form in design. Over the choir is a tall, two-paned window with a round pane surmounting it.

The sanctuary, which is a high semi-dome, is separated from the body of the church by a white railing. The main altar is of marble and onyx, and the reredos, which is magnificent, is of carved wood. On the reredos is painted a Christ on the cross, standing against a gold sky, and on each side of the cross is an angel bowed in adoration, and further back a palm tree. On the left of the reredos is a statue of St. Peter, and on the right is one of St. Paul. The sanctuary is lighted on the two sides by a window of white glass set in three lancet-shaped panes. Above the high altar is a painting of St. Cecilia on the gospel side and one of St. Patrick on the epistle side. Midway between is a statue of the Blessed Virgin, standing in a semi-domed recess which is painted in blue. The effect is very beautiful and life-like. The pictures of St. Cecilia and of St. Patrick are each framed in an arch, and are separated from the statue of the Virgin by two Corinthian pilasters. The general effect above the tabernacle of the sanctuary wall is green and gold, and below that the wall is a rich, deep maroon adorned with gilded crosses; but separating the maroon color from the green and gold a white, broad, embossed moulding runs transversely around the sanctuary wall. Two high brass candelabra are placed one on each side of the sanctuary but within it. The organ is also painted in green and gold. Under the choir are three confessionals alternating with three door-ways leading into the vestibule. Above the doors and confessionals are round arched windows of multi-colored glass. On the walls of the nave are small cross-formed stations of the cross framed in gilded metal and painted with a blue enameled sky background. The pews are of oak and number 200. The seating capacity is 1,100. There is as yet no school or convent connected with the parish. Fr. Richard J. Barry, the rector, was ordained in Montreal, in 1874, at the Christmas ordination, by Archbishop Fabre, after having pursued a theological course at the Grand Seminary in that city.



INTERIOR ST. CECILIA CHURCH, BELVIDERE STREET, BOSTON.

St. Joseph's Parish, Roxbury.



HE erection of a church in the Roxbury district became an urgent necessity in 1845. Few realized this so well as the Rev. Thomas Lynch, then pastor of St. Patrick's parish. Before starting on his visit to Ireland, in that year, he gave permission to the Rev. Patrick H. O'Beirne, who had been designated to perform his duties at St. Patrick's during his absence, to take up collections for the purpose. This

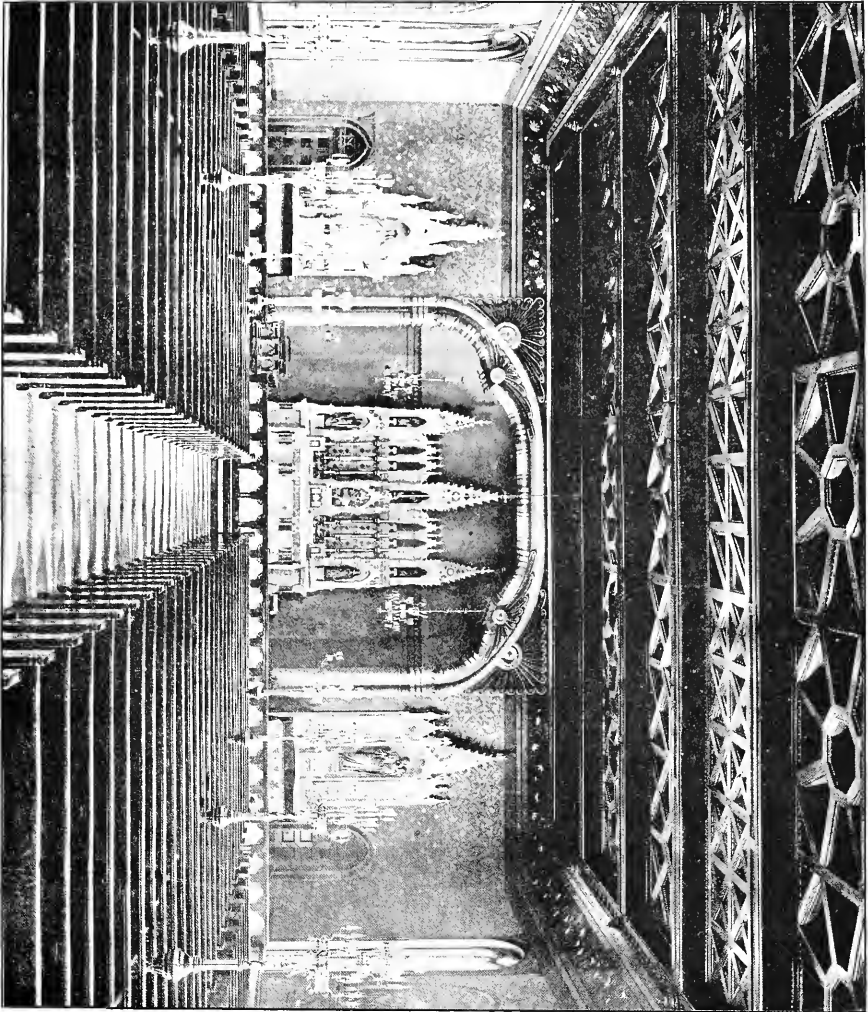
was done, and Father O'Beirne was soon able to begin building upon a site situated on an eminence now familiarly known as "Tommy's Rock." The basement was completed by August 23, 1846, when the first Mass was celebrated. A few months more sufficed to finish the building, and it was dedicated by Bishop Fitzpatrick on the 6th of the following December. The Bishop also officiated at the High Mass, the Rev. John J. Williams and the Rev. Thomas Riordan serving as deacons, and the sermon was preached by the Very Rev. Dr. Ryder. The church was considered a handsome building at that time and an ornament to the neighborhood. It was well and solidly built of brick. The parish was set off from that of St. Patrick, with territory extending to Dedham, and Father O'Beirne was appointed first pastor.

Partly attracted by the church and partly by the advantages of the situation, the number of Catholic residents had increased so much that it became necessary to enlarge the building in 1860. The new addition

was blessed on Sunday, March 4, by Bishop Fitzpatrick. On that occasion the sermon at the morning services was delivered by the Rev. J. J. McElroy, S. J., and the Rev. John J. Williams preached at Vespers. The enlarged building was then described as one of the most commodious churches in the diocese.



ST. JOSEPH'S CHURCH, ROXBURY.



INTERIOR ST. JOSEPH'S CHURCH, ROXBURY.

THE CATHOLIC CHURCH OF NEW ENGLAND

Father O'Beirne died March 20, 1883, at the age of seventy-four years. His body was interred in the right-hand corner lot in front of the church, where already rested the remains of his brother, the Rev. John O'Beirne. He was born December 31, 1808, in Mohill, near Carrick-on-Shannon, County Leitrim, Ireland.



ST. JOSEPH'S SCHOOL, ST. JOSEPH'S CHURCH, ROXBURY.

He came to this country at an early age, reaching Boston in 1833. He was ordained priest, at the old Cathedral on Franklin Street, on March 14th of the following year. After spending some time at the Cathedral, he was sent to the mission of Burlington, Vt. Subsequently he was assigned to St. Mary's Church, Pond Street, and later to Portland, Me. Then came his administration of St. Patrick's parish, during which he began the work that led to the establishment of St. Joseph's parish.

The Rev. Hugh P. Smyth, the present rector, succeeded Father O'Beirne on March 29, 1883. One of the first of his official acts was to reopen the parochial school, which had been closed for some time before the decease of his predecessor. The next thing to demand his attention was the condition of the church. It was much worn from use and in urgent need of repairs. He entirely remodeled the interior according to plans furnished by P. C. Keely. The ceiling put in at this time is a work of high art. It is geometrically paneled, has nine bays of different designs, and it is estimated that five miles of quartered wood were used in its construction. The rest of the interior was finished in white wood.



ST. JOHN'S SCHOOL AND CONVENT, ST. JOSEPH'S CHURCH, ROXBURY.

Both are substantial buildings of brick. The school-house has ten spacious class rooms, together with a hall fitted with stage and scenery, and capable of seating 700 persons. The convent is furnished with all modern improvements, and has ample accommodations for the community of twenty sisters who now occupy it.

Although these improvements cost a considerable sum, the church was entirely freed of debt by 1886, when, on June 20th, it was consecrated by Archbishop Williams, assisted by a large concourse of priests. The High Mass on the occasion was celebrated by the Rt. Rev. Lawrence S. McMahon, Bishop of Hartford, and the sermon was preached by the Rev. Edward McGlynn, D. D., of New York.

In the following year St. Joseph's School and Convent were erected.

Two years later the energetic pastor, in addition to a handsome chapel, built another school-house and convent upon a lot situated at the intersection of Dacia and Dalmatia Streets, and, in 1893, he began the erection of a new church upon a site at the junction of Centre and Penryth Streets. He expects to have the basement of the latter building ready for use at Christmas-tide. The style of the church is Gothic. The walls and roof are up. The basement, which is entirely above ground, is considered to be the loftiest in Boston. It is built of Roxbury stone with trimmings of Quincy granite. The superstructure is of pressed brick and granite trimmings. Its external dimensions on the ground are 134 by 72 feet, and its main auditorium will seat 1,000 persons. It is to be named the Church of All Saints.

St. Joseph's Parochial School was first taught by Sisters of Notre Dame and received only female pupils. When the new school-house was built, the Sisters of Charity from Madison, N. J., were given charge of it, and thereafter boys as well as girls were received. The plan of its work embraces primary, grammar, and high school grades. Stenography, type-writing, book-keeping, and mathematics are taught with marked success. In reply to some unwarranted comments made three years ago, offered a prize of \$1,000 to be competed for in an examination in these subjects by pupils of his school and those of any public school in Boston. The school roll has 635 names and the average attendance is 620. St. John's School, at the corner of Dacia and Dalmatia Streets, is also flourishing, its attendance being 300 for a roll of 335.

The Sunday-school is attended by 300 children. The other church organizations include a Conference of St. Vincent de Paul, numbering 20 members; the Holy Name and Rosary Societies, each having about 500 members; the Sodality of the Blessed Virgin Mary, with 400 members, and the Sacred Heart League, 300 members. Although considerably depleted by loss of territory to new parishes on two occasions during Father Smyth's rectorate, the congregation is estimated at 7,000 souls. One cause of this is the fact that the district is regarded as a most eligible place for residence by people of moderate means. But no doubt can be entertained



ST. JOSEPH'S CONVENT, ST. JOSEPH'S CHURCH, ROXBURY.



PAROCHIAL RESIDENCE, ST. JOSEPH'S CHURCH, ROXBURY.

that due influence was exercised in producing the result by the ceaseless and self-sacrificing activity of the rector, in seeking the good of his people.

The sanctuary of the new church will be an octagonal recess, opening at each side into a commodious vestry. The main entrance will be that constructed in the tower, and is to be tastefully finished with mouldings in terra cotta. The architects are W. H. and J. A. McGinty, of Boston. The site of All Saints' Church was formerly part of the estate of Governor Bradley, one of the early governors of the New England colony, whose family occupied it for many years, making it a notable spot in Roxbury.

This will be the thirteenth church that Father Smyth has erected. Before coming to Boston he had built four churches in Weymouth, as well as one each in Hingham, Cohasset, Scituate, and Kingston. It is expected that the church of All Saints will be assigned the territory northwest of Highland Street, starting at Roxbury Street, and continuing by an imaginary line from Marcella Street, near the West Roxbury boundary, across to Seaver Street, off Washington Street, as a new parish. With it will go 3,000 of Father Smyth's congregation. He does not know that such a parish will be formed, but he hopes it will, and he is building All Saints' in expectation of seeing that hope realized.

The parochial residence of St. Joseph's Church is a commodious and substantial brick structure, and furnishes a most comfortable home for the priests of the parish.

Father Smyth was born June 6, 1839, on the banks of the historic Boyne, County Meath, Ireland, close to the birth-place of the late John Boyle O'Reilly. He traces his ancestry to one of the families of the Pale, who, for whatever else it may be censurable, stubbornly adhered to the faith. He came with relatives to Boston at the age of six years. He attended a public school in Northampton Street, taught by a lady who was subsequently married to Mr. Gill, one of the past writers of *The Pilot*. Leaving there at the age of twelve, he became a pupil of the old Dwight School. At the age of sixteen he was admitted to the English High School. Then, after two years, he went to the Sulpitian College at Montreal, where he remained from 1856 to 1865. Owing to the illness of Bishop Fitzpatrick, he was not ordained in Boston. He elected to receive his priestly functions at the hands of Bishop Timon, of Buffalo, who accordingly conferred them on him, January 3, 1863. He was first appointed as assistant at St. Patrick's Church, Northampton Street, in the following July. From here he was sent to Mary's, Taunton, in 1865, and thence to St. James', Boston, in 1867. On August 16, 1869, he was appointed pastor of Weymouth, and, in 1883, pastor of Plymouth. He was in Plymouth but a few weeks when he was assigned to St. Joseph's Church, in Roxbury. Father Smyth was the first priest in Boston to receive the title of Permanent Rector.



Parish of St. Francis de Sales',

Vernon Street, Roxbury.



THE early history of St. Francis de Sales', Roxbury, goes back over a quarter of a century. The beginning of the parish was pioneered by the great-hearted, indefatigable Father Haskins. Previous to 1861, when Father Haskins celebrated Mass in the House of the Angel Guardian on Vernon Street, it was the custom of the Catholics in the neighborhood to gather there to hear Mass. From such small beginnings grew the present great and prosperous parish. Previous to the building of the present church the parishioners owned a church on Ruggles Street. This was subsequently destroyed by fire. Father Haskins bought the lot of land, in 1857, on Vernon Street, opposite the House of the Angel Guardian, and on that rose the present edifice. The first pastor, however, was Father Sherwood Healy, brother of Bishop Healy, of Portland. He was appointed pastor in 1867, but held the pastorate very briefly, for he was transferred to the pastorate of the Cathedral. Father James Griffin succeeded him in 1867, and he built the church. In 1867 Mass was first said in the basement, and October 21, 1869, the church was dedicated by Archbishop Williams.

The church is on Vernon Street, and is built of brick, with granite foundations, and trimmed with yellow brick and brown stone. The architecture is Gothic, and was designed by P. C. Keely, of Brooklyn. A noble looking bell tower rises on the left corner of the church and is surmounted by a lofty slated spire. The total cost of the church is over \$70,000. A new loggia, added by the present pastor to the church, leads by a granite stair-way to the two main doors. Over each of the main doors are pointed arch windows of stained glass, set in trefoil and arc designs. The vestibule is illumined by four lancet windows of stained glass in front, and four on the sides. A painting of "Christ Blessing Little Children" adorns the vestibule. The vestibule leads by a semi-circular stair-way into the body of the church. A cherry wainscot, topped by a quatrefoil moulding, runs around the vestibule. Three doors lead from the vestibule into the nave. Entering and looking down the aisles one beholds an interior chaste in color and graceful in architectural lines. The nave is divided into three aisles by two rows of eight columns and two pilasters. The pillars are fluted. From these columns rise in lofty curves three series of pointed arches. The nine main arches support the highest part of the roof. Eight arches support the clerestory. Two galleries run along the sides of the church and are supported by the walls and the columns in the nave. The galleries are of oak, and are elaborately carved. Between each column, as a support for the galleries, is an oak truss forming an angular arch. On the railing of the galleries are the stations of the cross. They were made in Innsbruck, Austria, and are of wood, with figures carved in bas-relief against a golden sky, and are framed in a quatrefoil design. Under the galleries are stained glass windows of holy personages in the church.

The windows are very fine pieces of workmanship, and beginning from the sanctuary railing on the gospel aisle and thence up the epistle aisle to the sanctuary railing, the windows were presented by or are in memory of the following personages: Rev. J. Delehunty, Mrs. Phæbe O'Donnell, Henry Doherty, John B. Walker, James Lambert, John Curley, Jeremiah H. Lane, John J. Franey, Ellen Good, J. J. McNamara, J. Donahue, William H. Smith, Margaret and Thomas Fay, Michael H. Reddish, William Gilligan, J. A. Kingsley, Thomas F. Scanlon, Charles F. Murphy, Timothy Kinahan, Ann Scott, Peter Fay, John McElroy, Bridget Norton,

Margaret Mulrey, Michael Murphy, Rev. James Griffin, Martin and Mary Shay. The windows number fourteen, are lancet in design, and are arranged in pairs.

The windows in memory of Father Griffin and Father Delehunty were presented to the church by the present pastor. The memorial window to Father Griffin represents the Good Shepherd, and the window to Father Delehunty represents the Sacred Heart of Jesus. Above the gallery, along the nave, are fourteen

stained glass windows, conventional in design, but highly ornamental and beautifully colored. These windows are also arranged in pairs and each pair is surmounted by a small quatrefoil stained glass pane. Over the side altars and above the galleries are two stained glass windows, a combination of arch and quatrefoil in design.

The sanctuary is lighted by three fine windows, lancet in design and of stained glass. The middle window represents Christ throned in heavenly glory. On the left, adoring, is the archangel Michael, and on the right the angel Raphael. The choir is illumined by two stained glass windows on the sides, lancet in form, surmounted by quatrefoil, and back of the organ is an immense window of stained glass. From the gallery balustrade, between each column, rises brass fixtures for gas or electric light; and from the columns, also, project two sets of electric lights, one above the gallery and one below.

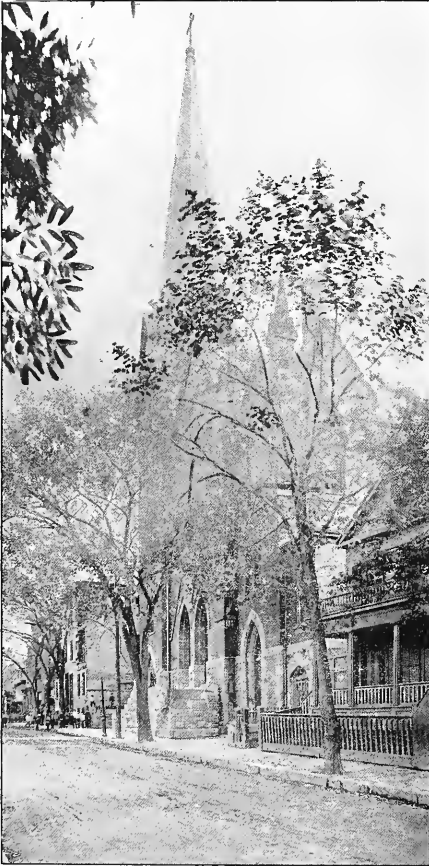
The organ in the choir loft was made by Hook & Hastings. The organ pipes are blue and gold and the organ panels are white and gold.

The interior, as it now stands, has been altered by plans drawn by P. W. Ford, and it is frescoed by F. P. Whitaker. The general tone of the interior decorations is olive and green and gold. Between the trusses of the main arches, on the clerestory, are painted, in quatrefoil frames, pictures of the twelve apostles and the four doctors of the church. The roof of the sanctuary is a clouded blue sky thronged with cherubs. The sanctuary roof is supported by four arch trusses. The walls of the sanctuary are done in maroon, with gold crosses, and capped by a blue border, above which are painted seven lancet framed emblems symbolic of the seven sacraments.

The altar is of wood, elaborately carved and finished in white and gold, while on either side of the tabernacle are adoring angels encircled in a halo of glory.

The general design of the interior decorations is Gothic, with renaissance tracery, and in the borders the passion flower predominates. Surrounding the sanctuary is a circle of electric lights, each cluster made up of tiny brilliant stars, while various designs such as roses and dainty blossoms form radii of vari-colored lights.

There are two side altars, one to St. Joseph, the other to the Blessed Virgin. The pews are of oak and number 300, and the seating capacity is 1,600. There are about 10,000 people in the parish, and the Sunday-



ST. FRANCIS DE SALES' CHURCH, VERNON STREET, ROXBURY.



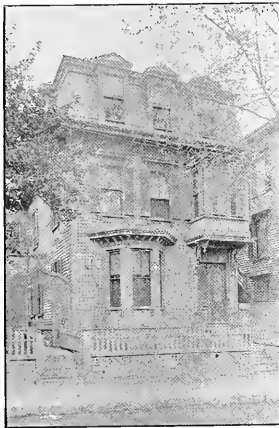
INTERIOR ST. FRANCIS DE SALES' CHURCH, VERNON STREET, ROXBURY.

THE CATHOLIC CHURCH OF NEW ENGLAND

school numbers 1,000. Two of the large sodalities in the diocese are connected with the parish. They are the Young Women's and Married Women's Sodalities. There are also sodalities of St. Vincent de Paul, Holy Name, and League of the Sacred Heart, as well as sodalities for the married men, young men, and the boys and the girls of the parish. There are over 500 in each of the sodalities for the women.

The present curates are Rev. John J. Bell, Rev. James A. Walsh, and Rev. John A. Harrigan. There is, as yet, no convent nor parochial school in the parish. The parish residence is a modest, plain wooden building, on Vernon Street, aside the church, three stories high.

Rev. Patrick J. Daly, the present pastor, was born in Ireland forty-six years ago, and was educated in that country. He was ordained twenty-one years ago and was appointed as a curate to St. Francis de Sales', where he served in that capacity for eight years under the pastorates of Father Griffin and later, Father Delehunty. In November, 1882, he was appointed pastor to the church in Winchester, and on the demise of Father Dele-



PAROCHIAL RESIDENCE,
ST. FRANCIS DE SALES' CHURCH, ROXBURY.



REV. P. J. DALY,
PASTOR ST. FRANCIS DE SALES' CHURCH, ROXBURY.

hunty he became pastor of St. Francis de Sales' in July, 1888. Father Daly is a striking looking man personally, being tall and robust, and he is greatly beloved by all his parishioners. Father Delehunty, who preceded him as pastor, died in the hospital of the Grey Nuns at Montreal, August, 1888. He was born in Halifax in 1843, and was ordained June 24, 1867, in Baltimore, and after serving in the ministry in Salem, Concord, and Marlboro, became pastor of St. Francis de Sales' in 1876. Father James Griffin, the second pastor, died June 26, 1885, in Franklin, Mass., where he was stationed as pastor of St. Mary's.

It is Father Daly's intention to erect a new parochial residence in place of the old one now occupied. The church is entirely free of debt and will, no doubt, be consecrated in the near future. Sunday, October 21, 1894, the twenty-fifth anniversary of the dedication was celebrated. Archbishop Williams celebrated the Mass and a large number of the clergy were present.

Parish of Our Lady of Perpetual Help, Commonly called "The Mission Church."

UNDER the charge of the Redemptorist Fathers, or Priests of the Congregation of the Most Holy Redeemer, this church was organized. They are a religious order, founded in 1732 by St. Alphonsus de Liguori, Bishop of St. Agatha, in the Kingdom of Naples, Italy. The object of the order is, principally, to give missions and similar religious exercises in which work they have been engaged in this country for over sixty years.

Right Rev. James A. Healy, Bishop of Portland, when pastor of St. James' Church in Boston, recognized the vast amount of good that was being done by these Fathers and induced them to establish a house in the vicinity, their nearest house then being in New York City. According to his wishes, Very Rev. Joseph Helmprecht, the Provincial Superior of the Redemptorists, purchased the present property on Tremont Street, Roxbury, known then as the Franklin Gardens.



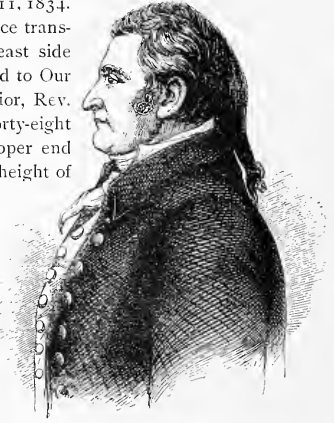
This piece of land was one of the choicest in Roxbury, and had been rendered famous from an historic point of view, recalling to mind some of the most interesting and important facts connected with the history of our country. It was known as "Brinley Place" in the early part of the eighteenth century, having been bought by Colonel Francis Brinley, who, about the year 1723, built upon it the "Datchet House," in memory of the old homestead of his ancestors in England. This house is still partially preserved and forms the western end of the present convent of the Fathers. Colonel Brinley died in 1765, and lies buried together with his wife in King's Chapel, Boston. In 1773 the house was bought by Mr. Robert Pierpont, a very rich merchant, and on account of the splendors he added to it, was popularly called "Pierpont Castle." Tradition has it that the official negotiations in reference to the Stamp Act were carried on in this house. It was in this house that General Artemas Ward, commanding the right wing of Washington's army, had his headquarters. It was here, on March 13, 1776, that General Washington assembled his officers and directed their movements which resulted in the evacuation of Boston by the British army. It was here that General Henry Dearborn afterwards lived, famous in our war with England, at the battle of Bunker Hill, and at Quebec, as General of the Army of the North, in 1812, when he captured Fort Erie, on the Niagara River, and the town of York, now Toronto. It was for him that Fort Dearborn, now covered by the city of Chicago, was named, whilst he was Secretary of War, under President Jefferson's administration. General Dearborn was buried immediately in front of the present church. His remains were afterwards removed to Forest Hills Cemetery.



THE OLD "DATCHET HOUSE."

Gen. Henry Alexander Scammel Dearborn, son of the former, also lived in this same house for many years, and added to the beauty of its famous gardens, in which were raised many of the grandest trees that now grace the beautiful cemeteries of Forest Hills and Mount Auburn, of both of which he was one of the founders. It was in this house that the Ursuline Nuns were received and lodged, for about a year, after their convent in Charlestown had been burned, by a bigoted mob, on the night of August 11, 1834.

When the Redemptorist Fathers purchased this house they at once transformed it into a convent. After some time a church was built on the east side of the house, connecting with the right wing of it. It was dedicated to Our Blessed Lady of Perpetual Help and was blessed by the first Superior, Rev. Joseph Wissel, on January 29, 1871. It was a hundred feet long and forty-eight feet wide. It was a plain frame structure, with the entrance at the upper end facing the street, and was surmounted with a belfry that rose to a height of eighty feet. The small bell summoned not only the neighboring Catholics, but people from all over the city and neighboring towns flocked to this new church, where the sermons of powerful speakers and veteran missionaries packed the edifice Sundays and week-days and wrought great good among the people. So great and eager were the crowds that came to hear the word of God that they were satisfied to sit in groups before the doors and windows rather than return home again entirely disappointed when they could not get into the church. For seven years the people worshipped in this humble church, during which time they became very much attached to it. Although it was not a parish church, but a mission church, where the Fathers preached and administered the sacraments of penance and communion only to those who frequented it, indiscriminately, wherever they came from, and from which church the Fathers went forth to preach missions in other places, the



GENERAL HENRY DEARBORN.

faithful, nevertheless, clung to it and seemed to think that it was sufficient to supply all their spiritual wants. Although the community of the good Fathers and Brothers who waited on them was poor in the goods of this world, the generous people supplied them with everything their ingenuity could suggest for their comfort, and helped very soon to liquidate the heavy debt upon the property and its improvements.

Both this generosity of the people as well as the crowds that constantly proved the inadequateness of the frame church to answer to the demands of the faithful, induced the Fathers to take steps towards erecting a larger church that would be sufficiently large to accommodate the faithful for all times as well as to be a monument to their zeal and fervor.

There was plenty of room, as the missionaries had secured about six acres of land, foreseeing, no doubt, the needs of future institutions to be erected in connection with their labors. Plans for the new church were prepared by Mr. William Schickel, of New York, under the direction of Rev. Leopold Petsch, the Superior. The corner-stone was laid on May 28, 1876, by His Grace, Archbishop Williams. The sermon was preached by Right Rev. Bishop Healy, of Portland, Maine. An event which makes that day still more memorable was the burning of the convent of the Fathers during the following night. As no clue to the cause of the fire could be learned, the popular feeling has pointed

ever since to incendiarism. This fire destroyed the central portion of the old Dearborn mansion, together with the eastern wing, leaving at present only the corresponding wing on the west side; to which is attached at the

REV. LEOPOLD PETSCH,
FORMER PASTOR MISSION CHURCH, ROXBURY.



THE MISSION CHURCH, TREMONT STREET, ROXBURY.

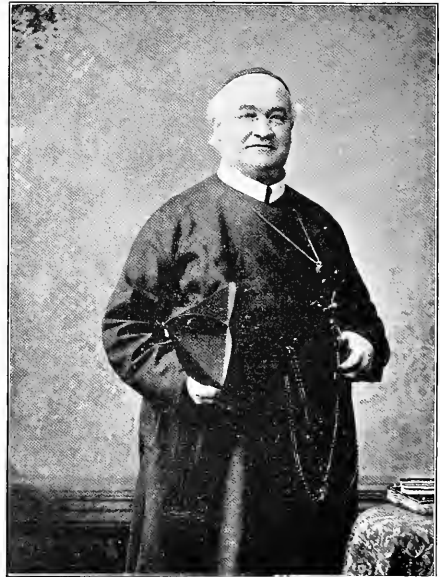
present time the old frame church, which, after the completion of the new church, was swung around and now constitutes, with the remnant of the old mansion, the spacious and unique convent of the Fathers.

The dedication of the present church took place on April 7, 1878, Rev. William Loewekamp being the rector. Rev. James Fitton, one of Boston's pioneer priests, and author of *Sketches of the Church in New England*, preached a most eloquent sermon.

The new church is built on an eminence at the eastern end of the property, standing somewhat back from the street, making a large and graceful area in front. It is built of Roxbury pudding stone, trimmed with Quincy granite, and is one of the largest and most imposing church structures in New England. The style of architecture is the Romanesque, which, by both its massiveness and purity, creates in the beholder a feeling of awe as well as delight. The church is 215 feet long and 78 feet wide. Being built in the shape of a Latin cross, it has a transept 115 feet in length. It has both a nave and aisles. Both nave and transepts, with the

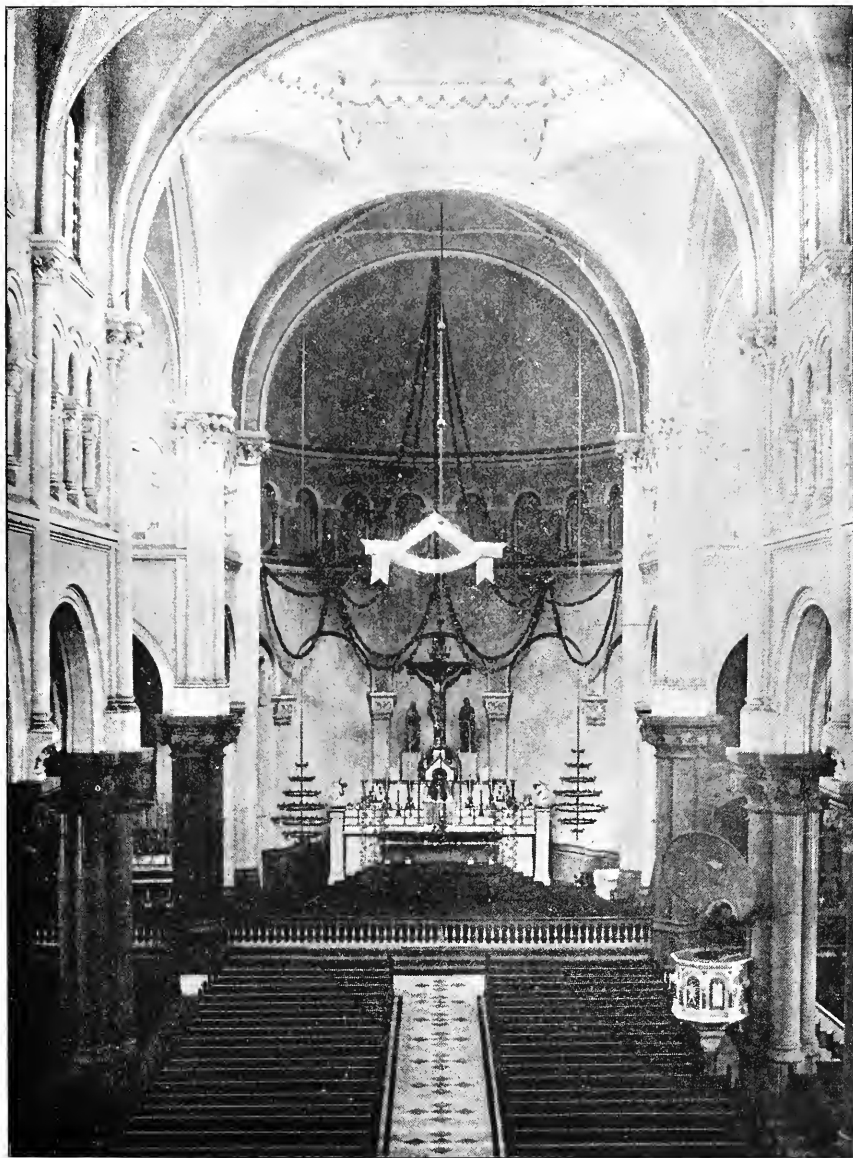


REV. AUGUSTINE MCINERNEY,
FORMERLY RECTOR MISSION CHURCH, ROXBURY.



REV. JOSEPH WISSEL,
FORMERLY RECTOR MISSION CHURCH, ROXBURY.

clerestory above them, rise to a height of 70 feet. The height of the aisles is 34 feet. At the intersection of the nave and transepts rises an octagonal dome, the centre of which, in the interior, is 110 feet above the floor of the church. The clerestories are supported by graceful monoliths of various kinds of polished granite, American and foreign. The immense arches of brick supporting the dome are carried on clusters of four columns. Triforium galleries look out into the nave along both sides of the church beneath the clerestory windows. Over the porch, with its six massive doors leading in and out of the church, is the organ loft, a graceful gallery, for organ and choir only. The two massive towers on the two front corners of the church, which have not yet been completed, will rise to a height of over 200 feet, and will no doubt be the most imposing in the city of Boston. The church, with its large chancel and transepts, has seven altars, which, although of modest proportions and material now, will soon be replaced with others in keeping with the grand



INTERIOR MISSION CHURCH, TREMONT STREET, ROXBURY.

architecture of the edifice. The pews, confessionals, and other wood-work of the church are of black walnut, and present a harmonious combination with the granite columns and their sandstone bases and capitals. The capitals are most elaborately carved and are among the finest in the country. The pulpit is an artistic piece of work, being put together of various kinds of marble and granite, and presents a specimen of elegant workmanship.

One of the principal attractions of the Mission Church is the noted shrine of Our Lady of Perpetual Help, to whom the church is dedicated. This shrine is remarkable for the miraculous character of the image of Our Blessed Lady venerated there, and the frequent miracles and favors obtained there. The picture is a copy of the original miraculous image which was venerated in the Island of Crete, hundreds of years ago, and was finally placed in the Church of the Redemptorist Fathers, in Rome, by the late Pope Pius the IX. Wherever the Redemptorists have a church or chapel a copy of this picture will be seen over some altar especially dedi-



REV. WILLIAM LOEWKAMP,
FORMERLY RECTOR MISSION CHURCH, ROXBURY.



REV. JOSEPH HENNING,
FORMERLY RECTOR MISSION CHURCH, ROXBURY.

cated to it. Many are the favors granted to those honoring this fond image of our Blessed Mother, so that it has become more or less familiar now to most Catholics. Few seem to be the sanctuaries, however, that have met with more favor at the hands of the Mother of God, than this one of Our Lady at the Mission Church. Great was the devotion of the people to it from the very beginning, when the present picture was placed over the altar in the old frame church. Since it has been removed to the present beautiful shrine, miracles of an astounding character have contributed to its fame and prestige. Fresh in the minds of the people is still the miraculous cure of Miss Grace Hanley, now Sister Mary of Perpetual Help of the Sisters of Jesus and Mary, daughter of Col. Patrick Hanley. She had been a cripple from her fourth year, on account of an accident that occurred to her. At the age of sixteen, after finishing a novena to Our Blessed Lady for her cure, and when approaching the altar with the aid of crutches and the assistance of her relatives, she suddenly cast her crutches aside and walked to the altar perfectly cured. She is at present teaching at a convent at Claremont, N. H.



THE MIRACULOUS SHRINE, MISSION CHURCH, TREMONT STREET, ROXBURY.

When the district surrounding the church had become thickly populated, whereas the people could not receive all the necessary spiritual assistance from the Mission Church, as it was not a parish church, His Grace, Archbishop Williams, recognizing the need of such a church in the vicinity, proposed to the Fathers the erection of their church into a regular canonical parish. This proposition was received with favor by the Fathers, who, on April 8, 1883, announced to the people the limits of the parish and forthwith took their entire spiritual care into their hands.

One of the main features of the Mission Church parish, at present, is the Parochial School. For years there had been a large Sunday-school conducted, on Sundays and Saturdays, in the basement of the church. This mode of imparting religious instruction to almost 2,000 children, who then belonged to the Sunday-school, proved every day more and more inadequate. Rev. Father McInerney, the rector, resolved, therefore, to undertake the good work. Plans were drawn up for a large school-building in the rear of the church grounds, on Smith Street. The corner-stone was laid on April 8, 1888, by His Grace, Archbishop Williams. Rev. Joseph



THE MISSION SCHOOL, MISSION CHURCH, ROXBURY.

Henning, C. SS. R., delivered an eloquent address on christian education. The school was blessed by Archbishop Williams, on August 18, 1889. The sermon on the latter occasion was preached by Rev. Charles Sigl, C. SS. R. The event, an important one in Boston, was celebrated with unusual pomp for such an occasion, and was honored by the presence of several bishops and many priests from remote parts of the country.

The school is a large brick building trimmed with granite, the first story being of Roxbury pudding stone. It is 166 feet long. The staircases are at each end of the building with the entrances for the boys and the girls respectively. It is 70 feet wide and has an entrance and staircase also on the middle front of the building. It contains a large hall in the basement, with a well-equipped stage and dressing-rooms, and a seating capacity of nearly 1,200 people. There are twenty-four class-rooms, eight on each of the three upper floors, well lighted and ventilated.

There are at present 1,250 children in the school. The teachers, to the number of twenty, are the School Sisters of Notre Dame, taken from the two provinces of the order, Baltimore and Milwaukee, a sisterhood of school-teachers only, whose work has proved most satisfactory to both the high schools of the city, to which the children are regularly graduated, as well as to the select schools. They have been awarded a prize at the late Columbian Exposition for their general work.

The following organizations are connected with the parish: The Arch-confraternity of the Holy Family, with four branches for both married and single men and women, numbering over 2,000 members; the Conference of St. Vincent de Paul, for the care of the poor of the parish; the Sacred Heart League, embracing about 5,000 members; the Junior Holy Family, for the boys and girls of the parish, having upwards of 700 members; the Young Men's Mission Church Association; the Young Ladies' Charitable Society, and the Catholic Educational Society of Our Lady of Perpetual Help.



REV. WILLIAM H. GROSS.
FORMERLY RECTOR MISSION CHURCH, ROXBURY.



REV. JOHN J. FRAWLEY.
PASTOR MISSION CHURCH, ROXBURY.

The growth of the parish has been almost phenomenal. From a few souls who lived in the neighborhood of the church at the date of its inception it had grown to number, in 1890, 9,300 souls. As fully one-third of these lived on the other side of Parker Hill, over a mile from the church, and had, moreover, to make a great ascent on their journey to the services, it was deemed necessary to build a parish church nearer to them. In 1891, Rev. Father Frawley, the present rector, erected the Church of the Blessed Sacrament, a large structure containing both church and school. The parish has since been cut off from the Mission Church parish and has been placed under the charge of Rev. Arthur T. Connolly with two assistant priests. This is the first daughter of the Mission Church parish and bids soon to become one of the largest parishes of Boston. The membership of the Mission Church therefore numbers at the present time about 8,000 souls.

The following is a list of the rectors who have had charge of the Mission Church since its foundation:

Rev. Joseph Wissel, 1869-1871. Father Wissel is well known, both in the United States and Canada, as one of the veteran missionaries of this country. He has been conducting missions over forty years and is still enjoying health and vigor for the work. He is at present superior of the Mission House at Saratoga Springs, N. Y., from which place he still goes forth, with the younger missionaries under his leadership, into his old fields of labor.

Rev. William H. Gross, 1871-1873. In 1873 Rev. William H. Gross was appointed Bishop of Savannah, Georgia, and was consecrated at the Cathedral of Baltimore, by Archbishop Bailey, on April 27. He was promoted by His Holiness, Pope Leo XIII, on February 1, 1885, to the Archiepiscopal See of Oregon. He had greatly endeared himself to his people by his great ability, especially by his superior eloquence and his personal amiability. Although their joy was great over his elevation, their sense of sorrow over his loss to them was none the less keen.



CONVENT, OUR LADY OF PERPETUAL HELP, ROXBURY.

Rev. Leopold Petsch, 1873-1877, who has since died in the odor of sanctity and is buried in Mt. Calvary Cemetery.

Rev. William Loewekamp, 1877-1880, at present at the Church of St. Alphonsus, St. Louis, Mo.

Rev. Joseph Henning, 1880-1887, at present at Ilchester, Md., as Provincial Consultor and Professor of Moral Theology in the Redemptorist House of Studies at that place.

Rev. Augustine McInerney, 1887-1890, at present superior of a new foundation at Bay Ridge, Long Island, N. Y.

Rev. John J. Frawley, 1890 to the present time. Father Frawley was born in Brookline, Mass., and received his elementary education in the public schools. He early resolved to devote his life to the sacred calling, and entered the Redemptorists' House of Studies at Ilchester, Md., when a young man, to prepare himself for his chosen work. He was ordained in the Cathedral at Baltimore, by Cardinal Gibbons, June 11, 1881. From the time of his ordination until he came to the Mission Church as rector, his services were devoted to missionary work in New York.

Parish of the Blessed Sacrament, Roxbury.



IN the last ten or a dozen years, the number of the Catholic residents of Roxbury has largely increased. By 1891 the need of further church accommodation was severely felt, and Archbishop Williams saw it was necessary to create another parish. This step had its objections, and he accepted, as a temporary expedient, the proposal of the Redemptorist Fathers to build a school chapel for the suffering district within their parish lines, and attend it from the Church of Our Lady of Perpetual Help. With a view to future necessities, the Fathers secured a lot situated at the junction of Centre and Creighton Streets, measuring about three acres. Here, upon a site some rods to the rear of Centre Street, a tasteful frame structure of two stories was erected. On the first floor were an office and six class-rooms, suitable for a school. The upper floor was devoted to a chapel, which, well lighted and ventilated, was capable of seating 1,000 persons. On May 22, 1892, the building was dedicated under the name of the Chapel of the Blessed Sacrament. The ceremony was performed by the Archbishop, assisted by the Rev. Thomas Magennis, Rev. Arthur T. Connolly, and Rev. Michael Sheehan, C. SS. R. Father Magennis was celebrant of the High Mass, Fathers Connolly and Sheehan officiating as deacons, and the dedication sermon was delivered by Rev. Father Wisel, C. SS. R., of Baltimore.



CHURCH OF THE BLESSED SACRAMENT, CENTRE STREET, ROXBURY.

Shortly after, unforeseen circumstances compelled the Fathers to ask to be relieved of their new charge. The request was granted, and, thereupon, the parish of the Blessed Sacrament was formed. The territory assigned to it comprised portions of the parishes of Our Lady of Perpetual Help, St. Thomas Aquinas, St.

Joseph, and Our Lady of the Assumption; and the Rev. Arthur T. Connolly was appointed its rector. In the two years that have since elapsed, Father Connolly has accomplished an unusual amount of work. The zeal and ability he brought to his pastoral duties were met half way by the responsiveness of his congregation. Under these happy conditions the best results were certain to ensue.

After organizing his parish and getting its administration well in hand, he applied himself to the project of erecting a parish hall, where the members of his congregation could assemble for mutual improvement or recreation. A two-story frame building, located near the church, 94 by 40 feet, with a spacious hall on the upper floor, and stores on the ground floor, designed to be let for business purposes to bring an income, rewarded his efforts in May, 1893. In the following September he opened a parochial school in the lower story of the church building, with 310 pupils, taught by a community of the New Jersey Sisters of Charity. On November 1, aided by the generosity of Mr. John R. Alley, he opened, in Parker Street, a day home for the children of working women, under the care of an experienced matron and assistants. Subsequently, by his suggestion, to aid the home, a number of the ladies of the parish formed themselves into an organization named the Children's Aid Society, which holds weekly meetings to prepare and distribute clothing to worthy



COLUMBIA HALL, ROXBURY.

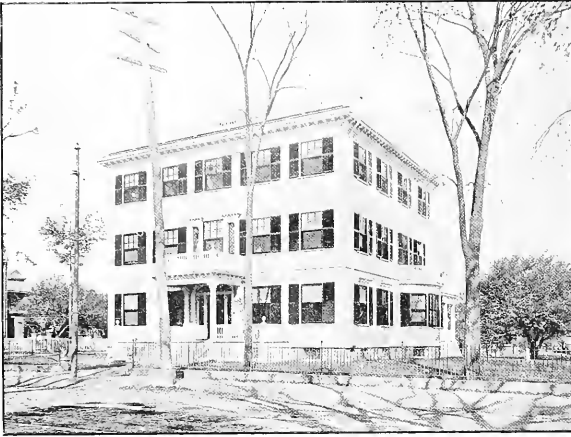
women and children in need of it. The active interest taken in parish matters by the ladies was further illustrated this year by a most successful May party, planned and carried out by them.

The Roxbury Young Men's Catholic Association, started by Father Connolly in January, 1894, is one of the most promising of his works. Its objects, as stated in its constitution are, "to unite the young men of the parish, and to afford them opportunities of advancing in knowledge by means of lectures, debates, essays, readings, etc.; to cultivate a social and fraternal spirit among the members, and also to provide them with lawful recreation by means of social conversation, and all other proper and legitimate amusements that may advance their moral, mental, and physical development." The rector, after enlarging the parish hall by adding another story, and otherwise improving it, has given the free use of it to the association. In addition to the hall on the second floor, and the stores on the ground floor, it has now a reading-room, recreation-room, billiard-room, and smoking-room, all commodious and suitably furnished. In the rear of the building there will be constructed an out-door gymnasium, furnished with a cinder track, a straight track of 100 yards, tennis courts, horizontal and parallel bars, and other apparatus for developing the muscles. A debating and literary



INTERIOR CHURCH OF THE BLESSED SACRAMENT, CENTRE STREET, ROXBURY.

class has already been formed. A bicycle club is in course of formation, and so is a double quartette, to be supplemented by a chorus of thirty voices. The organization of a base-ball nine and a boat club are in con-



PAROCHIAL RESIDENCE, CHURCH OF THE BLESSED SACRAMENT, CENTRE STREET, ROXBURY.

templation. Beginning with about 200 members, the association's roster now numbers 250. In compliance with a rule of the organization, all attended a week's retreat conducted by Father Cullen, of Philadelphia, and closed it by receiving Communion together on the Feast of Corpus Christi.

The latest of Father Connolly's pastoral undertakings has been the erection of a rectory, which was completed in September, 1894. The support he received from his parishioners in this work is most cogent proof of the esteem with which they regard him. The first thousand dollars paid on the building was presented by the Young Men's Association. The chapel, which by fortuitous circumstances, has become the parish church, does not satisfy the aspirations of the

people, and, no doubt, in due time, a nobler edifice will take its place.

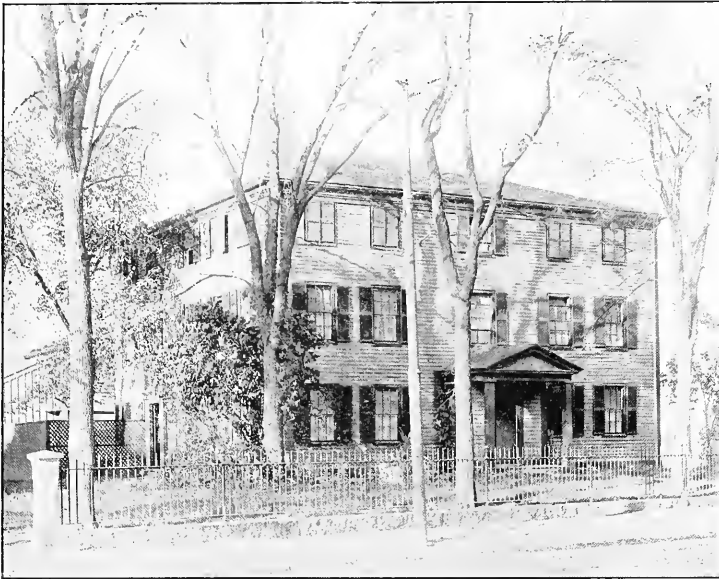
The Sisters of Charity, who, nine in number, arrived August 23, 1893, have their convent in an old historic dwelling near the rectory, supposed to have been honored by the presence of Generals Washington and Lafayette for a short stay in Revolutionary times. Their school course includes stenography, type-writing, algebra, book-keeping, together with plain and fancy sewing. It is their purpose to begin next year a high school course, which includes painting in oil and water colors. The pupils comprise boys and girls, divided into seven classes. After having had an average attendance of 315 for the first year, the school closed in June last with 360 pupils on the registers. It opened in September with 358 pupils. The church has the usual societies connected with it. The congregation is estimated at 4,000 souls, while infallible signs indicate a considerable increase in the near future.



Father Connolly is counted among the pulpit orators of the Archdiocese. He has also won distinction on the lecture platform. An earnest and sympathetic nature enables him to quickly win the confidence of young men. He was born, December 2, 1853, in Waltham, Mass. After graduating in the public

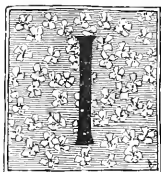
REV. ARTHUR T. CONNOLLY, PASTOR CHURCH OF THE BLESSED SACRAMENT, ROXBURY.

schools of his birthplace, he entered Boston College, where he spent three years. He also studied for some time in St. Charles College, Ellicott City, Md., after which, in 1874, he went to the Grand Seminary at Montreal, to take his course in divinity. Having accomplished this, he was ordained priest December 22, 1878, and returned to Massachusetts. He was first assigned to St. Mary's of the Annunciation, Cambridgeport, as assistant to the Rev. Thomas Scully. After laboring for a year in Cambridgeport, he was transferred to St. Joseph's Church in Roxbury, where he served as assistant until appointed to the position he now fills.



SISTERS' RESIDENCE, CHURCH OF THE BLESSED SACRAMENT, ROXBURY.

Parish of Our Lady of the Assumption, Brookline.



IN 1852 Bishop Fitzpatrick commissioned the Rev. John O'Beirne to organize a congregation in the town of Brookline. For nearly two years after taking charge of the parish he held Mass, and all other religious services, in the Lyceum Hall. By that time he was able to erect a little frame church for the use of his congregation. Its site was in Andem Place, on land formerly owned by the Rev. John Cotton, second pastor of the First Church of Boston. Divine service was first offered in it on Christmas Day, 1853. It was dedicated, September 24, in the following year, by Bishop Fitzpatrick, the sermon

for the occasion being preached by the Rev. John J. McElroy, S. J. In January, 1855, ill health obliged Father O'Beirne to go to Europe, and the Rev. J. M. Finotti was appointed to administer the parish affairs in his absence. Except for an interval of a few weeks, Father Finotti performed this duty until December 8, 1856, when he was appointed pastor.

A fire destroyed the little church on Thanksgiving Day, 1855. While the firemen were trying to save the building, some one, probably actuated by the Know-nothing spirit, cut the hose conveying the water with which the flames were being extinguished. As the congregation had then outgrown the capacities of the church, advantage



CHURCH, OUR LADY OF THE ASSUMPTION, BROOKLINE.

was taken of the necessity of making repairs to enlarge it and construct galleries. These improvements increased its seating accommodations from 780 to over 1,000. Father Finotti resided with the bishop in Boston

until 1857, when he was able to build a house on Harrison Place. This he took possession of in May, and thereafter occupied it during the remainder of his pastorate. At Easter, in 1872, he was succeeded by the Rev. P. F. Lamb. Father Lamb's health was poor, and he died in July, 1873. His successor was the Rev. Lawrence J. Morris, the present rector.

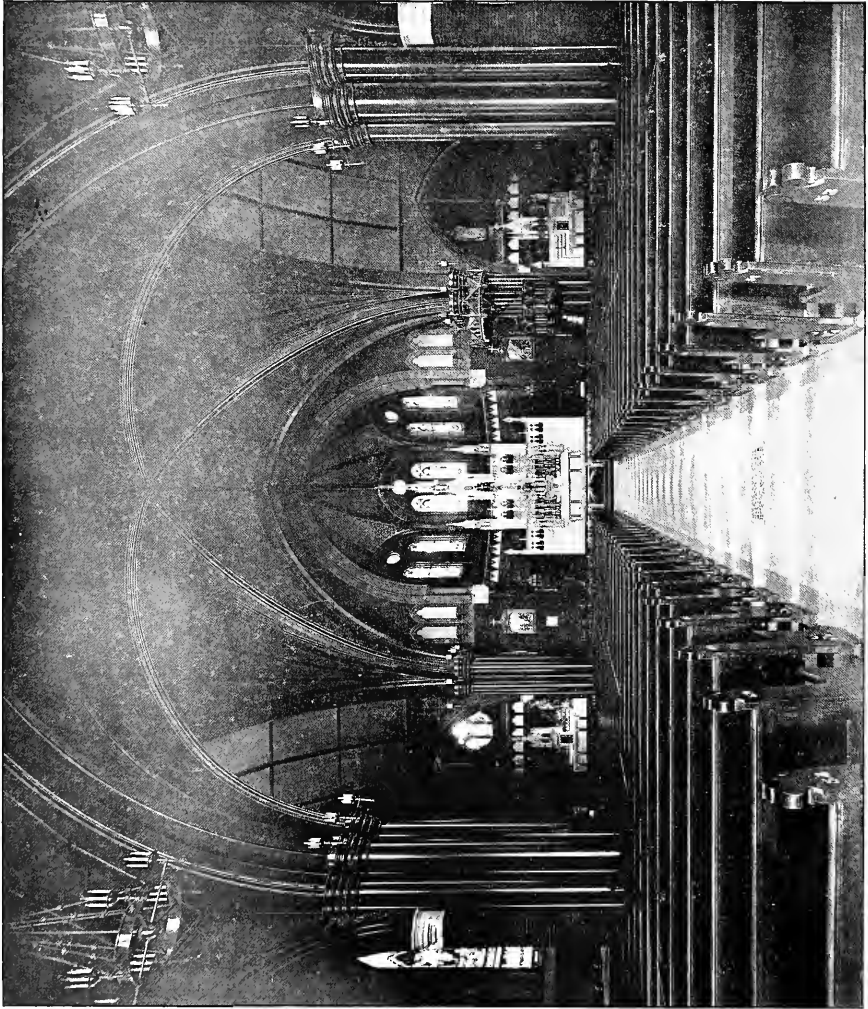
The chief work of Father Morris' rectorate has been the erection of the present church of Our Lady of the Assumption. The purpose was conceived almost as soon as he entered upon the duties of his new charge. The inadequacy of the old building was felt by all. About two months after his arrival he purchased the Homer estate, fronting on Harvard Street, as a site for a new church. Soon after, the adjoining lot, situated at the corner of Harvard Street and Linden Place, was offered for sale. This being a much better site for the church, he secured it without delay, feeling assured that he could in time find use for the first purchase. Yet, anxious as he was to have a new church, he resolved to pay for the land before beginning to build. This was not accomplished until 1880. Ground was then broken. The walls were carried to the first floor before it was decided to lay the corner-stone. This was done July 19, under the shelter of a large tent erected over the entire work. The sermon on the occasion was preached by the Rev. C. H. McKenna, O. S. D., and the ceremony was performed by Archbishop Williams, assisted by a large number of visiting priests. In October, 1882, the first Mass was celebrated in the basement, and there, thenceforth, the congregation assembled for worship while work on the church continued. The building was finished in 1886, and was dedicated on Sunday, August 22, of the same year. The rite was performed by Archbishop Williams. His Grace was also celebrant of the High Mass, the assistant priest being Vicar-General Byrne; the deacons of honor, Rev. Matthew Harkins and Rev. John J. Gray; deacons of the Mass, Rev. Matthew Boylan and Rev. Michael T. McManus; while the sermon was preached by Rt. Rev. P. T. O'Reilly, Bishop of Springfield.



PAROCHIAL RESIDENCE, CHURCH OF OUR LADY OF THE ASSUMPTION, BROOKLINE.

The church is built of Eastern brick trimmed with Longmeadow brown stone, according to plans furnished by Peabody and Stearns, the architects. The style is Gothic, with an intermixture of Queen Anne devices. Its outline is cruciform, save for the graceful tower rising over the gospel arm to the height of 146 feet. The external dimensions are 160 feet long, by 65 feet for the body, and 95 feet for the transept. A dimness somewhat denser than ordinary impresses the visitor with an immediate sense of reverence. It also serves to enhance the brilliancy of the pictured windows. The groined roof is supported by ten massive columns so placed as to offer but little obstruction to the view. The altars are made of Caen stone trimmed with white marble. The sanctuary wall, back of each altar, is lined to the height of twenty feet with Kilkenny marble trimmed with onyx. A beautiful window showing the Assumption in vivid colors, presented by the Rev. M. T. Boylan, lights the Virgin's chapel. One window of the transept was presented by a member of the congregation, and the rest by the church sodalities. The windows of the aisles were contributed by other individuals of the congregation, some being memorials of deceased relatives. The church seats 1,085 persons. Its cost, including the expenditure for pews, statuary, paintings, sacred vessels, vestments, etc., was \$155,000.

Another piece of the church property is a handsome rectory beside the church, and well in keeping with



INTERIOR CHURCH OF OUR LADY OF THE ASSUMPTION, BROOKLINE.

its exterior effect. With a view to future needs, Father Morris has acquired other lots of land that make the total 113,000 square feet. As soon as the debt of the church, now reduced to \$33,000, is paid, it is his intention to erect a school and hall on the Homer estate. A lot of 13,000 square feet on Chestnut Street, bought for \$4,600, is held as a site for a kindergarten or primary school, while another of 18,000 feet, on Clyde Street, bought for \$1,200, is designed for the erection of a chapel when the need of it arises.

Of the church organizations the Sunday-school is the most important. In the absence of a parochial school, the rector makes it the object of very special attention. He requires pupils to attend it up to the age of sixteen. As a consequence, there are about as many pupils who have received confirmation as who have not, the whole number being nearly 800. An advanced course of instruction is pursued with the former class of children. Then, every year, the several classes are required to pass a written examination, conducted by printed questions that demand a full and intimate knowledge of the subjects of instruction. At the last



BUILDING TO BE USED FOR CONVENT.

examination the average of correct answers was 80 per cent. for the advanced class. In connection with the school is an excellent library, accessible to all the pupils.

There is also a Young Men's Literary Association, registering ninety members, and for whose use the rector has purchased and suitably fitted up a building where they can meet for social intercourse, innocent amusement, or mutual improvement. In addition to these, there are senior and junior societies of the Holy Name, respectively numbering 250 and 60 members; confraternities for married and single ladies with a total membership of 500 persons; the Confraternity of St. Dominic for men and women, of which 600 men are members, together with the Society of the Children of Mary for girls, a reading circle for young ladies, and a Conference of St. Vincent de Paul aided by a sewing society, whose mission is to make clothing for the poor.

The last census of the parish, taken in 1889, showed a congregation of 4,500 souls. The next census, which will be taken this year, will not show an increase proportionate to that of other districts. One cause is

the loss of about 100 families by the withdrawal of parochial territory for the formation of other parishes. Another is the fact that the town has but a few industries to attract and hold working people as residents. This is chiefly owing to the exclusive policy of a class of wealthy people, who have made Brookline their residence, and who own much the greater part of its real estate. Then, the less enlightened portion of the Protestant population has never ceased to manifest an anti-Catholic feeling, of more or less intensity. At present, the A. P. A. conspiracy is active among them. Yet, the congregation have been able to maintain fairly amicable relations with them under the wise guidance of the rector.



YOUNG MEN'S HALL, CHURCH OF OUR LADY OF THE ASSUMPTION, BROOKLINE.

Holy Orders, May 22, 1869. His first appointment was that of assistant at Waltham, Mass. Four years later he was called from there to the rectorate of Brookline, which he still occupies. Courteous and considerate to all, ever ready with a kind word to console the grief-stricken, or with material aid for the needy, he is loved by his people, who ever manifest a readiness to second all suggestions for the spiritual and material advancement of the parish. The public respect in which he is held was manifested by his election as member of the school committee for a term of three years. How he is regarded by his parishioners and colleagues of the priesthood was not exaggerated at his silver jubilee, celebrated March 22, 1894, when he was extolled as "a worthy representative of his exalted office," * * * * "a model of sacerdotal life," * * * * and "one beloved by his people and esteemed by all."



REV. L. J. MORRIS, PASTOR CHURCH OF OUR LADY OF THE ASSUMPTION, BROOKLINE.

St. Peter's Parish, Dorchester.

Its Past and Present History,

By Joseph B. Byrne.

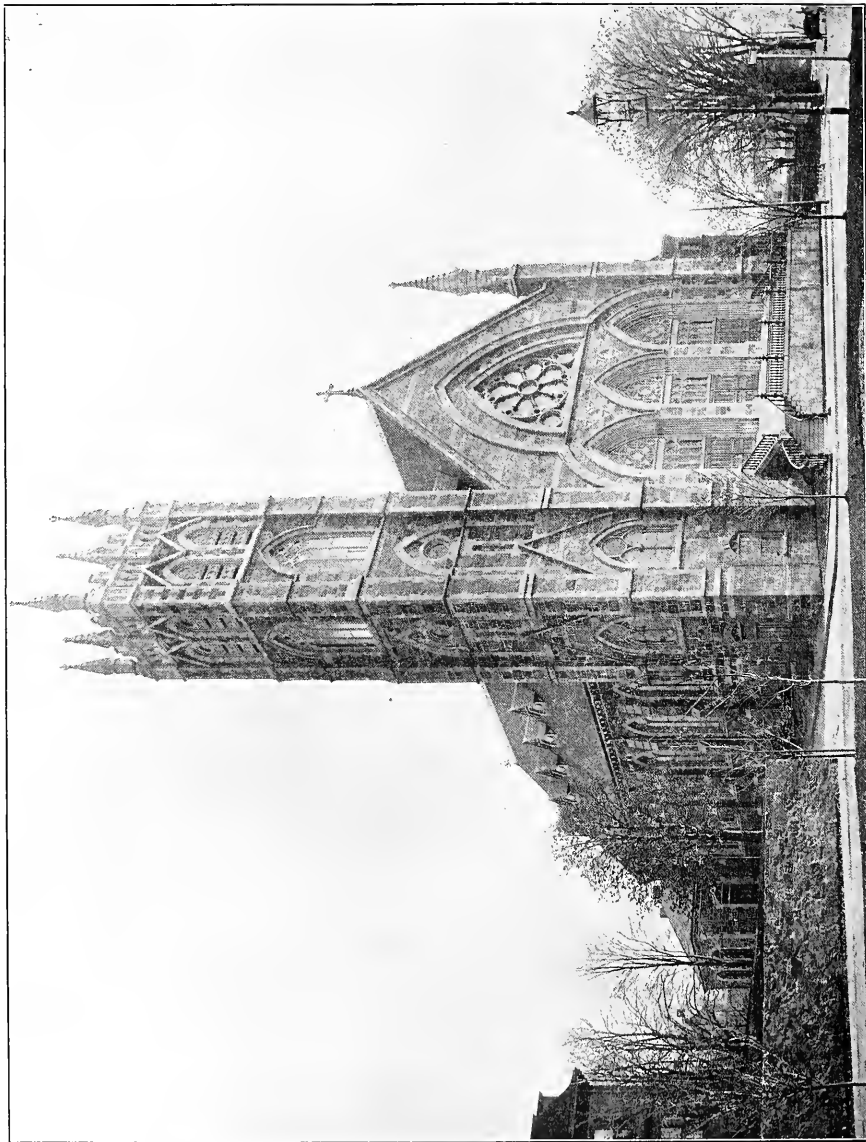


In 1872 the greater portion of the Dorchester district of the city of Boston had no Catholic church. The Catholics, numbering in all about 2,000 souls, were scattered over a large territory, and the possibility of building the magnificent church which now crowns Meeting-House Hill was not entertained, even as a hope. The needs of the faithful were attended by Rev. Thomas R. McNulty, pastor of St. Gregory's, Milton. In 1872, when Providence was made an Episcopal See, the Rev. Peter Ronan, then an assistant at New Bedford, was recalled to Boston and appointed pastor of the newly formed parish, St. Peter's. It was not a promising vineyard, and it was fortunate, indeed, that its first rector had the zeal and enthusiasm of an apostle. Difficulties which would have deterred a timid man stood in the way, but the new pastor,

although young in years, was a priest of indomitable faith and courage. He put his hand to the plow and now, after a quarter of a century has rolled away, his parishioners have but to lift up their eyes to behold the monumental evidences of his zeal.

For three years the congregation worshipped in Lyceum Hall, and meanwhile workmen were employed in the construction of the new church. It was the original intention to build the edifice of brick, but as a quarry of Roxbury pudding stone was discovered on the site it was decided that this stone would be used. Mr. P. C. Keely, the famous architect, furnished the plans for a magnificent edifice of the Gothic style. The cornerstone was laid on Sunday, August 24, 1873, by Rt. Rev. John J. Williams, in the presence of a large concourse of people and the following priests: Very Rev. P. F. Lyndon, Vicar-General; Very Rev. L. S. McMahon, Vicar-General of Providence; Revs. J. A. Healy, A. Freitag, C. S. R., F. B. McNulty, B. Flood, M. Supple, M. Green, L. J. Morris, J. W. McMahon, J. Ryan, H. P. Smith, J. H. Gallagher, T. Magennis, J. C. Murphy, D. J. O'Donahue, F. A. Frigioglietti, R. J. Johnston, J. O'Brien, M. J. McCall, J. B. O'Donnell, Michael Moran, Michael Ronan, James McGlew, William Byrne, and J. E. O'Brien. The sermon on the occasion was preached by the Rev. A. Freitag, C. S. R. From this day until its completion artisans were constantly at work. On the bleak heights a massive temple rose like a dream—rose, as it were, out of the earth like a prayer taking shape and carved in stone, a perfect majesty of noiseless power. On Sunday, February 18, 1884, the entire structure, with the exception of the tower, was completed, and on that day the dedication took place. The occasion was celebrated with great pomp and magnificence. The Most Rev. John J. Williams officiated at the dedication and pontificated at the Mass. The Rt. Rev. James A. Healy, Bishop of Portland, Me., preached the sermon, which was an eloquent review of the history of the parish.

No technical description can do more than faintly suggest the grandeur of St. Peter's church, which is a poem of architectural beauty. It is a massive Gothic structure. Exteriorly, the materials are Roxbury pudding stone laid in broken ashler work with Cape Ann granite trimmings, surmounted by a Campanili tower 150 feet high and 20 feet square. The side walls from the basement are 42 feet high, and the front gable is 97 feet above the street grade. The ceiling of the church is 65 feet from the floor, and the auditorium presents



ST. PETER'S CHURCH, DORCHESTER.



INTERIOR ST. PETER'S CHURCH, DORCHESTER.

no obstacles to the view of the worshipper for there are no pillars or posts. This unique feature has been obtained by the use of the Hammerbeam roof which forms a single span and rests entirely upon the side walls. The ceiling of the church as well as the arches, ribs, and mouldings are finished in wood and stained a Santo Domingo mahogany. The sheathing and paneling are of the same color, but for sake of contrast are of a lighter tinge. The background of all the tracery, panels, spandrels, and angle-ornamental panels, the soffits of the main arches under the trusses, and the longitudinal cornices are finished in rich Mosaic patterns.

There are three altars built of a combination of American and Italian marbles and Mexican onyx tastefully blended, and the chancel walls from the floor to the ceiling are marbelized and present an harmonious setting for the altars.

In the ceiling panels there are several artistic paintings of scenes from the Old and New Testament. In the top panels of the chancel there are pictures of angels symbolical of the gifts of the Holy Ghost. The painting on the gospel side of the altar represents Christ giving the keys of the Kingdom of Heaven to St.



PAROCHIAL RESIDENCE, ST. PETER'S CHURCH, DORCHESTER.

Peter, and that on the epistle side our Saviour's last dower to the chief of the apostles, the commission to feed His lambs and sheep.

One of the striking features in the interior decoration of the church is the splendid brass ornamentation. The magnificent candelabra, the communion rail, the Gothic sanctuary lamp with its seven ruby chalices, the colossal altar and paschal candlesticks are marvels of perfection and taste. On either side of the church where the pillars would ordinarily be placed are seven candelabra standing eight feet from the tops of the pews and lighted by 650 gas jets. The last addition to the indescribable richness of this church's decoration is a set of Munich stations with specially designed frames of cherry. They are the gift of the congregation and in artistic design will compare with "The Way of the Cross" in any of our New England Cathedrals. Their cost was \$1,700.

The side and gable walls of the edifice are tinted a lemon color, and the pews, of a neat pattern, are made of ash trimmed with cherry. The side and dormer windows in the church are of the best cathedral stained glass and are remarkable for their rich and mellow colors and diversity of design. Those in the chancel are picture windows, representing the Sacred Heart in the centre, with St. John on the right and St. James on the left of the Saviour. The organ, built by Mr. George S. Hutchings, contains 2,600 pipes, which are placed in a neatly designed frame of dark-colored ash. It has three manuals and is considered one of the sweetest-toned organs in the diocese. The main body of the church is capable of seating 1,300 people and the basement, which is 13 feet in the clear and very lightsome and cheerful, can accommodate 1,100 more.

The location of the church has been peculiarly fortunate. Its massive walls rest upon the solid rock, and from its tower a magnificent panorama of city, suburbs, and sea greets the eye. Directly in front of the church lies Eaton Square, one of Boston's smallest but most beautiful parks, and to the right is Dorchester Square with its grand and costly soldiers' monument.

Adjoining the church is the rectory. It is a substantial dwelling built of brick with stone trimmings, is three stories high, and contains, besides a large and airy basement, twenty-four rooms. It was designed by Mr. P. C. Keely and is a model priest's house. The entire church property of St. Peter's parish cost nearly \$200,000, and it is most gratifying to be able to state that it is entirely free from debt.

The pastor of St. Peter's Church, Rev. Peter Ronan, was born in 1845, in the town of Mullingar, West Meath, Ireland. At the age of five he came to this country with his mother, who took up residence in Lawrence, Mass., and there, after passing through the public schools, the young man pursued his classical studies under the direction of Father Tañe. In 1864 he entered the provincial seminary at Troy, where he distinguished himself in philosophy and theology. In 1858 he was ordained a priest and appointed an assistant to Rev. Lawrence I. McMahon, of New Bedford. There Father Ronan labored four and a half years, until he was recalled by Archbishop Williams and appointed pastor of the Dorchester district. All the energies of his life have been devoted to St. Peter's parish. He has been assisted in his noble work by Rev. James J. Chittick, who was an assistant at St. Peter's for ten years. When Father Chittick was appointed pastor of Plymouth, his place was taken by Rev. Charles F. Glennon, a graduate of the American College, Rome. In 1890 the congregation had increased so rapidly that a new assistant was needed, and the Rev. John W. Sullivan was appointed. Father Sullivan, after three years of faithful labor, died in April, 1893, and he was succeeded by Rev. Thomas C. McGoldrick.



REV. PETER RONAN, PASTOR ST. PETER'S CHURCH, DORCHESTER.

The congregation of St. Peter's Church has increased so marvelously in past years that the new parish of St. Margaret's was detached from it in 1893, leaving within its limits at the present time about 6,000 souls. The Sunday-school is attended by 1,000 children, and confraternities for men and women are in a flourishing condition. The Temperance Society is one of the most prominent in the diocese. A parochial school will, in the near future, crown the noble life work of this energetic pastor.

In July, 1893, Rev. Peter Ronan had the happiness of celebrating his silver jubilee. The public demonstrations of joy were so great that the day will be regarded as a red-letter one in the annals of the Catholic history of Boston. The pastor celebrated the Mass and was assisted by Rev. Thomas F. Brennan, deacon; Rev. C. M. O'Connor, sub-deacon; Rev. Florence J. Halloran, master of ceremonies—all young priests who had formerly served at the altar of this church. The sermon on this occasion, a tribute to the sterling character of Father Ronan, was preached by one of his assistants, Rev. Thomas C. McGoldrick. In the evening a public reception was tendered to the pastor by his loving flock, and Gen. M. T. Donahoe, in an address replete with expressions of esteem, presented Father Ronan, on behalf of the congregation, with a purse of \$3,000. Among the many eulogistic articles written on the occasion of Father Ronan's silver jubilee, there was one in *Donahoe's Magazine* which so faithfully described him that we quote it as a conclusion to this sketch of an eminent priest:

Father Ronan is a familiar figure in Dorchester. To those who see only the outward man he is a typical gentleman. Cardinal Newman defines a gentleman as one "who carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast; all clashing of opinion or collision of feeling, all restraint, or suspicion, or gloom, or resentment; his great concern being to make every one at their ease and at home. He has his eyes on all his company; he is tender towards the bashful, gentle towards the distant, and merciful towards the absurd; he can recollect to whom he is speaking; he guards against unseasonable allusions or topics which may irritate; he is seldom prominent in conversation, and never wearisome."

How appropriate a description of Father Ronan! And yet, exquisite as is this picture to those who know him intimately, the Rector of St. Peter's is all this and more. The world's gentleman may acquire these qualities as a veneer and be at the same time devoid of moral worth, but with the subject of this sketch these external attributes are only the unconscious manifestation—the flowers and the fruit of a blameless and unselfish life.

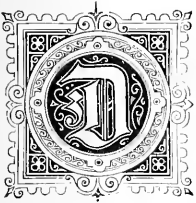
It is, therefore, as a faithful priest that he has done his best work, and the record of this apostolic toil will be written by angels and not by men. As a preacher of the Word he has been eminently successful, and it is no small tribute to his oratorical gifts to remark that after twenty years in the same pulpit he still commands the eager attention of his congregation. The most striking characteristic of his preaching is his earnestness. He moves his hearers by the intense strength of his own convictions.

A student all his life of the masters of religious literature, there is always a pleasing variety in his messages to his people. Although he has not courted publicity, his voice has always been heard where there has been occasion to do good, and his public utterances have always reflected credit upon himself and the cause which he represented.

The real life work of the priest, however, affords scanty materials for history. It is, as a rule, far from the gaze of men, and it is so necessarily. The constant round of his unostentatious duties at the altar, in the pulpit, at the bedside of the sick and the dying, in the houses of the poor or friendless, or in the homes of the sorrowful escapes alike the notice and the appreciation of the outer world. Yet this is the priest's true work. It endures forever. "The life-long patience," says a spiritual writer, "down the silent years, the still, unobtrusive, self-forgotten habits, the influence that is felt not seen, these are what the Christian life means. No single great acts, no dashing forward, clothed with victorious strength, to rescue one or two and to weigh down with a weight of gratitude those we deliver. This is not the idea. The idea is an ever-present sense of Christ."

Such has been Father Ronan's life. He has walked during these twenty-five years of his priesthood prayerfully in the presence of God, and this fact is the key to his life. He goes among his people like the sunshine from heaven, spreading light and love and cheerfulness around him, welcomed in every circle, beloved by all his neighbors, no matter how wide a gulf may exist between their religious beliefs and his.

St. Margaret's Parish, Dorchester.



DORCHESTER is one of the fast growing suburbs of Boston, and the parish of St. Peter is one of the fast growing sections of Dorchester. Commodious though St. Peter's Church seemed when completed, yet, in 1890, it began to be overcrowded at Sunday services. In 1893, taking the prospective as well as the actual growth of the congregation into consideration, Archbishop Williams came to the decision of establishing another parish in the district. The territory selected was the part of St. Peter's parish adjoining South Boston, and which was the most distant from the church. The work of organizing the congregation was entrusted to the Rev. William

A. Ryan, on June 10, 1893. This date, which was the Feast of St. Margaret, suggested the name subsequently bestowed on the parish.

On entering upon his pastoral duties Father Ryan found his flock to number between fifteen and sixteen hundred souls. After residing for a few weeks at Peter's rectory he took up his residence within his parish in a hired house on Clapp Place. Pending the erection of a church he held services in the old town-hall, standing at the corner of East Cottage and Pleasant Streets, now alleged to have been the place where was held the first town-meeting of the early settlers. He used the lower hall, taking turns with a Protestant clergyman who held Sunday-school there. Here, on July 15, was offered the first Mass for the congregation.

Father Ryan's appeal for funds with which to erect a suitable place of worship met with a quick and generous response from his parishioners. Early in the following September, having secured a site at the junction of Harvest and Boston Streets, he was able to begin building. The church was finished in about two months from that time, and it was dedicated to the service of God on Sunday, November 26. Bishop Brady officiated at the ceremony, while the Rev. Peter Ronan was celebrant of the High Mass, and the Rev. D. F. Feehan preached the sermon.

Although designed to serve only as a temporary place of worship, the building more than fulfils the promise of the rector. His words were: "While keeping within the limits of prudence and economy, your own comfort, as well as the good taste and decency commensurate with God's house, will be realized at least as to the interior." It is a frame edifice of plain exterior,



REV. WILLIAM A. RYAN, PASTOR ST. MARGARET'S CHURCH, DORCHESTER.

measuring 63 feet of frontage on Harvest Street, 118 feet of length on Boston Street, and one story in height. It is well lighted and ventilated, is adequately supplied with fittings for heating by steam, and has seating accommodation for 900 persons.

The first mission was given in December by the Redemptorist Fathers and was well attended. Confirmation was administered for the first time October 28, 1894. The Sunday-school, which is in charge of Sisters of Notre Dame, has 300 pupils. Other church organizations are the Holy Name Society for men and women, numbering 110 members; the Young Ladies' Sodality, numbering 80; another sodality for married ladies, and a branch of the League of the Sacred Heart.



INTERIOR ST. MARGARET'S CHURCH, DORCHESTER.

The zeal and modesty of their young pastor have already won the warm esteem of his parishioners. He was born May 1, 1856, in Lawrence, Mass. After graduating in turn from the grammar and high school of the district, he entered St. John's College, Fordham, N. Y., at the age of eighteen. From here he went to Troy Seminary, in 1876, to make his theological studies. He was ordained priest by Bishop McNeirney in December, 1879. Upon his arrival in Boston, shortly after, he was assigned as assistant to St. Peter's Church, North Cambridge. He was subsequently transferred to Newburyport, and later, to Brookline, where he was stationed when called to the rectorship of St. Margaret's.

St. Anne's Parish, Neponset.



As already stated, this parish was formerly a part of St. Gregory's, Milton. The bulk of its congregation are residents of Neponset, one of the several villages included within the limits of the old town of Dorchester, now annexed to Boston. The name of the village, as well as of the stream upon the banks of which it has risen, was that of the Indian tribe who occupied the district in aboriginal times. The first settler arrived as early as 1634. He was George Minot, an Englishman. But

no growth worthy of notice was observable until 1846, when the Old Colony Railroad was carried through the place. A large majority of those who became residents then were Irishmen employed in the construction of the railroad. These were of the Catholic faith. Like the rest of the faithful in Dorchester, they were obliged to go to South Boston, Roxbury, or West Quincy to hear Mass until 1863, when St. Gregory's Church in Milton became available. This was still a considerable distance to travel, especially in winter, but seventeen years went by before a better condition of things came into existence.

In 1879, Father Fitzpatrick, the pastor of St. Gregory's, purchased a site for a new church, situated on Neponset Avenue, near where it is entered by Minot Street. The lot measured about one acre and extended from the first named thoroughfare to the other. Building was begun in July and a basement was completed by the Christmas of 1880, when the first Mass was celebrated. The means of the congregation did not admit of finishing the church as soon as desired, but Father Fitzpatrick attended the basement regularly from Milton, and the meetings of the Sunday-school, organized by Mr. John J. Coffey some years before, were transferred to it from Wood's Hall.



REV. TIMOTHY J. MURPHY, PASTOR ST. ANNE'S CHURCH, NEPONSET.

In 1889 the district was set off as a parish, and on July 7, the Rev. Timothy J. Murphy was appointed its rector, an office which he still fills to the great advantage of the parishioners of St. Anne's. Immediately, upon assuming pastoral authority, Father Murphy began a vigorous effort to secure funds for the completion of the church. His flock responded most generously. Some of his Protestant neighbors showed their sympathy by contributing also. In possession of a sufficient sum of money as a result of his measures, work on the church was resumed, and the building was finished in April, 1891. On May 22, 1892, it was dedicated by Bishop Brady, assisted by the Rev. Timothy Brosnahan and Rev. James J. Keegan. The celebrant of the High Mass on the occasion was Rev. Thomas H. Shaban; the deacons were the Rev. Michael Ronan and Rev. John H.



ST. ANNE'S CHURCH, NEPONSET.

Flemming; the sermon was preached by Rev. Richard J. Barry, and Father Fitzpatrick was present in the sanctuary.

The edifice is a modest frame structure. The interior is somewhat of a surprise, being more elaborate than the simplicity of the exterior would lead one to expect. Its design is Romanesque, while the frescoing is executed with excellent taste in delicate shades of the tint known as "ashes of roses," upon a ground of light buff. The lamp before the high altar is an interesting antique, presented to Father Murphy by a friend. It is alleged to be three centuries old, and to have formerly hung in the cathedral of Rotterdam. The windows of the church are all of stained glass, and were severally presented by members of the congregation. The auditorium, divided into nave and side aisles, seats 700 worshippers, while the basement accommodates 650.



INTERIOR ST. ANNE'S CHURCH, NEPONSET.

In February, 1892, Father Murphy further improved the property by erecting a much needed rectory. It is a handsome dwelling, furnished with modern improvements, and arranged in accordance with a plan suggested by the rector. Previous to its erection he resided in a private house on Neponset Avenue. The cost of church and rectory was about \$35,000.

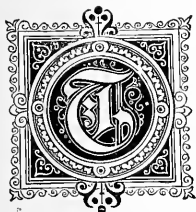
The organizations connected with the church are the usual sodalities, a Sunday-school, a Conference of St. Vincent de Paul, the League of the Sacred Heart, the Society of the Holy Rosary, and the Young Men's Temperance and Literary Society. The last named organization, now numbering 100 members, has the use of a building purchased and refitted by the rector at an expense of \$6,000. It has a parlor, library, reading-room, gymnasium, etc., and is largely frequented by the members. Dramatic performances are given from time to time, and debates on some useful subject are held monthly. The Sunday-school is in a flourishing condition, owing to the zeal and constant labor of the Rev. John B. Kelleher, the rector's assistant.



PAROCHIAL RESIDENCE, ST. ANNE'S CHURCH, NEPONSET.

Father Murphy was born December 25, 1851, in Macroom, County Cork, Ireland. He received his early education in the national schools. From these he went to All-Hallows College, Dublin, to prepare himself for the priesthood. He was admitted to Holy Orders June 24, 1877, after which, without undue delay, he started for Boston to carry out his purpose of serving in the missionary field of America. His first appointment was to the duties of assistant at St. James' Church under the rectorship of Father Shahan. Here he remained until 1889, when he was assigned to Neponset, where his labors have been rewarded with the best results. A man of strong convictions, Father Murphy is an earnest advocate of temperance. Influenced by his counsel all the children of the Sunday-school annually pledge themselves to abstain from intoxicating drink. The fact that license to sell liquor in Neponset has not been granted to any one for some years is generally attributed to his uncompromising opposition to the traffic. He claims that the absence of liquor stores has very much benefited the community.

St. John's Parish, Quincy.

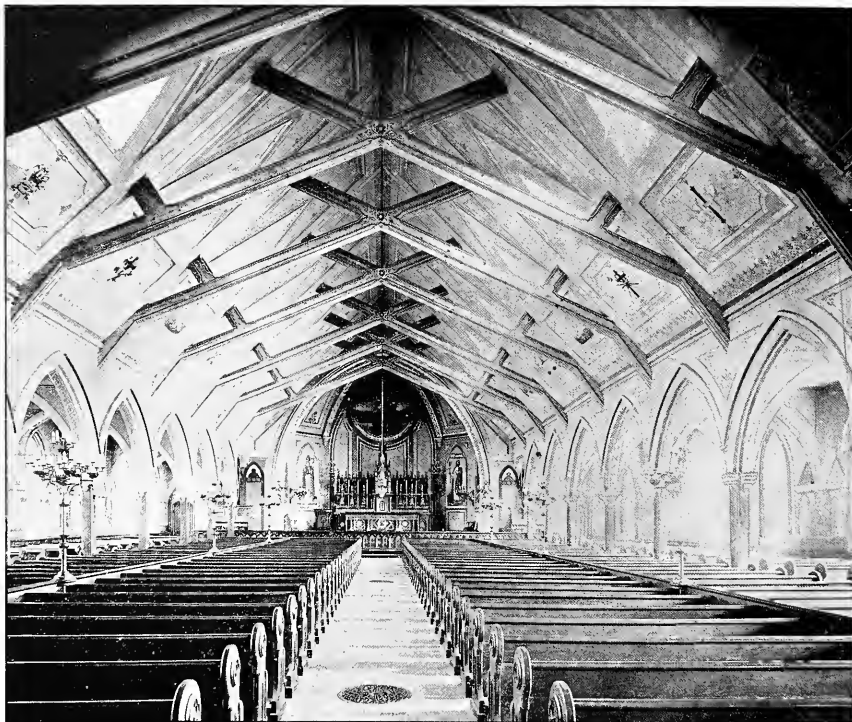


THE Catholic people who live in Quincy had been accustomed, previous to 1872, to attend religious services at what is now a mission of St. John's parish, St. Mary's Church, in West Quincy, which is the granite quarrying part of Quincy and where a great number of Catholics resided. The corner-stone of St. John's Church, which is situated on Phipps Street, in the center of Quincy, was laid by Archbishop Williams, November 24, 1872. The Archbishop was assisted by Father Francis Friguglietti and Father William A. Blenkinsop, deacons, Father Richard Johnson as sub-deacon, and Father Corcoran as master of ceremonies. Father Kennedy delivered the sermon

on the occasion. The church was completed and dedicated to St. John, June 14, 1874, by Archbishop Williams. Father William A. Blenkinsop celebrated Mass. Rev. James C. Murphy, of Abington, was deacon. Father Friguglietti was sub-deacon, and Father Sherwood Healy, master of ceremonies. Among the prominent laymen present were Charles Francis Adams and John Quincy Adams. The building of the church began in October, 1872. The plans were drawn by architect J. G. Quinlaven, and the builder was Jeremiah Corbett. The church is a wooden edifice, in the Gothic style of architecture. A spire rises from the middle of the front of the nave. The windows are of stained glass. The dimensions of the church are: length, 135 feet; width, 65 feet; height to the top of the spire, 135 feet. The cost was over \$40,000. The interior of the church is divided into three aisles by two rows of square wooden pillars which sweep upward into the Gothic arches supporting the vaulted roof. On the vault of the nave and on the clerestory are painted frescoes symbolic of the faith. The prevailing tints of the interior are light buffs and crimson borders. There are two side altars, one at the epistle aisle and one at the gospel aisle. The high altar is very pretty. The pews are of chestnut and seat about 900 people. Besides St. John's Church there are three mission churches in the parish. The principal one is St. Mary's at West Quincy, on Copeland Street. This church is also a wooden structure, and on the left is a large, commodious dwelling-house which belongs to the parish. Adjacent to the church is the Catholic cemetery of Quincy, which contains some fine specimens of mortuary monuments.



ST. JOHN'S CHURCH, QUINCY.



INTERIOR ST. JOHN'S CHURCH, QUINCY.

Among those interred in the cemetery may be mentioned Garrett Barry, who was the sculptor of the famous Ether monument in the Boston public gardens. The two other mission churches are at Atlantic and at Hough's Neck, the latter place being a watering-place a few miles from Quincy, where many Catholics sojourn during the summer. These churches are also wooden edifices. All the mission churches are attended by priests from the parochial residence of St. John's. The entire Catholic population of the Quincy parish is about 7,000. About 2,500 live in West Quincy and 3,500 in Quincy proper. The rest are scattered. The parochial residence is a wooden building, three stories in height, and stands in the rear of St. John's Church and is surrounded by a fine lawn. The Sunday-school at St. John's is attended by about 800 children and the Sunday-school at St. Mary's is attended by about 600. There is at present no convent or parochial school connected with the parish. The curates are Fathers Ambrose T. Roach, Francis A. Cunningham, and Edward T. Butler.



PAROCHIAL RESIDENCE, ST. JOHN'S CHURCH, QUINCY.

The sodalities are the usual religious confraternities and societies found in every parish. They are organizations for the women and the men, married and single, also for the younger people of both sexes, and also charitable, temperance, Holy Name, and Sacred Heart confraternities. The young men, organized into a society called the St. John's Temperance and Athletic Association, possess a wooden building which contains a gymnasium, billiard-room, and hall.

Father Friguglietti has been the only pastor of St. John's and has been a priest over twenty-five years. He is a native of Italy.

Parish of St. Thomas Aquinas, Jamaica Plain.



NESTLING in summer's foliage, the church, rectory, convent, and school of this parish present as pretty a group of buildings as can be found in the State. They are not in line as if on parade, nor are they placed in a manner to mark out any regular geometrical figure. They are not so crowded as to distract the gaze, nor so far apart as to break the unity of their effect. Neither is their architecture out of harmony with the semi-rustic situation. They form one of those pleasant pictures in which the memory of mature years loves to set the events of youth.

The parish was formerly a part of the territory assigned to St. Joseph's. While still included in St. Joseph's, the Rev. Patrick O'Beirne purchased the site of the present church and began its erection. On January 4, 1869, the Rev. Thomas Magennis, the present rector, then assistant to Father O'Beirne, was selected for the work of organizing the parish of St. Thomas. Father Magennis continued the work of building the church. Until the basement was ready he held public services for his congregation in the town-hall of Jamaica Plain. The ceremony of laying the corner-stone was performed August 15, by Bishop Williams, Bishop O'Reilly, of Springfield, preaching the sermon. The first Mass was offered on Christmas morning in the basement. Here, subsequently, were held all public services until the church was finished. The organization of a Sunday-school was one of the first measures taken by Father Magennis. Work on the church ended in 1873, and on August 17 the building was dedicated under the patronage of St. Thomas Aquinas. Bishop Williams officiated at the ceremony; the High Mass was celebrated by Father Magennis, assisted by the Rev. H. R. O'Donnell and Rev. M. McDonald as deacons, and Bishop O'Reilly preached the sermon.



ST. THOMAS CHURCH AND CONVENT, JAMAICA PLAIN.

The church is a Gothic design, furnished by P. C. Keely. It is built of face brick upon stone foundation walls that rise 10 feet overground. It measures 165 feet depth by 68 feet front. The plan of the interior is highly ornate, the frescoing being its most prominent feature. The cost of erection was about \$80,000.

A convent and school were opened in the same year. Attached to the convent was a novitiate of the Sisters of St. Joseph, which has since been transferred to Brighton. The school, which is named after Leo XIII, is conducted by Sisters of St. Joseph, fourteen in number, under the direction of Sister Superior Mary Teresa. Its registers show 200 boys and 230 girls. Connected with the church are the usual societies. The congregation numbers about 4,000 souls.

The Maronite Mission.



In recent years many people of the Arabic races have taken up their abode in this country. A considerable number profess the Catholic faith. These are most numerous in the West, many being settled in Cleveland and Detroit. New York has a congregation numbering about 500. It is estimated that 230 are to be found in Boston; 15 in Lowell; 57 in Providence; 25 in Lawrence; 35 in Springfield; 28 in North Adams; 47 in Portland Diocese; 39 in Worcester, and 5 in Putnam, Conn. The greater number of Boston's colony are settled in St. James' parish, several families having their residences in South and Cove Streets. They were formed into a congregation, towards the end of 1893, by the Archbishop's wish. The work was entrusted to the Rev. Gabriel Korkemas, a Maronite Father. By the kindness of the rector, he resides at the parochial residence of St. James', and holds special services for his people in the church. He offers Mass on Sunday morning at 8 o'clock, and on other mornings at 7 o'clock. The demeanor of his flock on those occasions is most edifying. They listen with close attention whenever he addresses them in a sermon. His jurisdiction as rector extends to all New England. He has the Archbishop's permission to collect funds with which to procure a place of worship for the exclusive use of his congregation, and expects to attain that object by the end of the year.

Father Korkemas is a vigorous, intellectual young man of twenty-eight. He comes from Mount Lebanon, where he was born January 1, 1867. He made his preliminary studies for the priesthood in the college at that place, and received his sacred functions January 1, 1891. Ten years of his life have been passed in Jerusalem and Bethlehem, where he made a special study of their holy places, while serving as a professor in various institutions. He arrived in Boston, December 26, 1893.

According to the custom of the Maronites, he celebrates Mass in Syro-Chaldaic, the language spoken by Christ. He addresses his people in Arabic, which is his native tongue; he speaks French fluently, and is already master of sufficient English to make himself generally understood.



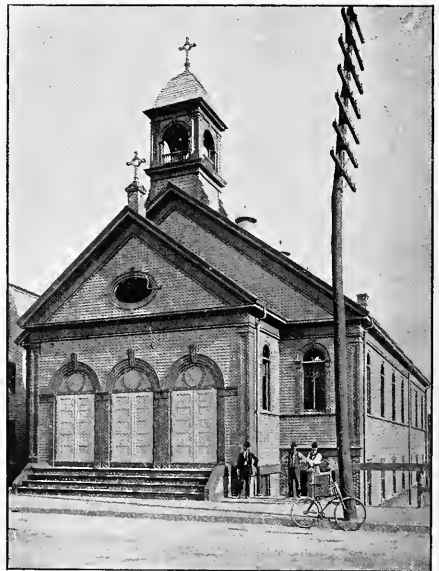
REV. GABRIEL KORKEMAS, PASTOR.

The Polish Church and Congregation.



It is claimed that there are about 2,000,000 Poles in the United States. This is probably an exaggeration, but there is no doubt that the number of those within the Catholic fold has largely increased in the past fifteen years. The fact is most evident in Chicago, where they are more numerous than in any other city.

Until quite recently, the Polish Catholics of Boston and vicinity made no sign in our religious life. On May 28, 1893, the Rev. John Chmeilinski, a native of Russian Poland, arrived in Boston, having been sent from Piacenza, Italy, to join the Congregation of St. Charles, in charge of the Church of the Sacred Heart, in North Square. He was not here long when some of his fellow-countrymen learned of his presence. The knowledge seems to have inspired them immediately with the idea of organizing a congregation, with Father Chmeilinski for rector. On consulting him, they learned that the five years for which he had been bound to the Congregation of St. Charles had ended and that he was free to accept the rectorship of the proposed congregation should he be appointed to it. Thereupon, they held a meeting in a hall on Hanover Street to consider the best course to adopt in order to attain their wish. Here, after pledging themselves to properly support Father Chmeilinski, who was present, they appointed a delegation to wait on Archbishop Williams and ask him to authorize the young priest to organize them into a congregation. Prominent men in this delegation were Stephen Hoppe and Charles Reed. His Grace saw fit to grant their request. Soon after, the new congregation placed \$3,000 in the hands of Father Chmeilinski to enable him to buy a site for a church. The site was quickly found. It was a lot of land, measuring about 28,000 feet, extending from Boston Street to Dorchester Avenue, and having a frontage of 120 feet on each thoroughfare. It was bought from William T. McKechnie for \$6,896, half being paid in ready money. Ground was broken for the church on June 5. Its exterior is already finished. It is a substantial frame structure capable of seating 650 persons. Its design is simple, and it is built over a brick basement 11 feet in height. The rector hopes to have it finished in time to have it dedicated on November 18.



POLISH CHURCH, BOSTON STREET, SOUTH BOSTON.

Besides performing his other priestly duties, the rector, since his appointment, has offered Mass for his congregation at 10 A. M. on Sundays in the German Church of the Holy Trinity. Occasionally, on other days of the week, he celebrates Mass in St. Margaret's Church, Dorchester. His authority as rector extends to Providence. He estimates the number of his congregation at 2,000. The larger portion live in South Boston, some having residences in "the Village," and in Bowen, Silver, Athens, Second, and Fourth Streets. Father



REV. JOHN CHMEILINSKI, PASTOR POLISH CHURCH.

Chalupka, of Webster, who has charge of the Poles residing in the Diocese of Springfield, is the only other priest of the Polish nationality in New England.

Father Chmeilinski was born November 13, 1868, in Masiak, province of Przasnycz, Russian Poland. His early education was received in the gymnasium of the city of Plock. He then went to Piacenza, where he joined the Congregation of St. Charles, and was subsequently admitted to Holy Orders, on Pentecost, in 1892.

Parish of St. Columbkille, Brighton.

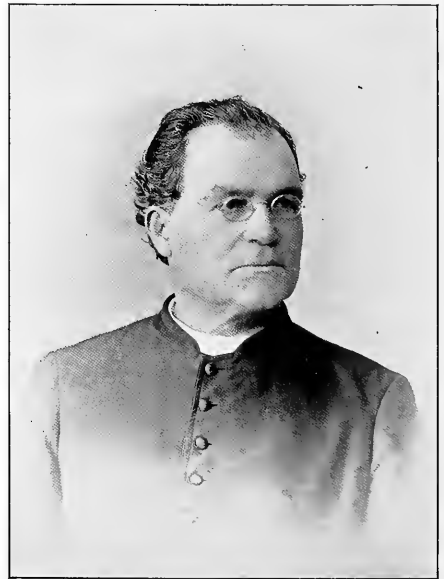


PERHAPS the early history of Catholicity in Brighton, concerning which authentic records are somewhat meagre, can best be given in the following reminiscence of an old parishioner of the present parish. He says: "In 1849 when I first came to Brighton, I attended Father Flood's church in Watertown. Some of our people attended Father Doherty's church, in Cambridge, and some went to Brookline. At about the year 1853, Father O'Beirne, then pastor of the Brookline church, came to Brighton to hear confessions, and at Christmas and Easter, he announced from the altar of the Brookline church,—Brookline then being our parish,—the places in Brighton where he would hear confessions. I re-

member well going to confession at the houses of John Nolan, on Waverly Street, and of Patrick Flynn, on Western Avenue, and also at the house of Thomas Corcoran, on Church Street. In the year 1856, Father Finotti, the parish priest at Brookline, began to say early Mass in Brighton, at a quarter of nine. He hired a loft over a stable, in which Mr. Chandler, the ice dealer, kept his horses. The stable was located at about the same place where Mr. Moley's stable now stands, on Chestnut Hill Avenue. The loft was forty-five feet long and thirty feet wide, with benches made of rough spruce boards, ten inches in width. We were very much disturbed by the jumping and prancing of horses, and the barking and howling of dogs in the stable beneath us. About seventy-five persons attended Mass on Sundays."

The history of St. Columbkille's Church begins, however, in 1872, when the Brighton district was set off from the Brookline parish. The corner-stone was laid Sunday, September 22, 1872, by the Very Rev. P. F. Lyndon, V. G., in the absence of the Archbishop. Father Cook, C. SS. R., celebrated the Mass. Among the clergy present were Very Rev. William Byrne, V. G.; Rt. Rev. Mgr. Thomas Griffin, of St. John's, Worcester; Father Lamb, Rev. Bernard Flood, Rev. John W. Donahoe, Rev. J. Doherty, and Rev. F. Gallagher.

At the laying of the corner-stone the famous Dominican Father, Thomas Burke, O. P., preached. The church was dedicated, in 1876, by Archbishop Williams. The church measures 145 feet long, 26 feet wide, and the tower is 130 feet high. The pews number 186 and the



REV. ANTHONY J. ROSSI, PASTOR ST. COLUMBKILLE CHURCH, BRIGHTON.



INTERIOR ST. COLUMBKILLE CHURCH, BRIGHTON.

church seats 1,200 persons. Father P. J. Rogers was appointed the first pastor. He died in 1885 and was succeeded by Father Rossi.

The church stands on Market Street and is a handsome edifice. It is built of granite trimmed with yellow sandstone. The basement is granite. The church is covered, in a great portion, by a thick growth of ivy. The architecture of the edifice is renaissance, with perhaps a slight touch of the Byzantine. A magnificent rosette window of stained glass is situated in the front of the church over the main doors. The bell-tower is not lofty, but it claims attention by its roof, which is a Byzantine dome. The ground plan is cruciform. Three doors lead into the vestibule which receives light by four oblong windows of stained glass in front.



ST. COLUMBKILLE CHURCH, BRIGHTON.

James O'Neill, and Miss Kate Boyle. Eight of these windows are conventional in design and six are pictorial. On the vaulted roof are two frescoes painted in shaded round frames. One represents the Crucifixion, and one the Ascension. Twelve stained glass windows are set in the clerestory. They are composed of two lancet formed panes and a crowning rosette piece.

The transept opens into the nave, just in front of the sanctuary, by a lofty archway. The stations of the cross on the walls of the church are framed in oak. The vaulted roof is frescoed with symbols in marble, green, gold, and buff colors in quatrefoil design. The sanctuary is semi-circular. Its roof is supported by sixteen trusses, all which converge at the highest part of the sanctuary vault and form eight Gothic arches.

Three doors lead into the body of the church from the vestibule. Overhead is the choir in which is a fine organ finished in oak and decorated with green, gold, buff, and maroon tints. The choir is lighted by the immense rosette window behind the organ and four tall, pointed arch windows of stained glass. Eighteen clustered columns and six pilasters support the vaulted roof. These divide the church into three aisles, roofed by three series of Gothic arches running transversely. The arches over the middle aisle are the highest and support the apex of the vault. Longitudinally there are seven Gothic arches on either side of the church underneath the clerestory. A window of stained glass adorns each of the arches running longitudinally. Beginning at the epistle aisle and going up the nave the windows have been given by Patrick Roach, Mrs. Michael McDonough, Patrick Roach, Wm. Killion, Eugene Nagle, in his memory by his wife: gift of the Sunday-school, Mrs. J. Griffin, and James H. Lawless. On the gospel side, going down to the choir, the windows have been given by Edward Farrell, Bernard Duggan, William S. McCarthy, Mrs. William Scollons,

The sanctuary is illumined by four windows of stained glass. The high altar is built of wood, elaborately carved. Over the tabernacle is a statue of the Sacred Heart of Christ, and on either side of the tabernacle are two statues. On the epistle side is the altar to St. Joseph. On the other side is an altar to the Blessed Virgin. Two stained glass windows light up the recesses of the side altars. The windows behind the Blessed Virgin altar were given by Michael Doherty and Ellen Gallagher. Those behind St. Joseph's altar were given by Mrs. Peter Murphy and Miss Sarah Murphy. The sanctuary windows were given by Charles F. Donnelly, Thomas Mullen, James Lyons, James Corcoran, and Owen Nawn. The interior of the church is one of the handsomest in the Archdiocese.

The parochial house, which is on the right of the church, is a wooden house, painted white, and three stories high. It is not pretentious looking, but is quite commodious and very pleasantly situated, a handsome green lawn lying in front.

The societies connected with the church are numerous and in a flourishing condition. They embrace sodalities for the young and old people of both sexes, and confraternities for purposes of charity, temperance,

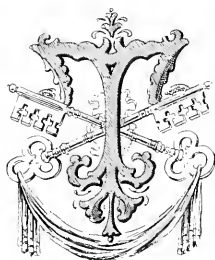


PAROCHIAL RESIDENCE, ST. COLUMBKILLE CHURCH, BRIGHTON.

and the practice of different virtues. Certainly, if the condition of religious societies in a parish is a test and a sign of religion in a parish, St. Columbkille's is foremost in Catholic works. The Sunday-school numbers about 700. The curates at present at St. Columbkille's are Revs. Francis J. Butler and James P. McGuigan. There is no parochial school nor convent connected with St. Columbkille's parish.

The Rev. Anthony J. Rossi, the rector of St. Columbkille's, was born in 1836, in the Canton of Tessin, in Switzerland. He came to America when fifteen years old, and entered, immediately, the old Seminary of St. Mary's, commonly called the Barrens. He was ordained at that place by the late Bishop Timon, of Buffalo, in 1860. In 1864 he came to Boston and was assigned to the late Rev. John W. Donahoe, of East Cambridge. In 1867 he was sent to take charge of the parish of Palmer, where he remained but a short time, removing to Saxonville at the close of 1869, where he remained nearly sixteen years. In June, 1885, he came to Brighton, succeeding the Rev. P. J. Rogers, deceased.

Parish of St. Anthony of Padua, Allston.



HIS parish is one of the latest formed congregations in the Archdiocese. The church stands on the corner of Holton and Athol Streets in Allston. Heretofore, the Catholic people of Allston attended church at St. Columbkille's, in Brighton, but as years passed on the Catholic population in Brighton and Allston increased and a new church in Allston became necessary. The parish, therefore, is a branch of the old Brighton parish, and Father A. J. Rossi, pastor of St. Columbkille's, began the work. In June, 1893, the Rice estate was purchased by Father Rossi and the task of erecting the church began. Ground was broken that year and the laying of the foundations begun. Sunday, September 16, 1894, the corner-stone was laid and the church dedicated to St. Anthony of Padua, by Archbishop Williams.

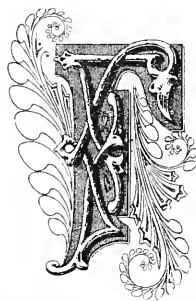
Rev. Father Byrne, V. G., and Father A. J. Rossi, assisted as deacons of the Mass, Father F. J. Butler as sub-deacon, and Rev. James P. McGuigan as master of ceremonies. Rev. Dr. T. J. Conaty, of Worcester, preached. In the corner-stone were laid coins, daily and weekly papers of Boston, and a paper stating that the erection of the church was begun by Father Rossi, pastor; the names of the Pope, the Archbishop of Boston, the President of the United States, the Governor of Massachusetts, and the Mayor of Boston, also, being given. The various Catholic societies of Brighton attended the ceremony. So did also the Catholic Order of Foresters, the Hibernians, and the Holy Name Society.

The church will cost, including land, \$100,000. It is built in the Romanesque style of architecture, from plans drawn by F. Joseph Untersee, of Boston. The ground plan is cruciform with a semi-circular apse. The tower is 117 feet high. The nave is 70 feet wide and 128 feet long. The width across the transept is 32 feet. The height from floor to roof is 40 feet. The walls are built of Brighton stone, trimmed with Ohio buff sandstone. The loggia is of red granite. The church is roofed with black tiles, and the tower is covered with red Italian tiles. The clerestory is covered with copper work and slate. The basement is 14 feet high and very commodious. The interior is finished in plaster and decorated. The sanctuary is semi-circular, and the altar will be built of stone and marble. On the west side is the sacristy, and the choir loft will be at the southern end. Four clustered and two single columns will support the roof, making four bays, each covered with a splayed vault groined into the main vault and each bay of the aisles will be covered with a groined vault. The church is not yet in a finished condition and it is almost superfluous to say that there is neither rectory nor school connected with the parish. Those buildings will come in the future. The present pastor is Father Rossi of St. Columbkille's. The parish contains about 2,500 souls and the Sunday-school numbers about 400.



ST. ANTHONY'S CHURCH, ALLSTON.

Boston College and Church of the Immaculate Conception.



FROM the days of St. Ignatius of Loyola, the power, the influence, the labors, the zeal of the Society of Jesus have been the wonder and the theme of historians and the admiration of all Catholics. Even such a man as Macaulay, who can not be accused of being partisan to the Jesuits, pays them a glowing tribute of admiration. Without question, the Jesuits are the most remarkable society in existence. They are the glory and the right arm of the Church. There is no field of noble endeavor which they have not traversed, no art or science which they have not mastered. They have distinguished themselves as discoverers, explorers, teachers, writers, orators, and scientists. They have borne perils of flood, famine, war, pestilence, and persecution, and the soldier spirit of their founder animates all. There is little need to wonder at the labors they have performed when we study what they have accomplished in the

Archdiocese of Boston, and bear in mind that everywhere and in all times they labor with the same spirit that they have labored here. Those who are not Catholics may not understand what inspires the Society of Jesus to such vast achievements. They behold here a band of men who deny themselves all worldly distinction, who take upon themselves poverty and self-denial, who give their lives to the cause of education. The explanation is in the motto they hold before themselves, "To the greater glory of God." The monuments which the Jesuits have raised to religion on Harrison Avenue consist of Boston College and a church, the Immaculate Conception. The church is not strictly a parish church, though it is attended by a large congregation.

On March 14, 1858, a boy in the Eliot School, a public school on Bennett Street, was punished for refusing to obey a school regulation which was against his conscience. Several other boys were punished for the same reason, and in consequence four hundred boys left the school. To provide for their education and protect them against truancy, Rev. Bernardine Wiget, S. J., then at St. Mary's, Boston, and director of the Men's Sodality, appealed to them to provide funds to establish a school. The people responded nobly and generously, and a school was organized which gave a plain English education. This was the incident which set in motion the movement that resulted in establishing Boston College.

Boston College owes its inception, however, to Father John McElroy, who was then at St. Mary's, on Endicott Street. His plan was to erect a scholasticate and a church on the "Jail lands," as they were called, on Leverett Street, and land was bought there from the city for that purpose. There was a municipal law, however, which empowered the inhabitants of wards to object to certain kinds of buildings. The religious rancor of some of the people, therefore, prevented the erection of the college and church upon the land, and that being useless for any other purpose to the Jesuit Fathers it was sold back to the city. Noting the growth of the Catholic population at the South End, Father McElroy, with the substantial aid of Alexander H. Rice, then Mayor of Boston, bought the land on Harrison Avenue, now the site of the church and college. The college was a scholasticate for the Society until 1863, when the scholasticate was transformed into Boston College. May 25, 1863, the Massachusetts Legislature passed an act empowering the Fathers of the Society to confer such degrees as are usually conferred by colleges in this Commonwealth except medical degrees. Sep-

tember 5, 1864, classes were first organized in the college and twenty-two students were enrolled, the first name to be enrolled being that of Arthur J. McEvoy, now a devoted priest of the Society. Since the first class graduated, two hundred and eighty-two young men have received their baccalaureate degrees.

The presidents of Boston College have been: Father Bapst; 1869, Father R. W. Brady; 1870, Father Robert Fulton; 1879, Father Jeremiah O'Connor; 1884, Father Edward V. Boursaud; 1887, Father Stack. Father Stack died suddenly, and in 1887-1888 affairs were put temporarily into the hands of Father Nicholas Russo, an eminent philosopher. In 1888 Father Fulton returned. In January, 1891, Father Edward I. Devitt succeeded Father Fulton, and September, 1894, Father Brosnahan succeeded Father Devitt.

The rapid increase of students which went on from year to year became at last so marked, in 1888, that it was determined to build an addition to the original college. In the spring of 1889 ground was broken, but



BOSTON COLLEGE.

the work was not completed until May, 1890. The work cost over \$125,000. To-day the college stands as a representative educational institution of the Society, and graduates yearly young men who reflect honor upon their *alma mater*, and besides giving neophytes to law, medicine, and other secular pursuits of life, has been the means of supplying the Archdiocese of Boston with many able and energetic priests.

The college organizations include the Sodality of the Immaculate Conception, founded in 1869; the Sodality of the Holy Angels, founded in 1875; the Fulton Debating Society and the Agassiz Association, founded in 1892; the Boston College Athenaeum and the St. Cecilia Society, founded in 1868; the College Orchestra, and the Boston College Athletic Association. Besides, there is a Students' Library, containing over four thousand volumes, and an Historical Academy. The students also publish a college paper, called *The Stylus*.

THE CATHOLIC CHURCH OF NEW ENGLAND

The college building, as it now stands, merits some description. The building now forms a T, the residence facing Harrison Avenue, the college building running along James Street. The length of the first from the front to the college is 90 feet, while the college forms an imposing structure of some 200 feet in length, with three projecting door-ways. All the buildings are of the same height, four stories, not including the basement and the attic used as a storage room. The college building takes in all the ground from half way behind the church to the little alley beyond the once famous garden. The middle building wants but fifteen feet or so of being as wide as the residence is long. The buildings are of brick, painted red. A portico, supported by two columns capped with Corinthian capitals, adorns the main door-way of the residence. Entering the residence there are five parlors now, instead of two, facing Harrison Avenue and devoted entirely to visitors. In the parlors nothing calls for comments except portraits of Father Bapst and Father McElroy, the former an



COLLEGE HALL.

excellent likeness, showing a handsome countenance lighted by a holy benignity, the work of Mrs. E. Washburn Brainerd. Passing the second or cloister door one enters a wide corridor leading through the intermediate building to the college boys' entrance on James Street. The first room on the right is the chapel. A picture of Madonna of the Thumb, which forms the chapel window on the left, is an exquisite piece of the artist's work. The window on the right is St. Joseph's, and the walls are lined with paintings of St. Ignatius at Mont-matre and of other saints.

Passing into the college proper, the first door on the right opens into the lecture hall, which comfortably seats three hundred. There are now fifteen rooms occupied by classes, and there are in all eighteen classrooms. The main corridor runs southwest and northeast, and is about fifteen feet wide. In the basement are the boiler rooms and a concreted recreation hall for the students during stormy weather. The prefect's room is on the first floor. On the first floor is the room where the Fulton Debating Society, composed of fifty men-

bers, meets. On that floor is the new sacristy. Climbing the old stairs to the second floor, beside the several class-rooms, the chemistry room, the new music room, and the museum, the library is on that floor. On the third floor is the college hall, where commencements take place, and where the students give entertainments and plays. The hall contains a gallery and will seat 1,600 people. It is very beautifully frescoed, and the seats are in keeping with it, and it is regarded the best amateur hall in Boston.

The entire collegiate course embraces seven years, but those who have received a preparatory classical training in an academy or in a high school may, on proof of possessing the requisite scholarship, receive the degree of Bachelor of Arts after a course of three years' study. The course of study embraces an extensive course in mathematics, including trigonometry, calculus, applied mechanics, applied geometry and algebra. The reading of the classics include, in Latin, the favorite Horace and other Latin poets and the prose writers. Greek is also studied, as well as the sciences, music, and English. The course in Latin in Boston College, as well as in all colleges of the Society, is superior to any secular college in the country. The custom of writing Latin poetry, which is followed in the universities of England, is kept up in the college. The last year is given over almost exclusively to philosophy. Throughout the course, lectures are given on Christian doctrine and on Catholic history. Declamation contests, debates, and disputations in philosophy also form a feature of the collegiate course.

In the fall of 1860 the scholasticate which afterwards became Boston College was opened. Father Bapst, in a letter to his old friend, Father Billet, writes that he is at the head of a house of study in the modern Athens of the new world, and that neither of them would ever have thought of such an event when they were companions at St. Michael's College in Freiburg, sixteen years before. Father Sopranis, a Visitor, established the scholasticate, which was meant to be a house of studies for all the provinces in North America. The scholastics were delighted with Father Bapst, whose fatherly and gentle manner invited all confidences and won all affections. In the summer of 1863 it was decided to transfer the scholasticate to Georgetown, the progress of the war rendering communication with Boston very difficult. Father Bapst remained as pastor of the Immaculate Conception, and when, in September, 1864, Boston College was opened for day scholars, Father Bapst became vice-rector of the "collegium inchoatum." The care of the college then devolved on Father Robert Fulton, who began with only twenty-five students, but his prudence and courageous perseverance soon raised Boston College to a high position. Father Bapst seconded Father Fulton with an unwavering confidence in everything.

Next Father Bapst set to work to devise means to pay off the church debt, which was, when he became pastor, \$150,000 resting on the church alone. The college had been freed from all debt by the munificence of the people of St. Mary's parish. The interest on the church was \$9,000 and the revenue only \$6,000. When Father Bapst was appointed pastor of the Immaculate Conception Church, he called together a meeting of the congregation and made a statement of its financial condition. At that meeting Mr. Andrew Carney made a generous proposition to give \$20,000 if the congregation could raise an equal sum. Ten thousand of the required sum was quickly raised, and the amount was increased to \$27,000 by the proceeds of a fair held in Music Hall. April 4 Mr. Carney died suddenly, leaving \$25,000 to the church. In 1867 another fair netted \$28,000, thus leaving Father Bapst in a very comfortable condition for the remainder of his administration.

The congregation that attended the Immaculate Conception during Father Bapst's day must have been a remarkable one for a Catholic church in such a new and non-Catholic locality as New England, for Father Bapst, in one of his letters, speaks of many of the *elite* as attending the services there, among them many Protestants, judges, lawyers, men of prominence in state and city affairs, noted physicians and professors. Among them may be mentioned Gov. John A. Andrew, who was a warm friend of Father Bapst. Governor Andrew delighted to often run up to the college to converse with Father Bapst on religious matters, and there is little doubt but that, if he had not died suddenly, he would have become a Catholic under Father Bapst's guidance. One day, it is related, the Governor heard Father Bapst preach a eulogy on St. Joseph. It impressed the Governor very much, and on his way home he would talk of nothing else. Some time after, when presiding over a State Council, he was perplexed as how to decide. Lost for some time in thought, he

at length astounded the gentlemen of the council by declaring: "I will defer my decision upon this point, gentlemen, and in the meantime will consult with St. Joseph upon it." The councilors looked at each other in perfect amazement, and, as his private secretary declared, were fearful that he was becoming weak in the *upper story*. Father Bapst had great influence also with Nathaniel Shurtleff, Jr., who became a convert. He was a scion of one of Boston's first families, living on Beacon Street. He met death on the battle-field during the war, and at his request the words "Ave Maria" were engraved upon his memorial stone in Mount Auburn.

Father Bapst's salient virtue was charity. In personality he was mild and kindly, and the spirit of holy gentleness illuminated his countenance. As a preacher, although his accent was foreign and his command of English sometimes at a loss for a word, yet he held his audience completely by his earnestness and by that apostolic spirit which dominated the man and the discourse.

The number of students now attending Boston College is 391. The present faculty is as follows:

- REV. TIMOTHY BROSDAHAN, S. J., President, and Lecturer on Christian Doctrine to the College Classes.
 REV. THOMAS A. REID, S. J., Treasurer.
 REV. DANIEL A. DOHERTY, S. J., Prefect of Schools and Discipline.
 REV. JAMES A. DOONAN, S. J., Lecturer on Logic, Metaphysics, and Ethics.
 REV. FRANCIS DE SALES FULLERTON, S. J., Lecturer on Physics and Chemistry.
 REV. THOMAS I. GASSON, S. J., Professor of Rhetoric and German.
 MR. FRANCIS J. McNIFF, S. J., Professor of Poetry and French.
 MR. WILLIAM J. DUANE, S. J., Professor of Higher Grammar, Mathematics, and French.
 MR. AUGUSTUS J. DUARTE, S. J., Teacher of Second Grammar, Geometry, and French.
 MR. DANIEL J. QUINN, S. J., Teacher of Third Grammar and Professor of Mathematics.
 MR. JOHN H. DOODY, S. J., Teacher of First Rudiments and Algebra.
 REV. WILLIAM HAYES, S. J., Teacher of First Rudiments and Algebra.
 MR. CARROLL J. BOONE, S. J., Teacher of Third Grammar and Algebra.
 MR. GEORGE A. KEELAN, S. J., Assistant Prefect of Discipline.
 MR. PETER F. GARTLAND, A. M., Professor of English, Teacher of French and Algebra.
 MR. JOHN J. CADIGAN, A. M., Teacher of Special Latin, Algebra, and French.
 MR. JOSEPH H. WILLIS, A. M., Teacher of Second Rudiments.
 MR. JAMES A. DORSEY, Teacher of English and Arithmetic.

Church of the Immaculate Conception.

The Church of the Immaculate Conception is on Harrison Avenue, on the left of the college. It is one of the finest church edifices in New England. It is of the basilica type, and is of the Grecian style of architecture. The architect was P. C. Keely, of Brooklyn, N. Y. Ground was broken for the edifice in 1858. The church is built entirely out of stone. Over the noble facade is a statue of the Blessed Virgin. Three Roman arched door-ways lead into the vestibule. Pilasters surmounted by Ionic capitals adorn the facade and the walls of the church. The corner-stone was laid in 1859, Bishop Fitzpatrick officiating. The architect of the old college, Mr. Wissiben, and Mr. C. J. Bateman, have also acted as architects for the new institution, the latter gentleman doing the work for the last addition to the college building. The dimensions of the church are: length, 156 feet; width, 86 feet; height over the middle aisle, 68 feet.

The interior is as magnificent as the exterior. White in color, lofty in sweep, graceful and chaste in lines, the effect produced on the beholder can be nothing but that of religious awe and admiration. Then, one understands to the fullest, the spirit that says:

"And on my soul, monastic aisles
 Fall like sweet strains and pensive smiles."

Immense, high, white columns, six in number, and two pilasters crowned with Corinthian capitals, which are adorned with faces of cherubs, support the roof. The vaulted roof between the columns over the middle aisle is a Roman arch elaborately carved into seventy squares and in each square is a rosette. The seventy squares are divided by six transverse bands into seven sets of ten squares each. These transverse bands rise from the

capitals of the columns, and at the base of the bands is an angel on an acanthus base. Along the clerestory runs a projecting moulding. The clerestory rests on seven arches, and the space between the arches and the wall is divided into seven bays, covered with a splayed vault. Over the side altars are arches of thirty gas jets. The sanctuary is arched and the arch is lower than the arch of the nave. Above the arch of the sanctuary are two angels, and, between, a colored medallion of I. H. S. The arch of the sanctuary is blue, white, and gold. The sanctuary is supported by two pilasters and gilded Corinthian capitals where the nave joins the sanctuary. Two stained glass windows light up the sanctuary on the sides. The roof of the sanctuary is a marvel of beauty. The effect is two round arches which intersect so as to form a cross. In the



CHURCH OF THE IMMACULATE CONCEPTION.

center of the roof is an oval opening covered by a window representing the Holy Ghost as a dove in a blue sky pierced by golden rays. On the sanctuary wall, behind the reredos, is a painting of the Assumption of the Blessed Virgin. The altar is marble and the tabernacle is also marble, Roman in design, with a golden door. The reredos is divided into three arches by two sets of pillars surmounted by a heavy Romanesque moulding. Over the tabernacle is a golden canopy and upon it is a recess groined and arched. In each bay is a window consisting of three arched panes, the middle pane being taller, and each pane crowned by a round light of glass. Between the windows is a flat pilaster against the wall and crowned by capitals similar to the other capitals. Over the apex of the longitudinal arches are carved heads of religious personages, and between the

angelic figures at the base of the transverse bands spanning the vault and the carved heads at the apex of the arches are groined recesses adorned with cherubs. The columns support four sets of three gas jets each. On four pilasters against the wall are four metal crosses and four gas lights. Along the wall runs a high oak wainscot of raised panels. The pews in the nave number 232 and are of oak. The seating capacity is about 1,200. The choir is supported by two small iron columns and two large columns. The choir balustrade is decorated in white and gold and along the top runs an oak railing.

Over the middle aisle on the choir is a beautiful oil painting of the Star of the Morning. Under the choir are six confessionals and three doors which lead into the vestibule. The organ in the choir is a huge



INTERIOR CHURCH OF THE IMMACULATE CONCEPTION.

and splendid instrument, crowned by three arches of oak, and the organ pipes are painted white and steel blue. The vestibule is tiled with black and white square panes. There are two beautifully carved holy water fountains of marble. The altar on the gospel side is made of marble, with a reredos of wood consisting of three flat pilasters and two columns, one large arch and two smaller arches, Romanesque in design and white and gold in color. The reredos is crowned by a cross, and above the altar is an oil painting of St. Aloysius. On the left of the altar is a statue of St. Joseph on a marble pedestal. The altar on the epistle side is of the same general design. Over it is a painting of St. Joseph and the Child, and on the right of the altar is a recess in which is a statue of the Blessed Virgin. Above the recess is a cross with a golden aureole, and on

either side of the cross is an adoring angel. On the right of the tabernacle, in a recess of the reredos, is a statue of St. Joseph, and on the left a statue of St. John the Baptist. On the summit of the reredos is a statue of St. Ignatius of Loyola, and on the left a statue of St. Francis Xavier. Over the tabernacle, in the middle arch of the reredos, is a picture of the Crucifixion, now covered with a gold and white veil. In the sanctuary are paintings of St. Andrew and St. John. A gold and white silk cloth runs from either side of the high altar to the sides of the sanctuary. The sanctuary is illumined by an arch of two hundred and ten gas jets. Two nickel candelabra also stand within the sanctuary. On the left side of the sanctuary is an oil painting of the Sacred Heart of Christ, and on the right a painting of the Sacred Heart of Mary. They are surrounded in gilded, arched frames.

Under the church is a basement chapel of good height and of the same dimensions as the church. This basement is fitted with a fine organ of great power. The organ of the upper church is one of the finest in the city. The church was dedicated Sunday, October 14, 1861, with the greatest solemnity by Bishop John F. Fitzpatrick, of Boston. Archbishop Hughes, of New York, preached in the morning, and Bishop McCloskey, of Albany, afterwards the Cardinal, preached in the afternoon. Over fifty Jesuits participated in the ceremonies.

The Immaculate Conception was consecrated on the Feast of Our Lady of Assumption, August 15, 1875. Preparations for the function were going on for a month before the day. A freight car of laurel branches was brought from a college villa, sixty miles from the city, for the interior decorations. Indeed, it would remind one of the preparations made in Catholic countries of Europe, on some great church festivals, to see these parties of New England boys and girls, ladies and gentlemen, merrily weaving garlands to decorate Our Lady's beautiful shrine. At half-past six on the day the last of the impedimenta necessary for the church decorations was removed, and a few moments later the Archbishop drove up, and shortly after the ceremonies began. As prescribed, the relics were exposed on the previous evening in the domestic chapel, and during the night the Fathers of the college, by turns, recited the office prescribed.

It was here the consecrating Prelate, Archbishop Williams, rested prior to the ceremony, whence through the main door of the college the procession started. The consecration took place according to the ceremonies prescribed by the Roman Pontifical. The ritual lasted three hours. The church being consecrated, Pontifical High Mass followed. Meanwhile, the church doors were opened and the edifice was filled in a short time. It had been suggested to the Archbishop that it might tire his strength overmuch to celebrate after the ceremony, for it must be remembered that the mere walking around the edifice for the lustrations and anointing reached into miles. But the Archbishop preferred to sing Mass, and so it was arranged. The great organ breathed forth gusts of melody, presaging the bursts of harmony that were to follow. The fumes of incense arising from behind the reredos gave the signal to the orchestra and organ which swelled forth into the thrilling strains of Mendelssohn's March in Athalie, as the procession moved solemnly from the Gospel vestry. The processional cross came first, carried by a scholastic in dalmatic, with the acolytes bearing candlesticks, and clad in purple and crimson cassocks and swiss muslin cottas. Next followed the censer-bearers swinging censers. Then came fifty choir boys walking two abreast. Then came seventy priests, secular and religious, clad in cassock, lace surplice and biretum, and walking two by two. Then singly the purple clad bishops, each attended by a choir boy as train-bearer. Next came the archiepiscopal cross, borne by a scholastic, followed by nine choir boys, the sacred ministers, the deacons of honor, the assistant priest, and last, the Archbishop. The vestments worn on this occasion were used for the first time, and were made in Rome for this church. They are made of moire, brocaded with silver and shot with gold, and Roman in style. The solemn grandeur of a Pontifical Mass was carried out in all the details of the rubrics. For two hours of solemn joy to that vast throng the music rose and fell; now a solo of sacred song, now a harmonious chorus; the incense fumes arose with the silent prayer of the multitude: the gorgeously robed prelates and priests moved back and forth; the air was luminous with hundreds of lighted tapers. The whole scene almost carried one out of himself till the tinkling chimes would recall his believing soul and his faith tell him that it was all in the honor of the Present God who, when the solemn stillness of a few moments at the elevations followed, spoke as audibly to each believing heart as if the words really had sounded in the ears, "The Lord is in His holy temple, let all the earth keep silence before Him." At the end of the Mass the reverend rector, Father Fulton, advanced to the railing and read a telegram received

from the venerable Father McElroy, conveying his paternal blessing. Then followed the great spectacle of the day. The organ and orchestra swelling out into the grand Coronation March of Meyerbeer, and the procession, forming in the same order as it entered the sanctuary, filed down the central aisle, thence to the right in Harrison Avenue to the main gate of the college by which it entered. In the evening Pontifical Vespers were sung by Rt. Rev. Bishop Conroy, of Albany. Bishop de Goesbriand preached and benediction followed. The following is a list of the prelates and clergymen who took part in the services: The Archbishop, Bishops Conroy, P. T. O'Reilly, de Groesbriand, Hendricksen, Father Miede, S. J., ex-Bishop of Leavenworth, Kansas; Father Keller, S. J., Provincial of Maryland; Father Galberry, Provincial of the Augustinians; Vicar-General Lyndon, Father Fulton, S. J., Fathers Bapst, Dompieri, Duncan, Sabetti, Maguire, Simeon, McGurk, Byrne, Blenkinsop, Degni, O'Connor, of the Society of Jesus; Father Freitag, C. SS. R., and the following clergy from other churches: Fathers Metcalf, Blenkinsop, O'Brien, Flood, Supple, O'Callaghan, Toole, Lamy, Hummel, Riordan and O'Bierne.



REV. ROBERT FULTON, S. J.

St. Aloysius. High Mass was celebrated and Rev. Dr. Welch, of the Cathedral, delivered a panegyric. In the evening an old-time academia was held in the college hall, consisting of music and English and Latin literary exercises.

Father John McElroy, S. J., was born in Enniskillen, County Fermanagh, Ulster, Ireland, May 14, 1782. His early education was the scantiest, as Ireland was just waking from the sleep of ignorance into which the penal laws had cast her. He trudged to school with his brothers every morning, each with a brick of turf under his arm, which served as his contribution to the day's fuel used in heating the school-room. For want of benches the pupils sat on the floor. In 1803, when twenty years old, he emigrated to America, and landing at Baltimore he made his way to Georgetown where he engaged in mercantile pursuits. It was not long before he heard God's voice calling him to a religious life in the Society of Jesus, then just struggling again into existence. He entered as a lay-brother, and made his retreat at Georgetown College. Father McElroy re-

Sunday, April 15, 1883, was celebrated at the Immaculate Conception the golden jubilee of the foundation of the Jesuits' Society in the United States as a Province. Father O'Connor was then rector of the Immaculate Conception. The day dawned bright and fair, and at nine o'clock in the morning the great crowds began to gather at the church. At half-past ten the celebration began with the Pontifical High Mass. The prelates and clergy present were Archbishop Williams, Bishop O'Reilly, of Springfield, Rev. L. O'Toole, Rev. James O'Brien, Rev. John O'Brien, Rev. T. Gallagher, Rev. L. O'Connor, C. SS. R., Rev. M. O'Brien, Fathers Bodfish, McMahan, Delahunty, P. Ronan, Flatley, Daily, Corcoran, Welch, Dougherty, Byrnes, Jamison, Charlier, Massi, Heichemer, and O'Connor, the last eight being priests of the Society. Bishop O'Reilly preached, contrasting Loyola with Luther in his sermon. In the evening solemn vespers were sung by Father T. Metcalf, of Marblehead. Father O'Brien, C. SS. R., preached. The Boston Symphony Society assisted the choir. Institutions are intimately connected with the men who have them in charge. Therefore, to give some words on the lives of the various pastors of the Immaculate Conception is giving a history of the church itself.

June 21, 1891, was celebrated the tercentenary of

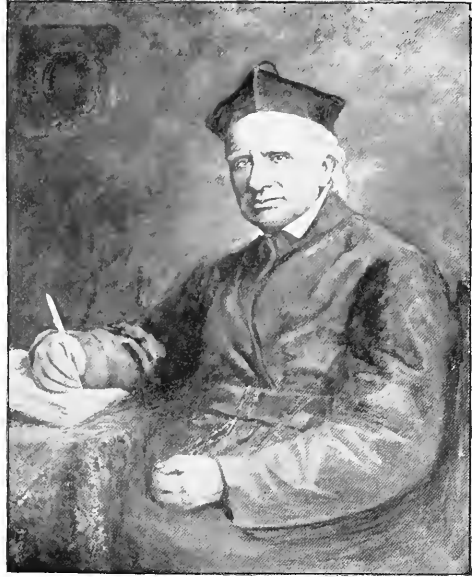
mained as a buyer and book-keeper for years in the college. It was during this period that he witnessed, from the college, the burning of the capitol by General Ross, after the battle of Bladensburg.

May 3, 1817, at the age of thirty-five, he was ordained priest by Bishop Carroll. Not long after his ordination his ability as a preacher was accidentally discovered. It happened that the pastor of the church was absent one Saturday and could not return on Sunday. The Superior asked Father McElroy, with some doubt, if he could preach the next day. Father McElroy replied, "Well, if you tell me, I will try." With the aid of an old volume of Father De Ponte's meditations which he found lying in a corner, covered with dust and neglected, he prepared his first sermon. The result was gratifying and surprising to the Superior at the unexpected discovery of a great ability in the young priest as a preacher. Father McElroy was thereafter asked frequently to give sermons, and shortly after the task of preaching fell entirely into his hands. He remained a short time at Georgetown as pastor. In 1822 he was sent to Frederick to take the place of Father Malare, who, just then, was very ill.

The old church at Frederick, built by Father Dubois, Father Malare's predecessor, and afterwards Bishop of New York, was falling into decay. The congregation was not large, but with resistless energy and invincible trust in Providence, Father McElroy commenced and completed St. John's Church, which is an exact copy of St. Francis Xavier's Church in Dublin, an edifice in the charge of the Society. The St. John's is, however, larger than St. Francis Xavier's. St. John's College soon arose under the magic of his labors. He introduced the sisters and opened the first free school in Frederick, and had painted over the door, much to the disgust of some good people in Frederick, these words: "First Catholic Frederick Free School." His labors were not confined to Frederick, but extended to Pennsylvania and Virginia. There were no railroads or conveniences of travel in those days, and a night passed in the woods was a common experience with Father McElroy.

The building of the great National road and the construction of the Baltimore and Ohio Railroad brought many Catholic Irishmen into Frederick and into the field of Father McElroy's influence. His influence over these men was immense, and his care for them when the terrible cholera plague was sweeping them off, in 1831, by the hundreds fully justified their confidence in him. After twenty-three years of labor in Frederick he was transferred to Georgetown. When the Mexican war broke out, in 1846, Father McElroy was selected as chaplain, with Father Rey, by the Superior of the Society. He served with General Taylor's army for about three years. On his return from the war he was sent to Boston to St. Mary's, which Bishop Fitzpatrick had presented to the Society. After some years he succeeded in erecting, in spite of difficulties and opposition, Boston College and the Immaculate Conception, which are noble monuments of his zeal.

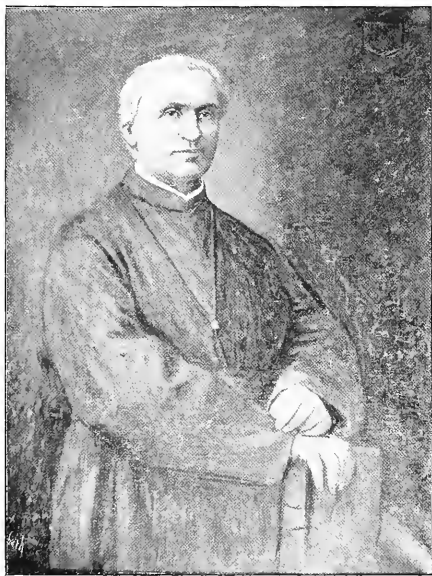
That finished, his life work was done. His sight failed and his gigantic frame slowly grew feebler under the unflagging labors of seventy-five years. He, however, persevered in saying Mass (the Mass of the Blessed Virgin, which he knew by heart) every day, though blind, until actually confined to his bed. He died at the novitiate in Frederick, Md., September 12, 1877, at the patriarchal age of nine five years and four months.



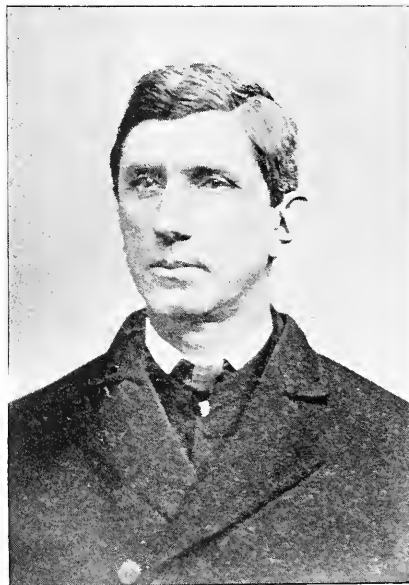
REV. JOHN MCELROY.

He entered the novitiate in 1806. His was a noble character. He could look around upon the church in his old age and say with truth, "This is my doing."

Father John Bapst was born at La Roche, a village in the Canton of Freiburg, Switzerland, December 7, 1815. His parents were prosperous farmers and were able to give their three sons, Joseph, John, and Abel, a good education. At the age of twelve he went to the Jesuit college of St. Michael's, at Freiburg, after finishing his course in the schools of La Roche. Father Bapst was regarded as one of the most brilliant and withal thorough students in his various classes, especially in philosophy. Father Bapst was so eager to be enrolled among the sons of St. Ignatius that he applied for admission into the Society at the end of his first year. He was received into the Society at Estavayer-le-lac, (Stafis), Canton of Freiburg, September 30, 1835. The following year he was sent to Brigg. In September, 1837, at the end of his novitiate at Brigg, Father Bapst



REV. JOHN BAPST, S. J.



REV. ROBERT W. BRADY, S. J.

was sent to the scholasticate at Freiburg, where he pursued a course of philosophy for two years. In 1840 he became a professor at St. Michael's, his *alma mater*. Here he taught for three years. Here he had as an associate Father Anderledy, afterward Superior General of the Jesuits.

In 1843 he began a four years' course of theo'ogy. December 31, 1846, he was ordained to the priesthood by Bishop Stephen Marilley, of Lausanne, Switzerland. On New Year's, 1847, he celebrated Mass for the first time. Father Bapst was sent to Notre Dame d'Ay to make his third year of probation, under the direction of Father Fouillot. In the early part of May, 1848, he was hurriedly summoned one afternoon to the room of the Father Instructor, who communicated to him the order of the Rev. Provincial Father Minorex, directing him to proceed at once to Antwerp to take steamer for America. Father Bapst was stunned by the unexpected news and was greatly distressed. He was unable to hide his grief, tears sprang to his eyes and he felt powerless to restrain their flow. His fellow-tertians, on his return to their midst, noticed his great

emotion and eagerly inquired the cause. "I am ordered to America" he said in broken accents, "and I never thought of that land. I do not believe I was ever made for the missions." His sympathizing brethren, to whom he had greatly endeared himself, had often heard him express the natural repugnance he felt for the Americans and were not surprised at the agitation he manifested. But when urged to write to the Father Provincial to change his destination, he bravely replied: "Oh! I will take care never to pursue such a course. I did not ask to go, but my Superior sends me: I obey. May the holy will of God be done!"

Father Bapst came to the United States in May, 1848, in company with other Jesuits of the same province. They were warmly welcomed by the Provincial of the Maryland Province, Father Brocard, who assigned Father Bapst as assistant to Father James Moore, to the Indian Mission in Oldtown, Me. In 1851 the mission was transferred to Eastport, Me., and Father Bapst was appointed Superior. In 1854 the mission of Bangor, Me.,

was begun by Father Bapst, whose pastoral care extended to Ellsworth, some thirty miles distant southeast of Bangor. It was there that Father Bapst, mild and gentle man that he was, was tarred and feathered by a bigoted mob. On October 14, 1854, he was dragged from the confessional, at about nine o'clock in the evening and, clad in his cassock and stole, he was hurried to an adjoining field and borne along in mock triumph amid blasphemous taunts and insults. After perpetrating their gross indignity they ordered him to leave town. He, however, proved himself no hireling, but a true shepherd, for he remained, offered Mass for his people, and counseled them to Christian patience and forgiveness. Father Bapst recovered with difficulty from this ill treatment. For five years Father Bapst continued to labor in Bangor and Ellsworth. In September, 1859, he removed to the Holy Cross, Worcester, Mass., where he remained until August, 1860. That fall he went to open the new scholasticate at the new college at Boston, just completed by Father McElroy. In 1863, on the removal of the house of studies, he was appointed pastor of the Immaculate Conception, and in 1864 was appointed rector of Boston College with Father Fulton as Prefect. In 1869 he was appointed



REV. JEREMIAH O'CONNOR, S. J.

Superior of the Mission of New York and Canada. In 1873 he returned to Boston College. In 1877 he was sent to Providence, R. I. In 1879 he was sent once more to Boston College, but about this period his health began to fail. In order that he might recruit his shattered health, his Superior sent him to the novitiate at West Park, N. Y. Here he remained until 1883, when he went to the novitiate at Frederick, Md. In 1885 he went to Mount Hope, Baltimore, and two years later he passed away, with a clouded mind, it is true, but he may be truly esteemed of the number of those chosen ones of whom the Wise Man says: "As gold in the furnace he hath proved them and as a victim of the holocaust he hath received them."

Father R. W. Brady, S. J., was born October 6, 1825, in Hancock, Washington County, Md. His native town is not far from Mason and Dixon's line, in the highlands of the State. In his nineteenth year, August

31, he was received into the Society of Jesus. He began teaching rudiments in Georgetown College immediately after. His health failing, he was sent to Holy Cross, Worcester. He remained there five years, during which his health improved. From September, 1853, to July 25, 1857, he was at Georgetown College acting as prefect of studies and studying theology and philosophy, when he was ordained with five others, among them Father Fulton, by Archbishop Kenrick, in the student's chapel. The third year of his probation was spent, 1859-60, in Frederick, under Father Duverney. He was then sent to Baltimore, after taking his last vows, August 15, 1860. In 1861 he went to St. Aloysius' Church, Washington, where he remained until 1863, where he worked like a Titan among the war hospitals. From February 27, 1867, to August 27, 1869, he was president of Holy Cross College; August 27, 1869, to August 2, 1870, he was president of Boston College, and after that he became pastor of St. Mary's Church, Boston. May 8, 1877, he became Provincial of Maryland. On May 28, 1882, he was succeeded by Father Robert Fulton, and Father Brady was operarius in Jersey City



REV. T. H. STACK, S. J.

until June 28, 1883. He was then appointed rector of Holy Cross, where he remained until August 2, 1887. He was then sent as an elector to the twenty-third General Congregation with Father Keller. In 1886 he was sent as procurator of the province to Fiesole. His health now began to fail him and he labored in a less arduous field, as operarius in Bohemia, superior at St. Thomas', Md., at Georgetown College as spiritual director, and last at Trinity Church, Georgetown. He succumbed in March, 1891, to an attack of pneumonia and died March 26. He was buried from Trinity Church and interred in the Georgetown College cemetery. At his funeral Cardinal Gibbons spoke a few touching words, and Father Provincial Thomas J. Campbell said the Requiem Low Mass. Father Brady was a very tall man personally, considerably over six feet, with a very deep voice. In character he was a man of that sanctity that goes on daily buffeting the trials of the world and never laboring to disclose the great virtues of prudence, justice, temperance, and fortitude which he possessed in a high degree.

Father Jeremiah O'Connor, S. J., was born in Dublin on Easter Sunday, April 10, 1841. His father had been dead for a month or more when he was born. From his mother he early imbued two strong passions of his soul: love of holy church and his native land. Coming to America in his early youth he settled with his mother in Philadelphia, and at the public high school and later at the old St. Joseph's school laid the foundation of his classical and mathematical studies. In 1860 he entered the Society of Jesus, beginning his noviceship at Frederick in July of that year. In 1863 he began his regency at Loyola College and closed it at the same place to enter Woodstock in September, 1869. He spent seven years at that place and, by special favor of Father Beckx, then Superior General of the Society, was granted permission to be ordained in 1874, a year before his time, in order that his saintly mother, then in failing health, might not die until she had looked upon her son at the altar of God, a priest of the Most High.

His studies finished and his tertianship made, he was sent to Boston and succeeded Father Fulton in 1880 as rector. In 1884 he was made operarius at St. Francis Xavier's, New York, until the summer of 1888, when he was placed in charge of the church and residence of St. Lawrence, and while there died, February

27, 1891. Father O'Connor was a brilliant and talented teacher, happy in disposition, quick in wit, and had a remarkable capacity for labor. He was a splendid pulpit orator, and to listen to the easy flow of the sparkling thoughts and bright fancy, graced with dramatic action and a musical, sonorous voice, no one would imagine that his every sermon and exhortation were written out with painstaking care.

When the war-drum had ceased echoing among the hills of Virginia and the last soldier of Stonewall Jackson had found his way back to his wretched home on the Shenandoah, Rev. Bernard A. Maguire, S. J., began his earnest missionary labors in that war-desolated region. He found a docile listener in a young confederate soldier, Thomas H. Stack. That led him to enter the service of God in the Society of Jesus. November 2, 1866, he entered Georgetown College to begin his preparatory studies. In 1868 he entered the novitiate of the Society. To sum up his character, he was a meek, pleasant man, and, though not a great pulpit orator, was an effective speaker; but it was in the sick room, at the death bed, and in the confessional that he showed



REV. EDWARD V. BOURSAUD, S. J.



REV. NICHOLAS RUSSO, S. J.

in the most glowing manner his sacerdotal character. In August, 1887, he was appointed president of Boston College. Not more than two weeks after his appointment he was attacked with cholera morbus, and though at the onset of his illness it was not deemed serious, in two days it was deemed necessary to give him the last rites of the church. August 29 he was removed to Carney Hospital, but God decreed that the holy priest should not again take up the burden of life, and August 30, 1887, at 2.30 P. M., he expired. His body rests in the college grave-yard on the hill-side of Worcester, Mass.

Rev. Father Boursaud is of French lineage and entered the Society at an early age, having been imbued with the spirit of sanctity and heeding the voice of God, regardless of whether it led him into thorny, or to the worldly eye, uncongenial, paths. He is a thorough priest and possesses in a marked degree the ecclesiastical spirit. As president of Boston College he endeared himself to the students and directed the college affairs with praiseworthy zeal and energy. He possesses marked administrative ability and it is certain that though

his labors in Boston have had no public heralding, yet, in his own unobtrusive ways, he received his duties as rector of the Immaculate Conception and so fulfilled them that he ranks as an honored transmitter of the destinies of Boston College among his successors and his predecessors. He is at present stationed in New York City.

Among the presidents of Boston College Father Russo, S. J., ranks as eminently distinguished for learning, solid virtues, and zeal. Although, as before mentioned, his connection with Boston College was not extended, yet he labored with the same devotion and readiness for the college as though it was to be his charge for a long number of years. Father Russo was especially eminent as a philosopher in a Society where all its members became masters of philosophy for the purpose of holding the impregnable barrier of Catholic philosophy against the tides of agnosticism that are constantly threatening to overwhelm religion. Father Russo's text book of philosophy shows that in him the Society has one who is able to cope with and overthrow the false

doctrines that are advanced to undermine Christian belief. During his regime as president of Boston College, one thing he accomplished stands out most noticeably, and that was the raising of the standard of scholarship in the college and the improvement of the curriculum. As a teacher Father Russo, in his absorbing desire for learning, has no tolerance for slothful indifference to study on the part of the student, yet no man shows more patience or sympathy with the student who labors honestly but is slow to grasp. Father Russo is at present stationed in New York City.



REV. EDWARD I. DEVITT, S. J.

Georgetown. He next taught theology at Woodstock. In 1888 he went to Holy Cross College as its vice-president. In 1889 he became professor of philosophy at that college, and in January, 1891, he came to Boston College as its president. In September, 1894, he was succeeded by Father Brosnahan as president of Holy Cross, and he went to Georgetown where he is stationed at present.

Rev. Timothy Brosnahan, S. J., was born in Alexandria, Va., on January 8, 1856. He entered Gonzaga College, a college for day scholars, conducted by the Jesuits, in Washington, D. C., in September, 1869. He was admitted into the Society of Jesus on August 21, 1872, and made his novitiate of two years at Frederick, Md. During the next five years, partly at Frederick and partly at Woodstock, he completed the literary, mathematical, scientific, and philosophical courses of studies which are usual in the Order. In the summer of 1879 he was sent to Boston College, which was then governed by Father Fulton, to begin his course of teaching. After spending four years at Boston College and one year at Georgetown College, as a professor of literature and

mathematics, he returned to the scholasticate of the Society at Woodstock in August, 1884, and was ordained there as priest, August 27, 1887.

After completing his theological studies he was, in August, 1888, sent to Boston College as a professor of literature in the class of rhetoric. He was also professor of logic for two years at Woodstock, after spending



REV. TIMOTHY BROSNAHAN, S. J., PRESIDENT BOSTON COLLEGE.

a year at Frederick. Returning to Boston in the summer of 1892, as professor of logic, metaphysics, and ethics, he continued to hold that position until July 16, 1894, when he was appointed president of Boston College.

Young Men's Catholic Association of Boston College.

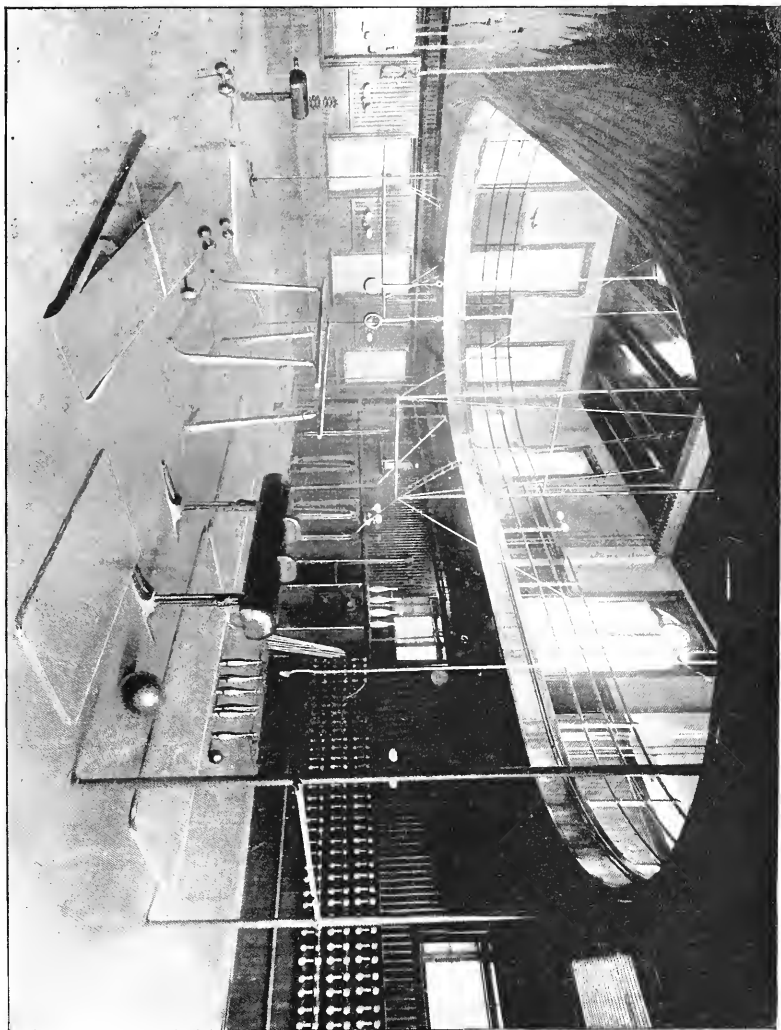


THIS splendid organization represents the social side of Boston College. There were other parochial bodies, but these, by their nature, were limited in influence and membership and did not possess, in some instances, sufficient interest and attractiveness to exercise much of a power for the general Catholic good. It remained for Father Fulton to lay the corner-stone of the society and to solicitously guide its initial development to provide the association with attractive quarters and to give it the benefit of his magnetic personality. His idea was to provide the Catholic young men of the city with a place where they could meet for a common purpose and on an equal social footing, a source of mutual help to each other, morally and intellectually, through association, and the mental alertness that is the result of such attrition. Father Fulton called a meeting in December, 1875, to be held in one of the college rooms. When the appointed evening came it was apparent that no room in the college could hold all that gathered long before the hour, such was the response. Therefore, the meeting adjourned to the basement of the church, where Father Fulton made an address outlining the plans and purposes of the organization which he had so much at heart, stating at the same time that he had set apart certain rooms in the college for the free use of the association, which rooms he had furnished at his expense. The result of that meeting was that an immediate organization was effected, by-laws adopted, and the association started out with a membership of two hundred. Later, Father Fulton placed at the disposal of the association the rooms he had set aside and furnished for them, consisting of a library and reading-room, and a billiard-room, also granting the use of the college gymnasium and the privilege of utilizing, when necessary, the large college hall and the lecture room.

The first election took place in June, 1876. The temporary officers who had served up to this time were appointed by Father Fulton. According to the by-laws the president of the college was president of the association, a vice-president being elected to preside in his absence. As a matter of fact the vice-president was virtually the president of the association and its chief executive officer. The first vice-president was James W. Dunphy, who was appointed by Father Fulton to serve till the first election. At this election the late William J. McCormick was chosen vice-president; William A. Dunn, a Boston physician, recording secretary; George D. W. Lennon, financial secretary; the late Robert Morris, Jr., librarian. The board of directors were John F. Dever, James S. Murphy, P. J. Flatley, Esq., Thomas Fay, Jr., Dr. John B. Foley, Dr. Charles E. McGowan, and Gerald Griffin. The last three have since died. This board served two years, having been re-elected in June, 1877. P. J. Flatley was chosen vice-president in 1878, James S. Murphy in 1879, and John E. Gilman in 1880.

Father Fulton was so well identified with its life and had so endeared himself to the members, that his separation from them was severely felt. Father O'Connor, his successor, was no less desirous of doing everything possible for its advancement and success; and had it not been for his encouragement, supplemented by that of Father Boursaud, together with the most energetic efforts of the officers, its success would have been problematical. D. F. Sheehan, the vice-president in 1881, with his associates in the board of government and the more energetic members, labored indefatigably to stem the tide that seemed to have set in against the

GYMNASIUM, YOUNG MEN'S CATHOLIC ASSOCIATION OF BOSTON COLLEGE.



association; but it remained for the administration of F. J. McQueeney, who was vice-president in 1882, to experience the greatest depression in the history of the association, which was due to a lack of interest on the part of the members. The subsequent administration of Thomas Fay, Jr., covering the term of 1883-84, guided by the sagacity and counsel of the Rev. Pres., Father Boursaud, and Rev. Treas., Father Halpin, gave an impetus to the association, which crystalized into assured success and stability under A. A. Turner and his associate officers in the years 1885-86. During the succeeding administration of Thomas F. Duffy, in 1887, the annual reunion was held in Mechanics Building for the first time. The financial outcome of the venture more than realized the hopes of its projectors; but its greatest success was the development of the social life of Catholic Boston, and it may well be said that its permanent success is assured both by the high standing of Boston College and of the association, together with the support given by Catholic society, who regard the reunion as an annual social gathering of first importance. The proceeds of the reunion were devoted to the building fund, and the new building now occupied by the society was furnished out of the proceeds of the annual reunions, without which the association would doubtless have continued in its old quarters and with varying of interest on the part of its members. Under the administration of Mr. McLaughlin, Father Fulton returned to Boston, conferred on the college the new building, and on the association its new home—another noble testimony of the zeal of the founder and of his unswerving interest in and affection for this embodiment of Catholic worth.

F. J. McLaughlin was elected vice-president in 1888, and re-elected in 1889. J. D. Berran was elected in 1890, T. H. Mullen in 1891, D. H. Mahoney in 1892, and James F. Hayes in 1893.

One of the events that lives in the minds of most of the members was the occasion when His Grace, Archbishop Williams, honored the association by his presence and fatherly words of encouragement on the occasion of its fifteenth anniversary and opening of the new building.

The association has for its use about one-quarter of the James Street building, including the college hall. On the ground floor is the gymnasium which rises so as to include the greater part of the next story, the dressing, bath, and toilet rooms. On the second floor is the parlor, most sumptuously furnished, the coat room, a registry, business office, and the janitor's office. Above is the library and reading-room, which by the way is as perfect an apartment for its purpose as could be desired. Over this is the lyceum or debating room, the entrance to the hall, the music room, and the council room of the directors. Above is the billiard-room equipped with four billiard tables, three pool tables, and some two dozen game and card tables. From this floor is the entrance to the balcony of the hall. The association holds lecture courses and courses of instruction as well as giving plays for the benefit of its members and their friends. The fee for all the privileges of the association is very small, only four dollars a year.

The board of trustees for 1894-95 consist of Rev. T. J. Brosnahan, president; Rev. D. Doherty, treasurer; Thomas F. Duffy, Daniel P. Toomey, William H. Dowling, John F. Dever, John D. Berran, Dennis F. Sheehan, and Daniel F. O'Connor.



St. John's Ecclesiastical Seminary, Brighton.



ERTAINLY there is nothing more important in the workings of the Catholic Church than the training of young Levites, to succeed those venerable members of sacerdotal dignity whom death has taken from earth, in order that a perpetual sacrifice shall ascend unto Heaven, and the mission of the church shall go on unceasingly according to the divine promise and injunction. To raise such young Levites to the priesthood there must be a proper institution where the candidates for that high calling shall receive not only the necessary education but also the more necessary instilling of the Holy Spirit. Neither camps nor courts, nor the various institutions given over solely to the affairs of the world,

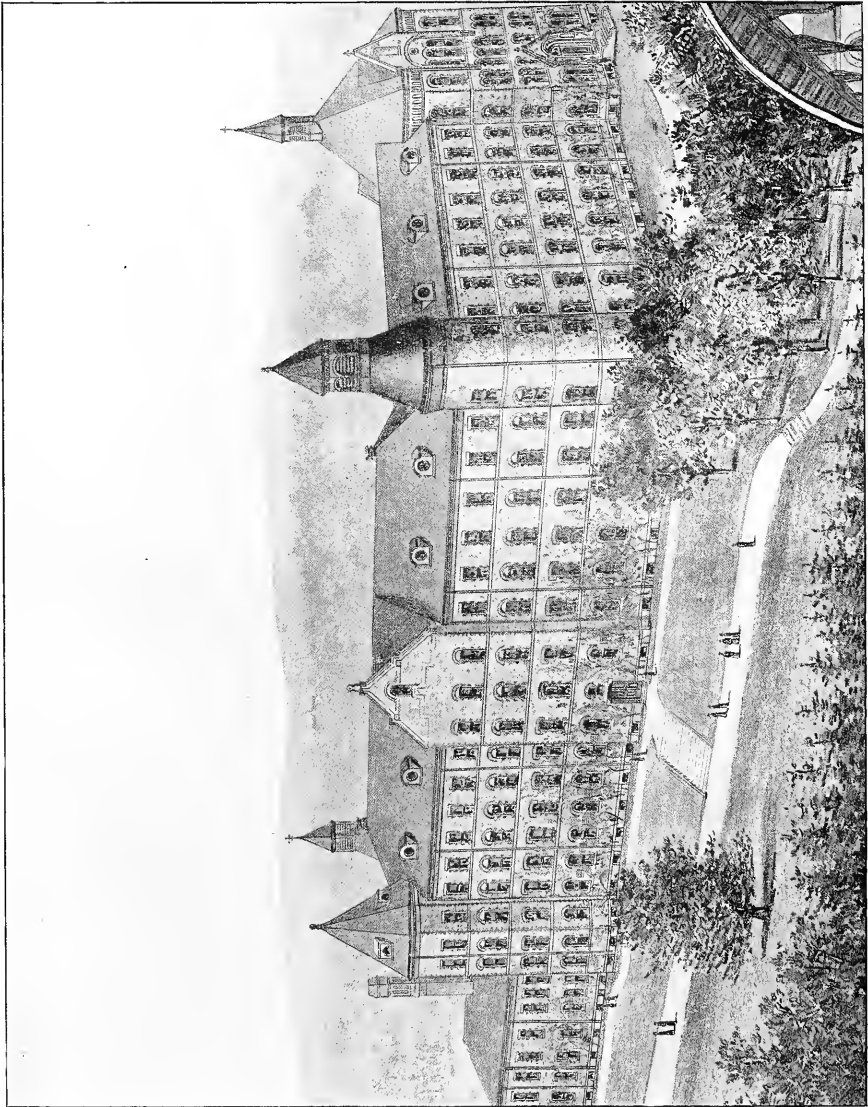
can give the priestly training. It is to be found only in places removed from the engrossments of the world, in places secluded and fit for meditation, and hedged about by saintly preceptors and companions; in a word, in a seminary. Previous to the founding of the Sulpitian Seminary of St. John's, at Brighton, by Archbishop Williams, there was no such institution for the young seminarians of the Boston Archdiocese. It was to afford such a place to these young men that the present venerable Archbishop caused this institution to be founded, and among the acts of his episcopacy there is none more important than that. A tract of land was purchased on Lake Street, in Brighton, and in 1884 the erection of the building was commenced. It opened on September 22, 1885, and was blessed by Archbishop Williams in August of the same year. It was placed in charge of the Sulpitian Fathers, whose original house is in Paris. The Rev. John Hogan was the first president, assisted by Rev. Charles B. Rex, D. D. The first year thirty finished their course.

Abbe Hogan was born in Bodyke, County Clare, Ireland, in 1829. He prosecuted his ecclesiastical studies in France, and was ordained priest and appointed professor in the Seminary of



ABBE JOHN HOGAN, PRESIDENT ST. JOHN'S ECCLESIASTICAL SEMINARY, BRIGHTON.

THE CATHOLIC CHURCH OF NEW ENGLAND



THEOLOGY HOUSE — FRONT VIEW.

St. Sulpice, Paris, in 1852. There he taught, in succession, dogmatic and moral theology, besides lecturing occasionally on other subjects, until 1884. In that year he took charge of St. John's Seminary and remained here until September, 1889, when he went to the Catholic University at Washington, D. C., and was succeeded by his assistant, Rev. Charles B. Rex, D. D., who continued in charge until September, 1894, when he was transferred to St. Charles Seminary, Maryland, and Abbe Hogan returned once more to take charge of the affairs of St. John's Seminary. He is a kindly man in all his dealings with those under his charge, and is an accomplished linguist and an authority on art.

The present faculty is as follows:

- | | |
|--|--|
| ABBE HOGAN, D. D., President. | REV. D. J. MAHER, D. D., Professor of Philosophy. |
| REV. P. CHAPON, D. D., Moral Theology. | REV. J. DRISCOLL, D. D., Professor of Philosophy. |
| REV. FATHER DORVEAUX, D. D., Dogmatic Theology. | REV. D. J. KELLEHER, Professor of Science. |
| REV. F. E. GIGOT, S. T. L., Biblical Science. | REV. AUSTIN M. DOWLING, Professor of Church History. |
| REV. LOUIS WALSH, D. D., Church History and Liturgy. | REV. R. K. WAKEHAM, A. M., Treasurer. |



THEOLOGY HOUSE—SIDE VIEW.

The course at the seminary embraces philosophy and theology, and lasts for four years and two months. The first building contained, for several years, both the philosophical and theological students, but in 1891 another building was erected for the students in philosophy, and the original building was thenceforth occupied only by the theologians. The Theology House is of stone and brick, on the summit of a small hill on Lake Street, and is surrounded by a grove and a field which is used as a recreation ground for the seminarians. The building is four stories in height and is roofed with black slate. It is plain and unpretentious on its exterior, and equally plain in its interior.

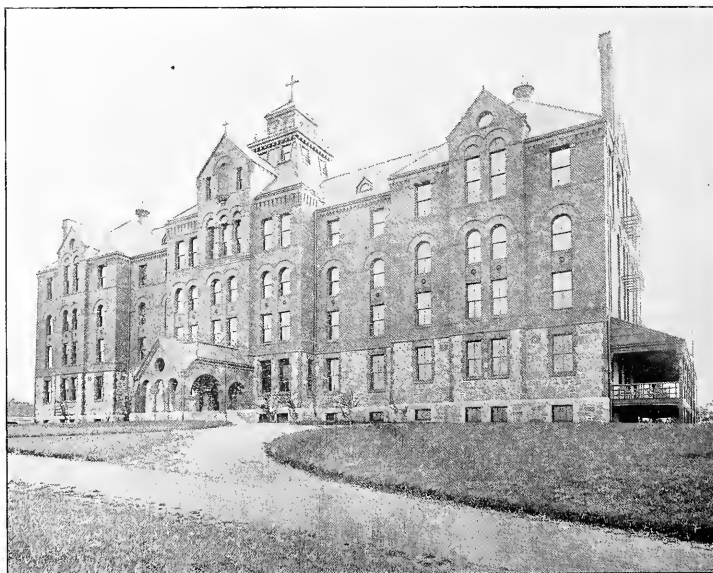
It is in the form of a right angle, with two wings. One wing forms the quaint little chapel which is covered with ivy. The other wing is for the boiler house. On the right of the chapel is a court-yard where the seminarians walk for recreation. Well-kept lawns are in the rear of the building.

THE CATHOLIC CHURCH OF NEW ENGLAND

The Philosophy House is a splendid edifice of brick above the first story, which is of stone. A handsome porch, with brick pillars, fronts the middle of the building, and two broad piazzas are on the sides. It is four stories high, not including the basement. A cupola, crowned with a cross, adorns the towers about the roof in the middle. The building is oblong in form.

Previous to 1885, the students of the Boston Archdiocese, and indeed of all New England, who wished to become priests, were obliged to go to Rome, Paris, Montreal, or at least outside of New England, to attain the end they held in view, and often at great expense. Now, however, they can acquire a priestly training within the borders of their own diocese, if being educated for the Archdiocese of Boston. The students now number about 145. The ordinations occur in June and preceding the Christmas festival.

The entire tract of land on which the seminary now stands consists of forty-six acres, which was bought in two parcels, and is most admirably suited to the needs of a seminary. The seminary, of course, is now but in



PHILOSOPHY HOUSE—ST. JOHN'S SEMINARY.

the beginning of its usefulness, and in years to come its influence will be most far-reaching in the Catholic history of New England. The philosophy course consists of logic, ethics, and metaphysics, and lasts one year. The theological course consists of canon law, dogmatic and moral theology, liturgy, Hebrew, church history, and science, and is of three years' duration. The clergy of the Archdiocese of Boston, appreciating the foresight and energy of the Archbishop in causing this institution to be erected, and recognizing the inestimable benefits which will flow from it to the church in after years, naturally felt desirous of expressing their appreciation of his important work. Therefore, they united in having a bust of the patriarchal prelate cast in bronze, and which they presented to the seminary at the close of 1887. The bust, which stands on a marble pedestal in the reception room, is a life-like image, and is much admired by visitors to the seminary.

The Boston Academy of Notre Dame, Berkeley Street.



THE Congregation of the Sisters of Notre Dame was founded in 1803 at Amiens, France, by Venerable Julie Billiart and the Viscountess Blin de Bourdon, under the auspices of the Bishop, Monseigneur de Villaret. The Rule is that of St. Ignatius, approved for the Institute by Gregory XVI, June 28, 1844. The sisters came to the United States in 1840, at the invitation of Rt. Rev. J. B. Purcell, and settled in his episcopal city of Cincinnati, Ohio, where is still the chief house of this country. There are convents of the Order in Boston, South Boston, East Boston, and Roxbury, and in fourteen other cities of Massachusetts. The mother house is in Namur, Belgium.

In 1847, Rev. John McElroy, S. J., passed through Cincinnati, Ohio, on his way to the seat of war in Mexico, having been appointed, a few days previously, chaplain to the Catholic soldiers. He stopped over night with Rt. Rev. Bishop Purcell, and in the morning said Mass in the chapel of the Sisters of Notre Dame, Sixth Street. During the day he visited the schools and seemed well pleased with all he saw there.

The following year Father McElroy was sent to Boston to found a house of the Society of Jesus in this city. He soon gave substantial proof of the satisfaction he had testified in seeing the work of the Sisters of Notre Dame in Cincinnati, for he applied to Bishop Purcell for some members of the community to take charge of the girls' school, recently opened in the yet new parish. Three sisters were given for the new foundation, Sister Louis de Gonzague as Superior, Sister Mary Stanislaus and Sister Magdalene as teachers. It was on a Saturday evening, November 12, 1849, they entered Boston, and good Father McElroy conducted them to their neat little convent on Stillman Street. On Tuesday morning they assumed charge of the girls' school, replacing the two ladies who had charge of it just then. This school at St. Mary's—if we except that of the Ursulines, which had been removed to Mt. St. Benedict in 1826—was the first, and in 1849 was the only, Catholic school for girls in the "Athens of America." It is superfluous to say it was needed; actual necessity had given it birth. In such numbers



THE VENERABLE JULIE BILLIART, FOUNDESS OF THE INSTITUTE OF THE SISTERS OF NOTRE DAME.

did the pupils flock in that the next September saw the doubling of the little community by the arrival

of three sisters from Cincinnati. The house did not kindly double itself to accommodate the new comers. On the contrary, it seemed to grow smaller every day, so that one room soon came to serve several purposes.

In 1852 Father McElroy rented Mr. Neat's house, opposite the convent, as a dwelling for the sisters, that the whole of the other building might be given up to class use. In March, 1853, was held the first meeting of the Young Ladies' Sodality of the Blessed Virgin, an organization destined to effect great good. Five years later the Married Ladies' Sodality was begun. These were the first sodalities in Boston. Both are still in existence and bearing the fruit their pious projector anticipated.

The story of those early years is but the old one of all beginnings, hard work, inadequate accommodations, and frequent changes. In June, 1858, Father McElroy blessed the corner-stone of a new building on Lancaster Street, which was destined for a convent and academy. On Christmas Day, of the same year, Mass was celebrated in the chapel for the first time, and on January 8, 1859, the house was blessed by Rt. Rev.

Bishop Fitzpatrick, accompanied by Father McElroy. The chapel of this convent is yet fondly remembered by all the old parishioners of St. Mary's and many of the inhabitants of the then churchless western suburbs, for they were allowed to assist at the Mass said there on Sundays.

School closed happily after a prosperous year, and in the vacation the first of the little band was called home by the Heavenly Bridegroom. Sister Amelia, a music teacher, died August 1, 1860, after a short and sharp illness. She was the first laid to rest in the peaceful God's-Acre of the lovely convent grounds of Roxbury.

It was at Sister Amelia's death-bed that the sisters made the acquaintance of Dr. H. T. Bowditch, who was introduced by Bishop Fitzpatrick. Finding some painful treatment necessary, the good doctor turned to Sister Alphonse Marie and said, "Sister, I will do for her what I would do if she were my own daughter." The words epitomize the story of his dealings with the sisters for twenty years, and it will be easily understood that, in all that time, the calls made upon his time and skill could not be "like angels' visits, few and far between."

The service that gave him the greatest satisfaction, and which has been an inestimable gain to the sisters, was the obtaining of the land for the present building on Berkeley Street. The ground would not be sold to the sisters, so Dr. Bowditch presented himself as purchaser of a large lot not far from his own residence. When it was



THE REV. MOTHER ST. JOSEPH, VISCONTRESS BLIN DE BOURDON, CO-FUNDRESS OF THE INSTITUTE OF THE SISTERS OF NOTRE DAME.

discovered that it was for the nuns there was a storm. All sorts of invectives were leveled at "the champion of the nuns," for that was in Know-Nothing times. He heeded them not, however, but took a fatherly interest in the place until his death, two years ago. A month after, two of his favorite pictures were sent to the convent with his last message to the community and his last word of remembrance of Sister Alphonse Marie, always associated in his mind with a kindred spirit, the great and dear Sister Anne Alexis, of Carney Hospital.

But this little tribute to a noble friend and true Christian gentleman has brought us far away from the last days at St. Mary's. Sad times they were all around, for pastor and people loved the sisters and could not willingly resign themselves to their departure. And the sisters repaid the feeling in generous measure; nor could any know better than they the advantages of being near the school. Superiors, however, have to take

into consideration other things besides affection and convenience, and the thickly settled locality was undeniably unsuitable for a growing community of nuns, who, if not "of the world" are yet in it and must breathe its air. But any one who would see the house on Lancaster Street now, or at any time since the sisters left it, and would form from what it is a judgment of what it was, would be greatly mistaken. There was a religious atmosphere, an expression, a nameless something, a sort of mysterious presence, which struck every person, lay or clerical, who entered the place with a feeling of reverence, and made them exclaim like Jacob, "Verily, this is none other than the house of God and the gate of Heaven." A collector of customs, calling one day, was invited to visit the chapel. In the parlor he had been quite at his ease, speaking in his usual business tone, but the moment he entered the inner corridor he seemed as if suddenly brought into some higher presence; his whole expression changed, his voice became reverent and low, and on re-entering the parlor he said to the Sister Superior, "There is something in your house that inspires one to keep silence, it would seem like a profanation to speak loud." And an old German priest, than whom it would be hard to find a severer critic, on being shown the house by Sister Amelia, said, "When I see a religious house like this, so clean, silent, and orderly, I feel that there is but a curtain between me and Heaven."

Finally, all were brought to see the wisdom of the proposed change of residence, which would benefit the workers without any loss to the work, and a reluctant consent for the new building was given by the Rt. Rev. Bishop and Father McElroy. The land on Berkeley Street was purchased July 1, 1862, and work was begun at once on the building. The cost of erection was \$60,000. To-day it wears its years so lightly as to look little older than the present top story and roof, which were added nearly a score of years later. The structure is of brick with sandstone trimmings, substantially built, the original portion finished in oak throughout.

Formal possession was taken of the new convent on July 3, 1864. This would be the place to record the sisters' sense of the kindness of the pastor and people of St. Mary's, never lacking at any time, and never so openly demonstrated as in those days. But a royal octavo volume would not do justice to the theme, nor a sketch like this allow the bare enumeration of the deeds that are yet gratefully recalled by the older members of the community and are written down for the generation that cannot conclude the tale of self-sacrificing devotedness to God's nuns but with a heartfelt "All of which I saw and part of which I was."

"The Boston Academy of Notre Dame" was chartered in 1865. The foundation, however, dates from 1853, when the classes were formed on Stillman Street. This school found favor from the first with Catholic parents who were seeking higher education for their daughters, hitherto accessible only at distant boarding-schools. The children, and the children's children, of these first pupils have been educated within the academy walls. Of what that training is, their lives are the best eulogy. They have gone forth into the world enabled to reach out their hands to strong things, or to let their fingers take hold of the spindle. Their teachers have found earth's best reward for their labors in seeing their former pupils such mothers as a child can rise up and call blessed; such wives as a husband can praise as he sitteth at the gates, in honor among the senators of the land; such daughters and sisters as can set down life's cup of joy, filled for themselves, and walk bravely in the path of renunciation for duty's sake; such maidens as can look "up from the best of which no man need tire" and obey the heavenly call to share with others the religious training they have received.

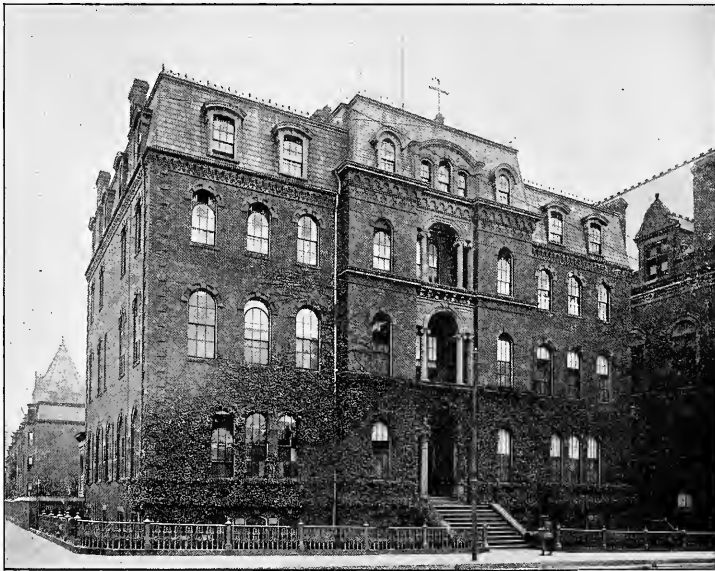
Here is the place to say a word of Sister Aiphonse Marie, the foundress of the academy. She came to Boston, May 2, 1852, to replace Sister Louis de Gonzague, who was recalled to Europe. From that moment she identified herself with the work of the institute in this city; which then, and for many years after, was the sole work of Catholic education for girls. She was gentle, generous, and just; sympathetic, discerning, and prudent; of wide culture and rare judgment. With these qualities of heart and mind were united the solid virtues of a true religious and the untiring devotedness of a loving mother; while her stately form, her noble countenance, and perfect manners bespoke the refinement of her race, least of all to be despised when one's whole life proves that

"Kind hearts are more than coronets
And simple faith than Norman blood."

The whole house is embalmed with her memory. Even to the young sisters nothing seems half so good or so beautiful as the articles of furniture, philosophical instruments, or chapel ornaments that are here "since Sister

Alphonse Marie's time." Many a fine book in the library, many a valuable specimen in the cabinet, remain to show the esteem and affection in which she was held by those who had the privilege of her friendship. The love of those who knew her best, the members of her own community and the pupils of the schools, was almost boundless. For seventeen years she lived and labored among them and was the sunshine of their hearts. She tided the community safely through the hard times of 1863 and 1864, when money was scarce in the new convent and calls for it but too frequent. Sister Alphonse Marie was recalled to Cincinnati in May, 1869, where she filled the post of mistress of postulants until her death in 1876.

The work of the institute went on apace. At the time of the removal to Berkeley Street the community numbered twenty sisters, just enough to fulfil the duties required of them in the schools and the house. An apartment, running the whole length of the building and on the ground floor, to be easier of access, was fitted up as a chapel for the sodalities which met here. Mass was celebrated for them every Sunday, and this proved a great boon to many girls living in the neighborhood, from which churches were then remote. Near the



BOSTON ACADEMY OF NOTRE DAME, BERKELEY STREET.

sodality chapel was a room fitted up for the books of a circulating library and for the night school. All these are now discontinued, as no longer necessary. From this sodality chapel, on the feast of the Sacred Heart of Jesus, 1865, the Blessed Sacrament was carried in solemn procession through the convent garden, not only for the first time there, but "for the first time in the open air since Boston exists," as the French annalist naively expresses it. A shrine of the Sacred Heart, on the garden terrace, is the memorial of this first procession, of which its altar bears the legend in golden letters.

In May, 1865, the Congregation of the Children of Mary was founded by Rev. Robert Fulton, S. J., with Miss Emma Forbes Cary for its first president. She held the office for many years, until, her health failing, she resigned and assumed her present post of secretary. The meetings take place in the community chapel every second Tuesday, Mass and Benediction of the Blessed Sacrament alternately. A retreat is made every year under the direction of a father of the Society of Jesus. Among converts and others seeking especial

spiritual advantages the sodality has accomplished much good, as shown by the interesting and edifying chronicle of its thirty years of existence.

In 1881 a Tabernacle Society was formed by some of the members of the sodality. The ladies meet twice a week, or oftener, to sew for poor churches. It was affiliated to the association in Rome in 1886, and its usefulness, like its membership, increases daily.

To make room for good works and a larger community, a five-story wing was added to the north side of the convent in 1883, running sixty feet along Providence Street and facing south on the garden. Here are



CHAPEL, NOTRE DAME ACADEMY, BERKELEY STREET.

eight class-rooms, ten music-rooms, a studio, and a dining-room, light, airy, cheerful, and home-like. The original class-rooms are now library, museum, sewing-room, offices, and hall. The collection of shells, minerals, and fossils has been praised even by specialists. The library contains about five thousand volumes, many of them valuable and rare. To these pupils have free access, as have also the members of the Notre Dame Reading Circle. This is an association of former pupils, mainly graduates, of the academy, who assemble twice a

month for literary discussion and direction. It is in the second year of what promises to be a long and fruitful life. At its pleasant meetings are strengthened both soul and heart; while, as one said recently, "It is delightful to talk with the old girls, like whom there is nobody. We all find that out." Preparatory steps to the Reading Circle are the literary societies of the school, St. Catherine's for the seniors, St. Aloysius' for the juniors. A fourth society, which includes present and past pupils, is the Cecilian, composed of the musicians. They give a recital monthly, which is attended by the whole school. Special attention has always been bestowed upon music, and the result has been exceedingly gratifying.

The religious associations are the League of the Sacred Heart, the Children of Mary, and the Infant Jesus Sodality. The time given to these various associations in no way detracts from the regular studies, but



COMMUNITY CHAPEL, ACADEMY OF NOTRE DAME, BERKELEY STREET.

prevents hard work from falling into dull routine. The academy exhibit of class-work and needle-work at the Chicago World's Fair was awarded a medal, two diplomas of honor and a ribbon.

The community of Berkeley Street numbers seventy-five sisters, who teach 1,800 children in the parochial schools of St. Mary's, St. Stephen's, and Holy Trinity; 175 in the academy; 2,000 in the Sunday-schools of the above-named parishes, the Cathedral, and Brookline, and have charge of 3,000 sodalists (adults) at the Cathedral, St. Stephen's, St. Augustine's, South Boston, St. Mary's, Charlestown, and the Assumption, Brookline.

A favor not often accorded to pioneers, that of seeing the harvest of their little seed, was given to the first sisters in Boston. Sister Louis de Gonzague died at Jumet, Belgium, in 1890, Sister Mary Stanislaus at the novitiate, Waltham, Mass., in 1893, and Sister Magdalene at the convent in East Boston, in 1894.

Academy of Notre Dame, Roxbury.



FTER the burning of the Ursuline Convent at Charlestown, the Catholics of Boston and vicinity remained for twenty years without any institution for the higher education of girls. The lawless spirit shown in 1834, taken with the small measure of protection given by the guardians of the law, deterred the religious sisterhoods from attempting to establish anything of the kind until 1854. In that year the Cincinnati Sisters of Notre Dame were invited to open a boarding-school in Roxbury. A community of the order was already in charge of St. Mary's parochial school for girls.

The following account of the circumstances attending the founding of the institution is taken from a record preserved by the community:

"May 4, 1854, Sister Mary Aloysius, as Superioress, left Cincinnati with Sisters Stanislaus Koska and Mary Ignatius, who were destined for the parochial school; Sister Mary Clemens as cook, and Sister Mary Joseph to take care of a few boarders, who were waiting in the house of Boston for the sisters to come. Two of the pupils were from South America. Sister Julia (our present Sister Superior), who was destined to be first teacher here, had charge of the first day school in Cincinnati, and could not be replaced until September.

"The following Saturday we arrived in Boston, where we remained until Monday morning, when we left for our destination. Rev. Father McElroy and Sister Alphonse Marie, Superioress of Boston, accompanied us. On our way the carriages stopped at the Church of St. Joseph, known as "Tommy's Rock." We alighted and went to see the schools, which were in the basement of the church. They were in a dilapidated state. About 11 A. M. we arrived in our new home, which was a small frame building with a stable adjoining. The house was poorly furnished and in disorder. Mrs. Boland, sister of Bishop Fitzpatrick, came to welcome us. We tried to light a fire in the kitchen but could obtain nothing but smoke. As it was a very cold day, and we had changed our winter clothing before leaving the West, some went into the sunlight to get warm. Good Mrs. Boland hurried home to prepare us a dinner which arrived at 1 P. M. As dear Sister Marie was still with us, we had our first meal in the Highlands with much enjoyment.

"There was a parlor on either side of the entry. One was converted into a chapel, where soon we had the pleasure to possess the Treasure of our hearts. Soon we received other boarders, among whom were two more from South America. As there were only two rooms above the parlors, we were badly off for sleeping rooms, and were obliged to have trundle-beds to roll under the others during the day. As the grounds were extensive we had to work hard to keep things in order. Sister Julia arrived in September, bringing with her a little niece as a boarder. The same year the niece of the Bishop, Miss Minnie Boland, came. Both children were very clever, and after remaining seven years graduated with honor.

"Our first exhibition, that of 1855, was held in the garden. As there was a porch on the side of the house, there the piano was placed and the pupils played and sang in a group around it, the audience being on the grounds. The little drama, 'The Nymphs of Roxbury,' was spoken in the bushes."

The parochial school opened with forty pupils. At the re-opening of school in the following September, 100 pupils were in attendance in the church basement, 11 boarders were in the house, and it became necessary to add three more sisters to the community.

In January, 1855, foreseeing the need of larger accommodations, the Superioress, Sister Mary Aloysius, commissioned architect P. C. Keely to draw the plans of the present academy building. Her aim was the erection, by parts, as her necessities called for it, of an edifice that would be suitable for the remote future. Soon after she began to build one wing. On March 26, the academy was invaded by the infamous "Smelling Committee," appointed by the Know-Nothing legislature "to visit and examine theological seminaries, boarding academies, nunneries, etc." The episode is narrated as follows in the records of the community:

"We were not very long here when we were warned that the Know-Nothings were visiting the convents. Sister Superior told the Sister Portress to receive them very politely. The next day two omnibuses full of men



NOTRE DAME ACADEMY, ROXBURY.

arrived. The first place they visited was the chapel. A sister who had to make her examination of conscience before the others was in the chapel. As they remained some time she thought, "If I remain here they will think I am hiding a trap-door." She tried to leave by a door near the altar, but, as it was not opened, she could not do so. Her attention was drawn by a tap on the shoulder. In turning she was accosted by one of the men who asked her a question. The sister excused herself, saying, "We do not speak in our chapel." She left, but was stopped at the end of the hall by the same man, who again asked her several questions. They went to the dormitory where Sister Superior was applying leeches to the throat of a child who was alarmed to see through a door at the foot of her bed a man's head. Its owner had to stretch over a bed by that door in the next room to get into the position.

"When they had examined the house from the attic to the cellar, every press, hole, and corner, they left, accompanied to the front door by the Sister Superior. The man who spoke to the sister in the chapel was the

last to leave. As he was going he addressed the Superioress, saying that he ought to be a Catholic, and asked if he could not come now and then to receive instructions. Sister Superior referred him to a priest. He said, 'Oh no! Let me come here and you and I will have a pleasant conversation together.' Sister Superior then seeing the kind of man he must be, dispatched him as soon as possible."

This did not end the incident, however. Perhaps a more trying ordeal to the sisters was to appear as witnesses at the State House in an investigation of the acts of the committee, and bear with a cross-examination that carried by imputation an insult with every question. It is a matter of congratulation that we have advanced so far beyond that period that such scenes cannot be repeated to-day.

The basement of the church being unhealthy, from some cause, the sisters obliged to teach in it were often ill. As a remedy for the evil the Superioress proposed to Father O'Beirne to build a school-house for the parish upon the academy grounds. Father O'Beirne accepted the proposal, after some time, and a two-

story frame building, facing Washington Street, was accordingly erected. Besides two class-rooms, it had a sodality chapel and a dormitory. It was known as "The School of the Meadow," and served its purpose for thirty-four years, when it was abandoned for the fine school-house erected by Father O'Beirne's successor, the Rev. Hugh P. Smyth. After that the old school-house was removed to a site close to the western side of the academy. Here its interior was remodeled; while its exterior was so altered by the addition of a veranda and a coat of paint that it was no longer recognizable. Besides St. Joseph's Hall, where the academy reading circles meet and calisthenic exercises are conducted, it contains an Oratory where the Children of Mary hold their weekly meetings.

In 1857 there were 18 boarders in the academy and 180 children in the parochial school. The first part, or western wing of the new building, was finished in this year, and, on May 1, it was blessed and taken possession of. A number of the sisters opened the school connected with the Church of the Holy Trinity on September 5, 1859.

An attempt to manufacture gas for the academy, upon its own grounds, was made in 1867. This failed because of the incompetency of the man to whom it was entrusted, and the city gas was then obtained. The contract for erecting the central part of the future

building was signed in April, 1865, but a vexatious delay was caused by the seizure of all the material to be used by the creditors of the contractor. However, the work was finished by April 7, 1866, when the community took possession. Bishop Williams made his first episcopal visit on April 24.

In 1868 the number of boarders had increased to 40. The old chapel was found too small at this time. It was therefore determined to build a new one. P. C. Keely furnished the plans, and the contract for building it was signed on January 19, 1869. Father Lyndon laid the corner-stone on July 26. Father John McElroy celebrated the last Mass in the old chapel, July 17, 1871, and on the same morning Bishop Williams, assisted by fifteen priests, performed the ceremony of dedication. On this occasion sisters from all the Eastern houses helped in the choir.

A memorable event of this year was the location of a pest-house for small-pox patients in the near vicinity of the academy. The protests of the community and of the parents of the pupils were unheeded. At length,

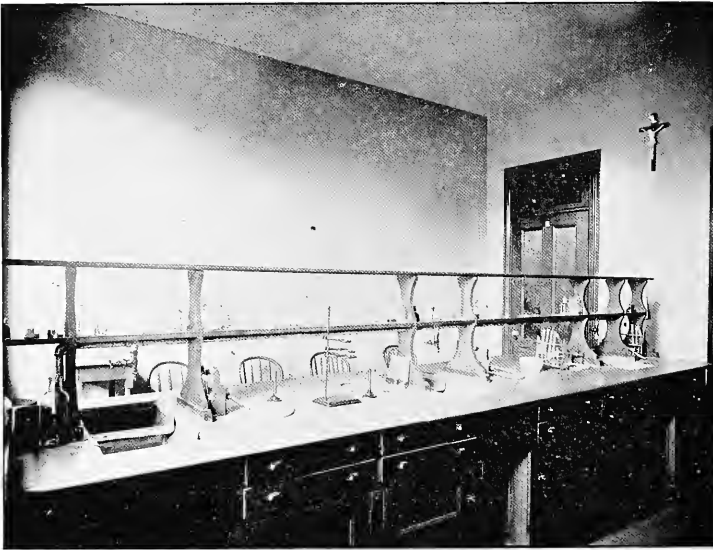


STATUE OF THE SACRED HEART.

the disease broke out among the pupils, and the old school-house was used as a hospital for the isolation and treatment of the little victims. The city institution, known as the Marcella Street Home, now covers the site of the objectionable pest-house.

In 1874 the community suffered an irreparable loss by the death of their brave Superioress, Sister Mary Aloysius. On July 13 she was on the deck of the *Parthia*, an Atlantic steamer that was taking her to Europe to participate in the golden jubilee of the Superioress-General of the Order, when she fell dead, stricken by heart disease. She was buried at sea, the funeral service having been read by a Mr. John Reardon, one of the passengers. The news of the event reached the academy when the community were expecting from the deceased sister a pleasant letter descriptive of her voyage, and of her reception in Belgium by her brother and other loving friends.

Sister Mary Loyola, the able and beloved directress of the academy for fifteen years, was next appointed Superioress, which office she held for three years. Sister Albania succeeded her in September, 1877. On



LABORATORY, ACADEMY NOTRE DAME, ROXBURY.

September 10, 1882, Sister Albania was recalled to Cincinnati, and Sister Mary Bernard, formerly of Cambridgeport, became Superioress at the academy.

Upon assuming charge, Sister Mary Bernard resolved to carry out the wishes of the first Superioress regarding the building. She began the erection of the east wing April 3, 1884. It was finished in the summer of 1885, leaving the completed edifice as it stands to-day. July 3, 1885, suffering from poor health, Sister Mary Bernard was called to Cincinnati, where she died the following year. She was succeeded by Sister Aloyse, the present Superior, whose administration for the past nine years proves that the splendid institution built up by her predecessors could not be entrusted to worthier hands.

The grounds of the academy, acquired by sundry purchases from time to time, border on Washington Street, opposite Townsend Street, and comprise nearly seven acres. A greater variety of surface, with its banks and dells, terraces and lawns, is not often met. For this reason, the natural formation has not been altered

further than was necessary to lay out walks and plant shrubs. In one corner, veiled by the trees, is the community's God's Acre, where rest from their labor the pioneers of the institution. Hidden away among the foliage of vines and ferns, is a charming little grotto of the Virgin. The religious character of the place is further indicated by statues of Christ and of St. Anthony. Upon an elevated space in the centre is the academy building, resting upon a solid foundation of rock. It is built in the style of an English manor-house. The basement is constructed of Roxbury stone, trimmed with granite, and the superstructure of brick. Its interior is divided into four stories, which give ample space for the rooms usually needed by such institutions. Worthy of mention among the latter, are the music rooms, divided by glass partitions, and furnished with fourteen pianos; a library, having a considerable collection of select works; a laboratory, supplied with all necessary material and apparatus for the study of chemistry; and a fine exhibition hall, furnished with stage and scenery, and a large museum. The chapel, occupying the whole of a building adjoining the rear of the academy, is large enough for a parish church, and is evidently the object of the community's fondest care. Lighting, heating, and ventilation are provided for upon the most approved principles. Four broad stair-ways, connecting the top floor with the lowest, are ample guarantee of the inmates' safety in case of fire.

The programme of studies ranges from the primary grade to the collegiate course. Physical science is carefully taught by modern methods. Special care is given to English literature, and the perfecting of the pupils in the use of the English language, both by pen and tongue. Latin, French, and German, together with the literature of each language are thoroughly studied. Numerous specimens of most creditable work done by the pupils testify to the academy's success in teaching linear and crayon drawing, and painting in oils and water colors. A specialty, cultivated in this branch of instruction, is the painting of glass and china-ware. The pupils are also instructed in all kinds of needle-work. And music receives due attention by artistic voice culture, and by instruction in the playing of the organ, piano, harp, violin, guitar, and banjo.

The reputation of the academy is among the highest in the country. The work of its pupils, sent to the World's Exhibition in Chicago, elicited the most flattering encomiums, and was awarded a gold medal in recognition of its excellence. Protestants as well as Catholics avail of the institution. Its community now numbers forty-three, while it has sixty resident boarders and twenty-one day boarders.



Mt. St. Joseph's Academy, Brighton.



THE Congregation of the Sisters of St. Joseph originated in the town of Puy, in Velay, France, where it was founded by Rt. Rev. Henry de Maupas, at the suggestion of Father John Peter Medaille, S. J., on the 15th of October, 1650. The Bishop gave them the rules for their guidance and manifested great zeal for the success of their congregation.

Louis XIV confirmed by letters patent the first establishment at Puy and other places in Velay. In 1836 they were introduced into the United States by Rt. Rev. Joseph Rosati, of St. Louis. From the St. Louis house they have spread throughout the entire country. On the 7th day of June, 1867, Pope Pius IX approved the American branch of this community.

The object of this sisterhood is the sanctification of the souls of its members, by leading a more perfect life in conformity to the divine precept, and in this diocese the instruction and education of youth.

Six sisters of this community came from Flushing, L. I., N. Y., October 2, 1873, at the request of Rev. Thomas Magennis, P. R., of Jamaica Plain, and established a branch for the Diocese of Boston, in Jamaica Plain, Mass., where a novitiate was opened in 1876.

The blessing of God has been very apparent and success has met them at every turn. The number of sisters has increased from six to one hundred and forty within eighteen years. The mother house and novitiate are now located in Brighton in connection with the academy. The sisters are also in charge of the parochial schools in Jamaica Plain, South Boston, Stoughton, Amesbury, Haverhill, Cambridge, and Arlington.

Mt. St. Joseph's Academy was founded at Cambridge, Mass., September 7, 1885, by the Sisters of St. Joseph. A new building was erected in Brighton, Mass., to which the academy was transferred, October 29, 1891. There are thirty-six sisters in the academy.

The building contains eight class and recitation rooms besides dormitories, refectories, reception, and other rooms. The chapel, like the rest of the building, is finished in the natural wood, highly polished; it is in the Roman style of architecture, very delicately and beautifully frescoed, and furnished simply and artistically. The frescoes on the sanctuary walls are adoring angels; those on each side of the sanctuary arch, facing the nave, are the Lamb of the Apocalypse and the symbolic pelican. The stained glass windows admit a soft, rich light which imparts a devotional atmosphere to the already sanctified precinct. The main altar and two side ones, of the Blessed Virgin and of St. Joseph, adorn the sanctuary. The stations of the cross, a gift to the community from a prominent benefactor, were imported from Munich. They are white and gold, and, with the beautiful statues which occupy the niches, form an appropriate finish to the gem of the house. The architect was P. W. Ford, of Boston, Mass.

The course of studies comprises Christian doctrine, reading, elocution, orthography, writing, English grammar, rhetoric, composition, history, physics, geography, civil government, astronomy, botany, chemistry, physiology, English literature, arithmetic, book-keeping, algebra, geometry, French and Latin languages, music, stenography, type-writing, plain and fancy needle-work, and etiquette.

The academy is built of brick with a granite basement. It is four stories in height with a slated roof surmounted by a cupola. It is a very handsome structure and does credit to its designer and to the sisters whose zealous labors brought it to completion. The building is 133 feet front and 90 feet in depth, and stands on a beautiful eminence known as Allston Heights, in the middle of a tract of five and one-half acres of land. The view from the cupola is a grand one, giving an unbroken view of the surrounding country for a long distance, and is an attractive object to the traveler approaching Boston on the Albany railroad. On the first floor of the academy are the reception, class, and music rooms, the study hall, and the chaplain's dining-room. On the second floor are the novitiate, community room, infirmary, chaplain's suite near the chapel, the dormitories for the older girls, and the rooms for the sisters. On the third floor are the boarders' infirmary, the smaller girls' dormitories, the bath-room, the sewing-room, and rooms for the professed religious. The contractors for the work of building were Stephen Brennan & Co. The most beautiful place in the academy is the chapel called in honor of St. Francis Regis.



MT. ST. JOSEPH'S ACADEMY, BRIGHTON.

The dedication of the chapel and school took place Saturday, March 19, 1892, Most Rev. John J. Williams officiating, assisted by the Very Rev. Father Byrne, V. G., Very Rev. Charles B. Rex, D. D., then of St. John Seminary, Brighton, and Father A. J. Rossi. Vicar-General Byrne preached. The dedicatory Mass was celebrated by Rev. Joseph E. Keyes, Chaplain of the Academy, assisted by Fathers Coen, Ryan, and Heffernan.

There are at present (1894) sixty-two pupils in the school under the charge of Mother Mary DeSancta. She is an admirable governess for an educational and religious institution, and, assisted by the worthy sisters, does a great and holy work, which will redound to an almost incalculable benefit for those who are growing up to be among the future women of the archdiocese.

St. Vincent's Orphan Asylum.



St. Vincent's Orphan Asylum is the oldest of Boston's charitable institutions conducted by Catholics. It had its beginning in the episcopate of Bishop Fenwick. In 1832, three Sisters of Charity came from Baltimore for the purpose of establishing a school for girls whose parents were too poor to pay for their education. These pious women were Sisters Ann Alexis, Blandina, and Loyola. They were the first of their celebrated order to enter New England. They succeeded in opening a day school in Hamilton Place, but, from the first, they found it necessary to take entire charge of a few orphan children. The first orphan was brought to them by Bishop Fenwick. She subsequently became a teacher. In time these poor children became so numerous that the sisters were obliged to remove to a larger house on Congress Street, then called Atkinson Street. Here the institution came to be regarded as a home without ceasing to be a school. Says Father Fitton, "Many of the most respectable matrons now (1872) in the city look back upon the years they attended these schools as the happiest of their lives."

On November 16, 1841, a still more commodious house, situated at the corner of High and Pearl Streets, was bought for \$11,000. After four years spent here, lack of space again compelled the managers to seek larger quarters. These were found in a well-built house on Purchase Street, for which \$18,000 were paid. The work of the sisters had met with ready and constant appreciation from the citizens at large, while it inspired in the Catholic laity a sentiment towards themselves amounting to enthusiasm. As a consequence, the fairs that were held in behalf of the institution were most generously patronized, and its funds were otherwise augmented by several donations and bequests.

In 1850, the proceeds of a fair, held in Faneuil Hall, enabled the sisters, not only to pay the balance due on their building, but to put by a sum as a nucleus for a fund to procure a new asylum, once more urgently needed. Five years later it was decided to build a house that would meet all the requirements experience had shown to be desirable. In November, 1855, a lot of land measuring 42,000 feet, situated at the corner of Shawmut Avenue and Camden Street, was bought for \$21,000. The work of erection, begun in 1857, ended in the following year, when the sisters with their charges took possession of it.

The new home was then considered one of the best of its kind in the States. The whole property, land, building, and subsequent improvements, cost about \$120,000. The land has a frontage of 264 feet on Camden Street and 158 feet on Shawmut Avenue. The home is built of brick trimmed with freestone; is 164 feet long, 60 feet wide, and four stories high over a roomy basement. A prominent feature of the exterior is a tower in front, 20 feet square and 136 feet high. A work-room, bath-room, and play-room occupy the first floor. On the next floor are a class-room and a chapel. Worthy of notice in the chapel, among other things, is a painting by Murillo, "The Immaculate Conception," presented to the home in 1859 by the Spanish consul, M. Picard, upon the condition that it would not be sold unless there were no other means to procure food for the children. It was then valued at \$20,000, the price offered for it by Mr. J. E. Lodge, one of the asylum's Protestant friends. There are two more class-rooms upon the third floor, while the fourth and fifth floors are entirely occupied by dormitories supplied with iron bedsteads. The other apartments include reception rooms, offices, kitchen, and bedrooms. Spacious piazzas, accessible by an external stair-way, run along the south side

of the edifice. The stair-way descends to an ample play-ground, furnished with swings and other apparatus for recreation. In the rear is a small building where cases of contagious diseases are isolated and treated. Light, heat, and ventilation are provided for according to approved principles.

There are 160 children in the asylum now, but the number often rises to 250 and over. Since the sisters started out upon their divine mission they have boarded, clothed, and educated 6,700 girls. The course of instruction followed is designed to supply a plain, useful education. Needle-work and cooking are taught with a view to enable the children, when old enough, to earn a living. Situations and homes are found for them when leaving. The sources of income are wholly charitable. Besides the proceeds of an occasional enter-



SISTER ANN ALEXIS, FOUNDRESS ST. VINCENT'S ORPHAN ASYLUM.

tainment, and the donations of individuals, the home receives an annual collection taken up at all the Catholic churches of Boston.

The memory of Sister Ann Alexis, who directed the institution for forty-three years after its inception, is held in loving reverence by the older members of the Catholic community of Boston. A fine portrait of her, hanging in one of the reception rooms of the home, shows a face whose lines were wrought by divine charity. The combined ravages of time and labor were insufficient to eclipse the sweetness and exaltation radiating from her noble mind. She died March 19, 1875, mourned by thousands as an intimate friend.



ST. VINCENT'S ORPHAN ASYLUM, CAMDEN STREET, BOSTON.

House of the Angel Guardian.



HE great oak that towers above its fellows in the forest sprang from a weak sapling. The broad river that bears along the huge sea-faring vessels in its irresistible tides first bubbled from a spring. Human institutions oftentimes arise from apparently insignificant events and beginnings, only to become majestic and wonderful. The institution which is the subject of this sketch, now a powerful agent of Christian charity, grew from similar beginnings. The man whose brain conceived it, whose heart fostered and gave it strength, was Father Haskins.

Like St. Vincent de Paul, he had al-

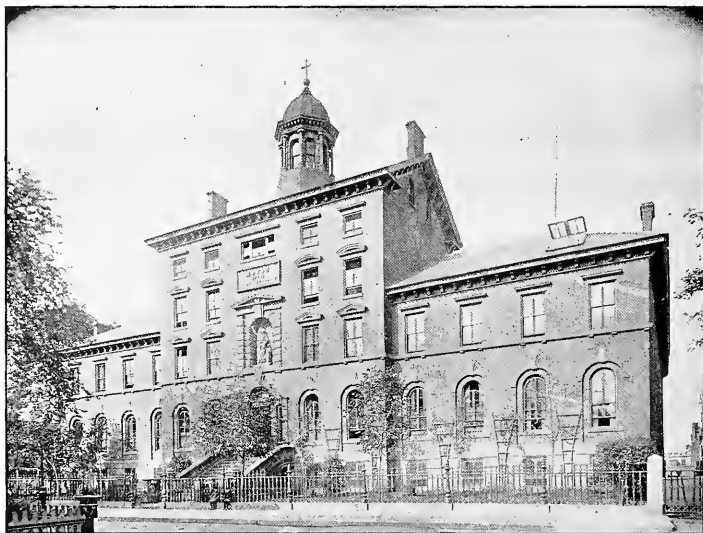
ways a love for children; especially for the orphaned, the destitute and homeless waifs that seemed castaways in life. After consulting with his Bishop, who not only approved of his designs, but urged him to put them into execution, giving the Cathedral for the first collection in aid of the good work, Father Haskins gathered a few boys and placed them under the care of Mr. and Mrs. Cornelius Murphy, in a small building adjoining the church on Moon Street. This was the cradle of the House of the Angel Guardian, the first asylum for Catholic orphans in New England. It grew so rapidly that in 1853 he found it necessary to purchase a larger estate, and that also becoming too small, he bought a piece of land in Roxbury, in 1858, and erected the present building on Vernon Street, and transferred his boys thither in the fall of 1860. During all these years the congregation of St. John's increased until the church on Moon Street became too small for its parishioners, and the newer church on Hanover Street became the scene of Father Haskins' pastoral labors until his death in 1872. During



REV. GEORGE F. HASKINS, FOUNDER OF THE HOUSE OF THE ANGEL GUARDIAN.

THE CATHOLIC CHURCH OF NEW ENGLAND

all this time Father Haskins ministered to the people living in the present parish of St. Francis de Sales, in Roxbury. They held services in the chapel of the House of the Angel Guardian after the old church on Ruggles Street was burned. He bought the land for the present church on Vernon Street, but his labors in connection with that parish were ended in 1867, when Father Sherwood Healy relieved him. His work, therefore, became more intimately entwined around the House of the Angel Guardian as time went on. He reduced the debt of the institution, in twelve years, from \$60,000 to \$30,000. It was his ardent desire to see his beloved house in the charge of a religious community, and for that purpose he made a voyage to Europe and a journey to Canada, but his wishes were destined to be disappointed, for it was not until nearly two years after his death that the brothers took charge. January 27, 1874, a colony of six Brothers of Charity came to Boston to continue the work he began. They were under the charge of Brother Justinian, a native of Limburg, Belgium. He was a man of beautiful character, which glowed with love of tireless labor in behalf of God's fatherless and forlorn. He continued as administrator of the institution until 1878, when he was appointed Provincial of the Order and was transferred to the mother house of Montreal. He died April 16, 1880.



HOUSE OF THE ANGEL GUARDIAN, VERNON STREET, ROXBURY.

Brother Wenceslaus succeeded Brother Justinian, and held charge for three years, when he was sent to govern a similar institution in Waterford, Ireland. Brother Eusebius was successor to Brother Wenceslaus. He was, previously, Provincial of the Order in America. He was born of noble parentage, in Ypres, Belgium, March 17, 1817, and entered the Brotherhood of Charity March 27, 1842. He governed houses of the Order in Louvain, Ghent, and Burges, and came to Canada in 1865. At the invitation of Archbishop Williams, in 1874, he sent a number of brothers to take charge of the House of the Angel Guardian, in Boston. Later, he came to Boston himself. He died at Longue Point, Quebec, while head of the house for epileptics there. Brother Joseph succeeded April 24, 1884. While still governing the house here in Boston, he died suddenly September 8, 1892.

Brother Joseph, or Onesime Hamel, was born in Quebec, March 29, 1844, and became a Brother of Charity, October 27, 1866. He enlarged the house in Boston by adding a new wing in 1891. Brother Jude succeeded Brother Joseph and he is the present Superior of the institution.

The House of the Angel Guardian would be poorly described if a word was not said anent its Industrial School, which was completed May 20, 1891. It fronts on Ruggles Street, and though not a "palace of industry," it is a worthy addition to the house. In this building is a bake shop, a printing establishment, a shoe shop, and a tailor's shop. The necessary motive power is supplied by an electric motor of 3-horse power. The purpose of the Industrial School is, of course, to give the boys some occupation whilst dwelling in the house, and more important still to provide them with a calling which can furnish them a livelihood when compelled to face the world.

In the press room there are now nine presses, and over twenty boys are kept employed in the composing room. The boys print a twenty-page weekly paper, "The Orphan's Bouquet," which has some of the ablest Catholic writers of the day as contributors, and has a subscription list of ten thousand.

The Brotherhood of Charity was founded by Father Triest, the so-called St. Vincent de Paul of Belgium, during the days of the French Revolution.

The House of the Angel Guardian was peculiarly Father Haskins' life work, and also his monument. Therefore, it is only just and fitting to narrate the story of his life. George Foxcroft Haskins, son of Thomas and Elizabeth Haskins, both descendants of the first settlers of New England, and firm adherents of the Episcopal Church, was born April 4, 1806, in a house on the corner of Eliot and Carver Streets, Boston. He was educated in the school of Webb and Payson, and later in the Boston Latin School.



INDUSTRIAL SCHOOL, HOUSE OF THE ANGEL GUARDIAN.

At the age of sixteen he entered Harvard College, and graduated with honors in 1826, at the age of twenty. He then studied theology under Revs. Alonzo Potter and George W. Doane, both of whom are Protestants and now wear the title of bishop. About that time Lyman Beecher was delivering anti-Catholic tirades in Boston, and he was answered by Bishop Fenwick and Dr. O'Flaherty. Mr. Haskins attended all these lectures with his friend, George W. Lloyd, Esq. Then and there were the seeds of Catholicity sown in Father Haskins' mind. February 28, 1829, he was ordained a deacon of the Episcopal sect by Bishop Griswold, and became Chaplain of the House of Industry. In May, 1830, he became acquainted with Father William Wiley, then attached to the old Cathedral on Franklin Street. It happened in this wise: In the House of Industry, a poor old Irish woman, dying, begged for a priest. The superintendent in reply said, "Oh, I'll send you a priest as good as any of your Catholic priests," and he sent Mr. Haskins to the dying woman. She begged so earnestly, however, of him when he went to her that, being touched, he said, "You shall have a priest. I'll go for him

myself." He immediately went to the priest's house on Franklin Street, and saw Father Wiley, to whom, in the course of their conversation, he stated he was a Protestant minister. Father Wiley visited the woman and gave her the sacraments. When she saw Chaplain Haskins again, she raised up her hands and with streaming eyes she said, "God bless you, sir. O, God bless you, and may you be a Catholic before you die." In October, 1830, Mr. Haskins gave up the post of Chaplain at the House of Industry and accepted a call as rector of Grace Church, Boston. December 9, 1830, he was ordained by Bishop Griswold. He subsequently became rector of Grace Church, in Providence, R. I. After a time he resigned, and returning to Boston he became Chaplain of the House of Reformation, where he remained until 1836. In 1837 he was appointed superintendent of the institution, but in January, 1839, he resigned his ministry, and the following May, though knowing he no longer believed in Protestantism, the directors re-elected him superintendent, one of them saying, "We don't care if you are a Mohammedan, only don't teach the children to follow you." In 1840 he resigned



COURT-YARD, HOUSE OF THE ANGEL GUARDIAN.

that post and abjured Protestantism completely. He was through all these years a friend of Father Wiley, and went to his house at Taunton to make a spiritual retreat at the time of his abjuration, and in November he was received into the church. Shortly after he was confirmed by Bishop Fenwick and received holy communion. He then left for Europe and visited Rome and other cities, and finally entered the Sulpician Seminary. While in Rome he met a Protestant, James R. Bayley, who afterwards became Archbishop of Baltimore.

He was also present in Rome when Rev. Alphonse Ratisbonne—the Jew who was miraculously converted by the Blessed Virgin—received first communion. After two years in St. Sulpice, Father Haskins was ordained in 1844. On his return to America he was sent to assist his old friend, Father Wiley, then in Providence. In 1846 Father Haskins became pastor of the Church of St. John, on Moon Street. Father Wiley, who was instrumental in converting Father Haskins, received the last rites from him, and died in his arms April 29, 1855.

Father Haskins died Saturday, October 5, 1872. He was buried in Forest Hills Cemetery from St. Stephen's Church. Bishop Williams celebrated the requiem Mass, assisted by Father Lyndon, V. G., Fathers D. J. O'Farrell and McMahon, and Rev. James A. Healy, now Bishop of Portland. St. Stephen's bell tolled Saturday night and all day Sunday. During the funeral the schools and stores at the North End closed. In the funeral procession were St. Stephen's Temperance Society, the Hibernians', the Longshoremen's Society, and Sodality of the Blessed Virgin. "*Nil de mortuis nisi bonum.*" Such is the epitaph that deserves to be carved on Father Haskins' tomb, for surely no act or word was ever done or said by him that was not born of goodness, and in imitation of his divine model meant for goodness and that alone.

House of the Good Shepherd.



THIS institution shelters one of the noblest charities undertaken by the Catholic Church. It is a protectory and reformatory for females. It had its beginning May 2, 1867, when a private house on Allen Street, West End, was secured and given into the charge of the Sisters of the Good Shepherd. Before the lapse of a year a larger house was needed, and in March, 1868, the Eastis mansion, in the Mount Pleasant district, on Shirley Street, was leased for the purpose. After some alterations had been effected, this building was taken possession of by the sisters and their wards in the following May. The ample accommodations found here seemed to justify the hope that it would not be necessary to move again for some time; but the grievous fact was, that in another year the demands made upon the institution largely surpassed its capacities.

A charitable gentleman of Boston, in February, 1869, gave \$10,000 to be applied for the purchase of a site on which to erect a building of sufficient dimensions. In the following year, for the same object, the State agreed to grant an appropriation of \$10,000, provided a like amount should be subscribed by other parties, and both sums were obtained. After some delay, the Brigham estate, situated on Tremont Street, opposite Parker Hill, Roxbury, was purchased for \$58,000. Beginning December 8, 1870, a substantial brick structure, capable of accommodating 150 inmates, was thereon erected, while the Brigham mansion was adapted for the use of the sisters. Despite sundry additions, it became necessary, in 1885, to erect the present building. This is a brick edifice, with brown stone trimmings, rising to the height of four stories over the basement. The body or central part of the structure measures 106 feet front by 40 feet depth; the north wing, 90 by 40 feet, and the south wing, 50 by 40 feet. Still another building, costing \$120,000, has just been completed.

In twenty-two years the total number of females received by the institution was 4,152. Of these there were provided with situations or returned to their friends, 3,500, and the average number in the house at one time was about 320. The inmates are required to be employed at some useful occupation, which generally is dressmaking, tailoring, or laundry work. The income derived from this does not make the institution self-supporting. Even in the most prosperous times, it is more or less dependent on charity, which had to be, at one period, solicited from door to door. Popular aid is generously given to it through the medium of fairs held from time to time. It is also frequently the recipient of a considerable donation or bequest from individuals. But the State has refused to assist it again, on the ground that it is a sectarian institution.



HOUSE OF THE GOOD SHEPHERD, ROXBURY.

Institution of the Little Sisters of the Poor.



HIS admirable charity was established in the year 1870. With the paternal watchfulness that has been characteristic of his rule, Bishop Williams, for some time, had realized the necessity of some asylum of the kind. The aged poor, so many of whom owe their condition to duty nobly done, appealed to his feelings with special force, and he welcomed the time when the strict dictate of right left him free, so far as his means permitted, to soften the hardships of their waning lives.

His first step was to invite the Little Sisters of the Poor to open a house in Boston. This order, devoted exclusively to the care of the poor, had been founded by Pere Le Paieur, in Brittany, about



HOUSE OF THE LITTLE SISTERS OF THE POOR, ROXBURY

thirty years before. The invitation was promptly accepted, and the Rev. Ernest Le Lievre was sent on from the mother house, at Renne, to make the necessary arrangements. Soon after, on April 18, 1870, Sister Mary of the Conception, First Assistant to the Mother General, accompanied by six other sisters, arrived from

THE CATHOLIC CHURCH OF NEW ENGLAND

France. They were installed in two adjoining houses in Springfield Street, corner of Harrison Avenue, that had been rented and prepared for their use. This was the first home for the aged poor established by the sisters in Boston. The sisters spent two years in these quarters, sheltering and caring for thirty-six old people, all that there was accommodation for. Being well satisfied with their work, the Bishop, on April 26, 1872, through the agency of Messrs. Owen Nawn and Bernard Foley, purchased for them the Bartlett estate on Dudley Street, near St. Patrick's new church, Roxbury. It consisted of a residence with 50,270 square feet of land, the price being \$50,000. The residence was refitted for its new purpose without delay, after which the sisters with their charges removed to it from Springfield Street. Here they were able to receive forty inmates.

Six months after, a new and larger house was erected on the property. This forms the Woodward Avenue wing of the present building. In 1874 the central part was built. The second wing together with the chapel was completed in 1883, and still another addition was made in 1893. As it appears now, the home is a substantial brick structure, two stories in height, 175 feet long and 75 feet deep at the wings. Although some of the land has been sold to the city for improvement purposes, further purchases have increased the



HOUSE OF THE LITTLE SISTERS OF THE POOR, CHARLESTOWN.

total to 56,024 square feet. The whole property is now valued at \$90,000, while the last dollar of indebtedness was paid in July, 1893.

The community comprises fifteen sisters under the direction of Mother Mary Blanche. The rule of the institution restricts admission to friendless and destitute people over sixty years of age. There is accommodation for 210 persons, and that number is constantly in the home. Vacancies caused by death or departure are promptly filled by applicants waiting for admission. Of the present number 100 are men, and 110 are women. They are treated with the utmost kindness and consideration. All the necessaries of life are supplied to them. The feeble or infirm are constantly aided, and the sick are nursed in the infirmaries under the direction of a physician. Those able to perform any work are expected to do it, without overtaxing their strength. The women are generally employed in sewing or at laundry work; while the men, when they can not be utilized at such trades as they may have followed, help in the barn, the kitchen garden, or the general work of the institution. Cleanliness and order reign in every department. The dormitories, with their neat and comfortable beds, are especially remarkable for these two characteristics.

The institution is entirely maintained by private charity. This is chiefly obtained by the sisters, who go from door to door soliciting aid in whatever form may be convenient to the giver. In this way, besides donations of money, they receive food, clothing, or material for clothing. Unsolicited gifts have been frequent and generous, although but little is known of the home by people generally. Yet, not one-third of the cases of destitution among the aged, brought to the knowledge of the community, can be relieved. There is only too great a need for a much wider and more generous support.



HOUSE OF THE LITTLE SISTERS OF THE POOR, SOMERVILLE.

On April 30, 1883, another home was opened in Charlestown, which, at present, shelters fifty old people. It is designed for temporary use, and will in time, no doubt, be abandoned when more commodious quarters will be available.

A much larger institution was opened December 26, 1889, at Somerville. Only one wing of the building provided for in the plans has so far been erected, but it gives ample accommodation to 135 persons. Work has just begun on the other wing. When finished it is expected that it will accommodate about 300 inmates.

Home for Destitute Catholic Children.



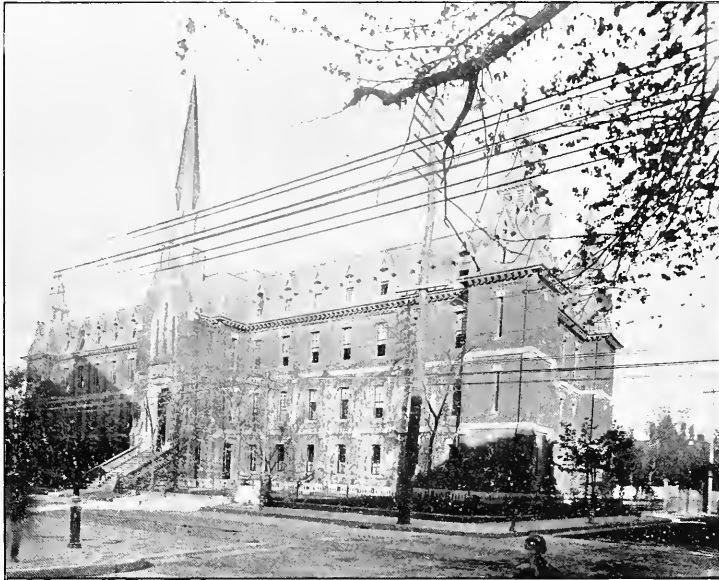
AMONG the most deplorable consequences of the Civil War was the suffering it brought upon children. In the winter of 1863-4, the natural protectors of many of the little victims had been killed, or were absent, fighting for the Union. On this account numerous families in Boston were steeped in the direst poverty. Heartrending tales were told at that time, of homes without food and fuel, of boys and girls barefooted and ragged, exposed to the inclemency of the season. So great was the mass of misery, that even Boston's well-known benevolence was not entirely capable of coping with it.

A large number of the unfortunate children were Catholics, for Catholic men had been among the readiest to enlist for the war. The condition of these gave the Catholic clergy and several prominent laymen the deepest concern. After some earnest discussion, a proposition to meet the evil by establishing a home for destitute children received general approval. To carry it into effect, the superintendents of the Catholic Sunday-schools were invited to confer with other persons interested, at a meeting in the basement of the pro-Cathedral, to be held March 20, 1864. The outcome of this meeting was that the forming of a plan of organization was entrusted to a committee composed of Very Rev. John J. Williams, V. G., Rev. James A. Healy, Patrick Donahoe, William S. Pelletier, Charles F. Donnelly, and William J. Mellen. At a second meeting, held April 28, under the presidency of Vicar-General Williams, it was resolved to open and maintain a "Temporary Home for Destitute Roman Catholic Children" under the control of a duly chartered corporation, to consist of fourteen members representing the entire city, and one clergyman to be designated by the Bishop. The lay corporators were selected at a meeting held March 5. Patrick Donahoe, William Coyle, Arthur McAvoy, Patrick H. Powers, O. Lappen, Cornelius Murphy, James Havey, James Collins, Charles F. Donnelly, P. I. Grace, Matthew Keany, John C. Crowley, John Leahy, and William J. Mellen were present at the first meeting of the corporation, which was held in Patrick Donahoe's house, No. 19 Franklin Street, May 11, and signed and sealed the articles of association. The incorporation of "The Association for the Protection of Destitute Roman Catholic Children in Boston" was perfected by recording the articles with the Suffolk Deeds on May 12. The first officers of the board were: Patrick Donahoe, president; Rev. James A. Healy, the director named by the Bishop, vice-president; Patrick H. Powers, secretary; Owen Lappen, treasurer; and Arthur McAvoy, P. I. Grace, and William Coyle, executive committee.

After this, a suitable house for use as a home was sought for. The Eliot Charity School at No. 9 High Street, which had been maintained by Protestant philanthropists for the shelter of destitute children of all religions, was abandoned at this time. The building was found adapted to the purpose of the corporation, and was accordingly leased through the agency of Father Healy. Mr. George W. Adams was elected superintendent, July 12, and Mrs. Leake, the former matron of the school, was engaged as matron of the home. Better accommodations became desirable after the lapse of a year, and the lot and buildings at No. 10 Common Street were bought at the total cost of \$11,320.47. The first meeting of the board here was held November 8, 1865. On January 10, 1865, it was thought that better results could be obtained by giving the domestic affairs of the institution into the charge of the Sisters of Charity, while retaining the lay superintendent, and

keeping the property of the home in the hands of the corporation. The sisters were accordingly invited to the home for that purpose. The invitation was accepted January 24, 1866, and a community of the order has directed the internal work of the home since. The first sister-servant was Sister Almida, who governed her little kingdom, for seven years, with the gentleness and patience which only divine charity can evoke. Her untiring labors broke down her health and obliged her to seek recuperation in Maryland. Her quest was vain, and she returned northward to Troy, N. Y., where, on March 11, 1873, she died from the effects of a painful operation.

Sister Almida, however, had been spared to enjoy the pleasure of installing her community and their charges in the present home on Harrison Avenue. The need of such a building was felt by the board of directors as early as 1866. In June, 1867, the site, consisting of 40,000 feet of land, was purchased from the city at seventy-five cents per foot, a price asserted to be half the market value. With the purpose of providing



HOME FOR DESTITUTE CATHOLIC CHILDREN.

a play-ground for the children, another lot, adjoining the rear of the first, was bought in December, 1869. Owing to the dullness of business, building was delayed until the fall of 1870. Bishop Williams laid the corner-stone in October, Bishop O'Reilly, of Springfield, preaching the sermon for the occasion. The services were stated to have been witnessed by 50,000 persons, Mayor Shurtleff and Mr. Gaston being among them. The completed building was dedicated by Bishop Williams in 1871, when the sermon was delivered by the Rt. Rev. Dr. Bayley, Bishop of Newark. The offerings made in aid of the home on this occasion were very large. In the fall of 1872 a lecture for the benefit of the institution, delivered by the famous Dominican, the Rev. Tom Burke, in the old Coliseum building, to an audience of 38,000 persons, added \$11,435 to the funds. The debt was great, but these and other generous contributions quickly lessened it.

The building is a handsome structure of brick, tastefully trimmed with faced stone. It is three stories in height, and has a frontage on Harrison Avenue of 175 feet, for a depth of 50 feet. Its interior is divided into

dormitories, bath-rooms, dining-rooms, school-rooms, play-rooms, infirmaries, and other apartments. In the rear is a spacious play-ground, that must be of great utility in preserving the health of the inmates.

The chief purpose of the institution is to furnish a temporary refuge to destitute children between the ages of three and twelve years. These are received without charge, and sheltered, clothed, fed, and instructed until they are either restored to their relatives or placed in good Catholic homes. It is not left to themselves to apply for admission, or to their guardians to place them in the home. An active search for them is constantly maintained in the city by several persons. The superintendent watches the municipal court and prison for their appearance in either place; the directors of the home keep up a perpetual surveillance of their respective parishes for the same purpose; the members of St. Vincent de Paul's Society pursue them into their homes and notify the officers of the institution where they may be found; while the truant officers and the agents of the Society for the Prevention of Cruelty to Children aid and abet as far as they are able.

The report for the year ending September 1, 1894, shows that 820 children were received and 788 were placed in families, while the average number of children in the home each day was 208. The total number received since the home began its existence in High Street, in 1866, up to September 1, 1894, was 11,686. The yearly expenses of the home amount to about \$20,000. The sources of income are: An annual collection, generally yielding about \$5,000; subscriptions amounting to about \$4,000; the efforts of the Ladies' Aid Society, which last year resulted in \$6,000; and bequests, never a dependable source, and which the directors think should be solely reserved for the extension of the work.



St. Mary's Infant Asylum, Dorchester.



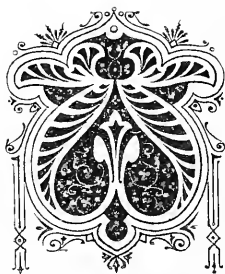
THE practical nature of the work performed by Catholic religious orders is well exemplified in St. Mary's Infant Asylum, Dorchester. This is an institution where abandoned and otherwise unfortunate infants are received and provided for. Its need became apparent to the St. Vincent de Paul Society more than a quarter of a century ago. So many cases of unprotected babes came under their notice, that a surplus fund possessed by them was set apart for the maintenance of some place where the little waifs could be sheltered and cared for, pending their disposal to some persons willing to take proper charge of them. At first, the use of a ward in Carney Hospital, with the services of a Sister of Charity, was secured. Later, it became necessary to establish a separate institution. For this purpose, on February 1, 1872, the Seaver estate, comprising a dwelling-house and thirteen acres of land, on Bowdoin Street, Dorchester, was purchased for \$56,700. Here was opened the St. Ann's Infant Asylum, in the care of three Sisters of Charity. On October 1, 1874, a charter of incorporation, under the title of St. Mary's Infant Asylum, was obtained, the incorporators being the Rt. Rev. John J. Williams, Rev. James A. Healy, Rev. Peter Ronan, and Messrs. Owen Nawn, Bernard Foley, Patrick A. Collins, and Thomas Ring. At this time, with a debt of \$70,000, the asylum was not paying its expenses. Soon after, a new board, composed entirely of Sisters of Charity, took the place of the first one. Matters improved considerably for a time after this, but the asylum proved to be unsuitable in many ways. At length it was abandoned for a new location on an eminence overlooking the city and harbor, on Cushing Avenue, which was purchased in 1883, through the agency of Mr. John O'Brien, for \$14,000. A proposition to surrender the property on Bowdoin Street—the debt on which was now \$30,000—to the mortgagees, was rejected. Thanks



ST. MARY'S INFANT ASYLUM, DORCHESTER.

to the unremitting efforts of Mr. O'Brien and others, the institution obtained more support from the charitably disposed than heretofore. The efforts of the community and the lay friends of the institution succeeded in reducing the debt on the Seaver estate to \$16,000. The Sisters of Charity withdrew from the asylum December 15, 1890, and the Sisters Nazareth took charge of it. With less experience than their predecessors in conducting such institutions, they were not successful, and they withdrew November 14, 1892. A proposal to merge the charity in that of the Home for Destitute Catholic Children was now made but not adopted, and the Sisters of Charity were induced to resume of charge it, which they did January 17, 1893. The asylum has no income, no endowment, but depends for support wholly upon the charity of the public. It refuses no cases, except where there is a contagious disease. In the past year 475 children were received. The mortality rate was 30 per cent., a low figure when it is remembered that a large number of the children were brought to the home in a sickly or dying condition. There is also in connection with the asylum a lying-in department.

Working-Girls' Home.



BUILT based upon motives of far-seeing charity, this is not a charitable institution in the ordinary sense. Its main object is the prevention of possible evil, rather than the cure or removal of existing evil. Its benefits may be received without hurt to a proper spirit of self-respect. Briefly described, it is a boarding-house for girls. As in other boarding-houses, payment is exacted for services rendered; but it differs from them in every other respect. It is an ideal boarding-house,—such a one as the millenium might be expected to bring, or as the author of "Looking Backward" might conscientiously approve. Its promoters seek no profit more than is necessary to render it self-supporting. Beyond that, it is conducted solely for the benefit of its boarders. The result is that, for a weekly fee insufficient, as a general thing, to secure board and lodging elsewhere in the city under moderately respectable conditions, a girl can have the comforts, and much of the counsel and guardianship, of a refined home beneath its roof.

The idea of establishing such a home had been long entertained by His Grace, the Archbishop. Paternally watchful of his people, none knew so well the trials to which working girls were exposed in the city. The situation of those who, coming from a distance—from other states and other countries—worked for wages not half sufficient to pay for board and decent clothing, gave him the deepest concern. The evils arising from such a condition of things, which could only be suspected by people generally, were largely known to him.

At length, he made a beginning. He rented a house for the purpose. A gentleman whom he had acquainted with his intentions sent him a check for \$1,000 to aid it. Upon consideration, he was convinced that a permanent matron was necessary. He thought of the Grey Nuns, who conducted similar houses in Lawrence and Salem with success, and called them to his assistance. In response, Sisters Kavanagh, Quinn, and Savaria came in January, 1888, from Salem to ascertain for themselves the best way in which to comply with the wishes of His Grace. By the advice of a gentleman who was friendly to the project, they selected the houses numbered 34 and 36 Dover Street in which to begin their work. The location was unfortunately chosen, although there were reasons urged in its favor. Both buildings were leased by the Archbishop. They needed a thorough cleansing and renovation interiorly. This the sisters partly did themselves, and partly supervised, coming to Boston daily for the purpose, and returning in the evening to Salem. The sisters made them their permanent residence on April 1, Sister Kavanagh acting as Superior. With the purpose of adopting some way of co-operating with them, an informal meeting of ladies was held, May 3, at No. 34. From this meeting sprang the Working-Girls' Friend Society, which soon became, what it is at present, a most active and influential supporter of the enterprise. This organization quickly furnished the home in a tasteful and most attractive way. There was accommodation for from forty to fifty girls. In the first year, 35 were received and 10 were refused; in the second year, 168 were received and 18 were refused; in the third year, 283 were received and 706 were refused; and in nine months of the succeeding year, 366 were received and 1,005 were refused. These figures indicated success, not alone for the establishment on Dover Street, but for a much larger one, the need of which they also proved.

With the purpose of erecting a home capable of receiving all the girls who were refused for lack of space in Dover Street, the Archbishop, on April 1, 1891, effected the purchase of over 22,000 feet of land, situated at the corner of Union Park Street and Harrison Avenue, opposite his own residence. The work of laying the foundations began August 3, 1891, and continued until October 10, when it was abandoned until the following spring. A movement to assist His Grace had been started at a meeting of the society held at Steinert Hall in May. It had gained some headway when, at a public meeting held in Boston College Hall, January 24, 1892, the Archbishop, in the course of an address sketching the history of the home, gave the movement his heartiest approval. After this it gathered force. In addition to several donations, the building fund was increased by \$4,700, obtained through the agency of a concert, a lecture, and a tableau exhibition given that winter and spring, under the auspices of the Working-Girls' Friend Society. Building was resumed April 1. Thenceforward, the work of erection went on uninterruptedly until a wing was completed. The sisters with



WORKING-GIRLS' HOME, HARRISON AVENUE, BOSTON.

their boarders took possession May 31, 1893. The plans, as drawn by W. H. and J. A. McGinty, of Boston, provide for a building with a Romanesque front, to be built of brick with granite trimmings. The completed wing is five stories high and 132 feet long. Its basement, 14 feet in height, is nearly all above ground. Here, besides the culinary departments, are a general lavatory, a sewing-room, the sisters' refectory, a gymnasium, and the girls' dining-room. A flight of marble steps leads from the door on the sidewalk to the first floor. On this floor are three parlors, besides the rooms for the sisters, a community room, a reading-room, and an office for the employment bureau. The second, third, fourth, and fifth floors are occupied by a chapel, the boarders' rooms, and bath-rooms. A corridor 10 feet wide, and laid with a rubber covering, runs from end to end of each floor. Three staircases, of ample width, lead from the attic to the first floor.

Neatness and order are the characteristics of the kitchen, pantry, baking-room, etc. The gymnasium, measuring 43 by 33 feet, is to be supplied with some exercising apparatus and a piano, and is free to the

boarders for dancing, singing, or other unobjectionable recreation. The boarders' dining-room, $45\frac{1}{2}$ by 41 feet, with its floor of Italian mosaic and daintily laid tables, is such as can be only found in a high-class hotel. The parlors are supplied with pianos, and are tastefully carpeted and furnished, and open to the boarders for social intercourse or the reception of their friends. The chapel is a room 12 by $24\frac{1}{2}$ feet, having a pretty little altar with tabernacle, and opening by sliding doors on the corridor of the second floor, where are ranged folding chairs for the convenience of those desiring to participate in the devotions of the sisters. The employment bureau is for the exclusive advantage of the boarders, and is in the competent charge of Mrs. M. E. P. Fennell, who has been one of the most active and useful friends of the home since it was first established.

The chambers consist of double and single rooms, well lighted, ventilated, and heated, and furnished to the verge of luxury. A special feature of them are the beds, which consist of iron bedsteads, having the wire mattresses of the best manufacture, a soft hair mattress of the best quality, and linen of snowy whiteness. There are no double beds. The double rooms have a bed for each occupant, as well as separate places for their clothing and other possessions.

The home is conducted by seven sisters under the direction of Sister Superior M. A. Mongeau. The preceding Superiors were: Sister Kavanagh, appointed April 1, 1888, and Sister Quinn, September 1, 1888. The present Superior was sent from Montreal, and took charge September 5, 1889. She had charge of the City Orphanage of Salem from September, 1876, to September 8, 1887. She is a pleasant and courteous lady, such as must easily win the confidence of her boarders, and is manifestly filled with zeal for the work she is engaged in.

The rules of the home are only such as a mother would approve. All the boarders are expected to be in the house by 10 P.M., except when they go to the theatre, attend a lecture, or have any other sufficient cause for remaining out later, previous notification of same being required. Each of the floors on which are the boarders' rooms is in charge of a sister, who keeps in her room a medicine case and a gas stove. A girl who feels unwell has only to apply to this sister to receive the remedy, be it a cup of tea or a phenacetine powder. Should she be in trouble of any kind, she will find in the same sister a sympathizing friend and a wise counselor. No one is debarred from admission to the home because of her religion, and no minister of religion is debarred from visiting any of the boarders who may desire his presence. It is intended to establish, at an early date, a department through which the girls may learn a desirable business, or improve in that in which they may be engaged. Single rooms with board can be had for \$5.00 per week, and double rooms with board can be hired by two occupants for \$7.00 per week. The home accommodates 210 boarders, and it has had that number constantly for some time. Many have been refused because of lack of room, and it is designed to begin building again shortly.



Catholic Union of Boston.



LIKE many other associations of the same character, this organization had its origin in the words of Pius IX, recommending the Catholic laity to unite and organize in the defense and promotion of Catholic interests. The project of establishing it was first proposed at a meeting held in 1873, at the pastoral residence of St. James' parish. Besides the pastor of St. James, the Rev. James A. Healy, now Bishop of Portland, there were present a number of prominent Catholic laymen. The first election of officers resulted in the choice of: Theodore Metcalf, president; Patrick Donahoe, first vice-president; John C. Crowley, second vice-president; John Boyle O'Reilly, recording secretary; William S. Pelletier, corresponding secretary; Hugh O'Brien, treasurer. The members of the executive committee were: Dr. John G. Blake, Hon.

Patrick A. Collins, John F. McEvoy, William T. Connolly, and Henry L. Richards; and those of the committee on nominations were: Hugh Carey, General Patrick R. Guirney, John Boyle O'Reilly, Samuel Tuckerman, and the Rev. James A. Healy, who was also spiritual adviser of the Union.

With a view to enlarging its field of action and augmenting the agencies by which it sought its object, the Union, in 1877, obtained a charter of incorporation. The incorporators named were John C. Crowley, Hugh O'Brien, Theodore Metcalf, H. L. Richards, Samuel Tuckerman, George F. Emery, and William S. Pelletier. The purposes, as declared, were, "The promotion of virtue, learning, and piety, the intelligent consideration and more efficient aid of educational, charitable, and religious objects, and the advancement of the best interests of the community through its Roman Catholic members,—religiously, intellectually, and socially—by means of public worship and discourses on Christian and national festivals, and by studies, lectures, social meetings, and other beneficial amenities, incidental and auxiliary to said main purpose of the institution." To these, Article I of the association's by-laws adds, "And, as inseparable from and involved in the said purposes of this corporation, it shall be our duty, both as American citizens and Roman Catholics, to continue to defend and promote Catholic interests; to maintain a spirit of devotion to the Holy Father, and to promote by all proper means a spirit of reverence for his rights, both spiritual and temporal."

To efficaciously carry out these high and comprehensive purposes, Article II of the by-laws makes it incumbent on the Union to maintain "a suitable place or places in Boston," and to hold therein a social meeting of all the members on one evening in every week. The proposal and adoption of all further means are left to the executive committee. In the infancy of the Union but little was attempted and accomplished. With the lapse of time the ground covered by its work gradually enlarged. Its extent now is fairly indicated by the standing committees for the year 1893-4, which were, the Catholic Truth Committee, the Committee on Charitable and Penal Institutions, the Library Committee, the Committee on Music, the Committee on Receptions, etc., at Family Reunions, the Committee on Suppers at Family Reunions, the Committee on Ladies' Nights, the Auditing Committee, and the Committee on Building Fund.

The social features in the programme have been the most attractive. The meeting on Wednesday evenings is often attended by Archbishop Williams in his capacity as Honorary President. Lately, these meetings were made much more interesting than previously by devoting them to conversation on prescribed topics. The

concerts and family reunions, generally held in a public hall about once a month, on Monday evenings, are well attended, and most enjoyable occasions. Also, under this head come the Union's receptions to distinguished men, generally well managed and reflecting much credit on the Catholic community. Notable among these were the receptions to Cardinal Gibbons, on the occasion of his last visit to Boston, and to Archbishop Williams, in the celebration of his silver jubilee.

The diffusion of truthful information regarding the faith, practices, and history of the Catholic Church was adopted as a special work of the Union on the recommendation of His Grace, the Archbishop. This has become urgently necessary because of the numberless falsehoods relating to the Church, spread broadcast over the country through publications made acceptable to a depraved taste by their salacious or sensational contents. No doubt can be entertained that many well-meaning people have been drawn into the so-called American Protective Association, so rampant at present, by these falsehoods. The only way to meet the evil, and it is a labor of genuine charity as well as of self-preservation for the Catholic body, is to spread the truth as thoroughly as the falsehood. The task presents at home as veritable a field for missionary effort as the wilds of Africa or of India. Through its Committee on Catholic Truth, the Union is doing this in a measure commensurate with its means, if not with the great necessity, by distributing sermons, lectures, newspaper articles, and other forms of literature.

The Union's educational purpose is most directly served by lectures and by the meetings, on alternate Thursday evenings, of the Catholic Union and the John Boyle O'Reilly Reading Circles, respectively presided over by Mrs. Mary E. Blake and Miss Katherine E. Conway. A work of pure benevolence is that assigned to the Committee on Charitable and Penal Institutions, which, through conference with the Catholic chaplains, ascertains the moral and physical needs of Catholic prisoners, and in part supplies them. Beyond these special lines of action, the organization is watchful for other opportunities of serving the purposes for which it was founded. A memorable occasion of this kind was the Catholic demonstration in Boston during the recent Columbian celebrations, the Union being entitled to the credit of projecting it and of largely helping to carry it out. Another thing to its credit was the part it took in securing a proper representation of Boston in the Catholic Congress held in the same period at Chicago. It has also given support to the Summer School at Lake Champlain. On Washington's Birthday and Thanksgiving Day it is the Union's custom to have special public services, and a discourse delivered by a preacher of eminence on some patriotic subject, in the Cathedral.

While the Union has developed slowly, it has done so healthfully. The result is that it now can safely make an advance which cannot fail to largely increase its usefulness. In possession of a building fund amounting to \$30,000, it recently purchased the fine estate, consisting of a brown stone mansion and lot, situated at the southeastern corner of Washington Street and Worcester Square. Here, at a total expense of about \$70,000, it is the intention of the Union to make itself a suitable home. When the alterations in contemplation are finished, the building will have a billiard-room, smoking-room, card-room, bowling-alleys, supper-rooms, hall, and a library of Catholic works, in addition to such rooms as the Union now occupies in Worcester Street.

BOARD OF GOVERNMENT, 1893-4.

Honorary President, Most Rev. John J. Williams, D. D.; President, John P. Leahy; First Vice-President, John J. McCluskey; Second Vice-President, John P. Manning; Recording Secretary and Treasurer, Francis Martin; Corresponding Secretary, Thomas J. Kelly; Executive Committee, the foregoing officers *ex-officio* and John W. McDonald, P. A. Dowd, T. M. Watson, F. J. McLaughlin, William Sullivan; Spiritual Adviser, Rev. L. M. A. Corcoran.

HONORARY MEMBERS

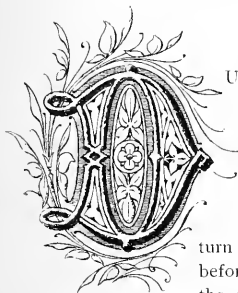
Of this Association are chosen because of their great ability and eminent services in the Church or their good work in the Association.

Most Rev. John J. Williams, D. D., Rt. Rev. James A. Healy, Rt. Rev. John Brady, D. D., Very Rev. William Byrne, Rev. J. P. Bodfish, Miss Emma Forbes Carey, Miss Katherine Eleanor Conway, Mrs. Mary Elizabeth Blake.

ASSOCIATE MEMBERS.

Rev. L. M. A. Corcoran, Rev. William H. Fitzpatrick, Rev. Robert Fulton, S. J., Rev. Hugh Roe O'Donnell.

Carmelite Convent, Roxbury.

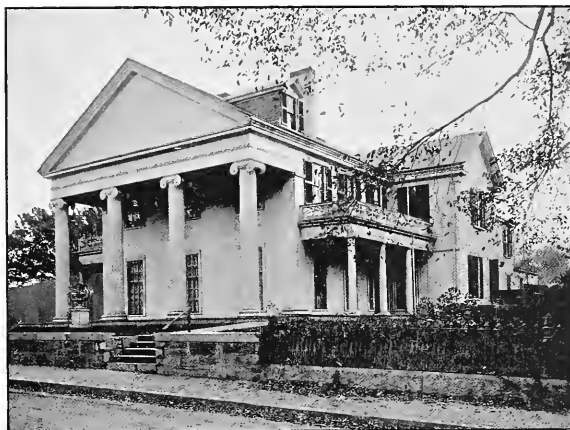


URING the Catholic Congress held in Baltimore, Maryland, in November of 1889, one of the Boston delegates called at the Carmelite Convent in that city, and learning, during the course of conversation, that the number of members was complete (the order limiting the number to twenty-one) and that applications, some of which had come from New England, were being constantly refused, conceived an ardent desire of founding in Boston a monastery of Mt. Carmel, where these souls and others might be permitted to follow so holy a vocation. Upon his return to Boston after the adjournment of the Congress, the delegate laid the matter before the Most Rev. Archbishop, and meeting with no objection he proceeded to call the attention of Catholic friends, clergy and laity, to the project. Upon several occasions of conference among members of the Catholic Union of Boston, the founding of a Boston Mt. Carmel

was recommended and discussed, receiving favorable attention from all. After due consideration the Union

resolved to invite the Rev. Charles W. Currier to deliver a public address before the Union and its friends, conveying information of the record and genius of the venerable Carmelite Order, abroad and in America, and of the advantage and blessing its coming would be to the community of Boston. The Rev. Father Currier was most fitted for this undertaking as he was an esteemed friend of the community in Baltimore, and had recently published his valuable addition to Catholic literature, entitled, "Carmel in America," a comprehensive work on the Order of Carmel and giving the history of the foundations in America, drawn from the archives of the different communities. Rev. Robert Fulton, S. J.,

then president of Boston College, expressed his warm approval of the foundation and tendered the use of Boston College Hall for the occasion. The lecture was duly announced and eloquently delivered there on April 10, 1890, by Rev. Father Currier, before a large and enthusiastic audience of ladies and gentlemen, among whom were the Most Rev. Archbishop and many clergymen. The reverend orator carried his audience by storm, and so much interest and pleasure was expressed in the matter of his discourse that it was afterwards



CARMELE CONVENT, ROXBURY.

printed and widely distributed, thus helping to make a quite unknown order much better understood and appreciated among the Catholics of Boston. The members of the Union were much encouraged by the marked success of the lecture. Soon after a circular was issued, signed by nine prominent laymen and addressed to some 800 Catholics, clergy and laity. To this circular many answers were promptly returned, and on May 31, 1890, His Grace, the Most Rev. Archbishop, was notified of the result of the appeal and of the cordial sentiments so universally expressed in favor of the proposed Carmel, which seemed to give undoubted indication of the warm welcome with which the Carmelites would be received in Boston, and after a brief period of time an invitation was extended to the Rev. M. Prioress, of Mt. Carmel, Baltimore, to make arrangements for a settlement of the order in Boston, where proper accommodations would be provided.

The Chapter of Mt. Carmel, Baltimore, having accepted the invitation of the Most Rev. Archbishop, his Eminence designated those sisters who should constitute the new Carmelite colony in Boston, and requested the late Mr. Robert Jameison, of Baltimore, to be their escort.

On Sunday, August 24, 1890, the five religious appointed by his Eminence, Cardinal Gibbons, left their strict enclosure and went forth after Mass, Communion, and the itinerary prayers, to found the first Carmel which was to flourish upon New England soil. The separation of the branch from the parent stem was painful, and especially so in this case of a cloistered community, whose members, except for the extraordinary event of a foundation, would never leave their chosen home, but there was joy in the thought of propagating in new fields the glorious vine planted by the hand of St. Teresa, in 1562, and that, too, on the Feast of St. Bartholomew, the very anniversary of the establishment of her reform.

Kind friends in Baltimore sent private carriages to conduct the religious to the wharf, and a free passage had been offered them by courtesy of the officers of the Baltimore Steamship Company. After a safe voyage they arrived in Boston on the evening of August 27th, where friends were awaiting them with carriages at Central wharf. They were driven to their new home, the Osgood estate, corner of Cedar and Centre Streets, Roxbury, which had been prepared for their reception. The house was rented for their use until such time as they might decide upon the erection of their monastery; and temporary gratings and a "turn" had been constructed, making the house as conventual as could be expected in a private dwelling.

The front parlor was to be the chapel for the people, and was separated by a grating from the "choir," which was reserved for the nuns. The chapel of the nuns is called choir because it is there they chant the divine office during the appointed hours of the day. In the exterior chapel, where people may assemble to hear Mass and enjoy the many rare and exceptional privileges and indulgences accorded to the churches of this venerable order, was erected a beautiful altar of white and gold with blue panelings, the gift of the Rev. Hugh P. Smyth, P. R., of St. Joseph's parish, in which the convent was established. Much to the surprise of the religious, who had not anticipated such foresight on the part of their new friends, the altar was dressed and ready for the morning Mass, and the house far better adapted to their needs than they had supposed possible.

On August 28th, the Feast of St. Augustine, the first Mass was celebrated by Rev. Father Currier, who had been instrumental in the foundation and who made a beautiful little address of welcome to the nuns. The Cathedral quartette and members of the Cathedral choir furnished the music, and after Mass benediction of the most blessed sacrament was given and the house was blessed. For two or three days the enclosure was left open and friends of the community were permitted to go through the house and see the religious unveiled, but on Saturday, August 30th, the enclosure was sealed by order of the Most Rev. Archbishop and the doors of the interior convent were closed to visitors.

The year 1890 was the centennial year of the foundation of the Carmelites in America, and all the American houses were preparing to celebrate the event with ceremony and pomp befitting the occasion. The infant house in Boston was glad to be able to join in the rejoicing and made it the occasion of a public inauguration of the recent foundation. The Most Rev. Archbishop celebrated the Mass and Rev. Augustus Laugcake, S. J., preached an eloquent sermon, laying before the people the object and utility of the Order of Carmel and congratulating them upon the advent of the community to their midst and expressing every hope of the success of the foundation.

The foundation was indeed a success spiritually, at once, for the people soon learned to come for prayers

and consolation in their trials and left their little alms of food or money, as the case might be, with love and gratitude. Many instances might be given, resembling the charming account in the "Fioretti" of St. Francis, of the timely aid given to the religious, and of the prompt and remarkable answers to their prayers in their various needs. They had a heavy rent to meet, but the money never failed to come in due season and from most unexpected sources. If new novices were received the stores increased in proportion. Many a time a poor person was deeply touched and consoled by learning that the alms he timidly brought, fearing it would not be acceptable, was a direct answer to a prayer for the very article. The tender happiness of mutual charity must be experienced to be understood, and if it may be found anywhere in its perfection, it is in the intercourse between souls who are suffering and the religious of Carmel, whose mission is to aid them by their prayers.

Soon the Carmelites found that the house they were occupying, though well suited for a beginning, would not be at all adequate to the needs of a regular monastery, so every endeavor was made to find a suitable location combining all the necessary requisites. Four years went by and, at length, in September of 1894, an estate on Mt. Pleasant Avenue, the property of the late Joseph Morrill, was purchased for them. On September 24th the removal took place with solemn ceremony. And after the chanting of the *Laudate Dominum* in their new home and the blessing of the house by the Rev. Father Gallagher, their present pastor, the doors were closed and the foundation in Boston might be said to have inaugurated a new era of its career. What remains now to be done is to erect on the spacious lot adjoining the house the permanent monastery and chapel, modeled after those of the order in Europe, and in strict accordance with the spirit of the order. It is hoped that it may not be long before this much desired end is accomplished. During Novenas and public devotions the need of a proper chapel has been painfully felt. The people find much spiritual consolation in the numerous devotions peculiar to Carmel, and come in such throngs to the exercises that, in many cases, the street has been filled with devout worshippers unable to enter the door, yet content to kneel within sight of the windows. Among the devotions may be mentioned particularly that of the Infant Jesus of Prague. In the Carmelite chapel may be seen a true copy of this miraculous image, now enshrined in a church in Prague, and the source of many marvelous favors for soul and body. On the 25th day of January of each year, takes place the solemn consecration of children to the Divine Infant, and the ceremony is touching and beautiful. The chapel is filled with happy children under twelve, and proud parents, and after a sermon the act of consecration is repeated and the children go in procession to receive the medal of the Divine Infant. The children are hereby incited to imitate the virtues of the Holy Child, and the parents are impressed with the necessity of keeping before their minds this Divine Model of simplicity and obedience. Another special devotion is that of the Holy Face of our Lord, the veil of Veronica. This devotion was revealed to a Carmelite nun in France, Sister Mary of St. Peter, and has since spread over the whole church. A devout young lady conceived the idea of having a perpetual light burned before the Holy Face in the Carmelite chapel for all those who would contribute a small sum monthly and enroll themselves in the League of Love instituted in the spirit of reparation, and the shrine, with the lamp, may be seen by those who visit the chapel.

The daily life of the community is one of austerity, contemplation, and prayer. The nuns rise at 5 A.M., and devote an hour to meditation and silent prayer. At 6 o'clock they recite the "canonical hours." After this they attend Mass, and spend the remainder of the time before 10 o'clock in necessary manual labor. Beginning at 10, some time is given by each to an examination of her conscience, after which all go to the refectory. Dinner concluded, they proceed to the choir, and then to the recreation room, where an hour is spent in conversation. Their manual employments are then resumed and continued until the hour for vespers, after which prayer and meditation occupy their time up to 6 P.M. After partaking of a collation, they give another hour to recreation, recite the complines and engage in special devotions until 9, and spend two hours additional at matins before retiring to their cells.

The nuns use no flesh meat, unless compelled to do so by severe illness. They observe a fast from September 14th until Easter, and on all Fridays throughout the year, except those occurring between Easter and Pentecost, the use of eggs, butter, and milk being prohibited. It is a fact proved by experience that these austerities promote the health of the nuns instead of impairing it. They have no servants, they doing all the work of the convent. In addition to this, they make every article of their own clothing, including their sandals,

of which the material is hempen cord. As sources of income, they also engage in painting, embroidery, the making of vestments and of habits for the dead, and other suitable employments within their capacities. Living such sinless and holy lives, their prayers are considered more acceptable to God than those of persons living in the world, and are, therefore, in constant request by the faithful. In gratitude for those prayers, and for favors believed to be received through them, it is the custom to leave offerings of money or goods, which are applied to the maintenance of the house.

The Roxbury community is the first of its kind established in New England, and the fourth in the United States. The other communities of the order are in Baltimore, St. Louis, and New Orleans. There is also a convent in Montreal. The first community came to Baltimore from Antwerp, in 1790, at the invitation of Archbishop Carroll. The prophet Elias, who with his followers lived a hermit's life on Mt. Carmel, is regarded as the founder of the order, as he is of monasticism generally. The female branch is believed to have originated in the thirteenth century, when St. Simon Stock founded a community in Louvain. In the sixteenth century, St. Teresa, assisted by St. John of the Cross, introduced certain reforms that restored the order to its pristine perfection. The Carmelites who accepted these reforms were called Discalceated, or barefoot, to distinguish them from the others. This is the branch to which the communities in the United States belong.



Young Ladies' Charitable Association.



IN March, 1891, spurred by a few pitiable cases of disease and destitution brought to her attention, Miss Elizabeth A. Power induced a number of her young lady friends to organize themselves into a society for the relief of the sick and poor. At first, its membership was about thirty, and its meetings were held in Miss Power's home. That society has now nearly one thousand members, conducts a home where thirty poor people afflicted with consumption receive the best of care, free of charge, and searches out and carries material and moral aid to hundreds suffering from poverty and misfortune. What better sign of the times is needed? In the presence of this organization, the sneers of the cynic and the forebodings of the pessimist can have no force.

While the number of members continued few, much work could not be undertaken. For that period it was limited to providing delicacies for the dying, imparting moral aid and consolation, and preparing them for the ministrations of the priest. Then the membership so increased, and the field of benevolence so widened, that it was deemed advisable to seek the approval of Archbishop Williams. Besides giving his cordial approval, under date of June 10, 1891, His Grace further manifested his interest by assigning as adviser to the society the Rev. Richard Neagle, Chancellor of the Archdiocese. This communicated a new impetus to the movement. Many more young ladies joined it, and an enthusiasm for the work spread rapidly. Among the rest, belles of the ball-room were now often found in the homes of the poor, relieving their necessities, speaking kind words, and shedding sympathetic tears.

Shortly after the association was formed, its attention was called to the practice, said to be followed at an institution of a similar character, of denying the ministrations of a priest to dying inmates. It was asserted that a number of Catholic inmates had died in the asylum calling vainly for a priest. It is now claimed that the founder of this consumptives' asylum, near Boston, made it a condition of its continuance that no Catholic priest was to be permitted to enter it. But it does not appear that this condition was ever made public before; nor is it asserted that all the Catholic persons entering the asylum were informed of its existence. Under these circumstances, it would seem that the institution was a mere trap to its Catholic inmates, whose last



CONSUMPTIVES' HOME, ROXBURY.

moments must have been made a period of unspeakable horror by finding themselves caught in it. Such bitter animosity against the Catholic priesthood can reasonably be attributed to insanity; but it is not creditable to the country or the age that, under the fairest circumstances, any sane person can be hired to enforce this condition upon a dying person.

Upon learning the facts, the Young Ladies' Charitable Association immediately began an effort to procure a home for consumptives, which all ministers of religion desired by the inmates, should be free to enter. The proposition immediately enlisted popular sympathy. Many Protestants as well as Catholics approved of it. Under the auspices of the association, a fair to procure the requisite funds was held. It was cleverly conceived and carried out, and yielded over \$4,000. His Grace, the Archbishop, increased the sum by a loan of \$5,000. Paying \$9,000 in cash, and giving a mortgage for the rest, the association, in March, 1892, bought for \$24,000 a large residence with grounds, situated at the corner of Bellevue and Quincy Streets, constituting



RECEPTION ROOM, CONSUMPTIVES' HOME.

one of the finest homestead estates in Dorchester. The society was chartered as a corporation in the same month. After the necessary alterations were made, the home opened July 30, under the corporate title, "Free Home for Consumptives in the City of Boston." A quarterly report read at a meeting of the association held October 14, 1894, showed that \$18,000 had been paid on the property; \$10,000 for alterations and furnishings, and the average sum of \$600 monthly for the support of the home.

Among the first inmates were five persons taken from Dr. Cullis' Home. Many more have been taken since. One of these was Helen Barry, the brave young girl who, some years ago in Cambridge, excited public admiration by saving her brothers from burning with their home. Consumption marked her for its prey soon after; and her employer, a well-meaning lady, obtained her admission to Cullis' Home. On learning that she could not have the consolations of her religion, she desired to leave the home immediately. Her wish was made known to the Young Ladies' Charitable Association, and its officials went promptly to her rescue.

Her joy on arriving at the Dorchester home was most touching. She knew that she had not long to live; yet, she bore herself with cheerfulness to the end. She died recently, at the age of nineteen, happy in the privilege of receiving the last sacraments.

The home accommodates but twenty-seven patients. It is constantly full, and a long waiting list eloquently pleads for a larger building. No fee or compensation of any kind is taken. Applicants for admission found to be able to pay such are refused. Besides want of room, there are no other grounds for refusal. No applicants are refused on account of religion or race. The association not only keeps the patients while living, but often buries them when dead. In the first two years of its existence the home sheltered 250 persons. Of that number, some were discharged apparently cured, and 100 died. Miss Catherine McNally, the matron, and her assistant, Miss Mary T. Carroll, are trained nurses, as testified by diplomas obtained at the Boston City Hospital. The fact is more gratifyingly proved by their management of the home. Among the visiting staff



MALE WARD, CONSUMPTIVES' HOME.

of physicians is Dr. Edward O. Otis, who has made a special study of consumption. The rest of the visiting staff, together with the doctors comprising the consulting staff, are likewise men of eminence in their profession. All give their services gratuitously. On the visiting staff with Dr. Otis, are Doctors Horace D. Arnold and Charles D. Fillebrown. The consulting staff are, Doctors Frederick I. Knight, J. W. Farlow, Vincent Y. Bowditch, William A. Dunn, John G. Blake, John B. Moran, H. Ferguson, Thomas Dwight, M. F. Gavin, and Henry C. Towle.

While maintaining and conducting the home so effectively, the association continues its general work among the sick poor. It supports patients in their homes or in a hospital, procuring for them medical attendance, medicine, and food; defraying burial expenses, when necessary, and finding homes for the neglected or orphaned children. During the year ending July 30, 1894, the association cared for 579 cases of various diseases. In addition to this, the young ladies read to and amuse the sick, and do everything else possible to

alleviate their sufferings. The facts of one of its first cases fairly illustrate what the association undertakes and often accomplishes:

A boy nine years old, paralyzed from the waist down, was found by some of the young ladies. He had nobody to care for him. His intemperate mother had abandoned him. The association had him placed in the Children's Hospital, where the members visited and attended to him with as much sympathetic interest as if he were a brother. His case seemed hopeless. For two years the child lay in bed, strapped to an iron frame, with weights suspended by attachments from head and feet. At length, after due consideration, the association consented to a surgical operation, which would probably result in his death or cure. After he was religiously prepared for death, the operation was performed. For a time his life was despaired of. However, he rallied, and steadily improved from that day. The child is now in Arlington, boarded and cared for at the association's expense, and can walk or run about almost as freely as other children, without the aid of crutches.

For the funds necessary to do all this, the association's chief reliance is the payment of \$1.00, monthly, by each young lady, who is free to take it from her own purse, or to collect it by ten-cent subscriptions from her neighbors. Entertainments, made attractive by interesting and novel features and clever management, have heretofore brought considerable sums to the treasury, and no doubt will continue to do so. The Boston public will readily recall those given under the names of Kirmess, Cosmorama, Hazaribagh, and Synchronism. Individual donations and bequests also contribute a part. The amount received from all sources during the year ending January 1, 1894, was \$11,768.06. Not including the expense of caring for the sick in their homes, since its formation in 1891, the association, for the home alone, has collected and expended over \$40,000.

The association is thoroughly organized. For the better performance of its work, Boston and vicinity have been divided into thirty districts, each in charge of officers, subject to the central board of government. The present members of this board are: Elizabeth A. Power, president; Julia C. Prendergast and Emma A. Murray, vice-presidents; Mary Agnes Dowling, financial secretary; Grace M. Phalan, corresponding secretary; Alice Gaynor O'Gorman, recording secretary; Mary A. Barr, treasurer; N. Tabraham, investigator. The district boards have two additional officers, respectively, named custodian and vestiaire, but only one vice-president. The duties of each are clearly set forth in printed documents of a size convenient for distribution and reference. Any young lady of good moral character, introduced by three members in good standing, and acceptable to the board of government, is eligible to membership in the association. The organization has adopted for its emblem the rose, and for its motto, "*Surviver in modo, fortiter in re.*"

Its next important undertaking will be the enlargement of its home for consumptives. Dr. Otis says this is needed, not only for the accommodation of more patients, but for the purpose of classifying all, with a view to curing such as science has proved can be cured. So gratifying is it to see young ladies employed in such noble work, so practical is the aim of their association, and so widely and efficaciously is it conducted, that they have won, and easily hold the sympathy of the public to a degree that promises much for the future.



Working-Boys' Home.



HOMELESS working boys, without distinction of creed or color, find a temporary home in this institution. It was founded in June, 1883, by the Rev. David H. Roche, with the consent and approval of Archbishop Williams. It is a commodious brick building of four stories and a basement, situated on Bennet Street, between Harrison Avenue and Washington Street. Besides the usual apartments necessary to lodge over a hundred boys and the persons in charge of them, the house contains a reading-room, recreation-room, and a chapel. Land and building cost \$65,000. Of that amount \$25,000 have been paid. The balance is secured by a mortgage on the property, bearing an interest of $4\frac{1}{2}$ per cent. The home received its charter of incorporation July 24, 1884. The incorporators named in it were: Rev. Thomas Magennis, Rev. David H. Roche, Thomas F. Doherty, John Conlon, James M. Prendergast, Rev. Matthew Harkins, Patrick Maguire, William J. Quinn, Matthew Keany, John B. Moran, M. D., Rev. Hugh P. Smyth, Rev. Denis O'Callaghan, Thomas F. Sullivan, and James H. Lambert. After a short time the domestic affairs of the home were given in charge of the Franciscan Sisters, who continue their services still. Father Roche had personally conducted the institution for nearly five years, when financial difficulties made a change desirable. By the request of the Archbishop, the Rev. John F. Ford, the present superintendent, superseded Father Roche on February 22, 1888. In addition to the mortgage debt of \$46,000, Father Ford found a floating debt of \$23,000. Since then he has paid all of the latter debt, and \$6,000 of the former.

According to the last report, dated January 1, 1894, the home had sheltered since it first opened 2,466 boys. Beginning January 1, 1893, with 110 boys in the institution, 216 more were received in the ensuing year, and 97 remained in it at the end of the year.

At an early date in its existence, the directors of the home felt compelled to take in children too young to work. Finding many unfortunate lads



WORKING-BOYS' HOME, BENNET STREET, BOSTON.

thrown upon their own resources for a living before they had reached twelve years, they considered that it was entirely within the mission of the institution to shelter these until they should become able to work. In the interval they are sent to the Brimmer and Quincy schools, from which, Father Ford is pleased to state, no complaints of them are received. While attending school the boys are obliged to prepare their home lessons with due diligence. Of the 97 boys in the home at the end of 1893, 55 belonged to this class. As a matter of course they are fed and clad entirely at the expense of the home. The boys comprising the other class, when employed, are required to pay a percentage of their earnings. Advantage is taken of their presence in the home to train the minds and hearts of all, and to develop their bodily strength "so that they may become good

Christians and useful members of society."

The running expenses of the institution average about \$12,000 yearly. Its resources, besides donations and bequests, are *The Working Boy*, a monthly publication that yields about \$7,000 yearly, the board money paid by the boys, which last year amounted to \$2,590.83, an occasional fair, an annual entertainment, and an annual picnic. The proceeds of the monthly paper, entertainment, and picnic, as a rule, are sufficient to meet the ordinary expenses. All the money received through other channels is devoted to paying off the debt and to making improvements.

At a meeting of the corporation, held in June, 1890, attention was called to the fact that, while the home was accomplishing much, it was doing a great deal less than was possible in the educational and industrial departments. As a consequence, it was thereupon decided to procure land, and to erect upon it a suitable building where these departments could be accommodated. In the following September, fifty-eight acres of land, pleasantly and healthfully situated in Newton Highlands, were secured for the



REV. JOHN F. FORD, WORKING-BOYS' HOME.

purpose. The foundation trenches and cellars for the proposed building were excavated and paid for in 1891, the cost being \$6,547. Building was begun in 1892, and finished in the spring of 1894, at a cost of \$53,600. Plastering, electric wiring, and gas piping were done in 1893, at an expense of \$5,520. The further work done since brings the expenditure to \$75,000. When the building will be ready for occupancy the total cost will have reached \$100,000. Still, the structure will be but about half of the edifice for which the plans are drawn. It is built solidly of brick, trimmed with granite, and has three stories, besides basement and attics. It will accommodate 600 boys, with the officials of the institution. The younger boys will be brought here, and

in addition to the usual grammar school education, they will be instructed in the trades of baking, tailoring, shoemaking, printing, and carpentry. It is also the purpose to lay out the surrounding land as a model farm, and to train up in agriculture such boys as may manifest an aptitude for that occupation. After graduating in the Newton home, the pupils will be sent to the city home, where an employment bureau will aid them to obtain work.

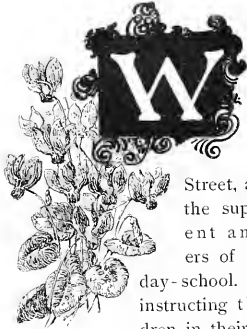
Father Ford, the projector of this noble enterprise, was born in Weymouth, Mass. After graduating from the grammar school of his native town, and studying for two years in the high school, he became a student of Boston College. Finishing the course here in 1881, he went to Rome and entered the American



WORKING-BOYS' HOME, NEWTON HIGHLANDS.

College. He was ordained priest May 19, 1883, and exercised his sacerdotal functions in the college church and chapel while completing his studies. Upon his return to Boston, he was appointed assistant at St. Mary's Church, Charlestown. At the end of six months he was sent to Marlboro, where he was still serving when requested by the Archbishop to assume the direction of the Working-Boys' Home. The zeal and ability which have distinguished his administration of the affairs of the Bennet Street home, give adequate assurance of his competence to carry the much larger enterprise in Newton to success.

Society of St. Vincent de Paul.



WITHIN the Catholic fold in Boston, the good works without which faith is dead have made their principal vehicle the Society of St. Vincent de Paul. Previous to the introduction of this society, a local organization, called the Young Catholic's Friend Society, accomplished a great deal of admirable work for the poor of the city. It originated in the Sunday-school of the old Cathedral on Franklin

Street, and Rev. Dr. Ambrose Manahan was its moving spirit. Its active members were the superintendent and teachers of the Sunday-school. Besides instructing the children in their religion,

the members made it their business to ascertain the circumstances of the pupils, and to aid them and their parents, when deemed necessary, by gifts of clothing, food, or fuel. Their labors were not confined to the Cathedral school. Other schools were successively started in a building at the corner of Broad and India Streets, in the old Albany Block, near Beach Street, in the Turn Hall on Washington Street, in the old Beach Street Theatre, and in a hall situated at the corner of Garden and Phillips Streets, West End. Prominent among Dr. Manahan's assistants were Edward A. Coggins, William S. Pelletier, Peter McGourty, and Michael H. Keenan.

The society was hardly an organization. It had never been thought necessary to restrict the action of the members by many or stringent rules. After serving well the immediate purposes for which it was established, the need of a more thorough organization became apparent. Father Williams,



ST. VINCENT DE PAUL.

the pastor of St. James' parish, had heard of the Society of St. Vincent de Paul, and now desired to learn more about it. Referring to this in an address to the representatives of the society on the occasion of his silver jubilee, the Archbishop said: "I knew of but one conference in this country, and that was in St. Peter's parish, New York. Knowing the pastor, I visited him and got from him a full explanation of the workings of the society. I then determined to establish a conference in Boston." This conference was formed in St. James' parish, in 1861, with Mr. James Collins for its president. Father Williams' example was followed by other pastors until there was a conference in every parish. Now, no parish is deemed fully organized until its poor are in the guardianship of St. Vincent de Paul's Society.

Although the circumstances under which Frederic Ozanam, in 1833, made the suggestion which led to this grand organization were apparently fortuitous, yet the wide extension it has since received, and the enormous amount of good it has accomplished, give warrant to believe that its conception and development have been the work of divine inspiration. Founded in the true charity which knows no pride, and consistently ruled and guided by the same sentiment, it seems impregnablely fortified against that worldly spirit whose entrance within its councils would mean the commencement of its dissolution.

Its first object being the sanctification of its members through charity, the scope of its mission is practically limitless. However and wherever it can aid a fellow creature, its object is served by doing it. No distinction of race or creed withholds its hand. However, its great field of labor is among the poor. They often need the charity of kind words and good counsel as much as that of material assistance. From the earliest days of its existence the society has required of its members to visit the poor in their homes. This gives the opportunity for giving all three if necessary, while it serves to convey the much-needed acknowledgment of the brotherhood of humanity. In the giving of material aid the society does not restrict itself to any special sort of relief. It does what may be needed according to the means at its command. The victims of all sorts of misfortune find in the members sympathetic and helpful friends. The wayward girl or boy is placed under wholesome control by them; they find a home for the abandoned child; employment is procured for the unemployed man or woman,



FREDERIC OZANAM,
REPUTED FOUNDER ST. VINCENT DE PAUL SOCIETY.

and instruction or schooling is obtained for those in need of it. Boston has now 35 conferences with a total membership of 545. They are under the government of Boston's particular council, whose officers are: Very Rev. William Byrne, spiritual adviser; Thomas F. Ring, president; J. J. Kennedy and Thomas Shay, vice-presidents; J. J. Mundo, secretary; Bernard C. Kelley, assistant secretary; Richard Keefe, treasurer. The district of New England includes the particular councils of Boston, Manchester, N. H., Springfield, Holyoke, Worcester, and Providence, and is governed by the central council of Boston whose officers are: Very Rev. William Byrne, spiritual adviser; Thomas F. Ring, president; J. J. Kennedy and J. W. McDonald, vice-presidents; J. J. Mundo, secretary; Bernard C. Kelley, recording secretary; Richard Keefe, treasurer; John W. Kelly, John O'Connor, Arthur E. Marsh, Dr. D. P. Donoghue, M. B. Lamb, Michael Carney, Thomas Shay, Dr. Thomas Dwight, and Bernard Corr, councilors. This central council, with others, is subject to the superior council of New York; and this with other superior councils, representing the entire society, is subject to the council general in Paris.

The practical work is done by the conferences, which meet weekly for the purpose of hearing reports, and deciding upon ways and means. Since its introduction into Boston the society has expended over \$500,000 for the relief of the poor. According to the last annual report of the particular council the conferences represented, in the preceding year, had given relief to 1,603 families numbering 6,090 members, had made 22,319 visits to the poor, and had procured 191 situations for unemployed persons. Special work in behalf of children was undertaken by the particular council about five years ago. It employed an agent, with assistants, to look out for neglected children, making it his special duty to attend the municipal courts and offer such assistance as seemed needed to youths charged with minor offences or placed on probation. During the year 1893, this agent made 1,716 visits, investigated 817 cases, found homes in institutions for 175 children, provided board in private families for 89 babes, had legal guardians appointed for 32 children, found families to adopt 21 children, and received into his personal charge, on probation, from the courts, 119 boys. The particular council

prefers to place neglected children with good families, rather than in institutions, as offering more natural environment, and therefore more conducive to wholesome, moral, and physical development. A fact well worthy the attention of the humane is the statement of the council that, while the average death rate of infants in all institutions is about 75 per cent., the death rate among the infants the society has placed in families is only 25 per cent. At one period the particular council had a department in Carney Hospital exclusively devoted to the care of neglected infants. This work was subsequently transferred to a separate institution, and is now the special mission of St. Mary's Infant Asylum, in Dorchester.

The society's funds are chiefly obtained from voluntary contributions by the members, church collections, and entertainments. The amount received from all sources last year was \$32,258, while the total expenditure was \$30,444. Of course these figures are no measure of the moral good done by the society, and fall far short of representing the actual material good it was instrumental in accomplishing.

"First, look out for a good president," was the advice Archbishop Williams received when, as pastor of St. James', he expressed his decision to have a conference in his parish. As he "directs the business of the conference, receives and submits propositions, calls



THOMAS F. RING,
PRESIDENT PARTICULAR COUNCIL ST. VINCENT DE PAUL SOCIETY, BOSTON.

meetings, if necessary, and watches over the execution of the rules and the decisions of the society," the society's manual seems justified in asserting "what the president is so is the conference." If this be true of the president of a conference, it must apply with still more apposition to the president of a particular council. For the past eighteen years the president of Boston's particular council has been Thomas F. Ring, of Dorchester. His work in this capacity during that period mirrors a man of large and estimable characteristics, while laying the community under a great debt of gratitude.

He was born in Boston, November 6, 1841, and has been a resident of this city all his life. He graduated at the old Boylston School, in 1857, winning with honor the Franklin medal for that year. After graduation he worked for his father in the paper stock business; was received into partnership by his father at the age of twenty-two, and subsequently took entire control of the business after his father's death.

His connection with charitable work began in 1863, with the formation of the Holy Cross Conference of

St. Vincent de Paul, of which he was one of the original members. He was appointed assistant secretary of the particular council in August, 1867; he was made secretary in May, 1868, and elected president in January, 1876. This position he has held since, much to the satisfaction of clergy and laity. The Central Council for the New England States was first organized on December 8, 1888, and Mr. Ring was chosen president. He has continued in this office also up to the present day.

For the proper performance of his duties in these important offices he found it necessary to become a close student of general and organized charity. The result has been to make him one of the leading authorities in the country on these subjects. A part of his work has been to write and speak upon them in many parts of New England. Among the many engagements he has filled was one to address the students of St. John's Seminary, Brighton, by the invitation of the president, Father Rex. He was selected to address the Catholic Congress held in Chicago during the Columbian Exposition, upon the subject of Public and Private Charities. He was a member of the Board of Overseers of the Poor of Boston from 1879 to 1887. While serving on this board, Mr. Ring shared in the project which resulted in the Wayfarer's Lodge, a city institution for sheltering homeless men, that has been copied by many other cities since. Believing that friendly association with persons of all religious denominations for the purposes of charity to be wise and useful, he has unhesitatingly joined organizations of that character, and, since 1882, has been vice-president of the Associated Charities of Boston. In 1892 and 1893 he was a member of a special committee appointed by the Mayor of Boston to examine and report upon the condition of the city's public institutions. As a result of this committee's investigations, the city government appropriated the sum of \$800,000 for improvements. Mr. Ring has been an active member of the Catholic Union of Boston for eighteen years. He was president of that association in 1888, when it extended a reception to Cardinal Gibbons, and it fell to his lot to make the address of welcome.



St. Patrick's Parish, Lowell.

By D. J. Lynch.

THE record of Catholicity in Lowell is a record of growth and progress surpassed by probably few places in New England. Seven magnificent churches are among the most palpable and visible manifestations of this growth and progress, and when to these are added the schools and colleges, and the many charitable institutions founded by the Catholics of Lowell, it will be seen that the record is one in which they may take just pride. As might be expected, this growth and progress is but the measure, or rather it is the reflex, of the increase in the Catholic population of Lowell. When the first Catholic church was established here, over sixty years ago, the whole Catholic population numbered only about 500. The entire population of the town was then about 15,000, so that the Catholics numbered only about one-thirtieth of the whole community, but at the present day the Catholic population is estimated at from 40,000 to 45,000, or about half of the whole community. In other words, while the population as a whole has increased about 500 per cent., the Catholics have increased at the rate of about 8,000 per cent., or sixteen times as fast.

The pioneer church in Lowell is now known as St. Patrick's, but in the humble, unpretentious structure in which the Catholics first assembled for divine worship, few would recognize the germ of the splendid edifice which now stands on Adams and Suffolk Streets. When Lowell was yet little more than a village, a Catholic seems to have been a *rara avis* here, but about the year 1822 came a change. The great natural advantages for industrial purposes which Lowell possessed, from its location at the confluence of the Merrimack and Concord Rivers, had at this time attracted the attention of men of enterprise and capital, such as Kirk Boott, Lowell, Lawrence, and Appleton, and the result was the inauguration of that era of industrial activity which has been the distinguishing characteristic of Lowell ever since. The Merrimack Manufacturing Company was incorporated, in 1822, with a capital of \$600,000; then followed the Hamilton, in 1825, with \$600,000; the Lowell in 1828, with \$900,000; the Appleton, in the same year, with \$600,000; the Middlesex, in 1830, with \$500,000; the Tremont and Suffolk, in 1831, with \$1,200,000; the Lawrence, in the same year, with \$1,200,000, and several others at a later date. The immense expenditure of money necessitated by the building of all these mills, the digging of canals, and the construction of streets, roads, and bridges, created a great demand for labor, and among the large number of workmen who came here to meet this demand were many Irish laborers. The annals of the day tell us that about thirty men, led by Hugh Cummysky, came here to work on the canals, and that they were received and cared for by Kirk Boott. This was the nucleus of the Irish colony which afterwards grew to such large proportions.

In a short time Irishmen began to arrive in large numbers, and they settled down on that tract of land which to this day is familiarly known as "the acre." These men were Catholics almost to a man. They were chiefly men who were forced into exile by the Irish rebellion of 1798, or during the years of oppression and tyranny which outlived the hateful Act of Union with England. They were not educated men, for education was under a ban in their native country; they were not cultured men, for culture was impossible with such environments, but they were devout, God-fearing men, honest in their convictions, and humbly grateful for the

opportunity of "life, liberty, and the pursuit of happiness" vouchsafed to them in their new home. Gifted with those qualities of physical strength so characteristic of their race, they were peculiarly fitted for such works as were then being carried on in Lowell, and so they found themselves appreciated accordingly. Their religious feelings glowed warmly within them, and as soon as their numbers reached sufficient proportions arrangements were made to have the divine sacrifice of the Mass offered up among them. The first Mass of



ST. PATRICK'S CHURCH, LOWELL.

which there is any record was celebrated in 1822 for the benefit of the "Irish camp," on the spot now occupied by Wheeler's block on Tilden Street. Religious services were carried on at irregular intervals for a few years, the number of Catholics being too small to maintain a resident clergyman, and the number of clergymen available being, doubtless, so small that it was difficult to get one from outside to offer up the sacrifice of the Mass even once a month. At length, however, in 1827, the Lowell Catholics were placed under the spiritual

charge of Rev. John Mahony, and a new era was inaugurated. Father Mahony was a native of Kerry, Ireland, where he was born in 1781, and before coming to the Diocese of Boston he labored for six years in Maryland, and eight more in the Diocese of Virginia. At the time of his appointment to the Lowell pastorate he had charge of the Catholics of Salem, and there he continued to reside for some time after, making regular visits to Lowell for the discharge of his duties here. Bishop Fenwick visited the Catholics of Lowell on October 28, 1828, and at this time Mass was celebrated in the Merrimack Company's school-house on Merrimack Street.

The year 1830 saw the Catholic contingent increased to about 400, and under the direction of Father Mahony they began the erection of a frame building on land donated by the Locks and Canals Company. This building was 70 feet long by 40 feet wide, and in the following year, 1831, it was completed. It was a proud day for the exiled children of St. Patrick when they saw dedicated, under the patronage of the beloved apostle of their native land, this, their first church to the service of God. The ceremonies were conducted by Bishop Fenwick, and on the same day he administered the sacrament of confirmation to thirty-nine persons. The dedication took place on July 3, 1831, and this date marks the establishment of St. Patrick's Church of Lowell.

Soon the increasing duties, both at Salem and Lowell, made it necessary to have a resident priest at both places, and Rev. Father Mahony was appointed to take charge of Lowell. Immediately the erection of a pastoral residence, adjoining the church, was begun, and in 1832 it was ready for occupancy. In the following year Rev. Father Curtin was sent to Lowell to assist Father Mahony and he remained until 1835, when he was transferred to the Cathedral at Boston. His place was taken by Rev. Father Connelly, and he and Father Mahony began the work of adding two wings to the church. About this time the Catholics had increased to goodly proportions, so much so that in 1838 we find them celebrating St. Patrick's Day by a procession and banquet. High Mass was offered up in the morning and Father Mahony delivered an eloquent panegyric on the saint. The banquet, as well as the parade, was under the auspices of the Lowell Irish Benevolent Society, founded in 1833, and among the speakers was Mayor Bartlett, who warmly commended the Irish Catholics for their industry and fidelity.

Father Mahony remained in Lowell till February, 1836, when he was transferred to St. Augustine's Church, South Boston. His successor was Rev. E. J. McCool, who remained till August 24, 1837, and was succeeded by Rev. James T. McDermott. He came here from New Haven, where he built the first Catholic church in that place, and in December, 1839, Rev. James Conway came here as assistant. In 1841 Bishop Fenwick visited Lowell and was so much impressed with the increase in the number of Catholics that he asked Father Conway to begin the erection of a second church. Before the Bishop took his departure a meeting of the parishioners was held, at which he was present, and the sum of \$8,000 was pledged by members of the congregation. In August, of that year, a lot was purchased at the corner of Gorham and Appleton Streets, and on it was erected St. Peter's Church, the second Catholic church established in Lowell.

Meanwhile St. Patrick's parish was growing in prosperity under the pastorate of Father McDermott, and in 1846 he purchased a building which stood near the corner of Lowell and Suffolk Streets. This edifice was built by the Second Baptists and dedicated for religious services in 1831. In 1838 they sold it to the Methodists who named it "Wesley Hall," and from the Methodists it was purchased by Father McDermott. It was immediately fitted up for Catholic worship, and on Sunday, March 8, 1847, it was dedicated by Bishop Fitzpatrick, the sermon being delivered by Very Rev. Dr. Ryder, president of Holy Cross College, Worcester. This church became known as St. Mary's, and under the pastorate of Father McDermott it was used until the enlarged accommodations at St. Patrick's Church, some years later, made it no longer necessary. It was then closed and remained so till it was again opened for a brief period in 1879. In 1880, Father Michael O'Brien, who had purchased it from the heirs of Father McDermott, who died in 1862, had it remodeled and converted into a parochial school for the boys of the parish.

On the opening of St. Mary's and the appointment of Father McDermott to its pastorate, Rev. Father Tucker became his successor at St. Patrick's. He remained till December, 1848, and was succeeded by a man who, above and beyond all others, was revered by the Catholics of Lowell, the Rev. John O'Brien. During the years of his pastorate in St. Patrick's he left the impress of his personality not only on the affairs of the

parish but of the city, and when he passed away it was amid the mourning of all classes of the community. The visit of Rev. Father Mathew, the great apostle of temperance, in 1849, was an important event in the history of St. Patrick's parish, and during his stay of three days he was the guest of Father O'Brien. Father Mathew arrived at the Northern Depot on Tuesday, September 11, 1849, and according to arrangements previously made was received by a committee of prominent citizens. A procession was formed and the march was made through Middlesex, Tyler, Lawrence, Church, Andover, Nesmith, Merrimack, Dutton, Lowell, Cabot, and Merrimack Streets, to the Merrimac House. The crowd was an immense one and as the people insisted on hearing the distinguished visitor, Father Mathew, though suffering from over-exertion, made a brief address. On the same day Father Mathew administered the pledge to a large number at St. Patrick's Church, and later he visited some of the mills. That evening he worked in St. Patrick's Church up to 10 o'clock, and though he administered the pledge to over 1,000 people, many had to go away disappointed. On Wednesday he administered the pledge at St. Mary's, and on Thursday at St. Peter's. At 3 o'clock in the afternoon of Thursday he went to the city hall where a reception was tendered him and where he had an opportunity of meeting a large number of the most prominent men in the city. He spoke briefly, as did also Dr. Huntington, and he also administered several pledges. It was estimated that over 5,000 pledges in all had been administered by him before he departed for Lawrence on Friday.

In 1851 there came to St. Patrick's another man who was destined to do valuable work in the Master's vineyard. This was Rev. Timothy O'Brien, an elder brother to Father John, and for many years the two brothers labored unceasingly for the spiritual and material welfare of the people. Soon the congregation increased to such an extent that the original building, even with all the additions made to it, was insufficient for the needs of the parish, and in 1853 Father O'Brien perfected the plans for the present stately edifice. The corner-stone was laid on July 4, 1853, by Rev. John O'Brien, assisted by Rev. Timothy O'Brien, and Rev. Michael O'Brien, their nephew, then of Rochester, N. Y. The work went on steadily, and on October 29, 1854, the church was dedicated. The ceremony was performed by Bishop Fitzpatrick, and the attendance was so large that hundreds had to stand in the aisles. The Mass was celebrated by Very Rev. John J. Williams, now Archbishop of Boston, with Rev. Michael O'Brien, of Rochester, N. Y., as deacon; Rev. Father Shahan, of Salem, sub-deacon; and Rev. Nicholas J. O'Brien, master of ceremonies. The sermon was preached by Rev. Dr. Moriarty, O. S. A., of Philadelphia. At vespers the sermon was delivered by Right Rev. Bishop O'Reilly, of Springfield, Mass. The new church was such as to excite wonder and admiration, and at that time there were probably few churches in the country to equal it in splendor. It is 170 feet long and its greatest width is 100 feet. The building is of granite, and the architecture is Gothic of the 13th century. The distance from the floor to the center of the arch overhead is 70 feet, and the arches on the sides are supported by fourteen large pillars. The tower, which stands at the center of the eastern end, is one of the most conspicuous landmarks in that section of the city. The seating capacity of the church is about 2,000.

Just about the time the church was completed the Know-Nothing movement was rife in Massachusetts, and soon the ferment spread to Lowell. A fanatic named Orr, who called himself the "Angel Gabriel," came here and tried to incite to pillage and violence all the lawless characters whom he could gather around him. He went through the streets tooting a tin trumpet, he harangued the crowds on the commons, and at length he succeeded in working a number of his followers up to a pitch of frenzy. An attack was planned on St. Patrick's Church and Convent, but the people of the parish had made very extensive preparations for defense, and when the attacking party arrived they met with such a warm reception that they soon beat a hasty retreat. The "Angel Gabriel" was unable to organize any further attacks, but the Catholics were subjected to annoyance from another direction. The election of 1854 sent to the legislature several members of the Know-Nothing party, and, worse still, a Know-Nothing Governor, Henry J. Gardner, was elected. This pernicious influence was soon felt in the new legislative measures passed. One of the first acts was directed against militia companies composed of "persons of foreign birth," and the Jackson Musketeers, of Lowell, a company coming under this description, was at once ordered to be disbanded. General Butler was then commander of the company and he refused to obey the order, and thus came into conflict with the Know-Nothing Governor. A more infamous act was directed against the religious houses throughout the State, and the convent of Notre Dame was

soon visited by the so-called "smelling committee" appointed under the act to "inspect" the various houses. But the infamous conduct of this committee and the dissolute character of the men composing it did more than anything else to kill the Know-Nothing movement and cover with opprobrium all its adherents. The historian, John G. Shea, says of the matter: "In their visit to Lowell one of the committee was accompanied by a loose woman whose expenses he charged to the State, and these very fair samples of Massachusetts' guardians of public morals, going to see whether any disorder existed in Catholic convents, themselves gave every example of dishonesty and debauchery. The whole Know-Nothing party blushed at the dishonor they had drawn upon themselves, and to satisfy the public clamor they expelled William Hiss, one of their members, making him the scape-goat." After a time sensible men got ashamed of the position into which they had been led, and the Know-Nothing movement died a natural death.

In 1855 the congregation of St. Patrick's suffered a severe loss in the death of Father Timothy O'Brien. He died on the 11th of October, and shortly after a beautiful granite monument was placed over his grave, just outside the main entrance to the church. Soon after Rev. Thomas R. McNulty came from St. Augustine's Church, South Boston, and he remained as assistant to Father John O'Brien till February, 1857, when he was transferred to Milton. Another assistant came to St. Patrick's in November, 1856, in the person of Rev. T. P. McCarthy, and he remained till May, 1858, when he retired on account of failing health. In June, 1858, Rev. Father Carroll came, and remained till February, 1859, when he went to Mansfield, from which, in turn, he was transferred a little later to the Boston Cathedral. Rev. Father P. O'Donoghue came in December, 1858, and remained till February, 1859. His place was taken by Rev. Father O'Connor, who remained till June, 1861. Rev. E. Gerbi, O. S. F., came in June, 1861, and remained till April, 1862, when he was transferred to St. Mary's Church, Charlestown, and afterwards to the Gate of Heaven Church, South Boston. In June, 1862, came Rev. Peter Bertoldi, and he remained till July, 1864, when he was transferred to St. Peter's Church, Sandwich. Next came Rev. Peter Hamill, who served from September, 1864, till December of the same year. He was followed by Rev. James McGlew, who remained from January to July of 1865, and was transferred to St. Mary's Church, Randolph, and afterwards to the Church of St. Rose, Chelsea. Next came Rev. Father Charles F. Grace, who served from July, 1865, till July, 1868, when he was transferred to Great Barrington. About this time the increasing duties, consequent on the growth of the congregation, made a second assistant necessary, and in August, 1866, Rev. Dennis C. Moran was appointed to St. Patrick's. He remained till March, 1868, when he was placed in charge of St. Mary's Church, Uxbridge. Before Father Moran left, it happened that a young priest was called to St. Patrick's who was destined to play an important part in the subsequent history of the parish. This was Rev. Michael O'Brien, the nephew of the two worthy brothers, Fathers Timothy and John O'Brien, and the present esteemed pastor of the church. At that time he was stationed in Rochester, N. Y., but at the earnest solicitation of Father John, he came to Lowell, on June 29, 1867. It thus happened that when, in the fullness of time, Father John was gathered to the elect, his mantle was ready to fall on worthy shoulders, and Father Michael has since that time not only proved a worthy successor to his illustrious uncle, but he has added new lustre to the name of O'Brien.

Just before this time came the great civil conflict, but it was not altogether an unmixed evil, as far as the Irish Catholics were concerned, as it proved a complete vindication from the slurs thrown upon them by Governor Gardner and others of his ilk a few years previously. They were among the first to respond to the call to arms in behalf of their adopted country, and their blood was as freely shed on American battle fields as that of their forefathers in their battles with the Saxon on Irish soil. The Catholics of Lowell were prompt in responding, and the famous Sixth Regiment contained four Lowell companies in which the Catholics were largely represented. The color bearer was a young Irishman named Timothy A. Crowley, and his career in the service of his country was such as to win admiration. In fact, the first company organized in Lowell was organized in St. Patrick's parish in response to a call published in one of the local papers. The call met with such a ready response that 66 men were enrolled that very evening. This company was afterwards known as the Hill Cadets, and was largely composed of members of the Jackson Musketeers—the very company which Governor Gardner had disbanded a few years before because its members, being "foreign born," could not be trusted to carry arms or serve in the state militia! Only a few days after this first company was organized

another call was issued, and in response a company was formed to be attached to the Irish Brigade, of Boston, and still later the Butler Rifles, afterwards Company G, of the Sixteenth Infantry, was organized. Both these contained a large proportion of men of Irish birth or parentage. The Catholic women of Lowell seemed fully as enthusiastic in the cause as the men. As the companies were being formed we find them coming together to assist in furnishing supplies and equipments for the soldiers who were marching forth to war. A committee, specially organized for this purpose, was made up as follows: St. Patrick's Church, Mrs. Hogan, Mrs. P. Haggerty, Mrs. T. D. Smith, Miss B. Proctor, Miss M. A. Doyle, Miss M. Shea, Mrs. D. Crowley, and Miss L. Enright; St. Mary's, Mrs. J. Warren, Mrs. P. Lynch, Mrs. J. Hiland, Miss B. Carroll, Mrs. T. Lucas, Miss M. Pindar, and Miss M. Deehan; St. Peter's, Mrs. J. Quinn, Mrs. B. Costello, and Misses J. L. and Kate McEvoy, M. McGuigan, and M. McNulty. On Sunday, May 5, 1861, the Hill Cadets attended Mass at St. Patrick's Church in full uniform, and when Father John O'Brien, at the consecration, raised the Sacred Host, the drum beat and the men presented arms, making a most impressive scene.

All this time St. Patrick's parish kept growing rapidly, and shortly after the war an additional charge was added to the work of the pastors. The Catholics of Chelmsford had become quite numerous, and the distance being so far to St. Patrick's, it was determined to give them a more convenient place of worship. Accordingly, Father John O'Brien purchased a building used as a Protestant church in Middlesex Village, and he had it removed to North Chelmsford, where it was fitted up for Catholic worship and dedicated under the patronage of St. John, the Evangelist. Up to last year the priests of St. Patrick's conducted the services at this church, but the number of Catholics in Chelmsford, Westford, Graniteville, and the adjoining villages had increased to such an extent that it was deemed advisable to form them into a distinct parish. This was done, and Rev. Father Shaw, for some years an esteemed assistant at St. Patrick's, was placed in charge.



PAROCHIAL RESIDENCE, ST. PATRICK'S CHURCH.

In the year 1866, Father John O'Brien was instrumental in laying the foundation of what has since proved one of the noblest institutions in the land—St. John's Hospital. About the same time Father John made an extensive addition to St. Patrick's Cemetery, the only Catholic cemetery in Lowell up to the present day, though just now a second one, chiefly for the benefit of French Catholics, is about to be opened. Up to this time the cemetery consisted of only a few acres, bought many years before by Father Mahony, the first pastor, but Father John's purchase made a considerable increase in its size. Since that time the present pastor, Father Michael, has made further additions to the cemetery, so that now it comprises about seventy acres.

In July, 1868, Rev. Arthur J. Teeling came to succeed Rev. Father Moran, already referred to, and he remained till August, 1871, when he was transferred to the Church of the Immaculate Conception, Newburyport. In 1869 was organized St. Patrick's Temperance Society, which afterwards became one of the largest organizations of its kind in the State. At one time it numbered 700 men and 600 women. Its first president was Rev. Michael O'Brien, and Father Teeling was secretary, with Mr. James J. Shea as treasurer. The society is in existence to-day, though not as active as in those days. In 1869 the parochial residence had become altogether inadequate to meet the needs of the parish, and Father John had it removed to make room for

the present building, a view of which is shown herewith. It is a commodious and comfortable building and is admirably adapted to the purposes for which it was constructed. In 1870 Father John O'Brien began to feel the weight of advancing years, and he resigned the pastorate in favor of Father Michael. He had well provided for the present and the immediate future needs of the parish and he thought he could afford to take a well earned rest, but he worked, nevertheless, with scarcely less activity than before for four years more, when the angel of death called him away. His death was mourned not only in the parish but throughout the whole city. It came so suddenly, too, that it shocked the community. On October 31st, the feast of All Saints, in the year 1874, he was in the confessional as usual the greater part of the afternoon. About six o'clock he went home to supper and while at the table he complained of fatigue. He was conversing with Father Michael O'Brien and Father McManus when he suddenly fell back in his chair. Father McManus hastily administered the last rites of the church to him, and in a few minutes his soul passed to its eternal reward. The sad news spread rapidly through the city, and on the following day, Sunday, thousands came to view the remains and pay a tearful tribute to his memory. The city council held a special meeting at which it was voted to attend the funeral in a body. On the following Wednesday morning the funeral took place from the church, which had been draped in mourning by the Sisters of Notre Dame. The various societies connected with the church, the sisters, and the school children were all present. The Catholic societies of the city had formed a procession on Market Street, with D. J. Sullivan as marshal, and John Grady, John Sullivan, Patrick Lynch, P. J. Courtney, J. M. Laughlin, and J. Healy as aids, and they marched to the church. When the societies took their places in the church the edifice was filled to its utmost capacity. At 10 o'clock when the office of the dead was intoned there were five bishops and over 100 priests in the sanctuary. The solemn High Mass which followed was celebrated by Very Rev. P. F. Lyndon, Vicar-General of the diocese, with Very Rev. James A. Healy, now Bishop of Portland, as deacon; Rev. J. B. Smith, of the Boston Cathedral, sub-deacon, and Rev. Father Teeling, of Newburyport, and Rev. Father Gray, of Salem, as masters of ceremonies. Bishop Williams was present and was attended by Rev. Father Blenkinsop and Rev. Father Purcell as deacons of honor. A very feeling address to the congregation was delivered by Bishop Williams. The other bishops present were Bishop Lynch, of Charleston, S. C.; Bishop Conroy, of Albany, N. Y.; Bishop Hendricken, of Providence, R. I., and Bishop O'Reilly, of Springfield. The lay pall-bearers were Dr. F. C. Plunkett, Patrick Lynch, Patrick Dempsey, Richard Comerford, James Collins, and James Owens. The clerical pall-bearers were Rev. Fathers Haley, of Salem; Delahunty, of Roxbury; McNulty, of North Bridgewater; Purcell, of Pittsfield; O'Donnell, of Nashua; Blenkinsop, of Worcester; McGlew, of Chelsea; Flood, of Watham, and Crudden, of Lowell. The remains were interred beside the body of his beloved brother, Father Timothy, just in front of the church, and the monument which Father John had erected some years previously in memory of his brother now serves for both.

Father John having passed away, the mantle of succession fell on Father Michael, and he was at once confirmed as pastor of the church by Archbishop Williams. Just previous to this, several changes had taken place in the assistants. When Father Teeling left, in 1871, he was succeeded in May of that year by Rev. Michael T. McManus, who remained till April, 1876, when he was transferred to West Newton, and afterwards to St. Patrick's, South Lawrence. A short time before he left, the needs of the congregation made two additional assistants necessary, and in September, 1875, Rev. William and Rev. Martin O'Brien came to Lowell. Father William remained till June, 1884, when he was placed in charge of the newly organized St. Michael's Church, in Centralville, and here he has since remained. Father Martin O'Brien, after a stay of about eighteen months, was transferred to the Church of the Immaculate Conception, Salem. In September, 1876, Rev. William M. O'Brien came to St. Patrick's and remained twelve years, when he was transferred to Winchester. In January, 1883, came Rev. John J. Shaw, and he remained till the summer of last year, when he was placed in charge of the newly formed parish of Chelmsford. In January, 1884, Rev. James W. Hickey came and he remained till September, 1887, when failing health compelled him to seek a change of climate in California. This brings the list up to the present clergymen who will be noticed later on.

Father Michael O'Brien, having taken charge of the parish, lost no time in pushing on the good work of his predecessor. One of his first acts was to enlarge and remodel the basement of the church, changing it

into a handsome chapel, in which Mass is celebrated on week days, and for the children on Sundays, and where, moreover, the religious societies and the Sunday-school are provided with ample accommodations. One portion of it was cut off into two apartments, one known as O'Connell Hall, being used as a library, and the other for a vestry. This being accomplished, his next task was an effort to clear the church from debt and prepare for the crowning glory of its consecration. In this work he gave largely of his private resources, and he had the satisfaction of not only seeing the debts all cleared, but he was able to make many improvements on which he had long set his heart. The most important of these was the beautiful marble altar which he had erected at this time. It is Gothic in style, built of gray and white marbles, inlaid with Mexican onyx and rare marbles from Ireland and Portugal, and is altogether a splendid work of art. At its base it is 20 feet wide, and the height to the top of the central pinnacle is 23 feet. In a niche on the gospel side of the altar is a marble statue of the Blessed Virgin, and in a corresponding niche on the other side is a similar statue of St. Patrick. Another important improvement was the removal of all the old windows and the substitution of beautiful stained glass ones. These were chiefly contributed through the generosity of some members of the parish, and they present a beautiful appearance with their lovely tints and colors, portraying some scriptural scene or inculcating some great moral truth. The list of donors, and subjects represented, is as follows: Gospel side, beginning next the entrance—No. 1, ornamental window, presented by James J. McCafferty, in memory of his father; No. 2, allegorical representation of the results of temperance and intemperance, presented by St. Patrick's Temperance Society; No. 3, miraculous catch of fishes, presented by Miss B. C. Proctor, in memory of her brother, Captain Patrick S. Proctor; No. 4, pictures of St. Matthew and St. Mark, presented by James Collins; No. 5, the raising of Lazarus, presented by the Rosary Society; No. 1, transept, pictures of St. Jerome and St. Augustine, presented by Rev. Arthur J. Teeling; No. 2, transept, pictures of St. Patrick and St. Bridget, presented by Patrick Mead.

On the epistle side—No. 1, ornamental window, presented by Mary and Katie Griffin; No. 2, pictures of St. Michael, the Archangel, and St. James, the Apostle, presented by Rev. James McGlew; No. 3, miracle of the loaves and fishes, presented by the Sodality of the Immaculate Conception; No. 4, pictures of St. Luke and St. John, presented by the Holy Name Society; No. 5, Christ restoring sight to the blind, presented by Timothy O'Brien; No. 1, transept, pictures of Saints Gregory and Ambrose, presented by Mrs. A. F. Jewett; No. 2, transept, pictures of the Blessed Virgin and St. Anne, presented by Anne Hallinan. On the left side of



CHAPEL, ST. PATRICK'S CONVENT.

On the epistle side—No. 1, ornamental window, presented by Mary and Katie Griffin; No. 2, pictures of St. Michael, the Archangel, and St. James, the Apostle, presented by Rev. James McGlew; No. 3, miracle of the loaves and fishes, presented by the Sodality of the Immaculate Conception; No. 4, pictures of St. Luke and St. John, presented by the Holy Name Society; No. 5, Christ restoring sight to the blind, presented by Timothy O'Brien; No. 1, transept, pictures of Saints Gregory and Ambrose, presented by Mrs. A. F. Jewett; No. 2, transept, pictures of the Blessed Virgin and St. Anne, presented by Anne Hallinan. On the left side of

On the left side of

the altar is a window representing the Nativity of Christ, presented by Dr. F. C. Plunkett, and on the right is a representation of the Resurrection, presented by Patrick Lynch. Overhead, in the left transept, is a representation of the Annunciation, presented by the Sodality of the Holy Family, and in the right transept is a representation of the Ascension, presented by the Sisters of Notre Dame. Above the altar is a magnificent window representing the Crucifixion of Our Lord. It was donated by Rev. Michael O'Brien, in memory of Revs. Timothy and John O'Brien. In the choir are two handsome windows, one, representing Saints Rose and Anne, being presented by John J. Donovan, and the other, representing St. John the Baptist and St. Columbkille, being presented by Mrs. Terrence Hanover, in memory of her husband.



INTERIOR ST. PATRICK'S CHURCH.

Every preparation being now completed, arrangements were made for the consecration, and on Sunday, September 7, 1879, the impressive ceremony took place. It was the third church consecrated in the Archdiocese of Boston, the other two being the Immaculate Churches of Boston and Newburyport. The ceremonies were conducted by Archbishop Williams, and in the private portion, which began at 7 A. M. and lasted three hours, he was assisted by Rev. Father Shahan, of Boston, as first deacon; Rev. Father Gray, of Salem, second deacon; Rev. Father McManus, of West Newton, sub-deacon, and Rev. Father Teeling, of Newburyport, and Rev. Father Gilmore, of Lawrence, masters of ceremonies. At 10 o'clock the church was opened to the congregation, admission being by ticket, and in a few minutes all available space was crowded. Solemn Pon-

tifical Mass was begun at 10.15, Archbishop Williams being celebrant, with Very Rev. Father Byrne, V. G., as archpriest; Rev. Father McGlew, of Chelsea, and Rev. Father Hourigan, of Binghamton, N. Y., as deacons of honor; Rev. Father Smith, of Boston, as deacon of the Mass; Rev. Father Morris, of Brookline, as sub-deacon, and Rev. Father Metcalf, of Boston, and Rev. Father William O'Brien, of St. Patrick's, as masters of ceremonies. An unusually large number of priests were present, also Bishop Ryan, of Buffalo, N. Y.; Bishop Lynch, of Charleston, S. C.; Bishop Healy, of Portland; Bishop Shanahan, of Harrisburg, Pa.; Bishop McMahon, of Hartford, Conn.; Bishop O'Reilly, of Springfield; Bishop Conroy, of Albany, N. Y. Right Rev. Bishop Ryan preached the sermon. The choir rendered Haydn's Sixteenth Mass, under the direction of Mr. E. F. Faulkner, with M. J. Johnson as organist, and at the close of the Mass the Te Deum was sung by the whole congregation, led by Rev. Father Teeling. In the evening pontifical vespers were sung by Right Rev. Bishop Conroy, of Albany, and the sermon was preached by Right Rev. Bishop Healy, of Portland.



BOYS' SCHOOL, ST. PATRICK'S CHURCH.

St. Patrick's Boys' School is one of the most flourishing institutions of its kind in the State, and the people of the parish may certainly congratulate themselves on having such an excellent means of educating their boys in their midst. The school owes its origin to the present pastor, Rev. Michael O'Brien, and the beginning of the work dates back to the year 1881.

The pastors of St. Patrick's parish have always paid special attention to the education of the young people committed to their charge, and from the very earliest days of the parish we find them devoting their energies to the task of providing the best educational facilities available. Scarcely had the first frame building been opened as a church by Father Mahony, in 1831, when he began to bring the children together for the purpose of giving them proper instruction. A room in the basement of the church was fitted up and for some years the children of the parish were accommodated there. It appears that about the year 1835 the school committee assumed charge of this school, made a grant for its maintenance, and elected its teacher, one Patrick

Collins, as one of the corps of public instructors. In 1837 another room under the church was opened for educational purposes with Miss Mary Ann Stanton as teacher. In June of 1838, the school taught by Mr. Collins, and another Catholic school kept by Daniel McElroy in the vicinity of Chapel Hill, were united into one and moved to Liberty Hall, on Lowell Street, with Mr. McElroy as principal. On January 8, 1844, this school was moved to a new building on Lewis Street, which has since been known as the Mann School. For some years an arrangement was maintained with the school committee whereby the teachers of schools made up wholly or principally of Catholic children should be in charge of Catholic teachers, but subject to examinations and to the supervision of the school committee like the other public schools. This arrangement, though the best that could be made at the time, was not quite satisfactory, and it was not till 1852 that the present system of parish schools was inaugurated. In that year arrived the Sisters of Notre Dame, and for several years they educated the young people of both sexes in the parish.

About the year 1880 Father Michael O'Brien turned his attention to educational matters, and conceived the idea of remodeling and fitting up the building formerly known as St. Mary's Church, on Suffolk Street, as a school for the boys of the parish. Such a change involved much labor and expense, but the work was driven, and in September of 1881 the new school was ready to be opened. Father O'Brien was fortunate in securing four brothers of the Xaverian Order, introduced into this country in 1854, and these he placed in charge of the school. Brothers Joseph, Eugene, Bonaventure, and Aloysius arrived here on August 16, 1881. Brother Joseph was in charge, and he became the first director of the school. The school was opened on Monday, September 1, 1881, and the number of pupils was about 225. In January of 1882 Brother Joseph was transferred to the Mt. St. Joseph's College, Baltimore, Md., and he was succeeded by Brother Dominic, who came from the same institution. During the first year the number of pupils increased to such an extent that at the beginning of the term in September of 1882, two additional teachers had to be obtained. These were Brother George, who is at present director of the school, and Brother Amandas. This made six teachers in all, and the pupils had increased to over 300. Brother Dominic remained about three years, and he was succeeded by Brother Angelus, who came from the parent house, Mt. St. Joseph's, where he was prefect of studies. Brother Dominic was transferred to Mt. St. Mary's Industrial School, Baltimore, Md. Brother Angelus remained four years, from 1885 to 1889, and during his regime he brought the school to a high state of efficiency. Among other marked improvements which he inaugurated, he organized a number of societies and sodalities among the pupils, and these continue to flourish to the present day. The principal ones are the Immaculate Conception and Sacred Heart Sodalities, St. Xavier's Lyceum, and Young Catholic Cadets. He also successfully organized an orchestra and a band. After his term expired Brother Angelus was transferred to St. Peter's Cathedral School, Richmond, Va., and he was succeeded by Brother Philip, who came from the same institution, practically changing places with him. Brother Philip remained one year, and then he returned to Richmond. He was succeeded by Brother George, the present director, who is now serving his third year in that position. Brother George first came to St. Patrick's in 1882, and after a stay of two years was transferred to Mt. St. Joseph's, Baltimore, where for four years he was prefect of studies. During his term as director he has still further increased the efficiency of the school and maintained a high standard of excellence.

At present there are ten teachers in all and the number of pupils is over 500. The first floor of the building is devoted to a large hall, which is used as an assembly room by the pupils, and it is also in very frequent use as a meeting place for some of the many societies connected with the church. St. Patrick's Temperance Society has made it its headquarters for many years, and the Young Men's Catholic Institute and some of the literary and debating societies meet regularly there. It is also much used for entertainments by the societies, the stage being large enough for all ordinary purposes, while the seating capacity of the hall is such as to accommodate an audience of several hundred. On the next or second floor there are five classrooms, divided by a corridor running through the length of the building, and these are principally used for the primary and lower grades. The third floor has a similar arrangement of five class-rooms, four of them being used by the grammar classes and the fifth by the academy class, the highest department in the school. The fourth floor has another large hall, and this is used for drilling and also as a regalia room.

St. Patrick's Cadet Band is one of the features of the school. At present it comprises 30 members, and their playing, considering their youth, is remarkably good. Their public exhibitions are always well patronized and they are frequently asked to play in parades and at public celebrations. The orchestra numbers twenty-three pieces, the leader being Master Joseph O'Dwyer.

The Sacred Heart Sodality comprises the boys of 14 years of age and upwards, and has at present a membership of over 60. The Immaculate Conception Sodality includes those boys who have made their first communion, up to the age of 14 years, and the membership is about 120. The St. Aloysius Sodality consists of those boys who are preparing for their first communion each year, and this year there are between 50 and 60 of them. The Infant Jesus Society comprises all the younger pupils and the membership generally ranges between 200 and 300.

But the Young Catholic Cadets are, perhaps, after all, the pride of the institution. All the pupils who wish to join are eligible for membership in the Cadets, and the great majority of the boys who have attained sufficient age take advantage of the privilege. There are five companies, A, B, C, D, and E, and the total membership is about 225. The uniform is very pretty, consisting of blue pants, white coat with belt, black leggings, and a blue cap, on the front of which is inscribed the letters Y. C. C. Brother Hubert is the military instructor and naturally he is very proud of his boys. Indeed this feeling is shared by the whole parish, for the Cadets present such a neat and soldierly appearance and the discipline and general efficiency are such that they are universally admired.

It is almost impossible to overestimate the advantages which this school confers on the youth of the parish. Not alone is the education conferred of the highest order, but it is supplemented by such physical exercises as must tend to produce strong, healthy young men, while the military discipline is a further factor in developing good, intelligent, and loyal citizens. Of course the religious training is looked upon as the most important requisite of all, and this is attended to in the most painstaking and conscientious manner. When the question of placing flags over the schools of the land came up, a few years ago, St. Patrick's School was among the first to take up the matter, and the "flag raising" on St. Patrick's Day of 1890 proved one of the most interesting events in the recent history of the school. The school hall was handsomely decorated for the occasion, the Irish colors being quite conspicuous among the national emblems, and the attendance was so large that the accommodations proved inadequate for the needs of the people. The school orchestra played a selection, and then Rev. Father Burke, on behalf of St. Patrick's Temperance Society, presented the flag to the school. His address was an eloquent and patriotic one, and Rev. Father Michael O'Brien, the rector, in accepting the gift on behalf of the school, made a very feeling response. Mayor Palmer, who was present, also spoke briefly. Then all adjourned to the school yard to watch the flag as it was raised to the top of the tall flag-pole, surmounted by the gilt cross, which had been placed in position a few days before in anticipation of the event. As the flag was thrown to the breeze the pupils sang, "The flag above the school," written for the occasion by Henry F. O'Meara, of Boston, and everybody within sound of their voices felt a thrill of pride and happiness.

The graduates of this school have always been remarkable for their intellectual attainments, and many of them may be found to-day occupying high positions both in Lowell and elsewhere. They are also to be found among our successful business men, and on the whole the proportion of St. Patrick's School graduates who have attained success in the various walks of life is remarkably high. From the school, too, have passed many brothers who have since done excellent work in similar institutions in other places. On the whole, St. Patrick's has good reason to be proud of its boys' school.

In 1888, Father Michael gave further proof of his devotion to the work of education by contributing the sum of \$5,000 to the seminary at Brighton, with the object of assisting poor but worthy young men who might be blessed with a vocation for the priesthood. In the following year, 1889, it occurred to the zealous assistant priests that there was just "one thing lacking" in the church, and as the fortieth anniversary of the ordination of the honored rector was near at hand, it was thought that no more fitting time could be selected for putting into execution the project thus conceived. This was the placing of a chime of bells in the church tower, making

a valuable addition to the church and at the same time a gift of reverence and affection from the congregation to their pastor. Father Michael was, at this time, away in Palmyra, N. Y., and his absence gave the promoters of the project an excellent opportunity for perfecting their plans. A meeting of the congregation was hastily called, and so eagerly was the idea taken up that in a short time the money necessary to purchase the bells was subscribed. The celebration of the anniversary took place on Sunday, February 24, 1889, and it was one of the most pleasing events that occurred for a long time in the parish. Father Michael was, indeed, a much surprised man when the whole truth dawned upon him, and the proceedings touched him deeply, conveying as they did such an outpouring of love, reverence, and appreciation. Scarcely less surprised were many members of the congregation who could hardly realize that the active, energetic priest before them had been forty years in the ministry. The exercises connected with the presentation took place after the vesper services in the evening, and the church was crowded in every part to witness them. Rev. Father McManus, of South Lawrence, was celebrant, assisted by Rev. Father Gleason, of St. Patrick's, and Rev. Father William O'Brien, of Winchester, with Rev. Father Shaw, of St. Patrick's, as master of ceremonies. After the religious service, an address was presented in behalf of the congregation by John J. Hogan, Esq. The next address was presented by Mrs. Mary Calvert, on behalf of the Holy Family, and Miss Nellie Foley spoke in behalf of the Immaculate Conception Sodality, both ladies presenting beautiful bouquets to the pastor. Next came an address by Michael H. McDermott, representing the Holy Name Society, and one by Colonel James H. Carmichael, representing the Young Men's Sodality. Father O'Brien made a feeling address in response, and at the close of the services the congregation joined in singing, to the air of America, a hymn written for the occasion by Miss Katherine E. Conway, of the *Boston Pilot*. On the following Tuesday the event was celebrated in the academy and in the girls' school, and on Wednesday in the boys' school.

It was nearly a year before the bells were finished, but early in 1890 they were placed in position in the tower, and on Sunday, February 9, the ceremony of blessing them took place. Solemn Pontifical Mass was celebrated in the morning by Right Rev. Bishop Bradley, of Manchester, assisted by Rev. Father Teeling, of Newburyport, archpriest; Rev. William O'Brien, of St. Michael's, deacon; Rev. James Walsh, sub-deacon; Rev. L. S. Walsh, of St. John's Seminary, and Rev. J. J. Shaw, of St. Patrick's, masters of ceremonies. Most Rev. Archbishop Williams was present in the sanctuary, with Rev. John Flatley, of Cambridge, and Rev. L. J. Morris, of Brookline, as deacons of honor, and Bishop Healy, of Portland, Bishop O'Reilly, of Springfield, and Bishop McQuaid, of Rochester, N. Y., were also present. The sermon was preached by Right Rev. Bishop O'Reilly. In the afternoon the congregation attending the vesper services was fully as large. Pontifical Vespers were celebrated by the Archbishop, assisted by Fathers Teeling, O'Reilly, Walsh, and Shaw. The bells were blessed with all solemnity by the Archbishop, twenty boys from the boys' school, and as many girls from the academy, standing as sponsors. The sermon, from the text, "I am the voice of one crying in the wilderness," was preached by Right Rev. Bishop Healy, of Portland. On the following Tuesday a sacred concert was given on the bells by Mr. Barbourka, representing the firm from which they were purchased, and as the sounds floated in the air, and were borne to every part of the parish, they brought feelings of joy and rejoicing. The chime consists of sixteen bells.

The next great work was the placing of two magnificent marble shrines in the transepts of the church. The idea seems to have originated with members of the Holy Family and Immaculate Conception Sodalities, who shortly after the exercises of the 40th anniversary, already alluded to, informed the pastor that they intended as soon as arrangements could be made to present a shrine to be dedicated to Our Lady of the Rosary. The matter was warmly taken up by the congregation and it was determined to add another shrine to be dedicated to the Sacred Heart. In a short time the necessary amount was subscribed, the plans and specifications were completed, and in November of 1892 the people of St. Patrick's had the pleasure of seeing the new shrines in place, one in the northern transept and another in the southern. These two altars are among the finest of their kind in the country, and as works of art they have excited the admiration of all who have seen them. They are exactly alike in construction, with the exception of the filling of the center panel, so that one description suffices for both. The architecture is Gothic, and each fills a space about thirty feet high by about fifteen feet wide. Above the altar proper, on either side, is the reredos, rising to the height of five stories,

each story being, in turn, formed of smaller Gothic niches, or panels, and above each reredos is an ornamental capping of rich design. The altar proper is of American statuary marble, with a tracing of light Sienna marble around the panels. The three center panels of the altar table of the Shrine of the Sacred Heart are filled with the Gothic letters, I. H. S. They are of hand-polished, pure American marble, formed in relief one inch deep, and the background on which they rest is a diaper work of white marble. The panels on the Holy Rosary Shrine are filled as follows: The center panel has a monogram of the Blessed Virgin Mary, hand-polished, one inch in thickness, in relief, from the face of the panel. The panel on the left is filled with a bouquet of lilies, carved from nature, in full relief. The panel on the right is filled with a bouquet of Virgin roses carved in the same way. The background of these panels is of diapered white statuary marble. The tracing and moulding in each panel are of marble. The panels on the altars and tables are of light Sienna marble, with traceries and mouldings of white marble. The bases, cornices, and tops are of pure white American and Italian marble, while the pillars and shafts are of polished Mexican onyx. The tabernacle on either altar is of white marble, the panels being of light Sienna marble. The interior of the tabernacles is of iron. The door on that of the Sacred Heart Shrine is filled with figures of the Sacred Heart, Crown of Thorns, and Flame and Cross, executed in bass relief, and on the other shrine the door has a branch of three roses executed in the same style. The center piece of the Sacred Heart Shrine represents Our Lord standing on the clouds and instructing Margaret, who is kneeling, in the duty of honoring the Sacred Heart. The heavens around are filled with angels and cherubs, and the whole picture is one of great beauty. In the Shrine of Our Lady of the Rosary the Blessed Virgin is represented with the Infant Jesus in her arms, standing on a bank of clouds and supported by cherubs. On the ground beneath, St. Dominic is kneeling and to him the Virgin is handing a rosary. This piece, like the other, is one of great beauty. No description can convey an adequate idea of the grandeur of these shrines, but the accompanying cuts will give a good idea of their general appearance. The sculptor is Mr. Joseph Sibley, of New York.



SHRINE OF OUR LADY OF THE ROSARY.

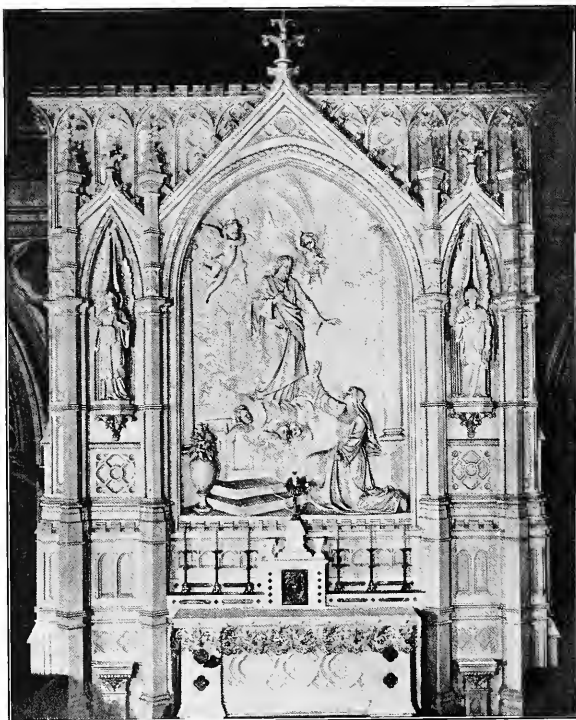
Sunday, November 20, 1892, when the new altars were consecrated, was a day of rejoicing for the people of the parish. The ceremonies of consecration began at 6.30, and were conducted by His Grace, Archbishop Williams, assisted by Rev. Father O'Brien, Rev. Father Shaw, and Rev. Father Burke, of St. Patrick's, and Rev. Father William O'Brien, of Winchester. At 7.30 the Archbishop celebrated Mass, for the first time, at

the new Shrine of the Sacred Heart, and Rev. William O'Brien gave Holy Communion at the main altar. At the solemn High Mass, at 10.30, the church was crowded to the doors, and admission had to be by ticket. The Mass was celebrated by Rev. Father Gleason, of St. Patrick's, with Rev. Father Shandelle, S. J., of Boston, deacon; Rev. Father Burke, of St. Patrick's, sub-deacon, and Rev. Father Shaw, of St. Patrick's, master of ceremonies. On the left of the altar sat His Grace, the Archbishop, with Rev. William O'Brien, of St. Michael's, on his left and Rev. Father McGlew, of Chelsea, on his right. To the Archbishop's left sat the pastor, Rev. Michael O'Brien, together with Rev. William O'Brien, of Winchester, and Rev. Father Nagle, chancellor of the diocese. An eloquent sermon was preached by Rev. Father Shandelle, S. J., of the Immaculate Conception Church, Boston, from the text, Hebrews, XIII : 10, "We have an altar," etc.

The choir sang Haydn's No. 6 Mass under the direction of Mr. E. F. Faulkner, and the National Orchestra assisted both at the Mass and the vesper services in the afternoon. The solo parts were taken by Miss J. J. Finn, Miss Faulkner, Daniel J. Donahue, D. S. O'Brien, D. A. McHugh, and E. F. Faulkner. Mr. M. J. Johnson presided at the organ. At the solemn vespers in the afternoon Rev. William O'Brien was celebrant, Rev. Father Gleason, deacon; Rev. Father Burke, sub-deacon, and Rev. Father Shaw, master of ceremonies.

This is the last event of importance in the history of St. Patrick's. The work has gone on and prospered until it may be doubted if there is in the diocese a more flourishing church. In fact there is grave danger that the people may become apathetic from having so much already provided for them. Their spiritual wants are looked after with the utmost solicitude, and in addition to the services of the regular pastors, missions and retreats by outside clergymen are frequently provided for them. The two parish schools are among the best equipped educational institutions in the country, and the large attendance of pupils shows that they are appreciated. A large amount of charitable work is done in the parish, chiefly by the Society of St. Vincent de Paul and the Ladies' Sewing Circle. During the distress which prevailed through the winter of 1893-4, the amount of good rendered by these two societies was simply incalculable. When the distress reached an acute stage, committees were organized, a canvass was made for subscriptions, and a systematic method of relieving the poor of the parish was formulated and put into practice, with the best results.

Perhaps few churches in the country have a larger number of flourishing societies and sodalities than St. Patrick's. There are sodalities of all kinds, for men and women, for young men, old men, and boys; for mar-



SHRINE OF THE SACRED HEART.

ried women and single women; there are orders of various kinds, and there are temperance, literary, debating, and benefit societies.

Rev. John O'Brien, the former pastor, was one of the most remarkable men whom our city has known, and to him, perhaps, more than to any other, with the exception of the present esteemed rector, is due the growth and prosperity which have come to St. Patrick's parish. He laid the foundations broad and deep for the work of future years, and he planned everything with remarkable judgment and foresight.

Father John O'Brien was born in the year 1800, in Ballina, County Tipperary, Ireland, and with his brother, Timothy, he was educated for the priesthood from an early age. Having completed his studies he was



REV. JOHN O'BRIEN, FORMER PASTOR ST. PATRICK'S CHURCH.

ordained at Limerick on December 28, 1828, and immediately after was placed in the Diocese of Killaloe. He was stationed near Ennis, in the County of Clare, and there he remained for twelve years. Meanwhile, his brother Timothy, who had entered on the American mission many years before, had frequently expressed a desire to see him, and he himself had become so impressed with the accounts given of the increase of Catholics in America, and the great need of priests to minister to their spiritual wants, that he determined to enter the field himself. Having obtained the desired permission, he came to America in 1840, and joined his brother in Richmond, Va. About a year after, Rev. Richard Whelan, who had charge of the parish of Martinsburg and some missions adjoining it, became Bishop of Richmond, and thinking Father John was peculiarly fitted for

such work, he urged him to take the place he had just vacated. Father John accepted the trust, and for about seven years he labored with unceasing diligence in a field which was full of difficulty and hard work. The outlying districts of Winchester and Harper's Ferry had previously been almost cut off from all religious influences, and the people of Winchester had not had an opportunity of hearing Mass for four years. During Father John's time, however, better facilities for communication were introduced, and a wonderful improvement was effected in a few years. In 1848 he came to the Boston Diocese, where he was placed in charge of the Catholics of Newburyport, Chelsea, and adjoining places. There he labored with the same zeal which had characterized his former labors, and his marked ability led to his selection in December, 1848, for the important position of pastor of the growing congregation of St. Patrick's, Lowell, just vacated by Rev. Father McDermott.

Father John, during the twenty-seven years of his connection with St. Patrick's Church, constantly labored for the spiritual and material welfare of his people and for the growth and advancement of the church. From the first the education of the young people of the parish claimed his warmest care, and three years after his arrival he had a school built and placed in charge of the Sisters of Notre Dame, five of whom came from Cincinnati in 1852, on his invitation. This was the beginning of the present flourishing convent of Notre Dame, and to show how advanced Father John's ideas were it may be stated that this was the second house of the order established in the East.

A sketch of Father John O'Brien would be incomplete without some mention of his brother, Father Timothy O'Brien. For some years they worked hand in hand for the good of St. Patrick's parish, and each seemed to find encouragement and inspiration in the example of the other. Father Timothy on entering the American mission, in 1816, went to the Jesuit novitiate at Georgetown, D. C., and remained there two years. His first intention was to become a member of the Order of Jesuits, but events seeming to render this inexpedient for some time longer, he, with the advice and approbation of his spiritual directors, was ordained a secular priest, in 1818, at Baltimore, by Archbishop Marechal. The intention then was that his entrance into the Society of Jesus was only to be deferred for a few years, but God willed otherwise, though all through his life Father Timothy retained a strong predilection for that order. After his ordination he was sent to St. Patrick's Church, Fell's Point, Baltimore, and afterwards he was transferred to Richmond, Va. After spending about a year there he volunteered to take charge of the Catholics of Baltimore, who were then in great suffering, and having ministered in every way possible to the plague-stricken people, he was soon able to return to his charge at Richmond. There he remained for nearly twenty-nine years, during which time he built up a large and flourishing parish and built an elegant new church, now the Cathedral of St. Peter's. Later he built an asylum and a girls' school, and placed both in charge of the Sisters of Charity. When Bishop McGill was appointed, in 1850, Father Timothy got permission to resign his charge and gratify a long-cherished wish—to come to Lowell and spend the remainder of his life with his brother, Father John. Five years he remained here, and during that time he was identified with every good work in the parish.

But in the midst of his usefulness Father Timothy was suddenly called away. In March, 1855, he was threatened with pneumonia, but he recovered in a short time. His great interest, however, in the new school building which was then being erected became the means of exposing him to a second attack, and on October 11, 1855, he died, at the age of 64 years, five of which had been spent at St. Patrick's parish. He had been in the ministry for thirty-seven years.

Father Timothy died on Thursday afternoon, and on Saturday his funeral took place. Solemn High Mass of requiem was celebrated, at which Bishop Fitzpatrick and over twenty priests assisted. His remains were interred in front of the main entrance to the church, and a granite monument, erected by the congregation shortly after, bore testimony to their appreciation of his life and services.

Rev. Michael O'Brien, the esteemed rector of St. Patrick's, has had a remarkable and eventful career. He was born on May 1, 1825, at Ballina, in the County of Tipperary, Ireland, so that he is now 69 years old. He came of a family which has given a remarkably large number of its members to the service of God, there being, in this country alone, four cousins and four nephews, all priests, while a sister and three nieces have joined religious orders in this country. His early studies were pursued at Killaloe, and on his determi-

nation to prepare for the ministry he entered All Hallows College, Dublin, where he remained four years. He conceived a desire to devote himself to the American mission, and, in 1848, he came to this country. He spent a few months with Bishop Timon, of Buffalo, and by that prelate was ordained on February 17, 1849. He remained for a few weeks at the Buffalo Cathedral, and then entered upon his missionary career. He was given charge of the counties of Alleghany and Steuben, in New York State, with headquarters at Greenwood. At the request of Bishop O'Connor, of Pittsburg, Pa., the counties of McKean and Potter were soon after added to his territory, with the result that he had a district extending over one hundred square miles to attend to. At this time this territory was little better than a wilderness, untouched by civilization, and wholly devoid of all



REV. MICHAEL O'BRIEN, PASTOR ST. PATRICK'S CHURCH.

facilities for travel. The thinly scattered population consisted largely of poor, struggling Irish immigrants, who had, as yet, scarcely had an opportunity to adopt a settled condition of life. From his home at Greenwood, Father O'Brien traveled about thirty miles a day to discharge his duties. Among these people he labored for two years. At this time the Erie Railroad was to be extended to Hornellsville, and correctly surmising that Catholic settlers would follow the road, he began preparations for building a church there. After a journey of forty miles, made through a rough country, Father O'Brien reached Hornellsville late one stormy evening. When his arrival became known a number of roughs, who lived in the place, came together with the avowed object of having the "Popish priest" tarred and feathered, but their evil intentions were frustrated by the

prompt action of Chief Engineer Emmet, of the Erie road, who gave the young priest his protection. This Mr. Emmet was a grand-nephew of the Irish patriot, Robert Emmet. Father O'Brien persevered in his work notwithstanding this unpromising beginning, and he was soon able to erect a brick church which did duty for the Catholic population for many years after. He afterwards built a frame church at Scio, and had purchased a site for another church at Angelica, when he was transferred to the parish of Geneva, N. Y., on January 1, 1851. Here he finished a brick church which had been begun by his predecessor, Father Bradley. He also built a pastoral residence, purchased and laid out a cemetery, and opened a parochial school. His success led to a call to more important fields of labor, and in October, 1854, he was appointed to the pastorate of St. Patrick's Church, Rochester, N. Y., to take the place of Very Rev. William O'Reilly, who was transferred to Hartford, Conn. Here the increased opportunity for good work only developed more strongly Father Michael's talents. His first work was to provide a school for the boys of the parish. The institution he placed in charge of seven Christian Brothers from Montreal, and in a short time it was one of the most flourishing in the State. He next founded St. Mary's Hospital, and placed it in charge of the Sisters of Charity.

In June, 1859, he was appointed Vicar-General of the diocese, and this necessitated a removal to Buffalo. The congregation at Rochester received the news of his departure from among them with feelings of sorrow. He only remained a year and a half at Buffalo, but the time was replete with good works, and with joy the people of Rochester beheld him back again among them. A call for aid from Ireland at this time enlisted his sympathy, and a meeting called by him resulted in a subscription of \$7,000 being raised in a short time.

St. Patrick's parish, Rochester, needing a new church, he began to take steps to erect a large granite structure. The people warmly seconded his efforts and he succeeded in raising a sum amounting to \$60,000 before he entered upon the work of building. For some time previously his uncle, Father John O'Brien, in charge of St. Patrick's, Lowell, had been very desirous of securing his presence here, well knowing how much he might depend on his valuable assistance in the onerous duties of his large parish. Father Michael was willing to come, but his Bishop, recognizing too well the value of his services, did not wish to let him go. At length, however, the desired permission was given, and, on June 29, 1867, he came to Lowell.

Father O'Brien's work since his connection with St. Patrick's has been alluded to in this sketch of the church, but it is not alone in church work that his benevolence and philanthropy have been shown. No worthy charity has ever appealed to him in vain and every good cause has always found in him an ardent supporter. The cause of his native land has always appealed to him with special force, and every appeal for aid sent across the waters for many years has met with a ready response.

Father O'Brien is still hale and vigorous, and, though he is relieved of the more active duties by his assistants, he still directs the affairs of the parish. In 1876 he visited Rome and had the pleasure of an interview with His Holiness, Pope Pius IX. Last year he paid another visit to Ireland and spent some weeks in visiting the scenes of his younger days. He has always been noted for his hospitality, and his home is always open to the worthy stranger as well as to his intimate friends. He is a deep theologian and a forcible and logical speaker, though he is not seen in the pulpit now as frequently as in former days.

Rev. D. J. Gleason, first assistant at St. Patrick's Church, was born in 1851, in Tipperary, Ireland, and was educated at the Diocesan College, in Ennis, County Clare. In 1875 he came to this country and studied in the Grand Seminary, at Montreal. Here he remained about six years, and he was ordained, on June 11, 1881, by Archbishop Corrigan, at Troy, N. Y. He was first appointed to St. Paul's Church, Cambridge, where he remained five years, and then he went to Newton, where he remained two years. In 1888 he came to St. Patrick's to take the place of Rev. William O'Brien, who had been transferred to Winchester.

Rev. Richard S. Burke came to St. Patrick's, in September, 1887, to take the place of Rev. Father Hickey, who was obliged to go to California for his health. He was born in Boston and educated in Montreal Seminary. He was ordained for the Archdiocese of Boston, on June 20, 1883, and before coming to Lowell spent three and a half years at Winchester and about a year at Hyde Park.

Rev. Michael J. Leonard came to St. Patrick's on January 6, 1893. He was born in 1867, at Buffalo, N. Y., and was educated at the University of Ottawa. He finished his studies at the Grand Seminary, Montreal, and was ordained, on December 17, 1892, by Archbishop Fabre.

Parish of the Immaculate Conception, Lowell.

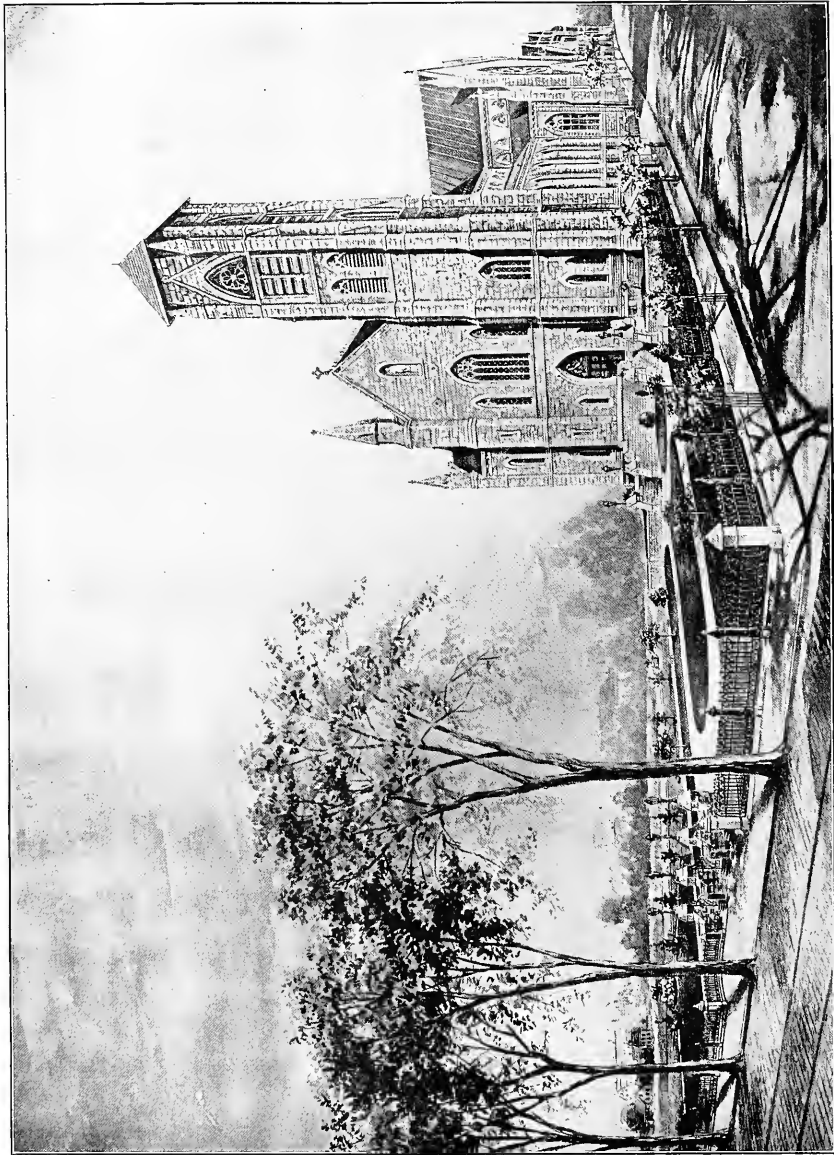
By P. F. Lynch.



ONE of the marked characteristics of the growth of Catholicity in Lowell is the wonderful success which has attended the establishment here of the Order of Oblates of Mary Immaculate. The first members of the order arrived in Lowell twenty-seven years ago, or thirty-six years after the first Catholic parish was formed, but to-day they have four of the seven Catholic churches in the city, and about 25,000 people, or fully one-half of the Catholic population is under their charge. Taking into account the various institutions connected with these churches, the value of the property owned by the order in Lowell must reach a large figure. Such a wonderful amount of work accomplished in so short a time speaks volumes for the zeal and devotion of these missionaries.

The Oblate Order was founded by Charles Joseph Eugene De Mazenod, who was born at Aix, in France, on August 1, 1782. He early conceived the idea of founding an order which should carry on the work expressed in the beautiful words which he adopted for his device, "God hath sent me to evangelize the poor," and thenceforth he devoted all his energies and his brilliant talents towards that end. Pope Leo XII gave him his sympathy, and on February 16, 1826, the Congregation of Cardinals unanimously approved the rules submitted by Father De Mazenod for the government of his new community. The next day Pope Leo confirmed this decision, and gave his solemn approbation to the institute, to the rules and regulations of the order, naming it at the same time the "Oblate of Mary Immaculate." This was even before the Immaculate Conception of the Blessed Virgin was defined as a dogma of Catholic faith, and it showed the love and reverence the Holy Father had for the glorious Mother of God. The order was soon firmly established in Canada, and a few years ago a province was formed in the United States.

The history of the introduction of the order into Lowell, and of its subsequent growth, is full of interest. In 1868, a Canadian secular priest, named Father Leclerc, happened to visit Burlington, Vt., on the occasion of the consecration of the church there, and while there he met Bishop Williams, of Boston, who happened to be an old college friend of his. During the conversation Bishop Williams remarked: "I have many French Canadians in my diocese, and I think that there are enough in Lowell to form a separate parish. Could you not procure me a Canadian priest to place in charge over them?" Father Leclerc replied: "Why would it not be a good idea to ask the Oblate Fathers, who are stationed in Montreal, to come here? They would be peculiarly fitted for such a charge. Father Vandenburg, the Provincial of the Oblate Order in Canada, is here. I will introduce him to your lordship, and it might be well to talk the matter over with him." Bishop Williams acquiesced, and later had a conference with Father Vandenburg. As there was no time then for any extended conferences, Bishop Williams invited Father Vandenburg to call upon him at Boston, so that they could talk more fully on the subject. Father Vandenburg accepted the invitation and arrived in Boston on St. Patrick's Day of 1868. Bishop Williams received him kindly and said: "Now, that you are here, let us look over the ground fully. Let us go to Lowell and see what can be done." They came to Lowell on the same day and dined with Father John O'Brien, of St. Patrick's Church. After dinner they took a carriage and drove to St.



CHURCH OF THE IMMACULATE CONCEPTION, LOWELL.

John's Hospital, which had been founded a short time previously. The Bishop, in order to encourage the Sisters of Charity, had empowered them to erect a chapel, and had invested it with all the rights and privileges of a parish church. St. John's Chapel at that time could accommodate about 500 people. On passing this chapel Bishop Williams remarked to Father Vandenburg, "Perhaps some arrangement could be made whereby one of your fathers could officiate at this chapel for some time, performing the services of chaplain at the hospital at the same time, and later we may be able to make this an Irish parish." Father Vandenburg could not see that the proposition was what he wished; in fact, at that time the views of the two prelates on the subject were altogether different. All that the Bishop wanted was simply a priest to take charge of the French Canadians at Lowell. Of religious communities he thought there were enough in his diocese, and he evidently had no intention to establish new ones. On the other hand, the Father Provincial wanted a foundation for the establishment of a branch of the Oblate Order, and for this reason he asked not only for a Canadian parish, but also an Irish or English one, so as to provide assured resources for the support of a community of Oblates. He considered that the Canadian church alone could not assure these resources. Again, the Father Provincial did not forget that the Oblates were, above all, missionaries, and he wished to feel that this part of their vocation should be assured, with authority to give missions in either English or French in all parts of the diocese. With views so dissimilar, no definite arrangements could be arrived at then, nevertheless much good had been accomplished. The two prelates learned to know and respect one another, and the Bishop learned much about the beautiful lives and works of the Oblates. At the close of the conference, Father Vandenburg said: "I would wish, in any case, for permission to send two of our fathers here to preach a mission, and perhaps while they are here something in the situation will develop which will open the way to a better understanding than seems possible now. And even if we cannot get a foundation here, and that you want simply a Canadian priest, I will be able to send you a good one." The Bishop accepted the suggestion, and willingly gave the desired permission for holding the mission. Father Vandenburg returned home, and shortly after, on April 19, 1868, Rev. Father Andrew M. Garin and Rev. Father L. Lagier arrived in Lowell to preach the mission. It was held in St. Patrick's Church, where the visiting fathers were hospitably received and entertained by Rev. John O'Brien.

The mission was a success, and over 800 communicants approached the altar while it was in progress. From the first moment of the arrival of Father Garin and his colleague, success seemed to attend their every effort, so much so that even then Father Garin gave promise of proving the special agent of Providence on behalf of the French population, which subsequent years showed him to be, beyond a doubt. Only a few days after his arrival, he purchased the building on Lee Street, now known as St. Joseph's Church, and there the first French congregation was formed. The difficulties, which before had seemed so formidable, vanished one by one before the magic of his genius, and in a short time the way seemed clear for the foundation of a community of Oblates in Lowell. Since his arrival he had been the guest of Father John O'Brien, but now he took up his residence at St. John's Hospital, along with Father Cosson, who had been sent to assist him, Father Lagier having returned home immediately after the close of the mission. On Father Cosson's arrival he took charge of the Sisters' Chapel, the following being the arrangement which had been made with the sisters: The fathers were to receive \$600 and half the collections at Christmas and Easter, the remaining income, consisting of pew rents, Sunday collections, etc., was to go to the sisters. The increasing needs of his church now made it necessary for Father Garin to have an assistant, and Father Guillard was sent to him from Ottawa. He arrived here in July, 1868, and he, too, went to St. John's Hospital to live. But this arrangement was inconvenient for both the fathers and sisters, consequently Father Garin rented a small house on Fayette Street for their use. During the summer Bishop Williams, wishing to increase the resources of the community, established a temporary mission at Billerica, and Father Lebret, another Oblate who came from Montreal, was given charge of it by Father Garin. The building had been purchased from a Protestant denomination there, and the church was named St. Andrew, in honor of Father Garin, whose first name was Andrew. It was understood that all the resources of this mission would belong to the fathers at Lowell, and that one of them should go there to say Mass twice a month. The mission was of a temporary character until Father Lebret took possession on November 1, 1868, becoming its first pastor. At the end of the summer of 1868 the house on Fayette Street was inhabited by three fathers, each having charge of one church. The fathers, working with

great zeal and energy, soon infused much of their enthusiasm into the people, and the parishes grew rapidly. The experience of some months was sufficient to show that different arrangements were needed to meet the situation. The fathers did not feel that they were in exactly the position that they would wish, and, as a result, negotiations were entered into with Sister Rose, Superior at St. John's Hospital, for the purchase of St. John's Chapel. The negotiations were completed and the Oblates bought the chapel with all its rights and privileges for the sum of \$1,200, to be paid in four annual payments. The land, however, remained the property of the sisters. With all this arrangement completed the chapel became a parish church. Naturally, the change produced quite a revolution in the management and conduct of the church. St. John's Church at that time could only accommodate about 500 people, and this was altogether inadequate to meet the needs of the parish. The first work of the fathers was to enlarge it, and two additions were made which nearly doubled its capacity. Services were held regularly, and the people attended in large numbers.

Then came the idea of giving missions, and it was at once put into effect. The first mission was given at St. John's, and it attracted a large congregation. Father Garin sent to Buffalo for Rev. James McGrath and Rev. J. Mangin to come and conduct this mission, and they accepted the invitation. The mission was opened on May 7, 1869, and lasted two weeks. The effect of the mission was almost phenomenal, and from all parts of the city the people came to enjoy the ministrations of the worthy fathers. During the progress of the mission 6,200 people approached the altar, the highest figures ever before known in the history of the city. After the mission, the pews in the church were all rented, and many persons had to be refused accommodations. Father Guillard, who had charge of the chapel at this period, thought it would be a good work to establish a sodality for young girls, and though this idea was not unattended with some difficulty, the sodality was formed and it soon became a flourishing organization. The Arch-confraternity, for the men of the parish, was established about the same time, also the Holy Rosary Society for married women. All these societies worked energetically for the general good of the parish.

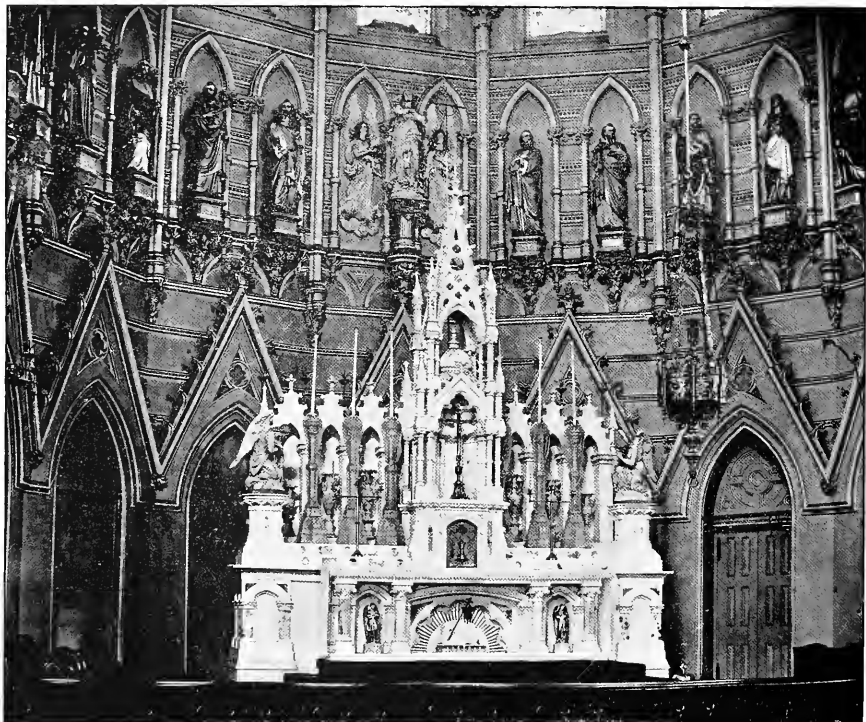
The time had come to fully establish a community, and Father Vandenburg, the Provincial, came to Lowell the last of October, 1869. On the 31st of October a retreat was begun in the little community, and on the following day, the feast of All Saints, the members renewed their vows to God. Rev. Father Garin, who had been working diligently preparing for the establishment of the order, and who had acted as its head since the beginning, now received his letters from the Provincial, confirming him Superior, and thus he became the first head of the order in Lowell. Fathers Guillard and Lebrét were confirmed as his assistants.

Meanwhile, St. John's Church was becoming insufficient to meet the ends of the growing Irish Catholic population of Belvidere, and it became necessary to secure a more commodious place of worship. A new church was the only thing that could be considered a permanent remedy for the situation, but where to get the land, and how to raise sufficient funds for the purpose, became a serious problem. Bishop Williams had restricted the fathers to that portion of the city known as Belvidere, and there the land should be secured, if secured at all. On the other hand, the number of Irish Catholics in Belvidere was comparatively small, and if a prosperous parish was to be built up it was necessary to attract Catholics from other parts of the city. To accomplish this a commodious church was necessary, and consequently this became the all-absorbing thought with the fathers. In the whole district there was no more favorable spot available for a site than where the old chapel of St. John stood. There was one vacant lot, which was considered very desirable, but it was the property of a corporation which absolutely refused to sell. Taken altogether, the undertaking was fraught with difficulty. The street was occupied by a number of small proprietors, and the question was whether they would be willing to sell. And even if some wished to sell the others might not. This also involved expense, for the buildings would have to be bought with the land, thus entailing considerable loss. The sympathy and encouragement of the congregation, however, overcame all these fears, and full of courage they resolved to undertake the work. During the month of July, 1869, the fathers succeeded in buying the lot on which now stands the vestry of the church. Soon after another lot was bought, on which the tower of the church now rests. There yet remained another lot owned by an old man named Leavitt, who had occupied it for thirty years and who had no desire to sell it. And yet, without this lot the rest was practically useless, inasmuch as his property cut the other in two, and, moreover, half of a building on one of the purchased lots covered a por-

tion of Leavitt's lot. The old man realizing that the fathers were determined to build their church, at last consented to sell, and with this last acquisition the greater part of the property on what is now Fayette Street passed into the hands of the fathers. There was one exception, the lot known in recent years as the Owen estate, at the corner of Merrimack and Fayette Streets, but it may be remarked here that after resisting every offer to sell during all the years since, this property was finally secured two years ago by the fathers and is now known as Columbus Park. At the end of the year 1869 the fathers changed their residence to half of the house occupied by the old man, Leavitt, who with his family continued to reside in the other half till the spring of the following year. Although such near neighbors, Leavitt and the fathers had nothing in common. The chapel in the fathers' residence was only divided from Leavitt's parlor by a thin partition, and it often happened that while the fathers were chanting their evening prayers the lady of the house would play the most fantastic airs on the piano. The good fathers, however, were not in the least disconcerted by such distractions.

At this time Father Tortel, Father Mangin, and Father McGrath were transferred from Buffalo to Lowell, arriving on January 4, 1870. Father Tortel was attached to St. Joseph's Church with Father Garin, while Fathers Mangin and McGrath were placed at large, as it were, so as to be at liberty to give missions. About the same period the Father Provincial came to Lowell and reconstructed the arrangement of the house as follows: Father Tortel was named first assistant or administrator to Father Garin, and Father Guillard was named second assistant. The question that occupied the attention of the people at this time was the construction of the new church, and soon a subscription list was opened for that purpose. Father Guillard made a canvass of the city, going from house to house in his zeal for the cause. He was well received, as a rule, but, as was natural, he had also to encounter rebuffs and humiliations. Father Garin was at the same time perfecting plans for the structure, and he succeeded in securing the services of P. C. Keely as the architect. During the summer of 1870 work on the basement was begun. For this it was necessary to use the lot on which stood the house occupied by the fathers, consequently it was removed to the corner of Stackpole and Fayette Streets, where it stood until the new residence was built on its site a few years ago. Father Guillard, in addition to his canvass for subscriptions, also arranged for a fair in aid of the new church. It was held in Huntington Hall, lasted fifteen days, and netted, clear of all expenses, \$6,200. This was so successful that other fairs were held afterwards with good results. In 1870 Father Guillard was transferred to Montreal, and Father McGrath was named pastor of St John's Church, to replace him, with Father Burke as his assistant. During the year 1870 the Oblate Fathers gave twelve missions.

Mr. Keely having completed his plans for a church of Gothic architecture, the contract for the basement was given out, and active work was commenced in the last days of April, 1871. The work was vigorously pushed and towards the end of summer the basement was well advanced. About this time Father Burke was transferred to Quebec and Father Lefevre was sent to replace him. In the summer Father Vandenburg, the Provincial, accompanied by Bishop Guigues, of Ottawa, came to Lowell to conduct the ceremonies of laying the corner-stone of the new church, but on account of the epidemic of small-pox, which was then prevalent, the city authorities asked the fathers to postpone the ceremonies for some time. The epidemic having subsided, the corner-stone was laid on Thursday, December 30, 1871. On that day a grand procession, made up of local and out-of-town companies and societies, was formed on Market Street, to take part in the exercises. Major Mathew Donovan was marshal, and the aids were Terrence Hanover, James Carroll, Patrick McVenev, William McGovern, James Powers, Henry Garrison, Michael Roark, and Patrick Flannigan. The foundation of the church had been covered with a temporary floor, at the end of which was a raised platform for the clergymen. The sermon was by Rev. James Lonergan, of Montreal, and the benediction was pronounced by Right Rev. Bishop Williams, of Boston, who then proceeded to lay the corner-stone at the southeast angle of the building. In the copper box were placed several newspapers and a number of gold, silver, and copper coins, also a parchment document, in Latin, which set forth the date, the names of the president of the United States, of the sovereign pontiff, bishop of the diocese, mayor of the city, superiors of the Oblate Order, and several other data. Among the clergymen present were Very Rev. Father O'Donnell, of Nashua; Father Barry, of Concord; Father Millette, of Nashua; Father Qualey, of Woburn; Father Chevalier, of Manchester; Father Foley, of Fitchburg; Father Fitzpatrick, of Stoneham, and Fathers Michael O'Brien, McNamara, Garin, Tortel, Lafabre,



MAIN ALTAR, CHURCH OF THE IMMACULATE CONCEPTION, LOWELL.

McKiernan, Mangin, and McGrath, of this city. The ceremonies were witnessed by over 2,000 people, notwithstanding the fact that the temperature ranged from 15° to 20° below zero.

The basement was finished in the summer of 1872, and by July it was ready to be opened for services. The blessing of the basement took place on Sunday, July 7, 1872, in the presence of a large congregation. The pews were able to accommodate about 2,000 people, and they were all occupied. At 10.30 High Mass was celebrated by Rev. Father Vanderburg, of Montreal. The sermon was preached by Bishop Williams on the subject, "The Christian love of God in building and adorning His temples." A large choir, under the direction of John F. McEvoy, rendered appropriate musical selections. In the afternoon the sacrament of confirmation was administered by Bishop Williams to nearly 300 children. The first mission in the basement was preached in Lent of 1873 by Revs. James McGrath, J. Mangin, D. Barber, and D. O'Riordan.

It took some four years more to build the church, and it was not till the summer of 1877 that it was ready to be dedicated. The new church is built entirely of granite, which was procured chiefly from the piers and abutments of the old Pawtucket Bridge and from the "Black Granite Ledge" in Dracut. The architecture is modern Gothic, the cruciform style being adopted, and the whole appearance of the building is massive and imposing in the extreme. The only thing needed to make it complete is to finish the tower on the southeastern corner, and this work is expected to be accomplished within a few years. The tower will support an imposing spire, and here also will be placed a chime of bells, which will be in keeping with the other equipments of the church. The bell, named the "Immaculate Conception," which was placed in position in 1883, is intended to be the base of the future chime. It weighs 4,000 pounds.

The interior of the church presents a beautiful appearance. The effect is light and graceful, and symmetry of form and harmony of design and coloring combine to make a picture of light and beauty. The length from the vestibule to the chancel is 192 feet, and the height from floor to ceiling is 70 feet. The width is 76 feet in the nave, and 109 feet in the transepts. The clerestory and aisle roofs are supported by 16 clustered columns, resting on iron pillars, set in the basement. The capitals of the columns are ornamented with rich designs in stucco. Above the apex of the arches, between the columns, on the clerestory wall in the nave, are clustered pilasters with caps and bases richly ornamented with designs of calla lilies and roses, from which spring numerous ornate ribs which trace the ceiling in graceful lines and unite their extremities to a heavy moulding which runs the entire length of the ceiling. The junctions are marked by large bosses of floral designs, the central one over the transept representing the Sacred Heart, surrounded by golden rays. The aisle roof is of the same design as the nave, and the groined arches in the transept terminate in groups of clustered pilasters ornamented with floral caps and bases. The clerestory windows number 44, and are set in small arches which surmount a line of niches formed by Gothic arches in relief stucco work, with panels, columns, and ornamented caps. In the transept walls are two large windows 30 feet high and 25 feet wide at the base. Along the transept and side walls, at the spring of the arches, runs a richly designed frieze in two sections, one representing clusters of grapes and wheat, and the other clusters of passion flowers with foliage. The chancel is a place of beauty, and difficult to be adequately described. Seven arches in relief rise from the floor, and are surmounted by rich designs in fruit, flowers, and diaper work. The seven windows are ornamented with elaborate embellishments, and between them are suspended thirteen projecting pedestals representing clusters of flowers and fruits in rich profusion. These pedestals support statues of the Blessed Virgin and the twelve apostles. The wings of the chancel are divided into arched panels, surmounted by large circular columns. The organ gallery is large enough to accommodate two hundred singers.

The pews are 322 in number, built of ash, and ornamented with cherry trimmings. The seating capacity is about 2,000. The floors of the five isles and the chancel steps are of Georgia pine, oiled and polished. The high altar was a splendid specimen of its kind. It was built entirely of marble, the design being Gothic. It was 18 feet wide at the base, and 21 feet high. In 1888 this altar was replaced by a far larger and much more beautiful and costly one. The design of the present altar may be seen from the accompanying cut, but it scarcely conveys an adequate idea of its beauty. The windows are composed of cathedral glass. The large transept windows are triangular in form, with a wheel 27 feet in diameter in the centre. The centre figure of the eastern window represents the Ascension, and the western window the Assumption of the Blessed Virgin. The



INTERIOR CHURCH OF THE IMMACULATE CONCEPTION, LOWELL.

four windows in the aisles and transepts represent, "Christ Blessing Little Children," "The Nativity," "Moses Striking the Rock," and "St. Martin Dividing His Mantle with a Beggar." Some of the other windows show life-size figures of St. Peter, St. Paul, St. Andrew, St. Thaddeus, and St. Patrick. In the chancel, above the main altar, are seven windows, containing figures of the Sacred Heart, Immaculate Conception, St. Anne, St. Elizabeth, St. Joachim, St. Joseph, and St. John the Baptist. Among the donors of windows were the following: Chancel windows donated by Charles M. Williams, Michael Trainor, Christopher Mooney, Thomas Downing, Anne Barton, Thomas Costello, and Mary A. Hodder; transept windows by the Holy Rosary and Immaculate Conception Sodalties, and the Sunday-school; aisle windows by the Immaculate Conception Temperance Society, the Arch-confraternity, Martin Morris, Patrick Boyle, Bridget Brogan, Bridget Barton, Richard F. Connor, Owen McKenna, Bridget O'Connell, William Courtney, Hugh Quinn, Patrick Corcoran, Peter Smith, Philip Connors, Paschal Harnois, and Mathew Murphy.

The organ is a remarkably fine instrument. It is 22½ feet wide, 24 feet deep, and 35 feet high. The case is made of ash, Gothic in style, and with its decorations of carved pilasters, caps, fruit, foliage, etc., it presents an elegant appearance.

The new church was dedicated on June 10, 1877, and a most interesting event it proved. Admission to the church was by ticket, and fully 2,700 people were present when the procession entered from the sacristy at 10 o'clock. The order was as follows: Master of ceremonies, Rev. Father D. O'Riordan; cross bearer, Rev. William M. Reardon; fifty acolytes, visiting clergymen, Bishop Goesbriand, of Burlington, Vt., and His Grace, Archbishop Williams. The ceremonies were conducted by the Archbishop, and after blessing the portals, doors, walls, altar, and other parts of the church, solemn High Mass was celebrated. The celebrant was Rev. Father Antoine, Provincial of the Oblate Order, with Rev. Father Ponsardin as deacon, Rev. Father Garrigan as sub-deacon, and Rev. D. O'Riordan as master of ceremonies. The Archbishop was attended by Rev. Father O'Brien and Rev. Father Gilmore as deacons of honor. The sermon was preached by Right Rev. Bishop O'Reilly, of Springfield, taking his text from the epistle of Paul to the Ephesians, 4th chapter, 3d to 6th verse, inclusive. The large choir sang Haydn's Third Mass, under the direction of Professor Haggerty. Mr. J. G. Lennon presided at the organ. Among the clergymen present were Very Rev. Father Antoine, of Montreal; Father Garrigan, of Fitchburg; Father Ponsardin, of Biddeford, Me.; Father Lebret, of St. Paul, Minn.; Father Guillard, of Buffalo, N. Y.; Father Sacomb, of Montreal; Father Qualey, of Woburn; Father Powers, of Blackstone; Father Doherty, of Millbury; Father Magennis, of Roxbury; Father Munger, of Attleboro, and Father Michael O'Brien. At the vesper service His Grace, the Archbishop, officiated, assisted by Rev. Father Ponsardin and Rev. Father Garrigan. Right Rev. Bishop Goesbriand, of Burlington, Vt., preached an eloquent sermon on "The Immaculate Conception." Among the invited guests present were His Honor, Mayor Stott, Judge Crosby, Hon. D. S. Richardson, J. C. Abbott, Esq., the late John Boyle O'Reilly, Hon. P. A. Collins, of Boston, ex-Governor Talbot, and many other prominent men.

An important event in the history of the church was the translation of the relics of St. Veracunda, which took place November 24, 1878. At 10.15 the ceremonies opened before a great congregation. The Pontifical Mass was celebrated by Archbishop Williams, with Rev. Father Bodfish, of Boston, archpriest; Rev. Father Michael O'Brien, and Rev. Father Strain, of Lynn, deacons of honor; Rev. Father Trudeau, deacon of the Mass; Rev. Father Tortel, sub-deacon; Rev. Father O'Riordan, master of ceremonies, and Rev. Father Gigault, cross bearer. Rev. Father Bodfish preached an eloquent sermon. He dwelt especially on the life and virtues of St. Veracunda. After the sermon a procession was formed, headed by the cross bearer, incense bearer, and acolytes carrying lighted candles. Then came four priests carrying on their shoulders the bier on which rested the wax figure containing the relics of the saint. Immediately after came the Archbishop and the attending clergymen. After the procession had moved around through the church the relics were deposited on a temporary altar provided for them. Kalliwoda's Mass was rendered by a large choir, assisted by Owen's orchestra. At the vesper service at 6 P. M., Father Bodfish was celebrant, Father McGrath, deacon, and Father Gigault, sub-deacon. The anniversary of the translation is regularly observed every year.

In 1878 occurred the first mission in the Immaculate Conception Church. It was opened on Sunday, January 12th, and was conducted by Father Hunt. On that day solemn High Mass was celebrated by Father

McGrath, with Father Trudeau as deacon, Father Van Laar as sub-deacon, and Father O'Riordan as master of ceremonies. After Mass a procession was formed at the high altar, led by the master of ceremonies and acolytes, and Father McGrath came next carrying a large cross. When the procession reached the vestibule the cross was presented to Father Hunt, who then took his place in the line and the procession returned to the altar. The mission was a wonderful success, and in order to accommodate all the people it was found necessary to extend it considerably beyond the two weeks first intended.

The Immaculate Conception Parochial School is justly regarded as one of the leading Catholic educational institutions of the city. It was opened on Monday, September 6, 1880, and was placed in charge of eight Sisters of the Order of Gray Nuns of the Cross, from Ottawa. There were only six of them present at the opening, and they were Sister Shanley, superior; Sister St. James, Sister Margaret Mary, Sister Rose of Lima, Sister Mary Bernard, and Sister Saint Eugenia. The opening of the school was celebrated by solemn High Mass at the Immaculate Conception Church, and afterwards the pupils formed a procession and marched to the new school building. The school opened with an attendance of about 700 children of both sexes, but at this time the city was not divided into parishes and the children came from all parts of the city. Of course, when the division was made, some time afterwards, the number decreased to less than 500, as the attendance was practically restricted to the children of the parish.

The school is situated at the corner of High and Bartlett Streets. The building is about 100 by 50 feet, and four stories high. For a distance of ten feet above the foundation the walls are built of gray granite, and above that they are built of brick, with granite trimmings about the doors and windows. The front facade is divided into three sections, and on the centre one is a triangular pediment containing a marble slab on which is the following inscription: "Parochial School, O. M. I. of the Church of the Immaculate Conception." This is surmounted by a large cross.

The building has a slated roof, from which rises a square belfry. The first floor is entirely devoted to a large hall, used as an assembly room and also for various entertainments. The second floor is divided into four rooms, each about 34 by 23 feet, and 16 feet high. Three of these are used for primary classes and one for a junior class. The third floor is divided in a similar manner, the rooms being used for four junior classes. On the fourth floor there are four more rooms devoted to the senior classes. In the primary classes the boys and girls are kept together, but in the junior and senior classes they are taught in different rooms. In 1887 Sister Shanley went back to Ottawa, and Sister Mary Angela came from there to take her place as superior. Sister Mary Angela has filled the position ever since, and under her direction the school has attained a high degree of efficiency. She is at present assisted by eight teachers, and the average attendance is about 500. The school is well graded both in the primary and grammar departments, and the results show that the pupils compare most favorably with those of any of the public schools in the city. Each year since 1884 a number of the graduates from this school have entered the high school, and some of them at the early age of twelve years. Within the last few years no less than twenty-seven graduates of the school have graduated from the high school, and three of them secured the "Carney medals," the highest award of scholarship made in the high school.



PAROCHIAL SCHOOL, IMMACULATE CONCEPTION CHURCH, LOWELL.

On July 1, 1883, a province of the Order of Mary Immaculate was created in the United States, and Father McGrath was appointed the first provincial. It was a just recognition of his many years of faithful service, and it brought joy to his congregation. On October 28th, of the same year, occurred the interesting service of the blessing of the bell, named the Immaculate Conception, which was placed in the tower of the church. An immense congregation attended, including Mayor Donovan and members of the city government. A procession was formed, comprising the various societies connected with the church, and they took places assigned them in the church. The bell was suspended in front of the main aisle and was almost completely hidden by flowers and evergreens. Near it was a smaller bell which was to be blessed for the novitiate at Tewksbury, recently opened by Father McGrath. The ceremonies were conducted by Right Rev. Bishop Healy, of Portland, assisted by Very Rev. Father Byrne, Vicar-General of the diocese; Very Rev. Father Tabaret, O. M. I., President of the College at Ottawa; Rev. Father Bournigalle, O. M. I., Superior at St. Sauveur, Quebec, and the fathers connected with the church. Bishop Healy ascended the pulpit and preached an eloquent sermon from Isaiah XL:9.

In November, 1885, occurred the first death in the community, that of Rev. Father Trudeau. He came to Lowell in 1876, and up to the time of his death he earned the good-will and esteem of all for his faithful and devoted services in the cause of the church.



PAROCHIAL RESIDENCE, IMMACULATE CONCEPTION CHURCH, LOWELL.

In November of 1883 the Tewksbury Novitiate for the Province of the United States was opened. This place is for the training of young men who may have a desire to enter the order, and it is more especially intended for the purpose of subjecting them to a course of rules and discipline which will show whether or not they have a vocation for membership in the order. At present twenty-four young men are at the novitiate. On July 20, 1884, the 20th anniversary of the ordination of Rev. Father McGrath, the Provincial, was celebrated. Solemn High Mass was celebrated by Rev.

Father McGrath, with Father Tortel as deacon, and Father Garin as sub-deacon. Archbishop Duhamel, of Ottawa, was present, and Father McGrath received many gifts.

Early in 1889 work was begun on a parochial residence and on Sunday, December 15th, the completion of the work was announced. It stands at the corner of Stackpole and Fayette Streets, occupying all the space from the church to the corner of the two streets. It is plainly furnished, in accordance with the principles of the order, but the building is of the most substantial kind. The foundation is of granite, and the superstructure is brick with granite trimmings. It is an elegant parochial residence.

An interesting and unusual event occurred on August 16, 1891, when the Order of Tonsure was conferred on Brother Howe. The four minor orders were conferred on Brothers O'Callahan and Reynolds, and Brother McAvenue was ordained to the priesthood. A similar event occurred on August 13, 1893, when Brothers Reynolds and Howe were ordained priests, and George Costello had the order of sub-deacon conferred upon him. The ceremonies were conducted by Right Rev. Bishop Brady, Coadjutor Bishop of Boston, assisted by Rev. Father Joyce, of the Immaculate Conception Church, and Rev. Father Andre, of St. John's Seminary, Brighton.

The latest, and perhaps the most important, improvement since the dedication of the church was the beautifying of the grounds between the church and Merrimack Street in the fall of 1892. Ever since the church was built, this space, known as the Owen estate, was occupied by a number of small buildings, and thus the church surroundings on this side were not only unsightly, but the view of the church was almost wholly shut off from the street. For a long time the fathers tried to secure this property, but either there was some difficulty in the way or the owners were unwilling to sell. In 1892 the fathers secured the much coveted land for the sum of \$13,000, and immediately steps were taken to clear away all the old buildings and form a lawn, which was afterwards named "Columbus Park," in honor of the year. In addition to the land acquired from the Owen estate, another lot adjoining it was secured, and the entire lot has an area of nearly an acre, with a frontage of about 200 feet on East Merrimack Street and about 120 feet on Fayette Street. The arrangements for beautifying the park were designed on a very elaborate scale, the Oblate Fathers being evidently determined to have one of the finest lawns fronting any church in New England, and in this they have succeeded most admirably. The cost of the improvements of this beautiful park, an ornament alike to the church and to the city, has been upwards of \$7,000, and the fathers are to be commended for their good taste and great liberality.

On October 2, 1893, another improvement was made, on the front of the church facing Merrimack Street, by placing a statue of the Immaculate Conception in the niche near the top of the gable which had been prepared for it when the church was built. This statue is 8 feet high, weighs 1,900 pounds, and makes a most appropriate and impressive decoration for the front of the church. In 1894 an important improvement was made in the basement by the substitution of a large pipe organ for the reed organ which had done duty there for several years, and had long been considered inadequate for the needs of the church. The new organ has two manuals, compass CC to A, 58 notes; pedal organ, CCC to F, 30 notes. Its dimensions are 15 feet in width, 12 feet, 6 inches, in depth, and 17 feet high.

Taken altogether the Church of the Immaculate Conception is one of the best appointed and best equipped churches in New England. Everything is carried out with such a high standard of excellence that people are attracted from all parts of the city to attend the exercises. The normal congregation is comparatively small, numbering about 4,000 souls.

Rev. Father Joyce, O. M. I., pastor of the Church of the Immaculate Conception, is one of the most pop-



REV. W. D. JOYCE, O. M. I.,
PASTOR CHURCH OF THE IMMACULATE CONCEPTION, LOWELL.

ular priests in the community. This high place in the esteem of his people has been attained by years of devotion to their interests and self-sacrifice on his part. His highest aim is to advance the spiritual and material welfare of those committed to his charge, and they repay his love and devotion a thousand fold. He is a man of fine presence, of scholarly attainments, brilliant in his conversation and address, and as a pulpit orator he is eloquent, forcible, and convincing. In fact, as a preacher, he has no superior among the Lowell clergymen, even numbering, as they do, several eloquent speakers. Under his able direction the Church of the Immaculate Conception has attained a leading position among the churches of Lowell.

Father Joyce was born in County Waterford, Ireland, in 1856, so that he is now thirty-eight years old. From an early age he was intended for the priesthood, and in 1871 he entered the College of Mt. Melleray, in charge of the Trappist Order. He afterwards studied in St. John's College, Waterford, and in 1873 he entered the junior house of the Oblates, in Yorkshire, England. Later he went to France and entered the Oblates' scholasticate, and so impressed did he become by the example and the beautiful lives of the Oblates of Mary Immaculate that he determined to become a member of that order. When his studies were nearly completed he was sent over to Manitoba, Canada, that he might become accustomed to the changeful life of an Oblate, and in 1879 he was ordained a priest at Winnipeg and received into the order by Most Rev. Alexander Tache, O. M. I. He was the first priest ordained in the city of Winnipeg, and the ceremonies, which took place in St. Mary's Church, were witnessed by a large congregation. In St. Mary's parish he labored for three years, having for associate, during a portion of the time, Rev. Father Lavoie of the Sacred Heart Church of this city, and in 1882 he was transferred to Lowell. His first appointment here was as assistant in the Church of the Immaculate Conception, but when the new parish of the Sacred Heart was created, in 1883, Father Joyce was appointed its pastor. The same zeal and ability which had characterized his labors hitherto bore rich fruit in his management of the Sacred Heart parish, and, though the work was arduous, he succeeded in placing the new church on a firm footing. In 1885 he was recalled to the Church of the Immaculate Conception and he served as pastor from that time up to 1891. In July of that year, Rev. Father McGrath, who had for some time been acting as superior as well as provincial of the order, was called away to Buffalo, and Father Joyce was appointed superior to take his place. This position he has held ever since with credit to himself and the order, and much to the prosperity and growth of the parish.

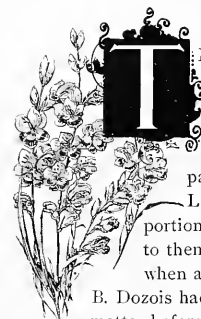
Rev. D. M. Burns, the first assistant, is an eloquent preacher, with the genial temperament and the keen sense of wit and humor which distinguish the Celt. He was born October 18, 1852, at Ogdensburg, N. Y., and was educated at Ottawa University. He was ordained on June 19, 1886, by Most Rev. T. J. Duhamel, D. D. During his connection with the Immaculate Conception and Sacred Heart Churches, in this city, he has made hosts of friends.

Rev. John J. Dacey, the second assistant, was born in Charlestown, Mass., on July 11, 1860. He was educated in Boston College, and later took a theological course for two years in St. Mary's Seminary, Baltimore. He afterwards entered the scholasticate at Archville, Canada. He was ordained on December 22, 1888, by Archbishop Williams, and on the first of January, 1889, he was appointed to the Tewksbury Mission. In September, 1889, he was sent to Billerica, where he remained till January, 1890, when he was sent to the Immaculate Conception Church. He is an able preacher and is a great favorite with the young people. He has given much attention to the Young Men's Catholic Institute, formed among the young men of the church a few years ago, and now a flourishing organization.

Rev. E. A. Dorgan was born in Lawrence, Mass., and he received his education in the Ottawa University and the Grand Seminary of Montreal. He was ordained at Buffalo, N. Y., in 1892, by Right Rev. Dr. Ryan. He came to the Immaculate Conception Church in March of the present year to take the place of Rev. Father Smith, who was transferred to Buffalo. Father Smith came in September, 1893, to take the place of Father Quested, who came in March of 1893.

St. Joseph's Parish, Lowell.

By P. J. Lynch.



THE church history of the French population of Lowell really dates from the coming of the Oblate Fathers in 1868, but before that time measures were taken to establish a parish for the French people. This is something of which very few people know, even among the oldest of the French residents, but there are living two of the men who were engaged in these arrangements. Early in 1867, the idea of establishing a separate parish began to take form. There were then something like 1,000 French people in Lowell. They attended services at St. Patrick's Church, and having attained such proportions they became anxious to acquire a church where they could have the gospel preached to them in their own language, and where they could feel a greater communion of spirit than when among the English-speaking people. The feeling grew in strength, and when Mr. John B. Dozois had occasion to make a business trip to Canada, in 1867, he was commissioned to lay the matter before Bishop Bourget, of Montreal. The Bishop gave Mr. Dozois a letter of introduction to Bishop Williams, because without the permission of the latter nothing could be done. After Mr. Dozois' return a conference of leading French residents was held and a committee appointed to present the letter to Bishop Williams. This committee consisted of Mr. Dozois, Mr. John B. Raymond, and Mr. Joseph Courchene. The latter died some years ago, but the two former are living. Bishop Williams received them kindly, and when the situation had been fully explained to him he promised to consider the matter. In a few weeks Father Boisoineau arrived here from Canada to preach a mission to the French Canadians. This mission was held in the basement of St. Patrick's Church, and it was the first attempt made to provide a distinct service for the French population of Lowell. This movement probably paved the way for the permanent establishment of the Oblate Fathers the following year. The real progress of the French people, as a religious community, began with the latter event, and ever since this progress has gone on with gratifying results.

The chief agent in this wonderful achievement has been that faithful priest, the "*bon pere*" and idol of his people, Rev. Father Garin. The birth of the French colony in Lowell might be said to have begun with him, and his life work has been so closely entwined with its growth that the two are inseparable. When the Provincial of the order came to Lowell, on St. Patrick's Day of 1868, accompanied by Bishop Williams, and both looked over the ground to see whether or not it would be feasible to establish a community of Oblates here, they could not arrive at a definite understanding because they viewed the matter from different standpoints. Bishop Williams, however, gave Father Vandenburg permission to send two priests here to preach a mission to the French Catholics, and on April 19, 1868, Father Garin and Father Lagier came to preach this mission. The two visiting fathers were hospitably received at St. Patrick's Church by Father John O'Brien, then pastor, and the mission was at once opened there. The number of French Canadians at that time was estimated at 1,200, and they attended at St. Patrick's Church. On Sunday evening Father Garin addressed them, and, after fully explaining the situation, asked them if they were in favor of a separate church. They answered unanimously in the affirmative, and Father Garin could see that they were quite enthusiastic on the matter. He next asked them which they preferred—St. Mary's Church, which was then available, or a building on Lee Street then owned by the Unitarians and used for religious purposes by the Spiritualists. It was

understood that this building could be secured on easy terms, and at the time it was considered as being well adapted for a religious edifice. The Canadians seemed to be unanimously in favor of the Lee Street building, so on the following day Father Garin, accompanied by Joseph Miller and Louis Bergeron, called on Mr. Bradt, who had charge of the building. Father Garin stated his purpose and Mr. Bradt replied that he would like to consult some of the other members of the committee. Two days after Father Garin called again, and before he left the negotiations for the purchase of the Lee Street Church had been fully completed. The price agreed upon was \$11,500, of which \$3,000 was to be paid when the deeds were passed, \$500 was payable in six months, and the remainder in instalments covering a period of five years. The announcement that the Lee Street Church had been secured was joyously received by the French Canadians, and at the next meeting of the mission, when Father Garin explained what had been done, and added that money was now necessary to complete the negotiations, their enthusiasm was such that a considerable sum was subscribed on the spot.



ST. JOSEPH'S CHURCH, LOWELL.

Subscriptions came in rapidly during the next few days, and about the middle of the week Father Garin was able to pay the \$3,000 and complete the transfer of the deeds. On Saturday morning the building was turned over to the new owners and preparations were at once made to fit the place for divine service the following day. The time was very short, but there were willing hands ready to carry on the work. The reading desk was pushed against the wall and made to serve as a temporary altar, a railing was hastily improvised for the communion service, and a few other changes were made. On Sunday the holy sacrifice of the Mass was offered up for the first time in the edifice, and the French Canadian congregation felt a thrill of joy and thankfulness as they knelt for the first time in a church which they might consider wholly their own. Father Garin was feeling a little indisposed on account of his arduous labors during the few days previously, and the High Mass was celebrated by Father Lagier, his associate. It was the first Sunday in May, the third Sunday after Easter, and the feast of St. Joseph, and so the edifice was named St. Joseph's Church, in honor of the

day. John F. McEvoy, Esq., always a devoted friend of the church, volunteered his services at the organ, and Father Garin called for singers from among the congregation. About twenty men responded, and a very respectable choir was organized on the spot. In fact, there was something delightfully home-like about the services, so much so that, as Father Garin remarked to the writer when speaking of the matter a few days ago, "One could almost imagine that he was in one of the old parishes in Canada."

After Mass Father Garin began to rent the pews, and the people responded so enthusiastically that on the following day he was able to take up the note for \$500 already mentioned. This was not due for six months, but Father Garin considered it better to settle the matter at once, as the money was available. At this time the church could accommodate about 500 people, and when it was fully fitted up and furnished it made an excellent place of worship. Father Garin worked with that wonderful energy which seems peculiar to him, and through which he has accomplished such great things, and his congregation warmly supported him in all



INTERIOR ST. JOSEPH'S CHURCH, LOWELL.

he undertook. Shortly after steps were taken to establish a community of the Oblate Order in Lowell, and Father Garin became the first Superior. Father Lagier returned to Canada after the opening of the church, and Father Cosson was sent here to take his place. He and Father Garin took up their residence at St. John's Hospital, where Father Cosson acted in the capacity of chaplain. The details of the transfer of St. John's Chapel, which had previously been under the jurisdiction of Sister Rose, Superior at St. John's Hospital, to the Oblate Fathers, is told in the history of the Church of the Immaculate Conception, and there also is given the story of the establishment and growth of the community of Oblates. At this time the community seemed to be more closely identified with the Church of the Immaculate Conception, because the parochial residence remained there from the time Father Garin purchased the house adjoining St. John's Chapel, a short time after the chapel itself was taken over, up to a few years ago, and hence it seemed more appropriate to give the story of the order in connection with the history of the Immaculate Conception Church. But as a matter of

fact for several years after the establishment of the Oblates here the histories of the two churches are so closely intertwined that it is difficult to make a distinct and complete narrative for each of them.

For about two years after the opening of St. Joseph's Church the time passed uneventfully, as far as any developments in the church are concerned. But during this time a great change was taking place in what might be termed the French colony. Business was brisk, more especially in the cotton industry, and the agents were asking for operatives. The result was that an extensive immigration movement from Canada to the United States set in, and the French colony in Lowell was largely increased in a very short time. Soon St. Joseph's Church became too small for the congregation, and Father Garin began to take steps to provide a remedy. He built a gallery around the church, thus largely increasing its capacity. This, however, was only a temporary arrangement, for the congregation increased so rapidly that more decisive measures became necessary. He accordingly purchased two small buildings adjoining the church for \$2,850, pulled them down, and built an addition to the church. The church, as it originally stood, measured 83 feet long by 47 feet wide, but with the addition it measured 83 feet each way. About 1,200 people could now be accommodated, and it was confidently expected that it would suffice for all needs for many years. Subsequent events, however, proved otherwise, for within four years it was found that the congregation was outgrowing the church. Another enlargement was necessary and Father Garin purchased four more lots adjoining the church, two of them on Lee Street and two on Kirk Avenue. One of the lots cost \$9,000, and the whole four cost between \$17,000 and \$18,000. He had the buildings cleared away and he built another addition to the church, making it now 150 feet long by 83 feet wide. This is the form in which the church stands at present, and with its galleries it has the largest seating capacity of any church in the city, easily accommodating over 2,000 people. About the same time a new organ was purchased, while the old one was removed to the new parochial school built on Moody Street some time previously.

The new organ is a fine instrument, with some forty or more stops, and, with the exception of the organ in the Church of the Immaculate Conception, is perhaps the largest in the city.

This practically completes the history of St. Joseph's Church as far as any additions or improvements are concerned, but it is very little more than the beginning in the work of the parish as a whole. About the year 1882 Father Garin purchased a lot of land on upper Moody Street, containing about 15,000 square feet, with the intention of erecting a parochial school. There was a building on the land at the time, and this was afterwards remodeled and fitted up as a convent for the sisters who came to take charge of the school. As soon as the plans could be completed the erection of the school building was begun, and on November 12, 1883, it was opened for pupils. The building is a large one, being 85 feet long by 70 feet wide, and four stories high, and it provides accommodation for about 1,300 children in all. Each of the three lower floors is divided into four large class-rooms, making twelve in all. The fourth floor is devoted to a large hall, which is furnished with a stage and other accessories, and is valuable for entertainments and such purposes.

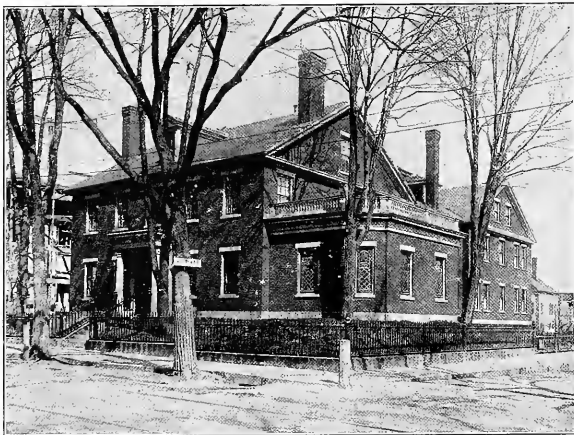
As soon as the school was ready for occupancy, Father Garin placed the institution in charge of the Gray Nuns from Ottawa, nine of whom were here at the opening of the school. They were Sister Plante, Sister



ST. JOSEPH'S SCHOOL FOR GIRLS, LOWELL.

Mary of the Blessed Sacrament, Sister Colombe of the Precious Blood, Sister Dosithee, Sister St. Felix, Sister St. Clotilda, Sister St. Peter, Sister St. Andrew, and Sister Ryan. Sister Plante was Superior. At the opening of the school there were about 800 children waiting for admission, and two secular teachers had to be employed to assist the sisters. The school continued to grow with astonishing rapidity and it soon began to get crowded, notwithstanding its great size. To relieve it, somewhat, Father Garin purchased the house at the corner of Moody and Spalding Streets and had it remodeled and fitted up as a school for the very little children—those under seven years, or thereabouts. This place took quite a number from the main building, and it relieved its crowded condition. But the relief was only temporary, and Father Garin saw that more heroic measures were necessary to effect a permanent cure. Accordingly, in 1891, he took steps to erect a college for the education of the boys of the parish, leaving the girls in exclusive possession of the old school. Taking away the boys made a great change in the parochial school and for some time there was room enough, but it is rapidly getting crowded up again, and all the indications are that Father Garin will, ere long, be compelled to provide another enlargement in some way or other. Even now the number of girls in the school is over 1,300, and there are in all nineteen teachers—sixteen religious and three secular. Of these, three teachers—two religious and one

secular—are employed in the little kindergarten department, the number of little pupils there being about 200. Not only are all the class-rooms on the three floors occupied, but two more classes are taught in the hall on the fourth floor. It is certainly a wonderful record for the school, and it is a wonderful record for the parish to have such a number of children. With the 1,100 boys in the college the whole number of school children in the parish is over 2,400. Nor does this number, large as it is, represent the full growth of the parish; for the present year, with its wide-spread financial depression has seriously affected the French population, compelling large numbers to temporarily migrate to Canada. For instance, the number of pupils enrolled at the beginning of



PAROCHIAL RESIDENCE ST. JOSEPH'S CHURCH, LOWELL.

the year in the girls' school was 1,822, and the difference between this and the present attendance, 1,300, is largely due to the number of families who have temporarily left the city. The present Superior is Sister Felix, and she is the fourth in succession from the founder. Sister Plante was succeeded by Sister Theresa, and next came Sister Roby, who was succeeded by the present Superior.

In the meantime the French population kept rapidly increasing, and this increase was especially noticeable in that section of the city lying between Merrimack and Suffolk Streets on the one side, and the Merrimack River on the other. In fact, this section came to be peopled almost wholly by French Canadians, and hence the name, "Little Canada," by which it is generally known. The great increase in the population of St. Joseph's parish made the church wholly inadequate to meet the needs of the people in a few years, and Father Garin was confronted with the necessity of providing a second church. In choosing a site for the new church he took into consideration the fact that the greatest increase of population was in the northwestern portion of the parish, and reasoned, therefore, that here the new church should be located, more especially as the old church was in the opposite portion of what might be considered the parish proper. Father Garin accordingly began to look for a suitable site along the line of upper Merrimack Street, and in 1889 he opened negotiations

for the purchase of what was known as the Shaw house and lot belonging to the Suffolk Corporation. This property cost \$25,000. As soon as the arrangements could be completed, Father Garin had plans for the new church designed by architect Ford, of Boston, and soon after the contracts for the building of the basement were given out. The new church was named after St. John the Baptist, or, as the French called it, St. Jean Baptiste.

A short time before the purchase of the Shaw estate, Father Garin bought another large piece of



CHURCH OF ST. JOHN THE BAPTIST, LOWELL.

property, known as the Bonney estate, immediately adjoining the Shaw estate, for the sum of \$26,000. This lot had a large brick building erected upon it, and Father Garin intended to use it for a parochial residence. Since the first establishment of the Oblates in Lowell, the house or headquarters of the community had been located at the Immaculate Conception Church. Now, however, not only was the parochial residence at the Immaculate growing much too small for the ever increasing number of fathers, but it would be very inconvenient for them to attend the new church on upper Merrimack Street. Father Garin accordingly had the Bonney house fitted up and thither he removed with all the other fathers of St. Joseph's parish. But the new house, large as it was, soon proved insufficient for the needs of the community, more especially after the opening of the new church, for that necessitated an increase in the number of fathers in the parish to nearly double the number previously required. He, therefore, perfected plans for an extensive series of alterations and improvements in the building, which were carried out at a cost of \$18,000. The house is 106 feet long, extending from Merrimack to

Moody Street. It has a width of 42 feet, is three stories high, and is excellently arranged, having a chapel, recreation room, library, and everything necessary in a religious house. It is fitted up to provide accommodations for a community of twelve fathers.

The basement of the new church of St. John the Baptist was finished early in 1890, and it is a substantial structure, as might be expected in the case of a church which, when finished, will be one of the finest in New

England. Its size is 170 feet long by 70 feet wide. The walls are built of granite, quarried in North Chelmsford, and they were erected by Patrick Corcoran, of Lowell. A wainscoting of red ash extends around the walls to the height of four feet. There are thirteen stained glass windows on each side of the church. They are of fine design and are ornamented at the top and bottom. Two rows of iron columns support the ceiling and the columns which will support the roof of the church proper.

The altar is a fine specimen of its kind, and is placed on the Moody Street side. Its dimensions are fourteen feet long, five feet wide, and about eighteen feet high. The table, which is ten feet long and three feet wide, is supported on columns of Mexican onyx, and underneath it are three panels. On the left panel is the Greek letter "Alpha," and on the right one the letter "Omega," signifying that God is the beginning and ending of all things. On the central panel a lamb is carved in relief. Beneath the panel is carved the word "Sanctus." At the wings are niches intended to form a repository for relics. Five crosses, representing the five wounds of Our Lord, are cut at different places on the table. The tabernacle is elaborate in design and very beautiful. The door is gold-plated, with a chalice in relief, and on either side of it are two columns of Mexican onyx on whose capitals is supported the floor of the expository. The canopy, which is two feet high and sixteen inches wide, terminates in a pyramid, and surmounting all is a cross which reaches nearly to the ceiling. The rearedos is of rare Mexican onyx, and is beautifully paneled and carved. The pedestals over the end wings are designed as supports for adoring angels. The altar was built under the supervision of Mr. J. E. Mahony, of Providence.

The church of St. John the Baptist was dedicated on Sunday, February 2, 1890, and the event marked a new and important epoch in the religious history of the French Canadians of Lowell. The day which had been awaited with such expectation brought together an immense concourse of French Catholics. At 10 o'clock a procession was formed, the cross-bearer and acolytes being followed by Rev. Fathers Lagier, Tortel, Angier, Lavoie, McGrath, Garin, Amyot, and Gerry. The ceremonies of blessing the church were conducted by Right Rev. Bishop Clut. Afterwards Pontifical High Mass was celebrated by Bishop Clut, with Rev. Father McGrath as assistant priest; Rev. Father Amyot, deacon; Father Gerry, sub-deacon, and Father Lavoie, master of ceremonies. A choir of seventy-five voices rendered excellent music. The sermon was preached by Father Angier, O. M. I., Provincial of the Province of Canada. He spoke in French, and in the course of his address he paid a high tribute to the work of Father Garin.

On the following day, February 3d, the new altar was consecrated by Bishop Clut, assisted by Fathers Lavoie and Gerry. After the conclusion of the ceremonies Mass was celebrated by Father Lagier. On the evening of the same day Bishop Clut was tendered a reception, in Huntington Hall, by the congregation of St. Joseph's parish. Mr. F. J. Bousquet, on behalf of the congregation, presented an address to Bishop Clut, and the latter made a brief address in response. He also gave a brief description of his diocese.

About the time the basement for the church of St. John the Baptist was completed, Father Garin purchased two lots on Merrimack Street, almost opposite the church, with the intention of building a college for the education of the youth of the parish. One lot was purchased from Daniel Gage, for \$11,000, and the other from T. P. Hall, for \$9,000. He immediately removed the building on the Gage lot and prepared to build the college, while the Hall building he had fitted up as a residence for the brothers who were to teach there. The plans were soon completed, work was begun, and in the fall of 1892 the place was ready to be opened.

The new college is a splendid building. The lower story is built of granite, the remaining portion being built of brick with granite trimmings, and the building has an appearance of strength and solidity. The length is about 100 feet, the width about 80 feet, and it is four stories high. On the ground floor is a recreation hall, also music and drawing-rooms and a library. On the first floor there are six class-rooms, three on each side of a wide corridor running through the length of the building. These rooms are used for the higher classes. On the third floor there are six class-rooms, and these are used for the intermediate classes. On the upper floor are two rooms devoted to the elementary classes, and the remainder of the space is taken up by a hall about 80 feet long by 60 feet wide. It has a large stage, well equipped, and it serves as an excellent place for entertainments given by the pupils as well as by the societies in the parish.

The college was opened on September 12, 1892, but the building was not fully completed for the opening

day, only six of the rooms being ready. Father Garin placed the college in charge of the Marist Brothers, or, as they are sometimes called, the Little Brothers of Mary. This order was founded in 1817, by Rev. Father Champagnat, in the Diocese of Lyons, France, and it soon spread into the other European countries, then crossed the seas, and to-day it has establishments all over the world, even in China and the Fiji Islands. The order has been established in England for over half a century, and it is also to be found in Wales, Scotland, and Ireland. The order was first established in Canada, in 1885, at Iberville, and it soon spread throughout the country. The first establishment in the United States was made in Manchester, N. H., and Lowell came second. Lawrence came third, and New York came soon after. The summary of the order, published in 1886, gave the following figures: 535 schools, 2,467 teaching brothers, 81,208 pupils, 1,758 professed brothers, 830 obedient, 450 novices, 209 postulantes, 628 juniors, and 132 stable. These figures have, of course, been very largely increased since then.

At the opening of the school there were eight brothers, namely: Brother Chryseuil, Brother Priscillianus, Brother Paul Mary, Brother Pierre Vincent, Brother Joseph Athenasius, Brother Patrice, Brother Jean Honoré, and Brother Primien. Brother Chryseuil was Superior, and is at the present time. He was one of the second contingent of brothers who arrived in this country from France in 1886, the first contingent having arrived in 1885. He was at the college at Iberville until he came to Lowell. He was born in 1855, in Belmont, in the Diocese of Lyons, France.

On the day fixed for the opening of the college, the brothers found themselves surrounded by about 500 children, all boys, of course, and all happy and proud at the prospect of taking possession of such a fine building. Many more came in later, but very reluctantly the brothers had to refuse them admission until the other rooms could be completed. In the meantime, the work of finishing the interior was pushed along, and the remaining rooms were thrown open to the pupils. In the month of October, Rev. Brother Emilian, the special delegate from the Superior-General, came to Lowell, and he added to the community another brother, the only one at his disposal in America. He also sent a report to the Superior-General regarding the work, and asked him to send four more brothers. The Superior-General complied with his request, and on March 15, 1893, the four brothers arrived in Lowell, and opened their classes on March 20. In September of 1893, three more brothers arrived, making sixteen in all in the community. There are about 1,000 pupils, divided into fourteen classes.

The school curriculum comprises the whole range of subjects from the elementary to the highest grades. The course for the primary classes is about the same as in the public primary schools, while for the intermediate grades the course corresponds with that taught in the grammar schools. For the higher classes the course is, to some extent, similar to that in the high school. It includes the higher mathematics, drawing, chemistry, light and heat, electricity, commercial law, book-keeping, etc., making altogether an excellent course of study. All the sciences are taught in English, and French is taught simply as a language. Of course the fact that the children all speak French makes it easier for them to learn it thoroughly, so that it is principally with the literature that they are concerned. For the same reason they find it a little harder to learn English, but, on the



ST. JOSEPH'S COLLEGE FOR BOYS, ST. JOSEPH'S PARISH, LOWELL.

whole, the progress they make is astonishingly rapid. A special class in Greek and Latin is taught after school hours, for the benefit of all those who wish to study these languages. The French College is certainly a creditable institution, and the good which it is accomplishing and will accomplish can scarcely be estimated.

When the basement of the new church of St. John the Baptist was finished, in 1890, work was temporarily suspended to give time to raise funds to complete the edifice. The roof was graveled over and everything was made as substantial as possible, so that the services might be carried on in the basement as long as it was found necessary. Last year, however, Father Garin was able to resume work on the superstructure and about twenty-six feet of the walls was built all around. This work cost about \$28,000, and with the cost of the basement, \$32,000, the total amount expended on the building up to the beginning of 1894 was about \$60,000. During the summer of 1894 the walls were completed and the building roofed in at an expenditure of about \$50,000 more, so that to complete the exterior work alone required about \$110,000. For the interior work Father Garin says, with that sublime faith which has always been his, "God will provide."

The latest and a very important work was the purchase of a tract of land to be used as a cemetery, chiefly by the French Catholics. The only Catholic cemetery in the city has been that belonging to St. Patrick's parish, and within the last few years this place has become crowded to such an extent that Rev. Michael O'Brien was compelled to give notice that no additional lots could be secured by outsiders, as there was scarcely enough room for his own people. Father Garin, early in 1894, secured for \$5,500 a desirable tract of land in East Chelmsford, some distance beyond the present Edson Cemetery. This tract, consisting of thirty-four acres, belonged to what was known as the McKennedy estate. The town of Chelmsford gave permission to open the place as a cemetery, and steps were at once taken to put the place in proper condition.

The foregoing gives a general idea of the many improvements in the parish during the past twenty-five years, but a few words additional as to the growth of the French community may be of interest. When St. Joseph's Church was founded the French population numbered little more than 1,000 souls, but to-day it must be close to 20,000. And the increase in wealth and prosperity has been fully as remarkable. According to recent statistics there are 247 French real estate owners, representing \$840,935 worth of property. There are 262 merchants and traders, owning \$279,085 worth of stock. Ward five, which is really the French ward, has 8,310 French residents, 308 voters, 89 real estate owners, having \$347,630 worth of property, and 105 merchants, owning \$71,910 worth of stock. Certainly the future of the French church and parish is very bright.

Rev. Andrew M. Garin is the idol of the French population of Lowell, and well does he deserve the feeling of love and reverence with which he is regarded. He saw the birth of the French parish, and his life's best efforts have since been devoted to its development and advancement. He has truly been the father of his people. For over a quarter of a century he has joined their hands in wedlock, poured the waters of baptism over their heads, administered to them the sacraments, partaken of all their joys and sorrows, and finally laid them away to rest.

Father Garin was born in 1822, in St. Andre, France. He went to the village school and later entered the college in his native town. Later still he studied philosophy at the university at Grenoble, and while there he became filled with a burning desire to carry the gospel to heathen lands. His mother, who was a woman of great piety, saw with joy this impulse grow upon him, and it was with an earnest mother's blessing that she saw him depart, on All Saints Day, 1841, to enter the novitiate of the Oblate Order at Notre Dame L'Osier. He remained there a year, and on November 1, 1842, he donned the religious habit of the order and took upon himself its vows. He next went to Marsilles where he was ordained a sub-deacon. In the spring of 1844 he was ordained a deacon and at once sent to Canada. He remained during the winter at the house of the order at Longueuil, near Montreal, and went through a course of study and severe preparation for the work before him. On April 28, 1845, he was consecrated to full fellowship in the Order of Oblates by Bishop Bourget.

He was at once ordered on mission duty among the Algonquin Indians, on Lake Timiskaming, and the Iroquois Indians, on Lake Abitibi. The missions had been established some twenty years previously and there were chapels in both places. Every spring he and his companions went into the wilderness to administer the sacraments and preach the faith. The Indians came and pitched their tents close to the chapel, and for the time the mission lasted Mass was offered every morning, and simple prayers and hymns were offered up by the

Indians. When the weather was good it was a delightful spectacle. During the summer many missions had been visited in this way, and in September the two fathers were ordered to report at Bay de Ha Ha, at the head of the Saugenay, where a mission had been established the year previous. During the winter, Father Garin, with another priest, made a journey on snow-shoes to Lake St. John, a distance of fifty miles. In the spring of 1846 he visited all the Indians on the Labrador coast as far north as Esquimaux Bay, part of the journey being made in the fishing schooners of the Hudson Bay Company and part in canoes. He was accompanied by Father Durocher on this trip, and in the fall they returned to Montreal, whence they were sent to spend the winter at Point Des Montes, on the St. Lawrence, about two hundred miles below Quebec. While here they



REV. A. M. GARIN, O. M. I., ST. JOSEPH'S CHURCH, LOWELL.

busied themselves in learning the language of the Indians and translating books into the syllabic characters which had some time previously been invented by a missionary on the Red River. In this way Father Garin translated many books, and some of them are now preserved in the Smithsonian Institute. By this method every Indian who knew his letters could read.

On the 17th of March, 1847, the two fathers with two Indians in one canoe, and an Indian and his wife in another canoe set out for Quebec. The season was inclement and the river was filled with floating ice. On the second day the whole party had a narrow escape from death. The river is many miles wide at this point and full of currents and eddies. They got near the middle of the stream late in the afternoon and when night

came on the frail canoes were at the mercy of the waters, with large ice fields threatening to crush them every moment. The danger became so great that it was decided to throw their baggage and provisions overboard, nothing being retained but the chalice. After drifting about for some hours a bank of ice was encountered, and it was found to be a solid field of ice. All landed on the great floe, and the canoes were pulled in upon it. All were so tired that they lay down to rest as best they could. The fathers rested on a sealskin, and the Indians under the overturned canoes. It was impossible to sleep, for they were drifting whither they knew not, with the roar of rushing waters and crunching ice around them, and there was no telling when the floe would break up. It was ten o'clock when they lay down, and about one o'clock the Indians came to the fathers and in terror-stricken tones exclaimed: "Oh, fathers, the wind, the wind is coming and we are lost." In the distance the voice of the hurricane could be heard, and soon it was upon them. The waters broke over the floe and even the Indians, though up to then so full of courage, broke down and wept. Father Durocher endeavored to calm them, saying: "My good friends, God can always save. Let us pray to him and ask for the intercession of good St. Anne, the patron of voyagers." In the darkness, on the wet, slippery, unstable ice field, the little band knelt down in prayer. The fathers asked St. Anne to plead for them. They vowed to make a pilgrimage in her honor to her shrine, Father Durocher promised to compose a hymn in her honor, and the poor Indians made their promises too. As if by magic the wind subsided, through the mercy of God, and the little band rested in security till morning. When the light came they saw the land a few miles distant, but before they could land the wind again gained in strength. They again entered their canoes, and as if to show how miraculous had been their escape they had scarcely left it when the floe was broken into pieces. The waters now became a raging torrent, and wave after wave broke over the canoes. They had to bale out the water with their fur caps, but finally, about noon, they reached the shore, tired, hungry, and almost frozen. They were far from any settlement, and they were without food or the means of making a fire. Fortunately they had saved their snow-shoes, and after resting during the night in a cavity they had burrowed in the snow, they set out next morning for the nearest port of the Hudson Bay Company, about nine miles distant. They reached there in safety and they were kindly cared for. They had eaten no food for forty-eight hours, besides having undergone such severe mental and physical distress. After resting a few days the two fathers sailed in one of the Company's barges for Quebec, and the Indians returned home.

A few weeks later Father Garin was ordered to Moose Factory, Hudson Bay, and to reach there he had to go by way of Timiskaming and Abitibi Lakes. During the winter of 1847-48 he was at Bay de Ha Ha, and during the two summers succeeding he ministered to the Indians of Lake St. John. In 1850 he made several other tours, and in 1851 he spent the time at Montreal, where he superintended the building of St. Peter's Church. In 1851 his former companion, Father Laverlochere, was stricken with paralysis and Father Garin was transferred to his mission, which covered hundreds of miles of the wildest section of country in that region. He remained in charge of this mission till 1856, when he went back to France with Bishop Tache. There they were engaged by the Society for the Propagation of the Faith to preach on the Indian missions. In 1857 he returned to Canada and went back to his mission on Hudson Bay, but in the following year he was sent to Plattsburg, N. Y. Here he remained five years, during which time he improved the church, built schools, and greatly advanced the work of the parish. From Plattsburg he went to Buffalo, where he remained three years, and, in 1868, he came to Lowell.

Of Father Garin's history in Lowell, it is not necessary to speak in detail here, for the story has been already told in the history of St. Joseph's parish.

An important event in his history was the grand celebration in honor of the fiftieth anniversary of his ordination, held here on Sunday, November 6, 1892. Weeks had been devoted to preparations by his parishioners, and when the day arrived the whole parish was en fete. In the morning solemn High Mass was offered up at St. Joseph's, Very Rev. Father McGrath being celebrant; Father Joddin, of Montreal, deacon; Father Dacey, sub-deacon; and Father Forget, master of ceremonies. An eloquent sermon on the life of Father Garin was delivered by Rev. Father Lacomte, of Montreal, and some phases of it were so touching that many of his auditors were moved to tears. After the Mass Father Garin advanced to the altar and renewed the vows he had made fifty years before. Later, the French societies formed a procession on the North

Common and marched to St. Joseph's Church, where they took the places assigned to them. The attendance was so large that hundreds could not gain admission. The clergymen present included Rev. Father McGrath, Provincial of the United States; Very Rev. Father Lefebre, Provincial of Canada; Rev. Father McGuckin, Rector of the Catholic University of Ottawa; Rev. Father Sugden, Superior of the Oblate house at Montreal; Rev. Father Burtin, delegate from the house at Quebec; Rev. Father Paillier, from the University of Ottawa; Father Lavoie, Superior of the house at Buffalo; Father Fournier, Superior at Plattsburg, besides all the local fathers of the order.

When all had taken their places, Mr. J. W. Alexander, representing St. Jean Baptiste Society, presented an address beautifully engrossed on parchment, and Mr. T. A. Bertrand, on behalf of the society, presented him a check for a substantial sum. The same ceremony was gone through by J. S. Lapierre, on behalf of St. Joseph's Society, by Mrs. W. A. Caisse for St. Anne's Society, by Victor Choquette for the Angel Guardian Society, by Miss Molleux for the Society of Notre Dame de Lourdes, by Miss Paquet for Les Enfants de Marie, by Mrs. W. A. Caisse for Le Tiers Ordre, by R. L. Loupret for St. Andrew's Society, by George Gagnon for the Association Catholique, by E. Pelletier for the Temperance Society, and by J. Hamilton for the Societe du Regne Jesus. When all had made their presentations, Father Garin responded in an address. Vespers were then celebrated by Rev. Father Fournier, with Father Marion as deacon, and Father Dacey as sub-deacon.

In the evening there was a reception in Huntington Hall, which was crowded. There was a short drama to begin with, and then Mr. Bourbonniere read a congratulatory address on behalf of the French people of Lowell. Colonel Carmichael, representing the governor, tendered his congratulations, and then Father Garin came forward to respond. After the speeches there was a musical programme, and the exercises closed with fifty strokes on the decorated bell which was suspended from the ceiling.

Another happy event in his life was when he returned from his trip last year to Europe, whither he went with many other members of the order to take part in the election of a Superior-General. During his absence elaborate arrangements were made for a great demonstration in his honor, and all the details were kept from him until his return. A committee was sent to meet him in New York with instructions to utilize the time, under some pretext or another, so that he could not arrive in Lowell until about seven o'clock on the evening appointed for the demonstration. When Father Garin arrived at the Northern depot he was astounded to see an immense concourse of people before him with thousands of torches lighting the street as far as he could see, and with the glare of red fire everywhere. He was conducted to a carriage, and the great procession escorted him to his residence on upper Merrimack Street.

These are only a few of the many instances of the same kind which might be cited, all showing unbounded love and reverence for the venerable pastor by his people. His feast day is religiously observed every year, and all sorts of entertainments in his honor are frequently given. He is still hale and vigorous, and he takes a keen interest in all the affairs of the parish.



St. Michael's Parish, Centralville, Lowell.

By P. J. Lynch.



HE parish of St. Michael was created in 1883, and the movement which led to it might be said to be, to some extent, caused by the division of the city into parishes, which Archbishop Williams determined on. Up to that time there were no lines of demarcation between the territories subject to the various churches, and Catholics in all parts of the city were at liberty to go to whatever church they found most convenient. While this arrangement might be convenient in some cases, it was decidedly inconvenient in others, especially in the matter of sick calls, and in the matter of revenue, too, there was likely to be some friction between adjoining parishes. These and other considerations led the Archbishop to divide up the parishes and definitely define the boundaries, and in April of 1884 his instructions to this effect were read in the churches.

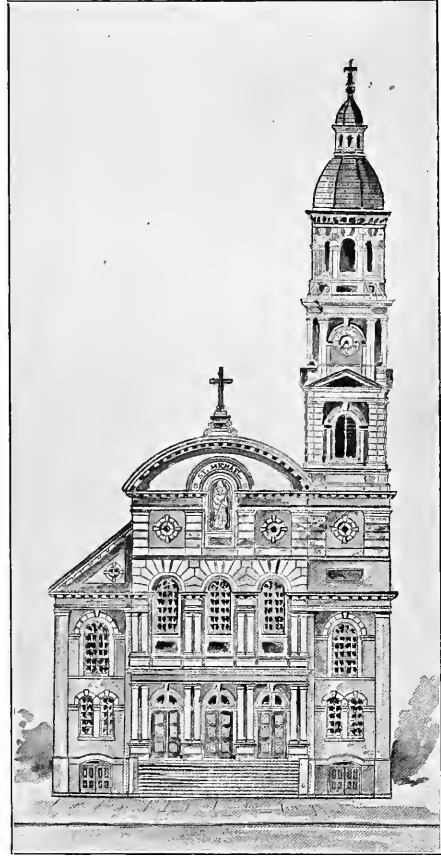
On Sunday, November 19, 1883, Rev. Michael O'Brien, pastor of St. Patrick's, announced at the High Mass that he had received a letter from Very Rev. William Byrne, Vicar-General and administrator of the diocese, to the effect that Archbishop Williams, previous to his departure for Rome a short time previously, had committed to the care of the Vicar-General the building of a new church in Centralville, and giving exclusive jurisdiction to Rev. Michael O'Brien. Father Michael further explained that it had been determined to set Centralville apart as a distinct parish, and that the matter of exclusive jurisdiction meant that henceforth, until more definite and permanent arrangements could be made, all sick calls, funerals, baptisms, marriages, and other parochial duties would devolve upon the priests at St. Patrick's parish, and that the people of Centralville must have recourse to the clergy of St. Patrick's for all such services until the new church was ready. Father O'Brien further added that it was not at his desire that this new duty had been imposed upon him, as already his labors had been manifold and arduous. He had, however, yielded to the earnest solicitation of the Archbishop, but as soon as the new church was completed his jurisdiction would cease. Father O'Brien at once began to look for a suitable site for the new church, and at the same time he began to prepare plans for a structure intended to have a seating capacity of from 1,200 to 1,500 people. The new parish included the whole district on the further side of the Merrimack River, known as Centralville, and though the Catholic population was comparatively small at that time, it was expected that in such a large section it would soon increase in sufficient proportions to support a church.

Negotiations were soon entered into for the purchase of a lot of land on Jewett Street, but before they were completed, the attorney employed to examine the papers discovered what he considered a flaw in the title, and the negotiations were abandoned. Fortunately, a very desirable lot of land was secured on Sixth Street, which seemed to offer excellent advantages for a church site. It was a rectangular lot, running all the way from Sixth to Seventh Streets, with a frontage of 90 feet on each street, and a depth of 180 feet between them. No time was lost in beginning operations, and bids for the foundation work were at once called for. On December 9, 1883, the contracts were awarded, and on the following day the ground was broken by Rev. William O'Brien, of St. Patrick's, who was named the pastor of the new church. The contract for the mason work was awarded to John F. Murphy, and that for the wood-work to W. H. Wiggin. The work was pushed

on rapidly, and early in the spring of 1884 the corner-stone was ready to be laid. But in the meantime, while awaiting the completion of the church, temporary arrangements had been made by the priests at St. Patrick's to provide for the needs of the people of the new parish. It was too far to go to St. Patrick's to attend services, therefore arrangements were made for holding services nearer home. For this purpose the engine room on Fourth Street was fitted up and converted into a Catholic chapel for the time being, and here the first Mass was offered up on January 1, 1884. The priests from St. Patrick's also attended there on Saturday afternoon and evening to hear confessions, and as far as practicable everything was done to provide for the spiritual needs of the Centralville people. These services were carried on in the engine room from the beginning of the year until the following June, when the basement was dedicated and opened for divine worship.

The corner-stone was laid on Sunday, April 27, 1884, in the presence of a large concourse of people. The ceremonies were conducted by Archbishop Williams, assisted by a large number of clergymen, both local and visiting. The members of the Immaculate Conception Temperance Society, with the Lowell Cornet Band, marched to Wyman's Exchange, where the Mathew Temperance Institute was taken under escort. The two societies proceeded to the hall of the Irish Benevolent Society, where that body joined the procession, which then marched to St. Patrick's Church, the line being joined by St. Patrick's Temperance Society, the Holy Name Society, Sacred Heart and Immaculate Conception Sodalties, and Father Mathew Cadets. The procession had attained fine proportions and it moved to the site of the new church. The marshal of the day was Michael Corbett, Esq. The Archbishop, with the attending clergymen, rode in carriages in the procession. Among the attending clergymen were Rev. Michael O'Brien, Rev. William O'Brien, Rev. John J. Shaw, and Rev. James W. Hickey, of St. Patrick's; Rev. Father Ronan, of St. Peter's; Rev. Father Tortel, of the Immaculate Conception Church; Very Rev. Jeremiah O'Connor, S. J., of Boston College; Rev. James McGlew, of Chelsea; Rev. A. J. Teeling, of Newburyport; Rev. Martin O'Brien, of Salem; Rev. M. T. McManus, of South Lawrence; Rev. M. J. McCall, of Concord; Rev. D. J. Gleason, of Cambridge.

The ceremonies were opened with the chanting of the "Veni Creator" by the priests, and then followed the sermon by Rev. Father O'Connor, S. J., of Boston College, on the theme, "Who is like to God." In the course of his discourse the speaker paid a glowing tribute to the great and self-sacrificing labors of Rev. Michael O'Brien, pastor of St. Patrick's, of which church St. Michael's was a branch. At the close of the sermon a collection was taken up for the church and a generous sum was realized. The ceremony of laying the corner-stone followed, the stone being laid at the southeast angle of the building. The Archbishop was



ST. MICHAEL'S CHURCH, CENTRALVILLE, LOWELL.

attended by Fathers Tortel and McGlew, with Rev. Martin O'Brien as cross-bearer, and Father Shaw as master of ceremonies. In the corner-stone was placed a box containing copies of the Lowell papers, of many of the Catholic papers and periodicals, and several coins. On the box was an inscription, in Latin, of which the following is a translation: "For the greater glory of God. Leo XIII, Chief Pontiff. Chester A. Arthur, President of the American Republic. George D. Robinson, Governor of Massachusetts. John J. Donovan, Mayor of Lowell. Michael O'Brien, the first pastor. A learned and eloquent oration being delivered by Rev. Jeremiah O'Connor, President of Boston College, the most reverend and illustrious Archbishop of Boston, on the 27th of April, 1884, laid this corner-stone, in the presence of an immense concourse of people, under the invocation of St. Michael, St. Mary, and St. Joseph."

The work on the basement was prosecuted with vigor, and in June, 1884, it was ready for divine worship. On Sunday, June 22, it was blessed by Archbishop Williams, and dedicated to the service of God. At the morning service a procession of clergymen was formed and marched around the church. The dedicatory services having been concluded, solemn High Mass was celebrated by Rev. Father Blenkinsop, of South Boston; Father Egan, of Lawrence, deacon; Father William O'Brien, sub-deacon, and Father Gilday, of Natick, master of ceremonies. The sermon was preached by Rev. Father Bodfish, chancellor of the diocese. Among the other clergymen present were: Father McManus, of Lawrence; Father McGlew, of Chelsea; Father Teeling, of Newburyport; Father Morris, of Brookline; Father Daly, of Winchester; Father McNulty, of South Boston, together with several of the local clergymen. In the evening at the vesper service an interesting sermon was preached by Father Teeling, of Newburyport.

On the following day the altar was consecrated by Archbishop Williams, assisted by Father McGlew, of Chelsea; Father Gleason, of Cambridge; Father McCall, of Concord, and Fathers William and William M. O'Brien, and J. J. Shaw, of St. Patrick's Church. After the ceremonies of consecration Mass was celebrated by the new pastor, Rev. William O'Brien. The new altar is a fine work of art, and is composed wholly of Italian, American, and onyx marbles, so blended as to give the whole work an artistic appearance. The door of the tabernacle is of burnished brass, having a chalice in relief, and directly above it is the exposition niche, cut almost wholly from the solid marble. The whole work is surmounted by a marble cross. This altar was the gift of the late Mr. Timothy O'Brien. On either side of the main altar is a smaller altar, built of cherry and handsomely finished. One of these is dedicated to the Blessed Virgin, and the other to the Sacred Heart. On the left of the altar is a spacious apartment, neatly furnished, and used as a repository for vestments and things needed about the altar.

The basement is handsomely finished, and it makes an excellent temporary church. The building is 135 feet long, by 70 feet wide, and the style of architecture is to be of the Romanesque order. The walls are built of pressed brick, with trimmings of granite. The architect's estimate of the cost of the completed church is \$100,000. The basement at present has a seating capacity of about 1,200. The pews are of ash, with a hard finish, and were built by Hon. John Welch, who also built the two wooden altars. Plenty of light is provided by several windows on the sides, and artificial light is provided by a number of gas jets. A large pipe organ occupies an enclosed space at the rear of the church, both the organ and the space reserved for the choir being enclosed by a handsome railing. The church, when completed, will have 235 pews, and will provide accommodation for about 1,500 people. The pews and most of the wood-work will be finished in ash. On the front side, facing Sixth Street, a tower will rise to the height of 170 feet. It will be on the southeastern corner, and is intended to have a chime of bells at some future time.

The more pressing needs of the people having been attended to, Father William O'Brien began to devote himself to other works with that indefatigable energy which has always distinguished him. His first work was the purchase of a lot of land on Seventh Street, immediately adjoining the church lot on the right. This contained about 4,000 square feet of land, and cost about \$3,000. On this lot was a small cottage house, which Father William had immediately altered and repaired and converted into a parochial residence. Two years after, in 1886, he bought a lot of land on Sixth Street, immediately adjoining the church lot on the right. This lot, with the building, cost \$5,500, and Father William has since expended an equal amount in improving it. He left the cottage on the Seventh Street lot and took up his residence in the larger building on the Sixth

Street lot. In 1891 he added another story to this building, and otherwise remodeled and improved it, so that to-day it makes an elegant parochial residence. It is now three stories high, and is large, commodious, and conveniently arranged. In 1887 he bought a lot of land on Sixth Street, on the left of the church lot and immediately adjoining it. It contained about 6,200 feet, and cost \$5,100. There was a two-story cottage on this lot, and he had it removed to make room for the new parochial school which he proposed to erect there. The cottage he removed to the Seventh Street lot, and afterwards it was enlarged and remodeled to serve as a convent and residence for the Sisters of St. Dominic, who were to take charge of the school. The cottage which stood on the Seventh Street lot was removed to another lot and rented. The plans for the new structure were completed as soon as possible, and in the summer of 1889 the school was ready to be opened. It is a wooden building, built in the Colonial style, and it presents a neat and substantial appearance. It is three stories high, and stands on a brick basement. The roof and sides are covered with shingles dipped in creosote. The dimensions are sixty feet wide by sixty-four feet long. The first floor is divided into three rooms, which are used for the primary classes, each room having two grades. The second floor is divided in a similar manner, the rooms here being used for the advanced classes. On the remaining floor is a large hall, tastefully furnished, and used for exhibitions and other purposes of a similar character.



PAROCHIAL RESIDENCE, ST. MICHAEL'S CHURCH, LOWELL.

The school is in charge of the "white-robed" Sisters of St. Dominic, a well-known teaching order, whose mother house is in Louisville, Ky. St. Michael's was the second parish in New England to introduce them, their first establishment being in Watertown. The sisters left Kentucky for Lowell on August 23, 1889, and arrived August 31. They were Sister Mary Raymond, Sister Alexia, Sister Syblina, and Sister Clara. Sister Mary Raymond was Superior. The school was opened on September 8, 1889, and for the first year only girls were taught. The attendance at this time was about 300. At the beginning of the following school year the school was opened for boys, and two additional teachers, Sister Mary Reginald and Sister Camilla, were added to the community. Sister Mary Raymond continued as Superior for the first three years, and then Sister Mary Joseph succeeded her. Sister Mary Joseph filled the position for one year, and was succeeded by Sister Alexia, the present Superior. Sister Alexia was one of the first four sisters who came to the house, and she has remained ever since. Two other sisters of the original four are at present in the house. They are Sister Mary Raymond and Sister Clara. There are seven sisters in the community at present, the other four being Sister Frances, Sister Gertrude, Sister Mary Agnes, and Sister Mary Sienna. Sister Syblina after the first

year became ill, and she returned to the mother house at Kentucky, where she died soon after. There has been only one other death in the community, that of Sister Angelica, who became ill during the second year, and went home to Kentucky to die.

The success of the school has fully equalled the expectations of its most ardent friends and promoters, and this success is all the more gratifying on account of the many difficulties which the good sisters had to encounter at the beginning. The present attendance is about 500.

About the time St. Michael's was opened, another very important work had been carried to completion by the zealous pastor. When Centralville was formed into a parish, the district known as Collinsville was added to it, but as it is some three miles or more from St. Michael's Church it was found necessary to provide in some way for the Catholics living there. Mr. Michael Collins generously provided for the erection of a church in this outlying district for the benefit of the residents there who were almost all operatives in his mills, and on August 24, 1884, it was dedicated. It is known as St. Mary's Church, and it stands on the Lakeview Road, a short distance from the Collins Mills. The external dimensions are 55 feet in length by 24 in width, and the height is 25 feet. It has two gable roofs and is lighted by three large windows on either side. On the front



PAROCHIAL SCHOOL, ST. MICHAEL'S PARISH, LOWELL.

side are two windows of the Swiss style, and high above the roof rises a tower surmounted by a cross. The altar is of wood, painted white, with gold trimmings. On the right of the altar is a small sacristy containing the vestments and articles pertaining to the altar, and on the opposite side of the altar is a space for the choir.

The little church was dedicated on August 24, 1884, by Rev. Martin O'Brien, of Salem, assisted by Rev. William O'Brien, of St. Michael's; Rev. M. T. McManus, of South Lawrence, and Rev. D. J. Gleason, of Cambridge. The sermon was preached by Rev. Father McManus. Every Sunday one of the priests from St. Michael's goes out to celebrate Mass in St. Mary's Church, and in the afternoon Sunday-school services are held.

Since the creation of St. Michael's parish it has prospered beyond all expectations. For this success much credit is due to the energetic pastor, Father William O'Brien, but he is exceptionally fortunate in having the hearty and enthusiastic co-operation of a loyal and devoted congregation. They have entered with a will into every movement organized for the benefit of the parish, and whether it is a picnic, a fair, or a concert, they are to be found there, giving all the support in their power. The congregation has grown from very humble proportions until to-day it numbers over 3,000 souls, and the church is filled at all the services. The work of completing the church will be begun early the coming year, and will be carried along without interruption till the edifice is completed.

Rev. William O'Brien, the esteemed pastor of St. Michael's, was born in Ballina, County Tipperary, Ireland, in November, 1851. He finished his preparatory studies at the Diocesan College at Killaloe, and then next entered All-Hallows College, Dublin, to take his ecclesiastical course. He finished in 1875, and on June 24th of that year he was ordained by Bishop McDermott, who was his first professor in philosophy. He was intended for the American mission from the moment he turned his attention to the ministry, and, accordingly, after his ordination he came to this country, arriving in Lowell in September, 1875. He was at once appointed assistant at St. Patrick's Church, and remained there until the new parish of St. Michael's was formed in 1884.

His selection as pastor of the new church proved a happy one, and from that time to the present he has



REV. WILLIAM O'BRIEN, PASTOR ST. MICHAEL'S CHURCH, LOWELL.

labored with unceasing zeal and diligence for the prosperity of his parish and the advancement of his people. The work of erecting the basement of the future church first engaged his attention, but no sooner was this disposed of than he began to mature plans for the erection of a fine parochial school for the education of his young people. Then he secured a residence for the sisters, enlarged the parochial residence and perfected many other plans, all of which will be found more in detail in the foregoing history of the parish. Throughout all this period he has had the satisfaction of seeing a rapid growth in his congregation, and at present there is every evidence of prosperity and contentment among his people.

Father William is assisted at present by two clergymen, Rev. Father Gilday and Rev. Father Scannell.

St. Peter's Parish, Lowell.

By P. J. Lynch.



St. PETER'S is the second oldest Catholic church in the city. At the time St. Patrick's Church was founded, in 1831, the Catholic population was very small indeed, but with the rapid growth of industries at that particular period there came a correspondingly large increase in the population. Consequently, in less than a decade from the dedication of the first church there was a growing feeling that a second church was necessary to meet the spiritual needs of the Catholic population. A strong factor in developing this feeling was that a great many of the congregation lived about Chapel Hill and its vicinity—quite a distance from St. Patrick's—and that they began to think that attendance there caused them considerable inconvenience. Another factor was the fact that St. Patrick's Church was getting too small to serve the needs of the rapidly growing congregation. The feeling among the parishioners, however, was divided as to the expediency of erecting a second church, and this division extended even to the two clergymen then in charge of the parish. Father McDermott, the pastor, seemed much opposed to dividing the parish, and Father Conway, his assistant, was just as warmly in favor of the division. Finally, the agitation reached an acute stage, and some members of the congregation showed considerable feeling with regard to the question. Many thought that it would be unwise to have any division. On the other hand the Chapel Hill people were quite determined on the question, and they evidently had no idea of waiving their claims to what they considered just recognition.

Bishop Fenwick's attention was called to the matter by those favoring the division, and one Sunday, in 1841, he appeared in St. Patrick's Church. At the Mass he called a meeting of the congregation to be held after vespers. This meeting was largely attended, and the question of a division was the subject of a spirited debate. The advocates on both sides presented arguments pro and con, but the Bishop seemed to be rather impressed with the case made by the advocates for a second church. In order, however, to fully test the matter he called on all who would be willing to subscribe \$100 each towards the erection of a new church, to stand. Some seventy-five or eighty men rose to their feet, and this decisive test seemed to convince the Bishop, for there and then it was decided that there should be a second church. The Bishop announced that the subscribers would have the exclusive privilege of bidding for the pews, when they would be sold at auction after the church was built.

It appears that even before this decision was reached, the site had been selected, and Bishop Fenwick on looking it over expressed himself as well pleased with it. This location was at the corner of Gorham and Appleton Streets, on land purchased from the Hamilton Corporation. A building committee of about a dozen men was selected to supervise the building of the new church, prominent among them being Owen Donohoe, John McNulty, Hugh Monahan, Hugh Cummiskey, and Charles M. Short. Of these not one is now living. The contract for the building was given to Reed & Powers, and the work was pushed with great energy. The new church was of plain brick, about 90 feet long by 60 feet wide, and its cost was about \$22,000. As soon as the building could be made ready for the purpose, services were held there, for the parishioners found the time too long until they could assemble in their new home, and Father Conway, who had practically severed his connection with St. Patrick's as soon as the new church was begun, and who had since supervised the building operations, immediately entered upon the pastorate of the new parish.

The first services were held on Christmas Day of 1842, and the event was one which brought joy and rejoicing to the people of the new parish. From its very inception they seemed to take a peculiar pride in everything pertaining to the new church, and the utmost enthusiasm animated every member of the parish. The consciousness that they had taken a great responsibility on themselves probably appealed to their pride and self-reliance, and they were determined to leave nothing undone in order that their church and parish might be placed on a firm basis. At the Christmas Day services there was no organ available, but some of the leading members had organized an excellent orchestra for the occasion, and a large choir had been in training for some time, composed of amateur musicians, many of them being prominent citizens, such as Mr. Prince, then agent of the Merrimack Corporation. In a short time a contract was made with Stevens, of Cambridge, to build an organ, and while waiting to have it completed he placed a temporary organ in the church. Mr. John Quinn, one of the most prominent members of the parish, took charge of the choir, and was its first director, and in this capacity a good deal of work devolved upon him at this time. Under his direction the choir gave several concerts in aid of the church, and all of them proved highly successful. Mr. Edward Connolly was the organist. Mr. Quinn is one of the very few surviving members of the first congregation of St. Peter's. He was married in the church the year after it was opened for services, and with his wife he leads a quiet and retired life at his home, corner of Westford and Hastings Streets. He is over 70 years old and is, perhaps, the best living authority on the early history of St. Peter's.

The church was not fully completed till the year 1843, and in October of that year it was dedicated. Among the people who were present on that occasion the most notable was, perhaps, the famous Irish historian, D'Arcy Magee, whose unique personality made a lasting impression on the members of the congregation who met him. In accordance with the promise made by Bishop Fenwick at the first meeting at St. Patrick's Church, the pews were sold by auction

to the subscribers as soon as the new church was finished. Each purchaser was given a deed, drawn up in the strongest possible manner, conveying to him "and his heirs and assigns forever," the right to the pew, subject only to the condition that the annual tax should be paid, and even in case of failure to pay the tax the transaction could only be revoked after due notice had been given the holder, in writing, and the pew sold again at auction to the highest bidder. The deeds were signed "B. Fenwick, before H. B. Stanton, at Boston, March 13, 1845." That the bidding for pews was rather lively may be inferred from the high prices paid for some of them. A deed now in the possession of Mr. John Quinn, above mentioned, and dated as above, shows that the sum of \$196 was paid for the pew. His pew was the fourteenth from the altar, and doubtless those nearer the altar brought much higher prices.

The new church greatly prospered under the perfect unanimity which existed between pastor and people and among the people themselves. Father Conway remained till 1847, when failing health compelled him to make a Southern trip, and Father Peter Crudden was appointed substitute during his absence. When Father Conway returned he was transferred to Salem and Father Crudden was confirmed pastor of St. Peter's. The parish continued to grow, and during Father Crudden's pastorate great prosperity was manifest. Father Crudden, in



OLD ST. PETER'S CHURCH, LOWELL.

addition to looking after the spiritual needs of the people, had also a keen eye for the material prosperity of the church, and at various times he acquired considerable real estate, some of which proved extremely valuable to the church afterwards. He purchased the land and brick building on Appleton Street now known as St. Peter's Orphan Asylum, and gave it to the Sisters of Charity whom he introduced into the city at this time. Another piece of property, which has since proved very valuable, is the lot on Gorham Street on which now stands the temporary church, and the hall adjoining it. Father Crudden continued in the pastorate till 1883, when he resigned on account of ill health, and was succeeded by Rev. Michael Ronan, the present pastor.

Father Ronan took charge of the church on August 8, 1883, and immediately set to work to inaugurate a series of improvements, some of which had been much needed. He first enlarged and improved the basement, which up to this time had been only the size of the original church, for when the main structure was enlarged by Father Crudden by making an extension of about 30 feet at one end of the building, the basement remained untouched. It was proposed to extend it so as to make it the same size as the church above, and during the months of September and October of 1883, many improvements and alterations needed to fully equip the place were made. After the extension had been completed the floor of the basement was concreted and a finished floor was laid. New chandeliers were put in, a new organ was placed in position, and many other improvements were made, the result being that the old basement could scarcely be recognized in the new one. The seating capacity was increased to about 1,200, and four new confessionals were put in. The pews were built of white ash. At the same time a handsome new marble altar was placed in the basement and this added very much to the general effect. On the wall on either side of the altar were hung two large paintings representing the Sacred Heart of Jesus and of His Blessed Mother. On each side of the altar were provided robing rooms for the priests and altar boys, and the whole was enclosed by a handsome railing.

The consecration of the new altar took place on Sunday, December 10, 1883. The ceremonies were conducted by Very Rev. William Byrne, Vicar-General and administrator of the diocese, who was assisted by Rev. Father Bodfish, Chancellor of the diocese. Afterwards solemn High Mass was celebrated by Father Byrne; Rev. Michael McManus, of Lawrence, deacon; Father McGovern, of North Lawrence, sub-deacon, and Father Bodfish, master of ceremonies. The other clergymen present were Rev. William O'Brien, of St. Patrick's; Father Garrigan, of Fitchburg; Father Moran, of Boston; Father Mahan, of Charlestown; Father McGrath, of Somerville; Father Doherty, of Haverhill, and Father O'Callaghan, of South Boston. An eloquent sermon was delivered by Rev. Father Garrigan. Excellent music was rendered by a choir directed by Mr. T. F. Molloy, and Mrs. C. M. Williams sang some solos.

On Sunday, April 27, 1884, the pastor announced the division of the Lowell parishes just promulgated by Archbishop Williams and gave the boundaries of St. Peter's parish as follows: Beginning at the junction of the Pawtucket Canal and Concord River, thence south along the Concord River to Swift Street, Swift Street to Kinsman, Kinsman to Chambers, Chambers to Gorham, Gorham to Thorndike, Thorndike to Hale, Hale to Chelmsford, thence along Chelmsford Street to the town line of Chelmsford, thence in a northwesterly course along the town line to Westford Street, Westford Street in an easterly direction to Chelmsford Street, thence crossing the railroad bridge at the Middlesex depot to Thorndike Street, thence running north along the Pawtucket Canal, to the Concord River, to the point of starting.

The parish greatly prospered and in a few years the idea was borne upon the minds of both pastor and people that a larger church would be a desirable consummation. Plans were formulated looking towards this end, and in a short time all were ready to undertake what promised to be, and what has proved to be, a most arduous work. It was considered that a more desirable location for a new church could be obtained further south on Gorham Street, and besides the advantage in location, the difference between the relative cost of the two sites would leave quite a margin in favor of the change to a site further from the centre of the city. It fortunately happened that this plan was furthered by a movement looking towards a new government building for Lowell which was just then inaugurated. The leaders in the movement were Colonel J. W. Bennett, C. I. Hood, Esq., and C. J. Glidden, Esq., and considering that the time was ripe for an effort to have a new post-office building erected in this city, they had the matter introduced in the Board of Trade, organized a short time previously. The movement met with general support, and the services of Congressman Allen were en-

listed in its behalf. The Congressman entered warmly into the movement, and with the support which he received from the prominent men of the community he was able to get a bill passed, authorizing the construction of a new post-office in Lowell. This, however, was really only the beginning of the contest, for the passing of the bill was the signal for a tedious, prolonged, and hotly contested struggle between contending sections of the city to secure the site for the proposed building. It was considered that wherever the new federal building was located it would have a tendency to centralize business, and thus greatly enhance the value of real estate in that section. The three gentlemen above mentioned early saw the many advantages possessed by the site on which stood St. Peter's old church, and they formed a syndicate and bonded the land on which stood the church, together with the adjoining lot on which stood the parochial residence, making in all a tract containing about 40,000 square feet. The price was fixed at \$3 per foot, or about \$120,000 in all. The members of the syndicate expected to sell half the lot to the government for a site for the new post-office and make a profit thereon, in addition to having the other half of the lot, the value of which would be largely increased by the erection of the new building. This programme would doubtless have been carried out, but unfortunately at this moment, much to their surprise and disappointment, came the announcement that the Massachusetts Corporation had offered the government a site for the sum of one dollar. This site was near the old post-office, and the understanding seemed to be that the Corporation would be compensated by those owning real estate in the vicinity. The members of St. Peter's syndicate, however, were all men of ability and indomitable energy, and they were not to be so easily outdone. As soon as the announcement was made that the Massachusetts site was offered free, they held a conference in the office of the Erie Telephone Company, of which Mr. Glidden is treasurer, and called in a few other friends of the St. Peter's site to consult on the matter. The result was that within a few hours several thousand dollars were subscribed and an offer of St. Peter's site was made to the government for the sum of one cent. A new line of action had been decided on. It was determined to form a company, now known as the Lowell Land Company, to secure the parsonage lot, or that on which stood the parochial residence, as an investment, and that a subscription list should be opened for the purchase of the church lot so that it could be given free to the government. The Lowell Land Company was formed with a capital stock of \$31,000, and the stockholders number about forty. The present officers are J. W. Bennett, president; C. I. Hood, treasurer; C. J. Glidden, clerk, and these with Michael Corbett and E. B. Conant form the board of directors. The subscription list for the purchase of the church site grew rapidly and in a short time the required amount was raised. The Lowell Land Company contributed \$8,386.17 to the fund. Father Ronan subscribed \$7,000; F. B. Shedd, \$5,125; George Runels, \$2,500; Michael Corbett, \$2,000; E. A. Smith, \$2,000; Nichols & Fletcher, \$2,000; Fay Brothers & Hesford, \$2,050; C. J. Glidden, \$1,558.34; W. H. Anderson, \$1,150; Appleton National Bank, Cook & Taylor, Thomas Costello, Mrs. R. Reed, J. J. Donovan, A. B. French, William Manning, and the Washington Hotel, \$1,000 each; J. W. Bennett, \$833.33; J. F. Howe, \$750; W. H. Bent, \$500; E. B. Conant, \$700; George F. Penniman, \$500; Sheppard & Russell, \$500; W. H. Spalding, \$500; C. I. Hood, \$500, and about fifty others subscribed sums ranging from \$25 to \$300 each.

Enough money was thus raised to purchase the lot in order to present it to the government, but this did not settle the matter: in fact, the struggle for the possession of the site had only just begun. The Corporation site had a large number of influential advocates, and petitions and counter-petitions were sent to Washington in order to influence the authorities. The contest grew exciting, and for a long time, two years or more, the matter of the selection of a site trembled in the balance. Finally, the advocates of St. Peter's site succeeded in proving to the satisfaction of the authorities that it possessed the greatest number of advantages, and early in 1890 it was decided to erect the new building there.

As soon as the removal of the old church had been decided upon, plans were completed for the erection of a temporary church which should serve the needs of the congregation until the new one could be completed. For this temporary church a location was selected on Gorham Street, on land adjoining St. John's Episcopal Church, and the building of it was pushed with the utmost despatch. This temporary church, which will do duty till the new church is completed, is a rectangular frame building, 120 feet long, 90 feet wide, and 18 feet high. The pews were taken from the old church and placed in position here, the seating capacity provided being sufficient to accommodate 1,500 people. Services were held for the first time in this temporary church

on Sunday, April 27, 1890. The High Mass was celebrated by Rev. Father McManus, and the sermon was preached by Rev. Father McDonough.

On May 20, 1890, was commenced the demolition of the old church of St. Peter's, which, with its quaint cupola, surmounted by a wooden cross, had served as a landmark in that section for many years. Architecturally, the structure was anything but pleasing to the artistic eye, but it had endeared itself to many of the older residents on account of the old memories and associations connected with it, and some of them were genuinely sorry to see it pulled down. But the march of progress must go on, and early on the morning of the 20th the old wooden cross went down before the attack of a gang of workmen. The old cupola and tower followed, and the work of demolition went on till no trace of the building remained, save the heap of bricks piled at one corner of the lot. While the work of demolition was going on it seemed to have a curious fascination for some of the old members of the parish, and not a few would stand around and look on during a great part of the day. A particularly touching spectacle was afforded by a flock of doves that had for many years made their home in the church tower. As they flitted about over the heads of the workmen, who were fast tearing down their old home, they seemed to experience that feeling of despair and sorrow which human beings might feel

under such circumstances. Editor Gallagher, of the *Sun*, made them the subject of a very pretty poem, which, when published, became very popular among the people of St. Peter's.

As the workmen neared the foundation a sharp look out was kept for the corner-stone, and on June 4th it was found in the northeast corner, pretty near the ground. In the stone was found a lead box, twelve inches long, nine inches wide, and six inches deep. The bottom had decayed and moisture had penetrated to the inside, badly damaging some of the contents. Among the newspapers found were a copy of the *Lowell Advertiser* of December 9, 1839, the *Lowell Journal* of July 7, 1841, a copy of the *Boston Pilot*, dated December 14, 1839, and one of the *Lowell Truth*



PAROCHIAL RESIDENCE, ST. PETER'S CHURCH, LOWELL.

Teller. The other articles included an Irish sixpence, an Irish tenpence, a Father Mathew and Immaculate Conception medal, and several pamphlets. Those who saw the box opened gazed with curious interest, almost amounting to awe, at those relics of a past age, for during the half century of their confinement in that box the world had moved with astonishing rapidity and the whole aspect of the world and of humanity had changed.

One of the features of the old church was a large oil painting of the Crucifixion which occupied a place just behind the altar. It was procured soon after the erection of the church through the assistance of Mr. Charles Gillianni, an Italian resident of this city. It was placed in position about the time Rev. Father Cruden was appointed to the pastorate, and there it remained till the old church was pulled down. Then an opportunity was afforded to study it more closely, and artists pronounced it a production of one of the old masters, and of much greater age than anybody had supposed. On examining it closely there was found an inscription which read as follows: "Pupil of Michael Jerome, Rue — Paris," and in another place were the words, "Restored, 1843." The painting is nine feet by twelve, and it gives a vivid representation of the Crucifixion. At the foot of the cross are three women, two of them the Virgin Mary and Mary Magdalen. The flesh tints were worn away considerably by the ravages of time, and experts pronounced the work a century old at the very least.

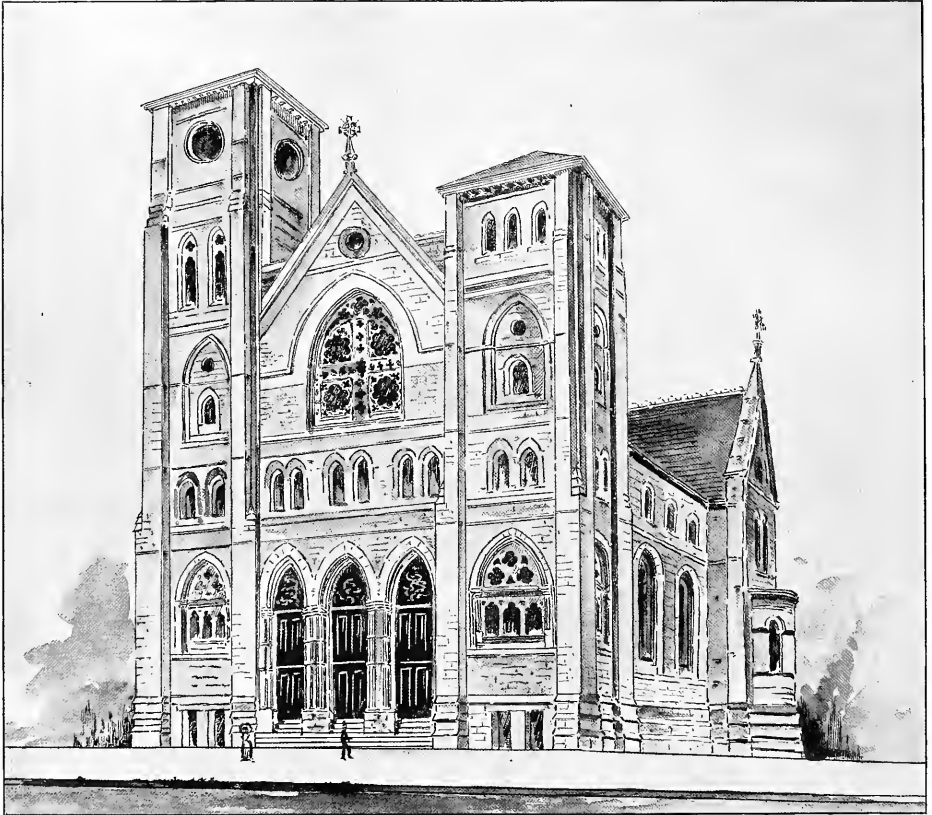
Early in 1890 efforts were made to secure a location for the new church. The site finally decided upon was on Gorham Street hill, just opposite the court-house, and on the westerly side of the street. The land had to be secured from three different owners and even then there was scarcely enough for all the buildings that were required. It was planned not only to build the church here, but also to erect the new parochial residence on the same lot. The residence was first begun, and it was completed in about a year. It is a substantial brick structure, and an idea of its appearance may be gained from the accompanying cut.

The plans for the new church were soon perfected, and as early as could be conveniently done the land was cleared of the old buildings, trees, and other obstructions, so that the excavation for the basement could be begun. Particular care was taken to provide a substantial foundation for the two towers which adorn the front of the church. The foundation having been laid the work could be carried on with greater rapidity, and the summer of 1892 found it pretty well advanced.

The laying of the corner-stone of the new church had for some time previously been awaited with keen expectation. Elaborate arrangements were made for the event, and when Sunday, September 11, 1892, arrived the parishioners were in a flutter of excitement. In the morning solemn High Mass was celebrated at the temporary church by Vicar-General Byrne, with Father McManus and Father McKenna as deacon and sub-deacon, respectively. Rev. L. S. Walsh, St. John's Seminary, Brighton, acted as master of ceremonies, and Rev. Michael T. McManus, of South Lawrence, preached the sermon. His Grace, Archbishop Williams, occupied a place at the left of the altar platform and was attended by several clergymen. The preacher devoted his attention to a consideration of the Feast of the Holy Name of Mary, which the church that day celebrated. A pleasant feature of the services was the singing by the choir, which had been reconstructed and perfected by the new director, Mr. T. F. Molloy. Haydn's Second Mass in C was sung, the solo parts being sustained by Misses Lizzie and Mary McLaughlin, Mr. Molloy, and Mr. David Martin.

The exercises proper took place in the afternoon. A temporary floor was constructed, covering the whole basement of the new church, but though an enormous seating capacity was provided it did not half suffice for the wants of all who desired to witness the exercises. The result was that after filling all the available space about the church the people extended across the street in front and filled a large part of the court-house yard on the other side of the street. Tickets entitling the holders to seats on the temporary floor had been distributed at the temporary church at High Mass, and so anxious were the people to secure seats that they began to arrive a full hour before the exercises opened. An immense awning, covering the whole area devoted to seats, had been erected as a safeguard against rain, but it was not necessary, for the day was delightfully fine. Nevertheless, the great area of swaying canvas overhead seemed to make the scene all the more impressive. Previous to the opening of the exercises the several lodges of Hibernians had formed a procession and marched to the church. The members wore full regalia and presented a fine appearance. At the junction of Appleton and Gorham Streets the Hibernians were joined by the Lowell Irish Benevolent Society, in command of the president, John Doherty.

At 3 o'clock the clergymen passed up the central aisle towards the temporary platform. The cross-bearer and acolytes came first, and Archbishop Williams, attended by two clergymen, followed. The Archbishop sat in the centre of the platform, being supported on the right by Very Rev. John Hogan, D. D., of the Divinity College of the Catholic University, Washington, and on the left by Rev. Thomas H. Shahan, of Malden. The clergymen present were: Vicar-General Byrne, Rev. Richard Neagle, Chancellor of the Diocese; Rev. Peter Ronan, Dorchester; Rev. Hugh P. Smith, Roxbury; Rev. L. S. Walsh, St. John's Seminary; Rev. R. J. Johnson, South Boston; Rev. John Flatley, Cambridge; Rev. James T. O'Reilly, Lawrence; Rev. John D. Colbert, Boston; Rev. W. H. O'Connell, Boston; Rev. Father McManus, Lawrence; Rev. William H. Fitzpatrick, St. Gregory's Church, Milton; Rev. Father Crane, Lawrence; Rev. John J. Whelan, Lawrence; Rev. Father Reagan, Andover; Rev. Michael Flatley, Malden; Rev. Father Norris, of the House of the Angel Guardian, Boston; Rev. Father Morris, Brookline; Rev. John E. Cronley, Lawrence; Rev. Father Clarke, East Boston; Rev. William F. Murphy, South Boston; Rev. P. P. Chapon, St. John's Seminary, Brighton; Rev. John Lee, Munson; Rev. Hugh Mulligan, Chelsea; Rev. Charles Rex, St. John's Seminary, Brighton; Rev. Michael Moran, Boston; Rev. R. P. Stack, Watertown; Rev. Timothy Brosnahan, Waltham; Rev.



NEW ST. PETER'S CHURCH, LOWELL.

Christopher McGrath, Lawrence: Rev. T. J. Murphy, Neponset; Rev. Denis O'Callaghan, South Boston; Rev. James J. Reagan, Randolph: Rev. James M. Supple, Charlestown: Rev. J. O. Dougherty, Haverhill; Rev. Fathers Joyce, Guillard, Quinn, Shaw, Gilday, Scanlan, Ronan, McManus, McDonough, and McKenna, of Lowell.

After a selection by a quartette, consisting of Messrs. Molloy, Murphy, Haggerty, and Martin. Rev. Dr. Garrigan, rector of the Catholic University at Washington, delivered the sermon. His discourse on this occasion was a masterly one. At its close the choir sang the *Lauda Sion* and *Laudate* under the direction of Professor Haggerty, the solos being by Miss Lizzie McLaughlin and Mr. T. F. Molloy. Miss Josephine Reardon presided at the organ. A collection was taken which yielded a generous sum. A procession was formed and the clergymen proceeded to the northeastern corner, where the corner-stone was laid with the usual ceremonies by His Grace, the Archbishop, after which the clergy chanted the *Veni Creator*, when the benediction was pronounced.

The new church, when completed, will be one of the most beautiful churches, not alone in Lowell, but in the State. The architecture is Campanillo Gothic. One great distinguishing feature, as compared with those previously erected in Lowell, is that it has two towers, while the others are built with one. The building measures 196 feet through its greatest length, and is 91 feet wide across the facade. The nave is 85 feet wide, and the transepts, including the shrine chapels, measure 115 feet. The two grand towers, each 26 feet in diameter at the base, are on the Gorham Street side. One is 195 feet high and the other 170, the latter one being on the southern corner. Both towers are built square in form. At the far end of the vestry, in the northwest corner, rises a round tower to the height of 75 feet and having a diameter of 12 feet. The interior will present a fine appearance when fully completed. The height from the floor to the ceiling will be 67 feet, and the arrangement of columns and arches, all decorated in the highest style of art, will be such as to produce a fine effect. There will be five altars, and these in themselves will form a marked feature of the church. The windows will be another noticeable feature, and the Rose window to be placed in the facade will be a magnificent specimen. In the chancel, over the main altar, there will be a set of five windows, each 5½ feet wide and 25 feet high. The lower chapel is 15 feet high in the clear, and like the church proper it is intended to have five altars. There are five entrances to the church. On the Gorham Street side a wide and massive flight of granite steps leads to three great doors, each 8 feet wide, which open into a vestibule 20 feet wide. A door on either side of this flight of steps gives access to the lower chapel. On the South Street side there are two entrances, each 6 feet wide, and access to the lower chapel is also obtained on this side by two more entrances. The structure is built of Acton granite throughout, and it presents a massive and imposing appearance. The designer is Mr. P. C. Keely, of Brooklyn, the famous architect who has designed so many magnificent churches throughout the country, and he considers the plans for St. Peter's Church among the finest he has ever designed. In fact, the only other designs of the kind in New England are those of the cathedrals of Providence and Hartford. It may be added also that they are the last work of the famous architect.

The people of the parish have shown a most generous spirit in raising funds for the new church. Fairs and entertainments have been frequently given during the past few years, and in the fall of 1894 a fair in aid of the church was held in the school hall on Gorham Street, which lasted several weeks and was very successful. The pastor has the assistance of three earnest and devoted clergymen. Rev. Father McManus is first assistant, and the other two are Rev. Father McDonough and Rev. Father McKenna.



Sacred Heart Parish, Lowell.

By P. J. Lynch.



ABOUT the beginning of 1884 it was determined to create a new parish in the southern part of the city, chiefly for the convenience of the people living near the Bleachery and in Ayer City, and the result was the founding of the Sacred Heart Church. The movement was directed by the Oblate Fathers, and in a short time a lot was purchased on Moore Street for a site for the future church. A lot of 39,000 feet was first bought, and a second lot of 24,000 feet was purchased some time afterwards, making in all an area of 63,000 feet. The ground was broken on Easter Monday in April of 1884 by Very Rev. Father Soulier, of Paris, first assistant general of the order and representing the superior general in this country, and in the presence of Very Rev. Father McGrath, Father Joyce, Father Tortel, and Father Smith.

On April 30, 1884, the male members of the new parish came together in the Lyon Street school-house to devise plans for raising money in aid of the church. There was a large attendance and everything showed the utmost enthusiasm on the part of those present. The assembly was presided over by Rev. Father Joyce, who had been appointed to take charge of the new parish, and immediate steps were taken to complete arrangements for a fair which it was decided to hold the following June.

This fair met with good success, and shortly after Father Joyce announced the receipts as follows: Immaculate Conception Temperance table, \$1,322.06; Immaculate Conception Sodality table, \$1,015.94; Father Joyce's table, \$851.74; St. Patrick's table, \$567.80; Arch-confraternity table, \$473.13; St. Rose of Lima table, \$442.00; Guard of Honor table, \$365.85; Children of Mary table, \$323.00; Sacred Heart table, \$273.78; Holy Rosary table, \$262.11; St. Veracunda table, \$246.84; refreshment table, \$115.49; candy, dolls, and soda fountain, \$113.25; door receipts, \$126.88; total, \$6,509.87. The expenses were small, amounting perhaps to a few hundred dollars, so that the net proceeds in aid of the church amounted to over \$6,000.



PAROCHIAL RESIDENCE, SACRED HEART PARISH, LOWELL.

The boundaries of the new parish of the Sacred Heart as defined in the letters issued by Archbishop Williams on April 20, 1884, are as follows: Beginning at the intersection of Hale and Chelmsford Streets, thence along Hale Street to Thorndike, Thorndike to Chambers, Chambers to Kinsman, Kinsman to Swift, thence to the Concord River, where the line follows the river southerly to the Chelmsford town line, thence along the Chelmsford line to Chelmsford Street, and from this point the line follows Chelmsford Street to the point of starting. This makes quite a large extent of territory, but it is not so thickly populated as other sections of the city.

The work on the basement was vigorously pushed, and in August of 1884 it was completed as far as it was intended at that time, the idea being to hold the services there for some time, until the congregation could afford to finish the church. This time has not yet come, and the basement still serves for all purposes. It is a substantially constructed building, the walls being of brick, with granite trimmings; the architecture is of the



INTERIOR OF BASEMENT, SACRED HEART CHURCH, LOWELL.

Florentine order. The length of the structure is 145 feet and the width 64 feet. The front of the church stands back about 30 feet from the street, just as all the other buildings in the vicinity do, and there is plenty of clear space all around it. The audience room is reached through two large vestibules, 12 feet square, one at each of the corners nearest Moore Street. This room is 115 feet long, 64 feet wide, and 14 feet high. It is well lighted by thirty-eight large windows of ornamental ground glass, and the furniture is finished in light colors. The floor is of Georgia pine, and the ceiling is sheathed with Northern pine. The pews are of ash with cherry trimmings and tastefully finished, giving a pretty effect. There are four aisles, the two centre ones being five feet wide and the outside ones four feet. The seating capacity of the basement is about 1,200.

At the further end of the church is the sanctuary and on either side of it is a vestry about 20 feet square. The sanctuary is a half oval, the space reaching back about 20 feet from the altar rail. The altar is a splendid piece of workmanship. It is composed of many varieties of marble, some of them rare and costly, and many

churches of larger size and greater pretensions cannot boast of such a specimen of art work. It is 11 feet in width and 12 feet high from the base to the topmost pinnacle. Beneath the basement is a cellar where the boiler for heating the building is placed. Here also room is provided for storing coal. Twenty-eight cast iron pillars support the roof of the basement and will form the supports for the columns in the church proper, yet to be erected. In the space between the vestibules, at the rear, an organ is located which was purchased from the First Congregational Church. The plans for the church were by P. C. Keely, of Brooklyn. The brick-work was done by Patrick Corcoran, the wood-work by M. C. Pratt & Co., the plumbing by Costello & Co., the gas fixtures, steam pipes, and boiler by H. R. Barker & Co., and the painting by Fox and Kelley.

At the time the site for the church was purchased, the adjoining lot and building was purchased from D. Moody Prescott for the purposes of a parochial residence. The lot contains about 23,000 square feet, and the building, a large and commodious structure with a French roof, serves admirably for the purpose intended.



INTERIOR OF SACRED HEART CHAPEL, LOWELL.

The lot extends a distance of nearly 300 feet from the street, and it has a large number of fruit and ornamental trees, so that it makes, altogether, a fine location for a residence, and adds beauty to the surroundings of the church.

On August 10, 1884, the church was dedicated with impressive ceremonies. There was a large congregation and all evidently felt happy in assembling for the first time in their new church home. The ceremonies were conducted by His Grace, Archbishop Williams, assisted by a number of clergymen. Solemn High Mass was celebrated by Rev. Father Lefevre, of Montreal, the Provincial of the Oblate Order; the deacons of honor were Fathers Tortel and Bournigal; the deacon of the Mass was Father Trudeau; sub-deacon, Father Gladu; master of ceremonies, Father O'Riordan. There were also present: Very Rev. Father McGrath, Father Joyce, Father Whalan, of Ottawa; Father Emery, of the Tewksbury Novitiate, and Father Ronan, of St. Peter's. The sermon was preached by Rev. Father Maguire, S. J., of Boston, a clergyman whose success at a mission given

a short time previously at St. Peter's made his audience doubly expectant. At the evening service the preacher was Rev. D. O'Riordan, of the Immaculate Conception Church, who took for his text, "O Lord, I have loved the beauty of thy house," etc., and the sermon was a most impressive one.

The people of the parish have taken the warmest interest in church affairs since the parish was formed, and the result is that everything has prospered in a gratifying degree. The territory included in the parish is one of the outlying districts of the city, and though it covers a fairly large area it was but thinly populated up to a recent period. It gives promise of rapid growth, however, and in a few years the congregation is likely to be very largely increased. At present it numbers about 3,000. The young people of the congregation are quite active in church work, and numerous entertainments are given by them for the benefit of the church and school. The work of completing the church is expected to be begun in a year or two, but there is no reason for hurry, for the present edifice provides ample accommodation for all the needs of the parish. Father Lavoie is assisted in the administration of the affairs of the parish by Rev. Father Barrett.

Early in 1891 preparations were begun for the erection of a parochial school in the Sacred Heart parish, and a lot of land was purchased on the northern side of Moore Street, opposite the church. The lot is a corner one, extending some distance along Andrews Street, which branches off Moore Street at this point, and the new school building was erected on Andrews Street, while the building which stood at the corner, fronting on Moore Street, was fitted up as a convent for the use of the sisters who were to take charge of the school. In the fall of 1892 the school building was ready for occupancy. It is a substantial and handsome structure. The first story is built of brick and the superstructure is of wood. The first floor is devoted to a large hall with a seating capacity of about 500 people. It has a large stage and is well adapted for entertainments and such purposes. The second floor is divided into four class-rooms, all of good size and well equipped. The third floor is finished in a similar manner and used for additional class-rooms.



PAROCHIAL SCHOOL, SACRED HEART PARISH, LOWELL.

The school was opened on September 15, 1892, but during the two weeks preceding that event the hall was used for a series of concerts, coffee parties, and other entertainments, all given for the purpose of raising funds to pay the expenses of the building. The school was placed in charge of the Sisters of St. Mary, one of the teaching orders of the church. It was founded by Rev. Nicholas Mansart, of the Augustinian Order, and in 1863 the first establishment was made in America, under Mother Emily. Bishop Timons, of Lockport, N. Y., brought five sisters from Belgium, and since that time the mother house in America has been at Lockport, the mother house of the order being at Namur, Belgium. Six sisters of the order arrived in Lowell on August 27, 1892. They were Sister Joseph, Sister Berchman, Sister Loretta, Sister Felicite, Sister St. Anne, and Sister Mary of the Presentation. Sister Joseph was Superior, and she has occupied the position ever since. On the first day of opening the school there were about 125 pupils, and some more came in during the next few days. The average during the first year was about 150. At the beginning of the school year in September of 1893, another sister, Emelia, was added to the community. At the beginning of the year last September the number of pupils had increased to 235, and now the average attendance is about 250. There are six classes.

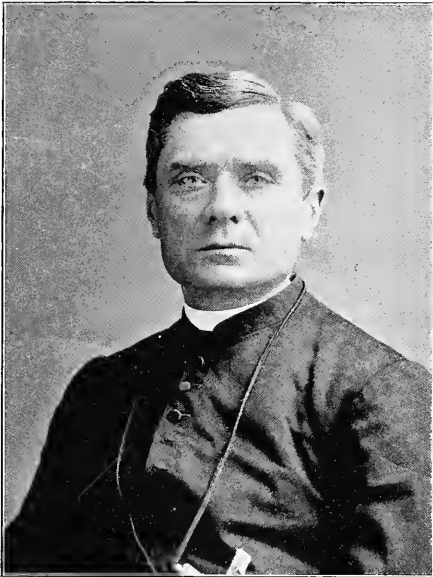
and nine sisters comprise the community. The course of instruction is practically the same as in the grammar schools.

Rev. Joseph T. Lavoie, pastor of the Sacred Heart Church, was born in 1837, in St. Denis, Kamarouska County, Quebec. He first studied in St. Anne's College, and later he went to the Quebec University, where he graduated with high honors. His earliest ambition was to enter the legal profession, but he began to feel that he had been called to serve his Master in a higher sphere, and he determined to enter the ministry. In 1860 he made a trip to Europe, and while in France he became imbued with a desire to join the Congregation of Oblates. He entered the novitiate of the order and began a course of theology. After the usual term of probation he entered the scholasticate at Autun, Burgundy, and in 1864 he was ordained. Immediately after his

ordination he came to Ottawa University, where he taught sciences and mathematics for six years, during five of which he was prefect of studies. He next took charge of the College of St. Boniface in Manitoba, and at the same time he had charge of St. Mary's parish in Winnipeg. There he remained till 1885, when he was transferred to the Church of the Immaculate Conception of this city, and was given charge of St. Andrew's parish, Billerica. He only remained about six months in this charge, and then he was transferred to the Sacred Heart Church, where he assumed the duties of Superior. He remained at the Sacred Heart Church till 1889, when he was transferred to the Church of St. John the Baptist, as assistant to Father Garin. There he remained till 1891, when he was transferred to Buffalo to assume the duties of Superior of the Buffalo house. His departure from St. John's Church was made the occasion for a gratifying manifestation of love and esteem from the parishioners. Just before he left about four hundred of them assembled in the basement of the church, and Miss Alma Alexander, on their behalf, read an address in which they feelingly expressed their sorrow at his departure. He was then presented with many beautiful gifts, and among them a purse containing \$100 in gold.

While at Buffalo he also had charge of the Church of the Holy Angels. He remained there till July of 1893, when he was again transferred to the Church of

the Sacred Heart, of this city, as Superior, and there he has remained since. He is much beloved by his congregation, and under his guidance the parish is prospering. He is assisted by Father Barrett. Father Gagnon, who has charge of Billerica and the city farm, makes his home at the parochial residence. The chapel, a cut of which is given herewith, is located at the rear of the parochial residence. It is used on week-days when it is found inconvenient to heat the basement of the church.



REV. JOSEPH T. LAVOIE, O. M. I.,
PASTOR CHURCH OF THE SACRED HEART, LOWELL.

Notre Dame Convent, Lowell.

By P. J. Lynch.

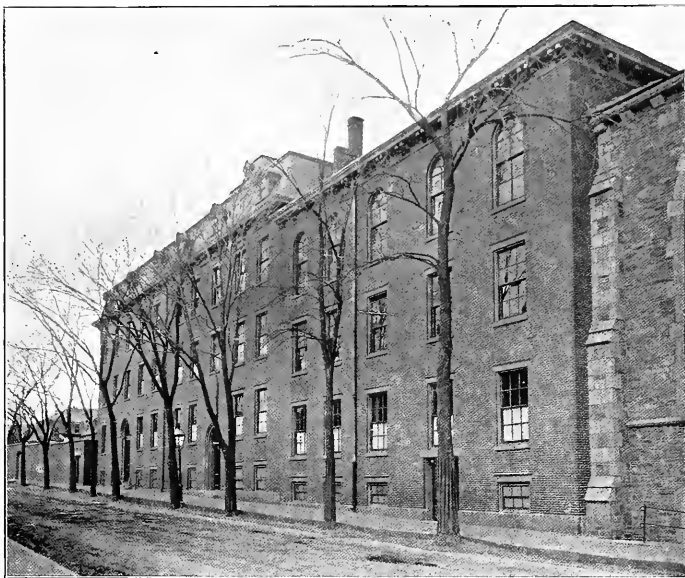


NOTRE DAME CONVENT, immediately adjoining St. Patrick's Church, is one of the finest institutions of its kind in New England, and it is also one of the oldest, for it was the second house of the order established in the East. Its beginnings were modest and humble, indeed, but it has blossomed and borne fruit until to-day it is one of the chief joys of the Catholic community.

The origin of the convent dates back to 1852. On September 18th, of that year, five sisters, from the mother house in Cincinnati, arrived in Boston, en route for Lowell. After a sojourn of three days in the Boston house, they came here accompanied by Right Rev. Bishop Fitzpatrick and Rev. Father McElroy,

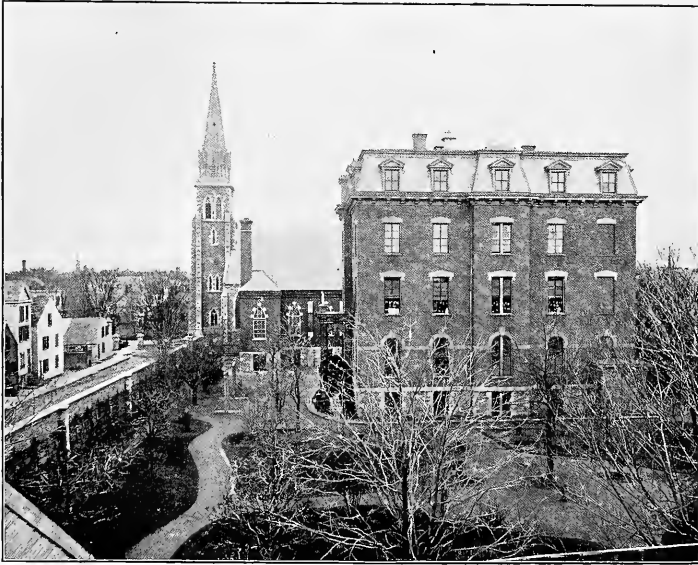
S. J. The miniature convent was blessed, and the little band of sisters, under the leadership of Sister Desiree, entered at once upon their arduous labors. Their zeal and devotion soon worked wonders, and in a very brief space of time over 300 children had been enrolled in the classes under their charge. Thus they labored in a fruitful field, and two years passed so smoothly that time scarcely left a trace of his footsteps. Then a black cloud, "no larger than a man's hand," appeared on the horizon. It grew rapidly, and soon were heard the muttered rumblings which boded the coming storm.

The Know-Nothing movement had at this time attained considerable strength, and the convent was looked upon with especial hatred. The fanatics had forced an entrance into the convent at Roxbury, and the Lowell sisters were given to understand that they might expect a similar visit at any time. They prepared for the worst. The classes were dismissed, and then they gathered all their effects together so that they might be in readiness to



CONVENT OF NOTRE DAME, LOWELL (ADAMS STREET FRONT).

fly at the first approach of danger. Further preparations in case of attack were made by the men of the parish. A sentinel was stationed in the church tower, and one peal of the bell was the signal which was to summon the parishioners to the defense of the church and convent. An opening was made through the fence surrounding the little convent, and through this the sisters were to make their escape to a neighbor's house, in case the convent was attacked. Some days passed—days heavy with suspense and anxiety to the sisters and their defenders. Under the influence, however, of inflammatory addresses, especially by one known as the "Angel Gabriel," they sought to attack the church one evening. The bell sounded the warning, and in a few minutes the stalwart defenders were arranged in a solid body ready to meet the ruffians. The brave women not only constituted a large proportion of the defenders, but they actually led the attack on the advancing body. The two bodies met a short distance from the church and the ardor of the wreckers cooled so suddenly before the warmth of the reception they received that their march soon became turned into a rout. A decisive



NOTRE DAME ACADEMY AND GROUNDS.

point was reached when a strong-armed Irishwoman seized upon one of the leaders of the gang and hurled him over the bridge into the canal. The remainder of the gang fled ignominiously and St. Patrick's people held possession of the field.

No more attacks were made, but a few months after the sisters were annoyed by a visit from what became contemptuously known as the "smelling committee," appointed by the legislature to make an inspection of the convents. Five members of the committee came one day in June, but before admitting them the sisters sent for Rev. Father Timothy O'Brien, according to previous arrangement. He conducted them through the building and showed them all there was to be seen, but forbade them entering the sisters' dormitories, though they very much wished to do so. Nearly a year passed without any further trouble in this direction, but then came the report that another "smelling committee" was about to visit the convent. Twelve members came one day, accompanied by the mayor, and, as before, they were conducted through the convent by Father Timothy. They expressed themselves as satisfied with their inspection, and this was the last annoyance of the kind to which the sisters were subjected.

In 1854, came permission from Cincinnati to open a new field of labor for the sisters. Many of the children lived at a distance from the school, and accordingly arrangements were made for boarding such children at the convent. This was the beginning of the boarding-school, which has since attained such large proportions. At this time the sisters needed room, and Father O'Brien began the erection of a large frame building to be used by them as a school-room. This was finished in October, 1855, and through it the labors of the sisters were rendered easier, while at the same time the scope of their labors was considerably enlarged. The number of boarders kept continually increasing, and the whole number of pupils was now over 350. In the spring of 1856, Sister Desiree perfected plans for a new building, and in the fall of that year work upon it was begun. This building is now used for community rooms, study, and music rooms. When it was finished it looked a stately edifice compared with the small buildings which previously had to do duty for the community.

The year 1857 witnessed much distress among the laboring class in Lowell, and for a time the sisters worked assiduously to relieve the poor and needy. Food was prepared and dispensed at all hours at the convent, and often the benches of the school-room had to serve as a resting place for those who had no homes. It was at this time that the noble character of Sister Desiree shone most brightly, and to the poor people among whom she labored she appeared as a ministering angel. When the distress came to an end the sisters turned to their work with redoubled efforts. The new building soon proved too small, and in 1864 the house was enlarged. In that year Sister Constantina came from Belgium to take charge of the boarding-school.

In 1865 the academy was incorporated by act of the legislature, under the title, "St. Patrick's Academy."

For five years everything flourished in the community, and again came the necessity for enlarged accommodations. Accordingly, in 1871, the foundation stone was laid for the present academy building. This was a very handsome brick structure, of elegant proportions, and when a short time after the grounds surrounding it

were considerably enlarged and tastefully laid out, the effect was very much improved. A few years later, a new chapel was erected, and the former chapel was converted into community rooms. This arrangement gave much additional room, and this is practically the form in which the convent now stands.

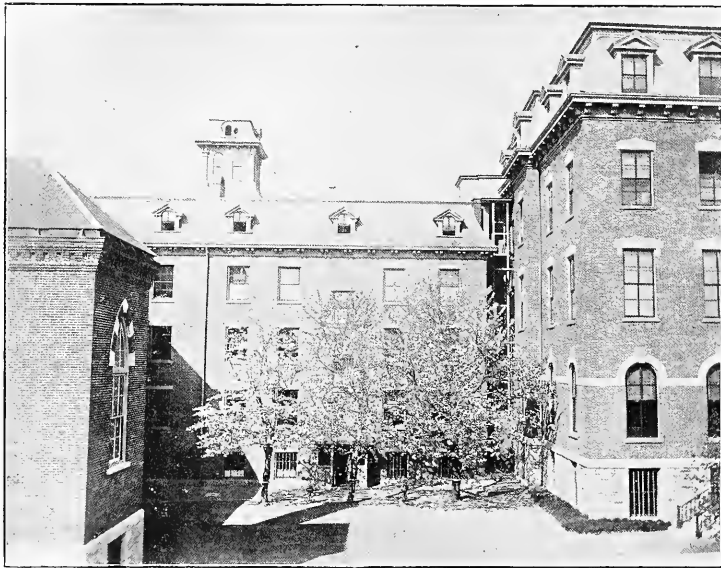
Of the events which have occurred in the convent's history since that time, the two most important ones are the celebration of the golden jubilee of the order in 1890, and the Columbian celebration in 1892. In 1890, every house of the order in the country sent a contribution to the mother house at Cincinnati, for the jubilee celebration, and that of St. Patrick's was one of the most extensive, unique, and valuable among the whole series. The exhibit from St. Patrick's included specimens of the work of the pupils in the various branches of study, including extremely rare and beautiful things in embroidery, painting and drawing, and needle-work of all kinds. A large volume, prettily bound and decorated, contained a sketch of the house, with lists of teachers, pupils, and graduates, also specimen pages of the work of the pupils in such studies as geometry, arithmetic, botany, zoology, geology, history, etc., the pages being all beautifully illustrated. Again, in 1892, an extensive exhibit was sent to the World's Fair, to be placed in the educational department, and once more Lowell was in the very front rank through the excellence of the work sent by the Notre Dame Convent.



COURT, NOTRE DAME ACADEMY, LOWELL.

The course of education is of the highest character, and it is difficult to realize fully the excellence of the course in the academy without going through the various departments and noting the work performed by its pupils. In addition to the regular studies, a specialty is made of piano and vocal music, organ, guitar, harp, and also of painting and drawing. The course in the parish school, in which there are over 500 pupils, all girls, corresponds to that taught in the public grammar and high schools. The number of pupils in the academy is generally about 160.

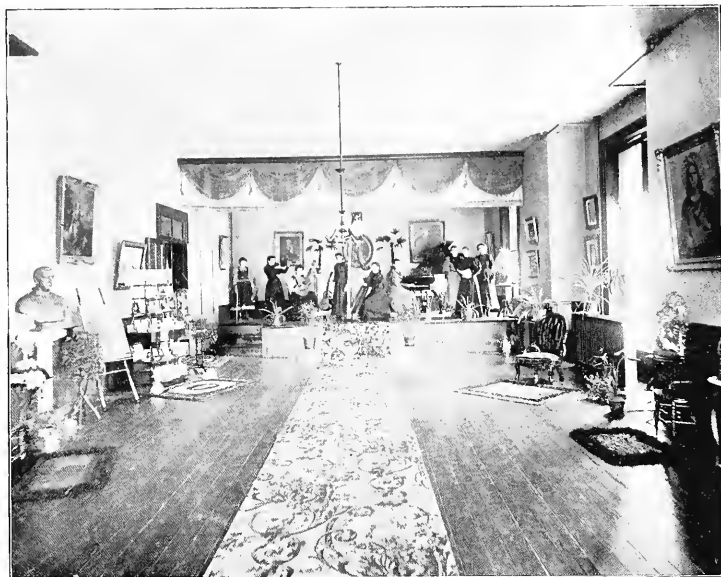
Of the five sisters who came originally to St. Patrick's, only one remains—Sister Stanislaus. She was young when she came to St. Patrick's, and her memory enables her to recall the early history and all the important events of the convent with remarkable vividness. Her reminiscences of those old days, and especially of the events of the Know-Nothing period, often served to lighten the hours for the other sisters, and they never failed to excite wonder and interest among those who came at a later period. She remained at St.



COURT YARD, NOTRE DAME ACADEMY.

Patrick's till 1890, when she was called to the Washington Academy, but the sisters at St. Patrick's hope that she will come back again and spend her remaining days among them. Sister Desiree, the first Superior, died in 1879. Sister Rose survived her a few years, while Sister Frances died some years before Sister Desiree. The present Superior, Sister Theresa, is the fourth in succession from the founder of the institution. Her predecessor was Sister Clare, who became Superior in 1887, having previously been a teacher for some time. Sister Clare left in July, 1891, and went to the new academy at Cincinnati, where she died about a year later. Sister Theresa was at once appointed Superior, and her administration since has been marked by great ability, foresight, and good judgment. Under her able direction every department of the institution has grown until to-day it is a model of its kind. In its early days two of the warmest friends the convent had were Rev. Fathers John and Timothy O'Brien, of St. Patrick's Church, and the present rector, Rev. Father Michael O'Brien, has well and ably cared for the charge bequeathed to him by his two noble-hearted uncles. It is to his fatherly care and faithful guardianship that Notre Dame attributes much of the success which, through the blessing of God, it now enjoys.

Although in the heart of a busy New England city, Notre Dame Academy is truly a "garden enclosed," a well-built, stone-capped wall shutting in its peaceful beauty from the busy life around it. The grounds are extensive, for city property, and there is ample space for the relaxation and outdoor exercise of the pupils, besides an exquisitely laid-out garden. The convent is a large brick building, three and a half stories high, with a plain exterior, but possessing within all the comfort and convenience of which our modern mansions boast. Adjoining the convent is the academy, a beautiful structure whose style of architecture plainly evinces the fact that in its erection every idea was made subservient to convenience for school purposes. The main entrance to the convent is on Adams Street, and it opens into a wide vestibule. To the right and left are reception rooms, furnished with conventional simplicity and neatness. The vestibule door opens into a wide hall at the end of which, a few steps higher than the main floor, is the convent chapel. Just at the entrance, throned on its pedestal of white and gold, is a life-sized statue of the Sacred Heart, around whose feet delicate



MUSIC HALL, NOTRE DAME ACADEMY.

vines trace festoons of living green. On entering the chapel the first impression one receives is that its chaste simplicity is in perfect keeping with the holy place. The beautiful stations are after Overbeck. The altar is of marble and onyx, and on its right and left are marble shrines of Our Lady and St. Joseph. This chapel was erected in 1882, and forms an east wing to the main building. North of chapel hall are the rooms for the accommodation of the community. There is about them a most beautiful blending of the aesthetic and ascetic; the former noticed in the quiet, tasteful appointments, the latter shown by the simplicity of the rooms that speak eloquently of "plain living and high thinking." The notable features of the academy are its exhibition hall, study hall, music hall, and studio. The exhibition hall is a finely proportioned, airy room, measuring 50 by 22 feet. Four large, low windows facing north and two opening to the east, flood the room with light and make it a most enjoyable place on commencement day. At the west end of the room a stage rises four feet above the floor, and with the aid of scenes and foot-lights transforms the hall into a mimic fairy-land.

The walls are hung with pictures, noticeable among them a fine copy of Murillo's Immaculate Conception, and two landscapes in oil, done at the academy. Two magnificent busts, the work of Kitson, the great Boston sculptor, will perpetuate forever the memory of their originals, the most reverend Archbishop Williams and Rev. John O'Brien, the life-long friend and benefactor of Notre Dame in Lowell. Upon entering the library, opposite, attention is drawn to a fine statue of the Sacred Heart, thrown into strong relief by the rich dark hangings behind it. The pupils can here revel in a "world of books," for the library, though in temporary quarters, contains many valuable works to which donations are being constantly made. The room is a cosy, cheerful one, especially when its dark hangings and heavy wood-work are lighted up by the sun streaming through its south windows which face the convent chapel. Directly under the library is another hall of the same dimensions, whose long rows of jars and vials, together with the apparatus, tables and stands, tell that one has entered the laboratory, or science workshop of the academy. The store of chemicals, induction

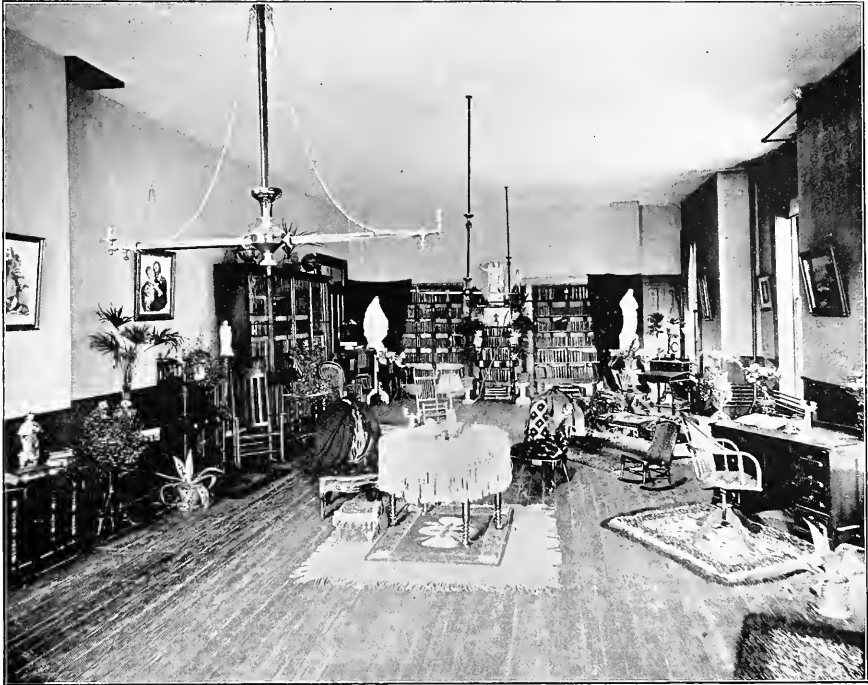


LABORATORY, NOTRE DAME ACADEMY.

coils, electric appliances, and instruments for astronomical observation, shows that the physical sciences are by no means neglected.

The classrooms occupy the second story and open from two corridors, which cut each other at right angles. They are pleasant, airy rooms and well equipped. The plan of instruction adopted by the Sisters of Notre Dame unites every advantage which can contribute to an education at once solid and refined. Particular attention is paid to propriety of deportment and personal neatness. The course extends over a period of twelve years for the average pupil. Two years are spent in the primary department; six are devoted to the work of the grammar school, and after four years' satisfactory work in the high school a diploma and medal are conferred. Study is pursued in the English language, but French, German, Spanish, and Latin are taught. Special attention is given English composition in prose and verse. Music in its various branches is assiduously cultivated, and independent of private lessons instruction in harmony and the theory of music is given. There is a finely furnished studio, running the length of the building, in which many fine young artists have been trained. The two upper stories are given up to the boarders for dormitories, laboratories, and wardrobes. The

academy is happy in having for its preceptresses women trained in the novitiate of Notre Dame, whose principles of religious education are the highest and broadest in the land. The young ladies who are privileged to pass through this institution may count themselves fortunate indeed, and there is no reason why they should not prove an example to society and an ornament to their sex in after life. Certainly the training they receive is such as to make them pure, virtuous, and noble women. The extent and variety of their attainments fit them to take places among the brightest, most talented, and most accomplished women in the land.



LIBRARY, NOTRE DAME ACADEMY.

The following is a full list of the graduates, beginning with 1866 and closing with the class of 1894:

1866.
 MARY J. McCAHEY,
 MARY CONNOLLY,
 SARAH QUINN.

1868.
 FRANCES HARRINGTON.

1869.
 ADA AYER.

1870.
 CATHERINE SAWTELL,
 MILDRED MORREL,
 HARRIET SAWYER,
 MARY MCGAREY,
 ELLEN GAFFNEY.

1871.
 MARGARET DRUMMY,
 ELIZABETH PERRIN.

1873.
 MARY CORBETT,
 LILLIAN LYFORD.

1874.
 ELLEN HOLLIHAN,
 CAROLINE INWOOD.

1875.
 MARY MEADE,
 ELLA LEONARD,
 JANE GRADY.

1876.
 CATHERINE QUIGLEY,
 CATHERINE MCCARTHY,
 ELLEN CORBETT,
 MARY LANE,
 ALICE OWENS.

1877.
 JULIA KEYSER.

1878.
 CATHERINE CAHILL,
 MARY KOEN,
 MARY WELCH,
 NETTIE NYHAN,
 MARY RYAN.

THE CATHOLIC CHURCH OF NEW ENGLAND

1879.

MARGARET OWENS.

1880.

TERESA McCABE,
MARY UNDERHILL,
ROSA McCUIRE,
FRANCES ROCKWELL.

1881.

JANE McDOWELL,
FRANCES CAMPBELL,
AMELIA EICHORN,
HANNAH CUMMINGS.

1882.

ROBERTA SNEEDEN,
MARY E. KEELEY.

1883.

ANASTASIA CORBETT,

1884.

MARGARET MARREN,
ANNA COURTNEY.

1885.

LOUISE GUILMETTE,
ALICE MASTERSON,
ANNIE McALOON,
MARY ROARK,
ANNIE MEADE.

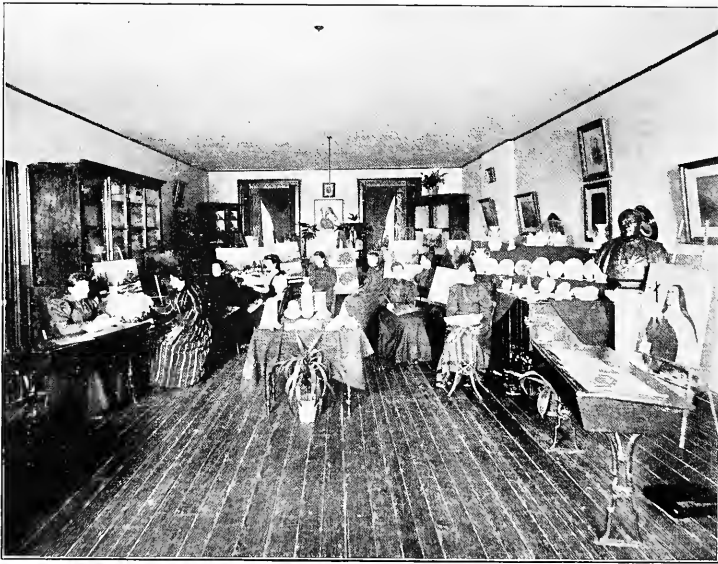
1886.

MARY DANAHEY,
TERESA CORBETT,
MARGARET CORBETT,MINNIE McSORLEY,
NELLIE LYNCH,
CATHERINE HARRINGTON,
MARY CUMMISKEY,
MARY MARREN.

1887.

MARY ROBINSON,
MARGARET McCLUSKEY,
CATHERINE ALLEN.

1888.

AMY BURNELL,
CATHERINE DELANEY,
THOMASITA SMALLER,
ELLA DRURY,
MARY WHITTY.

STUDIO, NOTRE DAME ACADEMY.

1889.

MARY J. CALLAHAN,
CATHERINE CORBETT,
ANNIE FINNICK,
ELIZABETH MARREN,
MARY SAVAGE,
SUSAN McSORLEY,
ELLEN HANRAHAN.

1890.

REGINA GUILMETTE,
ELIZABETH McSORLEY.

1891.

MARGARET KENNEDY,
ANNIE DELAY,
MARY JOHNSON,
ELIZABETH CREAHIN,
HANORA MURPHY,
HELEN MURPHY,
CATHERINE CUMMISKEY,
MARY A. McSWEENEY.

1892.

MARY C. O'GRADY,
DELIA MULDOON,
ERIN QUINN.

1893.

MARY MURPHY,
MARY JOYCE,
MARGARET HOWE,
ELLEN T. O'HEARN.

1894.

GRACE DELANEY,
ELIZABETH FARRELL,
ALICE McSHEA,
MARY ANDREWS,
DOLORES SMALLER.

St. John's Hospital, Lowell.

By P. J. Lynch.



BEYOND question, St. John's Hospital is one of the noblest of those noble institutions which charity and benevolence have raised for the benefit of suffering humanity. From exceedingly small beginnings it has grown until to-day it stands excelled by but few institutions of the kind in this country. Though having no endowment from the city, it is, and has been for many years, the city hospital to all intents and purposes. It is absolutely non-sectarian, and its doors are open at all times to the needy and suffering of every sect. Much of the work is done for charity, for the Sisters of Charity do not wait to inquire if the patient is able to pay, and in this way the hospital has generally been confronted by a deficit at the end of each year, but this debt has been generously met by the contributions of the public and the proceeds of entertainments held from time to time. At present the hospital has considerably over one hundred beds, and an annex which has just been built has largely increased the accommodations. In addition to this, there is the out-patient department in which thousands of cases are treated every year.

The beginning of the hospital was very small and was laid in St. Patrick's parish, quite a distance away from its present location. The "History of St. John's Hospital," compiled by the writer in 1892, gives the following account of the origin of the movement: "The annals of the flourishing sodality of the Holy Family [of St. Patrick's] furnish the facts of the foundation of this first hospital. Their record gives March 19, 1862, as the date of the first reception of members, and states that one year later, while Catherine Haviland was president and Catherine T. Ring secretary, their hospital labors in this city were commenced. The sodality then held its meetings at the convent. Reports of destitution and sickness

among several members excited compassion, and by the advice of the devoted sister who presided at these assemblies immediate measures were taken for their relief. The sufferers were visited at their homes, and to make them more comfortable a room on Adams Street, opposite the convent, was rented, and here the wants



ST. JOHN'S HOSPITAL, LOWELL.

of their sick charges were personally attended to by the sodalists. In the following winter suffering and sickness were rife among the poor of Lowell. The little hospice on Adams Street was too small, so it was removed to the house of the late Dr. Green on Lowell Street. Miss Mary Desmond was engaged as matron, and very soon the services of an assistant were required. But the little infirmary had meanwhile grown famous: its doings had attracted attention; the zeal of those who had planned the work was praised, so the Sisters of Notre Dame saw that the undertaking had assumed the proportions of a public institution, and lost no time in placing it under the care of the church. Besides, the visiting of the sick is not the ordained work of Notre Dame, so the charge of the modest little hospice was put into the hands of Rev. Father John O'Brien, who attended to the medical wants of the inmates by appointing Dr. F. C. Plunkett medical attendant. Dr. Plunkett had only arrived in Lowell a short time previously, and he assumed his duties in connection with the hospital in September of 1865."

The hospital soon outgrew its accommodations on Lowell Street, and as the result of conferences between Father John and Sister Emerentiana, Superior of the Sisters of Charity, then at St. Peter's Orphan Asylum, a piece of property was purchased on January 23, 1867, on which land the hospital now stands. The deed passed to Sister Emerentiana. The property thus acquired consisted of 48,839 square feet of land, and a frame building which had become known to fame as the Old Yellow House. The price was \$12,500, and the first payment was made from the proceeds of a fair held in Huntington Hall in November, 1866, under the auspices of the Sisters of Charity of St. Peter's Orphan Asylum. The Old Yellow House had a remarkable history and for many years it was one of the most famous landmarks in that section. Its history goes so far back into the mists of antiquity that much of it is lost, but from 1753 down its story has been pretty fairly traced. In that year it was bought by a Mr. Timothy Brown, who next sold it to a Mr. Woodward, who, in turn, sold it to a Mr. John Kimball, and from him it passed about the year 1810 into the hands of Philip Gedney, an English gentleman who had been English consul at Demerara. The next owner was a Mr. Whittemore, who purchased it about 1816, and in about two years he sold it to Judge Livermore. About 1837 the property passed into the hands of the Nesmith family, where it remained till purchased for the hospital in 1867.



OLD YELLOW HOUSE, ST. JOHN'S HOSPITAL, LOWELL.

During all these years the building had undergone transformations of all kinds, and when purchased by the sisters it consisted, briefly, of a frame building about 50 feet long, 35 feet wide, and three stories high. The Old Yellow House stands intact to-day and forms a valuable adjunct to the hospital buildings.

The next step was the incorporation of the hospital, and this was affected by act of the legislature passed in March, 1867, by which "Anne Alexis Short, Anne Aloysia Reed, Emerentiana Bowden, Anne Vincent McClosky, Blandina Davaux, Mary Frances Quirk, Mary Oswald Spalding, their associates and successors, are hereby made a corporation by the name of St. John's Hospital, for the purpose of maintaining a hospital in the city of Lowell for the sick and disabled." The first regular meeting of the corporation was held at St. Peter's School, Appleton Street, April 29, 1867, one of its objects being to act on the acceptance of the charter. This meeting was called by Sister Emerentiana, who had taken the initiative from the first, and at the election of officers, which immediately followed, she was elected treasurer. As soon as the arrangements began to take permanent form, and the institution might be said to be fairly started, Sister Rose was sent from the mother house to take charge.

Repairs were immediately commenced on the vacation of the place by the tenants; the roof was shingled,

the outside walls patched up and afterwards painted. The walls and ceilings were painted and papered, and changes were made to suit the needs of the new institution. By economizing space the sisters were able to provide for thirty patients. What the sisters had to contend with at that time cannot be properly realized by us now, but the following extract from a letter written by Sister Rose will give a good idea of the condition of things then existing: "We found the Old Yellow House occupied by about thirty families; there must have been two or three families in each room. As soon as the house was vacated it had to be entirely repaired and an addition of a kitchen and refectory put to it. A festival was organized; the proceeds defrayed the expenses of repairs and improvements. After all that, there was nothing but the bare walls of the house—not an article of furniture, not even a stool to sit on nor a saucepan in which to cook."

By the middle of April, 1867, the alterations were completed, and on April 24th a fair was opened in the remodeled building for the purpose of raising funds to defray the expenses of its equipment. When the alterations were made, the larger of the rooms on the ground floor, about 30 by 20 feet, was used for a men's ward, and two more rooms on the same floor were used as a community room and refectory. On the second floor was the women's ward, which in later years was used as a chapel. The third floor was divided up into a number of small rooms used for various purposes. On May 1st the institution was formally opened. There was no lack of patients to make a beginning with, for the inmates of the little hospital on Lowell Street were transferred to St. John's, and thus the former institution became merged into the latter. The transfer was made on May 1st, and under that date we find the names of these patients transcribed on the record book of the hospital: Nellie Collins, age 16; Hannah Daley, age 59; Celia Brady, age 18; Bridget Mullen, age 40; Isabelle O'Brien, age 45; Bridget Gormley, age 62; Mary Reagan, age 55; Bridget Sullivan, age 45.

As soon as the hospital was started a medical staff was organized, and in this, as in the preceding operations, the sisters had the valuable assistance of Mr. John F. McEvoy, who, all through his life, proved one of the warmest friends of the hospital. The first meeting of the medical staff was held May 11, 1867, and both Mr. McEvoy and Sister Superior Rose were present, and explained the duties expected from the members. The staff organized with Dr. Green as chairman, and Dr. Allen as secretary. The members of the staff were placed on an equality as to duty and responsibility, and it was arranged that they should give their services alternately, each member having charge of the hospital three months at a time. The sisters had at first to attend Mass at St. Peter's, a considerable distance away, but in about a month arrangements were made whereby Father Crudden, of St. Peter's, was to say Mass for them at the hospital and hear their confessions, and in order that the community should have regular religious services it was decided to build a chapel. This plan was warmly approved by the Bishop, and he, moreover, endowed the chapel with all the rights of a parish church. This chapel was the first work undertaken by the sisters in the way of building improvements, if we except the ell added to the Old Yellow House, and it was a very important event in the life of the infant community. It was a one-story frame building, simply constructed, and it provided accommodation for about four hundred people. The congregation, however, grew so rapidly that Sister Superior Rose came to the conclusion that the duties of superintending and managing what might be called a parish, were of too onerous a character to be satisfactorily discharged in addition to the hospital labors, and accordingly, in 1869, negotiations were opened whereby the chapel was transferred to the Fathers of the Oblate Order, who had arrived in Lowell the previous year.

The hospital grew rapidly, and in a year it was found necessary to erect a new building. To obtain the funds \$20,000 was borrowed from the Five Cent Savings Bank at seven per cent., and payable in three years. In 1869 the building was ready for occupancy. This was in reality the first building of the hospital proper, as it stands to-day. It was of brick, four stories high, fronting on Bartlett Street. The length was 60 feet, width 40 feet, with a French roof, which at present is surmounted by a cupola. The interior was excellently designed for the purposes in view. At that period, it was contemplated to add two wings, at some future time, and the plans were modified in accordance with those views. The arrangements, so far as the disposition of the apartments is concerned, are practically the same to-day as they were then, so that no description in detail is necessary. At that time the two rooms to the right and left of the entrance were used as reception rooms, and beyond is the spacious hall-way, running the length of the building, from which open the pharmacy,

surgical wards, etc. Originally the pharmacy was at the end of the corridor, on the eastern side, but now this room is used for a wardrobe, while the pharmacy is located in the westerly side of the annex. Here the tinctures, syrups, waters, powders, etc., are prepared by one of the sisters, who is thoroughly skilled in their preparation. By thus preparing their own medicines a large sum is saved annually, and they have the purest medicines that are obtainable. The second, third, and fourth stories of the building were furnished with wards, for male and female patients, rooms for private patients, and all the best conveniences and appliances to be found in a first-class hospital. The guiding principle in the arrangements was that the patients should be made to feel perfectly at home, and it was successfully carried out. In the basement was the heating apparatus, coal, etc. In the new building, accommodations were provided for about one hundred patients, and the sisters realized that at last the institution bade fair to fill the place in the community for which it was designed. The architect was S. K. Hutchinson.

Still the hospital continued to outgrow the accommodations available, and in 1882 was commenced the work on what is called the "annex," on the northerly side of the hospital, on the site of the Old Yellow House which was moved to the easterly side of the garden, where it now stands. When the first building was finished the indebtedness was about \$60,000, and it was feared that it would take many years to remove the burden. By means, however, of the various entertainments held in aid of the hospital, and through the almost superhuman efforts of the sisters, this debt was canceled in 1882. The annex is of brick, 52 feet by 60 feet, and three stories high. The first floor has a corridor running through its entire length. To the right of this corridor is an ideal kitchen capable of cooking for one hundred and fifty people daily. Beyond the kitchen, on the same side, is the sisters' refectory, a plain room, where they take their meals. On the left of the corridor an apartment was fitted up for a business office, for which there is great need in such a large establishment. On the second floor is the chapel, which occupies the entire length of the building on the right of the corridor; on the left are the sisters' dormitories and the infirmary for sick members. The third floor is occupied by the servants' dormitories and a community dormitory. The annex foundation was put in by the O'Hearn Brothers, the mason work was by Wilder Bennett, the plastering by G. W. Hooper, the carpenter work by Valentine L. Wilson, the plumbing by Costello & Co. and Farrell & Conaton, the steam heating by H. R. Barker, the printing by H. R. Chapman, and the stairs were built by C. B. Stevens.

The chapel was designed by P. C. Keely, of Brooklyn, and is well worthy of his genius, for it is an architectural gem. It is 20 feet wide and 50 feet long, with a seating capacity of about one hundred and fifty. The ceiling was paneled in white and gold, and the designs are such as to give a chaste and beautiful effect. It is lighted on the right by three windows, and on the opposite side three windows open upon the corridor. These are of stained glass, and were contributed by: John Monahan, in memory of his deceased daughter, Mary Roach; Frances Herrick, in memory of her father, Edward Herrick; James Devlin, Mrs. Catherine Smith, Miss



SISTERS' CHAPEL, ST. JOHN'S HOSPITAL, LOWELL.

Bridget Donnelly, and Miss Mary O'Brien. The chancel has three stained glass windows, which were contributed as follows: St. Francis de Sales', on the left, by Mr. Mathew Mulvaney; Sacred Heart, in the centre, by Mr. Patrick Lynch; and St. Vincent de Paul's, on the right, by Miss Bridget Brogan. The pews were given by Miss Kate McDermott, Miss Lucy O'Donnell, Miss Mary McAleer, Miss Jennie Derosier, and Mr. Kallery. They are finished in ash and cherry, and were made by M. C. Pratt & Co. The altar, built of white marble and onyx, was the gift of Mr. Thomas F. Downing. There are also two small altars, one dedicated to St. Joseph, and the other to the Blessed Virgin. The former was contributed by Mr. Hunt and the latter by Miss Catherine Mullen. The fine bronze lamp for the front of the sanctuary was contributed by Mrs. Margaret Doyle, and the carpet for the floor of the sanctuary and sacristy was bought with the proceeds of a collection made by Sister Loretta among some of the charitable ladies interested in the chapel and hospital.

Among the other gifts were a monstrance from Rev. Father O'Donnell, of Nashua; crucifix and exposition niche from Miss Mary Smith; candelabra and other ornaments from Miss Mary McCarthy; candlesticks from Miss Mary Roach, and a censor from Mr. Hunt. The organ has seven stops, with the addition of the regular mechanical registers. It was presented to the sisters by Rev. A. J. Rossi, of Saxonville, who was always a devoted friend to the hospital. Among other contributors were Miss Mary Rabbit, Mrs. Welch, Miss Margaret McCluskey, Mrs. Anne Barton, Miss Nellie York, Miss Mary Walsh, Miss Bridget McGowan, Miss Maria Casey, Miss Mary Barton, Dr. Carolin, and John F. McEvoy.

The chapel was dedicated by Archbishop Williams, and among the clergymen present were: Right Rev. James A. Healy, Bishop of Portland, Me.; Rev. Father Michael O'Brien, Rev. Father Ronan, Rev. Father William O'Brien, Rev. Father Joyce, Rev. Father Tortel, Rev. Father Rossi, of Saxonville; Rev. Father Roche, of Boston; Rev. Father Blenkinsop, of South Boston; Rev. Father Garrigan, now at the Catholic University, Washington; Very Rev. Father McGrath, Provincial of the Oblate Order; Rev. Father O'Riordan, and Rev. Father Smith. The ceremonies opened with the chanting of the Litany of the Saints, by the Archbishop, the responses being made by the clergymen in attendance, and afterwards a solemn High Mass was celebrated by Rev. Father Blenkinsop, with Rev. Father Garrigan as deacon; Rev. Father Smith, sub-deacon; Very Rev. Father McGrath, deacon of honor, and Rev. Father O'Riordan, master of ceremonies. After the communion the dedicatory sermon was preached by Bishop Healy, of Portland, from the texts, "Blessed is the man who understandeth concerning the needy and poor," and "I was sick and ye visited me." In the afternoon there was a vesper service with Rev. Father Rossi as celebrant, and afterwards there was benediction of the Blessed Sacrament. Two weeks later, April 27th, came the consecration of the new altar. The ceremonies of consecration were conducted by the Archbishop, assisted by Father Tortel.

In 1888 the work of organization of the Out-Patient Department was commenced. On April 14th it was voted to purchase the Farley estate, the cost not to exceed \$6,500. This estate was well adapted to the needs of the contemplated improvement, because of its convenient location with regard to the hospital. The purchase money was raised by a loan, but a dozen generous-hearted gentlemen agreed to pay the interest, so that the burden of this portion of the debt has not fallen on the sisters. These were Hon John J. Donovan, Hon. Jeremiah Crowley, Charles M. Williams, Daniel J. Murphy, Miles F. Brennan, Michael Collins, Thomas Costello, Patrick Dempsey, J. H. Coffey, Michael Gookin, J. L. Chalifoux, and Patrick Moran. The building used for this department is a two-story one, and was originally designed for two tenements. It comprises a well appointed pharmacy, and several rooms fitted up for special classes of diseases. This department has proved a phenomenal success. The number of cases treated last year reached the total of 1,083. A board of physicians was at once organized and specialists were secured to treat the various kinds of diseases.

Within the last two years the hospital has continued its improvements with unabated zeal, and now that the additions and alterations are completed, the hospital is scarcely surpassed by any in the State for the efficiency of its equipments and the general excellence of all its arrangements. The first of these improvements was begun in May of 1893. For many years Sister Beatrice felt the need of an elevator for the transfer of patients from one part of the institution to another, and for the many other purposes required in such an institution, but as long as the hospital remained encumbered with such an amount of debt she was unable to carry out her wishes. When, however, this encumbrance was removed she at once formulated plans for this much-

needed improvement, and on August 19, 1893, the elevator made its first trip. It is a large and substantial affair and was built by the Morse & Wyman Company, of Boston. A stretcher, on wheels, is kept constantly in the car, and this can be very conveniently wheeled to any room, in any part of the building, where a patient is desired to be taken.

The next great work was undertaken in the fall of 1893. For some years past the wonderful growth of the hospital has kept crowding all the departments, and more room was imperatively needed. To attain this it was determined to build another annex, on the western side, and on October 16, 1893, the ground was broken for the new building. This addition is about 50 feet long by 30 feet wide, and was completed in the fall of 1894. The ground floor is devoted to a large emergency room, with sterilizing and etherizing rooms attached, also a lavatory and a private room for the reception of accident and other critical cases. The second floor is used for a pharmacy, with a laboratory attached, and the remainder of the space is devoted to private rooms for the use of patients who have undergone surgical operations. The third floor is the regular operating room which is so equipped that it is second to none in New England. It has sterilizing and etherizing rooms attached, and among other things there is a dark room for the treatment of special cases. The basement is used for several purposes, and among other things for a store-room and a dining-room for the pupils in the training school. This training school is a new departure, but it is already one of the features of the establishment. It was started in December, 1893, for the purpose of training pupils so that a corps of skilled nurses might be available at all times, and it gives promise of splendid results. The class was placed under the direction of Miss E. M. Ellis, a graduate of the Massachusetts General Hospital.

As the hospital stands to-day it is a pride to the city and a blessing to the community. It is practically the city hospital, and in its ministrations it recognizes neither creed, class, race, nor color. It has grown with wonderful rapidity, year after year, and at present one can scarcely realize the extent of its influence for good. The figures given in the annual report for 1893 will give a good idea of the work performed. The number of patients admitted during the year was 608, and with 102 patients who were in the hospital at the beginning of the year the whole number treated was 710. This made a total of 7,836 patients treated up to April 1, 1893. Of the patients treated last year 100 were wholly charity patients, and there were 250 who were only partially supported. In the Out-Patient Department there were treated 515 medical cases, 334 surgical cases, 132 eye cases, 68 throat and ear cases, and 34 dental cases, making a total of 1,083. 3,200 prescriptions were filled during the year.

It has been stated already that on account of the large number of charity patients St. John's Hospital has been constantly running into debt, and this state of things has always proved a burden to the sisters in charge. Kind friends have always tried to assist them, but, nevertheless, the consciousness of a debt encumbrance has been seldom absent from their minds. Fairs have been held, from time to time, since the earliest days of the hospital, yet in late years the debt continued to grow until about 1891 it reached a total of about \$25,000. Sister Beatrice, the Superior, realized that some extraordinary effort was needed, and wisely judging that the occasion of the twenty-fifth anniversary of the institution, which occurred in 1892, would be a most appropriate time for making an appeal to the public, she formulated plans for an entertainment which should far surpass anything of the kind previously attempted. The matter was first definitely outlined at the St. Patrick's Day Convention, held on February 2, 1891, and a motion was passed: "That the chairmen of the delegations be appointed a committee to devise some means of wiping off the debt of St. John's Hospital." After several meetings were held, it was finally decided to hold a ten days' festival just before Lent of 1892, and a committee of over one hundred persons, representing all sections of the city, was appointed to make the arrangements. Much public interest was excited, and several philanthropic individuals came forward with contributions. One of the first gifts was a lot of land, one thousand square feet, on Parker Avenue, given by Percy Parker, Esq., and Hon. John J. Donovan gave another lot of land in the same locality. On the former lot it was decided to build a cottage, and to offer both as the principal prize in the sale of season tickets. James Marren, John Doherty, Michael Gookin, J. J. Cluin, and P. A. O'Hearn were appointed to look after the building, and shortly a pretty cottage was completed. Most of the materials were donated, among those so contributing being Amasa Pratt, \$100, and Burnham & Davis, A. L. Brooks, W. H. Wiggin, and A. L. Bateman, \$25 each, and

the firms of Spalding & Co., A. L. Kittredge & Co., and C. B. Coburn & Co. also made generous donations. The property was offered as the capital prize on the season tickets, and Mr. Donovan's lot, with a gold watch, was offered as the prize for the person selling the largest number of season tickets. This created a lively contest among the societies interested in the bazaar, among the leaders being the St. Jean Baptiste and the Ancient Order of Hibernians. The two French tables were under the charge of Mrs. Belle-Isle. St. Patrick's was



ORIGINAL MEDICAL STAFF, ST. JOHN'S HOSPITAL, LOWELL.

placed in charge of Mrs. Dr. Plunkett; St. Peter's in charge of Miss Margaret A. Gallagher; Immaculate Conception Church in charge of Miss Maggie C. Sullivan; St. Michael's in charge of Miss Rose A. Dowd, and the Sacred Heart parish in charge of Miss Sarah F. Gildea. There were also a pharmacy in charge of the late Dr. Chaput, a candy and flower pagoda in charge of Miss Agnes L. Donoghue, Rebecca's well in charge of Miss M. Jenny McDonald, sales table in charge of Miss Lizzie Kelley, together with several smaller depart-

ments. When the festival finally opened on Monday evening, February 22, 1892, it proved such a success that nothing like it was ever before known in the history of Lowell. On the Sunday evening preceding the opening of the festival there was a grand concert and lecture in Huntington Hall. The lecture was given by Philip J. Farley, Esq., the subject being, "Catholicity in America." The concert programme included vocal solos by Mrs. Thomas P. Lovell and Mr. Thomas E. Clifford, of Boston. There were also readings by Mr. A. W. Morey, and piano solos by Professor Von Below. The exercises of the evening were opened by J. L. Chalifoux, Esq., who had for several months acted as chairman of the committee of arrangements with remarkable ability.

The following week Huntington Hall was crowded, and some evenings hundreds had to be turned away. Almost every evening there were parades of some of the societies, and the enthusiasm ran very high. Matinees were given during the week, and these brought as large an attendance as might be seen at an ordinary fair. On the second Sunday evening, February 28th, there was another concert in which the following artists appeared: Daniel J. Donahue, George Burns, Joseph Sheehan, Miss K. Mahoney, of Boston; Mrs. Marie W. Fobert, of South Weymouth; Miss M. Crowley, of Charlestown; Miss S. Louisa Bruce, of Manchester, and Lon Brine, of Boston, in vocal solos; Miss Nellie Murphy, Miss Nora Murphy, and Miss Catherine Cummiskey in harp trios; George E. Bryant, cornet solo; Thomas McCarthy, piccolo solo; Professor Lebarge, mandolin solo, and the famous Mrs. Miriam O'Leary Collins, in a series of readings. Mr. Henry Gilday was the accompanist. The fair lasted through Monday and Tuesday of the following week with undiminished success. Every department did a big business, and what with the contests of various kinds, the subscriptions and donations, and the sale of season tickets, the money flowed freely into the treasury of the hospital. A souvenir history of the hospital had been compiled by P. J. Lynch and was placed on sale during the festival, and two editions of a paper named the *Bazaar Journal* were also issued, with Mr. Lynch as editor, and the late Dr. Chaput as business manager. As soon as the accounts of the festival could be wound up a meeting of the committee was called, and on Sunday, March 20th, the receipts were announced as \$15,512.77. This with donations amounting to \$656.67 made the total receipts \$16,169.44. The expenses amounted to \$1,836.59, leaving the net proceeds of the festival \$14,332.85. In addition to this the sisters inaugurated a canvass for subscriptions some time before the festival, and as a result they collected about \$12,000. This with the proceeds of the fair was sufficient to remove the debt, and the good sisters were able to breathe more freely than they had for a long time previously.

But this, of course, did not mean that the hospital was to continue free from debt, unless some means were taken to provide for the annual deficit caused by charity patients. It was, therefore, understood that early in each year a three-days' festival should be held, and the first of the series, held in 1893, proved highly successful. It opened on Tuesday evening, February 7th, at Huntington Hall, and closed Thursday evening.

The original medical staff consisted of Drs. F. C. Plunkett, Nathan Allen, Charles Savory, Joel Spalding, John O. Green, David Wells, Walter Burnham, and D. P. Gage. Of these, only one, Dr. Plunkett, of the present medical staff, is living to-day. The present Superior, Sister Beatrice, is the third in succession since the hospital was opened. The first was Sister Rose, who continued in charge till 1870, when her place was taken by Sister Marianna. Sister Marianna filled the position till the meeting of the corporation on May 3, 1876, when Sister Beatrice was duly elected. She had, however, filled the position for two years before—the meetings were then held only every three years—so that she is now in her 20th year as Superior of the institution. Her able management has won praise on all sides, and few could have brought the hospital through such trying times with as much success as she has done.

Some kind-hearted and philanthropic individuals have, from time to time, recognized the good work of the institution by remembering it in their wills. The amount thus far has been \$7,352.67, from thirteen individuals.

St. Peter's Orphan Asylum, Lowell.

By P. J. Lynch.



ST. PETER'S ORPHAN ASYLUM was founded in the fall of 1865, the Sisters of Charity arriving here on November 23d of that year. In the beginning it was not intended to be an asylum, for that idea was something of an after-thought—a development that came afterwards as the existing conditions changed to some extent. Father Crudden's idea in first bringing the Sisters of Charity to Lowell was a beautiful one and was in strict accord with the noble mission of those sisters and the rule of their sainted founder. Father Crudden intended that their work in the parish should consist primarily in visiting the sick, going among the poor and ministering to their necessities, helping those in affliction to bear their burden patiently and sanctify their sufferings, watching by the dying and preparing them to receive the last rites of the church, assisting in the

work of the Sunday-school, and in the education of the young, especially of the girls of the parish.

At this time St. Peter's parish had attained goodly proportions, and Father Crudden saw that there was a large field for work of this kind. He also saw that the sisters could render valuable assistance in organizing the women's sodalities and conducting them, as the Sisters of Notre Dame had done at St. Patrick's parish. Some time previously he had purchased the brick building at the corner of Appleton and Eliot Streets, and he had it remodeled and fitted up for their use. It was excellently adapted to the purpose, and the sisters were delighted with their new home. Three sisters were at the founding of the house, and they were Sister Olympia, Sister Camilla, and Sister Emerentiana. All three were highly cultured and gifted women, and after the work of establishing the little



ST. PETER'S ORPHAN ASYLUM, LOWELL.

community was completed they were withdrawn one by one, presumably to do similar work in other places, and other sisters were sent to replace them. All three have since died. Sister Olympia was Superior.

The sisters devoted themselves to their mission with all the devotion characteristic of them. They not only went through the parish and performed all the spiritual and corporal works of mercy, but one of their first undertakings was to open an evening school for the young people, principally the girls. This branch of work was carried on while they remained in the parish, and the value of the services they performed in that single direction can scarcely be overestimated. At that time the facilities for education were limited, and there were many girls who, from some cause, had found it impossible to secure an education. They could not well attend the public schools after they had grown up, and, besides, it would be embarrassing to them to a great extent, but at the hands of the good sisters they were enabled to acquire an education. Then again, the influence for good which the counsel and example of the sisters had in moulding the character of those young girls can scarcely be imagined.

After a time the sisters found that even with all they could do among the people of the parish they still had many spare hours, and wishing to utilize all their time as much as possible they conceived the idea of opening a day school. On second consideration, however, it was feared that this might interfere with the work of the Sisters of Notre Dame at St. Patrick's, the latter being a teaching body and relying on that one resource alone, while the Sisters of Charity had numerous spheres of labor open to them. This idea was accordingly abandoned, but another one soon suggested itself. It was considered that throughout the city there were several orphans who had been left to the care of relatives or guardians, sometimes with a sum of money bequeathed to them to be used to defray the expenses of their education and support, and sometimes with no provision of any kind made for them. It was thought that the sisters could establish an institution for the care and education of such orphans, making it a home where they would be tenderly cared for. This project was at once put into execution, and thus it came to pass that the orphan asylum was established.

Just previous to the establishment of this work another very important institution grew out of St. Peter's Orphan Asylum. The Sisters of Charity in their daily rounds saw much poverty and suffering. At that time there were very few charities in the city; in fact, the only ones in existence then were the Lowell Dispensary, established in 1836, and the Ministry-at-Large, established in 1843. All the other charitable institutions which exist in Lowell to-day had their origin at a later date. It can readily be seen that with the population which Lowell had at that time the facilities for providing for the poor, and relieving them in case of sickness or accident, were very meagre indeed. One of the principal duties of the sisters at St. Peter's was to visit the sick and aid them as far as they were able, and it occurred to them that the time was opportune for establishing a hospital where the sick poor could be provided for. This matter had been brought home to Rev. Father John O'Brien, of St. Patrick's, some time previously, and in conjunction with the Sisters of Notre Dame, and assisted by the members of the Holy Family Sodality, he had established a small hospital on Lowell Street, the house being that which stands at present at the corner of Cabot and Market Streets, occupied by Mrs. McCarthy. It was a modest beginning, seven or eight patients being as many as could be accommodated at one time, but the usefulness of such an institution was so thoroughly demonstrated that when the matter of establishing a hospital on a large scale was suggested by the sisters at St. Peter's it met with general approval from clergy and laity. Father John O'Brien was enthusiastic in the matter, and Bishop Williams warmly approved of the project. The result was the founding of St. John's Hospital in 1867, the preliminary arrangements being conducted by Sister Emerentiana, then at St. Peter's. When the property on Bartlett Street was purchased for the hospital the deeds were presented to her, and when the corporation, made up of seven sisters, was afterwards formed she passed the deeds over to the new corporation. The first meeting of the corporation was held at St. Peter's Orphan Asylum, and then Sister Emerentiana was elected treasurer. She took charge of all the arrangements until the hospital was fairly started, when Sister Rose was sent from the mother house to take permanent charge.

The sisters at St. Peter's continued their good work and they won the esteem and good-will of the whole community. They took care of their orphans, educated them, and carefully superintended their training; they taught their evening classes, and gave their girls such instruction as helped to make them grow into good,

virtuous women; they visited the poor and relieved their necessities; they visited the sick and watched by them, soothing their hours of sadness and alleviating their suffering in every way possible; they worked in the Sunday-school and in the sodalities, and they did many other things which contributed to the good of the parish. The work increased to such an extent that the community which numbered only three sisters in the beginning was soon increased to six, and this number continued while the community remained.

From the outset the work prospered and the number to be cared for by the sisters grew larger year by year, so much so that in 1874 it became necessary to enlarge the capacity of the building. For this purpose a mortgage for \$10,000 was negotiated with the Five Cent Savings Bank and the work of enlargement began at once under the architectural supervision of Mr. J. M. Patterson. The addition proved a great boon to the sisters by enlarging their sphere of influence, but unfortunately it placed on the institution the disagreeable incubus of a debt. At the best of times the greater part of the expense had to be provided by the charity of the public, and now more than ever the institution had to rely on this source. But the value of the services rendered to the community was so fully recognized by the people that their generosity was fully equal to the demands made upon them, and indeed they never failed to respond to every effort to raise money for the institution. Fairs were held from time to time and these proved the principal source of income. During the greater part of the time a permanent committee, consisting of several of the most philanthropic and influential citizens of the city, had charge of all the charitable work in behalf of the asylum, and on their executive ability and zeal much of the success of the various fairs and entertainments depended.

Thus the sisters went on with their good work, beloved by everybody and on good terms with everybody. Their ministrations were not confined to the parish, but were felt all over the city. The asylum was filled to its utmost capacity at all times, and the only regret of the sisters was that the accommodations were not much larger. Sister Mary Anne, now of St. Vincent's Asylum, Boston, took charge of the institution in August, 1875, and remained till May, 1886, when she was succeeded by Sister Rosalia. Unfortunately, however, in 1887 there arose a disagreement with Rev. Father Ronan, pastor of St. Peter's parish, in which the institution is located, and the result was that the Sisters of Charity were withdrawn, much to the regret of the people of the whole city. Sister Rosalia went to the mother house in Emmetsburg, Md., in February, 1887. Shortly after Father Ronan placed the institution in charge of the Sisters of Charity of Nazareth, and they have continued in charge ever since, the present Superior being Sister Mary Theresa. About seventy-five orphans are generally accommodated in the institution.



St. John's Parish, Chelmsford.



REAT praise is due to the little band of valiant and devoted Catholics of Chelmsford and the surrounding country. For long years they have labored incessantly for the upholding of the faith and for the establishment of a place of worship in their midst. A recital of the trials through which they have passed in all these years, and the sacrifices and self-denials needful to attain their very laudable object, can but awaken the warmest sympathy of all and bring a sincere wish that they may live long to enjoy the fruits of their labor. They have given of their strength and means without stint, and from Him who has promised us that if we sow we shall also reap, they surely will receive a rich reward.

St. John's parish, of North Chelmsford, was for many years a mission of St. Patrick's parish, Lowell, but on January 1, 1893, the Chelmsfords, with Graniteville, Forge Village, and Tyngsboro. were formed into a separate parish. The church they now occupy was erected in 1824, by the Second Congregational Society, of Chelmsford, and at that time it was located at Middlesex Village, just beside the present Middlesex Tavern. It was a frame building, 60 feet long, 50 feet wide, and 35 feet high, with a pitched roof. It was used for several years by the Congregationalists, but after a time the services were discontinued. The building was allowed to fall into a dilapidated condition, with its windows all broken and its many other evidences of neglect and abuse. This was its condition in the year 1859, when the Congregationalists decided to sell it. About this time the Catholics of North Chelmsford began to consider how they might secure some better accommodations for holding divine service than were then available. They had no church nearer than



ST. JOHN'S CHURCH, CHELMSFORD.

St. Patrick's, and as this was between four and five miles away, it may easily be imagined how inconvenient it was for them to attend there. It must be remembered, also, that there were not such facilities for traveling in those days as there are to-day, and as a matter of fact the people of North Chelmsford had to walk the whole distance as a general thing. Of course the inconvenience was much greater in winter when the snow lay deep on the ground, often for several weeks at a time. And when they happened to have a funeral the men walked all the way to the cemetery on Gorham Street, Lowell, and back home again. This they were compelled to do for many years. To-day it would look like a great hardship, and it certainly was then, but as one of the old veterans, who often performed the task, said to the writer a few days ago: "There were good, strong, healthy Irishmen in those days, who thought nothing of such things, and who scarcely knew what physical discomfort was." But, while they looked upon such things as inevitable while the Catholic population was comparatively small, they thought as their numbers grew that some more convenient arrangement could be made whereby they might secure a place of worship somewhere in the village, and that they could get a clergyman from St. Patrick's to conduct the services. At this opportune moment came the announcement that the Congregationalists were about to sell their church, and some of the leading men of the village conceived the idea of securing the building for a Catholic church. The building had been bought at public auction by John Morrison, father of the present lawyer, John H. Morrison, and immediately they sent one of their number, Anthony Ward, to confer with him and see if he would not give them the refusal of the building for about the sum it cost him, and allow the matter to stand for one week in order that they might perfect their plans. Mr. Morrison was willing to accommodate them, and readily promised to let the matter stand for a week, as requested. At the same time, in order to make sure of their standing, they deputed Mr. Ward to call on Father John O'Brien, then pastor at St. Patrick's, in order to ascertain whether or not he would approve of such a project, and arrange to have one of his priests conduct the services. Father John entered heartily into the matter, and he gave them every encouragement, promising to send them a clergyman and to give every possible assistance in carrying out the arrangements. This was the most important feature of the negotiations, and having thus secured Father John's co-operation, the way was clear for them to complete their plans. They hastily called a meeting to consider the question of raising funds, and such was the enthusiasm among them that before the meeting closed \$1,000 had been pledged. On the following day the building was purchased from Mr. Morrison, and the Chelmsford Catholics felt quite happy in having got so far in their cherished plans.

But this was only the beginning of the work, for the building had to be moved to the village, a distance of over two miles, and this proved a difficult undertaking. To make it still more difficult the transfer had to be made in the middle of winter when a deep layer of snow covered the ground, and the building had to be moved across the fields, making it necessary to take down fences and overcome many other kinds of obstruction. To add still more to the anxiety of the devoted people who were engaged in the work, the report became current that an attempt was to be made to burn the building in order to prevent it being used for a Catholic church. At that time a bitter feeling existed against Catholics in some localities, though Chelmsford was comparatively free from such bitterness and has remained so till this day. It is probable that the report had no foundation in fact, but all the same the people thought they could take no chances in the matter, and a regular system of sentinels was perfected. The moving of the building began in the last week in November of 1859; the work was carried on all through December and during the first week or two in January of 1860, and every night during this period a watchman was placed in the building to guard against attack. The men took their turn regularly, and all who were capable of performing duty were drafted into the service. Fortunately, no trouble was ever experienced. The price paid for the building was \$250, and the cost of moving it was about \$600.

As soon as the building had been purchased, work was begun on the cellar and basement on which it was to be located, and when it arrived after its long journey everything was ready for it. In this, as in all the other work connected with the establishment of the church, the people of the village gave their services with the utmost enthusiasm. There were then about thirty-five Catholic families in North Chelmsford, and there were probably ten families in West Chelmsford, with a few more in Chelmsford Centre. Among the more prominent men in the work of the church in these days were: Patrick McManamon, John McNally, and Henry McCabe, all of whom are still living in Chelmsford. There are also living, of those first families: William

Quigley, Michael Holland, Michael Harrington, Daniel Daly, James McManamon, and Edward Fox, all of whom are living in Chelmsford: Hugh McGrath, now living in Fitchburg: Michael and Daniel Sullivan, now of California, and Patrick Ward, now living in Lowell.

All through the spring of 1860 the work of renovating the church was carried on, and there was so much repairing and remodeling to be done that before the church was ready to be dedicated the cost of the whole undertaking had reached to about \$2,400. A new altar was built, new windows were put in, much painting had to be done, and a great many other improvements had to be made before the edifice was in condition for holding services. The bell which had originally belonged to the building had been purchased by a Mr. McFarland for \$400, and he offered it to the parishioners on fairly easy terms, but they did not consider that there was any necessity for so large an expenditure for such a purpose. The bell is now used on the Dracut meeting-house. The original "box" pews were allowed to remain, and they have done duty ever since.

About the beginning of summer of 1860 the church was ready to be opened for services, and in June it was dedicated. The ceremonies were conducted by Very Rev. Father McElroy, S. J., assisted by Father John O'Brien, of St. Patrick's Church, and others of the local clergy. There was a large attendance of Chelmsford

people, all feeling happy at finding themselves in a church home of their own, and there were several Lowell people present, too. A number of singers from St. Patrick's rendered appropriate musical selections, and Mrs. James Marren, of Mount Vernon Street, was the organist on the occasion.

The subsequent history of the church is comparatively uneventful. In such quiet village communities events move slowly, and it is seldom that anything out of the usual routine of daily life occurs. It was so in North Chelmsford. The growth of the community was slow, but though comparatively small in numbers the people were all of sterling worth, and to-day it would be difficult to find anywhere a more earnest, whole-souled and devout body of Catholics than those comprised in



MUSIC HALL, GRANITEVILLE.

the parish of Chelmsford. The pastors of St. Patrick's always showed the most tender love and solicitude for their welfare, and did all in their power to promote their interests. While Father John O'Brien lived he took delight in going out himself on Sunday morning and saying Mass for them, and when Father Michael O'Brien became pastor of St. Patrick's he showed the same interest in them. Since the first establishment of the church Mass has been regularly celebrated every Sunday at 9 o'clock.

About fourteen or fifteen years ago the Catholics in Graniteville began to get numerous enough to warrant an effort being made to provide them with a more convenient place of worship than the church at North Chelmsford. Mass was celebrated for their special benefit at some of the private residences, and afterwards, for several years, Mass was celebrated once a month in Music Hall, one of the public halls of the town. The priests of St. Patrick's who chiefly attended to their spiritual welfare were, Rev. William O'Brien, afterwards of Winchester, Rev. William O'Brien, of St. Michael's, and Rev. J. J. Shaw, who now has charge of the parish. For several years back the matter of erecting a church had been talked of, but it was only about the beginning of 1892 that the movement began to take definite form. A lot of land was purchased and as soon as the preliminaries could be arranged the construction of the building was begun under the supervision of Rev. Michael O'Brien, of St. Patrick's.

The new church at Graniteville was completed in November of 1892, and no time was lost in preparing it for religious services. It is built of wood, neatly finished, with all modern conveniences, and has a seating capacity of 300 people. The floor is of whitewood, while the paneling is finished in stained wood. There is a gallery for the choir at the rear of the church, and here is located the organ which was given by Mr. Cameron, of Graniteville. The altar is a pretty piece of workmanship and was erected by the O'Sullivan family in memory of Jeremiah and Nancy O'Sullivan. Among the principal contributors to the building fund were: Alexander Cameron, Esq., of Graniteville, who gave \$600, and J. and Abial Abbot, also of Graniteville, two brothers, who together contributed \$600 more. The generosity of those three gentlemen was all the more marked inasmuch as neither of them belonged to the Catholic faith, but they thus showed a laudable interest in the operatives who work in their factories. Among the other gifts were a beautiful set of vestments, altar linen, albs, etc., from the Sisters of Charity at St. John's Hospital; another beautiful set of vestments from



ST. CATHERINES CHURCH, GRANITEVILLE.

the Sanctuary Society, of Boston, through Mrs. Joanna T. McLaughlin; four pretty candelabra from Miss Hannah Sullivan, and altar cloths from Miss Josie Johnson. In fact, all the members of the congregation gave votive offerings of some kind. The stations of the cross were donated as follows: No. 1, by Christina Wall, in memory of Alice Wall; No. 2, by Daniel Hanley, in memory of John Hanley; No. 3, by Mary Conlon, in memory of John Conlon; No. 4, by John Quinn, in memory of Bridget Quinn; No. 5, by Mary Coburn, in memory of Peter Coburn; No. 6, by Mary G. Sullivan, in memory of Florence Sullivan; No. 7, by Mary A. Healey, in memory of James Healey; No. 8, by Catherine Conley, in memory of John Conley; No. 9, by Sarah A. Brophy, in memory of John and Anne Brophy; No. 10, by John Larkin, in memory of Mary Larkin; No. 11, by Ellen Herson, in memory of John and Margaret Herson; No. 12, by Mr. and Mrs. Cornelius O'Brien, in memory of Cornelius O'Brien; No. 13, by Mr. and Mrs. Timothy Driscoll, in memory of John Driscoll; No. 14, by Miss Frances McCarthy, in memory of Bridget McCarthy.

The new church was dedicated on Thanksgiving Day, November 24, 1892. A special train left Lowell in the morning carrying about fifty persons to attend the exercises. The church began to fill about 10 o'clock and at 10.15 the ceremonies of the dedication began, Right Rev. Bishop Brady, Coadjutor Bishop of Boston, officiating, assisted by a number of local clergymen. Among them were Rev. Michael O'Brien, Rev. D. J. Gleason, Rev. J. J. Shaw, and Rev. Richard S. Burke, of St. Patrick's; Rev. William O'Brien and Rev. John Gilday, of St. Michael's, and Rev. William O'Brien, of Winchester. The Mass was celebrated by Rev. Father Shaw. The sermon, which was a scholarly effort, was preached by Rev. Father Burke, of St. Patrick's. At its conclusion Rev. Michael O'Brien, pastor of St. Patrick's, arose and offered his congratulations to the people of Graniteville on having such a church. He returned thanks to all who had assisted in the work, and expressed the hope that they would find a rich reward for their efforts in the future.

The erection of the Graniteville church made additional work for the priests of St. Patrick's, who now had two churches to look after in the Chelmsford district, and it became evident that the best course would be to make Chelmsford an independent parish. The matter was soon arranged by Father O'Brien and Archbishop Williams, and on January 1, 1893, a new parish was created to comprise

North, South, East, West, and Centre Chelmsford, Graniteville, Forge Village, Westford, Tyngsboro, and Dunstable. At the same time Rev. John J. Shaw, of St. Patrick's, was appointed to take charge of the new parish, much to the joy of his many friends, not only in Lowell, but all over the new parish. Father Shaw took up his new duties with the same ardor and earnestness which had always characterized him, and he devoted all his energies to the work. For several months he had to make his residence at St. Patrick's as before, for there was no parochial residence in the Chelmsford parish, and thus he had to travel several miles every Sunday morning to say Mass in North Chelmsford and afterwards in Graniteville. But almost immediately after his appointment the good people of North



PAROCHIAL RESIDENCE, ST. JOHN'S CHURCH, CHELMSFORD.

Chelmsford prepared to provide him with a residence, and in a very short time everything was in readiness for the erection of the building. The location selected was on the land immediately to the rear of the church, and on Fast Day of 1893 the ground was broken and work on the cellar begun. The work was pushed rapidly during the summer, and early in the fall the building was ready for occupancy. On October 3, 1893, Father Shaw took possession of his new home.

The new residence is a beautiful one, and nothing could better show the love and devotion with which the new pastor was received by his people than the zeal and earnestness with which they carried the work to completion. It seemed to be a labor of love with them from the beginning, and all gave freely of their means in order to accomplish the work. It is two stories high with a full attic, and is roomy and commodious. The house is supplied with water from a driven well a few yards away and a tank holding 600 gallons distributes it through the house, the water being raised from the well by a windmill. The site is so elevated that a fine view of the Merrimack and the surrounding scenery can be obtained. During the following spring much work was done in grading the ground adjoining the church and residence, and as a result the place presents a fine appearance.

One of Father Shaw's first acts was to establish what might be called a mission for the special benefit of the Catholics of East Chelmsford. The first Mass was celebrated in that village by Father Shaw, on Fast Day of 1893, at the residence of Mrs. Sullivan. Father Burke, of St. Patrick's, preached the sermon, and Father Shaw also addressed the congregation afterwards. Since that time Mass has been celebrated regularly every alternate Thursday, in the village, at the residences of Mrs. Sullivan and Mrs. Finnick, each being used alternately. In each place there is a pretty altar, which is tended with the utmost care, in one case by Mrs. Sullivan, and in the other by Miss Finnick. The congregation generally numbers from thirty to forty; confessions are heard, and in general the arrangement resembles the "stations" with which people who have lived in the country districts in Ireland are familiar.

The first Mass in Chelmsford Centre was celebrated on October 11, 1893. It was a Requiem Mass for the repose of the soul of Mrs. Johanna Sullivan, and since that time other Masses of Requiem have been



REV. JOHN J. SHAW, PASTOR ST. JOHN'S CHURCH, CHELMSFORD.

offered up in the village. The first Mass in Graniteville was celebrated at the residence of Mr. Jeremiah Cowhig, about thirty-six years ago, by Rev. Father McCarthy, of St. Patrick's Church. The second Mass was celebrated twenty-four years ago, in 1870, at the residence of Mr. John Callahan, by Rev. Father Michael O'Brien. The third Mass was celebrated twenty-one years ago, in 1873, at the residence of Mr. Timothy Driscoll, by Rev. Father John O'Brien. The next Mass was celebrated about 1875, at the residence of the late Jeremiah Sullivan, by Rev. Michael O'Brien, and the next Mass was celebrated sixteen years ago, by Rev. William O'Brien, at Music Hall, as already mentioned. May devotions were held in Graniteville, for the first time, in May, 1894. The devotions were held every Wednesday evening at 6.30.

West Chelmsford has but comparatively few Catholics, for the burning of Heery's Mills, some years ago, interfered very much with the growth of the place. Tyngsboro has also very few Catholics. The whole parish covers an area of about one hundred square miles, so that the possibilities for growth are large, but the villages

are scattered so widely apart that the work of administering the affairs of the parish is rendered more difficult than if the territory was more compact and the congregations much larger. The Chelmsfords are now practically suburbs of Lowell, and as such they are likely to undergo rapid development and growth.

There are several societies connected with the church at North Chelmsford. The principal one is St. John's Temperance Society, which at present is contemplating the erection of a building on a lot donated by George F. Sheldon, Esq. There are also the Young Ladies' Sodality, Young Ladies' Charitable Society, League of the Sacred Heart, Ladies' Auxiliary Temperance Society, and boys' and girls' sodalities. It may be readily inferred that Father Shaw is much in demand as spiritual director. In connection with the Graniteville Church they have the League of the Sacred Heart, Young Ladies' Sodality, and some others. The arrangement of services in the parish at present is as follows: Father Shaw says Mass at 9 o'clock in the North Chelmsford Church, and then goes to Graniteville where he says Mass at 11 o'clock. He returns to North Chelmsford in time for vespers at 3 in the afternoon. One of the first improvements in the North Chelmsford Church will be the removal of the present "box" pews, and by the substitution of more modern pews the seating capacity will be much increased. In the near future Father Shaw contemplates making an extension on the side of the church nearest the parochial residence, and in this way its capacity can be very largely increased.

Rev. John J. Shaw, pastor of the Chelmsford parish, was born in Salem, September 17, 1858. He began his education at the parochial school in 1865, but when the school was closed, in 1866, he went to the public schools, graduating from the high school in June of 1876. In September of the same year he entered the rhetoric class of Boston College, and then took a course in philosophy and theology at the Seminary of St. Sulpice, Montreal. His studies were completed in 1882, and December 23d of that year he was ordained at the seminary by Archbishop Fabre, of Montreal. His first High Mass after ordination was celebrated at the Church of the Immaculate Conception, Salem, on Christmas Day of 1882.

On December 27, 1882, Father Shaw received his appointment from Archbishop Williams to St. Patrick's Church, Lowell, and there he served as assistant to Father Michael O'Brien up to the date of his appointment to the Chelmsford parish. While at St. Patrick's he was a general favorite with the whole congregation, and he was especially beloved by the young people, in whose behalf he labored with especial zeal. The young men of the parish always found in him a warm friend as well as spiritual adviser, and he constantly labored for their advancement. He founded the Young Men's Catholic Literary Institute, which to-day is one of the most progressive societies in the parish and is composed of its brightest young men, and while he remained in the parish he was its spiritual director. As showing the pleasant relations which existed between himself and the pastor, it is only necessary to say that it was at his suggestion that the movement was inaugurated which led to the presentation of the chime of bells to Rev. Father Michael O'Brien on the occasion of the fortieth anniversary of his ordination.

On January 1, 1893, Father Shaw was appointed to the charge of the newly created parish of Chelmsford. While his many friends felt glad at his appointment, they felt very sorry at the prospect of his departure from among them, and many were the expressions of regret as well as manifestations of regard and esteem with which they bade him God speed. The ladies of the parish came together and presented him a beautiful monstrance and chalice, which he still treasures among his most valued gifts. His brother clergymen gave him a very substantial token of their regard in the shape of a horse, carriage, and set of harness. A few days later the Young Men's Catholic Literary Institute held a special meeting in the school hall to take action on his departure. Resolutions of regret were presented, and then a purse of gold was presented by Mr. John J. Burns as a mark of appreciation on the part of the members for the services rendered by Father Shaw. Since his arrival in Chelmsford he has shown the same spirit, and to-day it would be difficult to find a parish where the relations between pastor and people are of a more loving and cordial kind.

Novitiate of the Sacred Heart of Mary, Tewksbury.



OWELL has, probably, the most prosperous establishment of the Oblate Order in the United States. This can be readily seen from a perusal of the preceding pages of this work, and if any additional proof were needed it would be found in the fact that when the United States were formed into a Province of the order over a dozen years ago, and it was decided to found a novitiate for the new Province, Lowell was selected as the centre in which it was to be located. The novitiate is at Tewksbury, a suburb of Lowell, and though it is generally known as the "Tewksbury Novitiate," its proper title is "The Novitiate of the Sacred Heart of Mary."

The Province of the United States was formed in 1883, and when it was decided to locate the novitiate at Lowell, Fathers McGrath and Garin began to look for a desirable site. They finally decided on the Kittredge estate, at Tewksbury Centre, and the property, consisting of some nine acres of land and a large building, was purchased for \$8,500. Three years later the Chandler estate, adjoining the former purchase on one side, was secured at a cost of about \$3,000. This property comprised twenty-four acres and a large farm-house containing fifteen or sixteen rooms. This building, it may be stated, is partly used as a summer residence by the fathers during vacation time. In 1892 a large tract of land adjoining the original estate, on the opposite side from the Chandler property, was purchased. This property comprised forty-one acres, so that the whole territory now attached to the novitiate is about seventy-four acres. A part of this territory, immediately adjoining the house, is beautifully laid out as a garden and pleasure grounds. In the garden are numerous fruit trees, and on one side is a handsome grove of pines. There is a pretty kiosk and an elaborately constructed fountain, the water for which is furnished by a windmill and tank. There is a beautiful grotto of Our Lady of Lourdes, and leading to it through the garden is a fine walk or terrace. At the further end of the property, on the other side, is a pretty pond which, since the advent of the fathers, has become known as "Priests' Pond." It furnishes excellent boating and bathing facilities in summer, and skating in winter, also a large ice supply.



GROTTO, NOVITIATE, TEWKSBUURY.

When the novitiate was opened, Rev. Father Emery was appointed Superior, and he remained till 1891, when he was succeeded by Rev. Father Pelletier, the present Superior. Father Pelletier was born in Canada, in 1854, and he received his education at the College



THE NOVITIATE OF THE SACRED HEART OF MARY, TEWKSBURY.

of St. Hyacinth. In 1880 he was ordained by Bishop Duhamel, at Ottawa, and for a year he taught at the University. In 1881 he was sent to Plattsburg, N. Y., and there he remained till 1883, when he came to St. Joseph's Church, Lowell. There he remained till his appointment as Superior at the novitiate, in 1891.

As there may be some misconception as to the objects and scope of the novitiate, and, moreover, as it is the only one of the order in the United States, a few explanatory words may be interesting. Briefly, the novitiate may be termed a place of probation for young men who feel they have a vocation for the priesthood and have a desire to join the Order of Oblates. The term at the novitiate is one year, and during that time there is ample opportunity for discerning whether or not their vocation is a true one, for the course of exercises is well calculated to develop the character, mind, and disposition of the novices. They rise at 5 o'clock in the morning, and three-quarters of an hour is devoted to prayer and meditation. Then comes Holy Mass, after which they recite Prime and Tierce, the first of the canonical hours. They breakfast at 7.30, and have recrea-



REV. FATHER PELLETIER, O. M. I., SUPERIOR OF THE NOVITIATE, TEWKSBUKY.

tion for a quarter of an hour after. Then comes manual labor for an hour, and after that there are studies in the Holy Scriptures or Rubrics. At 10.30 there is the visit to the Blessed Sacrament, and at 11.30 they recite Sext and None. Next comes the examination of conscience, and at 12 dinner is served. This, with recreation, takes up the time till 1.30, when Vespers and Complin are recited. Then come free studies, and at 4 o'clock there is recreation for half an hour. At 4.30 there is the preparation of the office, and at 5 Matins and Lauds are recited. At 6 there is a conference, and at 6.30 there is the adoration of the Blessed Sacrament. At 7 comes the supper, and this, with recreation, lasts till 8.30. Then come night prayers, preparation, and meditation. The retiring hour is 9.15. This course is not rigidly followed every day in the week, for on two days each week more relaxation is allowed in favor of recreation and free studies, and Sunday is also observed as a kind of holiday.



GROUP OF NOVICES. AT NOVITIATE, TEWKSBURY.

A year of this kind of discipline will almost invariably show if the novice has a true vocation, and if he has not he is rejected. But if it has only strengthened his spiritual desires and drawn his heart more strongly to the service of God, he makes a vow for one year and is then sent to the scholasticate in Canada. Some time in the future it is expected to have a scholasticate in this country for the United States Province itself. At the end of the year at the scholasticate they are at liberty to withdraw, if they so desire, but if not they make their final and perpetual vows. Then they study philosophy and theology for four years, at the end of which time they are ordained. If they have been exceptionally well advanced in studies on leaving the novitiate, they may be ordained after three years at the scholasticate, but such members are usually employed in teaching at the scholasticate for one year more, so that in any case it takes about five years after leaving the novitiate until they are sent out from the scholasticate.

At the novitiate also are trained what are called "Lay Brothers." These are principally young men whose



EXTERIOR RECREATION HALL, NOVITIATE, TEWKSBURY.

education is not far enough advanced to enable them to prepare for the priesthood, but who have a desire to lead a religious life. They are employed in various offices in connection with the novitiate and the churches of the order, and sometimes also in teaching.

When the novitiate was opened the number of novices was naturally small, but it increased rapidly until it went up to forty, which was the largest number at any one time. This increase was, however, somewhat due to the fact that in 1888 what was called a "Juniorate" was added. This means the taking in of boys and teaching and training them from the outset for the religious life of the order. The "Juniorate" continued for three years, when it was transferred to Buffalo. The normal number of novices at the novitiate is between twenty and thirty, though a much larger number can be provided for. The building, a cut of which is given herewith, contains in all some twenty-five or more apartments. It has a pretty chapel, about thirty feet by twenty feet in

size, a recreation hall about forty feet by twenty feet, a refectory about twenty feet by fifteen feet, and a conference hall about twenty feet square. There is a library containing over one thousand volumes, the cases being built of mahogany.

The chapel is, doubtless, the most interesting place in the building. In point of size it is necessarily circumscribed, on account of the limited capacity of the house, but it is none the less dear to the fathers and novices on that account. It is prettily decorated and is always kept in the best possible condition. There is a pretty altar of wood—the same one which was formerly used as the high altar in the church at North Billerica—and it is always tended with the utmost care.

In this little chapel many clergymen of the Oblate Order have already made their profession, and on this account alone they cherish a tender recollection of the place. Though the novitiate has been established only a comparatively short time, the number of clergymen which it has given to the church is quite large. The first



CHAPEL, NOVITIATE, FEWKSBRURY.

to pass through it was Rev. Peter Gagnon, now in charge of St. Andrew's Church at North Billerica. Next came Rev. Albert Nassons, now of the Diocese of St. Albert, in the Northwest Territory. The third was Rev. Father Dacey, the well-known and popular assistant at the Church of the Immaculate Conception, Lowell. After these came Rev. Father McAvinue, now at the Church of the Sacred Heart, Lowell; Rev. J. H. Quinn, Rev. John P. Reynolds, and Rev. Wade Smith, all of the Holy Angels' Church, Buffalo; Rev. Eugene Dorgan, now of the Church of the Immaculate Conception, Lowell; Rev. Edward O'Callaghan, now of San Antonio, Texas; Rev. John C. Duffy, Rev. Lawrence Tighe, and Rev. Dennis Sullivan, now of the Ottawa University, and several others.

The building suffices for all present uses, more especially as the other house, on the Chandler property, can be utilized for many purposes, but it is the intention at some future time to erect an entirely new building,

which, doubtless, will be in keeping with any institution of the kind in the country. Any young man of good family and character, having an inclination for a religious life, is welcome to the institution at any time, and the fathers are also always ready to receive persons who desire to make a retreat for a few days.

Father Pelletier is assisted by Rev. Father Campeau, who is also chaplain to the State Almshouse, at Tewksbury, where there are generally from one thousand to fifteen hundred inmates. Mass is said there twice a month and he visits the place regularly three times a week. The novitiate is, altogether, a very creditable



INTERIOR RECREATION HALL, NOVITIATE, TEWKSBURY.

institution, and it reflects the utmost credit on its founders. Of these, perhaps the largest share of the work had to be borne by Rev. Father McGrath, late Provincial of the Order, and its success is a lasting tribute to the zeal and devotion with which he labored for its establishment. It was no small undertaking to establish such an institution in a new province, but already its success is assured and it gives promise of still brighter things in the future.

Immaculate Conception Parish, Lawrence.

By Katherine A. O'Keefe.



CATHOLICITY in Lawrence is co-existent with the establishment and growth of the city. The territory which now is called Lawrence was, previous to 1845, mostly occupied by farmers, and was formerly a part of Methuen and Andover, the greater portion being taken from the former town. This territory was incorporated as a town under the name of Lawrence by an act of the legislature on March 20, 1845. Within a decade from the date of its incorporation, the population had increased so fast that it was deemed best that it be made a city, and the legislative act to this effect was passed and put into operation May 20, 1853.

Efforts to utilize the great water powers afforded by the Merrimack River, which now moves more machinery than any similar river in the world, were first started at Lowell previous to 1830. The water flowed over Peter's Falls and Bodwell's Falls, Methuen, in its hurried course to the sea, and so used had the people become to its rush and its roar that they gave it little heed, with never a thought of the great treasures and the great benefits it enfolded. But the successful operations at Lowell attracted the attention of some of the residents of Andover and Methuen, who began to think the river in their neighborhood furnished advantages quite as marked as those presented at any other point. Foremost among these was Daniel Saunders, who, in 1835, operated a small woolen mill in Andover. Soon after this date he sold out his mill and devoted all his time to purchasing land with the view of developing the water power here. J. G. Abbott, John Nesmith, and Samuel Lawrence, who had been prominent in establishing the industries at Lowell, were induced by Mr. Saunders to investigate the advantages the falls at his place offered for manufacturing. This they did, and joined heartily with Mr. Saunders in the great enterprise of developing the water power at that point.

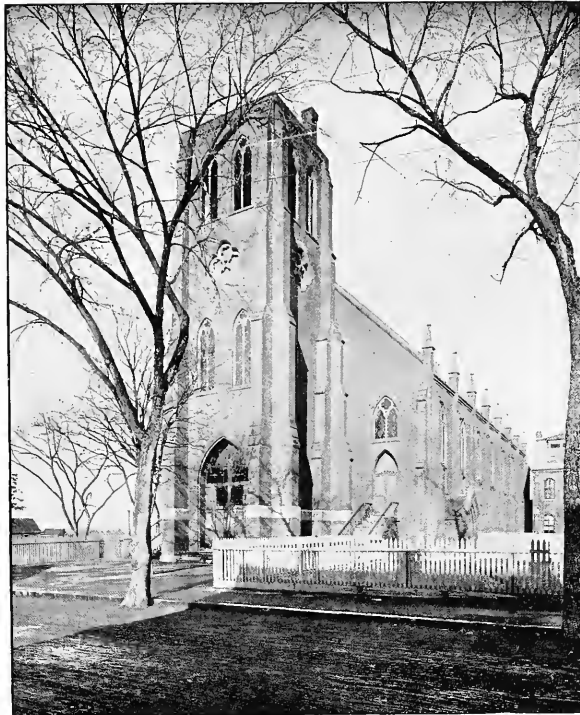
On March 20, 1845, a charter was granted to these gentlemen, under the title of the Essex Company, which, among other things, authorized them to construct a dam across the Merrimack River, near what was then known as Bodwell's Falls. The stock of this company, \$1,000,000, was soon taken up, and the company was organized in April of that year. In the following August, 1845, the work on the erection of the dam was commenced, but it was not completed for two years. It is nearly a thousand feet long, and gives a fall of about twenty-six feet. The cost of the dam was a quarter of a million dollars.

While the work on the former was progressing, a canal was constructed, a mile long, one hundred feet wide, and twelve feet deep, which was completed in 1848. While the work of constructing the dam and canal was being carried on, the erection of the Bay State Mills was begun. These mills were built in 1846 and 1847, and the capital stock being \$1,500,000. In the same year the Atlantic Mills were started, with a capital of \$1,800,000; in 1852, the Pacific Mills, the largest of their kind in the world, were incorporated, with a capital of \$2,000,000, and the other mills were built at later periods.

Previous to the inauguration of these great enterprises it does not appear that there were many, if any, Catholics in the towns of Methuen and Andover; but the building of the dam and canal, and the erection of two or three large mills between the years 1845 and 1852 brought a great number of workmen to Lawrence, a

considerable portion of whom were Catholics. Those who came first were forced to go to Lowell to attend divine worship, as there was no church here: but their number increased so fast that they were soon able to hold services in their own town. The first time the Adorable Sacrifice of the Mass was celebrated, of which there is any record, was in 1845, that memorable event taking place in a house occupied by one Michael Murphy, and located on the site where now stands No. 7 Newton Street, South Lawrence. The celebrant of the Mass was Rev. Father McDermott, of Lowell, who afterwards came occasionally to visit the few Catholic families residing in Lawrence. Some of the persons who attended this first service are still living in this city.

These Catholics were not long content with the occasional visits of Father McDermott, and finding it inconvenient to go to Lowell to attend divine worship, secured the services of Rev. Charles Ffrench, and in



IMMACULATE CONCEPTION CHURCH, LAWRENCE.

April, 1846, he said his first Mass here. At this time the Catholics assembled in each other's houses for service, but after a few months Father Ffrench had the satisfaction of seeing a church erected, in which the faithful could assemble for divine worship.

This church was the first one raised in Lawrence for Catholic service. It was a little wooden building on Chestnut Street, near where now stands the Church of the Immaculate Conception. There the exiled children of St. Patrick's assisted at the Divine Mysteries, and were instructed by that countryman of their own in the duties of the faith which they had brought, bright and unblemished, from the "Island of Saints" across the waves of the broad Atlantic to this land of religious freedom.

THE CATHOLIC CHURCH OF NEW ENGLAND

The events of Father Ffrench's life manifest God's watchful care over His elect. The son of a Protestant minister, Rev. Charles Ffrench and his brother Edmund, who afterwards died a Catholic bishop in his native town in the County Galway, Ireland, were converted, while quite young, to the "Old Faith." Shortly afterwards they lost their father and were, at the same time, called upon to decide between an earthly and a heavenly inheritance, as their father's property could not descend to Catholic heirs. Their sincerity and devotion left only one course open to them; and God rewarded their faithfulness, as has been seen, by conferring on both the grace of a vocation to the priesthood. At an early age Father Ffrench came to this country, and for over forty years labored earnestly in the cause of religion in various places; formed several congregations; built a number of churches, and finally came to our own city in 1846, as has been stated. Nearly five years he labored zealously and successfully among the Catholics of Lawrence, Methuen, and the Andovers, all of whom gathered to his little church. He was called to his reward on the Feast of the Epiphany, January 6, 1851.



INTERIOR IMMACULATE CONCEPTION CHURCH, LAWRENCE.

During his pastorate the Catholics of Lawrence began to prove their interest in education, as is shown from the following extract from a Lawrence *Courier* dated January 8, 1848: "The Irish [which term in those days, in Lawrence, seems to have been synonymous with Catholic] have, during the past season, maintained quite a large school, and we are informed that it is the determination of that portion of our population to continue the instruction of their children and youth in schools of their own, so far as they may be able to support them. This school is kept by Messrs. O'Connell and Bresnihan, who are very popular teachers. Many of the young Irishmen of the place, now out of employment, attend the school, as well as children." From the census taken about that time, it appeared that the "Irish" numbered 2,139 out of a population of 5,949.

Father Ffrench's successor, in the ministry of the Church of the Immaculate Conception, was the Rev. James H. D. Taaffe. Father Taaffe was born in Mayo, Ireland, in the year 1800. On the death of his parents he went, when about ten years of age, with an uncle to India, where he made his home for several years, study-

ing meanwhile, for some time, at a college in Mauritius, the Isle of France. On returning to his native land he studied for the priesthood, and, at Tuam, Ireland, was ordained as a Dominican Friar. In the year 1849 he came to this country, and in October, 1850, to Lawrence.

The congregation having outgrown the accommodations of the first little church, Father Taaffe, in 1854, commenced the fine brick edifice here presented; completed it in about a year, and had it dedicated the following November, on the Sunday within the octave of All Saints. It was, at that time, one of the handsomest churches in the State, and will still compare favorably with most of them. It is of the modified Gothic style of architecture: its interior being very handsomely finished, and its stained glass windows particularly beautiful. In the early part of 1861 a fine bell was put up in its tower, and, for the first time in Lawrence, Catholics were called to divine worship by the "Trumpet of the Church," a happy reminder of their old homes presenting itself in the fact that the summoner had been christened Patrick, in memory of the great Apostle of their race.

Some years after the completion of the church, Father Taaffe's charity and zeal inspired him to build the "Protector of Mary Immaculate," an orphan asylum and home for invalids, of which a sketch is given elsewhere in these pages. Not long after the completion and dedication of the orphan asylum, Father Taaffe, who had been ailing for some time, was called to his heavenly reward. He died on Sunday, the 29th of March, 1868, and was buried amid general sorrow, the following Tuesday, March 31, 1868.

The death of Father Taaffe left the Church of the Immaculate Conception in charge of Rev. M. L. J. Doherty and Rev. C. T. McGrath, the latter now the esteemed pastor of St. Joseph's Church, Somerville. Father Doherty was appointed administrator and so remained until June, 1869, when he was transferred to Milbury, where he died some years ago, and Rev. William Orr, who, during his curacy with Father Taaffe had greatly endeared himself to the people by his charity and devotion, was appointed pastor. During his five years and more in Lawrence, Father Orr worked zealously for its people's welfare, building two additional churches, one being in South Lawrence. Early in 1875, Father Orr was transferred to St. Paul's Church, Cambridge, of which he is still the respected pastor, and Rev. William H. Fitzpatrick, the present esteemed pastor of St. Gregory's Church, Milton, was appointed in his place, but resigned in a few months. In July, 1875, an important change was made in the administration of religious affairs here, when the Most Rev. Archbishop Williams, considering it for the welfare of the Catholics of North Lawrence, that they should be all under the spiritual care of the Augustinian Order, committed all the churches on the north side of the river, with the exception of St. Anne's (French), to their care. At that time, Rev. Daniel D. Regan, O. S. A., was placed in charge of the Church of the Immaculate Conception. Father Regan was, at the time, a little over twenty-five years of age, having been born within the limits of that same parish, in January, 1850, where he spent all his life—except his years of study for the priesthood—or in its immediate vicinity, Andover, and having been stationed at St. Mary's Church here, since his ordination, in April, 1874. Entering soon after upon his important duties as pastor, the young priest, with a judicious earnestness worthy of far maturer years, most satisfactorily discharged them, making several necessary improvements in the church and parochial residence. The 11th of April, 1878, he was transferred to the charge of St. Mary's Church, Waterford, N. Y., and the pastor of that church, Rev. John H. Devir, O. S. A., was sent to take his place here, and remained until 1887, discharging his duties with a faithfulness that is most appreciatively remembered.

In 1887 an important change took place in connection with the churches in charge of the Augustinian Fathers in Lawrence. It was decided by the directors of the order that it was for the best interests of those concerned that all the members should live together in one community, under the direction of the pastor of St. Mary's Church. Shortly after this all the Augustinian Fathers took up their residence in the convent of the order on Haverhill Street, and the parochial house of the Church of the Immaculate Conception was utilized as a residence for the Xaverian Brothers, the teachers of St. Mary's Boys' School, after having been, during the summer of 1889, remodeled and enlarged, so that it can accommodate whatever number of brothers may be required for years to come. At that time Father Devir was transferred to Lansingburg, N. Y., and Rev. Maurice J. Murphy, O. S. A., for several years previous the pastor of St. Augustine's Church, Andover, was put in charge of the Church of the Immaculate Conception. About three years later Father Murphy was appointed to the pastorate of St. Patrick's Church, Cambridge, N. Y., and, at present writing—December,

THE CATHOLIC CHURCH OF NEW ENGLAND

1894,—the church is in charge of Rev. John Whelan, O. S. A. The clergy associated with him there are: Rev. Peter Crane, O. S. A., and Rev. Maurice J. Murphy, O. S. A., all of whom, with the valuable co-operation of the parishioners, are most zealously working in God's service, making daily more and more praiseworthy the record of the pioneer Catholic church in Lawrence, the Church of the Immaculate Conception of the Blessed Virgin Mary.

Rev. John A. Whelan, O. S. A., who is at present in charge of the Church of the Immaculate Conception, was born in Dublin, Ireland, January 27, 1862. Having received his early education from those admirable instructors of youth, the Christian Brothers, he studied the classics under a private tutor. Favored by the



RESIDENCE XAVERIAN BROTHERS, LAWRENCE.

grace of a religious vocation, and inspired by the desire of attaching himself to the American mission, he came to this country while yet not quite nineteen years of age, and went immediately, in October, 1880, to Villanova College, Delaware County, Penn., with the intention of joining the Augustinian Order and continuing his studies for the priesthood. The following February he entered the novitiate at that place, made the solemn vows of the order, February 3, 1885, and having completed his studies for the priesthood, was ordained by Most Rev. Patrick J. Ryan, Archbishop of Philadelphia, May 24, 1885.

From that time until February, 1886, Father Whelan served as professor at his Alma Mater, when for brief periods he was stationed, first at Lansingburg, N. Y., and then at Chestnut Hill, Philadelphia. In October,

1887, he came to Lawrence, where he was first connected with St. Mary's, but afterwards with the Church of the Immaculate Conception, in both of which positions the faithful and able discharge of his duties, as also his genial disposition and admirable talents have won him the respect and esteem of all who come within the circle of his helpful influence.



REV. JOHN A. WHELAN, O. S. A.,
PASTOR IMMACULATE CONCEPTION CHURCH, LAWRENCE.

In addition to his present important duties in Lawrence, Father Whelan has for several years taken an active and remarkably successful part in the missions given by the Augustinian Fathers in New York, Brooklyn, and several places in the Boston Archdiocese, his learning, scholarly tastes, eloquence, unaffected piety, and enthusiastic zeal especially fitting him for the noble and edifying work of the missionary priest.



St. Mary's Parish, Lawrence.

By Katherine A. O'Keefe.



St. MARY'S CHURCH, whose proper title is the Church of Our Lady of Consolation, is the largest and handsomest church structure in the city, and also one of the finest in New England. It is of comparatively recent erection; but its first organization can be traced back to the year 1848. About that time the Catholics of Lawrence, who, for two years, had worshipped in the little wooden church erected by Father Ffrench, on Chestnut Street, had so greatly increased that another priest was needed. God's providence directed towards them Rev. James O'Donnell, whose memory is still deeply revered by the old residents of Lawrence and vicinity, Protestants as well as Catholics, as that of a most helpful agent in laying wisely the foundations of his people's welfare, and as a generous benefactor to the entire community.

Father O'Donnell was born the 13th of April, 1806, in Cashel, County Tipperary, Ireland. Want of means having interrupted his studies, it was not until 1837 that he was ordained priest, in New York, having come to this country some years previous. Soon after he was stationed at St. Augustine's Church, Philadelphia; but after the burning of that church by a fanatical mob of Know-Nothings, in 1848, when its priests had to fly for their lives, Father O'Donnell went, for a short time, to Europe. Returning to this country, he came to Lawrence, commencing his labors here sometime in the year 1848. It is known for certain that he celebrated Mass here on Christmas Day of that year, and also on three or four Sundays previous, in what was then known as "Merrimac Hall," a building still standing at the corner of Jackson and Common Streets, and now used for stores and tenements.

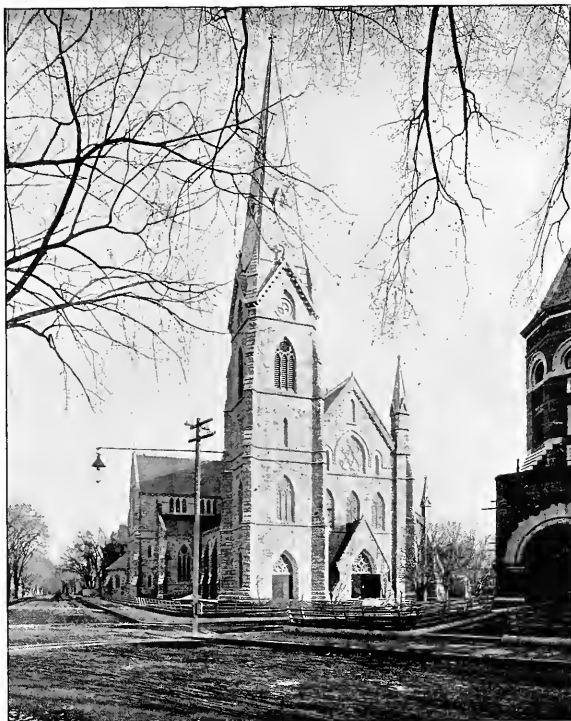
Meanwhile he had purchased land, on Haverhill Street, for a church, and was building the first St. Mary's, a small wooden structure, in which, on the first Sunday in January, 1849, the Adorable Sacrifice of the Mass was celebrated, although the building was not more than half completed, it being still unroofed, except a few rough boards over the place designed for the altar, and a few piles of shingles serving for a pulpit.

From a "Sketch of Catholicity," prepared some years ago by the present writer, is quoted the following account of that memorable event: "There, in the depth of winter, during a severe snow storm, with only the cold, white sky above them, the first Catholics of Lawrence knelt during the celebration of the Divine Mysteries, with, perhaps, more faith and devotion than would have inspired them under domes decked with silver and gold. Can imagination picture a more heart-thrilling scene? Who that possesses a spark of enthusiasm for the sublimities of faith,—who that has ever felt his heart beat with quickened pulsations, and his soul elevated above all earthly things at the glory of self-abnegation, can think without emotion of that little band of exiles gathered together on such an occasion, in a strange land, under the care of one, also an exile, transplanted like them to a foreign soil? Are we too enthusiastic? Is it, after all, a common-place scene? Perhaps;—our holy religion is always the same; like necessities beget like results; and we know that wherever Catholics have reached this land, discovered by a Catholic Admiral, under the auspices of a Catholic Queen, their first act has been one of adoration and thanksgiving to God for His protection; their next, an attempt to express their gratitude by dedicating some portion of it to His service, and there erecting a shrine in His honor, or in honor to that Blessed Mother, to whom, long, long ago, the first sailors that crossed the dividing water dedicated its waves when their voices floated over them in the *Ave Maris Stella*, when they called, in their hour of danger, on 'Mary, star of the sea.'"

In the year 1851, the little wooden church of 1848 having become too small for its rapidly increasing congregation, a substantial granite structure was commenced in the same place, its walls being raised outside the former church, which was used for services for some time during the erection, was torn down and carried away. The new church, the south half of the "old St. Mary's," was completed and solemnly dedicated in 1853.

Meanwhile, the Catholics of Andover, about three miles distant, were attended to; and, in the year 1852, a place for divine service provided for them, Father O'Donnell ministering to their spiritual wants.

The following year, the memorable 1854, was marked in Lawrence, as elsewhere, by a virulent breaking out of the bigotry epidemic in the form of Know-Nothingism. For awhile, Catholics and their churches were



ST. MARY'S CHURCH, LAWRENCE.

quite seriously threatened; and, at one time, it seemed as if St. Mary's pastor was to see again enacted the deed that had once before made him a wanderer. Their attempts in Lawrence, however, as in most other places, were abortive. They but strengthened, as such attempts unfaillingly do, the union and the devotion of the members of that church, "against which the gates of hell shall not prevail," and the spirit which inspired the Know-Nothings was exposed and condemned by all true Americans, just as a similar spirit under another name, forty years after, is being now condemned, and as it ever must be, since it is incompatible with our constitution, and with every principle of American liberty.

About this time, Father O'Donnell established schools for the children under Catholic teachers; and, for

the guidance and proper direction of the young men of his congregation, he encouraged the establishment of a "Catholic Literary and Benevolent Society." Another, of a kindred nature, known as "St. Mary's Young Men's Society," was formed by him a few years after, in October, 1858, for, so its constitution states, "the intellectual and moral improvement of the junior members of the congregation." Immediately on its formation, Father O'Donnell presented it with one hundred volumes, which formed the nucleus of what afterwards became a valuable library. These two societies, with certain modifications, the precursors of the many Catholic societies that have been so helpful in the city since, were continued for several years and were the means of doing a great deal of good. For the still greater benefit of his people, Father O'Donnell, in August, 1859, introduced among them the Sisters of Notre Dame who opened a school for girls the following month.



OLD ST. MARY'S CHURCH, LAWRENCE, NOW A SCHOOL.

Year after year had beheld St. Mary's congregation still increasing, until, in 1860, it was too numerous to be accommodated in a church built for fifteen hundred persons; and an addition capable of receiving about a thousand more was added to the first part, thus giving what is now St. Mary's School its present dimensions, 208 feet long and 64 feet wide, with two large transepts, 20 by 25 feet each. The church thus enlarged was dedicated with appropriate ceremonies by the late Right Rev. Bishop Fitzpatrick, the 10th of January, 1861.

Father O'Donnell was left but a short time to enjoy on earth the completion of his noble work. After offering the Adorable Sacrifice of the Mass the following Easter Sunday, in apparently the best of health, he

was stricken down early that week and died on Low Sunday, April 7, 1861, lacking only six days of having completed his fifty-fifth year.

In an eloquent tribute to his memory, the *Boston Pilot* had the following reference to his funeral: "His obsequies were observed in the church, built by his exertions, on Tuesday morning. The church, although the largest in the diocese, could not contain a quarter of the crowds that assembled in and around it. Business was suspended. Sorrow and weeping were depicted on every face—the young and the old alike wept bitter tears—they had lost their father and could not be comforted. The funeral was attended by at least six thousand persons."

After the death of Rev. Father O'Donnell, the Right Rev. Bishop of the diocese committed St. Mary's parish to the spiritual care of the Augustinian Order; and, after a short interval, during which its affairs were administered by the late Very Rev. P. A. Stanton, O. S. A., of Philadelphia, then commissary general of the order, the pastoral care of St. Mary's was given, in June, 1861, to Rev. Ambrose A. Mullen, O. S. A. In him, also, Catholicity found a worthy representative. He was with the Catholics of Lawrence during the whole trying period of the late Civil War, and his wisdom and kindness are most gratefully remembered. Shortly after its close, in August, 1865, he was appointed to the presidency of the College of the Augustinian Order, near Philadelphia, and Rev. Louis M. Edge, O. S. A., was sent to take his place in Lawrence.

Father Edge was born in Tipperary, Ireland, in the year 1825. Favored by a religious vocation, he first joined the Christian Brothers, in England, then came to this country, at the age of twenty-two, joined the Franciscans of the Third Order, at Loretto, Pa., and was for five years professor of that college. His vocation for the priesthood then directed him to Philadelphia, where he joined the Augustinians and was ordained, by Bishop Newman, in 1854. After filling several positions of trust he was sent to St. Mary's Church, Lawrence, in August, 1865.

As the building already in use for the girls' school was not at all adequate to the needs of the pupils, and as Father Edge intended to establish a boys' school also, it was deemed best to erect a new church and to convert the former one into a school building. The corner-stone of the new St. Mary's was accordingly laid, August 19, 1866, by the Most. Rev. Archbishop, then the Right Rev. Bishop Williams, of Boston; and the sermon on the occasion was delivered by Very Rev. Dr. Moriarty, O. S. A., of Philadelphia. The zealous priest who commenced the church did not, however, live to witness its completion. He died February 4, 1870, at Philadelphia, whither he had gone on business connected with the work. The remains, having been brought to this city, were buried from St. Mary's Church, the 28th day of the same month, followed to their last resting place by the most impressive funeral procession ever seen in the city.

The importance and responsibility of the work on hand called for the presence of the Superior of the Order, Very Rev. Thomas A. Galberry, O. S. A., who afterwards died, October, 1878, Bishop of the Diocese of Hartford, Conn., to which dignity he had been appointed in March, 1876. Father Galberry remained at St. Mary's about two years, completing, meanwhile, the erection of the present fine edifice, whose cross was raised to its present lofty position, two hundred and twenty-five feet above the ground, the evening of the 20th of June, 1871. The church was dedicated with most impressive ceremonies, by Right Rev. Bishop Williams, September 3, 1871, on which occasion the sermon was delivered by the late Right Rev. Bishop Bacon, of Portland, Me. Among those present were three Right Rev. Bishops, over fifty priests, all the civil authorities of the city, the late John Boyle O'Reilly, representing the *Boston Pilot*, and the architect, Mr. P. C. Keely.

St. Mary's is one of the finest parish churches in New England. It is of the Gothic style of architecture and its material is light granite, brought from Westford, Mass., Salem, N. H., and Hallowell, Me. The length of the building, along Haverhill Street, is two hundred and ten feet; its width eighty feet, except at the transept, where it is one hundred and two feet wide. The steeple, which is at the northwest corner, is two hundred and twenty-five feet high, the top of the cross surmounting it being fifteen feet higher than the top of Bunker Hill Monument. The height of the main building, to the eaves of the upper roof, is fifty-six feet, but the ridge-pole of the clerestory, above this, is eighty-five feet from the ground. Inside, from the floor to the apex, the height is sixty-seven feet, while from the floor to the ceiling, over the aisles on each side of the nave, it is thirty-three feet. Attached to the east side of the church is a chapel sixty-eight feet long and thirty-five feet wide,



INTERIOR ST. MARY'S CHURCH, LAWRENCE.

also of granite and in keeping with the general architectural plan of the building. Opening from the sanctuary on the other side is the vestry. There are galleries in both transepts capable of holding two or three hundred persons, while the church itself has a seating capacity of about three thousand. The organ gallery is at the front or Hampshire Street end; and at the east end are the altars, three in number, the principal one in the middle, in a kind of alcove, one dedicated to the Blessed Virgin on the gospel, and another to St. Joseph, on the epistle side of it.

The interior of the church is very handsome, with its graceful carvings, brilliant frescoing, and its richly tinted stained glass windows. The latter were presented by different organizations connected with the church or by individual members, as may be seen by the inscriptions at the bottom of each window. Besides these, in the lower story, nearest to the altar are two memorial windows; the one on the north side for Father O'Donnell, presented by the young men of the congregation, and that on the south side for Father Edge, presented



RESIDENCE, AUGUSTINIAN FATHERS, LAWRENCE.

by the members of the Sodality of the Blessed Virgin. Over the altars are five handsome paintings. Several very fine statues, also a beautiful shrine to the Mother of Consolation, have been recently placed in the church, adding much to its symbolic beauty. The cost of the church when fully completed was over \$200,000.

As a whole, the edifice is the finest in the city. Situated as it is at the corner of Haverhill and Hampshire Streets, fronting on the latter, it occupies the most elevated position between Prospect Hill on the east, and Tower Hill on the west, and is, we may say, in the very heart of the city. This fact, added to its great height makes it a strikingly impressive structure for miles around; a fact which is leading many citizens to desire that it may have in its steeple, ere long, in addition to the excellent chime of bells—dedicated December 13, 1874, and rung for the first time the following Christmas Eve—an illuminated Angelus clock, which may not only resume the edifying old custom of recalling three time a day the Angelic Salutation, but serve the convenience of the community in that vicinity. Together with the large and commodious brick pastoral residence

—which was commenced in June, 1872, and completed and taken possession of in October, 1873—and the grounds adjoining, the property includes nearly the whole square enclosed by Hampshire, Haverhill, Bradford, and White Streets.

Very Rev. Father Galberry, having completed his work, returned, in July, 1873, to Villanova College, Pennsylvania, and Rev. John P. Gilmore, O. S. A., who had been one of the assistant priests at St. Mary's since December, 1867, it being his first mission after ordination, was appointed pastor of that parish. During Father Gilmore's stay in Lawrence, he made many additions and improvements in connection with the church property. Amongst these was the erection of St. Augustine's Church in the year 1878, and the remodeling, the following year, of old St. Mary's into a school building, both of which will be described later on. Father Gilmore was also very earnest and successful in the spiritual advancement of his people; nor was he forgetful of the needs of the unfortunate criminals in the city, to whom, oftentimes, religious ministrations are unknown. The first Sunday of the year 1880, for the first time in Lawrence, and, indeed, in Essex County, he celebrated divine service in the Lawrence jail, and gave Holy Communion to several prisoners whom he had prepared for that great favor. Since that time, Mass has been offered there once a month by a priest from St. Mary's Church.

The third of February, 1881, it was announced that Father Gilmore was to be transferred to St. Mary's Church, Waterford, N. Y., and that the pastor of that place, Rev. Daniel D. Regan, O. S. A., who, as has been already related, had gone there from the Church of the Immaculate Conception in this city, was to take his place. Soon after Father Regan's coming, the heavy duties of the position, and serious responsibilities which he foresaw, having rendered desirable the presence of the Provincial of the Order, Very Rev. Christopher A. McEvoy, O. S. A., of Philadelphia, the latter, in 1882, took up his residence in Lawrence. The responsibilities referred to were in connection with financial difficulties resulting from a well intentioned, but, as was afterwards proven, mistaken course inaugurated as far back as Father O'Donnell's time—the receiving of money deposits. Commenced, no doubt, with the good intention of encouraging the people in habits of economy, it served at first as little more than an intermediary in banking for them; as, in those early days, many of the first comers, not familiar with such matters, were rather averse to anything of the kind. As time passed on, however, the affair assumed larger proportions, and became surrounded by many complications. The sudden death of Father Edge in the midst of his work of building the new church; the business depression and general financial embarrassment of 1873, following close on the completion of that church, which it had been expected would have been paid for by that time, still further increased the trouble; the acceptance on the part of the Augustinian Fathers of the charge of the Church of the Immaculate Conception added very materially to the liabilities, and the great Pacific Mills' strike, of 1882–83, causing hundreds to leave the city, many of them depositors, led to a "run" on the finances of the church which precipitated the deplorable climax of January, 1883. After much unpleasant litigation, a settlement was affected; and, though the courts freed the society from all responsibility, the priests and people have still felt it incumbent upon them to "pay the just debts of the different parishes from which their conscience would not absolve them," as their representative solemnly asserted, "until paid to the last penny."

This worthy endeavor was persisted in with great success during the administration of affairs by Fathers McEvoy and Regan, and has also been carried out by their successor, the present pastor, Rev. James T. O'Reilly, O. S. A., who was appointed August, 1886, when Very Rev. Father McEvoy went to St. Augustine's Church, Philadelphia, and soon after to Villanova College, of which he was appointed president; and Rev. Father Regan to St. Mary's Church, Mechanicsville, N. Y.

Of the many worthy priests stationed at St. Mary's Church, no one has, in so short a time, made his influence for good more generally felt or more highly appreciated than its present rector, who is also prior of the community in Lawrence, and has a general supervision of all the churches in charge of the Augustinian Order in the city.

Rev. James T. O'Reilly was born in Lansingburg, N. Y., May 1, 1851. Having received his early education from the Christian Brothers in the neighboring city of Troy, he went, at the age of fifteen, to Villanova College, Pennsylvania, and, in correspondence with a vocation to a religious life, entered the Augustinian novitiate in January, 1868; made his solemn vows May 5, 1872, and was ordained by Rt. Rev. Bishop Wood,

March 15, 1874. For some time professor of mathematics at his Alma Mater, Villanova College, and afterwards business manager of that institution, he was, in 1879, appointed pastor of the church at Schaghticoke, N. Y.; in all of which places he made an excellent record.

The success, both spiritual and temporal, attending his efforts in all these different positions having shown Father O'Reilly possessed of a religious zeal and an executive ability that promised well for a broader field, St. Mary's Church, Lawrence, was entrusted to his pastoral care. Here, also, the confidence of his superiors has been justified in the remarkable devotion and ability that he has displayed. The success that has attended his efforts, whether exercised for the good of those in his special charge, or for the general welfare of the community, have won for him universal esteem and appreciation, while the gifts that have made him so successful as a preacher and spiritual director, the virtues that have been so edifying as a priest, have won the affection and reverence of the Catholics of Lawrence. Since his coming nearly \$170,000 of the church debts have been paid; which, added to the payments during the administration of Rev. Fathers McEvoy and Regan, makes a liquidation of about two-thirds of the entire indebtedness. In addition to this, Father O'Reilly has considerably increased the church property, a lot for a church and school in Methuen being among the purchases. He has also made many important improvements in connection with churches, schools, cemeteries, and general church property in his care. Every church organization, whether for spiritual, mental, moral, or physical development, that he found here, has received from him and the other priests associated with him, the greatest help and encouragement, and to those societies already in existence, he has added several others whose good effects will be long felt and more and more appreciated.

The school for girls under the care of the Sisters of Notre Dame, commenced by Father O'Donnell, and fostered by each succeeding pastor, has been greatly advanced in many ways by Father O'Reilly, and its teachers provided, for the first time in this city, with a suitable home; so that this seems an appropriate place to present its history.

In August, 1859, five Sisters of Notre Dame were brought to Lawrence by Rev. James T. O'Donnell, Sister Constance, who was called to her reward July 1, 1878, being the Superior. An ordinary dwelling-house, No. 346 Oak Street, was given them for a residence, in which, with additions made at two different times, they remained for nearly thirty-five years. A few days after, on Monday, September 5th, St. Mary's School for girls was opened under their teaching. They commenced with about two hundred pupils, in three departments—primary, intermediate, and grammar, all of whom were accommodated on the first floor of what, for over a score of years, was known as the "Girls' School," in a wooden building on Haverhill Street, since removed, but then situated about half way between the present school—then St. Mary's Church—and the new convent.

Ten years after that beginning, Father Edge supplemented the good work by opening a school for boys in old "St. James' Hall," also since removed, but then standing at the corner of Haverhill and White Streets. This, also, numbering about two hundred at the start, was placed in charge of the same sisters who, by a special dispensation, were allowed for some years to teach them until after they had received their first communion.

As time passed on all the rooms of both buildings were utilized for school purposes, but at last became quite inadequate, and Father Gilmore set about meeting the increased requirements.

Wednesday, May 28, 1879, was the hundredth anniversary of the birth of the Irish poet, Thomas Moore. The Catholics of Lawrence commemorated the event the following Sunday evening, June 1st, by a lecture, and a musical and literary entertainment in what—since the erection of the new—had been known as "St. Mary's Old Church." That was the last gathering in the building before it was transformed into a school and hall, preparations for which were commenced the next day. Sunday, October 22d, of that year, the hall was



REV. JAMES T. O'REILLY, O. S. A.,
RECTOR ST. MARY'S CHURCH, LAWRENCE.

dedicated and opened with an entertainment by the "Former and Present Pupils of St. Mary's School." Original poems on both occasions, that of farewell to the old, and of welcome to the new, were given by Katherine A. O'Keeffe, the first Catholic teacher in the public schools of Lawrence, in the high school of which she taught eighteen years, and at present writing the editor of the Catholic paper, *The Sunday Register*.

May 17, 1880, the handsome gilded cross on the east tower of the building was placed in position with appropriate ceremonies: and the schools were formally opened Sunday, September 19, 1880. The exterior of the building was only slightly changed; but the interior had been completely remodeled. The first story was to serve as a chapel, so arranged that its sanctuary could be shut off, when necessary, in order that it might be sometimes used as a hall, and was capable of seating over 1,200 people. The second story was divided and is so still, while the first, as will be explained later, has been materially changed by a wide and well-lighted corridor extending the entire length of the building. The class-rooms, on each side, are sixteen in number, all large, bright, and well ventilated; finished in hard wood and furnished with everything required for comfort and convenience in the various departments. The third story, which is lighted by dormer windows, contains several other fine rooms. That was the condition of the building when remodeled by Father Gilmore. Increased school and other demands led Father O'Reilly to make other changes.



ST. MARY'S SCHOOL, ST. MARY'S CHURCH, LAWRENCE.

Desirous of keeping the Catholic young men of the city still interested in, and under the guidance of, the church, he, in 1885, organized a Catholic Young Men's Association; and, at an expense of several hundred dollars, fitted up a gymnasium and handsome parlor for them, in a portion of St. Mary's Hall in the lower story of the school building; providing also, in a well-lighted and well-ventilated basement, pleasant recreation rooms and a most conveniently fitted lavatory.

In accordance with their rules, the Sisters of Notre Dame were obliged to relinquish the teaching of all but the youngest of the boys in St. Mary's School. Accordingly Father O'Reilly secured the services of the Xaverian Brothers, six in number, to take charge of the older ones; and for a residence for the brothers, he remodeled the old parochial house of the Immaculate Conception Church, as has been before stated.

Increased attendance in both departments soon obliged him to utilize more space for school-rooms, both on the first and third floors; so that now there are, in all, nineteen rooms, eleven for girls and eight for boys; and there are also two rooms used for school purposes in the old convent on Oak Street. The remaining space on the first floor is used as a chapel for the meeting of various societies. The schools are attended by nearly

six hundred boys, the youngest in charge of four sisters, the others under the care of six brothers; and nearly seven hundred girls in charge of eighteen sisters. The scholastic course of twelve years includes a careful training in reading, writing, mental and written arithmetic, book-keeping and algebra, grammar, rhetoric and English literature, geography and astronomy; sacred, ecclesiastical, and civil history; Christian doctrine; vocal and, for those so desiring, instrumental music. The boys are also taught the Latin language in the higher grades; while needle-work, in its different branches, is an important branch with the girls. Altogether St. Mary's School is regarded by competent judges as a most valuable aid in the educational work of the city, and indispensable for those who wish for a religious as well as a secular education, the only form of which the Catholic Church approves for its children.

The Sisters of Notre Dame, having for thirty-three years devoted themselves to the education of Catholic children in Lawrence, were still unprovided with a suitable residence, until Father O'Reilly took the matter in



ST. MARY'S CONVENT, LAWRENCE.

hand. Monday, April 6th, in accordance with his suggestion, all the Sisters of Notre Dame in Lawrence, quietly and without any spectators gathered to see the ground broken for the new convent, which is situated at the corner of Haverhill and Hampshire Streets. As a manifestation of their interest in the project, they took a hand in the work. The first spadeful of earth was dug by the Superior, Sister Genevieve, and then a shovelful by each of the other sisters in succession. That year the foundation was laid. The second Sunday in May, 1892, the corner-stone was laid, the ceremony being performed by the Rt. Rev. Bishop Brady, Assistant Bishop of Boston; and the sermon on the occasion was preached by Rev. J. A. Doonan, S. J., of Boston. The exterior of the building was completed before work was stopped that year; and, on being resumed the following spring, it was continued until the completion of the convent in December, 1893. The 18th and 19th of that month, the convent was opened to the inspection of the people, over ten thousand of whom visited and declared themselves highly pleased with it. The following day, Wednesday, December 20th, the sisters took possession



CHAPEL, ST. MARY'S CONVENT, LAWRENCE.

of it, and Christmas Eve, at midnight, Mass was celebrated there, for the first time, by Father O'Reilly. December 28th, the Feast of the Holy Innocents, the chapel of the convent was dedicated by the Most Rev. Archbishop Williams, attended by all the Augustinian Fathers and several other priests of the city and elsewhere, in presence of all the Sisters of Notre Dame of Lawrence, and as many as could attend of all the other sisters who had previously lived in the city. The only lay persons present were Katherine E. Conway, assistant editor of *The Pilot*, Boston, and Katherine A. O'Keeffe, editor of the *Sunday Register*, Lawrence.

St. Mary's Convent is a very handsome and commodious structure, one of the finest of its kind in the State, and cost about \$48,000. It is nearly square, being 75 by 70 feet; with an extension on the Haverhill side of 50 by 25 feet for a chapel, which latter is a beautiful blending of Roman and Gothic architecture. It is lighted by ten very handsome stained glass windows, all donated by different individuals.

The old convent on Oak Street is now used partly—as has been just stated—for school-rooms, and also as a weekly meeting-place for two most praiseworthy societies, established by Father O'Reilly, the Conference and the Ladies' Guild of St. Vincent de Paul, both of which are doing a great deal of good among the poor of the city.

In Lawrence, as elsewhere, Father O'Reilly has been an ardent advocate of temperance, in appreciation of which fact he was, on Memorial Day, 1893, elected President of the Archdiocesan Temperance Union, and re-elected the following year. No less a friend to all other interests of his people, during very harassing labor troubles, recently, he was the trusted arbiter between the corporations and several hundred strikers; and it was through his wise and helpful influence that serious disturbance was averted. Highly esteemed and relied on by his brothers in religion, he has held many important positions from their choice; and was, last July, elected Provincial Definitor of the American Province to the General Chapter of the Order of St. Augustine, which is to be held in Rome, in September, 1895.

Still a comparatively young man, blessed with health, strength, energy, and most unselfish devotion to the duties of his priestly vocation, and a leader in every movement for the general good of the people, Father O'Reilly's present record is a promising augury of the possibilities still before him in the cause of religion, and for the welfare of those that have been committed to his charge.



St. Patrick's Church, South Lawrence.



EARLY fifty years ago the first Mass was said in South Lawrence by Father McDermott, at the house of Michael Murphy. With the development of the commercial activities of South Lawrence begins the record of Catholicity in that part of the present city of Lawrence. For several years preceding the Civil War, and during the years that witnessed the throes of that great conflict, there was comparatively a small number of Catholics in South Lawrence, but shortly after the closing of the Rebellion a good number of Irish families made a residence in what was called the "new city," on the south bank of the Merrimack. Until this time the few Catholics who lived east

of Broadway attended church at North Lawrence, but in 1868 Father William Orr, seeing the religious possibilities of South Lawrence, called together a meeting of the Catholics of the latter place, and informed them that an option on the purchase of the present site of St. Patrick's Church was at their disposal. Those who attended that meeting were John Wholly, James Cullinane, William McCormick, John Dineen, Timothy Dineen, Maurice Breen, Patrick Daly, John Daly, Jr., Thomas Shanahan, William Murphy, James White, Patrick Carney, William Sullivan, Dennis Wholly, Timothy Driscoll, and Timothy Donovan. William Murphy subscribed one hundred dollars. He afterwards presented the trowel which was used at the laying of the cornerstone. It was decided to fully co-operate with Father Orr, and to purchase the site. In the spring of 1869 work was begun on the foundations of the new church, and ground was broken by James Flannagan. The church, which was built of wood, a story and a half in height, with a seating capacity of about one thousand persons, was then erected, and Mass was said for the first time by Father Orr on Christmas Day, 1869. The church was dedicated by Vicar-General Lyndon, March 17, 1870. The dedicatory Mass was said by Rev. John M. Kremmen, a former Lawrence boy, since deceased. For some time subsequent to the formation of St. Patrick's parish it was attended by priests from the Immaculate Conception. In 1872, at the direction of Archbishop Williams, St. Patrick's Church, at South Lawrence, and St. Michael's Church, at North Andover, were united into one parish.

At this time, owing to the extension of the street railroad into South Lawrence, there was an influx of many Catholics from that part of Lawrence on the north bank of the river, and the parish became largely increased in numbers. By this time the parish grew so large as to require an assistant, and Rev. P. F. Cavanaugh was appointed the first curate at St. Patrick's. Rev. James F. Murphy was appointed pastor, succeeding Father Orr, and he was the first resident pastor. This was in July, 1872. Previous to this time he had been a curate at the Church of the Immaculate Conception. Father Murphy made a number of improvements in the church property, and greatly promoted the spiritual interests of the parish by the organization and substantial encouragement of sodalities, religious societies, and a flourishing temperance society. He became very popular with his people, his kindness, charity, and edifying piety endearing him to all, and his death, Sunday, January 16, 1881, was most sincerely lamented. At the solemn High Mass of Requiem that preceded his funeral, the following Wednesday morning, the celebrant was Rev. William H. Duncan, S. J., then of Boston; the deacon, Rev. John P. Gilmore, O. S. A., then of Lawrence; the sub-deacon, the late Rev. Michael D. Murphy, then of Woburn, and the master of ceremonies, Rev. Denis J. Wholey, then of Boston, now of Newton Centre. In the sanctuary were His Grace, Archbishop Williams, and about forty priests. A most eloquent sermon was deliv-

ered on the occasion by Rev. Father Jamieson, S. J., then of Boston. The final absolution was given by the Archbishop, after which the remains were conveyed to the Immaculate Conception Cemetery. The pall-bearers were Messrs. John Daly and Michael McCormick, of St. Patrick's Church; Messrs. Jeffrey Kelley and Michael Smith, of St. Michael's Church, North Andover; Messrs. Michael Collins and Jeremiah Driscoll, of St. Patrick's Temperance Society. The funeral procession was very large and included the parishioners of South Lawrence and North Andover and a large representation of the leading Catholics of Lawrence.

Father D. S. Healy succeeded Father Murphy, and by this time the wooden church erected by Father Orr became insufficient to meet the needs of the congregation, and he determined to start the construction of the present edifice. During his pastorate the corner-stone was laid by Archbishop Williams, in 1881. A large number of the clergy attended on this occasion, and the sermon was preached by Rev. Father O'Connor, then President of Boston College. Father Healy was succeeded in 1882 by Father McManus, the present pastor, and work on the church continually progressed until its completion. Mass was first said in the basement of the new church in 1882. In 1894 the church was completed, and on June 17th, of the same year, it was solemnly dedicated by Archbishop Williams.

On that day Bishop Brady celebrated Pontifical High Mass, assisted by Rev. L. J. Morris, of Brookline, Rev. Michael Masterson, of Peabody, acted as deacon, Rev. J. J. Chittick, of Hyde Park, sub-deacon, Rev. Louis S. Walsh, of St. John's Seminary, as master of ceremonies, and Rev. A. J. Hamilton as assistant master of ceremonies. Rev. Philip J. Garrigan, D. D., of Georgetown University, preached the sermon, taking his text from Ephesians i, 26. It was a masterly discourse in which he said that from the beauty of the visible church, in which the faithful meet, we might argue the beauty and perfection of the invisible church built up in Catholic hearts by lives consistent with their profession. In the course of his remarks, Dr. Garrigan thus eloquently referred to the coincidence of the dedication taking place on "Bunker Hill Day," the 17th of June: "And so, dear brethren, this noble monument which you, the worthy children of St. Patrick, have erected here on the banks of the Merrimack in the name of your glorious patron, after years of generous sacrifice, is crowned to-day with the blessing of the Church, and in your name is offered up a gift to Almighty God for His honor and His special service. Here it will stand for ages, after all of us in this vast assemblage will have been gathered to our fathers, a beacon light of truth, and a tower of strength to the people of God and to the Christian commonwealth. Even as that noble shaft on yonder hill which casts its shadow on the waters of the Charles, whose



ST. PATRICK'S CHURCH, SOUTH LAWRENCE.



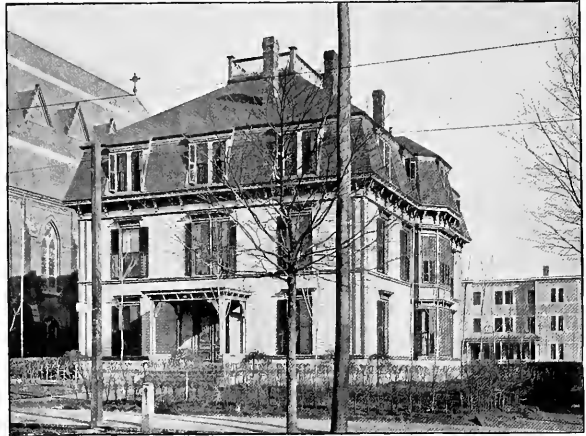
INTERIOR ST. PATRICK'S CHURCH, SOUTH LAWRENCE.

foundations were laid in the victory associated with this day, though won over a hundred years ago, proclaims to passing ages the price of human liberty, so will this announce to succeeding generations the principles of human freedom; God's eternal truth, and that truth shall make and keep them free." In closing he said: "Brethren, the crowning gift of God to man in heaven is the vision of Himself, and the greatest gift of God to man on earth is faith in Himself, in His church, and in His teachings. May this beautiful church of St. Patrick, as a centre of divine truth, be always worthy its great patron and worthy of that marvelous faith which he bestowed on our forefathers, and which is our most precious inheritance."

In the evening solemn vespers were sung, and the Rev. Louis S. Walsh preached the sermon. Among those who witnessed the dedication there were three who attended the first Mass said in the wooden church of St. Patrick, in 1869. They were Mrs. Anne Donovan, Mrs. Julia Driscoll, and Mrs. Patrick Hart.

The church stands on the corner of South Broadway and Salem Streets; the parsonage, which was erected by Father McManus, stands at the south of the church. The church property includes all the land in a square

bounded by South Broadway, Salem, and Kingston Streets. The church is, exteriorly, an imposing edifice, designed by architect P. W. Ford. The style of its architecture is modern geometric Gothic, and it is built of culled red brick, trimmed with Longmeadow sandstone. The entire length of the church, including the front steps, is 174 feet, and excluding the steps the length is 156 feet. The width across the nave, at its middle, is 72 feet, and including the buttresses it is 76 feet. The width in front, including the tower, is 110 feet. The auditorium is 120 feet long and 67 feet, 6 inches, wide. The sanctuary is 40 feet wide and 36 feet deep. The nave is 60 feet high, and the aisles are 32 feet high. From the ridge of the roof to the floor the distance is 72 feet, and to the level of the street, 86 feet. The sacristy is 24 feet wide and 36 feet deep. The chapel is 12 feet wide and 22 feet deep. The church seats about 1,200.



PAROCHIAL RESIDENCE, ST. PATRICK'S CHURCH, SOUTH LAWRENCE.

St. Patrick's interior is a splendid effort of the architect's mind, a worthy temple of Christ, and a shrine that is equaled by few churches in New England. The effect upon the beholder is that of a lofty, graceful, chaste, and beautifully outlined nave and sanctuary. On each side seven clustered columns and two pilasters, surmounted by ornate capitals, support the arches of the aisles. From the capitals of these main columns, rising upon the clerestory, are slender pilasters, from the capitals of which rise splayed arches, nine in number, which finally merge into the Gothic roof. On the clerestory are painted religious symbols, and the vault of the nave is frescoed in drab, brown, yellow, and gilt, in cross-shaped designs. The choir loft is semi-circular, and projects over the aisles. It contains a small but fine sounding organ. The choir is illumined by an immense rosette window of stained glass, and on either side a tall lancet window, also of stained glass. The nave is illumined by eight windows of stained glass, of conventional design. All these windows are memorials of the following persons: Mr. and Mrs. Thomas Shanahan, Mr. and Mrs. Timothy Dooling, Catharine Toye, the parents of Mary Shaughnessy, the parents of Terence Donahoe, the parents of Mr. and Mrs. Michael McCormick, the wife of Patrick Healy; but the last window is the gift of Mr. and Mrs. Joseph Bateman. These windows are on the gospel aisle. Those on the epistle side are memorial windows of Abbie and Maurice Breen, Mr. and Mrs. John Newman, the wife of James White, the parents of John Daley, the parents of Rev.

P. F. Sexton, the parents of Rev. J. E. Cronley, the parents of Bridget Farley, and the mother of Ellen Carney. The pews in the nave number 202. The sanctuary, like the nave, is Gothic, and the sanctuary roof is supported by lunettes, which, rising from six pilasters, meet, forming six hooded arches over the windows. On the epistle side of the sanctuary a Gothic door, surmounted by a transom of stained glass, leads into the sacristy. On the gospel side of the sanctuary, but opening into the nave, is a recess lit by two Gothic windows of stained glass, memorials of Charles T. Smith. In this alcove is the side altar, which is made of marble. The glory of the sanctuary is the altar. To appreciate this beautiful altar one glance is more than pages of description. The altar is constructed of fine white marble, and is pure Gothic in design. The pillars of the altar are of onyx,

as are also the panels and pilasters of the reredos. The reredos is made of white marble. Over the tabernacle is a canopy of marble, and from this canopy rises a Gothic spire, tall, airy, and perfectly wrought out according to its design, and surmounted by a marble cross. On either end of the altar rises a smaller Gothic canopy and spire. Between these and the middle spire are three peaked marble panels. The door of the tabernacle is brass repousse work. The altar steps are built of variegated marble. The sanctuary railing is oak, with bronze gates.

The sacristy, which opens by a Gothic door-way into the epistle aisle, is illuminated by four small, double-paned, lancet windows of stained glass, and by one large window, also of richly tinted stained glass, which is in memory of Patrick Shughrue. The floor is of polished hard wood, and the dressing cases are of quartered oak. A Gothic door leads from the sacristy into the sanctuary. The vestibule opens into the body of the church by three door-ways, and exit into the street is obtained by the two main doors in front and an additional one at each end of the vestibule. On each side of the main doors opening on the street are two windows of stained glass. One window is the gift of Kate Hannigan and the other the gift of Charles J. Keefe. Over the stair-way leading to the choir on the epistle side, in the vestibule, are three lancet windows, and over the approach to the door, on the gospel side, is another window of the same design.



REV. MICHAEL T. McMANUS,
PASTOR ST. PATRICK'S CHURCH, SOUTH LAWRENCE.

Under the sacristy is the boiler-house, which gives heat to the entire church.

The basement of the church contains the chapel, which can be entered directly from the street in front. This chapel is nearly as large as the upper church, and contains an organ, several fine pieces of statuary, and a marble altar presented by Father McManus in 1882.

The rectory, which is a commodious, square, wooden building of three stories, with a mansard roof and entered in front by a modest porch, was built by Father McManus.

Rev. Michael T. McManus, the pastor of St. Patrick's Church, was born in Ireland, in 1847, and when but eleven years old came to America. He comes of a family which has given many members to religious vocations. Father McManus himself, feeling called to the sacred ministry, entered Alleghany College in 1861, and there completed his classical training. In 1867 he entered the Seminary at Troy, N. Y., and after finishing his theological course was ordained in 1870. His first mission was at St. Patrick's Church, Lowell, and the following six years of his life were spent in that parish. He was then appointed to the pastorate of St. Bernard's Church, West Newton, and left that charge to succeed Father Healy, at South Lawrence, in 1882. Father McManus has completed a labor worthy of any priestly career, in his work in St. Patrick's parish, but it is almost needless to say that to a man of his character great labors done is but an incentive to greater.

St. Patrick's parish has a prosperous mission in St. Michael's Church, North Andover, where Catholicity was established, in a feeble way though it may have been, many years ago.

In February, 1756, it is recorded, that a family of twenty-two Acadians was brought to Andover, "Germain Laundry, his wife, seven sons, and thirteen daughters." These, and others that followed, were at first cared for by the town, but afterwards they became self-supporting. "It was, however," says another historian, "a great annoyance to the Puritan farmer to have these tenants—foreigners and Roman Catholics—quartered near the people of Andover. But in time, the Acadians completely conquered the prejudices of the community and gained the good-will of all acquaintances. They were industrious and frugal. They practiced the rites of their religion in an inoffensive manner, and commended it by their good conduct."



ST. MICHAEL'S CHURCH, NORTH ANDOVER.

There is a tradition not easily verified, but still not improbable, that Mass was celebrated about this time in North Andover, on a bit of land jutting out into the Merrimack River, and still called "the point." It is said that the one who offered the Divine Sacrifice was an Acadian priest. Out from amongst some of them, possibly from the port of old Newbury—where many had been sent—by way of the Merrimack River, in Indian canoes, hitherward they came and disembarked at "the point." Their particular reason for wandering about in that way is not given. It may have been, as the presence of their reverend companion and their act of religious devotion would suggest, that they were seeking a place where they could worship their God in peace. Neither is it known what afterwards became of them. This tradition of that one act of devotion is all they

seem to have left; and it remained for other times and another race of exiles to plant there the Church of Christ. These other exiles made their appearance in North Andover early in 1844—two Irish immigrants who had been for some time previous in New Hampshire. To these were soon added two families employed at Stevens' Mills and a few house-girls working in some of the North Andover families. Like the Catholics in Lawrence, those in North Andover frequently walked to Lowell to assist at Mass; until, in time, a church was erected in Lawrence, when they availed themselves of its advantages, attending, as it pleased them, either the Church of the Immaculate Conception or St. Mary's.

While the late Rev. Michael L. J. Doherty was administering the affairs of the Church of the Immaculate Conception, the people of North Andover, under his direction, commenced holding religious services in the old Union Hall, on Main Street. In a short time the church there was built, and, in March, 1869, dedicated under the patronage of St. Michael. It remained under his care until July, 1872, when, together with St. Patrick's Church, it was placed in charge of Rev. James Murphy, since which time it has been cared for by the priests of that church. Rev. Father McManus, finding the location and condition of the church unsatisfactory, had it moved from Water Street to its present place on Main Street, where he had it placed on an excellent brick basement, and greatly improved all its surroundings. Father McManus has also had a cemetery consecrated at North Andover for the Catholics of St. Patrick's and St. Michaels parishes; so that, altogether, religious affairs in St. Michael's parish are in a most satisfactory condition.



St. Lawrence O'Toole's Parish, Lawrence.



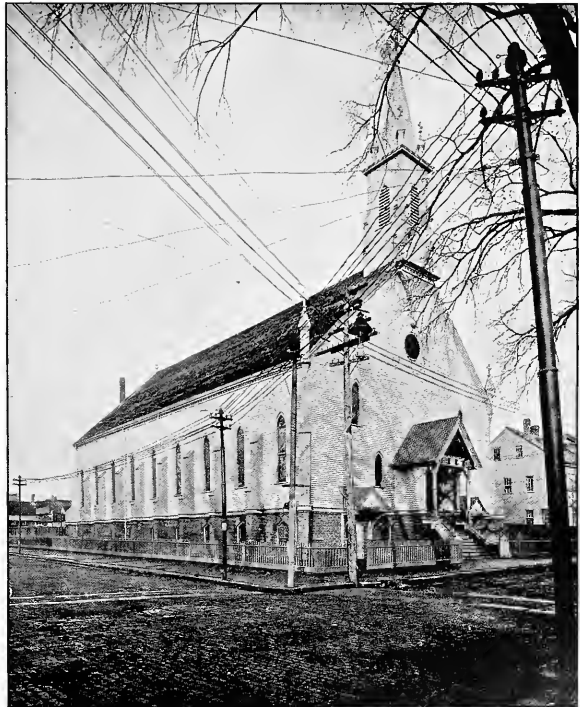
ALL the Catholic churches in Lawrence, the Andovers, and Methuen are branches of one or the other of the two first mentioned, the Church of the Immaculate Conception and St. Mary's. St. Lawrence O'Toole Church, which is under the patronage of the last canonized of that long and glorious list of Irish saints, is in the eastern part of the city, at the corner of Essex and Union Streets, where land was purchased for its erection, early in 1872, by Rev. William Orr, then pastor of the Immaculate Conception Church. The building, which was soon after begun, was completed in about a year, and was dedicated July 12, 1873. Mass, on the occasion, was

celebrated by Rev. Father McShane, then curate at the

Immaculate Conception Church; the sermon was preached by Rev. Father Fulton, S. J., and the ceremony of dedication was performed by Most Rev. Archbishop, then Bishop, Williams.

Two years afterwards, in July, 1875, this church, as well as that of the Immaculate Conception, was given over to the care of the Augustinian Fathers, soon after which Rev. Jeremiah J. Ryan, O. S. A., who had been for some years at St. Mary's, was appointed its pastor, and so remained until the fall of 1886, when he was transferred to St. Augustine's Church, Andover. The position was then filled by Rev. John J. O'Brien, O. S. A., another of St. Mary's priests, who for over three years faithfully discharged its duties. In March, 1890, he was given charge of a parish at Bryn Mawr, Pa., and was succeeded here by the clergyman at present in charge of St. Lawrence's parish, Rev. John M. Fleming, O. S. A., who, under the direction of Rev. Father O'Reilly, is zealously following in the safe footsteps of his predecessors.

Meanwhile, the church and its



ST. LAWRENCE O'TOOLE'S CHURCH, LAWRENCE.

immediate surroundings have been, in many ways, greatly improved, so that they are now in excellent condition. The building is of wood, 120 feet long by 61½ feet wide, with a chapel at the back, 40 by 20 feet. The height of the ceiling over the side aisle is 22 feet; over the nave it is 46 feet; while the roof ridge is 62 feet above the floor. The front of the church is surmounted by a turret and a cross, the top of the latter being, at the time of its erection, 96 feet above the sidewalk, but it has since been raised over 12 feet higher by reason of a very desirable improvement. The church was originally built without any basement; but, in the course of time, the need of the latter became evident. In 1884 the building was raised and a substantial brick basement, entirely over ground, however, was built under it, affording commodious apartments that were utilized later on. At the same time the steam-heating apparatus was put in and the whole structure overhauled and repaired.

The interior of St. Lawrence Church, which can accommodate 1,100 persons, is very pleasing, its general style being Gothic. It has three handsome altars; the one on the epistle side being a shrine for the Sacred



INTERIOR ST. LAWRENCE O'TOOLE'S CHURCH, LAWRENCE.

Heart of Jesus, and that on the gospel side for the Blessed Virgin Mary, of both of whom there are beautiful statues, as also, near by, statues of St. Joseph, St. Augustine, and St. Lawrence O'Toole.

In the summer of 1889, for the benefit of the younger children, boys and girls, living in that neighborhood, the southern half of the basement was divided into four school rooms; while the other half was left for the accommodation of the Sunday-school. All these rooms are amongst the highest studded, largest, brightest, best heated, and best ventilated in the city, for similar purposes, and are furnished with all school essentials. In September, of that year, they were opened under the direction of the Sisters of Notre Dame, as many teachers as were necessary going from the convent at St. Mary, and about two hundred pupils availed themselves of their valuable instruction. The undoubted demands of the future have been provided for by the purchase of a lot of land at the corner of Union and Common Streets, 75 by 100 feet in dimensions, on which, when circumstances warrant it, a suitable school building will be erected.

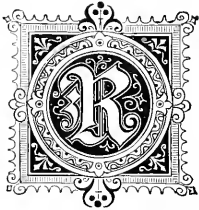
Rev. John Fleming, O. S. A., is the priest in charge of St. Lawrence Church. Father Fleming was born of Irish parents, at Ancaster, Canada, September 19, 1862. Having finished at the parochial and high schools of his native place, he went to St. Jerome's College, Berlin, Ontario, conducted by the Fathers of the Resurrection, where he graduated with honor. In correspondence with the grace of a vocation to the priesthood and to the Order of St. Augustine, he entered the novitiate at Villanova, Pa., February, 1885, and there continued his studies for the priesthood. Having made his profession in the Augustinian Order, he was ordained priest, June 15, 1889, by Most Rev. Archbishop Ryan, at SS. Peter and Paul's Cathedral, Philadelphia. Father



REV. JOHN M. FLEMING, O. S. A., PASTOR ST. LAWRENCE O'TOOLE'S CHURCH, LAWRENCE.

Fleming's first mission was at Lawrence, where, for nine months, he was attached to the Church of the Immaculate Conception; and at the departure of Father O'Brien, in March, 1890, he was given the spiritual care of St. Lawrence Church, which he still holds. Father Fleming's interest in, and good work for, the young men of that parish is only one of many commendable points of his record since coming to this city, where his earnestness of purpose, his unostentatious but ardent religious zeal and interest in the general welfare, are making him a powerful factor for God's honor and the people's benefit.

St. Augustine's Parish, Lawrence.



REALIZING the inconvenience to which distance from a church subjected the people on the western side of the city, and the spiritual danger incurred by the children there, whose tender years prevented their attendance at Mass and Sunday-school, Rev. Father Gilmore erected a little church, at the corner of Doyle and Water Streets, for their benefit. The intention was appreciated by the people in the neighborhood, and the work completed so that the church was blessed, under the patronage of the great St. Augustine, and Mass celebrated there for the first time, on Christmas Day, 1878. The priest in charge ever since has been, usually, the one in charge of St.

Monica's parish, Methuen, who offers Mass in both places each Sunday.

Methuen is a mission of St. Augustine's Church, of this city. The town antedates the city of Lawrence in its foundation by about a century and a half, and it also antedates it in its possession of Catholic citizens, of whom it appears there were at least six, three men and three women, as far back as 1842. These, at first, used



ST. AUGUSTINE'S CHURCH, LAWRENCE.



REV. F. A. MCCRANOR, O. S. A., PASTOR,
ST. AUGUSTINE AND ST. MONICA CHURCHES.

to walk to Lowell, about nine miles distant, nearly every Sunday to hear Mass, until a priest came to Lawrence, after which they, for many years, attended divine service in this city. Shortly after Rev. Father Gilmore, O. S. A., was given charge of St. Mary's Church, he organized a Sunday-school in Methuen, and the interest manifested by the people led him to organize a parish there, which he did under the patronage of St. Monica. Mass was celebrated for the first time by Rev. John P. Gilmore, O. S. A., on Christmas Day, 1876, in the Town Hall, which has been used every Sunday since for the same purpose. The priest in charge resides at St. Mary's,

Lawrence. Amongst them have been successively, Rev. Fathers Edward C. Donnelly, M. A. White, and Francis A. McCranor, all O. S. A.

During the spring and summer of 1894, the organization known as the A. P. A. made itself obnoxiously active in Lawrence and Methuen. In the latter place it met for its anti-Catholic tirades, every Sunday afternoon, in the hall where the Catholics had just celebrated Mass. This consideration, and the general feeling existing at the time, resulted in priest and people of St. Monica's parish deciding that they would have a church of their own. Accordingly Father O'Reilly, in the summer of 1894, purchased a fine lot for the purpose, and the people, led by the energy and zeal of Rev. Father McCranor, are preparing to start about its erection and also the erection of a parochial school, for which, also, the lot provides. Meanwhile the religious training of the young people is well attended to in a Sunday-school under the wise and zealous direction of the Sisters of Notre Dame, who go there every Sunday from the convent at St. Mary's Church, Lawrence.

Rev. Francis A. McCranor, O. S. A., to whom is at present confided the spiritual interests of the people



INTERIOR ST. AUGUSTINE'S CHURCH, LAWRENCE.

of St. Augustine's and St. Monica's parishes, was born in Lawrence, April 18, 1853. Called to a religious life, he went, for preparation for the exalted position of the priesthood, to Villanova College, Pennsylvania; and January 27, 1877, entered the Augustinian novitiate at that place. Having made his solemn vows in the Order of St. Augustine, he was ordained to the priesthood, June 11, 1881, at Germantown, Pa., by Right Rev. Bishop Shanahan. Father McCranor's first mission was to the Church of the Immaculate Conception, in his native city, after which he was stationed, for different periods, at Schaghticoke, Cambridge, and Mechanicville, — all Augustinian parishes in New York State, — at St. Denis' Church, Haverford, Pa., and in Brooklyn, N. Y., after which, in 1894, he came to St. Mary's Church, Lawrence, soon after which, as has been said, he was given charge of the parishes just mentioned. Here, as in all his other missions, Father McCranor's zealous, unostentatious work has been most successful, his sympathetic and kindly disposition, his earnestness and devotion, his general executive ability and tact, admirably supplementing his other priestly qualifications.

St. Anne's Parish, Lawrence.



THE number of French Catholics in Lawrence was such, by the year 1871, that it was deemed advisable to take steps towards forming a separate congregation to be wholly in charge of a priest who could speak their own language. The first successful movement among them, in that direction, took place in December of that year, when, at the suggestion of Archbishop, then Bishop, Williams, Father Garrin, O. M. I., of Lowell, came to Lawrence to see what could be done. Investigation having shown him the need of such a course, he sent Father Beaudin to this city, and the first Mass for the French Catholics, who numbered about 1,000, was celebrated by him on Christmas Day, in Essex Hall, which place was soon changed for a little church, which they procured, on Lowell Street. Father Beaudin had charge of the congregation till March, 1872, when he was succeeded by Father Le Compte, who retained it until October of that year. All these fathers had, meanwhile, resided in Lowell; but the next pastor, Father

Michaud, took up his residence in this city, and commenced, in 1873, the erection of their present fine church in Haverhill Street. Father Michaud, however, only succeeded in building the foundation of the church, when, becoming somewhat involved, affairs came to a stand-still and Father Michaud left Lawrence in September, 1874, from which time until March, 1875, there was no regular pastor. Rev. Olivier Boucher then came to take charge of the French congregation, which had been placed under the patronage of St. Anne; and he so advanced the erection of the church that, although not yet finished, they were soon able to hold divine services in the basement; but it was yet some time before it was finished and dedicated. The 20th of September, 1882, Father Boucher resigned the pastorate and Archbishop Williams committed to the Marist Fathers the completion of the church and the care of its people, appointing Rev. Elphege Godin, S. M., the pastor. Under the zealous direction of Father Godin, the church was most satisfactorily completed, and was dedicated Low Sunday, 1883, by Most Rev. Archbishop Williams.

St. Anne's Church stands on Haverhill Street, not far from St. Mary's. It is Gothic in style and is constructed of brick with freestone trimmings. The centre of the front is strengthened by the base of the high spire. Just below the circular window in the tower is a small niche in which St. Anne and her daughter, the Blessed Virgin, stand. Three large entrances give admittance into the vestibule of the basement. The chapel is small and is furnished with three large altars, two of which



REV. J. M. PORTAL, S. M., PASTOR ST. ANNE'S CHURCH, LAWRENCE.



ST. ANNE'S CHURCH AND RESIDENCE, LAWRENCE.

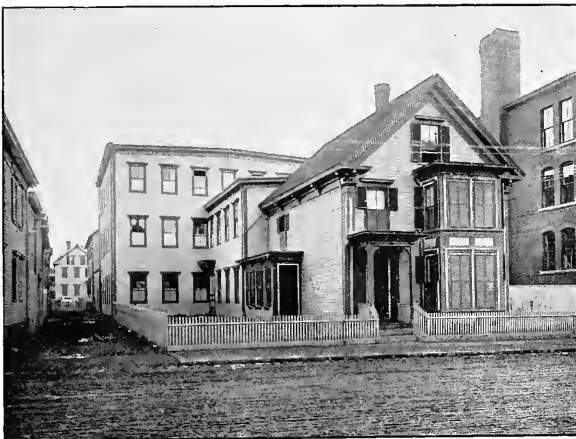


INTERIOR ST. ANNE'S CHURCH, LAWRENCE.

are without the sanctuary. The main altar has a statue of St. Anne and the Blessed Virgin, and on each of the other two is a statue of St. Joseph and the Blessed Virgin. Near these side altars are the pictures of the Sacred Heart of Jesus and the Immaculate Heart of the Blessed Virgin Mary.

The church proper is approached from the basement by large flights of stairs. Like the exterior, the interior follows the Gothic style of architecture, and, in fact, that appears to be the only ornament offered, as there is no fresco work whatever. In consequence, much of the Gothic beauty, without careful study, is latent. This simplicity of decoration is ornamented in no little measure by the mellow tints refracted by the large Gothic windows. The beautiful hues, which are frequently painted here and there by the sun's refulgent rays, beggar at times the most careful attempts of the painstaking artists. In the front of the church, above the gallery that extends the length and width of the church, is a small choir loft which is furnished with an organ. The heavy mahogany altar railing is approached by three steps. The sanctuary is not frescoed, and, in consequence, much of the effect of the architecture and tracery is concealed, yet there is a certain amount of ornamentation about it to win the admiration and gain favorable commendation. There is but one altar and that is lavishly decorated with gilt, giving to it a very rich appearance. Here and there, throughout the sanctuary, are

statues of the Sacred Heart of Jesus; the Immaculate Heart of Mary; St. Joseph with the Infant Jesus; St. Anne and the Blessed Virgin, each holding the scroll on which is written: "Egredietur Virgo de Radice Jesse"; St. Francis Xavier in the act of exhorting the faithful to follow the mandates of God; Christ taken from the cross and held in the lap of his blessed mother, who sits weeping as she gazes upon the lacerated flesh and the wounds in his hands and feet made by the nails that held him to the wood; Blessed Pierre Louis Mani Channel, with the instruments of his torture, and last, the Good Shepherd. On the left of the altar, also, is a pulpit. The sanctuary is lighted by a small circular window. The auditorium will seat nearly 600 persons, and, with the assistance of the large galleries, the greatest portion of the adults of St. Anne's parish can be accommodated at a single service.



ST. ANNE'S CONVENT AND SCHOOL, LAWRENCE.

Father Godin continued his good work at St. Anne's about six years, the erection of the present fine parochial residence being a part of it. In October, 1888, he was succeeded by the present pious and energetic pastor, Rev. J. M. Portal, S. M.

The children of St. Anne's Church, both boys and girls, are well provided for. Soon after Father Godin's coming he had a frame building erected, and school opened for both sexes, to the number of about 400, under the teaching of sisters who came, for the purpose, from the Orphan Asylum. This building proving inadequate to their increasing numbers, the present excellent school-house was built, by Rev. Father Portal, and opened in September, 1892, for the boys, under the care of nine Brothers of Mary, who came here from Canada, though the mother house is in France. This school-house, which is on Haverhill Street, is one of the best in the city. It is of brick, its dimensions being 68 by 73 feet, three stories high, finely finished and furnished, and with an excellent hall at the top for school exhibitions, entertainments, etc. The frame building, repaired and improved, was kept for the use of the girls, who, since September, 1886, have been under the care of the Sisters of the

THE CATHOLIC CHURCH OF NEW ENGLAND

Good Shepherd, from Quebec, of whom there are now eight in number. In both schools there are about 900 children — nearly the same number in each. Both the brothers and the sisters are provided with comfortable residences, that for the latter being remodeled from the former parochial house, which was moved to the vicinity of the school when the new one was to be built.

Meanwhile the number of the French Catholics has greatly increased, the congregation numbering (1895) about 6,000: and the condition of their church, their schools, and their numerous religious societies has proportionally improved under the pious and efficient direction of the pastor, Father Portal.

Rev. J. M. Portal, S. M., pastor of St. Anne's Church, Lawrence, was born January 28, 1856, at Brittany, in France. In September, 1871, he went to the Little Seminary of St. Meen, where he studied six years; then



ST. ANNE'S SCHOOL, ST. ANNE'S CHURCH, LAWRENCE.

to the Great Seminary of Rennes, where he studied two years more. A vocation to a religious life then led him to the Marist Novitiate at Verdelsais, near Bordeaux, where he remained one year, and then went, for about another year, to teach in a college near Paris. In September, 1880, the Marist Fathers, together with other religious societies, being expelled from France, M. Portal went to the Marist house in Dublin, Ireland, for the continuance of his theological studies, remaining there about two years. He was next sent to Dundalk, and then was ordained in Armagh, on the Feast of the Assumption, August 15, 1882, by His Grace, Most Rev. Dr. McGettigan, the Lord Primate of Ireland. In October, 1882, Father Portal came to America, his first appointment being as assistant at St. Anne's Church, Lawrence, where he remained four years. He was then transferred to a mission at St. Paul, Minn., after which he returned, as pastor, to St. Anne's Church, where his labors for his people's spiritual and temporal benefit have been as successful as they have been zealous and untiring.

Parish of the Assumption of the Blessed Virgin Mary, Lawrence.



As late as the year 1887 the German Catholics in Lawrence and the immediately surrounding districts attended divine worship at the Catholic churches in charge of the Augustinian Fathers. They were visited by a Jesuit Father from Boston, four times a year, who heard their confessions and preached to them the Word of God in their mother tongue.

At different times, during the years 1885, 1886, and 1887, meetings were held with the view of uniting the German Catholics and devising means of collecting the necessary funds to build a church, and procure a priest who could speak their own language.

In 1887 Rev. Mich. S. Sagg, who had performed missionary duties, for several years, in a western diocese, where his health had become somewhat impaired, came to Lawrence, hoping to find in New England a climate better suited to his delicate constitution. August 29th, of that year, he took charge of the German Catholics, and commenced the building of a church for them that October, which was so far advanced in the latter part of February of the next year, 1888, that Mass was celebrated there.

In June, 1888, Father Sagg commenced a parochial school for children of German extraction. It opened with 47 children; and since September, 1890, it has been under the teaching of Sisters of St. Dominic.

Father Sagg continued as pastor of the German parish till March, 1889, when, owing to ill health, he had to resign. In the summer of 1890, while

on a visit to Lawrence, he died, at the residence of Mr. G. Bastian. The funeral services were held July 4th, in the church which he had built, after which the remains were taken to New York City for interment.

After Father Sagg's resignation, His Grace, Archbishop Williams, committed the German Catholics to the spiritual direction of the Augustinian Fathers of Lawrence; and, accordingly, on the 23d of June, 1889, Rev. B. B. Schmickler, O. S. A., was placed in charge of the Church of the Assumption; and, faithfully continuing the good work already commenced, completed the pretty little structure in the fall of 1893.

Rev. Bernard B. Schmickler, O. S. A., was born May 24, 1853, in Ehlingen, Rhenish Prussia, Diocese of Treves, and came to this country in 1881, landing in New York May 9th. Inspired by the desire of studying for the priesthood, he pursued his preparatory studies, from 1883 to 1885, at St. Jerome's College, Berlin,



CHURCH OF THE ASSUMPTION, LAWRENCE.

Canada. On the 28th of August, 1885, he was received into the Augustinian Novitiate at Villanova, Pa., and after making his solemn profession, on June 11, 1889, he was ordained to the priesthood by Most Rev. Archbishop Ryan, of Philadelphia, at the cathedral in that city, June 15, 1889, one week after which he took charge of the German Catholics of Lawrence, among whom his piety, zeal, and ability have won success for their parish, and rich results for the cause of religion.

Protector of Mary Immaculate.



WHILE Father Taaffe was pastor of the Church of the Immaculate Conception, his charity and zeal inspired him to build an orphan asylum and home for invalids, under the title of "The Protector of Mary Immaculate," the first institution ever erected in the city for purely charitable purposes. It was commenced in 1866, and, having been completed and placed under the care of the Sisters of Charity, or "Gray Nuns," as they are commonly called, whose mother house is in Montreal, it was dedicated February 9, 1868, less than a month before Father Taaffe's death. Ever since its inception it has been under the judicious management and devoted care of those same sisters, whose ministrations have not only been given to the friendless and

afflicted in the asylum, as it is generally called, but also in the homes of poverty, sickness, and woe, to which their charity leads them as they go about, like their Divine Master, "doing good."

In the summer of 1894, the asylum having been considerably enlarged, an admirable supplement to the institution, St. Joseph's Dispensary, with the attendance of an excellent physician, was opened, and in January, 1895, a regular hospital was added.

A brief statement may give something like an approximate idea of what has been accomplished: From February 1, 1868, to January 1, 1895, 1,276 children have been admitted to the orphan asylum; 570 have been provided with homes by

the sisters; a few have died; many have been returned to their relatives; and 115 now remain at the institution, of whom 55 are boys and 60 are girls. Of the number now in the asylum, 14 children are paid for by the city,



PROTECTOR OF MARY IMMACULATE, LAWRENCE.

at the rate of \$6 a month; 63 are paid for by relatives, at the rate of \$3 to \$7 a month; and the remaining 38, are entirely dependent on the institution. From February, 1881, to January, 1895, 748 patients have been cared for in the hospital. Of that number, 237 have been supported gratis; 25 have died in that same period. Since the opening of St. Joseph's Dispensary, several hundred have availed themselves of its benefits, the majority without giving any remuneration.

The protectory is a large and substantial building, admirably situated in a location not far from the centre of the city. The interior, while exceedingly neat, has but few attempts at decoration, save here and there the presence of a statue or a religious symbol. On the ground floor is a spacious laundry-room furnished with the latest appliances for successful laundry work. This is under the direction of two of the sisters. Directly in front of this room is the place reserved for the boiler and engine; the former furnishing the heat for the entire institution, and the latter is used to operate the large washers and dryers. Close to these apartments is the boys' refectory. On the floor above are two large class-rooms, one for the smaller children and the other for the larger. These rooms are exceptionally well lighted and admirably ventilated, and offer sources of happiness to the poor little orphans. Near by, also, is a small chapel which is generously cared for by the sisters and orphans, and which looks very neat. The pharmaceutical room, which is supervised by one of the sisters who has experience in medicine, is large and fully equipped with all the appliances necessary for even a larger establishment. A great deal of the upper story is reserved for the sick patients, who are attended to by some of Lawrence's best physicians. A large dormitory is reserved for male patients, and a number of rooms, near the sisters' dormitory, are reserved for the women. Connected with the hospital, also, is an operating room, and this is furnished with the best and most modern operating utensils.

♦♦♦

The Father Mathew Hall.

♦♦♦



AMONG the most excellent societies made up of the Catholics of Lawrence are those of the Father Mathew Catholic Total Abstinence and Benevolent Societies, composed of men, and its sister organization, of women. The former society was organized September 5, 1869, with thirty-two members. The following December, Mr. Thomas Green was installed its first president. It has steadily progressed since, until now it numbers over 400 members, and possesses in personal and real estate nearly \$10,000.

The hall here represented is on Oak Street. It has fine reading, smoking, billiard and pool rooms down stairs, while their room for meeting occupies the entire upper floor, and is most comfortably furnished.

One evening each week it is given up to the Ladies' Father Mathew C. T. A. B. Society, which has been in existence over two years, and with splendid results for the cause of temperance. In connection with both societies there is a benefit department that has been of great help to members in need of assistance. The president of the men's society is David A. Condon; of the women's society, Miss May Agnes McGovern.



THE FATHER MATHEW HALL, LAWRENCE.

The Order of St. Augustine.



AS all the Catholic churches in North Lawrence, except St. Anne's (French), and also those in Andover, Ballardvale, and Wilmington are in charge of priests of the Order of St. Augustine, and, moreover, as these are the only places in New England where the Augustinian Fathers are stationed, a brief sketch of the order may be of interest. The Augustinians, one of the most ancient religious orders in the church, and the earliest of purely Latin institutions, traces its origin to the great St. Augustine, Bishop of Hippo, in Africa, from A. D. 395 to his death in 430. Converted, in 387, to the Catholic faith from Manichæism, which he had followed for seventeen years, Augustine returned to Tagaste, his native town, where, with some relatives and friends, he entered on a life of retirement from the world, in a hermitage not far from his birth-place. The daily exercises of these lovers of spiritual peace consisted

chiefly in prayer, meditation on the eternal truths, study of the Holy Scriptures, manual work, and fasting.

In this course of holy life Augustine continued for three years, until his summons to Hippo to undertake the care of souls in active ministry, under Bishop Aurelius. Here, as at Tagaste, witnessing the decay of primitive faith and virtue among his people, the outcome, in a large measure, of the temporal peace and prosperity which the church was enjoying under the christian emperors; deploring, moreover, the increasing spirit of worldliness among all classes, the universal love for pleasure, for dress, banquets, sports and games; perceiving, too, that the only safeguard for his flock, against the dangers of the age, lay in building up among them communities of pious and learned men and women, who, by their christian lives and examples, would toil for their own salvation as well as serve as ministers in his work of christian reform. Moved by these and kindred reflections, Augustine formed the design of establishing communities of men and women in his own episcopal city, as well as in other places in his care. For these God-loving and God-fearing souls, who aimed, as he did, at a life of spiritual perfection, Augustine drew up a code of practical christian life, based upon the gospel precepts of charity, of love of God and neighbor, and of submissiveness to one's spiritual and temporal guides and rulers. This code of ethical maxims is the Rule of Holy Living which Augustine delivered to his chosen followers for their study and practice; and in pursuance of his reform, the Saint established, at Hippo, a monastery of his brethren, and a sisterhood of piously inclined women, under the charge of his sister, their first superior.



VERY REV. CHARLES M. DRISCOLL, O. S. A.,
PROVINCIAL OF THE ORDER OF ST. AUGUSTINE.

During the thirty-five years of his episcopate (St. Augustine died August 28, A. D. 430), he witnessed the spread of his Rule through many provinces of the African church. At his death and during the succeeding centuries, the followers of Augustine continued his work of reform in the different countries of Europe. The Rule of St. Augustine, it may be observed, laying, as it does, so little stress, if any, on the merely outward forms of religious life and insisting chiefly on one's whole-souled obedience to the Divine Spirit, on one's inner and utter change of worldly heart, has, for this very reason, because of its simplicity, its plainness, its easiness, and its very practical bearing on the common needs of the human soul, been adopted and followed by, perhaps, the largest number of aspirants in the christian church to gospel protection.

Over two hundred orders and congregations of men and women have embraced the Rule of St. Augustine as their practical rule of christian life. Among these religious followers of Augustine are hermits, canons, clerics, friars, hospitalers, and knights. Besides his own Order of Hermits may be named the following celebrated religious orders in the church: Canons of Lateran, of Grandmont, of Fontevault, and the Premonstratensians; the Knights of Santiago, of the Holy Sepulchre, and the Hospitalers of St. John of Jerusalem; the Guglielmites, the Friars Preachers or Dominicans, the Trinitarians, Servites, Brigittines, and Ursulines.

On the downfall of Christian Africa, in the fifth and sixth centuries, due to Vandalic persecution and the upheaval of the Roman Empire by the barbarians, the immediate followers of Augustine sought shelter and refuge in Europe, where they continued the work of Augustine's reform. These Augustinians, following the cœnobitic or community form of life, dwelt in retreats or hermitages removed, as a rule, from the centres of busy, social life. They were contemplatives, so-called, and took little or no part in the active ministry of the church, dwelling in independent communities wholly under local superiors.

At the beginning of the thirteenth century, and in line with the policy of Pope Innocent III, who, in view of the needs of the church in her struggles against the Moslems and the Albigese, called on all the working forces in the church to help him in his combat with her enemies, the Augustinians were summoned from their hermitages and sylvan retreats.

In the Lateran Council, in 1198, they had been named as one of the chief religious orders in the church; and in 1256 Pope Alexander IV succeeded in uniting in one body, one order, under one chief superior, all the branch communities of Augustinians in Italy, France, Spain, and Germany. At a general chapter of the order held that year, at Rome, over which presided Alexander's legate, Lanfranc Septala, a noble Milanese, formerly the superior of the Augustinians in Lombardy and Romagna, was elected general. By chronicles of the order are named thirteen branch congregations which joined the union, chief and most celebrated of which, for numbers and merit, were the followers of Blessed John Bonus in Lombardy. The official title of the order, as set forth in the papal bulls, is declared to be the Order of Hermits of St. Augustine. From the early years of the union the Augustinians, hitherto ascetics, began to take their place among the active workers in the church. By Pope Alexander and succeeding pontiffs they were given charge of souls, were empowered to confess, preach, and to hold chairs in the schools and universities of christendom.

In 1288 Pope Nicholas IV entrusted to the charge of the order, the care of the Apostolic sacristy, the papal library, now known as the Vatican, and the honorable office of papal confessor. In 1496 Pope Alexander VI declared the office of Apostolic sacristan a privilege of the order forever. In 1287, in general chapter held at Florence, the constitutions of the order drawn up by Blessed Clement, of Osimo, were approved and published. In 1294 Pope St. Celestine V exempted the Augustinians from episcopal jurisdiction, and placed them in spirituals and temporals under the exclusive care of the Holy See.

Chief among the Augustinian saints of the thirteenth century were Sts. William, of Aquitaine, and Nicholas, of Tolentine; and most celebrated among the schoolmen of the order were Blessed Egidius, of the Colonnas, known as "The Most Thorough Doctor," and Gregory, of Rimini, known as "The Most Subtle Doctor."

In 1401 Pope Boniface VIII empowered the order everywhere to establish societies of pious women with the privilege of wearing the habit and girdle of the order, and of enjoying all its spiritual graces and immunities, the same as the Mantellates, or Third Order, known as Tertiaries of St. Dominic. These were the Tertiaries of St. Augustine, among whom excelled in saintliness, Blessed Julia of Certaldo, Blessed Oringa, and the two saintly Christines, of Lucofi and Spoleto. In 1439 Pope Eugene IV authorized the order to establish confraternities of either sex, under the title of Cinctured of Sts. Augustine and Monica.

Towards the close of the fifteenth century the Augustinians numbered thirty thousand, with two thousand monasteries and three hundred nunneries. The statistics of the order for the same period name eighty-five members of saintly life and one hundred writers. During the sixteenth century, with the opening of church missions in the lately discovered New World and in Asia, the Augustinian Order, equally alert with the missionary spirit in the church, took advantage of the zeal of its members to plant colonies of the brethren in America and the East.

In 1533 a band of Augustinians was sent by St. Thomas, of Villanova, at the time Provincial of Castile, to Mexico; in 1550 they entered Peru. In Asia, large and flourishing missions were opened by them in the Philippines, in 1565, where they erected the first printing press at Lubao, which they had brought thither from Japan; in 1572 at Goa, in India, and in the same year in China, where in 1587 they opened a convent at Macao; in 1578 at Colombo, in the Island of Ceylon; in 1580 in Cochin; in 1591 in Malacca; and in 1595 at Muscat on the Persian Gulf. In the succeeding century the Augustinians opened houses and mission-centres at Ispahan, in Persia, in 1602, and in the same year in Japan; in Chaldaea in 1625, and in Georgia in 1627. These foreign missions of the order were undertaken by their Spanish and Portuguese members.

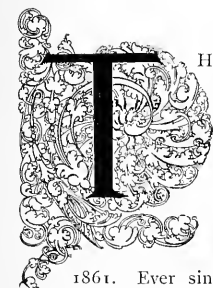
Famous among the branch congregations of the Augustinians for the exemplarity of their lives and their enthusiastic zeal in mission work among unbelievers were the Barefooted Friars of St. Augustine. Like many another offshoot from the parent order in the sixteenth century, the Barefooted Hermits were moved by a desire to return to the practice of primitive austerities, among which may be named midnight office, long and severe fasts, and privation of all material comforts. They went bare-headed, bare-footed, except for their sandals, and wore their beards long. This reform movement, started in Spain by the venerable Thomas of Jesus, author of "The Sufferings of Jesus," was approved by Pope Clement VIII in 1599. Within a few years it spread beyond Spain to Italy, France, and the countries beyond the seas.

The principal missions in care of the Barefooted Augustinians were in the West Indies, in Persia, India, and the Philippine Islands. In 1796 the Augustinians from the Irish province of their order made their first foundation in the United States. The first church erected by them was St. Augustine's, Philadelphia, which was dedicated in 1800. In 1844 a Know-Nothing mob, with insane fury, in one night committed this church, a very valuable library, and the rectory to the flames.

At the present time the Augustinian Order has, in the United States, fifteen establishments and eighty-eight members, of whom ten priests and one lay brother are in Lawrence, and two priests in Andover. The mother house for this country is the Monastery of St. Thomas of Villanova, at Villanova, Pa. The order conducts Villanova College, situated at the monastery. The Prior General of the order is Most Rev. Sebastian Martinelli, of Rome. The present Provincial of the order in this country is Very Rev. Charles M. Driscoll, O. S. A.

Very Rev. Charles M. Driscoll, O. S. A., was born in Lawrence, in 1859, his parents being among the pioneer Catholics of that city. During the pastorate of Rev. Father Murphy, at St. Patrick's Church, South Lawrence, he faithfully served as an altar boy there; and from earliest childhood appeared favored with the grace of a vocation to the priesthood. After graduating from the Lawrence High School, in 1878, he went to Villanova College, and soon after entered the Augustinian novitiate. He completed his theological studies and was ordained to the priesthood in Rome, soon after which he returned to Villanova, was for some time master of novices, and later had charge of a parish in New York State. Called once again to Rome, among other important positions he held there that of custodian of the famous Shrine of Our Mother of Good Counsel, Genazzano, Italy, where he was held in the highest esteem. Early in July, 1894, he came to this country with the Most Rev. Prior General; and at the regular Chapter of the Augustinian Order, held every four years, at Villanova, he was elected Provincial, July 25, 1894.

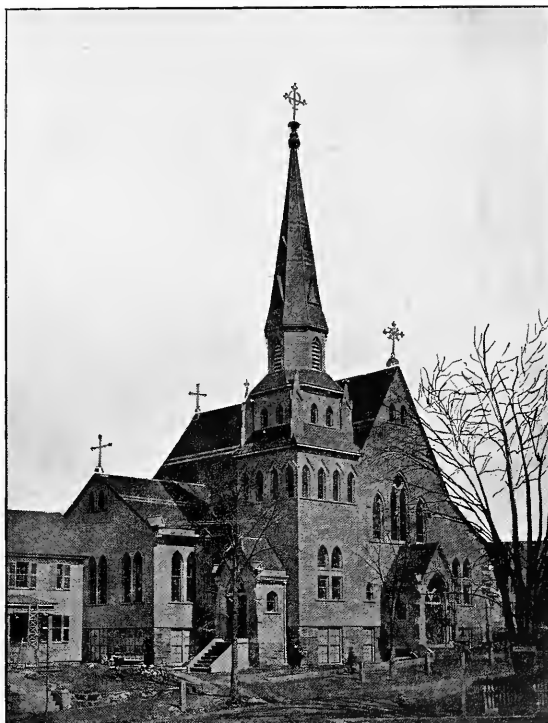
St. Augustine's Parish, Andover.



THE Roman Catholic faith was brought to Andover in 1755—if not before—by the French Acadians, as in the case in North Andover, but its professors seem to have passed away from public knowledge in a few years. A few working people, domestic servants mostly, were heard of more than sixty years ago, but until the building of a church in Lawrence they generally attended services as best they could in Lowell or Salem. In 1852 the Church of St. Augustine was established in this town by Rev. James T. O'Donnell, then pastor of St. Mary's Church, Lawrence, and it was under his direction till his death in

1861. Ever since it has been cared for by the Augustinian Fathers, at first as a mission from St. Mary's Church, Lawrence, when it was attended by different assistants from that church. Among those best remembered was Rev. Michael F. Gallagher, O. S. A., the first resident pastor, who came here some time in 1866, and who died August 25, 1869. He was succeeded by Rev. Ambrose A. Mullen, O. S. A., who was for some time previous pastor of St. Mary's, and just before his appointment to Andover, president of Villanova College, Pa. He most successfully discharged his duties in the last named church until called to his reward, July 7, 1876, when he was succeeded by Rev. Maurice J. Murphy, O. S. A., who erected the fine wooden church here, the corner-stone of which was laid August 31, 1879, by the Most Rev. Archbishop Williams.

In the fall of 1886 Rev. Father Murphy, now in the Augustinian rectory, Lawrence, was transferred to the charge of a church in Cambridge, N. Y., and Rev. Jeremiah J. Ryan was appointed in his place, retaining it until July, 1894, when Rev. Thomas A. Field, O. S. A., the present pastor, came to take charge



ST. AUGUSTINE'S CHURCH, ANDOVER. BURNED NOVEMBER 8, 1894.

of the parish. Not long after his coming the church, erected in 1879, and which he had just most successfully repaired and improved, was destroyed by fire, on November 8, 1894. Since then the parishioners have worshipped in the town hall, but are making active preparations, at present, for the erection of a fine new church, to be constructed of brick, according to plans made by Mr. Ford, an architect in Boston. The money which was assured from the insurance amounted to about \$10,000, a little over one-third of the value of the structure. The church was a wooden building with a granite foundation. Although there was no fresco to embellish the interior, nevertheless, there was that finish and plainness about it that would gain the approbation of the most critical. The walls, columns, tracery, arches, and groins, being entirely white, were enhanced in beauty by the sun's rays reflected through the stained glass, and the monotony of this interior simplicity was greatly relieved by the stations of the cross and the richly decorated altars.

There are about two thousand souls in the parish of Andover, and eight hundred in the two missions connected with it. The religious organizations of the parish are the Confraternity of the Sacred Heart of Jesus, the Ladies' Arch-Confraternity of St. Augustine, and the Holy Rosary Society.



PAROCHIAL RESIDENCE, ST. AUGUSTINE'S CHURCH, ANDOVER.

Rev. Thomas A. Field, O. S. A., the present pastor of St. Augustine's Church, Andover, was born in the County Cork, Ireland, on February 5, 1829, and received his early education at the national schools in that place. Always attracted to the sacred vocation of the priesthood, it was not, however, until some time after he had come to America that he was able to make any preparation for it. His first steps towards that end were taken at the Notre Dame University, Indiana, after which he went to Villanova College, Pennsylvania, and continued his collegiate studies. He then entered the novitiate of the Augustinian Order connected with Villanova College, and, having made his final vows as a member of the order, was ordained a priest on April 3, 1871, by the Most Rev. Archbishop Wood, of Philadelphia. His first mission was to St. Mary's Church, Lawrence, where his sincere piety and unbounded zeal greatly endeared him to the people, remaining there until February 2, 1875, when he was transferred to Cambridge, N. Y., taking charge of the Greenwich mission. There he remained until 1876, when he was sent into the Ogdensburg Diocese. In 1877 he assumed charge of the parish in Mechanicville, N. Y., and remained until 1879, when he returned to Greenwich, where he built the church and parochial residence. In all these places Father Field did excellent work in the cause of religion, and was always a most ardent and successful advocate of the virtue of temperance. In August, 1894, Father

Field was given charge of St. Augustine's Church, Andover, and here his zeal is already manifesting itself in his preparation for the building of the new church. In this noble project the entire Catholic community of Andover are most commendably interested. The loss of the former one, which they had erected and beautified from their not over abundant means, was, indeed, a severe blow; but already they have recovered from it and are prepared to take up the new burden their duty imposes upon them, acting thus in ready compliance with the advice of the Very Reverend Provincial of the order who, in his first official visit to them after their misfortune, spoke very encouragingly to them and in terms of the highest praise of their pastor, Rev. Thomas A. Field. Very Rev. Father Driscoll spoke of the latter as a priest of great piety and unceasing activity in his devotion to the interests of his people wherever he has been; and assured the Catholics of Andover that all that would be necessary to replace the late wooden church by a far handsomer and more substantial structure would be the hearty co-operation of the parishioners themselves—a co-operation which, from his own knowledge of the good people of Andover, he felt confident they would give him.

The members of the congregation were very much pleased with Father Driscoll's remarks; and, from the opinions and determination expressed, it may be safely judged that early spring will see work on the new church well under way, and in due time we shall see, no doubt, a church



REV. THOMAS A. FIELD, O. S. A., PASTOR ST. AUGUSTINE'S CHURCH, ANDOVER.



ST. JOSEPH'S CHURCH, BALLARDVALE.

edifice in the good old town of Andover that shall be in every way worthy of the place and a lasting monument to a generous and devoted people who heretofore have never grown weary in the way of well-doing.

The cause of the fire is not fully known, but it is believed to have caught from an electric light wire which was used for lighting the building. The church was heated from a boiler located in the rectory, consequently there was no heating apparatus in the building. Every effort was made by the fire department of Andover, which was generously aided by engines from Lawrence, to save the burning church from entire destruction, but without avail. Many were the sorrowing hearts as they stood by and saw their dear old church, which had cost them so much trial and so many privations to build and to furnish so handsomely, relentlessly destroyed. However, they are now looking to the future, and, guided as they fortunately are by a most zealous pastor, there can be no doubt what that has in store for so united and so brave a people.

The two missions which are tributary to the Andover parish, while directly under the supervision of Rev. P. A. Lynch, O. S. A., nevertheless are under the guidance of Father Field.

THE CATHOLIC CHURCH OF NEW ENGLAND

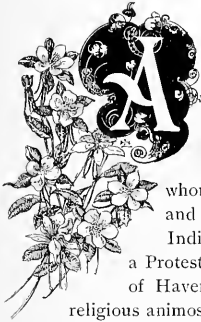
St. Joseph's Church, Ballardvale, was erected by Rev. Maurice J. Murphy, O. S. A., in the year 1881. Previous to that time Mass was celebrated in the hall over the depot. The first time services were held in town was on February 4, 1866, by Rev. Michael F. Gallagher, O. S. A., rector of St. Augustine's Church, Andover. The present church was dedicated October 23, 1881, by the Most Rev. Archbishop Williams. Solemn High Mass was celebrated by Rev. D. D. Regan, O. S. A., and the dedicatory sermon was preached by Rev. Father McGovern, O. S. A. It is a wooden building, surmounted by a small spire, and is only large enough to afford seats for two hundred. The interior is beautifully frescoed. There are three altars, and on either of the smaller ones is a statue of the Blessed Virgin and St. Joseph. The congregation numbers about four hundred.



ST. THOMAS OF VILLANOVA CHURCH, WILMINGTON.

The church, which is under the patronage of St. Thomas of Villanova and is situated in Wilmington, is scarcely as old as the sister church of Ballardvale, having been erected about four years after it, in 1885, when Father Ryan, O. S. A., was pastor of St. Augustine's Church, in Andover. Previous to the erection of the church services were held in various localities, and the several priests who supervised the affairs of the Andover parish would assemble the people together and minister and preach to them. This church, like the one at Ballardvale, is very pretty. Comparatively recently erected, there is a freshness about it which makes it neater than St. Joseph's. It is a frame structure with a small tower. The frescoing and decorations are very beautiful. The number of the Catholic population in Wilmington is about the same as in Ballardvale—four hundred. Father Lynch, O. S. A., celebrates Mass every Sunday to the congregations in both villages.

St. James Parish, Haverhill.



ALTHOUGH the first settlement in Haverhill dates back over two hundred years, Catholicity did not become an important factor in the history of this place until the beginning of the last half of the present century. The early years of Haverhill's history were stormy and perilous times, owing to the wars which were waged between France and England, in Europe, and the coincident wars between the French and English settlers in America. The French in Canada used the Indians, some of

whom, no doubt, were converts of the Catholic missionaries in Canada, to harass, maraud, and murder the New England colonists in this vicinity. In one of these incursions the

Indians made an attack on Haverhill in 1708, and murdered several persons, among them a Protestant clergyman. A monument stands in memory of this clergyman on one of the streets of Haverhill. An attempt has been made by some to have this minister appear the victim of

religious animosity, but deplorable as the occurrence was, it can be considered as simply the outcome of Indian savagery. No doubt the Indians' passions were inflamed to these deeds of savage butchery

by their French allies, who represented to them that their race were being despoiled of their ancestral lands by the whites in New England. It is very natural that the Indians came to consider the French as their friends and the English as their foes, because where the English colonists made settlements in New England they broke a clearing, erected their dwellings and their meeting-house, and then drove the Indians back into the forest, saying, "You are none of us"; while, on the other hand, wherever the French erected their cabins they mingled with the Indians and permitted the savages to dwell within their own settlements, even intermarried with the red men. It cannot, therefore, be denied that these murderous raids into New England were made in the spirit of savage revenge.

But deeds of cruelty in Haverhill were not confined to one race or one sect, for we read that in 1718 a party of Irish Catholics came up the river in boats and attempted to make a settlement at Haverhill, but they were not permitted to do so by the English colonists. Driven off, they continued their journey further up the river, and one of their boats capsizing in the Merrimack the unfortunate occupants, who narrowly escaped drowning, received no other help than laughter and jeers from the people of the town who were looking on. Bearing in mind the spirit of Haverhill's citizens in those days towards Catholicity, it is not to be wondered at that Catholics obtained no strong foothold there until years after.

Gradually, however, Catholics began to settle in Haverhill in such numbers that when a Catholic church was organized in Lawrence, in 1846, they were wont to walk to that city every Sunday to attend Mass. This they continued to do until 1848, when their number had so increased that they felt warranted in making an effort to hold services in Haverhill at stated intervals in private houses, a priest coming from Lawrence to say Mass, usually Father Ffrench, who, at that time, was stationed in Lawrence. Rev. John T. McDonnell, who was born in Galway, Ireland, May 20, 1822, and educated in Rome, came to Boston, August 10, 1850. He was immediately sent to Haverhill for the purpose of erecting a church. He arrived here on the second Sunday of September, of that year, and found about eighty Catholics, who manifested a desire to join him in erecting a church. Efforts to this end were immediately begun, and the last of that month the corner-stone of St. Gregory's Church was laid. During the construction of the church, Mass was said each Sunday in the Rechabite Hall, on Main Street, which was hired for that purpose.

THE CATHOLIC CHURCH OF NEW ENGLAND

Business connected with the completing and outfitting of the church called Father McDonnell to New York for a short time, and in his absence Fathers Ffrench and O'Donnell, of Lawrence, attended to the spiritual wants of the people. Later, in 1852, Mass was celebrated in the church basement of the yet unfinished new structure, and on July 4, 1852, the new church was solemnly dedicated to the service of God, under the patronage of St. Gregory.

Soon a parochial residence was built immediately adjoining the church and on the site of the present convent. These buildings, coupled with the care and zeal of Father McDonnell, gave an impetus to the parish and it began to thrive and exert an influence for good.



ST. JAMES' CHURCH, HAVERHILL.

Unchanged the old church stood until larger needs demanded greater accommodations. It was providential that the original structure, built in the face of obstacle and opposition, should outlive accident and be preserved as a monument to the zeal and steadfast faith of the pioneer Catholics of Haverhill. In 1887 the church of St. Gregory was remodeled into a parochial school, and it admirably served for this good purpose.

With the advent of peace and the return of the nation's defenders, St. Gregory's parish began a new growth. After a time the ever increasing demands of the church convinced Father McDonnell, now enfeebled by age, that the Catholics of Haverhill needed a younger and stronger priest, and accordingly, in November, 1872, he gave up his charge to the Rev. Richard Cummins, a native of Ireland, who was educated in Irish

From the boundaries of Newburyport the Catholics along the Merrimack's banks were cared for by the rector of St. Gregory. Summer and winter he continued to minister to the few people who lived far away from the church. It was not until 1850 that there was a church in Exeter, N. H., and previous to this the Catholics of that place attended services in Haverhill, together with many others who traveled miles from the surrounding country.

In consequence of the many manufacturing establishments which were springing up here and there in the valley of the Merrimack, the Catholic Irish and Catholic French commenced to grow rapidly in numbers, and the little edifice was so severely taxed that in 1859 the church had to be considerably enlarged; a transept was added, the sanctuary extended, and a large choir gallery built. In the same year a parochial school was built, which was productive of much good.

Then came the War of the Rebellion. Each Sunday morning found many vacant seats in old St. Gregory's, for there were constant calls for troops, and these men were ready to serve their country as loyally as did those who had previously denied them the right to join the State militia on account of their nationality and their religion. Many returned never again, and from the altar of the old church, every Sunday, petition was made to God, and Mass offered up for those who fell fighting to perpetuate the Union.

schools and colleges. Father Cummins came to America after his ordination, and was delegated by the Bishop of Boston to assist Father McDonnell, of Haverhill, in 1868. Then the parish constituted Haverhill, Bradford, Groveland, and Georgetown. He was shortly promoted to the pastorate, and during his four years of labor his never flagging endeavors for the advancement of his church won the plaudits of his congregation, who willingly seconded him in everything. His uncle, Rev. John Cummins, also made great efforts toward benefiting every project of religion that the people entrusted to his charge.

Father Cummins gave his constant care and watchfulness to the children, not alone in church, but wherever he might meet them, and the zeal he ever manifested in trying to instruct them in the precepts of religion will be long remembered by those who were fortunate to be young in his time. Societies of various natures were organized for the development of both the mental and physical faculties. Among these were the Christian Doctrine Society, for the study of religion and history; the Celts, a society for young men devoted to physical culture, and the Catholic Lyceum, whose aim was both social and literary. Father Cummins and his assistant did much to knit into closer relationship the people, at the same time continually striving to advance the spiritual interests of their flock. From the beginning these priests labored constantly to lessen the debt and improve the church property. The debt on the church and on the Lee estate, purchased by Father McDonnell, was heavy. To assist in the liquidation, Father Cummins organized a Church Debt Society, each member of which promised to pay twenty-five cents a month. This society still lives, and its past history is replete with good deeds. It has added a vestry to the church and purchased more ground for a beautiful cemetery. Loved by all, who would wish him many years of life, it was unfortunately proven that their wishes could not be granted. He was taken sick in July, 1873, and after an illness of four months he died on October 3, 1873. He was taken from St. Gregory's Church, October 6, 1873, and the funeral was attended by the Archbishop and by many priests in the archdiocese. The eulogy was delivered by Rev. A. J. Teeling, then of Newburyport. The remains were conveyed to the cemetery he purchased a short time before, but were recently transferred to a special lot for the deceased priests of the parish.



PAROCHIAL RESIDENCE, ST. JAMES' CHURCH, HAVERHILL.

Rev. William J. Daly was the next pastor. He was a native of Amesbury, and received his rudimentary education in the schools of Amesbury and Newburyport. He graduated from St. Charles' College, in 1858, and was ordained in St. Mary's Seminary, Baltimore, in 1861. Father Cummins, during his life, had taken out a life insurance policy, and in his will he left \$5,000 to further the interests of the parish. This money greatly aided Father Daly and tided the parish over the panic of 1873 and 1878. Father Daly also paid some of the church debt and organized a Total Abstinence Society to which was attached a band, known afterwards for some years as the Haverhill National Band. Not only was his interest centered in religious affairs, but also in civic matters as well, for his fellow-citizens, recognizing his learning and his ability, placed him on the school board for three years.

In 1878 Father Daly was appointed to succeed the Very Rev. Father Lyndon, Vicar-General of the Diocese and pastor of St. Joseph's Church, Boston. Rev. James O'Doherty, the present rector, was the next to supervise the affairs of this large parish. When he assumed charge he found a large debt in consequence of

the many alterations; in fact, the debt almost equaled the value of the structure itself. Father O'Doherty, with the assistance of the Church Debt Society, immediately started in to remove this debt, and in three years announced to his energetic people that the church was free from all incumbrances. Soon afterwards he announced to them that a new edifice was needed, as the old church was scarcely able to satisfy the growing congregation. The site on the corner of Primrose and Winter Streets was finally selected as a place suitable to the different sections of Haverhill. The buildings on the land were removed to the Lee estate, and excavations immediately commenced and pushed with extraordinary vigor. A ledge, which lay concealed but a few feet beneath the surface, furnished the rock with which the foundation was laid. The foundation done, the structure of brick, under the direction of P. W. Ford, was quickly completed, and on Sunday, September 7, 1884, the corner-stone was laid. On that day, at an early hour, the people began to assemble at old St. Gregory's, and, in the vicinity, the streets approaching the church were thronged with crowds to witness the ceremony.

The procession was very imposing and included almost every member of the local church societies. The crowd which assembled took advantage of every place, many even going to the roofs of neighboring houses. All the city officials were present, as also was the Archbishop, with many clergymen. Rev. Father Magennis, of Jamaica Plain, delivered the sermon. It was an able defense of the Catholic religion as the spiritual hope of the world and the conservator of public morality. When the sermon was over the Archbishop, assisted by the clergy present, blessed the large wooden cross which had been erected at the end of the auditorium. The corner-stone, a handsome block of granite, swung from a derrick a little distance above the spot upon which it was to be placed. On the face of the stone was chiseled a cross and on the side the figures 1884. The stone was then sprinkled with holy water, strokes of the trowel were given, and then the Archbishop turned and imparted his benediction to the assembled multitude.

Among the clergymen present were: His Grace, Archbishop Williams; Very Rev. Dr. William Byrne, V. G.; Fathers Teeling and Ryan, Newburyport; Father Brady, Amesbury; Very Rev. Father McAvoy, Provincial of the Order of St. Augustine; Fathers Ronan, Neagle, Millerick, Supple, Boland, Corcoran, Fleming, Higgins, Canning; Morris, of Brookline; Casgrain; Fournier, of Haverhill; H. P. Smith, of Roxbury; M. D. Murphy, of Woburn; I. Regan, O. S. A.; Ryan, O. S. A.; Devier, of Lawrence; Harrington, of Lynn; R. Donnelly, of Medford; Murphy and O'Doherty.

In 1886 the Catholics again assembled, the occasion being the opening of the chapel in the basement. The sermon was then preached by the Most Rev. Archbishop Williams, and in the evening by Father McNulty, of South Boston. Mass was celebrated by Rev. Thomas Magennis, of Jamaica Plain, celebrant, assisted by Rev. J. F. Mohan, deacon, and Rev. Richard Neagle, sub-deacon, with Rev. A. J. Teeling as master of ceremonies.

The church, unfinished though it is, stands in a very prominent position in Haverhill. It is the first edifice we gaze upon when we enter the city, and its stately tower may be perceived from the neighboring heights of New Hampshire. It is, in style, conventionalized Gothic. Rectangular in form, it has a length of 164 feet, and a width across the nave of 77 feet. The side walls are 28 feet high, and the ridge of the roof is 80 feet above the floor. The aisles will finish 42 feet in the clear, and the nave 67 feet in the clear, from floor to crown of the ceiling.

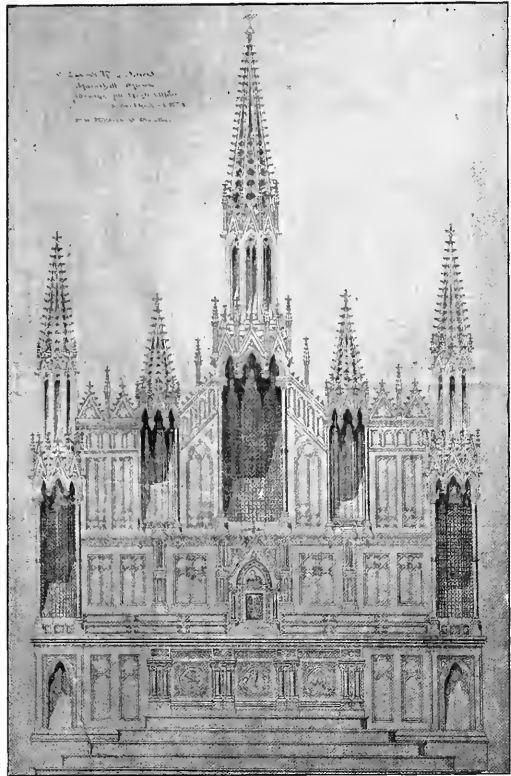
The altar is of Gothic design, built from plans drawn by P. W. Ford. It is being constructed in Boston, at the beginning of 1895, by James E. Hall & Co., the material used being marble and onyx. The altar, as it is to stand in the sanctuary, will be approached by five marble steps. The altar table will have, at both ends, a Gothic recess suitable for statuary. On the inner side of each of the recesses will be two Gothic-framed panels, and between the inner panels will be the altar table proper. It will consist of four pairs of Ionic onyx columns, and between each pair of columns will be an elaborately carved panel. The middle panel will bear, in bas-relief, a figure of sacerdotal hands blessing the Eucharist held above a chalice. The other two panels will contain religious symbols.

The tabernacle will be Gothic and the reredos elaborately carved and paneled. Over the tabernacle will be a recess, or expository, surmounted by a beautiful Gothic spire crowned by a cross and highly ornamented with finials. At each end of the altar will also be a recess crowned by a smaller spire. Between these spires and the

main spire is a smaller recess, on a level with the central expository and surmounted by a spire, the smallest of the altar. Four pinnacles also rise from the top of the reredos, and the entire design is a beautiful exemplification of Gothic art.

The spacious auditorium will seat 1,350 persons. On the front right-hand corner stands a spire which rises a distance of 215 feet. On the opposite corner is a turret buttressed and bracketted, and rising to a height of 100 feet over the street in front. The exterior is finished in faced bricks, trimmed with Ohio and Longmeadow sandstone, in alternation. The buttresses, which form a striking feature in the building, are double, offset with the light colored Ohio stone, and the window openings and door-ways are heavily arched and labeled, the front

portal terminating in light bracketted and moulded globes, which will form the prominent and ornamental portions of the front facade. The side and front facades are liberally ornamented with sandstone string courses. Solid, sandstone, bracketted, eave courses, to receive the upper gutters of the roof, and all the gables, are covered with wide bracketted weatherings of the light colored stone. The basement walls are treated very simply with granite base and cap, with the intention of giving more prominence to details in superstructure. The building consists of the auditorium, sanctuary, sacristies, porches, organ gallery, and basement. The edifice and front steps extend from Winter Street to within seven feet of William Street, thus covering nearly the entire lot. The auditorium is divided into nave and aisles by two arcades of lofty arches on the clerestory pillars. The nave terminates at the sanctuary, which is septangular, and will be lighted by seven Gothic windows, extending thirty feet above the floor. The aisles terminate at the side chapels, which are to be dedicated to the Blessed Virgin and the Sacred Heart of Jesus. On either side of the sanctuary, and back of the chapels, are sacristies connected by a cloister behind the sanctuary. The auditorium is approached from the front steps by a wide and lofty porch or vestibule, extending the full width of the church, and over which is the organ gallery, capable of receiving an extra large organ and a choir of one hundred and fifty members. The steps that lead to the church are granite, and form an imposing part of the front of the structure. They consist of one large platform, sixteen feet wide. The steps leading to this are of two series, the one approaching from Primrose Street, the other from Winter Street. The platform is to be protected by ornamental and polished brass railing. The front porch or vestibule is approached from the steps by four wide, lofty, and deeply-recessed door-ways, and the auditorium is approached by an equal number of entrances. Besides the front door as means of ingress and egress, there are two other doors at the end of each side aisle near the side altars.



HIGH ALTAR, ST. JAMES' CHURCH, HAVERHILL.

The basement is fifteen feet high in the clear, furnished and divided like the auditorium overhead into nave

THE CATHOLIC CHURCH OF NEW ENGLAND

and aisles, sanctuary, sacristies, chapels, etc. It is lighted from each side by seven large mullioned windows, with movable sashes. On the side of the main altar are two smaller altars, the one of Saint Bridget, presented by young ladies of the parish born in Ireland, and the other of Saint Patrick, presented by the young men born in the same land. Beside these stand the Altar of the Blessed Virgin, given by the Young Ladies' Sodality, and that of Saint Joseph, given by the Confraternity Society.

The imposing tower is furnished with an illuminated clock and an "Angelus" bell. The clock was something which the people of the vicinity have for a long time felt the need. The dials are seven feet in diameter, and of French ground glass, three-eighths of an inch thick, round rimmed on both sides, with gilt figures and framing independent on the exterior. The bells came from the foundry of Henry McShane & Co., at Baltimore. The large bell weighs 5,022 pounds; the smaller, 2,200 pounds.

When the basement was ready for use, Father Doherty converted old St. Gregory's into a school. The



PAROCHIAL SCHOOL, ST. JAMES' CHURCH, HAVERHILL.

structure is not as imposing as some parochial schools, for it is a modest wooden building. The interior appointments are very good, and modeled after the pattern of other schools. Each room is abundantly supplied with the latest appliances in school furniture; maps, charts, blackboards, pictures, and religious emblems adorn the walls. There is plenty of light, plenty of air, and a novel, yet successful, manner for ventilating. The buildings, including the convent, are heated by steam. Fire-escapes are provided, and periodically the children are drilled into making a safe and satisfactory use of them.

There is a drill hall (43½ feet long by 21 feet wide) in the basement, for the boys, on the north side of the school, and a similar one of the same dimensions on the south side, used for calisthenic exercises by the girls. There are a little less than six hundred children, supervised by the Sisters of St. Joseph.

On the grounds adjoining the school stands the convent. It is a large frame building capable of accommodating about twenty occupants. On the first floor are a reception room, a music room, chapel, and a dining-room. On the second floor are the community room, the infirmary, and several cloisters, while on the third floor are the sisters' rooms. Attached to the main building is an ell, which embraces the kitchen,

a large work room and several spare rooms. The community room, where the sisters go over the matter for their classes on the following day, is supplied with a large library of valuable books, the gift of Father O'Doherty.

The cemetery is a beautiful expanse. At first it covered an area of but fifteen acres, but at different times this acreage was increased by various purchases. The first addition was made by Father Cummins, who obtained a piece of land on Primrose Street. Nothing more was added until Father O'Doherty bought a tract at the cost of \$325. In 1879 a fresh addition was made at a cost of \$400, and three years later a larger portion was acquired for \$2,700. The primitive cemetery, with the above additions, covered an area of twenty-five acres. All this was increased by the purchase of the estate of Mrs. Clarinda Kimball, and in 1890 twenty acres more had been added, so that at present there are about fifty acres embraced in this city of the dead. The avenues are named, mostly, after the Apostles and Saints. Facing St. James' Avenue is the beautiful little mortuary chapel, near which stands the windmill and the water fountain. Near by is the mound of Calvary

on which was placed, during the ceremony of consecration, a large cross bearing a life-size representation of our Blessed Lord. The entire cemetery was consecrated, in 1886, by the Most Rev. John J. Williams. On this occasion, all the ceremonies of the ritual were fully carried out. The vast multitude that marched to the cemetery attested the interest the people had in their dead.

The Catholics of Haverhill are well supplied with societies of a religious character. We find them for both sexes, and for every age.

The Church Debt Society has for its object the removal of the debt from the parish. It has a membership of about 2,200. The Catholic Aid Society has done much good work among the Catholic poor of the city. The Young Ladies' Sodality is under the patronage of the Blessed Virgin, and has her honor for its object. It has a membership of 500 souls, who hold their meetings every Sunday evening. It was canonically established in 1878. The Confraternity of the Rosary is composed largely of married ladies. It was estab-



CONVENT, ST. JAMES' CHURCH, HAVERHILL.

lished in 1878, and has for its object the honor of the Blessed Virgin Mary. The Holy Name Society was organized in 1880, during a mission given by the Dominican Fathers. Its object is to stop, as far as possible, the vices of cursing and blaspheming. The Children of Mary is for the younger girls; St. James' Young Men's Sodality for young men; and the Sacred Heart Society, organized in honor of the Sacred Heart of Jesus, to repair, as far as possible, the insult offered to it.

Such is the story of St. James' parish, and such are the monuments reared by the parishioners of St. James'. Ere we drop the pen, a word of praise should be given to Father O'Doherty. He has devoted his whole strength, his whole health, to the advancement of his church, in truth he is—all things to all men.

“The love of Christ and his apostles twelve
He taught, but first he followed it himself.”



St. Joseph's Parish, Haverhill.



THIS parish has a history covering a period of about twenty years, and a most creditable record it is. In 1876 Rev. Father Casgrain, of Fall River, was instructed, by the Most Rev. Archbishop, to go to Haverhill and erect a church for the people who spoke the French language. The opening of shops and mills in the city brought a large number of Irish people as well as an influx from Canada. The latter for a number of years attended divine services at St. Gregory's Church, but they desired a church of their own where the word of God could be explained to them in their native tongue. Therefore, Father Casgrain was warmly welcomed to Haverhill by the French Catholics, who enthusiastically seconded his effort to erect a church to be devoted to their exclusive use.

Its construction was carried along with considerable rapidity, and on the third Sunday of March, 1877, St. Joseph's Church was dedicated by Archbishop Williams, Bishop de Goesbriand, of Burlington, Vt., and Bishop La Fleche, of Canada. The dedicatory services began at half-past ten in the morning and were witnessed by a large assemblage.

As years passed by, more and more French people came to this city and the building was taxed to its utmost capacity, so that Father Bouche, who succeeded Father Casgrain, was compelled to enlarge it, as he did, in 1885. Many French families, attracted by the opportunities to labor, came here and settled. Their children were unable to cope with the difficulties foreigners experience in trying to master our language, and, in consequence, were kept back in the schools. The rector felt that religion and education should go hand in hand. He, in consequence, had the basement renovated and divided into five large class-rooms and a temporary chapel. These, the children, numbering about 550, find spacious, high-studded, well-ventilated, and lighted on all sides by large windows. They are equipped with blackboards, maps, charts, desks, and all the paraphernalia which are necessary in a school-room. The course of study is elementary or advanced, according to the grade of the pupil. The teachers are



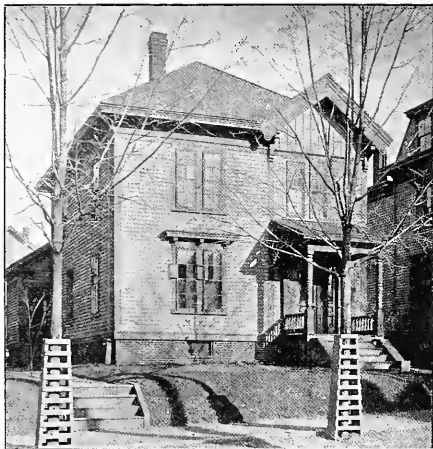
ST. JOSEPH'S CHURCH, HAVERHILL.



INTERIOR ST. JOSEPH'S CHURCH, HAVERHILL.

the Sisters of Charity, of Ottawa, Canada, who try to win the children to discipline and not force them to it; invite them to study, not compel them. Father Bouche remained at the head of St. Joseph's parish until 1893, when Rev. Elphege Godin, S. M., assumed charge.

Father Godin was born in Three Rivers, Canada, in 1847, and received his elementary education in the schools of the Christian Brothers there. In 1860, desiring to obtain a thorough knowledge of the classical



PAROCHIAL RESIDENCE, ST. JOSEPH'S CHURCH, HAVERHILL.

mind, he became a student of St. Joseph's College, at Three Rivers, from which he graduated in 1866. His kindly disposition and exemplary conduct very early revealed a bent towards the priesthood, and, when he had finished his collegiate course, he entered the seminary in his native home where he remained a short time, going thence to the seminary at Nicolet, where he was ordained a priest in 1871. In his early days he had mastered the English language, even better than the French, so that after his ordination he was made a professor in St. Joseph's College, Three Rivers. For three years he acted as a teacher in that institution, where his scholarly attainments and sterling qualities were fully recognized. In 1877 he went to France and, mindful of the promise of Holy Writ, that "they who instruct many to justice shall shine like stars for all eternity," he became a member of the Marist Fathers. After serving the allotted time in the cloister life of the novitiate, he went here and there doing missionary work, and was eventually sent to Louisiana to teach in a college.

He then returned to the Archdiocese of Boston, and was installed pastor of the French Church in Lawrence, where, for six years, he labored successfully and won the esteem of the people. He next went to Minnesota, but the good-will he had earned whilst doing energetic work in this section beckoned him back, and he answered the call, being sent to the church on Isabella Street, Boston. While he remained there he went about as a missionary, and towards the last of his stay erected the church at North Cambridge for the French people in that locality. Thence he came to Haverhill and assumed charge of St. Joseph's parish. One of the first things he did on arriving was to introduce the Brothers of the Sacred Heart to educate the boys of the congregation. At present he has hired two large class-rooms in which the boys are taught.

A stranger gazing upon the church of St. Joseph would be struck with admiration. Exteriorly it is Gothic, interiorly it follows no special style. Originally the building was constructed of wood, but afterwards

ing qualities were fully recognized. In 1877 he went to France and, mindful of the promise of Holy Writ, that "they who instruct many to justice shall shine like stars for all eternity," he became a member of the Marist Fathers. After serving the allotted time in the cloister life of the novitiate, he went here and there doing missionary work, and was eventually sent to Louisiana to teach in a college.



CONVENT, ST. JOSEPH'S CHURCH, HAVERHILL.

the walls were covered with one layer of brick. A large tower, with a wooden spire, rises above the many buildings in the neighborhood, keeping company with that which caps the beautiful edifice of St. James. Three portals afford entrances into the large vestibule, on either side of which are stairs leading into the galleries, which are run around the church. There is scarcely any embellishment in the auditorium. The single altar is small and simple in design. There are five statues: St. Joseph, the patron of the church; Sacred Heart; Blessed Virgin; St. Ann; and St. John the Baptist. Perhaps the most striking ornament in the church is the sanctuary lamp, which was purchased at a cost of \$300. The congregation numbers 4,500 souls. The parochial residence is a small two-story and a half frame building, on Grand Street, east of the church, and was erected by Father Casgrain.

The convent is in the rear of the church, on Locust Street, and is a three-story frame building, fully equipped with all the requirements of such buildings. It affords ample room for the ten sisters who teach the



REV. ELPHEGE GODIN, PASTOR ST. JOSEPH'S CHURCH, HAVERHILL.

children. The brothers are equally looked after by the pastor, and, although but four in number, yet so successfully have they worked that now they are as indispensable as any other factor of the church.

Besides a Sunday-school of eight hundred, there is the Sodality of St. Ann for married ladies, the Children of Mary for girls, and the Sacred Heart Sodality for young boys.

Here the history of the Catholic Church of Haverhill is given to the present time. From its birth to the present day it has had a healthy growth, with every prospect of a happy continuance in the future. There are some, even to-day, who can relate the early scenes in its history, and we dare say that the success which followed in the train of our mother church surprised even their most sanguine expectations. Haverhill has long been a city of progress, and keeping pace with it has been the Catholic Church. From the cold district of Canada, from the

"Rich land and rare land
Of dear old Ireland,"

have come hundreds of men, who made for the growing city good citizens, because they remained true to their religion. The past is a record of which Catholics may well be proud; let them strive to make the unwritten history even more brilliant.

St. Mary's Parish, Georgetown.



MASS was first celebrated in the little town of Georgetown sometime in the year 1849. Rev. Father Lennon, of Newburyport, assembled the handful of Catholics in a house owned by Nathaniel Nelson, and occupied at that time by James McLain. The temporary chapel has undergone much alteration since and has been remodeled into a spacious residence, the home of J. P. Jones, Esq.

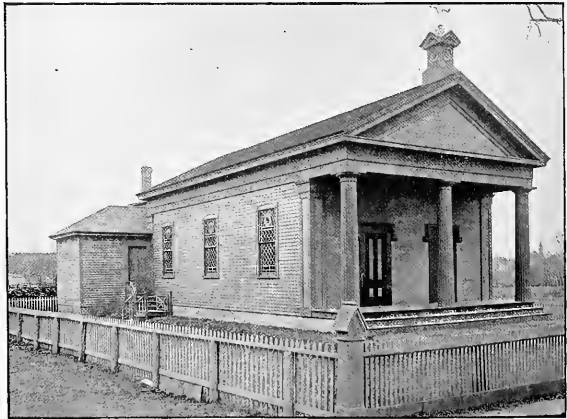
From the year 1840 up to 1850, Mr. Nelson had in his employ many Irishmen, who were compelled, by famine and eviction, to come to America. Mr. Nelson, like many another, recognized the worth of these exiles, and was happy to give them work.

In 1850 the band increased in numbers, and to satisfy their religious wants Father Lennon came more frequently and said Mass in the Brocklebank house, then occupied by Mr. James Molloy. The periodical visits of the priest only increased the ardor of the Catholics, and they longed to have him come more frequently. They next hired the attic hall, known as "Tammany," in the Boynton building, which was burned in October, 1874. Afterwards they hired a room in the Masonic block, but remained only a short time, as the largely increasing congregation necessitated the hiring of the Town Hall.

The parish became, about this time, a mission of Haverhill, and Father McDonnell, of St. Gregory's Church, gave it his especial attention. Everything seemed bright and promising for the pastor, and all were looking forward to a long and useful career, but in 1870, enfeebled by the weight of years, he yielded to his young successor, Rev. Richard Cummins, who, in 1871, was succeeded by his uncle, Rev. John Cummins. Father John Cummins immediately took up a residence here, at first living with Mr. Dennis Donahue, afterwards he rented a house on Clark Street.

Still they had no house of worship, the people compelled to assemble here on this Sunday, and there on that, made it inconvenient both for priest and people.

In 1870 the Congregational Society voted to move from their old church to the new one erected about that time nearer the centre of the town. The old church was too small and too remote from the business portion of the town. The Catholics, hearing of this, purchased the old structure and, after remodeling it to suit the services of their church, heard their first Mass therein about the month of October, 1870. The cost of the land, building, and improvements was about \$2,000.



ST. MARY'S CHURCH, GEORGETOWN.



INTERIOR ST. MARY'S CHURCH, GEORGETOWN.

THE CATHOLIC CHURCH OF NEW ENGLAND

Rev. Thomas O'Brien was appointed rector in 1876, and he, in 1878, was succeeded by Rev. Edward L. McClure. In 1881, Father McClure purchased the attractive house and spacious grounds of Mrs. G. W. Boynton, on Central Street, at a cost of \$4,000. Rev. Edward L. Murphy was made pastor in 1887. From his advent into the parish he worked hard and faithfully for its interest, and when the rays of success were about to shine auspiciously upon it, he was called hence, July, 1891, to receive his reward for his good stewardship. Rev. Richard L. Walsh was appointed pastor July 26th of the same year. He was born in Milton, in August, 1847. Being a son of poor parents, his early educational advantages were not the brightest, yet, although he worked hard all day, he took advantage of night school and, by close and strict diligence, improved remarkably. He loved knowledge and worked assiduously to obtain it. He entered Boston College, but, on account of being a close student, his health became broken after three years of collegiate life, and he was for a while compelled to give up his cherished hope. He went to Memramcook, N. B., where he finished his classical course and made his theology, teaching younger students of the college in remuneration for his education. Here, in 1877, he was ordained a priest, and returned to Boston to do mission work. He was immedi-



PAROCHIAL RESIDENCE, ST. MARY'S CHURCH, GEORGETOWN.

ately sent to East Boston, where for fourteen years he worked faithfully and won the admiration of the flock he assisted in guiding, and of the superiors whose every wish he tried so zealously to carry out.

When he assumed jurisdiction over St. Mary's, he found that the parish included Georgetown, Groveland, Rowley, and West Newbury; the two latter being somewhat removed from Georgetown, the seat of the parish, were shortly taken from him and added to other parishes.

The house he found somewhat impaired on account of the weight of years hanging over it; this he had improved and renovated, and the grounds beautified, at a cost of \$1,500. It is a large frame structure, situated on Central Street, inconvenient to the congregation and to the church, which is situated on Main Street, in a locality remote from the centre of the town. There are only about 350 Catholics in Georgetown, and on this account we cannot expect an elegant church edifice. It is a wooden building, capable of seating only 200. The small gilt cross on top is seen for quite a distance away on account of the large unoccupied fields that surround it. The interior is frescoed, but with no attempt at elaborate ornamentation. The two statues, on either side of the simple altar, are beautiful representations of St. Joseph and the Blessed Virgin, and were purchased in France. The windows are stained glass and unfigured, save on top of each is a small symbol. The principal business by which the people of Georgetown gain a livelihood is the making of shoes. Like



INTERIOR ST. PATRICK'S CHURCH, GROVELAND.

other small parishes in manufacturing districts, the French and Irish constitute the flock, the latter being numerically the larger. The average attendance at Sunday-school is fifty. The societies of the parish are the Children's Choir, Sanctuary Society, Rosary Society, and Father Mathew Total Abstinence Society.

St. Patrick's Church, Groveland, is still a mission of St. Mary's, and attended by Father Walsh. The church is a wooden structure, erected in imitation of the Gothic style of architecture. The interior is simple, yet handsomely frescoed and beautified somewhat by a neat little altar. It is lighted by unfigured stained glass windows. Near the altar are statues of the Sacred Heart of Jesus, the Blessed Virgin, and St. Patrick, the patron of the modest edifice. The auditorium will accommodate 400 persons, whilst the gallery in front will seat 100 hundred more. The congregation numbers about 800.



ST. PATRICK'S CHURCH, GROVELAND.

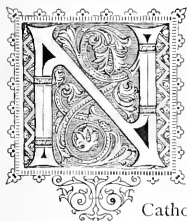
St. Patrick's parish is much larger and perhaps better organized than that of St. Mary's, but the growth came after the parochial residence was purchased in Georgetown. The main industry in Groveland is woolen cloth making, and the entire congregation is made up of Irishmen and their American born children, all gifted with a love for God and Catholic faith.

The first Mass, as far as we can find out, was celebrated in a blacksmith's shop, and services were afterwards held here and there until 1864, when the present edifice was erected.

In the parish are two Total Abstinence Societies, a Ladies' Aid Society, Rosary Society, Sanctuary Society, and a Catholic brass band. In the Sunday-school there are 150 children.

In the near future Father Walsh proposes to enlarge the present building, as the congregation is increasing more and more each year.

Immaculate Conception Parish, Newburyport.



NEWBURYPORT, like Marblehead and Salem, was among the first to receive the early settlers in the Massachusetts Colony. Catholics in those days were few, and those who came later were, for a time, forced to stifle their religious convictions, because of the dislike of the Catholic Church entertained by the Puritans. It was not until the arrival of the few Acadian exiles, who succeeded in finding lodgment here, and later, until some of the victims of the French Revolution, who had been driven from their native land, had settled along the shores of Cape Ann, that we have any reliable record of Catholicity here. It is probable that these people formed the germ of the Catholic Church in

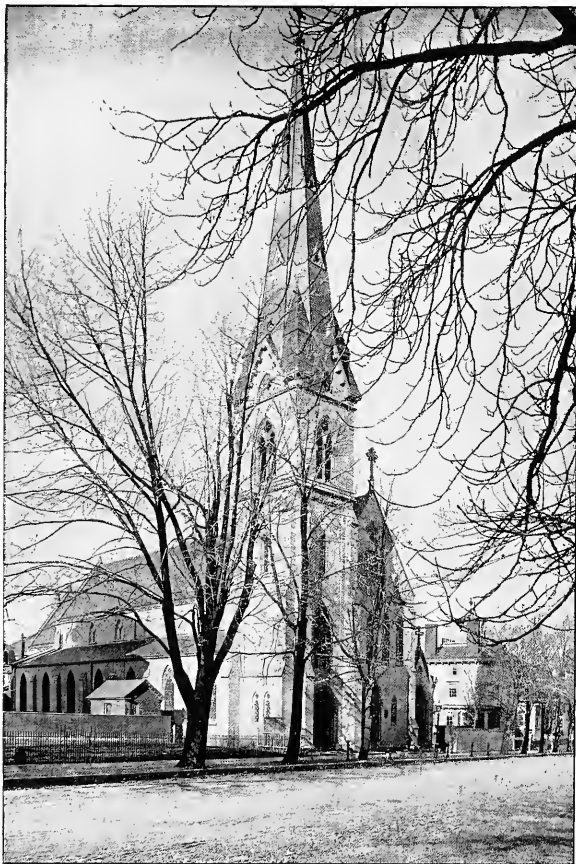
this vicinity. From out of their sufferings, and trials, and persecutions, sprang the splendid edifices that now adorn this section of our State, and from their fidelity, earnestness, and devotion, under the most adverse and painful circumstances, flow the blessings, comfort, and solace which Catholics of to-day find at these altars. If we in our day, with all our means and opportunities, were half as zealous, half as firm in the faith as were they in their time, the church would grow most rapidly, and the reward we should receive and the heritage we should bequeath to those of the coming years would be great indeed. There is an inspiration in the contemplation of the heroism and the fortitude with which they bore all the trials, tribulations, and sufferings through which they were compelled to pass for the cause of the church they loved so well, that should ever stimulate us to greater exertions in its behalf, and to a stronger and sublimer faith in its eternal realities. The worn and weary forms of some of these brave men and true women, buffeted through life by many a storm, lie mouldering in the little church-yard on the hill-side here, and as one visits their last resting place to reflect for a time upon their valiant deeds and undying devotion to our holy faith, it is a sweet and pleasant privilege to be able to offer up a silent, simple prayer for the repose of their pure souls.

During the first hundred years of the settlement of some of the New England towns, Catholics were not allowed to assemble for public worship, and it was not until the eighteenth century had nearly passed that Catholic priests were permitted to enter certain towns under pains and penalty of expulsion, and death for the second offense. It is only when we reflect upon these facts and consider the magnitude and strength of the church to-day, on the very soil where it was then forbidden, can one have a just realization of its great growth during the past fifty or seventy-five years, for it is virtually within that time that it has been reared. No other sect, religious or secular, can show so long a series of self-denials, sufferings, and persecutions of its adherents and such a firm determination to abide by it, come what would, as the Catholic Church of New England, and none can boast of such a grand triumph. Verily, truth crushed to earth shall rise again.

It was not long after Father John Thayer had entered upon his pastoral duties at Boston, in 1790, that he visited Newburyport and the few Catholics here. Later, he came with Fathers Matignon and Cheverus, and the three priests visited here at irregular intervals during the following few years. Father Cheverus came in October, 1796, and, assembling the little band of Catholics together, exhorted them to remain true to their faith and to pray that the Lord might send them a priest to assist them. After Bishop Cheverus' consecration at Baltimore, in 1810, he again came to Newburyport. Mrs. Emery, in her "Reminiscences of a Nonagenarian," speaking of this and other visits says: "Captain William Cutler, of Newburyport, married a French lady, a

member of the Roman Catholic Church. To baptize her infant and perform other sacraments, Bishop Cheverus, of Boston, occasionally visited Mrs. Cutler, of Newburyport, at her residence. There were some half dozen French exiles and other foreigners in the place, also Catholics, who would assemble on these visits in a chamber which Mrs. Cutler had fitted up for an oratory. These were the first Catholic services ever held in Newburyport."

The few priests who had their headquarters in Boston had a large amount of territory to cover in order to



CHURCH OF THE IMMACULATE CONCEPTION, NEWBURYPORT.

visit their various missions throughout the whole of New England, consequently they were unable to visit each settlement more than once a year. It was not an uncommon occurrence for many of the faithful, who lived in Newburyport in those early days, to go to Boston to be married, or to carry the children there to be baptized. The journey was somewhat tedious as the traveling facilities were poor and inconvenient, yet how nobly they performed it, that they might obtain the consolation of their faith.

Bishop Fenwick, in 1827, undertook to visit all the Catholic settlements throughout his New England Diocese. He at this time visited Newburyport and addressed the people, and in the audience were many Protestants who greatly enjoyed the Bishop's remarks. Rev. William Wiley, the pastor of St. Mary's Church, of Salem, visited Newburyport quite frequently, from the year 1827 until 1840, and offered up the Holy Sacrifice of the Mass in a room in the house of Mr. Hugh McGlew. Rev. Father Ffrench came also in the year 1839 and ministered to the wants of the few Catholics, whom he assembled in Mr. McGlew's home. Newburyport, which had previously been a part of St. Mary's parish, Salem, was, in 1836, set off from that parish and joined to the parish at Dover, N. H.

The year 1841 was a most prosperous one to the little town of New-

buryport, for in that year the railroad and a cotton mill were built. These enterprises brought many new faces to the place, numbers of whom finally settled here and became good citizens. Among the new arrivals were several Catholics, who, with those who had previously settled here, numbered about ten families. Among them were Irishmen, Frenchmen, and Italians, who, though divided in many respects, were yet one in religious faith, all eager to obtain some priest to minister to them. The parish of Salem was so large that the pastor had all

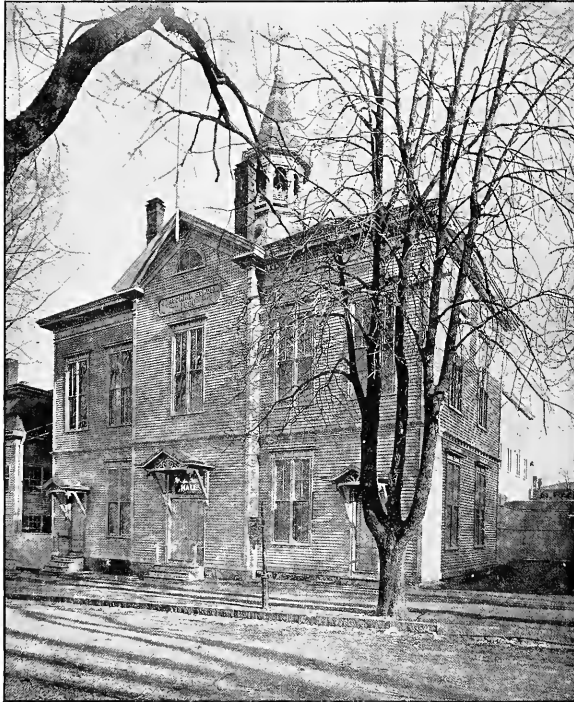


INTERIOR, CHURCH OF THE IMMACULATE CONCEPTION, NEWBURYPORT.

THE CATHOLIC CHURCH OF NEW ENGLAND

he could do to visit them only once or twice a year, so they petitioned the Right Rev. Bishop Fenwick to send a clergyman who could come more frequently. The Bishop then instructed Rev. Patrick Canavan, pastor at Dover, N. H., to take the spiritual guidance of the Catholics of Newburyport, and he came occasionally and said Mass in the various houses of his parishioners.

Constantly the Catholics received accessions until their number was sufficient to warrant the purchase, in 1844, of some land on Charles Street, and, in the same year, Hugh McGlew, acting under their instructions, bought the vestry of the Old South Church, then on the corner of Federal and School Streets, and had it removed to the Charles Street lot. These purchases made the little band of Catholics happy, and everyone



PAROCHIAL SCHOOL, CHURCH OF THE IMMACULATE CONCEPTION, NEWBURYPORT.

started in with a will to have the structure remodeled for divine service. Father Canavan continued his visits until early in 1848, when Rev. John O'Brien was delegated to supervise the faithful in Chelsea, Newburyport, and the neighboring towns.

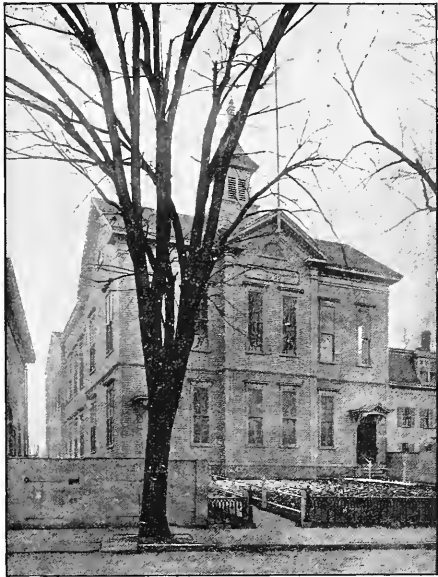
It was joyful information for the people of Newburyport when they heard that Father O'Brien had decided to reside among them. The first night he lodged in the Merrimac House, and, on the following day, he rented a tenement on Tremont Street, now No. 6. He did not remain there for a very long time, as he moved thence to a tenement on Charles Street. During Father O'Brien's short pastorate he had succeeded to a wonderful degree in winning the admiration and respect of his parishioners. By his unswerving rectitude in all his trans-

actions; by his modesty and simplicity; by a sedulous and conscientious discharge of all his religious duties, he commended himself alike to Protestants and Catholics. It was indeed a sad occasion to them all when he removed to Lowell.

Rev. Henry Lennon, who succeeded Father O'Brien, came to Newburyport on Christmas Eve, 1848. He very soon won the affection of his flock and the sincere regard of all who ever had any dealings with him. Father Lennon found the church too small for his increasing congregation, and immediately gave his undivided attention to the erection of a new edifice. John H. Nichols, of Salem, purchased land on Green Street, from Moses E. Hale and John Osgood, and afterwards conveyed the deeds to Right Rev. Bishop Fitzpatrick. The work of excavating was rapidly pushed, and the foundation was soon laid. On April 27, 1852, the corner-stone was laid by Bishop Fitzpatrick, who was assisted by nearly all the priests in the diocese. Father McElroy, S. J., delivered an excellent discourse appropriate to the occasion. As the house in which Father Lennon resided



CONVENT, SISTERS OF CHARITY.



PAROCHIAL SCHOOL, WASHINGTON STREET.

was quite distant from the church, the Bishop and priests robed in the City Hall, which was kindly offered to them by the local authorities, and there the procession also formed.

The work on the superstructure was immediately started and carried on with surprising rapidity. The plans were drawn by architect P. C. Keely, of Brooklyn, N. Y. On St. Patrick's Day, 1853, the church was dedicated to the service of God, under the patronage of the Immaculate Conception, by the Right Rev. Bishop Fitzpatrick, assisted by a large number of priests. Rev. Father John Boyce, pastor of St. John's Church, Worcester, preached the sermon. The cost of this church was about \$20,000, and it was the first church built in the Archdiocese by this celebrated architect. The work of the parish, which, besides Newburyport, included Ipswich, Rowley, Newbury, West Newbury, Salisbury, and Amesbury, was too laborious for one priest, so the Bishop sent Rev. M. Carraher to assist him.

Father Lennon's health was somewhat impaired and he took a long needed rest. During his absence Father

Carragher assembled the congregation and asked them to assist in raising money for a residence. The people, mindful of the worth and excellence of their pastor, set to work and collected sufficient money to buy the residence of the Baptist minister, on Court Street, which, to his utter surprise, was donated to Father Lennon when he returned. Again the pastor started on his work of doing good. His large and genuine humanity and his tender heart won for him many admirers, both in and out of the church. His every thought was the advancement of his people. He was about to make further improvements, but he was cut off in the midst of his useful career. His death occurred on July 13, 1871. For two days his body was viewed by all who had experienced his zealous Christian instruction, ardent patriotism, and disinterested philanthropy. On July 15th a High Mass of Requiem was sung by Rev. P. F. Lyndon, of Boston, and a touching eulogy delivered by Rev. James A. Healy, now Bishop of Portland. The church was filled with many sorrowing people and hundreds waited outside the church. Seldom have such evidences of grief, so strong and sincere, been witnessed. Nearly all the women and many men shed tears, and many continued to weep until the body was placed in its final resting place, at the southeast side of the church. The *Newburyport Herald*, in its report of the occasion, said: "Thus was buried a good man and a good pastor, one whose influence on his people is admitted, by

people of all sects, to have been beneficial to them and for the interest of the community in which he and they lived." Father Lennon was 51 years old when he died.

Rev. Arthur J. Teeling was the next pastor. He arrived in August, 1871. He found the church unfinished and with a debt of \$9,000. The house which the parishioners donated to Father Lennon reverted, with all his personal effects, to his sister, Margaret Lennon, as the priest died intestate. Father Teeling bought the house from Miss Lennon, July 31, 1872, for the sum of \$5,500. To perpetuate the memory and name of his late predecessor, he raised \$1,825, and had erected over his tomb a beautiful monument suitably inscribed.

The work of this extensive parish was very laborious, and the zealous pastor feared he could not give all the missions



PAROCHIAL RESIDENCE CHURCH OF THE IMMACULATE CONCEPTION, NEWBURYPORT.

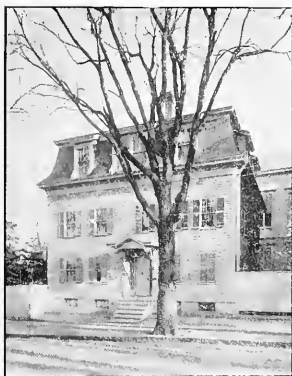
the attention he desired, so he gave up the one at Ipswich to Father Shahan, who then had charge of the parish at Beverly. The church had no bell, and a spire and bell-deck were erected at a cost of \$5,000, and a large bell, costing \$1,000, was placed therein on Sunday, March 15, 1874. It was christened "St. Patrick," in honor of Ireland's patron saint, and was first tolled out of respect for that great American statesman, Charles Sumner.

The Catholic church has for many years been accustomed to gather the bodies of her faithful children and inter them in consecrated ground, there to await the day of resurrection. Father Teeling, desirous of securing a suitable burying place, purchased, on April 30, 1874, from Jacob A. Balch, the old "training ground," with the house and barn thereon, at a cost of \$2,100. In 1876 this was solemnly consecrated by Most Rev. Archbishop Williams, who was assisted by a number of priests.

Father Teeling's next work was to reconstruct and enlarge the church. The front was entirely altered, the two doors, being somewhat small, were enlarged and another added, and all hung so as they would open outward. The cost of these improvements was \$1,275. About this time the people again assembled to do honor to the memory of their late pastor, whose body was removed from the church property to a place reserved for priests in the new cemetery. The shops and mills were closed, business was quite generally suspended, and the streets about the church crowded with the friends of revered Father Lennon.

Father Teeling, in July, 1873, purchased from the First Christian Baptist Society its church, organ, and all the furniture, for the sum of \$7,200; and, after remodeling it somewhat, he used it for the Sunday-school and church societies.

Realizing fully the fact that the future of the church rests with the rising generation, Father Teeling set to work to erect a school. In August, 1873, he paid to Robert Couch, \$4,800 for land on Washington and Court Streets. The work of erecting a school building was started shortly afterwards.



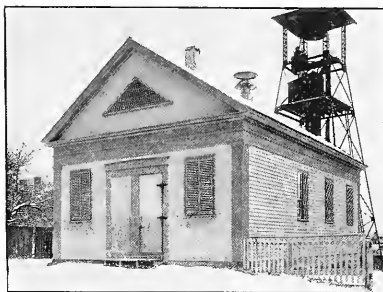
HOME FOR DESTITUTE CATHOLIC CHILDREN.

June 24, 1879, was a gala day for the Catholics of Newburyport, the remembrance of which will live long in the memories of those who were fortunately present. Most Rev. Archbishop Williams, assisted by a number of priests, consecrated the church on this day. Right Rev. Bishop O'Reilly, of Springfield, delivered the sermon. In the evening the Archbishop also delivered a discourse and congratulated the faithful on their noble work in freeing the church from all debt. July 1st, of the same year, the pastor acquired some valuable property from Mr. Colby. This was adjoining the rectory, on Court Street, and was intended for school purposes. A misfortune befell the parish in April, 1881, which somewhat delayed the continuance of Father Teeling's cherished plans. The old parochial residence, unfortunately, took fire and was destroyed. He was compelled to start the erection of a new rectory, which was not completed until August, 1882.

Although, at the time of the fire, fears were entertained that the completion of the school building would be somewhat retarded, yet

Father Teeling kept the workers busy, and, in an appropriate manner, the parochial school was dedicated on May 28, 1881. In September, of the same year, the little chapel was also completed and dedicated. The house which was on the Colby estate was transformed and fitted up so as to serve for a convent for the Sisters of Charity of Nazareth, who are in charge of the school.

Newburyport, territorially speaking, is large, and the Catholics have settled in almost every quarter. The children in the suburbs found the distance to the schools quite long, and, in the inclement weather of winter, somewhat difficult to travel. Again, the capacity of the school was severely taxed. To obviate these difficulties Father Teeling hired, for a term of ten years, on September 19, 1883, two large school-houses belonging to the city. In 1884, April 28th, he had the school, convent, and rectory incorporated according to the laws of the Commonwealth, under the name of the Immaculate Conception Educational Association, and, on August 2d, of the same year, the church and cemetery were likewise incorporated. On account of the two new schools, and the large number of pupils, he had to send for more sisters. The old convent was too small, so he purchased, July 6, 1886, the Wills estate, corner of Washington and Green Streets, and erected thereon a large, spacious convent. The old one was remodeled and part of it is used for school purposes, and the remainder for meetings of the Literary and Musical Club. A bright and useful future seemed open to Father Teeling and his flock in Newburyport, and all hoped that he would remain with them for many years. The attachment which had sprung up between priest and people ripened into a strong friendship. Father Teeling was to them a model pastor, who by gentleness of manner toward all, and many acts of charity to the poor, the sick, and the unfortunate, had won the highest respect of his people. He had displayed such admirable qualities during his pastorate here,

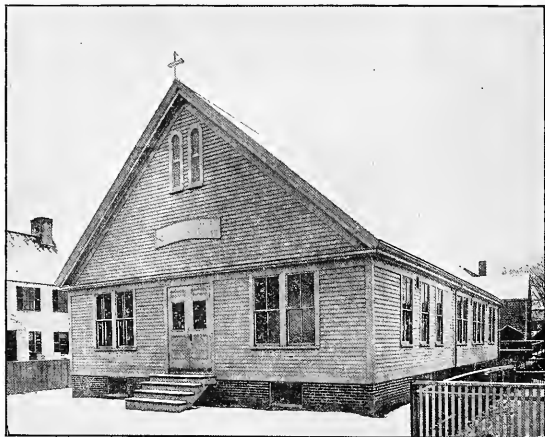


PAROCHIAL SCHOOL, MUNROE STREET.

that it was probably thought he could accomplish greater good in another field of labor, consequently, in the summer of 1893, he was transferred to St. Mary's parish, Lynn.

Rev. William H. Ryan, the present pastor of the Immaculate Conception Church, was born in Salem, on November 7, 1851. For a while he attended the public and parochial schools of his native city. In 1867 he entered St. Charles' College, Maryland, from which he graduated in 1870. He then made his philosophy in St. Mary's Seminary, Baltimore, going thence, for his theological course, to St. Joseph's Seminary, in Troy, N. Y. He was ordained a priest on December 19, 1874. His first mission was in the Church of SS. Peter and Paul, South Boston, but remained only five months, as he was transferred to the Church of the Holy Redeemer, East Boston, where he remained eleven years.

He was given charge of the parish of Beverly on June 22, 1893. There he remodeled the church as well as those of Ipswich and Manchester. He also built a church at Beverly Farms, which is a model of neatness.



SCHOOL OF THE GUARDIAN ANGEL.

On June 22, 1893, he was appointed permanent rector of the church at Newburyport. Here he found everything finished and the parish thoroughly organized and united.

The societies of the parish are the Blessed Virgin Sodality, Sacred Heart Sodality, and the Infant Jesus Sodality. The congregation numbers four thousand and the Sunday-school six hundred and fifty. The parish is thoroughly well organized, with a devout and liberal people and a most zealous pastor to carry forward the great work so auspiciously begun. No fears need be entertained on the part of its most sanguine friends that it will not meet their highest expectations.

The twentieth anniversary of Father Ryan's ordination to the priesthood occurred on December 20, 1894, and the occasion was celebrated by the children of the parochial school with appropriate exercises. Father Ryan was presented with a costly swinging silver ice pitcher, with goblet, fittingly inscribed, and many other gifts, all of which betoken the high esteem in which he is held by the people of his parish.

St. Joseph's Parish, Amesbury.



MESBURY is but a short distance from Newburyport, and the historical events of later times are, to a certain extent, interwoven and are surprisingly similar. In no way can one recognize the truth of this more than in the rise and progress of religious societies. When Father Wiley, in those days, would make his occasional visits to Newburyport to say Mass for the few Catholics of that city and the neighboring towns, those residing in Amesbury willingly traveled the distance on foot to enjoy this great privilege. As the industries at Amesbury began to increase, many were attracted to the town by the opportunity to work, a considerable portion of whom were Cath-

olics. They continued to worship at Newburyport, and Father Lennon, who was then pastor of the Immaculate Conception in that town, was greatly pleased to see such a large delegation of tried and faithful worshippers from Amesbury. Such fidelity and devotedness merited recognition and a reward, so Father Lennon, in 1859, assembled them in Washington Hall, in Amesbury, and for the first time offered up the holy sacrifice of the Mass. This hall, which by the way is now a Universalist church, was hired every Sunday afterwards and was attended by the priests from the Immaculate Conception of Newburyport. Franklin Hall, now a newspaper office, was hired and used every Sunday for a Sunday-school.

With the increase of business in town, Father Lennon noticed a very large numerical gain of Catholic people. The old hall, when he first started to officiate therein, contained but a mere handful; now the number had so increased that a considerable congregation welcomed him or his assistant every week, and when he informed them that he desired to



ST. JOSEPH'S CHURCH, AMESBURY.



INTERIOR ST. JOSEPH'S CHURCH, AMESBURY.

erect a church, their joy knew no bounds, so pleased were they to have a church of their own. In the early part of the year 1866 he had erected in Amesbury the first Catholic church, a modest little frame structure, capable of seating about six hundred persons. Ardently did these worshippers watch the progress made on this humble building, and joyful indeed were they when they saw their church dedicated on August 26, 1866.

Rev. John Brady, assistant to Father Lennon, had won the affection and esteem of the Catholics of Amesbury for his constant attention to their religious welfare during the time when they worshipped in the hall. This faithful priest, now the Auxiliary Bishop of the Archdiocese of Boston, took great delight in ministering to the Catholics of this mission, and no clergyman understood the people better than he. It was indeed good



PAROCHIAL RESIDENCE, ST. JOSEPH'S CHURCH, AMESBURY.

news which these people heard, that they were to have a resident priest to attend to their wants, but they were especially pleased when they heard that Father Brady was to be their pastor. Undoubtedly, had they been called upon to select a pastor, each and all would have chosen him. That the choice was a worthy and creditable one may be seen from the many good works accomplished.

When Father Brady arrived in Amesbury, in 1868, he hired rooms and immediately set about to more thoroughly organize his flock. The parish then included Merrimac and West Newbury. The population of the town had greatly increased since the frame church had been erected, and the growth of Catholicity was taxing the seating capacity of the edifice to its utmost extent. At this time the erection of a new church edifice seemed a difficult undertaking, but he knew the people he was guiding; he knew that their pride and devotion

THE CATHOLIC CHURCH OF NEW ENGLAND

for their church demanded a structure second to none in the town, and when he told them of the proposed venture each and all gave it a hearty amen. July 27, 1873, was a joyful day, not only for the Catholics of Amesbury, but also for those of different beliefs. The Archbishop and a large delegation of visiting priests came to lay the corner-stone. The occasion, the first of its kind in the town, brought out nearly the whole populace. Work was rapidly pushed on the superstructure, and it was dedicated on May 7, 1876.

At the dedicatory exercises there were over fifteen hundred persons present, about three hundred of whom came from other localities. Most Rev. Archbishop Williams officiated. A solemn High Mass was said, at which Rev. H. P. Smith, of Weymouth, was celebrant; Rev. M. F. Higgins, of South Boston, deacon; Rev. J. H. Mohan, of Charlestown, sub-deacon; Father McCall, assistant priest of Amesbury, master of ceremonies. Rev. J. B. Smith, of the Boston Cathedral, preached the sermon appropriate to the occasion. The other clergymen who assisted at the solemn occasion were: Rev. James McGlew, Chelsea; Rev. J. O'Brien, Lowell;



PAROCHIAL SCHOOL, ST. JOSEPH'S CHURCH, AMESBURY.

Rev. Father Hally, Danvers; Rev. A. J. Teeling, Newburyport; Rev. Bernard Flood, Waltham, and Rev. John Brady, the pastor. The edifice is of brick and follows the Gothic style of architecture. It is 151 feet long, 98 feet wide at the transept, and 68 feet wide at the nave. A magnificent tower, strongly buttressed, rises to a height of 100 feet and the spire to a height of 200 feet. The cross is 250 feet above the level of the sea. The building, which is on elevated land, is the largest, finest, and most costly in that section, and looks very imposing from a distance. The church furnishes seats for about 1,200 persons.

When the Catholics of Amesbury had a church edifice in which they might take just pride, the pastor gave his attention more directly to the wants of the children. He desired a place where the children should not only receive a good common education, but also where they could obtain a knowledge of domestic affairs, and where, in conjunction with the other branches and as an aid to them, they might also receive religious instruction. In 1884 the brick parochial school and convent were erected and placed under the care and guid-

ance of the Sisters of St. Joseph. The building is a handsome structure exteriorly, and its granite trimmings add effectively to its appearance. It is divided on its several floors into a number of class-rooms, and the general arrangement of its corridors and rooms is admirably adapted to the purpose of the edifice. The several class-rooms are well lighted and ventilated and are furnished with the equipment which is necessary to the best of modern schools. The floors are of hard wood and the interior finish in the halls and corridors is of oak. The walls of the corridors and class-rooms are adorned with a number of paintings on religious subjects, and the general atmosphere of the school is one conducive of moral and secular training going hand in hand. The pupils in this school are received at the earliest school age, and are instructed from the primary grade up to the higher branches appropriate for entering college, including a thorough and advanced course in English mathematics, drawing, music, book-keeping, sewing, and embroidery. Graduates of this school receive a training which fits them to become active and useful men and women. There are about 525 children attending the school under the care of twelve Sisters of St. Joseph. Then Father Brady erected the present comfortable parochial residence, also a brick structure on Sparhawk Street.

One may travel a long distance before he finds a more substantial and handsomer church property than this thrifty town of Amesbury can boast of. Yet after the completion of it Father Brady did not cease his labors, for he wanted the debt removed and the church consecrated. In 1888 he was made a permanent rector. In 1891 the Catholics of Amesbury hailed with joy the tidings that their rector was chosen to the episcopacy, greatly regretting at the same time that they were to be deprived of his counsel and vigilant care. Although Bishop Brady is away from Amesbury, his heart frequently returns to the scenes of his early labors, and he now, as in those days, tells his former parishioners to be Catholic everywhere; at home, in school, at the work-bench, and on the street. The present pastor, Rev. John J. Nilan, came to Amesbury in June, 1892. Everything was completed in such admirable shape that he can give his entire attention to the spiritual welfare of his flock. This parish now seems admirably equipped with all things necessary for carrying on the great work of religious and secular education so auspiciously inaugurated by its first pastor, and its future promises to more than justify the fondest hopes of its devoted pioneers.



ST. JOSEPH'S CONVENT, ST. JOSEPH'S CHURCH, AMESBURY.



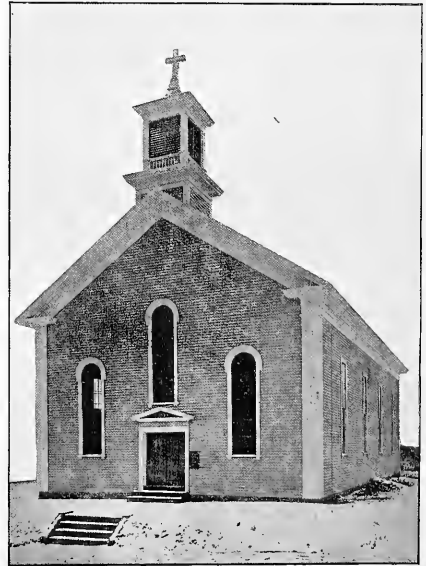
St. Joseph's Parish, Ipswich.



WHEN Father Wiley was pastor of old St. Mary's Church, in Salem, the few Catholics then in this town would go there to hear Mass. As this was in 1831, it is certain that the number of Catholics here was very small. In July, 1834, although Newburyport was placed under the supervision of the parish of Dover, N. H., the people of Ipswich still continued to attend services occasionally in Salem. When, however, in 1848, Newburyport was made the home of a resident pastor, Ipswich was cut off from the Salem parish, and the few Catholics here were assigned to the new parish. Towards the end of that year Father Lennon, of Newburyport, visited Ipswich and offered Mass in the house of Mr. McMahon, who was, probably, the oldest Catholic settler in the town. During 1850 the faithful would occasionally hire the Town Hall and Father Lennon, or his assistant, would come and officiate. Even this privilege, in the years immediately preceding the war, was denied them, for Ipswich, like many of her neighboring towns, had within her borders a few misguided individuals whose threats and deeds entitled them to the name of "Know-Nothings."

After the return of the Ipswich Catholics, who went bravely to the front in defense of their adopted country, the Town Hall was again rented and Father Brady, the present Auxiliary Bishop, who was Father Lennon's assistant, would come occasionally and minister to their wants.

In 1871 Rev. Thomas Shahan was appointed pastor of the missions of Beverly, Ipswich, and Manchester. Father Shahan divided his time between the three places, and Ipswich, in consequence, received more frequent visits. Fortunate indeed was it that the zealous and energetic Father Shahan was placed over the Catholics, for he has such a genial disposition that he attracts everyone to himself, whether Catholic or Protestant. In about a year after he was given charge of the Beverly parish he started the erection of the present St. Joseph's Church here. The business men in general willingly contributed towards the erection of the edifice; General Sutton and Mr. Lawrence, father of the present Episcopal Bishop of Massachusetts, donating the sum of \$200 each. This kindly feeling, which was so manifest in those by-gone days, exists to-day, and Catholic or Protestant, when acting in accordance with the spirit of the law, is willingly



ST. JOSEPH'S CHURCH, IPSWICH.

assisted and encouraged. The people of Ipswich recognize the fact that as the various religious societies exist simply for the betterment of mankind; they all have the same direct object, although at times varying on certain points of belief. It is to be hoped that the societies of other towns and cities may emulate the example given here, and instead of trying to injure one another, it would be far more praiseworthy to co-operate with, assist, and encourage one another in a spirit of Christian brotherhood.

When the church was dedicated by the Archbishop, in 1872, there was a large gathering of priests and laity from neighboring localities. Nearly all the people of the town tried to gain admission into the church, in order to witness the solemn services of a dedication. Father Shahan was succeeded in Beverly by Rev. J. M. Kiely, now of Stoughton, and he in turn was succeeded by the late Rev. William Denel.

Rev. W. H. Ryan, now of Newburyport, assumed control of the parish of Beverly in 1885. He gave much attention to Ipswich and remodeled the church. On June 10, 1889, he found the number of Catholics of



INTERIOR ST. JOSEPH'S CHURCH, IPSWICH.

Ipswich sufficient to need the attention of a resident pastor, and therefore it was set off and made a separate parish. Rev. P. F. Boyle was appointed the first resident pastor. On his arrival he found there was no parochial residence, and so he gave this his immediate attention, and in a short time he had the present fine, two-story, frame structure erected. The grounds around the house and church were then graded and remodeled so as to present a very neat appearance.

The church edifice, a frame structure of simple architectural design, is 80 by 40 feet, accommodating 450 persons on the main floor and about 100 more in the choir gallery. There is a handsome altar in the sanctuary, on either side of which is a figure of an adoring angel. On the gospel side is a beautiful statue of the Blessed Virgin holding the Divine Child; on the epistle side is a neat statue of St. Joseph. Above the altar are two pictures, one representing the Holy Family and the other the Sacred Heart.

The congregation is growing so that the little church can scarcely afford seats enough. In the near future

Father Boyle intends to add an apse to the church, thus adding to its convenience and appearance. The congregation is equally divided between English and French speaking people. The parish also takes in the missions of Rowley and Hamilton.

Rev. P. F. Boyle, who labors alone in St. Joseph's, was born in South Boston, on April 22, 1856. His elementary education he received at the Lawrence School, from which he graduated in 1869. He then entered the English High School and was graduated in 1872. Desiring to obtain a classical education he entered Holy Cross College, Worcester, and, after a successful course, he graduated therefrom in 1878. Next he went to the Grand Seminary, Montreal, where he made his theology and was ordained on Christmas, 1881. He was sent to assist at Stoughton, where he remained a year, going thence, for two years, to Cambridgeport. He



REV. P. F. BOYLE, PASTOR ST. JOSEPH'S CHURCH, IPSWICH.

Although the territory covered by St. Joseph's parish and its missions is quite large, and would seemingly demand the assistance of a curate, nevertheless, Father Boyle alone attends to the wants of his people and is ever ready to respond to their calls. He is held in high esteem by those under his immediate guidance, as well as by all who have ever had any business with him. Though young in years, Father Boyle has accomplished much in his exalted vocation, and his people may well feel assured that his rare gifts of mind and heart will, while he remains their pastor, be freely given for the advancement of the spiritual and material welfare of the parish.



PAROCHIAL RESIDENCE, ST. JOSEPH'S CHURCH, IPSWICH.

was appointed then to the parish in Newton, whence, after a term of eight months, he was transferred to Beverly, where he remained four years, when he was appointed pastor of Ipswich.



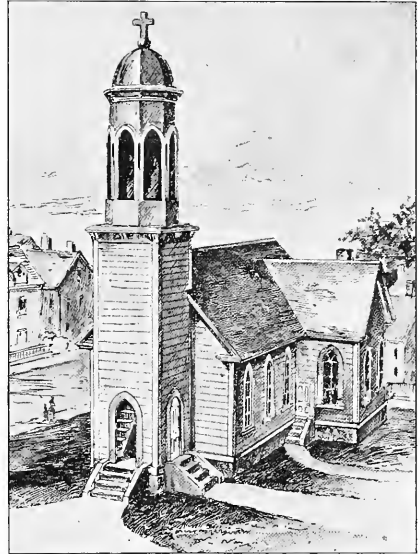
Parish of St. Mary's and of the Immaculate Conception, Salem.



AMONG the earlier pioneers of the Massachusetts Colony were the settlers at Cape Ann. They arrived there in 1624, and immediately organized fishing and trading expeditions. These were not entirely successful, and, in 1626, they moved their base of operations to Naumkeag, and this dates the first settlement of Salem. The avowed object of these people in coming to this new country was to be free to worship God according to the dictates of their own consciences. In their fatherland they had been subjected to the necessity of either relinquishing conscientious worship or being made the victims of continual disquietude in person and in estate, or else to emigrate to a foreign clime. It seems strange, yet it is a fact, exemplified in many instances in history, that these very men, after enduring the trials of religious persecutions and voluntarily braving the hardships of a land then little better

than a wilderness, showed the inconsistency that runs in human nature, by denying to others the rights of conscience and of religious freedom for which they themselves had sacrificed their ease, their wealth, and their native land.

The history of those early days is so blotted with instances of religious persecutions, that it would seem as if the persecuted of Old England had become the persecutors in New England. Not only did Roger Williams, Anne Hutchinson, and the Quakers fall under their ban, but the few Catholics then dwelling in New England were harried with the rigor born of religious hate. In 1629 Rev. Mr. Higginson, who was one of the first, if not the first, ministers appointed in the colonies, in an address concerning the welfare of New England, said: "It would be for the prosperity of the church in general to have the gospel planted on these shores, and would raise a bulwark against the kingdom of Anti-Christ which the Jesuits labor to rear up in all parts of the world." Later, in 1634, on the spot which is now the corner of Washington and Essex Streets, in Salem, a Mr. Endicott summoned a small number of his fellow-citizens, and, with his sword, cut the red cross from the English flag because, as he claimed, it was an emblem of "popery," amid the approving jeers of the bystanders. He was afterwards reprimanded, not because of the insult to Christianity, but because he had mutilated the king's colors. In 1651 a Jesuit, Rev. Gabriel Druilletes, came from the French province of Quebec to Salem for the purpose of forming an alliance, between the colonists of Canada and those of New England, for mutual protection. This was received with favor by the people of Boston and Plymouth.



OLD ST. MARY'S CHURCH, SALEM.

This priest was not permitted to act as a missionary among the few believers of his faith, because of a law promulgated four years previously "forbidding any Jesuit to enter the Massachusetts Colony under penalty of banishment for the first offense and death if he should return. While returning home to Quebec, the same year, Father Druillettes stopped at Marblehead and empowered a delegate to act for him at the next meeting.

When the witchcraft craze was rampant in Salem, in 1692, one of its first victims was an old Irishwoman. Though she could not recite the Lord's prayer in English, she had learned it in Latin from frequently hearing it said at the Mass by the priests in her native country. Her command of English being very slight, during the excitement of her trial she would break out in her native tongue, which being strange and unknown to the ears of her judges was considered to be a secret language employed by witches, and that was deemed conclusive evidence of her guilt. She was hung as a witch. Another evidence of the feeling which was rife at that day against Catholics was the celebration of "Pope's Day." This custom was brought hither from England, where it originated in 1605 owing to a belief that a conspiracy was formed, with the sanction of the Pope and high prelates of the church, to assassinate the King of England, but the plot having been misplanned was discovered before it could be carried out. It was the custom on this day, even as late as 1767, to construct effigies of the Pope, monks, and political prisoners, and after having trailed them around the town that day, they were burned at night in a bonfire on the public square, amid the rejoicings and the hurrahs of the crowds standing about.

When, in 1755, about 2,000 of the Acadians, Catholic in faith and French in lineage, were banished from Nova Scotia, they dispersed at various points along the Atlantic sea-board. Receiving little encouragement from the English colonists on account of antipathy of creed and lineage, these exiles, homeless, friendless, and wretched, drifted about from place to place. In the ten years following their banishment something like 150 of them settled in and around Salem, and the Governor of Massachusetts magnanimously allowed them to hold prayers in their families, and also allowed several families to assemble together on several occasions, but on no account would they be allowed to hold public religious services attended by a Roman Catholic priest. There is no doubt that had the Acadians abandoned their faith and become Protestant they would have received the good-will and every assistance from the people; but preferring to adhere to the Catholic belief, the adverse feelings of the citizens toward them always existed, and the matter finally culminated in the departure of 140 of the Acadians for Canada, in 1766. A few, however, remained behind, and they were in reality the founders of Catholicity in Salem. The following twenty-five years brought great prosperity to Salem, and it had become a commercial port of considerable importance. Doubtless during this period many Catholic sailors and merchants came here, and of course mingled with the people, and with a better knowledge of Catholics there necessarily grew up a more liberal spirit toward Catholicity. This was manifested in 1790, when the chairman of the selectmen, Mr. Northey, a Quaker, gave the Catholics permission to hold public worship, and Catholic priests the right to enter the city, a privilege heretofore denied them. At this time the population of the town was about eight thousand.

So marked had become the spirit of kindly feeling toward Catholics that it permeated the Orthodox church, and there grew up what was known as the liberal branch of that church, presided over in Salem by one of its prominent citizens, Rev. William Bentley. This clergyman was a man of great breadth of view, of fine intellectual attainments, and interested in everything that he considered would benefit the people of his town. The following letter was addressed to Mr. Bentley, which elicited the reply here given, and it would seem that the Catholics of those early days were much indebted to this broad-minded and liberal-spirited gentleman for the few religious privileges they were permitted to enjoy:

REV'D SIR :—It is with pleasure I take occasion of recalling myself to your remembrance, who, perhaps, from my long absence, have almost forgotten me. I inform you that I intend soon to visit Salem, and to say Mass and preach there. I would wish you to let me know the number of Catholics in the place, and whether I could among them, or in any Protestant family of your acquaintance, get a decent, quiet, and cheap lodging. Is it possible likewise to procure any large, decent place for the performance of my priestly functions? I address with freedom to you on this subject, as I know your elevation above the vulgar prejudices against Catholics, and the liberality of your own thinking. I have the honor to be, with sincere esteem, your very humble friend and servant,

BOSTON, April 15, '90.

J. THAYER, *Priest.*

Dr. Bentley did his utmost to communicate the contents of the letter to the people in general, and about a week later he made the following reply :

SALEM, April 23, 1790.

REV. SIR :—I have received yours of the 15th inst. It is my desire that every man enjoy his religion, not by toleration, but as the inalienable right of his nature. I communicated your letter to two of the selectmen, and assure you of the fullest protection our internal police can give you. As to lodgings, should you call on me I will give you all the information in my power ; and we may consult about the place of worship. As there are several religious societies of various denominations in the town, and the Catholics are without any outward distinction, I can only mention such as are within my acquaintance, and probably only a small part, as the Catholics commonly have worshipped according to the rites and ceremonies of the English Church.

Mr. ——— Frank, a Corsican.

Emmanuel Chiswell, a Portuguese.

Mr. Peter Barrasi, an Italian.

Mr. ——— Battoun, a Frenchman.

Madame Roux and her sons, French.

Mr. D. and J. Lougevin, Canadians.

Mr. Devine, lately removed to Beverly, an Irishman.

You could, by conversation with them, inform yourself of the whole number in the place and vicinity. Rev. Sir,

Your devoted servant,

Rev. John Thayer, Priest, Boston.

WM. BENTLEY.

Father Thayer, availing himself of this opportunity, arrived in Salem, Wednesday, May 5th, and the first one to receive him was the kindly disposed Dr. Bentley, who accompanied him in the search for Catholics. Since none of them could offer him suitable lodging apartments, Dr. Bentley welcomed him to his own, in the Crowningshield mansion, a plain wooden house, still located on Essex Street, exactly opposite the head of Union Street.

On Thursday, May 6, 1790, Father Thayer said Mass and preached to the small number of people, among whom were Dr. Bentley and other Protestant friends. Where this congregation assembled is not certainly known. Mr. Joseph Gilman, the sexton of St. Mary's in 1821, claimed they assembled in the "Court House," then on Washington Street, corner of Federal Street. Others give the honor to the old brick building on the corner of Essex and Union Streets. Still others assert that a little house in the rear of the Franklin building was the place where Mass was first celebrated, and give honor of celebrant to Abbe de la Poterie, who preceded Father Thayer in Boston. The Crowningshield mansion may have given the harbor, yet the honor seems to have been decreed to the old brick house directly opposite.

After visiting some of the citizens of the town, and becoming thoroughly acquainted, Father Thayer left Salem, on Friday afternoon, for Boston. Subsequently, Tuesday, June 29th, he again visited Salem, and going to Dr. Bentley told him he would like to address the general public. They both approached the selectmen, and the Quaker chairman, Mr. Northey, gave permission to use the Court House. The news spread throughout the whole town and a large concourse assembled, some coming from Marblehead and Beverly, among whom was the Rev. Mr. Oliver. Father Thayer appeared before the large assembly, knelt down for a few moments in prayer, and then began to speak upon "Auricular Confession" and "Reading of the Scriptures." This was a memorable event in the history of Catholicity in Salem, for many of those assembled, unacquainted with such doctrine, were surprised, and even the very ministers dared not attempt to cope with such an educated antagonist. The newspapers of the town, inimical to everything Catholic, made no mention of the occurrence, and the good, kind Dr. Bentley was obliged to stand up against "all the prejudice which arose in illiberal minds," because he befriended Father Thayer.

July 25, 1790, Father Thayer came again. He preached on Saturday, and celebrated Mass on Sunday, probably in the house of one of the Catholics, as he did not desire to longer impose on Dr. Bentley's good nature. On Monday, July 27th, he acquainted Dr. Bentley of the fact that he intended to open a Catholic Church here. This idea, without doubt, he never carried out.

June 22, 1791, and on Wednesday, August 17th, Father Thayer was again in Salem, and on the latter date administered, for the first time here, the Sacrament of Baptism. October 15, 1791, is the last recorded visit

of this priest, and it was an event of especial importance, on account of the San Fernando, a Spanish vessel, which anchored in the harbor September 30th. The officers and crew, with Don Francisco Borlasca, first captain of the Naples regiment in the service of the King of Spain, and two other officers, were all Catholics. After two weeks, during which they were toasted and honored in regal style, and participated in many processions, they invited Father Thayer to offer up Mass for them ere they made their return, in order to gain God's guidance in their voyage homeward. Saturday, October 15th, when ready to leave, on board the ship, and in presence of the officers, sailors, and invited guests, among whom was Dr. Bentley, Father Thayer celebrated Mass, and, after fond farewells, the ship started away and carried Father Thayer to Boston.

His subsequent visits to Salem were infrequent, and he was succeeded by Rev. Francis Matignon and Rev. John de Cheverus. The people of Salem received just recognition from these two exiled priests. Among the notes kept by Dr. Bentley was the following: "Ever since his arrival in Boston, Doctor Matignon had visited Salem on week-days, not on Sundays."

Father Matignon, in his report to Bishop Carroll for the year 1798, reports the number of faithful who received Holy Communion, in Salem, as only three. From the year 1791 up to 1797, there is not a baptism recorded in Salem, yet some of the children may have been taken to Boston. Until the year 1800, the faithful numbered about twenty or twenty-five persons, and sometimes even less, for many, being sailors, had no fixed residence. In twenty years the records of Salem reveal but twenty-nine baptisms. Previous to 1810, Fathers Matignon and Cheverus came, in all probability, two or three times a year and heard confessions, celebrated Mass and preached.

Somewhere about the year 1803 Bishop Carroll visited Salem, but performed no ceremony here publicly, as we find confirmation was first administered by Bishop Cheverus on Tuesday, April 30, 1810. The house on Daniels Street, occupied by Mr. Campbell, was the place in which the few worshippers assembled. The Bishop made an address to the flock upon the "Character of the Christian."

Owing to the inconyeniency of travel in those days, the good priest, and later Bishop, had many difficulties to overcome in a journey from Boston to Salem. In bad weather the Bishop would have recourse to the stage-coach, and many a friend his noble heart made. When the weather would permit, he would cross over to Chelsea on the ferry-boat, after dinner, and continue the remainder of the journey on foot, arriving in Salem early in the evening. The dust and fatigue of the journey, sufficient to demand immediate rest, would be totally ignored, as the Bishop would go about ministering to the poor and sick, and giving to some of them the money he saved by walking. Sunday, May 5, 1811, he celebrated Mass in the house of Mr. Campbell, on Daniels Street, and this is the first Mass celebrated by a Bishop in Salem. But Bishop Cheverus had many other places to go, in consequence of his promotion, therefore his visits became less frequent, so that from 1811, Father Matignon, his zealous companion, came at least every two months.

Bishop Cheverus, perceiving the rapid strides Catholicity was making, purchased a suitable lot, April 26, 1813, on the corner of Federal Street and Federal Court, then the property of Hugh Irwin, at a cost of \$712. The church for which the land was obtained was never erected, perhaps because the people were too poor, and because many of the men enlisted in the War of 1812. Bishop Cheverus retained the deeds of the land until April 2, 1817, when for the sum of \$500 he sold it to William Roberts, whose heirs still own the land and the house thereon, now occupied by Mr. Colby. Father Matignon's last recorded visit to Salem was on October 12, 1817. He died September 19, 1818. Rev. Philip Larisey, an Irish Augustinian, came to Boston in May, 1818, to assist Bishop Cheverus. He was sent to Salem on periodical visits, and was warmly received by Dr. Bentley. November 29, 1818, Rev. Paul McQuade, an Irish priest, came to Salem with a letter of introduction to Dr. Bentley. Father McQuade made regular visits until 1823, when he was obliged to return to Europe.

Perhaps it may arouse surprise at so frequent a mention of this Protestant clergyman, Rev. Dr. Bentley. But in no locality in those days had there appeared a man who manifested such a broad and liberal spirit, and who befriended the Catholics so frequently and in so many ways. Every priest, every Catholic, who sought refuge in Salem was sure to find an open door in the Crowingshield mansion, and a pleasant host to give a word of welcome and encouragement. When he could, he attended every Catholic gathering, visited the Catholic poor and sick, and even reminded many of them of their religious obligations. He died December 29, 1819.

In 1820, the number of Catholics being something over one hundred, Bishop Cheverus bought a tract of land on Mall and Bridge Streets for the purpose of erecting a church. The cost of the land was \$200. The work was commenced in the winter, and was done by the men after they had finished their day's toil, and, in consequence, progressed rather slowly. The main part was finished in the summer of 1821 sufficiently to meet in and attend services. The church was dedicated by Bishop Cheverus, October 14, 1821. The seating capacity was about 350. The exterior was not painted, and the interior had no plaster finish. Such was the church, the third in the State of Massachusetts, and the fourth in the whole of New England. Bishop Cheverus' last visit to Salem was on February 12, 1822. After his return to his native land, Fathers Taylor and Byrne took turns in coming to St. Mary's every month during the years 1824 and 1825, and on one of the visits of the latter, Mr. Forester, a very rich gentleman, seeing the walls with no plaster, offered to pay the expense of plastering, and this generous offer was most thankfully accepted.

Bishop Fenwick greatly desired to have a resident priest in Salem, yet the little band of two hundred souls, poor in worldly goods, but rich in determination, were unable to support one. In 1826 several Irish families came to the town, and somewhat increased the number of the faithful. The Bishop's first visit to Salem was on January 7, 1826, on which occasion he baptized two children, Peter Clemens and John Doyle.

Rev. John Mahoney, born in the County Kerry, Ireland, educated for the priesthood, and having labored for six years in Maryland and Virginia, came to Boston, thinking that a larger field was open to his zeal. He was the first priest accepted by Bishop Fenwick, who, on October 25, 1826, appointed him the first pastor of Salem, making, therefore, St. Mary's the first parish in Massachusetts, after the original church in Boston, and the fourth in all New England. The parish then constituted the towns of Marblehead, Lynn, Saugus, Reading, Danvers, Amesbury, Newburyport, and Dover, N. H. In 1827, Lowell, and in 1831 Waltham, were added, and received periodical visits from Father Mahoney.

Father Mahoney, although very frequently away on missions, gave especial care to Salem. Lowell was then giving great promise to become a Catholic centre, so he commenced the erection of a temporary structure which served for a church and school-house. In 1830 he started the erection of old St. Patrick's Church, in Lowell, of which, in July, 1831, he was appointed first pastor.

Rev. William Wiley succeeded Father Mahoney. He was born in America and reared a Protestant. The kindly example and influence of Bishop Cheverus converted him, and he was finally prepared for the priesthood by Bishop Fenwick, who also ordained him and Father Fitton in the Boston Cathedral, December, 1827.

In September, 1831, he came to Salem and remained for three years. He gave special attention to the completion and dedication of the church and to the work of converting Protestants. He erected the tower, put in an altar and an organ, and had the exterior of the church painted white, making it very beautiful. Sunday, January 1, 1832, Bishop Fenwick left Boston by stage-coach to dedicate the church. He was happily received by Father Wiley, who brought him to his hired rooms on Williams Street. This occasion being of such importance to the Catholics of Salem in these days, we will quote from the memoranda kept by the Bishop:

"The Bishop, at 10 o'clock, repairs from his lodgings, at the Rev. Mr. Wiley's, to the Catholic Church in Salem, for the purpose of dedicating it. He finds the church neatly furnished, with a new organ and a new and beautifully ornamented altar, and the whole sanctuary tastefully arranged. The people had commenced to assemble at an early hour and had already filled the church to overflowing."

"The Bishop commenced the ceremony at a quarter past ten, assisted by the Rev. Mr. Wiley and two young theologians, who acted as acolytes, who were preceded in the procession by the sexton, bearing the cross, and six small boys, who carried holy water, sprinkler, censer, etc."

"The snow being very deep on one of the sides of the church, the procession on the outside was but partial, but in the inside of the church it was enabled to pass through both aisles, with some difficulty, however, in consequence of the crowd. The number of different (Protestant) persuasions present was very great, attracted by curiosity, no doubt, more than by any spirit of religion. All, however, behaved remarkably well. After performing the accustomed aspersions, during the miserere and other psalms, the Bishop concluded with chanting the prayers as required by the ritual, dedicating the church to God, under the patronage of the Blessed Virgin, after which Rev. Mr. Wiley celebrates Mass in great solemnity, during which the whole service

is beautifully performed on the organ by Miss Sharpe, and chanted by a numerous choir, the greater part of whom had come from Boston, having volunteered for the occasion."

"The Bishop preaches at the Gospel, after which a collection is taken up for the purpose of defraying the expenses of the church. In the afternoon Vespers is sung by the Bishop, who gives, likewise, his benediction. The discourse is delivered by Rev. Mr. Wiley, and another collection taken up amounting to \$34."

"The church in Salem was erected several years ago by the exertions of Doctor Cheverus; but was never dedicated, owing, probably, to its unfinished state at the time of his residence in Boston. It is now handsomely decorated and possesses every convenience for divine service. The congregation belonging to it is small and poor, but great hopes are entertained that it will now begin to flourish, as some of the new members, especially Capt. Thomas Moriarty, who has recently joined the Catholic Church, have begun to manifest great zeal in the cause. It was pleasing to see upwards of eighty individuals, principally of Boston and Lowell, attending the dedication."

Father Wiley worked faithfully in Salem and converted many to the Catholic Church. In 1834 he retired for a needed rest, after which he did missionary work in various places, settling, finally, in East Boston, where, after beginning the construction of the present Church of the Most Holy Redeemer, he was taken sick and, on April 19, 1855, he died at the age of 52 years, after twenty-eight years of missionary work.

Rev. John D. Brady, a native of Ireland, who had been ordained July 27, 1883, was the next pastor of Salem. He came October 29, 1834. Dover, N. H., in July, 1834, became a separate parish. In 1836 he erected a small, wooden, two-story building, costing \$700, on Mall Street. Previous to this time there was no parochial residence, and the priests had to depend on the generosity of some of the citizens. This house, when the church was enlarged, was sold and transferred to the spot where it now stands at 25 Charter Street.

In the years 1836 and 1837 the congregation had increased so much that many alterations had to be effected; the basement was remodeled and an entrance opened on Bridge Street. Then, for the first time, Sunday-school was held and quite a number of children assembled weekly to learn the doctrine of the church. Newburyport was joined to the Dover parish in the first-named year. About this time, also, the building of the railroad was progressing so favorably that many Catholics came and settled here. Unfortunately dissensions arose in the little assemblage, and on December 13, 1840, Bishop Fenwick was called, and re-established peace and harmony among all. Father Brady was transferred from Salem February 22, 1841, to Cabotville, in the present Diocese of Hartford.

Rev. James Strain was his successor, but he only remained one year as again strife was rampant and nurtured unhappy divisions. The Bishop delegated Father Flood to visit them, and he painted for them the picture of their "fathers and brothers in Ireland, suffering privation, starvation, and prison to retain their faith," as a contrast to their irreligious spirit of revolt. His remarks had the desired effect, and again the dissensions were quelled.

In February, 1842, Father Strain went to Waltham as pastor of that church, and Rev. Dr. O'Flaherty came to Salem in his stead. The latter was born in Tralee, County Kerry, Ireland, in 1799. His classical and theological studies were partly made in Mayworth College, Dublin. He then came to America and studied medicine. Shortly after his arrival here he received his diploma of "Doctor of Medicine," at a college in Philadelphia. Soon, however, he found that his proper vocation was the priesthood, and, after finishing his studies, he was ordained by Bishop Fenwick, in Boston, September 6, 1829. He was appointed Vicar-General of the diocese; and after a lengthy visit to Ireland, he returned and became pastor of St. Mary's Church, Boston, whence he was transferred, March 4, 1842, to St. Mary's Church, in Salem. He was greatly gifted with a command of language, master of vigorous diction, and had a power of strong and simple reasoning which was equally intelligible to all classes. In Boston he had a great love for controversy, both in the pulpit and on the platform, and in the first Catholic newspaper, *The Jesuit*, established by Bishop Fenwick in 1829. Salem did not offer a great field for controversy, so agreeable to his nature, therefore he eventually gave his undivided attention to local affairs.

He added a wing to the church in order to give better accommodations to the increasing congregation, and abandoned the old rectory, living on Winter Street until November, 1844, when he erected a house on the

corner of Bridge and Howard Streets. On the Feast of the Annunciation, March 25, 1846, he celebrated Mass for the last time in Salem, as he died on March 29th. His last act as pastor was to purchase a cemetery, but, as nothing was accomplished towards placing it in a condition suitable for his burial, his body was interred in Boston. Fathers Lyndon and O'Brien took charge of the remains. On Tuesday his body was taken to Boston, where, in the church on Franklin Street, a large concourse of people had assembled. Throughout the large assemblage of men and women one could scarcely see a dry eye, as men and women alike shed tears of sorrow. Right Rev. Bishop Fitzpatrick delivered a touching eulogy, and Rev. Father O'Brien, of East Boston, officiated at the Mass. Among the clergymen present were: Fathers Flood, Fitzsimmons, Murphy, Strain, P. O'Beirne, O'Reilly, McDermott, McNulty, O'Brien, Goodwin, Williams (now Archbishop), Linden, Manahan, Haskins, and Doherty. Priests and laymen, with many societies and people from Salem, followed the remains to the tomb in St. Augustine Cemetery, South Boston.

Father O'Sullivan came to Salem during the months of April and May to minister to the wants of the faithful. It was not intended that he should have permanent charge of the parish, but as priests were scarce he was compelled to go, even to the sacrifice of the church in Boston.

Rev. James Conway, a man whose name and memory will live long in the parish of Salem, was sent June 14, 1846, to assume charge. Like many of the clergymen of those days, he "came to our shore a poor exile of Erin," having been born in Ballinmore, County Leitrim, in 1796, and became a land surveyor. Bishop Fenwick received him into the diocese, and after the required information and study he was ordained a priest, in the Boston Cathedral, July 31, 1831. He then took charge of the mission on the Penobscot River in Maine. In October, 1835, he was recalled to Boston and made pastor of Pond, now Endicott, Street Church. In 1839 he was again doing service among the Catholics of Houlton and Benedicta, Me. December 17, 1839, he was sent



PAROCHIAL RESIDENCE, IMMACULATE CONCEPTION CHURCH, SALEM.

to assist Father McDermott at St. Patrick's Church, Lowell. In 1841 he supervised the erection of St. Peter's Church, Lowell, and remained its pastor until he assumed control of St. Mary's, Salem.

His attention was first given to the enlargement of the church. He erected a sacristy in the rear, a transept with galleries, and a new choir loft, all of which increased the seating capacity of the modest church edifice to about 600 people. The interior, in consequence, was remodeled and two beautiful paintings added, one representing Christ at the Pillar, and the other The Nativity. In 1850, for the sum of \$125, he purchased a new altar, which even to-day serves for the celebration of Mass in the basement of the new church. The failure of the crops in Ireland, in 1847, caused a large emigration to this country, and Salem attracted many of these people to her borders because of the opportunities there presented for labor. As most of the immigrants were Catholics, a great impetus was given to the growth of the church here. In 1849 an Irishman came, not to seek a home, not to beg assistance, but to give the latter to his exiled countrymen, in order that they might obtain the former. Rev. Father Mathew, the "Apostle of Temperance," the ideal Irishman, on September 16th, was met at the Danvers line by the Sons of Temperance, who escorted him to the City Hall, where he was received by Mayor Silsbee, and made the city's guest. Years have passed since that visit, but those

THE CATHOLIC CHURCH OF NEW ENGLAND

years were the planting times in which the seeds of temperance were sown,—seeds which gave the blossoms that decorate the city even to-day.

As Doctor O'Flaherty owned his house, Father Conway, after renting, for almost two years, the house of Martin Connell, erected a new parochial residence on Winter Street, which he occupied in September, 1848. This eventually proved to be too small, so he purchased, in 1852, the large brick house on Mall Street, at a cost of \$5,000. In 1860 Father Shahan exchanged it for the present rectory on Union Street. In 1849 Father Conway had the cemetery opened. On account of the many additions to the Catholic population of Salem, Father Conway, in February, 1850, petitioned for a second parish. The petition being granted, he commenced

the erection of St. James' Church, on Federal Street. Mass was celebrated therein on Christmas, 1850, although the dedication did not take place until the year 1858.

Father McCabe, a young Irish priest, was then sent to assist the pastor who found the work getting too laborious. This young curate remained but until October, 1850, and was succeeded, the following December, by the Rev. Thomas Shahan, the present pastor of the Church of the Sacred Heart, Malden.

Father Conway, in 1855, purchased, for the sum of \$2,000, a lot of land for the purpose of erecting a school. No time was wasted, for he wished to have the school opened by October. The old house, which stood on the land, was moved to the northern end and converted into a convent.

In 1856, whilst the people were devoutly praying and the priest was offering up the Holy Sacrifice for the assembled throng, and each and all seemed joyous, because on that day the new born King was found, the timbers began to crack, weakened by age and by the weight of the large gathering. Father Conway lost no time, and immediately obtained plans for the present Church of the Immaculate



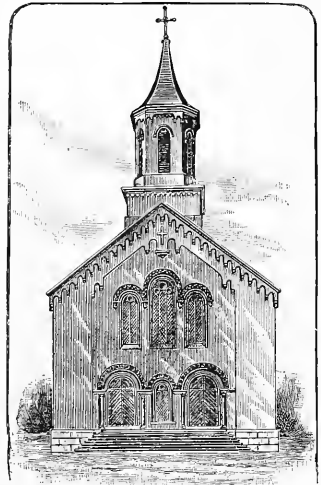
CHURCH OF THE IMMACULATE CONCEPTION, SALEM.

Conception. In the early spring of 1857 ground was broken and the foundation laid. The architect was Mr. Fuller, Jr., the contractors Russell and White, and the carpenter work was done by Mr. Fuller, Sr., all Salem men. The corner-stone was blessed by Father Conway, who gave his entire attention to every detail in the construction of the building, and his fondest desire was to see it completed. But this was not to be granted to him, for his eyes were closed to all earthly things on Sunday, May 24th, and he passed to his great reward.

Death never came nearer to the hearts of the citizens of Salem. He was the love of all, Protestants and Catholics; the noble man, zealous priest, self-sacrificing pastor, the poor man's friend, the children's father. Many a sad face gazed upon his cold body as it lay, robed in cassock, alb, and purple vestments, and clasping

the chalice, in one of the large rooms of the rectory, from whence on Monday it was removed to the church. On Tuesday, May 26th, the hum of busy industry had ceased, and every one who could went to the church to see the last solemn rites of the church carried out for the first time in the city. Soon the large crowd filled the church and choked the streets in the immediate neighborhood. At 9 o'clock thirty-two priests, followed by Right Rev. Bishop Fitzpatrick, entered the sanctuary solemnly chanting in unison the Office of the Dead. Solemn Requiem Mass then followed, at which Rev. M. Dougherty, of Cambridge, was celebrant; Rev. Mr. Tucker, deacon; Rev. Mr. O'Donnell, sub-deacon, and Rev. Mr. Donahue, master of ceremonies. The discourse of Father Fitton, in which he reviewed the life and good works of the deceased pastor, was so feeling that every one within was moved to tears. Thousands followed the remains to the grave, where Bishop Fitzpatrick pronounced the parting eulogy. In 1865, at a cost of \$525, Father Hartney had a suitable monument erected over the grave, on which is an inscription which tells the world that he who rests below "was a good soldier of Christ, who died on the battle field in the midst of his labors and usefulness."

Rev. Thomas Shahan, who seemingly had a hand in the success of every parish about Boston, was taken from St. James' Church and placed over St. Mary's. As priests were still scarce, both parishes had to be again united under the guidance of the same rector. Father Shahan did not remain idle, but immediately pushed the building of the new edifice so rapidly that the year 1857 found it almost completed. In this year a rigger, who was getting the belfry ready for the cross, fell from the staging and was killed. The church followed the Romanesque style of architecture, having a granite foundation and a superstructure of common brick with freestone trimmings. It was 98 feet long, 64 feet wide, and the side walls 50 feet high. On the roof over the facade was a small bell-chamber, surmounted by a large gilded cross. Approach was afforded by large wooden steps extending nearly the entire width of the structure. The entrance to the basement opened on the south side, and on the north side was another near the rear wall. The interior was very neat, and the walls and ceilings were handsomely frescoed. The windows were of fine cathedral glass, unfigured, but stained, and on the circular part which capped each was depicted some special symbol. The sanctuary, incomplete until 1864, was provided with a temporary altar, and a painting of the Crucifixion and another of the Blessed Virgin decorated the walls in the rear of the altar. The cost of the entire structure was in the neighborhood of \$50,000.



OLD IMMACULATE CONCEPTION CHURCH, SALEM.

Sunday, January 10, 1858, Right Rev. Bishop Fitzpatrick dedicated the church to God, under the title of the "Immaculate Conception of the Blessed Virgin." Solemn High Mass was offered, with Rev. P. O'Beirne, of Roxbury, celebrant; Rev. Father Bacon, of Biddeford, Me., deacon; Rev. Father Hartney, of Salem, sub-deacon. Father McElroy, S. J., who had given the preliminary instruction in the dedication ceremonies, Father Lennon, of Newburyport, and Rev. M. X. Carroll, of Salem, assisted Bishop Fitzpatrick. The master of ceremonies for the Mass was Rev. James A. Healy, of Boston, now Bishop of Portland. The sermon was delivered by Right Rev. Bishop Bacon, D. D., Bishop of Portland, Me., who took for his text: St. John xix: 26, 27: "When Jesus therefore saw his mother and the disciple standing, whom he loved, he saith to his mother: Woman, behold thy son. After that he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own."

St. Mary's Church, on account of the new edifice, was converted into a school for boys in 1863, and so remained until January, 1866. In 1861, when the church debt had been paid off, excepting \$18,000, Father Shahan asked the Bishop to again return him to the pastorate of St. James', thus making the final division of the parishes as they exist to-day.

Rev. Michael Hartney, in January, 1862, assumed the pastorate of the Immaculate Conception parish.

He was born in Ireland and came to America in 1850. He was ordained in the Boston Cathedral, in August, 1857, and went to assist Father Shahan, being stationed mostly in St. James' parish. In the summer of 1862 he made an addition to the girls' school-house at a cost of \$1,150. A year later, as was formerly stated, he fitted up the old church as a school-house for Catholic boys, and opened the same in the early part of the autumn of the same year. The needs of the children having been attended to, he then gave his undivided attention to the finishing of the sanctuary. In the summer of 1864 he had erected an altar of cream-colored limestone, commonly called Caen Stone, combined in a very artistic manner with marble and beautifully tinted stucco. It is supported by eight well wrought white marble columns, between which are three large panels of most exquisite workmanship, representing, in life size, the taking down from the cross, the burial, and the resurrection of our Saviour. The tabernacle is conspicuous for its peculiar architectural neatness. It has three alcoves; in the two on the sides are adoring angels, and the one in the centre is the receptacle for the Blessed Sacrament. The edging of the alcoves is studded beautifully with carved lilies, from which protrude a large number of gas jets. The reredos is an excellent work, performed by Smith & Crane, of New York. The screen-work, in stucco, was admirably effected by P. Foley, Esq., of New York, and consists of a great arch, supported by eight massive pillars of Corinthian architecture, in the centre of which is an oil painting of the Crucifixion. The outside arch is a grand structure, with a vine twining around the pillars and thence encircling the whole top. Under two large canopies are the statues of the Blessed Virgin and St. Joseph on either side of the altar. Just over the canopies are statues of SS. Peter and Paul, and in the centre, high above all, is the statue of the Immaculate Conception. The cost of all was about \$4,000. About the time the altar was finished, the north gallery, which was being remodeled, was also completed. Sunday, August 21st, the dedicatory ceremony of the altar took place. Rev. Father Hartney was celebrant of the solemn High Mass; Rev. Father Houlahan, deacon; Rev. D. O'Keefe, of Boston, sub-deacon; J. S. O'Keefe, seminarian, master of ceremonies; J. P. Foley, seminarian, assistant master of ceremonies; Denis O'Callaghan, seminarian, censer-bearer; F. Quinn and T. Griffin, acolytes. Rev. George F. Haskins delivered an eloquent sermon. At the services in the evening, Rev. Father Houlahan delivered the discourse. Rt. Rev. Louis de Goesbriand, D. D., Bishop of Burlington, consecrated the altar on September 2d, on account of the illness of Bishop Fitzpatrick.

On Wednesday, January 15, 1868, news came to Salem that the beloved pastor of the church had died in Worcester, where he went to see Father O'Reilly, the late Bishop of Springfield. While Father O'Reilly entered the house of a sick parishioner, he left Father Hartney in the sleigh without. The horse ran away and threw him out, and the excitement of the fall probably caused his death, as he had been affected with heart trouble. Friday, January 17th, the obsequies took place and were sorrowfully watched by a large concourse of people. Right Rev. Bishop Williams chanted the Office of the Dead. Father Shahan, of Taunton, was celebrant of the solemn Mass of Requiem; Father Mullen, of Valley Falls, R. I., deacon, and Father Moran, sub-deacon. Father O'Reilly, of Worcester (the late lamented Bishop of Springfield), his fond school-mate, after Mass, preached a beautiful and instructive sermon. Bishop Williams then gave the final Absolution and the body was taken to its final resting place. To perpetuate the memory of so great and so kind a pastor a memorial window was placed in the church.

Rev. William Hally assumed charge of the parish on February 3, 1868. He was born in Ireland and was assistant priest for a while at St. Patrick's Church, in Montreal, previous to his adoption into the Boston Diocese. In October, 1860, he was sent to assist Father Shahan, in Salem, and when the parishes were divided he went to St. James', where he remained until September, 1863, when he was given the pastorate of the church at Quincy. Thence he came to the Immaculate Conception.

When he assumed charge there was still a debt of \$18,000. There were six thousand souls in the parish and missions at Beverly and Manchester. In July, 1869, Father Hally went to Ireland, and left the care of the affairs to Father Delahunty. Shortly after Father Hally's departure he was appointed pastor of Marlboro, and the guidance of the parish came to Father Higgins. Father Hally returned in September, 1870, and Father Harkins, now Bishop of Providence, came to assist him. The parochial residence was destroyed by fire in November, 1871, and for a while the priests were compelled to occupy the brick building on Charter Street now used as the Salem Hospital. A large wooden addition was then made to the old house.

THE CATHOLIC CHURCH OF NEW ENGLAND

Father Hally intended to enlarge the church by the addition of thirty feet, which would enclose a . The foundation was laid, but upon it, somewhat later, was erected the chapel of the Sacred Heart, in church was sufficient to seat the congregation after the organization of the French parish. Again Hally went to Ireland, in 1872, and the administration of the parish was left to Father Higgins, who was assisted by Fathers Harkins and Carroll. The basement of the church was reserved for the French people, whose wonderful numerical increase demanded the entire attention of Father Harkins. From 1872, until the appointment of a regular parish priest, Father Harkins assembled them every Sunday and preached them in French. Father Higgins took charge of the Gate of Heaven parish, in South Boston, in 1873, and Father Harkins, in consequence, became temporary pastor. He introduced the first Procession of the Blessed Sacrament on the Feast of Corpus Christi, the solemn Triduan preparatory to the Feast of the Assumption, and the solemn consecration of all the parishioners to the Sacred Heart of Jesus.

He organized the ladies of the parish into a charitable society, which cared for the poor during the hard winter months of the years 1873 and 1874.

Father Hally returned home in May, 1874, his health somewhat improved. In September he had the wooden steps taken away from the entrance of the church, and the present granite ones, costing \$700, put in their place. In the winter of the same year and the spring of 1875 he had the before-mentioned chapel of the Sacred Heart erected, where confessions were heard, sodalities met, and Mass in winter said, until the spring of 1880, when the basement of the church was again used.

In July, 1877, St. Mary's Church, which had been weakened by the weight of years and had become a menace to life and somewhat unsightly, was torn down. Father Hally sold the wood, but preserved the large timbers for the erection of the proposed tower. The sacristy, erected in 1846, by Father Conway, was removed to North Salem, where it still stands on North Street. In 1880 the foundation stones were sold, with the exception of those used to support the tower. Shortly afterward the land itself was sold. In the summer of the same year the remodeling of the parish property and the convent was commenced, and was being pushed rapidly. Also, in 1880, was started the erection of the side tower and steeple, which was designed by Mr. Murphy, architect.

it was who first had
last Sunday
prison, and
into the arms.

The foundation
ful parochial school
Wiley, in 1831. Many
Catholic young ladies
Catholic children,
her for the same.

O'Donnell, who taught
increased so much

J. HALLY, RECTOR,
IMMACULATE CONCEPTION, SALEM.

In the year 1871 "Mary Joseph Patrick," was blessed Thursday, March 10, 1881. Rev. Thomas Ball to start the sermon on this occasion. With these additions followed the complete renovation of the church. He was also. Shortly after Easter, 1881, the interior was re-frescoed, and the church was not opened again until their June 5th. New stations of the cross were added on Friday, June 24th, and in the following month unable to was purchased. The cost of all the additions and improvements was about \$12,000.

master Hally, although he tried everything possible to regain his health, found that his years and loss of strength prohibited him from further active duty, and, for two years, his nephew, Rev. Thomas Tobin, now of Rockport, took charge of the affairs. Perceiving that he never again could successfully attend to the many wants, he begged the bishop to appoint Rev. Patrick J. Hally official administrator over the parish. This His Grace did on November 12, 1887, and Father William Hally, shortly after, went to reside at Newton Highlands.

Father P. J. Hally, the present rector, had been curate at Newburyport and pastor, successively, at Danvers, Plymouth, and Weymouth, before coming to Salem. In the summer of 1888 he entirely renovated the basement



INTERIOR CHURCH OF THE IMMACULATE CONCEPTION, SALEM.

Church had died in
entered
I threw
trouble.
se of people.
was celebrant of
poran, sub-deacon.
mate, after Mass,
on and the body
astor a memorial

reland and was
the Boston Dio
were divided
ate of the

the parish
of
o,

and placed a cement flooring beneath the new wooden floor. The statue of the Sacred Heart of Jesus, with a beautiful pedestal, was the present of the Holy Name Society, which was given June, 1889. The new vestment case in the vestry was donated by the Young Ladies' Sodality, on May 30, 1889, and the stained glass window in the sacristy, representing Holy Communion, was the gift of Rev. P. J. Hally. To offset the large expense of the renovation of the basement, a bazaar was held, in 1888, which netted \$4,000. Father Hally made an appeal to the parishioners in 1889, and also visited all, with the intention of removing the debt. He then gave his thoughts towards the consecration of the church, and started again to renovate the interior in 1890. The walls and ceilings, which were painted in water colors, were given several coats of oil paint; in fact, the whole interior, pews and wood-work included, was retouched. Six oil paintings, each 18 x 12 feet, representing scenes in the history of our Lord and his Blessed Mother, were painted on the ceiling. New stations, the work of J. Fuhrichs, of Vienna, Austria, replaced the old paper pasted on the walls. Twelve white marble consecration crosses, with proper candle brackets, were set into the walls. Six large altar candle-sticks and a sanctuary lamp, all in brass repousse work, had been purchased; electric light, in combination with gas, introduced; new cathedral glass windows, protected from without with plate glass, add beauty to the church with life-size figures of our Lord and the saints. A new carpet was purchased for the sanctuary; beautiful vestments were made for the services. Two altars were erected on which beautiful Munich statues of the Blessed Virgin and St. Joseph were placed.

Father Hally, on April 22, 1890, purchased the house and land on Walnut Street, opposite the convent, and, in July, a large house and land on the east corner of Charter and Derby Streets, wishing that these new additions might be utilized for school purposes. He it was who first had Mass celebrated on the last Sunday of each month at the County prison, and who introduced the same custom into the almshouse.

The foundation of the present successful parochial school was started by Father Wiley, in 1831. Miss Sharpe, an educated Catholic young lady, took charge of some Catholic children, the parents of each paying her for the same. In 1841 Father Strain, imbued with the same spirit as Father Wiley, introduced Mr. Daniel O'Donnell, who taught the boys and girls at his home, on Water, now Derby, Street. The number of children increased so much he had to use the basement of the church until the school was discontinued by Dr. O'Flaherty.

In the year 1850, two ladies, vastly rich, financially, but not mentally, hired a man by the name of John Ball to start a night-school, so that the "poor, superstitious Papists" might have "a chance to be educated." He was also made the agent to dispense their worldly charities, and when visiting the poor Catholics demanded that their daughters be sent to his school. The scheme was, unfortunately, successful, and Father Conway was unable to counteract it. When Father Shahan arrived, he condemned John Ball, and induced an Irish schoolmaster, named Devine, to hire a house in the rear of the Franklin building, and open a night-school. His daughters gave him excellent aid, and in a short time they were able to open a day-school. Unfortunately the people whose children attended were poor, and the kind old man could not get sufficient to insure success.

In 1852 Father Shahan opened the St. James' parochial school, under the direction of a Mr. McLaughlin, which was attended by the children of both parishes. The parochial school for girls was started in the spring of 1855, by Father Conway, who invited the Sisters of Notre Dame to assume charge. The old house on the



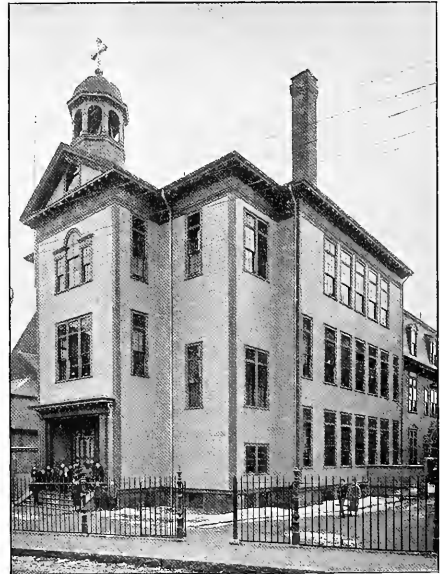
GIRLS' SCHOOL, CHURCH OF THE IMMACULATE CONCEPTION, SALEM.

property on Walnut Street was removed contiguous to the school-house and fitted for a convent. Monday, September 24, 1855, four sisters arrived from Cincinnati. They were accompanied to Salem by Right Rev. Bishop Fitzpatrick and Rev. John McElroy, S. J. In the afternoon the convent was blessed by the Bishop, and the first religious community in Essex County was established.

On Saturday, October 10, 1855, the sisters started the school with 130 children, in two rooms. In 1856, so successful did the venture prove, that an additional room was opened in the upper story. Father Hartney, in 1862, made a large addition to the school-house, costing \$1,150. In 1864 Nonantum Hall was purchased by Father Shahan for a school for the girls of St. James' parish, and from 1864 to 1878 the sisters from St. Mary's Convent were in charge. In 1868 Mr. Thomas Looby gave the annual distribution prizes, and in his will he bequeathed the schools of each parish \$1,000, the interest of which was to be used to purchase premiums for the children. In 1868 the convent had to be enlarged, in consequence of the arrival of more sisters, and a



ST. MARY'S CONVENT, SALEM.



BOYS' SCHOOL, CHURCH OF THE IMMACULATE CONCEPTION, SALEM.

chapel was added, which was blessed October 28, 1868, by Father Bapst, S. J. The old Cartwright property and meeting-house on Union Street was purchased on July 8, 1868, and made a meeting place for sodalities.

In 1882 the old convent was discarded and a new and more substantial one erected on the Foster estate. The old meeting-house was also sold about the same time. The convent chapel was moved to the position it now holds, behind the convent. On June 2, 1884, the foundation of the new school-house was started, and so rapidly was work pushed that it was ready for the children in September. It stands on Walnut Street, and has eight large, healthy rooms, with cloak rooms attached to each, large corridors, spacious stair-cases, and a cemented cellar. At present there are five hundred girls in the school, taught by fourteen sisters.

As before mentioned, Father Shahan opened a school in 1852 and this was designed entirely for boys. In 1859, while pastor of St. Mary's, he had part of the new church finished for school purposes, and Mr. Lowry was given charge; he was replaced by a Mr. Dunn, who, in 1860, was succeeded by Mr. Fallon. He was

assisted in his work by Miss Murphy and Miss Catharine Shaw. Father Shahan returned to St. James' in 1861, and Mr. Fallon resigned about the same time. In January, 1862, Mr. Walker assumed charge, and he, besides the two ladies mentioned, had Miss C. Quinn and Miss M. Henry to aid him. He resigned in 1863 and was succeeded by Mr. Lannon. In 1863 Father Hartney converted old St. Mary's into a school-house with three rooms, and the same year Mr. Fitzpatrick succeeded Mr. Lannon, who resigned. Mr. John E. Fitzgerald (now Hon. John E. Fitzgerald, of Boston,) assumed charge of the school in 1864, as Mr. Fitzpatrick was compelled to give up on account of his health. In November, 1865, Father Hartney was compelled to discontinue the boys' school as the parishioners were poor and the common school tax would not be shared with him. In the parish are numerous societies for young and old, male and female.

"We have not here a lasting city," says St. Paul, "but we seek one that is to come." These words inspire the Christian with hope and cause him to value the fleeting existence of the world at its true value, and hence it is that the church calls the burial place of her children a "cemetery," or sleeping place. There is little doubt that the Charter Street burial grounds contain the remains of the Catholics who died in Salem before the town was blessed with church, priest, or sacrament.

In the early part of the present century, 1801, the Howard Street Cemetery was opened, and in the section set apart for strangers, Catholics were laid to rest. Harmony was opened for burial purposes in 1840, and a section was set apart for the exclusive use of the Catholics, the remains of a Catholic child being placed there on July 23, 1840.

The church has, however, at all times, wished the bodies of her children united in one common faith, and sanctified so often during life by the same sacraments of grace, to be buried in consecrated ground, and there await the morning of resurrection. In this view, Dr. O'Flaherty bought, or was about to buy, in March, 1846, a large lot of land on North Street, exactly opposite the present cemetery. When Father Conway examined the ground, he found it to be an immense ledge and he cancelled the transaction, and early in 1849 purchased a four-acre lot, in the centre of which he caused to be erected the granite shaft, surmounted by a cross, that still stands. The first burial in the cemetery was on August 15, 1849. Father Shahan bought another four-acre section, adjoining the original lot, and the front line of both were subsequently changed when North Street was widened and straightened.

In September, 1866, Farther Hartney bought two adjoining sections, containing four acres, on the east end of the cemetery, at a cost of \$900, and the lots were equally divided between the two parishes. This soon proved too limited, and in May, 1879, Father Gray purchased a very extensive territory in the rear of all the preceding sections of twenty acres of this land consecrated in the spring of 1880.

The Catholics, who owned lots in Harmony Grove, before the purchase of the Catholic cemetery, were granted the privilege of burying their dead in that place, but many of the bodies were removed, and laid beside their successors in building up the Church of Salem. The cemetery, indeed, ever reminds man of his mortality, but his every step therein is cheered with hopes of immortality.



St. James' Parish, Salem.



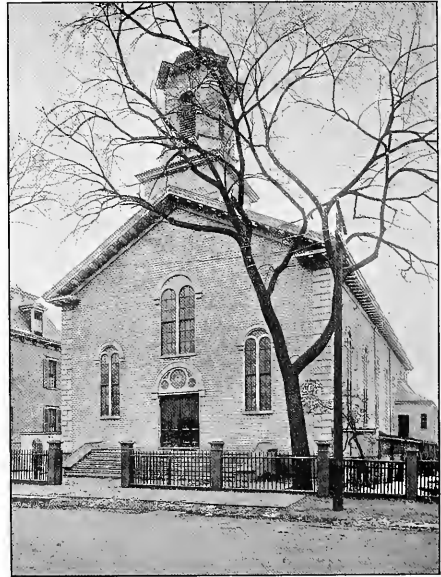
FOR twenty-five years St. Mary's Church was the only monument of Catholicity in the whole of Essex County, and the Catholics numbered less than two thousand souls. In 1846 many Irish immigrants came to Salem, where they obtained employment in the building of railroads and in the Naumkeag cotton mills, which were completed on the first of the following year. In five years the population of Salem increased nearly four thousand, the majority of whom were Catholics. Rev. James Conway, pastor of St. Mary's, in 1850 submitted plans of the proposed St. James' Church to Bishop Fitzpatrick, which were approved, and work on the church was immediately begun. In August of the same year the Bishop came to Salem to administer the

Sacrament of Confirmation, and visiting the unfinished building expressed much pleasure at the progress made. On Christmas Day, 1850, the first Mass was celebrated in the new church.

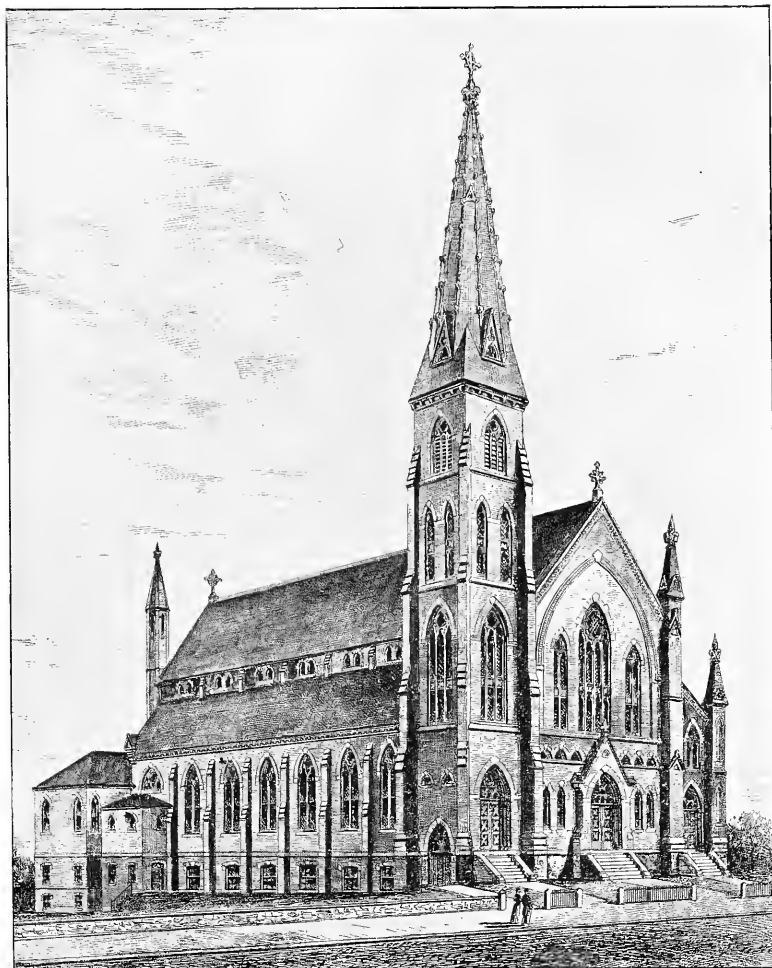
Father Shahan, in July, 1850, was sent to Salem as assistant to Father Conway, and his chief interest was given to the new parish. In 1854 he was appointed pastor of the parish of St. James. On May 24, 1857, Father Conway died and Father Shahan was appointed pastor of Salem, thus reuniting both parishes again.

On Sunday, January 10, 1858, after the Immaculate Conception Church had been dedicated to the service of God, the Right Rev. Bishop Fitzpatrick, with the large retinue of clergymen who had assembled in the morning, went to Federal Street to dedicate the Church of St. James. Father McElroy, S. J., delivered the sermon on this occasion, taking for his text: "This is the day which the Lord has made; let us be glad and rejoice therein."

Father Shahan, in 1861, asked to be returned to the care of St. James' parish, and the Bishop kindly granted his wishes. Father Shahan, in 1852, opened a school for boys in the basement of the church, and this continued, under many difficulties and trials, until 1868, when it was disbanded. In 1864 he had it transferred to Nonantum Hall. In 1864 he purchased the above hall, and, after remodeling it for school purposes, started a school for girls under the supervision of the Sisters of Notre Dame. Father Shahan was transferred to Taunton in December, 1864. Perhaps no priest ever labored in Salem who was more generally beloved. Always anxious to sow the seeds of religion, and, when he saw them budding, seemingly he wished to go to other places to do likewise. He was succeeded by Rev. William J. Daly, who won, in a brief time, the esteem of the citizens of Salem. While traveling in Rome, in 1883, he died. The next pastor was Rev. John J. Gray, of whom every one, Catholic and Protestant, speaks in terms of highest praise. Recognizing the fact that the



OLD ST. JAMES' CHURCH, SALEM.



ST. JAMES' CHURCH, SALEM.

parishioners of St. James' Church needed a more sightly and substantial temple in which to worship, he gave his attention to the erection of the present edifice, which, when entirely completed, will be second to no church edifice within the bounds of Essex County. August 30, 1891, was the date set apart for the ceremony of laying the corner-stone. Although the rain was coming down in torrents, a very large assemblage of people gathered to assist in the divine office. Since the dedication, in 1858, the old church was not so extremely crowded as it was when solemn High Mass was commenced that morning. The celebrant was Right Rev. John Brady, coadjutor to Archbishop Williams; Rev. John A. Butler, of Brighton, deacon; Rev. John A. Degnan, of Salem, sub-deacon; James A. O'Rourke and Thomas Moore, acolytes; William Keating, censer bearer; James McNiff, book bearer; George Wilson, mitre bearer; Edward Mitchell, thurifer; Rev. Edward Butler, St. John's Seminary, Brighton, cross bearer; Rev. James McCaughan, assistant priest at St. James',



INTERIOR OLD ST. JAMES' CHURCH, SALEM.

master of ceremonies. Seated within the sanctuary were the Most Rev. Archbishop Williams, Boston; Right Rev. Bernard J. McQuaid, Rochester, N. Y.; Very Rev. Father Barry, Vicar-General, Manchester, N. H.; Very Rev. Father McCabe, Vicar-General of Providence Diocese; Right Rev. Mgr. Thomas Griffin, rector of St. John's Church, Worcester; Rev. Thomas H. Shanahan, Malden, the first organizer of the parish. Rev. A. J. Teeling delivered an admirable sermon worthy of such a joyous occasion, and in every manner appropriate to it. The time for the placing of the corner-stone in its position was set at three o'clock in the afternoon. Although it was raining even harder than it did in the morning, hundreds of people assembled, among whom were the mayor and representatives of the city government. So unpropitious was the weather that the introductory part of the exercises had to be held in the old church. The discourse delivered by Rt. Rev. Bernard J. McQuaid,

of Rochester, N. Y., was one that demanded the closest attention, and merited the great praise it received from all who heard it. When the preliminary exercises and the sermon were ended, Most Rev. Archbishop Williams, Very Rev. Father Barry, V. G., Rev. A. J. Teeling, Rev. James P. McCaughan, and Rev. William E. Kelley, went to the place where the large stone was suspended, and with the aid of attendant masons lowered it into its place. The box within the stone contains copies of the current Salem papers, of the *Sacred Heart Review*, and the *Boston Pilot*; current coins; Mayor Rantoul's inaugural address, and the constitution and names of the members of the Young Men's Catholic Total Abstinence Society, with a short history of the organization.

The building is after the Gothic style of architecture, and is erected in conformity with the plans furnished by the architect, J. J. Murphy, of Providence. The work was supervised by J. W. Dornsife, also of Providence. Its length is 168 feet; its width is 80 feet, and its height to the ridge-pole is 80 feet. The front, facing

Federal Street, comprises the gable, pierced by the main portal, and a large flanking tower, rising 200 feet. The cross on the gable is 96 feet from the ground. The interior, as yet unfinished, consists of nave, aisles, and clerestory. The nave is 135 feet long, 68 feet wide, 68 feet high, and has a seating capacity of 1,200. The main auditorium will have thirteen large windows on each side, and the clerestory will be lighted by thirty-two windows. The material used in the construction is Danvers pressed brick, neatly trimmed with granite. When the exterior and interior are complete, and the usual church appurtenances added, the entire cost will be in the neighborhood of \$100,000. The present membership of the parish is about five thousand.

The end of the autumn of the year 1893 was the cause of much grief for the parishioners of St. James' Church, as well as for the people of Salem in general. The occasion was the death of the pastor, Father Gray. The people who have been favored with an acquaintance with him will long remember his gentle disposition



CONVENT, ST. JAMES' CHURCH, SALEM.



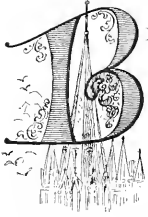
PAROCHIAL RESIDENCE, ST. JAMES' CHURCH, SALEM.

and genial manners. No one served his church with more fond, more faithful, more disinterested devotion. The schools of his parish found in him an attentive director; the sick, a sympathetic consoler; the unfortunate, a wise and helpful counselor.

Rev. John J. Gray, the late rector of St. James' Church, was born in Longford, Ireland, on December 11, 1843. He was educated in the national schools there and later in the McDonald Academy in Longford. He left Ireland in 1860, and for a year resided with Right Rev. Bishop Lynch, of Toronto. Then he entered St. Mary's University, Niagara, and remained for three years, when the divinity department was destroyed by fire, and he was compelled to finish his studies in St. Joseph's Seminary, Troy, N. Y. He was ordained December 21, 1866, in the old Cathedral by Archbishop (then Bishop) Williams. When Father Daly was transferred to the Cathedral, Father Gray was sent to assume charge of St. James' parish. In 1887 he went to Rome and was received by His Holiness, the Pope. The present parochial residence, convent, and the remodeling of the old church into a parochial school are products of Father Gray's zeal. He died on November 26, 1893.

Rev. M. J. McCall was placed in charge in February, 1894.

St. Joseph's Parish, Salem.



ESIDES the large congregations of English speaking people who fill the churches of the Immaculate Conception and St. James, there are many French Catholics who attend services in St. Joseph's Church, on Lafayette Street. At the time when Rev. Mathew Harkins, now Bishop of Providence, was a curate in the Immaculate Conception parish, he assembled the French Canadians then in the city in the basement of the church. On June 30, 1872, he celebrated Mass there for the first time. Thereafter, every Sunday morning at 9 o'clock, Father Harkins would offer up the divine Sacrifice in their presence and would also preach to them. In order that the children might learn their catechism in

their native tongue he organized a Sunday-school, which he kept under his own supervision. There were then about ninety French families in Salem.

In May, 1873, Rev. George Talbot was appointed pastor of the French, and for several months he adopted the plans intended by Father Harkins. Every Sunday the people contributed generously, hoping to soon own a church edifice of their own. Father Talbot desired to purchase land for the intended church in South Salem, but the French people objected. Soon afterwards he was called away, and Father Harkins again took care of the congregation. Although he experienced much difficulty in effecting an exchange, he eventually gave \$2,500 for the Sailors' Bethel, near the Phillips school-house, on Herbert Street. The people, in September, 1873, were so elated at the purchase that they immediately raised \$1,500 to help defray part of the expense.

Towards the end of 1873 Rev. Ol. Boucher was sent to replace Father Harkins, who, although not of the same extraction, had won the love and esteem of the French people. Father Boucher was, in a short time, transferred to Lawrence, and Father Talbot again returned. In January, 1878, Rev. J. Z. Dumonties was pastor, but he remained only until September, when Rev. Octave Le Pine assumed charge. On July 13, 1879, Rev. F. X. L. Vezina was appointed rector and during his pastorate much good work was accomplished.

On August 26, 1881, he purchased the Luscomb estate, on Lafayette Street, and steps were immediately taken to erect the present church. It was finished in 1883, and opened for services in March, 1884. In April, 1886, he purchased the Elwell estate, adjoining the church property, which, after being remodeled, he converted into the present parochial residence.

St. Joseph's Church is a wooden building, situated somewhat back from the street. The style is simple and to a certain extent follows the Romanesque. The three entrances are approached by wooden stairs



REV. JOSEPH O. GADOURY, RECTOR ST. JOSEPH'S CHURCH, SALEM.

and lead into a small vestibule. The interior resembles the Gothic style in some of its construction. The ceiling over the nave is supported by heavy wooden trusses. Plain wooden columns, with ornamented caps, support the arcades. The large gallery on either side runs the full length of the auditorium. The choir gallery contains an organ built for Mechanics Hall, in 1861, by Professor Wilcox, and was purchased, in 1867, for the sum of \$6,339. The interior is frescoed in a drab color with the trimmings of a somewhat darker hue. On the ceiling are depicted the seven sacraments of the church. The altar is high and beautifully ornamented. Over the tabernacle is a large crucifix, also a statue of the Sacred Heart of Jesus; on the pedestal flanking either side of the altar is an adoring angel, close to which are statues of St. Joseph with the Infant, and the Blessed Virgin. Just beneath the gallery, on the epistle side, are a statue of St. Anne with the Blessed Virgin and a group representing the devotion to the rosary and containing statues of St. Dominic, St. Catherine, and the blessed Virgin, each holding a pair of rosary-beads. On the opposite side of the altar is a statue contain-



ST. JOSEPH'S CHURCH, SALEM.

ing life-sized figures of the Blessed Virgin after receiving the body of our crucified Lord from the cross. This statue is grand and awakes the deepest sympathy. The body is smeared with the blood that flowed from the wounds. The flesh hangs in shreds from the knees. The whole facial expression is that of uncommon sorrow.

The basement chapel is dedicated to Our Lady of Lourdes. Over the altar is a grotto, in which the little Bernardette appears kneeling before Our Lady. On the wall in the rear, the various scenes about Lourdes, taking in the home, mill, and church where the young lady spent her childhood, are tastefully painted.

May 15, 1887, Rev. Joseph O. Gadoury was appointed pastor. He was born July 17, 1851, in Berthier, (En-Haut,) P. Q., Canada. In 1860 he entered Joliette College, and was graduated in 1870. He then went to St. Joseph Seminary, Troy, N. Y., and afterwards to the Assumption College. He was ordained on July 16, 1876. Previous to coming to the United States, August 26, 1885, he served in various missions throughout Canada. The pastor of St. Joseph's being sick, he was sent to assume charge, which he did for a term of



INTERIOR ST. JOSEPH'S CHURCH, SALEM.

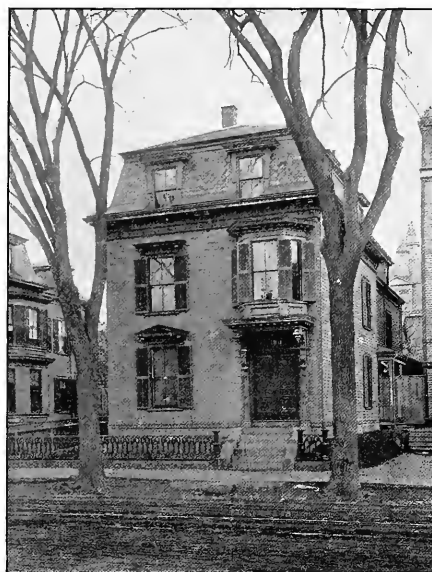
eight months. He remained here as curate until elevated to the position of pastor. Just previous to his promotion he erected a church in Lynn for the benefit of the large number of French speaking people there.

He erected, in 1892, on Harbor Square, a large brick school building, with brown-stone trimmings. It is fully equipped with all the modern conveniences, and furnished with all the paraphernalia needed in a successful school. It is four stories high, has twelve good airy class-rooms, and a large hall on the ground floor, capable of accommodating comfortably 800 persons. Among the scholars are twenty-five children who are boarders.

He also had erected, at the same time, a large four-story wooden building for a convent for the Grey Nuns, who have the entire supervision of the children. In the convent is a very neat and tastefully arranged chapel, the altar of which is conspicuous for its extreme beauty. Behind the altar is a rich painting of the Blessed Virgin in adoration before the Sacrament of the Eucharist. Beautiful statues of St. Joseph and the Blessed



ST. JOSEPH'S CONVENT, SALEM.



PAROCHIAL RESIDENCE, ST. JOSEPH'S CHURCH, SALEM.

Virgin increase the splendor of the whole interior, which is brightened by the bright colorings of the stained glass windows. On the exterior of the building, on the upper story, and just below the small surmounting spire, is a niche in which the statue of St. Joseph, patron of the church, may be seen by those passing by. This building, like the school, is on Harbor Square. The cost of the school, convent, and the land connected with them, was about \$70,000. In addition to these buildings he also owns four houses adjoining, which he ultimately intends to remove, and use the land for church purposes. These, with the rest of the property, cover an area of over 15,000 feet.

Just back of the present school was a short street which was owned by the city. As Father Gadoury purchased the entire square, with the exclusion of that, the city authorities generously donated it to him, in order that the boys might use it for a play-ground.

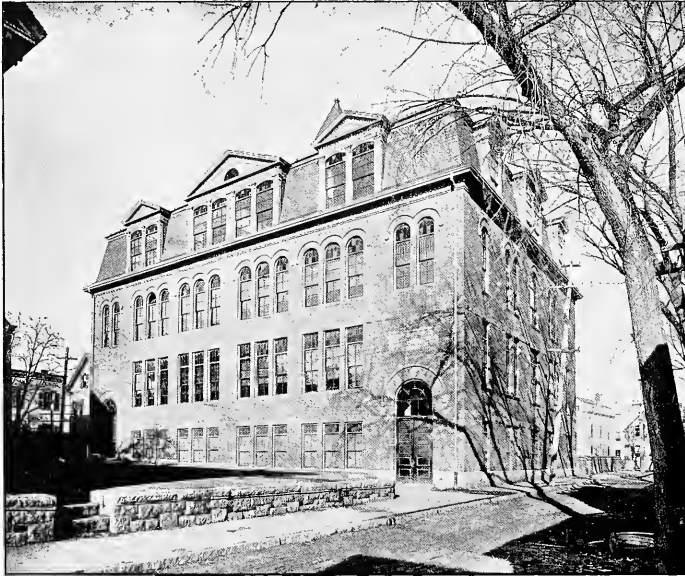
Connected with the church are the various organizations for the devout members of the parish.

THE CATHOLIC CHURCH OF NEW ENGLAND

The parochial residence, on Lafayette Street, is situated in one of the best locations in the city. It is a spacious, two-story building, capped with a mansard roof. It adjoins both the church and school quite closely.

Father Gadoury takes great delight in his little parish, which he wishes to be surpassed by no other in the city. He is yet a young man, and with the assistance of his benevolent parishioners will, in the near future, have a church property equal to any in all Essex County.

The growth of Catholicity in this city is clearly illustrated in the fact that the majority of Salem's 35,000 residents to-day profess the Catholic faith, and of this number fully 5,000 are in St. Joseph's parish. Where



ST. JOSEPH'S SCHOOL, ST. JOSEPH'S CHURCH, SALEM.

once in this historic city a Catholic was so seldom seen as to be an object of curiosity, now Catholics form the chief number of Salem's citizens. From the few Irish Catholics at the beginning of St. Mary have descended several thousand of the same faith and lineage. The small band of Acadians who came to Salem in the days of the famous Puritans are succeeded by an influx of Catholics from Canada in a number that is greater than the entire number of the banished Acadians. The churches reared by Catholics are now among the finest ornaments of the city, and Catholic endeavor and enterprise harmoniously work side by side with the old Puritan endeavor now represented in the labors of the descendants of the Winthrops and the Endicotts.



The City Orphan Asylum, Salem.



THE CITY ORPHAN ASYLUM, of Salem, is a well-known charitable institution in charge of the Sisters of Charity, commonly known as the Grey Nuns. This order was founded by Mary Margaret Dufrost De Lajamerais, Widow D'Youville, who was born in 1701, at a place called Varemés, in Lower Canada. Her father was a man of very great distinction in Canada, whose family was originally from St. Malo, in France. Accustomed to luxury in early life, after the death of her father and husband she passed through many and varied trials; and her experiences in a hospital in which she was greatly interested, the suffering she witnessed among orphans, led to her interest in them and her subsequent founding of the Order of Grey Sisters, which is distinctly an organization for the care of the poor, orphans, and aged people. She was a woman truly valiant and all aglow with the burning flame of charity for the poor. In the various walks of life through which Divine Providence led her, she was an admirable exemplar of all virtues. Adorned with these celestial gifts, this trusted servant of God departed this life December 23, 1771, leaving behind her a great reputation for sanctity. She was declared venerable by the Court of Rome, on April 28, 1890. There are many of these asylums in various places in Canada, and at present there are seven in the United States: one in Toledo, Ohio; one in Lawrence, Mass.; one in Worcester, Mass.; one in Morristown, N. J.; two in Salem, Mass.; and a hospital for incurables about to be erected in Cambridge, Mass.

In January, 1866, Mr. Thomas Looby purchased a house on the corner of Washington and Bridge Streets, for the sum of \$10,000. It was very apparent at that time that some asylum was necessary to save the Catholic children, who, by misfortune, were thrown upon the world, and by unfair methods of proselytism, so unjustly adopted by certain Protestants, were exposed to severe temptation. In September, 1866, the sum of \$1,438 from the congregation of the Immaculate Conception Church, \$1,048 from the faithful of St. James' Church, and \$300 from Mr. Looby were raised to pay the original cost and support the new institution. It was known as the Looby Asylum, and the generous founder went to Montreal where he obtained the Grey Nuns to take charge of the charitable work.

Mr. Looby was born in Clonmel, County Tipperary, Ireland, in 1807. He received whatever education he had in the schools of his native home. Wishing to help his poor parents, and Ireland offering no incentive to ambitious young men, he came to America when a youth. He started working in the leather business, and by laboring night and day he saved enough money to start in the same business for himself in 1833. Fortune smiled favorably on his venture, and after a time he amassed a great fortune. In 1836 he married Miss Catherine Culliten, a native of New Ross, County Wexford, Ireland. Mr. Looby died on September 5, 1872, and his remains were buried in Harmony Grove, of which he was one of the founders, and in which he was greatly interested. In order to honor a man whose Catholicity and generosity knew no bounds, the representative Catholic people of the Archdiocese, the Ancient Order of Hibernians, the Irish Catholic Benevolent Society, and the Catholic Total Abstinence Societies turned out and accompanied his remains to the grave. All of the many donations made by Mr. Looby for charitable and Catholic purposes will never be known. He never courted publicity, but gave because his heart demanded him to do so. He gave because he wanted that



CITY ORPHAN ASYLUM, SALEM.

land which was his birth-place, and which he loved dearly, free from servitude; he gave because he wanted the religion he openly and proudly professed spread in every city, town, and hamlet in the United States; he gave because his conscience sickened at the misery and suffering which the poor were compelled to undergo. He remembered when a poor exile that this great, free country which adopted him gave him every encouragement, and ever afterwards he liberally gave to further the institutions of the land. For the success of this local institution he donated at first \$10,000; in his will he left it \$5,000 more, and another \$5,000 to be available after the death of his wife, besides many donations of smaller amounts when occasion prompted him. The parochial schools of Salem received monetary encouragement from him, and the new St. James' Church was given \$2,500, which, with the interest amounting to nearly \$500 more, was of great assistance to the pastor. We will not attempt to enumerate his many kindnesses; we could not, for he himself would seemingly immediately forget them. In the whole Archdiocese there is scarcely a charitable institution that will not bear testimony to Mr. Looby's philanthropy and generosity. His wife also was charitably inclined and frequently gave willingly to many institutions and organizations.

The asylum on Bridge Street was opened in October, 1866, and was incorporated pursuant to the laws of Massachusetts, February 10, 1871, from which date the work for which it was intended has been going on very quietly and accomplishing great good in the community. The building soon was found to be too small for the number of children who desired admission, so land in North Salem was purchased for the erection of a new edifice. After mature deliberation this project was abandoned in the hope that a more desirable location could be procured. The site on which the present building stands, with the dwelling thereon, was purchased at a cost of \$20,000 from Mr. George Peabody Russell, who generously donated \$1,000 to the institution. The inmates were removed about the same time to this dwelling on Lafayette Street, and soon after the asylum on Bridge Street was sold for \$5,000. In the spring of 1873 the contract for the new building was given, and on October 20, 1875, it was dedicated under the patronage of Our Lady of Lourdes. The ceremony was performed by His Grace, Archbishop Williams, assisted by the clergy of Salem and the surrounding parishes.

In 1876, ten years after the opening of the asylum, we find it encumbered with the heavy debt of \$44,017.84, which was removed by the sisters in 1890, after surmounting, with much labor and fatigue, many trials and difficulties. The health and increasing number of children needed more spacious apartments than the building could afford, and so it was proposed to build an addition. For want of means, the sisters rejected



MR. THOMAS LOOBY, FOUNDER OF THE ORPHAN ASYLUM, SALEM.

THE CATHOLIC CHURCH OF NEW ENGLAND

the project until 1893, when the earnest desire they had of seeing the children provided with more comforts, and better accommodations, made them take up again the heavy burden from which they had for a short time been relieved. The work was begun April 1, 1893. During the erection of the new building the sisters sustained a sad loss in the death of the beloved pastor of St. James', Rev. J. J. Gray, who had been director of the asylum almost since his arrival in Salem. In him the sisters lost a wise counselor and a faithful friend, and the orphans a protector and benefactor. His loss is still deeply felt and sadly deplored.

But few persons are aware of the amount of good which the asylum has accomplished. From October 30,



MRS. THOMAS LOOMY, WIFE OF THE FOUNDER OF THE ORPHAN ASYLUM, SALEM.

1866, to June 1, 1894, a period of nearly twenty-eight years, 1,907 children were admitted, of which number 1,748 were provided with homes or returned to their relatives, 29 died, and 130 remained in the asylum. During the same space of time 563 aged people were received, of which 486 were discharged, 68 died, and 9 remained in the asylum. The reason why there is such a small number of the latter is, because the house is now fitted up for children only. Of the 130 children at present in the asylum, 67 boys and 63 girls, 30 are cared for gratis, 25 pay either \$2.00 per week or \$1.50, providing clothes; the remainder pay from \$1.00 to \$1.50 per week each. Of the latter, 32 are paid for by the City of Salem. For this small sum the children are supplied with board, clothing, school supplies, medicine, and attendance in sickness. In this latter they are greatly aided by Dr. F. E. Hines, to whom great credit is due. He is, and has been, the physician of the asylum for the past fourteen years. He is ever ready to attend to the wants of the orphans, his only remuneration being the gratitude of the sisters and the little ones. The new addition, with all its improvements and accommodations, is now finished and the cost is about \$50,000.

The spacious rooms, appropriated as the children's dormitories, contain over two hundred beds; the bath-rooms and lavatories with bathing apparatus, furnishing hot and cold water, will make it easier to care for a larger number of children than heretofore. The chapel will now accommodate about 340 persons, and the new school-rooms, five in number, afford excellent accommodations. Each story is provided with a large balcony, where the inmates may go at leisure to breathe the wholesome air of the sea. In fact the wants of the little ones have been considered in every detail, and nothing has been overlooked that would render the children more healthy, more comfortable, and more happy.

Statue of Father Mathew, Salem.



THE principle of total abstinence which Father Mathew did so much to instill into the Irish heart, when practiced, has brought prosperity and honor to the Irish at home and abroad. How well do these lines of Longfellow picture his labors in life, his greatness in death:

“Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Foot-prints on the sands of time.”

Nowhere in America where the great apostle of temperance went on his noble mission will the name of Rev. Theobald Mathew live longer than in the city of Salem. Not satisfied with following the cross-emblazoned banner, under the majestic folds of which they are marshaled, these sons of temperance have reared a monument in Central Square, which night and day silently preaches a sermon more eloquent than tongue can utter.

Mr. John J. Horgan, of Cambridge, an Irishman, who loves to honor the great men of his native land, ordered the statue made of the finest Italian marble, by a celebrated artist. When the statue had been received from the sculptor's chisel he greatly admired its beauty and offered it to any society that would erect it in a public place, and that would also procure a pedestal costing not less than \$1,000. Anxious to perpetuate Father Mathew's name, and to show a worthy example to the world, the temperance societies of Salem accepted the offer, and the city government granted the present location in the principal square of the city. Immediately Mr. Horgan commenced to build a suitable pedestal, which comprises a ground, sub-base, base, centre piece, and a finely moulded projecting cap upon which the statue rests. The pedestal is nine feet high. The material used is light blue granite from Mr. Horgan's quarry in Augusta, Me. The material blends in an excellent manner with that used in the life-sized statue, Italian marble. The die bears the following inscription:

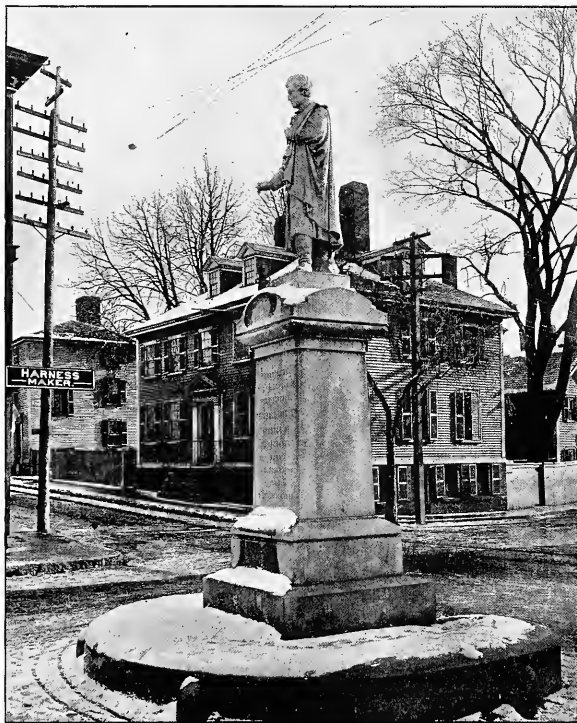
ERECTED BY THE FOLLOWERS OF
VERY REVEREND
THEOBALD MATHEW,
APOSTLE OF TEMPERANCE.
BORN OCTOBER 10TH, 1790.
DIED DECEMBER 8TH, 1856.

Immediately over the epitaph, on the upper base, is an eagle's head over a semi-circular bowl into which water will flow. The foundation is arranged in such a manner that it will give a goodly supply of water and carry off all the waste. For the safety of the monument a curb-stone encircles the base, which has two low platforms to give approach to the water-bowl. Between the monument and curb the ground is neatly sodded. On the opposite side to the die is the following inscription:

DEDICATED
OCTOBER 16, 1887.

That was a festal day for Salem, a day that will long be remembered. Societies from the whole Archdiocese turned out,—men, women, and children crushed themselves into every nook and corner in their endeavor to obtain a place of vantage. The love which the Catholics had for their church burned even more ardently, for here on the square of a city, where proud England's banner was long ago insulted because it contained “the

emblem of Popery," was reared a monument to a Catholic priest. The streets of the city were literally packed with eager spectators, comprising a greater part of the people of Salem and hundreds of visitors. The long procession, at one o'clock, after marching through many of the streets, entered Central Square. Seated upon the temporary platform were: Rev. Father Byrne, V. G.; Rev. Thomas J. Conaty, D. D., Worcester; Rev. John J. Gray, Mayor Raymond, and many others. Soon Mr. James Fallon and Mr. John H. Watson pulled the cord which unveiled the monument. Mr. William F. Cass, chairman of the joint committee, stepped forward and delivered the deed of the monument to Mayor Raymond who accepted it in behalf of the citizens of Salem.



FATHER MATHEW'S MONUMENT, SALEM.

trials and triumphs of their religion are sources of comfort. Its past is resplendent with brilliant deeds; its spirit overcame all obstacles; its memories are the fountains from which flow hope and strength for the future.

Mr. Christopher R. Gannon, in a few words, reviewed the history of the Essex Catholic Total Abstinence Union, and introduced Rev. Thomas J. Conaty, D. D., President of the Catholic Total Abstinence Union of America. The people of New England have frequently listened to the eloquence of this gifted priest, and have gone away thankful that they were present on such an occasion. His effort was a masterly exposition of the principle of temperance and of its great apostle's career. His closing remarks won such applause as is seldom accorded to an orator. "We have had Washington, and Lincoln, our Garfields, Emmetts, O'Connells, and Parnells, but greater honor is due to Father Mathew, who has labored to make men truly free. All honor is due to Salem that she should be the first in America to erect a public statue to Father Mathew." Cheer after cheer was given for Mr. Horgan, Father Conaty, Mayor Raymond, and the cause of temperance. Then the gathering dispersed after seeing the first monument erected to a Catholic priest in a public square in America.

The Catholics of Salem can look back upon the past with pride. The



St. Anne's Parish, Gloucester.



FOR many years during the early part of the present century, all the territory lying along the north shore of Massachusetts Bay, and for quite a distance inland, was included in St. Mary's parish at Salem, which city was a commercial port of considerable importance. The means of communication at that time were somewhat meagre, and the Catholics in the outlying towns of the parish found it exceedingly inconvenient to travel to Salem to attend worship, and they did so only at infrequent intervals. Occasionally the priest at St. Mary's would go out to these places and say Mass for the people, often in their private houses or sometimes in a small hall hired for the purpose. But as the many industries, for which Essex County is now noted, began to be established, the population of the various towns commenced to increase rapidly, a considerable portion of whom were Catholics. As soon as a sufficient number were settled in a town, efforts were at once made to establish a place of worship. After the year 1840, the Catholics of Gloucester seem to have increased wonderfully in numbers, and it was not many years before they began to hold religious services in their own town. Rev. Thomas Shahan purchased, in 1855, the old Baptist Church and refitted it for Catholic worship. To him belongs the honor of saying the first Mass, in a house of worship, in Gloucester, and to Denis O'Callaghan, now pastor of St. Augustine's Church, South Boston, who was then an altar boy in Salem, the honor of serving at the same Mass.

On September 30, 1855, the remodeled church was dedicated by Rev. John O'Brien, then of St. Patrick's Church, Lowell, the sermon being preached by Father Nicholas O'Brien. A few months later Rev. Dr. Acquarone became the first pastor. He continued to direct the spiritual affairs of the Catholics of Gloucester until 1871, when at the age of eighty years he retired from active labor and returned to Italy, his native land, to spend his few remaining days.

Father Acquarone's successor was Rev. J. J. Healy, and it is to the latter priest's great enterprise and sound business judgment that the Catholics of Gloucester are indebted for their magnificent church establishment. When he arrived at the scene of his future brilliant labors, he found only the old wooden church, with no parochial residence or parish school. He immediately set to work to organize a Sunday-school, religious societies, and to furnish for himself a respectable home. With plans well matured for erecting a new church and other needful buildings, he began to buy land in the heart of the town, and to remove or demolish the structures situated thereon. The rapidity with which he did his work, and the great enterprise he manifested, awakened grave fears among many of his parishioners. A meeting was held in which a warm discussion was carried on as to the propriety of erecting a large and costly church at that time. The timidity of many in his flock, however, did not in the least deter Father Healy in the great work he had in view, and almost before they were aware the excavations were made for the foundation of the church. The corner-stone was laid in May, 1876, by His Grace, the Archbishop of Boston, and the work of constructing the edifice was steadily carried on until 1881, when it was completed.

St. Anne's Church was dedicated Sunday, July 31, 1881, by Archbishop Williams. Father Joshua P. Bodfish preached the sermon. The dedicatory High Mass was said by Father William J. Corcoran, with Father O'Reagan, then of Hudson, deacon; Father McManus, of Lowell, sub-deacon; Father Joshua P. Bodfish, master of ceremonies, assisted by Father Foley, then of Gloucester. A great number of people attended the ceremonies.

The cost of building the church was about \$100,000, and this necessarily meant a burdensome debt incurred on the heavy outlay, and, during the next five years, Father Healy devoted himself mainly to remove the debt burden. In this work he manifested the same judgment and enterprise which characterized all his previous efforts. So successful was he in this work that in five years he was able to announce to his former faint-hearted parishioners, and to the world, that St. Anne's parish was free from all financial encumbrances and that the church was ready for consecration.

The solemn ceremonies of consecration were held on Sunday, July 25, 1881. The church was consecrated by His Grace, the Archbishop of Boston, assisted by some fifty clergymen of the Archdiocese, and also by

Right Rev. P. T. O'Reilly, Very Rev. P. Healy, V. G., Right Rev. Monsignor Thomas Griffin, and the Rev. Dr. T. J. Conaty, of the Diocese of Springfield, and Right Rev. Bishop McMahon, of the Hartford Diocese. Rev. J. P. Bodfish, rector of the Cathedral of the Holy Cross, Boston, was grand master of ceremonies, and Rev. Charles W. Regan, of St. Anne's Church, this city, assistant master. The consecration services began at 7 A. M. and lasted two hours, and were of a private nature. The public services were held both morning and afternoon. The church was filled at both services, many prominent citizens belonging to Protestant churches being present. A choir of forty voices, from Boston, furnished the music. The morning's exercises began with a High Mass of consecration, with the sermon by Bishop P. T. O'Reilly, of Springfield, and the *Te Deum* by the full choir. The officers of the Mass were as follows: Rev. Hugh Roe O'Donnell, of East Boston, celebrant; Rev. W. P. McQuaid, of East Boston, deacon of honor; Rev. M. F. Flatley, of Malden, sub-deacon; in the presence of the most reverend Archbishop, with Very Rev. William Byrne, V. G., and Very Rev. John Hogan, S. S., D. D., president of the ecclesiastical seminary



ST. ANNE'S CHURCH, GLOUCESTER.

of Brighton, assistant priests; also Right Rev. Bishop O'Reilly, of Springfield, with Very Rev. P. Healy, of Chicopee, and Right Rev. Monsignor Thomas Griffin, of Worcester, chancellor of the diocese; also Rev. Richard Neagle, chancellor of the Archdiocese; Rev. J. P. Bodfish, of the Cathedral, grand master of ceremonies; P. P. Chapon, S. S., D. D., professor of dogmatic theology, Brighton; Prof. Rev. Louis Walsh, and Prof. Rev. J. Begley, of Brighton Seminary. Bishop O'Reilly, in the preface to his sermon, said: "This is a surprise to all the priests, not only of this diocese, but of all New England. Praise is in the mouths of all. Let it not be said that the people have not been extremely generous, many of them poor and making their living by toiling on the sea. Their hearts are in the right place; they have the faith, and is it not cheerful when they are nearing land to see the first object that of their church, the cross on the highest tower glittering in the



INTERIOR ST. ANNE'S CHUUCH, GLOUCESTER.

sunshine." In the afternoon there was a sacred concert by talent from Boston, and Rev. Dr. Conaty delivered a sermon on education. In the evening solemn Vespers were held and the chants were sung by Bishop Lawrence McMahon, of Hartford.

The church and convent stand on Park Street and the rectory and school stand at the head of Dale Avenue, not far distant from the City Hall. The church is a splendid edifice and, being one of the chief ornaments of the city, is the pride of all of Gloucester's citizens. It is built according to pure Gothic designs of architecture and the material used in its construction is Rockport granite. The roof is slate, bordered with bands of green Vermont slate. It is rectangular in its ground plan, and is 82 feet wide, 142 feet long, and on the left front corner rises a granite tower, strongly buttressed, 185 feet high. The approach to the vestibule is by three main entrances; one door is situated in the front of the base of the noble tower, another is on the right, and the main door is situated midway between the two side entrances. The approaches to these door-ways are formed

by three flights of granite steps. The front entrances are large, pointed openings, with heads of tracery that in the centre have moulded copings. Over the middle door is a large rosetted window, 16 feet in diameter, with label mouldings of granite, and on the right of this great window of stained glass towers a pinnacle supported on the buttress from which it rises. The entrances to the basement are also formed by three doors opening from the street. Between each stained glass window which lights the nave, on both sides of the church, rises a granite buttress. In the belfry of the tower hangs a bell which, when hung, was the largest and mellowest in the State. From the buttresses, situated at the angles of the tower, rise four pinnacles.

The interior of the church consists of nave, aisles, and chancel, the latter with a vestry on either side connected by a passage-way behind the high altar. The aisles are three in number, the middle aisle being 6 feet wide and the side aisles being 4 feet in width. From the eight columns on each aisle rise eight arches. These columns are clustered, 2 feet in diameter, and surmounted by heavy caps. The arches are pointed and with heavy mouldings. The aisles are lit up by eight windows $5\frac{1}{2}$ feet by 15 feet, and are Gothic in design with heads of tracery. The roof is lighted in the dormers, one in each bay. The vault of the auditorium is open timbered and the beams are cased and moulded, being pointed in form and richly decorated. The material of the roof is pine. The wainscoting, the sanctuary rail, and the gallery are finished in brown ash, and the frescoing, with its countless variety of shade and tint, preserves a perfect unity of design, which is the geometrical Gothic. To describe, in detail, the almost innumerable number of sacred emblems and the scenes representing incidents in the life of Christ would be of interest only to the student of ecclesiastical lore, and can be briefly and best described by being called beautiful. The organ gallery projects slightly over the auditorium and is the only gallery within the church. Beneath the organ gallery are two beautiful groups of paintings in life size, one representing the divine commission of the twelve apostles to preach the gospel; the other, the same group at the ascension of the blessed Saviour. Over the side altars are two real works of art of great merit, brought from Florence by the pastor, in 1878—one a beautiful gem of the Raphael school of art, representing the "Virgin with the Divine Infant visited by St. Elizabeth and St. John the Baptist"; the other of the Flemish school of art, representing the "Adoration of the Magi at the Stable of Bethlehem." The chancel is octagonal with an arch 40 feet wide and 60 feet high. It contains four windows of cathedral glass, 4 by 14 feet, and they represent the four evangelists

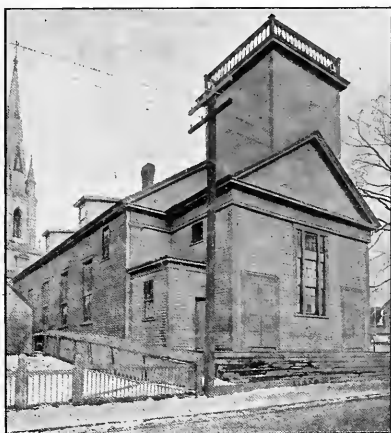


PAROCHIAL RESIDENCE, ST. ANNE'S CHURCH, GLOUCESTER.

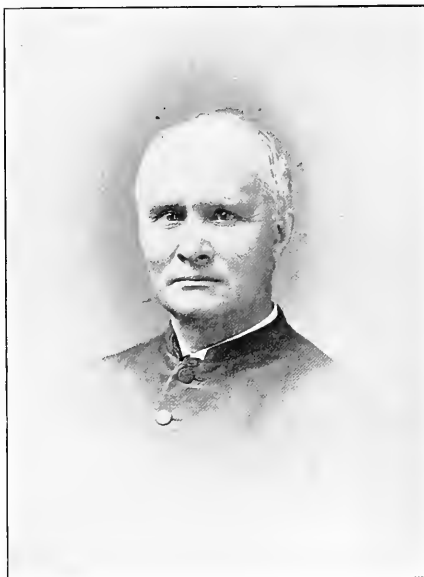
with their respective emblems, the ox, lion, eagle, and angel. The altars, three in number, are of marble, Gothic in design, and set in mosaic. The main altar is 30 feet high. The basement has a fine altar and a seating capacity of about 1,000. The ceiling is high and neatly frescoed, and the pews are of hard wood.

When the church was very nearly completed, Father Healy turned his attention to the erection of a parochial residence, and his present handsome rectory is the result of his efforts in this direction. The house is one of the prettiest and most commodious in the Boston Archdiocese. It was built in 1880, and is constructed of brick with brown-stone trimmings, and the whole structure is based on a solid granite foundation. It is three stories high, with a slated mansard roof, surmounted by a cupola and ornamented in front with bays.

The convent was erected in 1886, as was also the school. The convent is built of brick, is three stories high, and is roofed with slate. This is the residence of the Sisters of Mercy, who teach the children in the parochial school. The school building is a wooden structure—formerly the old church. It was converted into a school and contains six class-rooms. The course of education followed by the teachers comprises the usual training given in the public grammar schools in addition to a religious and moral training which is the characteristic of Catholic parish schools. The number attending the school is about 140 boys and 125 girls. The entire sum of money involved in buying the land and erecting the buildings was about \$145,000.



PAROCHIAL SCHOOL, ST. ANNE'S CHURCH, GLOUCESTER.



REV. J. J. HEALY, PASTOR ST. ANNE'S CHURCH, GLOUCESTER.

Father James J. Healy is a native of Bantry, County Cork, Ireland. He was ordained a priest in St. Mary's Seminary, Baltimore, Md., June 30, 1868. After being stationed in St. James' parish, Salem, for about three years, he took charge of St. Anne's parish, Gloucester, September 5, 1871. Nothing more need be said of him. This splendid edifice will stand, we hope, for a hundred years as a grand monument to his zeal, sagacity, and faithful devotion to the Church of God.

The church organizations comprise sodalities for the men, both married and single, and similar sodalities for the women. There are also sodalities for the young people, of both sexes, in the parish, and a Sacred Heart League, a Sanctuary Society, and temperance and charitable organizations. The parish, as it is to-day, is the peer of any parish in the Archdiocese outside of Boston. Both pastor and people must be congratulated on having built up the parish from its early weak and insignificant condition to its present prosperous and influential position,—now a power ever working for Christianity and good citizenship.

Parish of Our Lady of Good Voyage, Gloucester.

THE Portuguese have been a sea-faring race from the days of Vasco de Gama, and Portuguese sailors have been contemporaneous with the earliest explorers of America. The Portuguese people have played no insignificant part in the history of this country. In the early annals of the seaports of Massachusetts the Portuguese, who were almost entirely Catholics, have been especially prominent as sailors, and Salem, Gloucester, and other cities on the sea-board saw many of these people settle within their borders. Although how many there were of that nationality who settled in Gloucester previous to 1870 is not a matter of historical note, it is certain that there were a number of them who dwelt in this city for years previous to that date. Since then, as time went on, these people have made Gloucester their home in greater numbers. November 26, 1888, the Portuguese element in this city had grown so numerous that it was deemed a necessity to form a parish for them especially, and a meeting was called for that purpose, but as that day was so severely inclement the meeting was postponed until December 25th, of that year. Father Joseph T. Serpa, then pastor of the Portuguese Church in Boston, presided. At this meeting fifteen gentlemen took charge of the preparatory work incidental to establishing a new parish, and the congregation, as it then existed, decided to dedicate their proposed church to Our Lady of Good Voyage. September 27, 1889, a lot of land, including a house, was purchased, for \$6,000, on Prospect Street; but \$1,000 was paid down immediately as the title deed could not be made perfectly clear until the time required by law had expired.

In November, 1890, the first parish bazaar was held for the benefit of the church. The second bazaar, for the same purpose, was held a year later, and such was the financial success of these two entertainments that the pastor determined to carry on the parish work of completing the church. Plans were drawn up by Mr. C. H. McClare, of Cambridge, and the pastor ordered a statue of Our Lady of Good Voyage, for the church, from Villa Nova de Garcia, Portugal. September 26, 1892, work was begun on the foundation of the church. After a third bazaar, in November, 1893, the basement of the church was ready for occupancy and a public blessing of the statue became necessary. It was blessed by the uncle and god-father of the pastor, the Rev. Felisberto Vieira de Bem, who was on a visit to his nephew from the Azores. This occurred on July 9, 1893. High Mass was sung by Rev. Francisco Vieira de Bem, and this was the first Mass said by him in the new church. The sermon was preached in Portuguese, by Rev. Felisberto Vieira de Bem.

Another bazaar was held at the City Hall, for the benefit of the church funds, in November, 1894. The exterior of the church is completed, but the interior is yet unfinished.



CHURCH OF OUR LADY OF GOOD VOYAGE,
GLOUCESTER.

The church is a neat, wooden structure, following the Gothic type. A spire rises on the front right corner to the height of 76 feet. The main entrances are two doors; one, the larger, is in the middle of the front of the edifice, beneath a large Gothic window of cathedral glass; the other door is on the front left hand corner. The parochial residence is on the left of the church, set somewhat back from the street. It is a wooden dwelling, two stories in height, with a porch on the left side of the building.

Rev. Francisco Vieira de Bem, the present pastor, was born in Boston, November 5, 1867, and was baptized in St. Stephen's Church, Boston, by Rev. R. Y. Quinlan. His parents resolved to go back to the Azores when he was only nine months old. His father sent him to school when he was only four years old. September 16, 1884, he



PAROCHIAL RESIDENCE, CHURCH OF OUR LADY OF GOOD VOYAGE,
GLOUCESTER.



REV. FRANCISCO VIEIRA DE BEM, PASTOR OF
OUR LADY OF GOOD VOYAGE, GLOUCESTER.

left Fayal and went to the Terceira Islands, where the seminary was located, to finish his preparatory studies for theology. September 7, 1890, he was ordained by Right Rev. Francis Maria Souza Prado Lacerda, and, returning to Fayal, he said his first Mass September 27, 1890, in the principal church of the city of Horta. He came to Boston November 8, 1890, having sailed from Newport News, and he arrived in Gloucester on December 1st. He labors assiduously for the promotion of religion among his compatriots in Gloucester, and his present achievements augur most favorably for the future of his parish.



St. Joachim's Parish,

Rockport.



UNTIL 1830 there were very few, if any, persons of the Catholic faith dwelling in the town of Rockport, and the number of Catholics who made their residence here were inconsiderable until 1850. About that year several Catholics made their way hither and settled, being employed laboring in the granite quarries of the town. Coincident with their arrival they sought to have a priest attend them, and Rev. John McCabe, then of Salem, now Vicar-General of the Providence Diocese, offered up the first Mass in Eureka Hall in that year. The gathering was small, but the love of God made them mighty and they determined to erect a structure, modest though it be, for divine worship.

Rev. Thomas Shahan, of whose energy and zeal much could be said, in 1856 erected a small building on Broadway, not far from the railroad station, at a cost of about \$400. This "habitation for their God," the Catholics of Rockport, thanks to the generosity of Mr. Michael McGrath, found entirely free from all indebtedness. Previous to the erection of this church, the Catholics were compelled to go to Mass at Gloucester or Salem. Rev. Luigi Acquarone, whose parish, at one time, encircled the whole of Cape Ann, was the first pastor of St. Joachim's. The zealous and pious works of this good old priest will never be fully recorded, doing them, as he did, without the slightest show, in an humble manner, and frequently without even his most observant friends knowing thereof. The weight of many years eventually compelled him to yield to a stronger and younger man, Rev. Thomas Barry, who served until his death in January, 1883.

Father Barry found that many new settlers had arrived in the parish, and the small chapel was unable to accommodate them all, so he immediately started to make some additions to the building, and to otherwise improve it.

Rev. Daniel S. Healey was the next regularly appointed rector, and he, like his predecessor, made certain alterations and enlarged the church to its present size.

November 18, 1886, he was succeeded by Rev. Thomas J. Tobin, who is at present the pastor. He was born in the County Tipperary, Ireland, in May, 1855, and received his elementary education in the schools of his native home. In 1871 he went to St. Charles' College, Ellicott City, Md., but he remained only a short time, going thence to Nicolet College, P. Q., where he graduated. Then he entered the Grand Semi-



ST. JOACHIM'S CHURCH, ROCKPORT.



INTERIOR ST. JOACHIM'S CHURCH, ROCKPORT.

nary, of Montreal, where he made his theology, and was ordained to the priesthood in 1881. For four years he served assiduously as assistant priest at the Church of SS. Peter and Paul, Boston, from which he was transferred to the Church of the Immaculate Conception, Salem. The reverend pastor, Father Hally, his uncle, who had suffered from poor health for many years, and had employed, in vain, the various remedies recommended by physicians, then found himself unable to perform any active duty, and during the next two years Father Tobin governed the parish. In the year 1886 he had the church supplied with the steam-heating apparatus at a cost of about \$3,000. In 1887 he was made pastor of St. Joachim's parish in Rockport.

Scarcely had a year elapsed when Father Tobin purchased the present parochial residence erected on a lot of land comprising an acre and a quarter, and situated on Broadway Avenue, some three hundred yards from the church. It is a frame structure of two and a half stories, and remodeled into a place which insures comfort and ease. St. Joachim's Church is an humble edifice of simple construction. Approaching the town

one observes the large gilded cross for many miles away as it rises high above the roof. A small vestibule affords entrance to the neatly frescoed auditorium, which is lighted by unfigured, stained glass windows, between which are the stations of the cross. There are two altars, the main one being sparingly ornamental, the



SACRED HEART CHURCH, LANESVILLE.



REV. THOMAS TOBIN, PASTOR ST. JOACHIM'S CHURCH, ROCKPORT.

smaller one supporting a beautiful statue of the Madonna, the gift of Mr. McGrath. In the front of the building is a gallery for the choir and where the Sunday-school children, to the number of 175, assemble. The seating capacity of the church is about 400. The number of the faithful in the congregation is about 1,000. On account of the long distance which many of the parishioners must travel, many of the religious organizations which aid the rector in his work had to be dispensed with, nevertheless, there is an Altar Society, a Rosary Society, and a Children's Society. Connected with St. Joachim's is the Mission of the Sacred Heart, Lanesville, and attended by Father Tobin. The first Mass was celebrated in Lanesville, in 1850, in the Village Hall. The present church was erected in 1876, on a prominent eminence between Lanesville and Bay View. Rev. Thomas Barry, then pastor of Rockport, was given supervision over the new parish. He was succeeded by Rev. Daniel S. Healey, who in turn was succeeded by the present rector, Father Tobin. In 1885 the Sunday-school was organized, which to-day has about the same number of pupils as St. Joachim's. The church, a square edifice, is on Washington Street. The interior is neat and frescoed.

St. Mary's Star of the Sea Parish, Beverly.



PREVIOUS to 1870, the Catholics of Beverly attended divine worship in Salem at the Immaculate Conception Church, Beverly and Manchester being missions of that parish. In Manchester, Mass was celebrated at certain times of the year in private houses, sometimes in the Town Hall, and Sunday-school was held in the same manner.

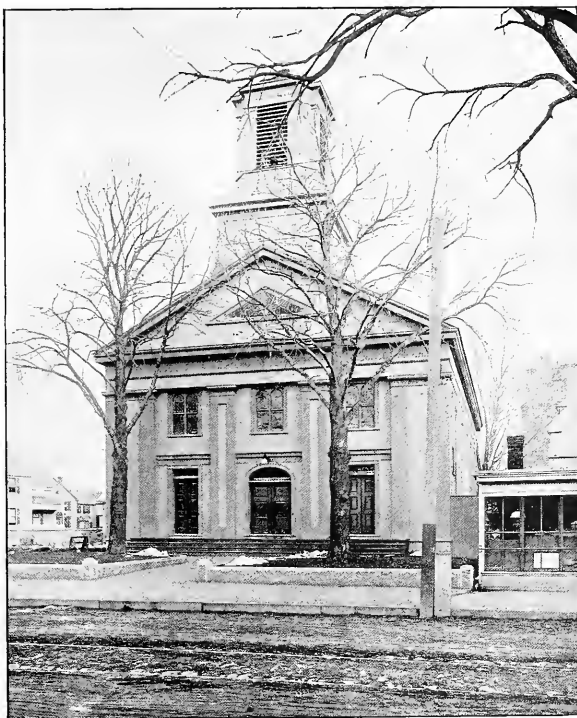
For some time previous to 1870, the Catholics of Beverly were anxious to have a church, and in that year Rev. John Delahunty, of Salem, being in charge of the Immaculate Conception Church during the absence of Rev. William Hally in Ireland, made arrangements whereby the present church was purchased and improved, the purchase being made

July 2d. After the purchase, Father Delahunty, in

company with some of the parishioners, made a visit of the mission and received subscriptions to pay for the property and necessary improvements. These improvements were pushed forward with a will, the old pews of the church were taken from the basement, remodeled, and put in place where they did good service until the past year, when they were replaced by beautiful quartered oak pews of modern style, under the management of Rev. Francis J. Curran, the present pastor.

The dedication of the church occurred on Sunday, July 23, 1870, the ceremony being performed by Rev. P. F. Lyndon, Vicar-General of the Diocese, assisted by Father Singer, of St. Patrick's Church, Montreal, Canada, Rev. Matthew Harkins, of Boston, Rev. John Delahunty, and Rev. Michael F. Higgins, of the Immaculate Conception Church, Salem, and Rev. John J. Gray, pastor of St. James' Church, Salem.

High Mass was celebrated by Father Singer, the sermon being preached by Father Delahunty, who took for his text: Matthew xxiii, 30.



STAR OF THE SEA CHURCH, BEVERLY.



INTERIOR STAR OF THE SEA CHURCH, BEVERLY.

The choir on this occasion was from the Immaculate Conception Church, of Salem, under the management of Mrs. James Keating. Thus the first Mass, so far as now known, was celebrated in Beverly, and St. Mary's, Star of the Sea Church opened for divine worship.

Beverly and Manchester continued to be a mission of the Immaculate Conception Church, of Salem, until October, 1871. Father Delahunty attended this mission until he was appointed pastor of Marlboro; afterwards it was attended by Father Higgins and Father Harkins, now Bishop of Providence, until October, 1871, when Rev.



PAROCHIAL RESIDENCE, STAR OF THE SEA CHURCH, BEVERLY.

Thomas H. Shahan, of Taunton, was appointed pastor, the parish consisting of Beverly, Manchester, and Ipswich, the latter place being formerly a mission attended by the priests of Newburyport.

Father Shahan immediately made arrangements to come to Beverly, and forwarded his personal effects to Beverly, the parishioners having in the meantime hired for his use the Masury house on the corner of Cabot and Edwards Streets. Arriving shortly afterwards he was surprised to find that the house had been entered and his trunks opened, a valuable gold chalice and other articles to the value of \$1,100 having been stolen. Father Shahan continued to live in this house until his sister purchased

the house No. 5 Knowlton Street, where he resided whilst he was in Beverly. Anticipating the future needs of the parish, we find in December, 1871, only a few weeks after taking charge, he purchased a lot of land in Ipswich for the erection of a church there, and also a lot in Manchester, in March, 1872, for the same purpose, and immediately commenced the erection of a church in each place. In May, 1872, he also purchased the lot of land north of the church in Beverly, where the parochial residence is now located, and later in the same year another small piece still further north, which, with the first purchase, constitutes the present church property in Beverly.

Rev. Father Healy, afterwards pastor of Marblehead, was assigned to Beverly, but he remained only a short time, returning to his charge in Boston, from which he had come. Father Shahan continued to labor here, and in October, 1875, the church property in Beverly was declared free from debt, although, up to that time, the cost and expenses of the property in Beverly must have been nearly \$20,000. It is worthy of note that the first altar in the Beverly church was from old St. Mary's Church, which, formerly, was on the corner of Mall and Bridge Streets, Salem, and when the Manchester church was finished it was removed there. Father Shahan was transferred to St. James' Church, Boston, in October, 1875, and succeeded by Rev. James M. Kiely, of St. Joseph's Church, Boston. Father Kiely attended to the three churches, Beverly, Manchester, and Ipswich, and very soon after his arrival commenced the erection of a parochial residence, adjoining the church, on Essex Street. The work of attending the missions had grown to be very hard, and he had as an assistant, for a short time, Father Ahearn, who afterwards went to a western diocese. He was the first assistant priest in Beverly,



SACRED HEART CHURCH, MANCHESTER.

Father Kiely was succeeded by Rev. William J. J. Denvir, who continued pastor of the church until his death, which occurred in Charlestown, on September 1, 1885. Father Denvir was of a delicate constitution, and the work of attending to three churches, in a large parish, was very laborious and Rev. W. H. Millerick was appointed as an assistant, and upon his being assigned to St. Stephen's Church, in Boston, he was succeeded by Rev. Philip Sexton, he being succeeded by Rev. D. J. Splaine and Rev. W. A. Ryan, they being assistants at the time of Father Denvir's death. Father Denvir was a lover of music, and during his pastorate it was admitted that Beverly had as good a choir as there was in the diocese outside of a few of the Boston churches. He was a graduate of Holy Cross College, Worcester, and studied theology in Aix-en-Provence, France, being ordained at the American College, in Rome, in 1862.



ST. MARGARET'S CHURCH, BEVERLY FARMS.

Rev. William H. Ryan was appointed pastor immediately after the death of Father Denvir, in 1885, and soon after came to Beverly from East Boston, where he was assistant. He remained in Beverly until June, 1893. During his pastorate he made many needed improvements in the parish, besides building the beautiful new church, St. Margaret's, at Beverly Farms, at a cost of about \$12,000, which was dedicated in 1887. The parochial residence, on Essex Street, was by him removed to Cabot Street and enlarged to its present size. The interior of the church was also improved, besides various other improvements made.

In 1889 the work of the parish had increased so much that, upon his recommendation, the mission of Ipswich was created a parish, and in July, of that year, Rev. P. J. Boyle was appointed pastor to take charge of the new parish. Father Boyle had been assistant, for some years, in Beverly with Father Ryan, and was in this parish at the time of his appointment. Rev. M. C. Kiely, the present assistant with Father Curran, was also here with Father Ryan. Father Ryan was appointed permanent rector of Newburyport in June, 1893, and was succeeded, in that month, by the present pastor, Rev. Francis J. Curran, who, in the short time he has had charge, has done a great deal for the spiritual and temporal welfare of the church. Father Curran was born in Randolph, Mass., February 14, 1852; graduated from the high school, March 10, 1871. In September, of the same year, he entered St. Charles' College, Md., where he studied three years. In 1874 he entered St. Joseph's Seminary, Troy, N. Y., where he was ordained December 21, 1878. His first appointment was to St. Peter's Church, Cambridge, where he labored a year and a half. His second appointment was to the Immaculate Conception parish, Malden. Here he remained for thirteen years, and his work there is remembered by the people. He governed that parish in the absence of its pastors, Fathers Gleason and Flatley, and, at one time, administered in the neighboring parish of Medford, the pastor being ill. June 8, 1893, he was appointed pastor of Star of the Sea parish, Beverly, St. Margaret's, Beverly Farms, and Sacred Heart, Manchester by the Sea. His chief work has been the organization of different church societies. These are the Young Women's Sodality, Married Women's Sodality, and sodalities for young men, married men, and children, St. Vincent de Paul Society, and Ladies' Charitable Association. He has remodeled the church at Beverly, putting in a new floor and new pews, with centre aisle, introducing electric lights, etc. In the near future he is to enlarge the church, adding a transept, and at the same time making a basement for the Sunday-school, the societies, etc. Much work has been done for the missions by way of putting in altars and steam heating apparatus improvements.

Parish of Our Lady, Star of the Sea, Marblehead.



BEFORE the coming of the Acadians to Marblehead the number of Catholics here was exceedingly limited, if, indeed, there were any at all, and it is probable that the few of these exiles who remained after the departure of the main body of them to Canada, in 1766, formed the nucleus of the Catholic Church in Marblehead, as in other places in this vicinity. In the early years of the history of St. Mary's Church, Salem, that parish embraced all the eastern section of Massachusetts. At one time it comprised Marblehead, Newburyport, Amesbury, Dover, N. H., Danvers, Lynn, Lowell, Wakefield, Beverly, Manchester, Gloucester, and many other smaller places. As Catholicity grew and strengthened in these towns, one after another of them was set off from the mother parish and made independent parishes. This process has been going on for many years, and now there is one, and, in some cases, two or three prosperous parishes in each of these places, while the territory comprised in the old St. Mary's parish, now the Immaculate Conception, is limited to only a portion of the city of Salem. This fact shows in a most marked degree the wonderful growth of Catholicity, in the last sixty or seventy years, in Essex County.

In those early times the Catholics of Marblehead attended St. Mary's with commendable regularity, and their number formed no mean contingent in the congregation. This custom continued until 1850, when the number of Catholics had so greatly increased as to warrant, in the mind of Father Shahan, who was then laboring in St. Mary's and St. James', in Salem, in beginning preliminary operations to make Marblehead an independent parish. The people warmly seconded his efforts looking to this end. Father Shahan labored for some years with these people, going there as frequently as his other duties would permit, and in 1857 a modest church was erected on the corner of Rowland and Prospect Streets. The location was well selected, it being one of the most elevated positions in this picturesque place. The growth of Marblehead during these and succeeding years was not rapid, but it was steady and healthy, and the parish prospered accordingly.

In 1864 the towns of Danvers and Marblehead were formed into a distinct parish, with Rev. Charles Rainoni as pastor. The people of Danvers were greatly rejoiced at the announcement that Father Rainoni was to reside with them, but he never relaxed his efforts to advance the interests at Marblehead. Even before the separation of the two towns, the congregation at Marblehead had increased to such an extent that, in 1870, it was found necessary to make preparations for the erection of a larger edifice. To this work Father Rainoni and the Catholics of the town devoted their energies.

Danvers and Marblehead were separated in 1872 and each made a distinct parish. When this was done Father Rainoni removed to Marblehead and gave his entire attention to finishing the new church. The new edifice was on Gregory Street, quite adjacent to the parochial residence. It was nearly finished and the day when it was to be dedicated was fast approaching. The dedication, unfortunately, never took place, for almost on the eve of the day which was to be to the Catholics of Marblehead a festal occasion, the church was destroyed by fire. The cause of the fire is not known, but it is believed by some to have been of an incendiary origin.

Father Rainoni died on January 22, 1875, and was buried in the Catholic cemetery in Marblehead. He was 73 years of age, and zealously performed the duties incumbent on a priest, for forty-nine years. Father



STAR OF THE SEA CHURCH, MARBLEHEAD.



INTERIOR STAR OF THE SEA CHURCH, MARBLEHEAD.

THE CATHOLIC CHURCH OF NEW ENGLAND

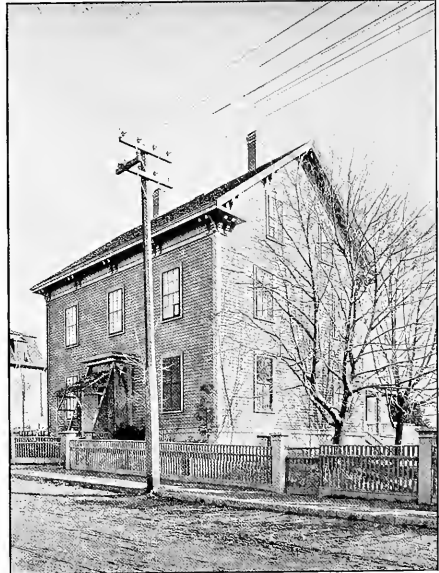
Rainoni was born in Italy and came to America in the year 1854. He was first an assistant priest to Father Haskins and then was sent to Danvers. At the time of his death he was a venerable figure in Marblehead, and was loved by young and old for his gentle benignity and unwavering kindness shown to all.

Father Rainoni was succeeded by Father Daniel Healey, who found, on his arrival here, only the little church erected by Father Shahan, which the people were again forced to avail themselves of after the burning of the new church. This little church, of course, was entirely insufficient to satisfy the needs of the people, and Father Healey set about the work of remodeling and enlarging it. Such extensive improvements and changes were made, both on the exterior and interior, that it virtually became a new church, and serves as the church at the present time.

The edifice is a good sized wooden building, having on the right of the entrance a high tower, and on the left a semi-spire. Its peculiar color and prominent position make it a most attractive object. Two large doors



V. M. C. T. S. HALL, MARBLEHEAD.



PAROCHIAL RESIDENCE, STAR OF THE SEA CHURCH, MARBLEHEAD.

lead into a spacious vestibule. On entering the church audience-room the attention is riveted on the altar, which is large and beautiful. The various ornaments and decorations of the interior are embellished by the reflected light from the stained glass windows. The walls of the auditorium and sanctuary are tastefully frescoed. The wood-work is finished entirely in oak. The church affords seats for about 450. Altogether the building presents a neat and artistic appearance.

After a useful pastorate of six years, Father Healey was succeeded, in 1881, by Rev. Theodore A. Metcalf, who was a Boston boy and was educated in the public schools of that city. He received his theological education abroad, and after his ordination he served in several parishes in this Archdiocese, where he labored with great acceptance to the people until failing health made a cessation of his pastoral duties necessary. His pastorate in Marblehead continued until June 8, 1886, when he was transferred to the Gate of Heaven Church, South Boston. Perhaps his most prominent work was the formation of the Young Men's Catholic Temperance

Society, an association which is now in a very flourishing condition, and is doing great good in the town. They have a building which contains a good library, amusement and other rooms, all conveniently arranged and furnished.

Rev. William Shinnick, the present pastor, came in 1886, as a successor to Father Mecalf. Father Shinnick is a native of County Cork, Ireland, where he was born in 1832. He received his elementary and classical education in a school conducted by the Vincentian Fathers. He then went to Maynooth, where, after a course of seven years, he was ordained a deacon. He was then sent as a missionary to Australia, and was ordained a priest in Melbourne in 1854. There he labored sixteen years, when he left and came to Boston. On his arrival here, in 1870, he was sent by Archbishop Williams as curate to St. John's Church, East Cambridge, where he labored four years, in which time he won the esteem and high regard of both the priest and the people. From St. John's he was transferred to St. James' Church, Salem, where he labored ten years. Up



REV. THEODORE A. METCALF,
FORMER PASTOR STAR OF THE SEA CHURCH, MARBLEHEAD.

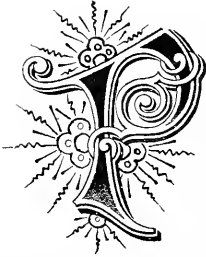


REV. WILLIAM SHINNICK,
PASTOR STAR OF THE SEA CHURCH, MARBLEHEAD.

to this time Father Shinnick had labored as a priest for thirty years when he was called to assume the charge of the Church of Our Lady, Star of the Sea, at Marblehead. In his long pastorate he has done good work in the fields in which he has so zealously labored.

The parish has a comfortable parochial residence, erected by Father Rainoni during his pastorate. It is situated on Gregory Street, about ten minutes' walk from the church. The population of Marblehead has, of late years, somewhat decreased in consequence of the destruction by fire of two large manufacturing establishments. The people employed therein were mostly Catholics, and, as the factories were not rebuilt, the workmen were obliged to go to other places for employment. The congregation at present numbers about 900 persons. Connected with the parish are the Purgatorial Society and the League of the Sacred Heart.

Parish of the Annunciation, Danvers.



ROBABLY the earliest Catholics who arrived in the town of Danvers were the exiled Acadians, whose woe has been immortalized by Longfellow's poem, "Evangeline." They were French Catholics who originally settled in the modern Nova Scotia, and who, to the number of 7,000, were transported from their country, in 1755, by the officials of the English government, because they would not take an obnoxious oath. The state of Massachusetts gave these poor people a cold reception, so, in the following year, many of them departed for Canada. How many of those who came to Danvers remained, it is hard to tell as history fails to say much about them. As far back as 1826 there were a few Catholics in the town who seemed very happy to

walk to Salem to attend services in old St. Mary's Church. Undoubtedly the several pastors of St. Mary's, in those early days, visited the faithful of Danvers, but whether they ever celebrated Mass here is a matter of doubt. Evidence seems to point to the fact that Rev. Thomas H. Shahan has the honor of being the first priest who said Mass in this town.

In 1850 the number of Catholics had somewhat increased, and they attended services in the St. James' Church, Salem, of which Father Shahan was then pastor. For the next five years Irishmen came to Danvers in considerable numbers and lived exemplary Catholic lives. Father Shahan, mindful of the liberality of Erin's sons when called upon to assist in the erection of churches, their never failing co-operation in all good works, and their unbounded respect for the clergy, gave a great deal of his attention to the Catholics of Danvers, and celebrated Mass for them in the house of Edward McKeigue, in 1855. Afterwards he frequently held services in Franklin Hall, and later in a chapel erected south of High Street Cemetery.

Father Shahan, in 1859, purchased the church first built by the Universalist Society, which, after being altered and enlarged beyond recognition as to its original condition, was dedicated on April 30, 1871, by the Most Rev. Archbishop Williams. In 1864 the missions of Danvers and Marblehead were separated from the mother parish, in Salem, and made into a parish, and on October 13th Rev. Charles Rainoni was appointed pastor, and immediately took up his residence in Danvers. This old priest, zealous, kind, and benevolent, was removed to Marblehead in 1872, when the two towns were created distinct parishes. Rev. Father O'Reilly then became pastor in this town and remained here until April, 1873, when Rev. Patrick Joseph Hally assumed control. In September, 1882, Rev. D. B. Kennedy was in charge, and, in April, 1885, the present pastor, Rev. Thomas E. Power, succeeded him.

Father Power was born in Boston, in 1848, and received his rudimentary education in the public schools. He attended, for a while, the Boston Latin School, whence he went to Holy Cross College, Worcester. He



ANNUNCIATION CHURCH, DANVERS.



INTERIOR ANNUNCIATION CHURCH, DANVERS.

made his theology in St. Joseph's Seminary, Troy, N. Y., where he was ordained in 1874. His first mission was in St. Stephen's Church, Boston, where he labored faithfully for ten years, and until he was appointed pastor at Danvers. In his first year as pastor he built the present magnificent parochial residence, situated on a pleasant site in the rear of the church and overlooking the river. He also erected a magnificent stable with all the modern improvements and appurtenances. He then graded the grounds, and, at present, the house, situated two hundred and twenty-five feet from the street, is approached by a finely shaded avenue.

As the parish includes Topsfield, Middleton, Tapleyville, Beaver Brook, Danversport, East Danvers, Danvers Centre, and Danvers proper, the people are compelled to drive to services, therefore he was forced to erect a number of horse-sheds. He then introduced steam heat into the church and a novel manner of ventilation.

The church is a wooden structure with a high steeple. The main auditorium is very large, with the floor pitched from the front. The ceiling of the nave and transepts are frescoed with a blue tint and have trimmings of a lighter hue, but admirably blending with the color of the background. The large galleries which fill the transepts receive their light from two Gothic stained glass windows which are unfigured. Two of the main auditorium windows have the figures of the Madonna and the Sacred Heart of Jesus. The other windows are unfigured. In the front of the



REV. THOMAS E. POWER, PASTOR ANNUNCIATION CHURCH, DANVERS.



PAROCHIAL RESIDENCE, ANNUNCIATION CHURCH, DANVERS.

church is a choir loft in which is a fine organ, and where a number of the children may be accommodated. The high altar is Gothic in construction and exceedingly ornate, with beautiful decorations. An adoring angel seems to be in pious prayer on either side. On the altar on the epistle side is a beautiful and costly statue of the Sacred Heart of Jesus; on the altar on the gospel side is a statue of the Blessed Virgin Mary. On either side of the sanctuary is a large vestry which leads to the basement. In the front of the basement is a library for the benefit of the children of the Sunday-school, in whom Father Power takes great delight. The church, with the choir loft and galleries in the transepts, will seat about 1,000 persons. The number of souls in the congregation is 1,600. The number of children in the Sunday-school is between 250 and 300. The Catholic population in this enterprising town is constantly growing, and is recognized as one of the important factors in the town's history, and their pastor is esteemed by all irrespective of creed. Father Power must have worked hard to perfect everything in such an admirable manner, and the parishioners of the Annunciation parish must have generously contributed to second the efforts of their enterprising and devoted pastor.

As the parishioners live in such remote parts of the far-reaching parish, the customary church associations are dispensed with, save the one organized to perpetuate the devotion to the Sacred Heart of Jesus.

St. John's Normal College, Danvers.



THE religious congregation known as the Xaverian Brothers was founded in 1839, at Bruges, Belgium. The founder, Theodore James Ryken, was born August 30, 1797, at Elshout, in the Catholic province of North Brabant, Holland. His parents having died while he was still young, his moral and educational training was committed to his saintly uncle, and into no better hands could it have fallen. Piety seems to have been hereditary in his family, as is evidenced by the number of his relatives who were distinguished for their virtue, charity, and zeal in the cause of religion. During the early part of his life he visited America for the purpose of devoting himself to the conversion of the Indians, but God had another work in store for him. He was associated with the celebrated writer, Le Sage Ten Broeck, in conducting an asylum for orphans and destitute boys. The sight of these poor children, together with the knowledge of the evil effects produced by a godless education, made such an impression on the mind of Mr. Ryken, that he determined to found a congregation of men who would devote their lives to the christian education of youth. Thinking that Europe had its just proportion of religious teaching orders, his eyes were turned towards the New World. Accordingly, in 1838, he visited St. Louis and laid his plans before Bishop Rosati, then Bishop of that diocese, who looked favorably upon Mr. Ryken's desires, as did many of the Bishops whom he consulted in subsequent visits to America.

Returning to Europe he immediately commenced the arduous work, by preparing the constitution and rules for his intended congregation. In this he was ably assisted by the venerable and learned Jesuit, Father Van Kerkhoven. This accomplished, his next move was to the seat of all spiritual power and authority—Rome. He was kindly received by the Holy Father, Pope Gregory XVI, who gave him and his efforts his benediction, placing the young congregation under the protection of Mgr. Boussen, then Bishop of Bruges. With the American missions in view, Bruges, Belgium, was selected as the nursery of the new society, and there, on June 5, 1839, it was formally established under the name of the "Xaverian Brothers," after the great apostle of the Indies, who was selected as its patron.

On the feast of St. Francis Xavier, December 3, 1843, Mr. Ryken and his associates were invested with the religious habit, and received their religious names; the founder taking that of Brother Francis Xavier, after the patron of the congregation. The habit adopted by the brothers resembles the one worn by their patron during his labors in India and Japan, and is very much like a clerical cassock with belt and white collar.



ST. JOHN'S NORMAL COLLEGE, DANVERS.

Schools were soon started in Bruges and in England, but as the congregation was chiefly established for America, Brother Francis anxiously looked forward for an opportunity to open in this country. Through the instrumentality of the late Archbishop Spalding this was happily brought about. Brother Francis, accompanied by six brothers, took charge of St. Patrick's School, in Louisville, Ky., which they hold to the present day. Other schools soon followed, among them St. Xavier's Institute, now St. Xavier's College. In 1860 Brother Francis, the founder, resigned the generalship of the order and Brother Vincent was elected in his place. August 17, 1866, they took charge of St. Mary's Industrial School, near Baltimore, Md. August 1, 1872, they took charge of St. Patrick's School, Baltimore, Md.

At the general chapter of the congregation, held in Bruges, Belgium, in 1875, it was decided to divide the order into three provinces, viz.: Belgium, England, and the United States. Brother Alexius was appointed provincial for the latter. November 30, 1876, a novitiate was opened near Baltimore, and on October 6, 1876, Mount St. Joseph's College was opened at the same place. July 16, 1878, they assumed control of St. James' Home for Homeless Boys, and on September 1, 1878, of St. Joseph's Parochial School, both in Baltimore. August 30, 1881, they accepted St. Peter's Male Academy, Richmond, Va. August 17, 1882, they were installed as teachers of St. Patrick's School, Lowell, Mass., and on September 2, 1889, of St. Mary's School, Lawrence, Mass., and January 19, 1891, of the School of Our Lady of the Assumption Church, East Boston. St. Mary's Academy, Norfolk, Va., was also accepted August 28, 1891.

But, though two schools were opened in 1891, the chief event for the brotherhood was the purchase of the valuable estate, consisting of ninety-five acres of land with suitable building, at Beaver Brook Station, Danvers, and the informal opening and blessing, on September 8th, of an institution under the title of St. John's Normal College. To cope successfully with the antagonists of religious education, the brothers must be thorough and efficient teachers. This college has been established as a kind of preparatory novitiate and training school for boys and young men, who pass through a course of studies here before entering the novitiate. This work has the hearty approval and blessing of His Grace, Archbishop Williams, and Bishop Brady, and the warm support of the clergy and all friends of religious education. After making the requisite improvements, the college was formally opened, with great solemnity, August 17, 1892. In the morning there was a solemn High Mass, at which Rev. James T. O'Reilly, O. S. A., of Lawrence, delivered an able sermon. Brother Alexius, provincial of the Xaverian Brothers in America, directed the exercises and Brother Cajetan, director of St. John's School, ably assisted him. In the afternoon Brother Isidore, director of St. Joseph's College, Baltimore, made an address on the history and work of the Xaverian Brothers. Col. James H. Carmichael, of Governor Russell's staff, and Rev. A. J. Teeling also made brief addresses.

The building was erected in 1880, by Mr. Jacob E. Spring, formerly a well-known and wealthy resident. Mr. Spring was then reported to be very wealthy, but, unfortunately, lost all, and this magnificent edifice, costing originally about \$100,000, was purchased, by Brother Alexius, for \$20,000. Forty-one different colors of granite, taken from the property, encased in brick, are used in the construction of the building. The wood-work is all finished in quartered oak, and the floor is inlaid with no less than ten different kinds of wood, in some parts. The ceilings and walls are beautifully frescoed, each room having colors appropriate to its use. The windows of the beautiful conservatory are of rich stained glass, the figures representing the seasons. In the spacious hall is a large, antique clock imported from Rome. In the basement is a large refectory and gymnasium. The chapel, with an inlaid floor and a beautiful altar, has rich stucco work and frescoing. The interior of the doors is cherry and the exterior oak. The furniture is rich and very antique. In the third story are sleeping apartments and a library. In the vestibule are four niches, in three of which are statues of the Sacred Heart, Our Lady of Grace, and Our Lady of Lourdes. One must travel a long distance to find a building which equals this magnificent structure, originally erected as a residence for Mr. Spring. There are at present eleven students in the building and two brothers, under the charge of Brother Cajetan.

St. John's Parish, Peabody.



BEVIOUS to 1868 the Catholics of Peabody were obliged to go to Salem to attend church. It was a tedious task, especially in the inclement weather of winter, for the facilities of public travel were very meagre as compared with those of the present time, and many of the people were compelled to make the journey on foot. They naturally felt the inconvenience of this and longed to have a place of public worship near their own homes.

In 1868 Rev. John J. Gray, rector of St. James' Church, Salem, conceived the idea of creating a new parish in Peabody, and the Catholics of the town were greatly pleased at the project. Two years later, May, 1870, a fair was held in Mechanics Hall, Salem, for the purpose of aiding the new parish, and after a successful run of two weeks netted over \$7,000. In due time a contract was made to erect a church on a lot purchased from Mr. Thomas E. Proctor. But very little time was spent in excavating and laying the foundation, for, in August, 1871, the underpinning was awaiting the placing of the corner-stone, which occurred August 20th. All the Catholic societies of Salem marched in procession to Peabody where a tremendous concourse of people awaited their arrival. By much difficulty the line was drawn up in front of the church. The Most Rev. Archbishop Williams, with a large retinue of visiting clergymen, then appeared, and the ceremony of laying the corner-stone was performed. Rev. Father Hecker, C. S. P., of New York, preached an eloquent sermon, relative to the wonderful progress made by the Catholic church in America.

On Christmas Day, of the same year, 1871, although the church was still incomplete, Rev. Father Gray celebrated Mass and preached an interesting sermon, in which he congratulated the congregation and the Catholics of Peabody on being able to worship, for the first time in the town, in an edifice which will eventually be worthy of their efforts, and one on which is raised the sacred emblem of their holy religion. There was a very large congregation present, and as there were no benches or pews the people were compelled to use staging planks and lime barrels, or kneel on the rough flooring. The day was very cold, yet no heat could be furnished. Many can recall that day on account of the trials they experienced.

The church was not opened again until September, 1872, when the basement was entirely finished and over two hundred



ST. JOHN'S CHURCH, PEABODY.



INTERIOR ST. JOHN'S CHURCH, PEABODY.

pews had been put in. Afterwards one of the priests from St. James' Church, Salem, would come over and celebrate Mass and deliver a sermon to the people.

In 1874 Rev. M. J. Masterson was appointed resident pastor. He was born in the County Longford, Ireland, in 1846, and educated in the national schools of his native land. When his preliminary education had been fully obtained he entered St. Mel's College, Longford, where he was graduated in 1866. His classical course finished, he came to America and entered St. Joseph's Seminary, Troy, N. Y., where he was ordained in June, 1871. He was then sent as a curate to St. James' parish, Salem, and remained until November, 1874, when he was appointed pastor of St. John's in Peabody. When he had assumed charge of the local parish he found the basement alone finished for services, and no rectory for the priest to reside in. He immediately purchased an old house in the rear of Chestnut Street, which even to the present day serves for a parochial residence. He then started to complete the church and pushed the work so rapidly that it was finished and dedicated on November 30, 1879. Right Rev. Bishop McMahon, of Hartford, Conn., dedicated the building, and Most Rev. Archbishop Williams consecrated the high altar on the same morning. The sermon was preached by Rev. Father McKenna, O. P. Mass was celebrated by His Grace, Archbishop Williams, with Rev. A. J. Teeling, deacon; Rev. John McNulty, sub-deacon; Rev. J. C. Harrington and Rev. M. C. McManus, deacons of honor; Very Rev. Michael McCabe, V. G., of Woonsocket, assistant priest; Rev. John J. Gray, master of ceremonies; Rev. William H. Ryan, assistant master of ceremonies, and Rev. William Kelley, cross-bearer. Many were present who had attended Mass when first offered on that cold, bleak Christmas Day, nearly six years previous, and, from the depths of their devout hearts, they uttered fervent prayers to the Creator who had showered such great blessings upon them. The edifice, which they then for the first time worshipped in, had forsaken its rough and unfinished state and become the neatest and proudest monument to God that the town of Peabody could boast of.

The structure is of brick with granite trimmings, and is about 72 feet wide and 156 feet long. Large granite steps leading from Church Street give easy approach to the three large portals, one of which is in the first story of the high and strongly buttressed tower. Exteriously and interiorly it follows the Gothic style of architecture. The large auditorium presents a fine interior with its lofty ceiling, large and neatly capped columns, richly frescoed walls, and fifteen mullioned windows of stained glass, most of them memorial windows contributed by individuals in remembrance of their dead friends, or by church societies. The altars of white marble are very richly furnished. The auditorium will easily seat about twelve hundred persons. Mr. James Murphy, of Providence, was the architect. The cost of this completed, beautiful church edifice was in the neighborhood of \$100,000.

When the priest had a home, and the church was finished, Father Masterson felt the need of a parish school, and in 1891 the erection of the present St. John's Parochial School on Church Street was begun. It contains twelve large, airy, spacious class-rooms, with a neat, roomy hall in the basement. The material used was brick. The building was opened in September, 1893. There are over four hundred children in attendance, under the general supervision of the Sisters of Notre Dame and one lay teacher. Although yet in its



REV. M. J. MASTERTON, PASTOR ST. JOHN'S CHURCH, PEABODY.

THE CATHOLIC CHURCH OF NEW ENGLAND

infancy, the pastor and parents, in fact the people in general, are loud in their praise of the good which this institution is doing. So successful has been this school that in the near future Father Masterson intends to introduce the brothers in the parish to assume charge of the boys. There is ample land, which the church owns, to make the many changes which the future may have in store, as the deeds call for some sixty thousand feet. Perhaps one of the first changes will be the erection of a convent for the sisters. Now they are compelled to utilize rooms in the school building for sleeping apartments and a community room. Father Masterson will in due time erect a new residence to



ST. JOHN'S PAROCHIAL SCHOOL, PEABODY.



PAROCHIAL RESIDENCE, ST. JOHN'S CHURCH, PEABODY.

replace the present one which has withstood wonderfully well the brunt of many years. Among the societies of the parish are: St. John's Catholic Total Abstinence, the Father Mathew Total Abstinence, and the various sodalities and associations of the church. The congregation numbers about four thousand souls. Eight hundred children attend Sunday-school under the supervision of the Sisters of Notre Dame.



St. Mary's Parish, Lynn.



MARY'S is the mother church in Lynn, as all the other parishes are off-shoots of this parish. Lynn was included in the old parish of St. Mary's, Salem, at the time that parish was formed. Previous to that time the Catholics living in this city were too few in number to make any noteworthy impress on the history of Lynn. The early history of the Catholic faith is necessarily hidden, for the greater part, in obscurity, but this much is certain, that Catholic services were held for the first time, according to authentic accounts, in a private house, in 1835. By the year 1841 the Catholics here had become so numerous that Lynn was placed, as a mission, under the care of Rev. Charles Smith, who was then pastor of Chelsea. A few years later a frame building, which was first a Methodist meeting-house, next a Baptist church, and afterwards a school-house, was bought by the Catholics of Lynn and transformed into a Catholic chapel. In January, 1851, Rev. Father Patrick Strain became pastor of Chelsea. At that time he found the Catholic chapel in Lynn a small building, 40 by 40 feet in dimensions, at the Arcade on Ash Street. The Catholic congregation then consisted of three hundred souls.

During the seven years that followed the parish became so strong that Father Strain determined to erect a church which would be not only a worthy temple of the Most High, but also be ample in its accommodations for the future years when the Catholics of Lynn would be no longer numbered by hundreds but by thousands. On May 28, 1859, an event occurred which, doubtless, hastened Father Strain in carrying out his design, and that was the destruction of the little church on Ash Street by fire. Father Strain began work upon the new church in 1859, shortly after the old one was burned, and while its construction was going on the people attended services in the Lyceum Hall then standing on Market Street, corner of Summer. The site of the new church was on South Common Street. In about three years the edifice was completed, and in 1862 it was dedicated to St. Mary by the Vicar-General, now Archbishop Williams.

St. Mary's Church is a brick structure with granite trimmings. A spire rises from the middle of the front of the edifice, which is Gothic in design. The walls are buttressed. There is no basement chapel in the church. Three doors lead from the street into the vestibule, and access is gained to the body of the church by three swinging doors.

The interior is illuminated by twenty windows of stained glass, lancet in form and geometric in design. Nine clustered columns, surmounted by capitals, and two pilasters on each aisle, divide the auditorium into ten bays, and above the capitals of the columns rise slender pilasters upon the walls of the clerestory, and from the top of these pilasters rise lunettes forming hooded arches over the Gothic arches of the aisles. The sanctuary is lighted by a rosette window of cathedral glass, and below this window, upon the wall of the sanctuary, are three paintings; the middle one represents the Crucifixion, the one on the left the Nativity, and the third the Ascension. Below these paintings, also upon the sanctuary walls, are paintings of eight famous personages in sacred literature, each figure standing out against a golden background. Below these eight figures stands the marble altar of Gothic design, and the tabernacle of the altar is surmounted by a Gothic spire. There are two side altars, one on each aisle of the nave,—one St. Joseph's, the other the Blessed Virgin's. The choir is illuminated by a window of stained glass, Gothic in design with wooden tracery. The nave is frescoed in several neutral tints, the prevailing tone of which is a light yellow, in many conventional designs and borders. Upon the

THE CATHOLIC CHURCH OF NEW ENGLAND

clerestory are rosette designs above each of the arches of the aisles. Stations of the cross line the walls of the auditorium, which contains two hundred and forty pews and seats about twelve hundred people.

In 1894, in order to better accommodate the daily needs of the parish and to serve as a chapel, as there was no basement in St. Mary's Church in which to build one, Father Teeling caused the two rooms on the first floor of the school to be transformed into a chapel. These two rooms were poorly adapted for class-rooms, as the light was very dim, being shut out by the proximity of the church. The partition was torn down and a chapel constructed in the school at a cost of \$2,500. This chapel was completed Tuesday, November 20, 1894, and on the following day it was dedicated by Archbishop Williams, assisted by Fathers Teeling, Hannawin,

Barrett, and Butler. His Grace consecrated the marble altar and Father Teeling, immediately after the ceremony of consecration, celebrated Mass. The chapel is lit by nine windows, shaded by Venetian blinds. Four electroliers are suspended from the roof. The pews are of ash and seat three hundred and ten. There is but one aisle in the chapel and there are also four large confessionals. The chapel altar is constructed of white Italian marble and Mexican onyx, and was the gift of Father Teeling. On the front of the altar is a carving representing the Sacred Heart of Jesus, surmounted by a crown of thorns with rays of light radiating from the centre.

The door of the tabernacle is of onyx bound by brass. In the rear of the tabernacle, and surmounting the altar, is a statue of the Sacred Heart on an iron pedestal. Within the sanctuary is a statue of the Immaculate Conception on the epistle aisle; and one of St. Joseph and the Infant Jesus on the opposite aisle. The sanctuary is separated from the auditorium by a brass rail, and the statues within the sanctuary were made in Paris. On the southwest corner is the sacristy.

On the north side of the main entrance is a statue of the Guardian

Angel, with her finger pointing skyward, and a little child. The ceiling is of steel stamped in scroll work, and pearl in color. It is bordered by a flowered band eighteen inches wide, lilac in color, and a concave moulding joins the ceiling with the walls, which are buff in color. The chapel was frescoed by Stephen Sullivan, of Lynn.

The only mission now connected with St. Mary's is the church at Nahant, called St. Thomas the Apostle, erected by Mgr. Strain. It is a small wooden edifice.

Next to the church, Mgr. Strain believed in the value of a parish school, and in the year 1880 he set about erecting the present school of St. Mary's. It is a brick structure, trimmed with granite, and stands



ST. MARY'S CHURCH, LYNN.



INTERIOR ST. MARY'S CHURCH, LYNN.

THE CATHOLIC CHURCH OF NEW ENGLAND

somewhat back from South Common Street, and on the right of the church. It is three stories high with a mansard roof, which is slated. As previously narrated, the chapel is on the first floor, and besides the chapel the building contains eleven commodious class-rooms. The number of pupils attending is one hundred and eighty boys and three hundred and seventy girls, and they are taught by nine Sisters of Notre Dame and two lay teachers. The pupils range in age from five years up to the age of seventeen, and the curriculum includes a course of education from that of the primary grade to the high school inclusive, with the exception that the dead languages are not taught. The pupils receive a thorough course in sewing, embroidery, music, drawing, and book-keeping. The course is divided into three primary, six grammar, and a high school grade. The school building bears on its front a stone tablet, stating the name of the builder and the year 1880 as the time when the school was established. It was opened in 1881, when the Sisters of Notre Dame came to St. Mary's to act as teachers in the school. This community of sisters reside in a large wooden structure in the rear of the



ST. THOMAS THE APOSTLE, NAHANT.



PAROCHIAL SCHOOL, LYNN.

school, and it consists of fifteen sisters. The present convent, and the lot on which it stands, was bought in 1880, by Mgr. Strain, and it formerly comprised a part of the Gould Brown estate. Of the convent it is needless to say more than that it is, though plain, a commodious dwelling. It is the intention of the present pastor to begin, shortly, the erection of a new and handsome edifice to serve as a convent. To show the standard of the school work carried out by these sisters it is entirely fitting to state that St. Mary's School, Lynn, received a medal from the Columbian Exposition, in Chicago, given to the school by the Educational Exhibits' Committee of Awards for excellence shown in three volumes of class work sent to the Catholic Educational Exhibit.

In June, 1894, occurred an event which had a great deal of importance to St. Mary's parish, and that was the formation of West Lynn into a distinct parish, by Archbishop Williams. This was deemed wise on account of the rapidly growing Catholic population of West Lynn. St. Mary's, being the mother parish of West Lynn, with the co-operation of Father Teeling, donated a lot of land on Boston Street, West Lynn, to the new

parish, at the cost of \$3,000. This parish is called the Sacred Heart. Since that event the only occurrence of note in St. Mary's has been the widening of the aisles in St. Mary's Church, and other repairs. This widening makes the aisles more commodious, and, though the pews are thereby shortened, it is not felt, as a considerable number of the former parishioners are now included in the parish of West Lynn.

Shortly after Father Teeling's arrival in Lynn he felt that a better parochial residence was a necessity, and in the same year, 1893, he began the construction of the present rectory. It is a handsome edifice, constructed of pressed brick trimmed with Hallowell granite, and resting on a foundation of Rockport granite. It is built in the old colonial design, from plans by architect H. W. Rogers, of Lynn, and cost \$20,000. On January 19, 1894, the priests moved into it from the old wooden parochial residence. The interior finish is polished quartered oak. The house is situated somewhat nearer the street than the church and is three stories in height, with a handsome porch in front.

In the month of April, 1894, a mission was held in the parish and it was very successful. It was given by the Augustinian Fathers, and it is estimated that 7,200 persons received communion and 240 were confirmed.

The priests at present assisting Father Teeling are Rev. Francis P. Hannawin, who was born in Lynn, and



ST. MARY'S CONVENT, LYNN.

acted as curate since ordination to Father Teeling at Newburyport; Rev. James A. Barrett, born in Charlestown, and formerly assistant at the Immaculate Conception, Salem, having labored in Lynn since July, 1894, and Rev. Edmond T. Butler, born in Cambridge, and formerly curate at St. John's, Quincy, coming to St. Mary's, Lynn, September, 1893.

The entire valuation of St. Mary's parish property is over \$150,000, and yet owing to the prudent administration of both the former pastor and Father Teeling the present debt is but a little over \$16,000, of which \$10,000 is on the rectory and \$6,000 on the Tyrrell estate.

The societies in the parish are comprised of sodalities of the Sacred Heart, Married Ladies' Sodality, Young Ladies' Sodality, St. Aloysius and the Sodality of the Infant Jesus for boys, Holy Angels Sodality of the Infant Jesus and Children of Mary for girls, Conference of St. Vincent de Paul, Men's Sodalties, and St. Mary's Educational Association, a corporation for the direction of the parish school. The Sunday-school numbers about one thousand and there are about six thousand souls within the parish.

Monsignor Patrick Strain, the first resident pastor in Lynn and of St. Mary's, was born in Ireland, in 1827, and came to America at an early age. When he was but a young man he determined to become a priest

and pursued his theological and classical studies in this country and in the schools of France, where he received Holy Orders. He was ordained in the spring of 1850, and on his return he was appointed pastor of Chelsea and Lynn. At the age of 65 he was made permanent rector by Archbishop Williams, and in 1887 he was raised to the dignity of Missionary Apostolic to the Holy See, and in 1891 he received the purple of a Domestic Prelate to the Pope, with the title of Right Reverend Monsignor. In the spring of 1892 his health was seriously attacked by a cold contracted on a return voyage from visiting the Holy Father. He rallied again but the following winter he again succumbed to the sickness, yet retained strength to say Mass—his last—on Christmas Day. He gradually grew weaker from that time until Tuesday, February 7, 1893, when, fortified by the Sacraments of the Church with which he had consoled thousands of dying Christians, he expired. Over twenty thousand persons went to take a last look at the dead priest, and on February 11th a Requiem Mass was said by Rev. J. B. Labossiere, at half-past eight a Mass was said by Rev. D. M. Murphy, and at nine o'clock a Mass was said by Rev. D. W. Linehan. At half-past ten a Solemn High Mass of Requiem was said by Bishop Brady, assisted by Revs. Thomas Scully, M. F. Flatley, and Hugh Roe O'Donnell. Among the clergy present within the sanctuary were Archbishop Williams, Vicar-General Byrne, Monsignor Thomas Griffin, of Worcester, and



PAROCHIAL RESIDENCE, ST. MARY'S PARISH, LYNN.

Father John C. Harrington. Father O'Toole delivered the sermon over Mgr. Strain's corse, and his closing words, "Eternal rest grant him, O Lord, and let perpetual light shine upon him," were echoed by every heart within the church at that solemn occasion. Right Rev. Mgr. Strain lies buried in St. Mary's Cemetery, Wyoma Village. Thus passed away from the world and from the eyes of his loving parishioners a man who sought to make no figure in this world, and whose only ambition was to lead men to God, that they might promote not his but God's glory, and that all who came within the circle of his voice might, like him, be faithful to the end, regardless of the honor or contumely of the world. February 8, 1894, an anniversary Requiem Mass was said for the repose of his soul, by Rev. Father Harrington, assisted by Revs. A. J. Teeling, J. B. Labossiere, and F. P. Hannavin. The large number of the people of Lynn who attended, spoke forcibly that Mgr. Strain's memory was burning brightly within their hearts.

Father Arthur J. Teeling, the present pastor of St. Mary's, was born in Dublin, Ireland, December 10, 1844. He is descended from a family of patriotic sires, his ancestry having distinguished themselves for battling against English misrule in 1798. In the summer of 1847 he came to America, and until he left home for college he lived in the vicinity of Boston, attending the public school most of the time—the Chapman

School—at East Boston. At the age of twelve he entered the Jesuit School, then on Hanover Street, afterwards on the corner of Portland and Traverse Streets. He remained there for four years. He next was sent to Lavelle University at Quebec, Cardinal Tascheseau being director at that time. In September, 1864, he entered the Provincial Seminary at Troy, N. Y., and was ordained June 6, 1868, by Bishop McFarland, of Hartford, and celebrated his first Mass the following Sunday at East Boston. His first mission was at Father Sheridan's church, St. Vincent's, Boston, and toward the close of the year he was sent to St. Patrick's Church, Lowell, and remained there until August, 1871, when he was appointed pastor at Newburyport. What he accomplished there is a part of the history of the Catholic parish in Newburyport. It is sufficient to say that Father Teeling freed the church from all encumbrances, was appointed permanent rector, and during his administration saw the church consecrated, June 24, 1879. In April, 1878, Father Teeling went to Europe, and after visiting Liverpool, London, Paris, and Venice, went to Egypt, where he was joined at Alexandria by



MGR. PATRICK STRAIN,
FORMER PASTOR ST. MARY'S CHURCH, LYNN.



REV. FATHER TEELING,
PASTOR ST. MARY'S CHURCH, LYNN.

his friend, Rev. John Swift, of Troy, N. Y. They then visited the Holy Land, and on returning had a private audience with the Holy Father, Pope Leo XIII. Before sailing for home Father Teeling spent eight weeks in the British Isles. His visit abroad extended over a period of six months, and on his return he was welcomed by a great number of his friends and parishioners. He was escorted by a procession to his residence, and received an address of welcome. After the death of Monsignor Strain, Father Teeling was appointed pastor of St. Mary's, Lynn, and formally took charge of the parish February 26, 1893, with the title of permanent rector. The great work so well begun by the late Monsignor Strain, in Lynn, could not be consigned to better hands than to Father Teeling's. The immense work he accomplished in Newburyport is but an earnest of the good he will accomplish in St. Mary's, and no one who knows the faithful, self-sacrificing pastor cannot but fervently pray that he may labor "ad multos annos."

St. Joseph's Parish, Lynn.



DESIRING better accommodation the Catholic people of Lynn who dwelt in the vicinity where St. Joseph's Church now stands, consented to aid in erecting a new church, in 1875. Ground was broken on May 3rd of that year on Union Street, corner of West Green Street, the stone for the foundations being quarried on the lot. On the anniversary that thrills all American hearts with patriotic fervor, because it celebrates the day when the United States of America sprang, at a single bound, from the position of thirteen weak and bonded colonies into a nation, proud, free, independent, and invincible; upon that day, in the year

1875, the Catholics of Lynn observed a most worthy mode of celebration, because they laid the corner-stone of St. Joseph's Church with all the august ceremonial of civic and religious pomp, under the sunniest of blue skies, and in the presence of their venerable Archbishop. The Mass was celebrated by Rev. A. S. Healy, assisted by Father John C. Harrington, and Rev. Dr. Spalding, of New York, preached. The construction of the church was continued for a decade, and the edifice was not completed until 1885, when the church was dedicated, June 21st of that year, by Archbishop Williams. Father McKenna, O. P., of New York, delivered the sermon on that day. Mass was celebrated by Bishop Bradley, of Manchester, assisted by the following clergy: Revs. L. J. Toole, of Newton; James McGlew, of Chelsea; Gray, of Salem; Teeling, now of Lynn; Keyes, Ryan, and Barry. This parish is an offshoot of St. Mary's, of Lynn. Its present and only pastor is Rev. John C. Harrington, who was born September 18, 1841, in Portland, N. Y. He lived in Wareham, Mass., during his early years, and attended Nott's Academy. He graduated from St. Charles' College, Maryland, in June, 1867, and was ordained in Troy, June 3, 1871. His first curacy was at St. Mary's, Lynn, where he continued from June, 1871, till June, 1874, when he became pastor of St. Joseph's. His



ST. JOSEPH'S CHURCH, LYNN.

assistants at present are Revs. P. Coleman and E. J. Dolan. The parish contains at present 5,000 souls, and the Sunday-school numbers 700 children. As yet there is no parochial school in the parish. The church organizations include sodalities for the married and the young women, married men, boys and girls, and League of the Sacred Heart. The residence of the rector is on Green Street. It is a handsome wooden structure, three stories high, and is fronted by a pleasant lawn.

The architect of the church was J. C. Murphy, of Providence; the frescoer, Mr. Brazier. The edifice is built of brick, trimmed with Chelmsford granite; is of the Gothic architecture, and cost \$70,000. A lofty tower rises on the left of the nave to the height of 186 feet. The church is 158 feet long and 72 feet wide.



REV. J. C. HARRINGTON, PASTOR ST. JOSEPH'S CHURCH, LYNN.

The nave is 80 feet high. The main church contains 187 pews and seats about 1,200 people. The basement is 16 feet high and seats 200 less than the main church. In the rear of the church is a sodality chapel, which measures 25 feet by 36 feet. The interior of the church is very fine. Seven columns and two pilasters support the vaulted roof, and from the columns spring eight Gothic arches, groined and splayed. The vestibule, which leads into the body of the church by three doors, is lighted by four small windows of stained glass. Entering, the choir loft is overhead. It is illuminated by two small windows and one large, magnificent window, rosette in design, with a central figure of St. Cecilia. These windows are of stained glass. The windows on the epistle side of the nave are gifts of John Griffin, Mrs. John Griffin, Mary A. Callaghan,



INTERIOR ST. JOSEPH'S CHURCH, LYNN.

Maurice P. Bresnahan, Mrs. Daniel O'Shea, and one each to memory of Patrick Murphy and Honora Lee. There are eight of these windows, which are of stained glass, conventional in design. On the other side of the nave the windows are the gifts of the family of John Mahan, and one each in memory of John Riley, Bridget Lane, John Smith, James Smith, and Patrick Hannawin. They are seven in number. Stations of the cross line the walls of the nave. The sanctuary is a pentagonal apse, and is finished in stucco. It is illuminated by five windows of stained glass, representing holy personages, in memory of Patrick Horgan, Denis Monaghan, T. J. Bresnahan, Michael Fuir, and Thomas O'Brien. Five paintings adorn the sanctuary, below the windows. They are the Nativity, the Baptism of Christ, the Resurrection, St. Peter given the keys of heaven



PAROCHIAL RESIDENCE, ST. JOSEPH'S CHURCH, LYNN.

and of hell, and the angelic adoration of the Godhead. The pews, choir, and sanctuary railing are of oak. The clerestory and vault are adorned by holy symbols, and the decorations are brown, gold, red, and olive in tone. The altars are of marble and onyx, and are very costly as well as beautiful in design. It is undoubtedly one of the handsomest church interiors in Essex County. The parish is also as prosperous as any in Lynn, and under the prudent guidance of its pastor, Father Harrington, it may well be said of the churches in Lynn, that the distant, struggling parishes of the Archdiocese, beholding the fruits of Catholic endeavor here,

“ Answer you, passing the watchword on, O Bells of Lynn ! ”



Parish of St. John the Baptist, Lynn.



THE gallant French people did not come in great numbers, from the confines of Canada, into this country until recent years. It is almost superfluous to say aught of their labors and what they have accomplished for God and religion. It was a Frenchman who first sailed the Mississippi. It was a Frenchman who first explored the virgin coast of North America from Plymouth Rock to Jamestown. It was another Frenchman who established the first town reared to civilization in Canada, long before a white man's habitation was erected in New England. Wherever the intrepid sons of France pierced the wilderness, the cross of religion was ranged side by side with the "fleur de lis" of la belle France.

Indeed to recall the glory of those brave

pioneers it is but necessary to recall the martyrdom of Jogues, the saintliness of Marquette, or the gallantry of Champlain. These are not special instances of bright endeavor, but only shine out as galaxies among the countless stars that spangle in the welkin of New France. From the lordliest scion, in whose veins glows the purest blood of the Bourbons, to the humblest son of Clovis, the same devotion to France, and more especially to France's faith, shows itself with an unquenchable light. It is no wonder, then, that their descendants inherit the spirit of their ancestry; that, in coming to this great republic, their first and dearest care is to erect the Catholic church and the Catholic school, so that the precious heritage of allegiance to their religion, bequeathed them by their forefathers, shall be transmitted to their posterity. Therefore it is in keeping with their national spirit that the Canadian immigrants in Lynn should seek one another in union ere they became very numerous, in order to preserve their faith and dedicate a church to the God of their fathers.



CHURCH OF ST. JOHN THE BAPTIST, LYNN.



INTERIOR ST. JOHN THE BAPTIST CHURCH, LYNN.

In May, 1886, Father Gadoury, of Salem, preached a mission in St. Joseph's Church, in Lynn, to the French people of this city. It brought them together in such numbers that it was then determined, with the approbation of the Archbishop, to form a parish of the French people in Lynn, and September 14, 1886, they assembled for that purpose and formally passed that resolve. On the 18th of that month Archbishop Williams gave Father Gadoury the altar-stone and appointed him as pastor with the parish as a mission, which he attended from Salem. On the 19th, Mass was first said in a chapel in building belonging to Mr. James N. Buffum, on Oxford Street. Father Gadoury said the Mass. With a view to build a church and rectory, the parish bought a tract of land on Henry and Washington Streets, but in May, 1887, they exchanged it for a better tract on the corner of Endicott and Franklin Streets, where the church and rectory now stand. The erection of the church was then begun that summer and was finished in such time as to permit its being solemnly dedicated December 4, 1887, by Archbishop Williams. Father Biron preached on that occasion. It may be not superfluous to say that there was no ceremony of laying a corner-stone in the history of the present church. On the 18th of December, 1887, Father Gadoury's labors confined him to Salem alone and Father John B. Parent was appointed first resident pastor of the French church in Lynn, succeeding Father Gadoury.



PAROCHIAL RESIDENCE, CHURCH OF ST. JOHN THE BAPTIST, LYNN.

To show the growth of the French parish here the parochial census in 1887 gave 133 families. In 1889 there were 181 families, consisting of 594 communicants and 333 non-communicants. In 1890 there were 215 families, consisting of 924 communicants and 425 non-communicants. The first mission preached in the parish was in 1888 by Father Biron. The second mission was in 1889 and was given by the Redemptorists. The third was given in 1890 by the Marist Fathers. The fourth was given in 1892 by the Redemptorists. The Sunday-school is attended at present by 200 children. There is a parochial school, consisting of two classrooms, taught by two lay teachers, in an addition built in October, 1893, to the rear of the church. At present about 80 pupils attend the school. The societies connected with the parish are as follows: The St. Jean the Baptiste, with a membership of 85; League of the Sacred Heart; Sodality of St. Ann, for married women; Sodality of Children of Mary, for young women, and a musical organization which comprises the choir, an orchestra, and a brass band. The parochial residence is a modest wooden structure on Endicott Street, in the rear of the church. It was built in 1888.

Father Parent, the present pastor, was born in Tamaska, Canada, December 16, 1853. He was ordained September 23, 1877, at Three Rivers Seminary, Canada, by Bishop LaFleche. He was stationed first as a

curate in Canada, and in September, 1886, came to the French church in Marlboro as a curate. In May, 1887, he went to Salem as a curate, and was there when appointed pastor of St. John the Baptist parish, Lynn.

The church of St. John the Baptist is a wooden structure, Gothic in style, and fronts on Franklin Street. A tower rises on the right of the nave. The interior of the church is very neat and pretty. Ten stained glass windows of conventional design, gifts of the parishioners, illumine the body of the church. Four columns support the vaulted roof, which is decorated in buff, gold, and maroon colors, and is adorned with frescoes of the four evangelists. Stations of the cross ornament the church walls. The pews are of oak and seat about 600 people. The choir is finished in oak, is lighted by a stained glass window, and contains an organ costing



REV. JOHN B. PARENT, PASTOR CHURCH OF ST. JOHN THE BAPTIST, LYNN.

about \$600. The church is heated by steam. A brass railing separates the nave from the sanctuary, which is lighted by four stained glass windows. The sanctuary is a semi-circular apse, and on its wall between the windows is a painting of St. John the Baptist. On the sanctuary roof is painted a clouded blue sky thronged with angelic heads. There are three rows of benches in the sanctuary for a choir of sixty boys who sing the responses at the Mass. There are two side altars: one on the left to the Blessed Virgin, and one on the right to St. Joseph. There is also a shrine within the sanctuary to Our Lady of Perpetual Help, and the pastor intends to erect another to the Holy Family. The church is 115 feet long and 65 feet wide.

Sacred Heart Parish, West Lynn.



WEST LYNN contains the latest formed parish within the city of Lynn. The manufacturing industries of this part of the city caused many Catholics to become residents, and as St. Mary's, on South Common Street, was too great a distance for the West Lynn parishioners, Father Teeling caused West Lynn to be set off from St. Mary's, in June, 1894. The parish includes the territory bounded by a line beginning at the corner of Kirtland Street where it joins Winter Street, north to Pine Grove Cemetery and the line of St. Joseph's parish, thence south to Federal Street, thence to Lynn Common Depot, leaving both sides of Federal Street and all Market Square in the old parish. Cliftondale, Saugus, Pleasant Hill, and other villages are contained in the new parish.

June 21, 1894, Father Dennis F. Sullivan took charge of the Sacred Heart parish as its first resident pastor and the following Sunday celebrated Mass for the first time. This was in a brick building on Wyman Street, 120 feet long and 60 feet wide, and before it was used as a church it was a cigar manufactory. It seats about 800 people.

St. Mary's being the mother parish of the Sacred Heart, Father Teeling and the parishioners donated to the young parish a lot of land costing \$3,000. This lot is on Boston Street and was bought in two parcels. The first lot was purchased in 1893 and contained 17,000 square feet. The other lot was bought in June, 1894, and contains 60,050 feet, and the two lots give a frontage of two hundred feet upon Boston Street. A plain, wooden dwelling of fifteen rooms stands upon the lot fronting the street and is used for a parochial residence. It is the intention of the pastor to begin the erection of a new church upon the lot in the near future.



SACRED HEART CHURCH, WEST LYNN.

Father Dennis F. Sullivan is a native of South Boston and is yet a young man. He attended Boston College and took his theological course in Montreal. After his ordination he was stationed for many years in Father Flatley's parish, Malden.

Immaculate Conception Parish, Revere.



UNTIL 1886 the Catholics of Revere attended services at St. Rose, Chelsea, but in that year Revere was formed into a mission of the parish in Everett, whose pastor was Father Mohan. There were at this time about five hundred Catholics in Revere. The first Mass said in Revere was celebrated in the Town Hall, June 21, 1887. The celebrant was Father Mohan, of Everett. Father Mohan, perceiving the constant growth of the Catholic population in Revere, determined to begin the erection of a church, and work was begun in the spring of 1888. The corner-stone of the church was laid

Sunday at 4 P. M., July 1, 1888, by Archbishop Williams, assisted by Fathers Joseph F. Mohan, of Everett; Hugh Roe O'Donnell, of East Boston, and Rev. J. Gilday. Very Rev. A. V. Higgins, O. P., of St. Mary's Church, New Haven, Conn., delivered the sermon. The work on the new church progressed sufficiently during 1888 to permit Mass being said in the basement, for the first time, December 9th. The celebrant was Father Mohan, and the preacher was Rev. J. J. McNulty, of South Boston. In 1889 Revere was formed into a separate parish, and on the 30th of June Rev. James Lee assumed charge as first resident pastor.

Sunday, May 28, 1893, the church was dedicated, under the patronage of the Immaculate Conception. At half-past ten the procession of clergy moved into the church headed by Rev. James Lee, a cross-bearer, and two acolytes, followed by Revs. Hugh J. Mulligan, James McGlew, of Chelsea; J. M. Mulcahy, of Arlington; Arthur T. Connolly,



IMMACULATE CONCEPTION CHURCH, REVERE.

of Roxbury: Hugh Roe O'Donnell, of East Boston, and last, Archbishop Williams. After the dedicatory ceremonies, solemn High Mass was celebrated by Rev. Joseph F. Mohan, with Rev. James O'Doherty, of Haverhill, deacon: Rev. J. J. McNulty, of South Boston, sub-deacon; Rev. J. M. Mulcahy, of Arlington, master of ceremonies. Right Rev. James A. Healy, of Portland, delivered the sermon, his text being: "He who is hath sent Me, the Father, and the Son, and the Holy Ghost. And these three are in One." In commenting on the church, Bishop Healy said that fifty years ago such a church would be regarded as a beautiful temple. The Bishop's closing words were: "O may this temple be indeed a house of God to you here. Shutting out all sights and sounds of the world it may be a house of God to you. May the angels of God carry your prayers



INTERIOR IMMACULATE CONCEPTION CHURCH, REVERE.

to the heart of God, and may they there descend to bring you the answer, the blessings of this life, the blessings of a happy end." In the evening solemn vespers were sung, and Rev. Arthur T. Connolly preached. The land on which the church stands has a frontage on Beach Street of 256 feet, and on Winthrop Avenue a length of 157 feet, and on Belmont Street a length of 180 feet.

The church is Gothic in design, from plans drawn by P. W. Ford. It is built of wood with slated roof, and a spire rises at the right front corner. The church is 121 feet long, 54 1-2 feet wide, with an L 29 feet wide and 8 feet deep, containing the sacristies. The sanctuary is 23 feet deep. The builder was James Bulger.

The interior is Gothic in design. On each aisle rise six clustered columns and two pilasters supporting

seven Gothic arches, which divide the aisles into bays. From the capitals of the columns rise heavy projecting mouldings which span the vault of the nave. The arches and the vault of the nave are frescoed in oil, in olive, cream, and drab colors. Upon the ceiling of the auditorium are painted religious symbols. The choir projects slightly over the auditorium and contains a large-sized organ finished in oak. It is lighted by a large, heavily-moulded window of stained glass, containing symbols and angelic heads. The vestibule opens into the auditorium by three doors, and it opens into the street by the same number of doors. The pews in the auditorium number 180 and are constructed of oak. The wood-work of the auditorium is finished in split oak.

The sanctuary is separated from the auditorium by a railing of mahogany supported on brass posts. The sanctuary is an apse lighted by three windows of stained glass. The epistle window represents the Annunciation of Gabriel to the Blessed Virgin and is in memory of Col. W. M. Strachan. The gospel window represents the crowning of the Blessed Virgin by the Trinity and is the gift of Johanna Lanigan. The middle window



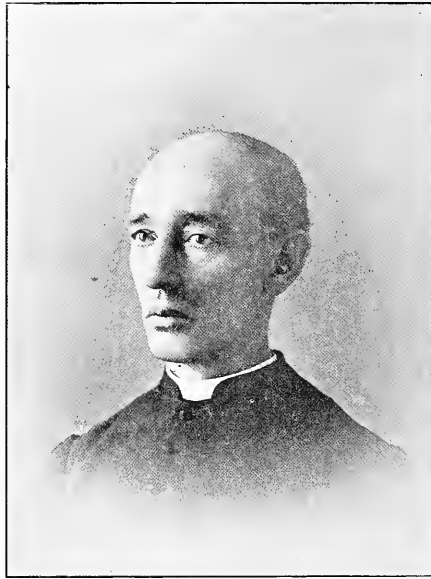
PAROCHIAL RESIDENCE, IMMACULATE CONCEPTION CHURCH, REVERE.

represents the Blessed Virgin with her foot upon the dragon. The window is the gift of Eliza O'Sullivan. Between these windows rise lunettes forming a hooded arch over each window. The high altar is Gothic in design, of white marble and onyx, and is the gift of Mr. Michael Campbell, of Boston. Over the tabernacle rises a spire ornamented with finials and surmounted by a cross. On the gospel aisle is a marble altar to Our Lady of Lourdes, the gift of W. J. Emerson and family. Over the altar is a statue of Our Blessed Lady. Between this altar and the main altar is a statue of St. Patrick, the gift of Mr. Mulligan and family. On the epistle aisle is a marble altar to the Sacred Heart of Jesus. Over the altar is a statue of the Sacred Heart. The altar is in memory of Mary Hartnett. Between this altar and the high altar is a statue of St. Joseph, the gift of Mr. T. Mulligan.

Stations of the cross line the walls of the nave, and many of them are gifts of parishioners or of parish societies. The wall on the epistle side is pierced by twelve windows of cathedral glass, arranged in pairs. They

THE CATHOLIC CHURCH OF NEW ENGLAND

are given by Patrick McLaughlin, Helen B. McCusker, Mary Sullivan, Hannah Brown, Andrew L. Betler, and P. T. Murray, and the remaining windows are memorials of Patrick Sarsfield, Francis Carraber, William M. and Stephen Donlan, Patrick Donlan, Joseph Broderick, and Hugh O'Donnell. Fourteen windows pierce the wall on the gospel aisle. They are gifts of Mary A. McLaughlin, Lizzie A. Ford, James Higgins, Hannah Mulligan, Thomas Mulligan, Mary O'Donnell, Michael O'Donnell, James Flynn, Mrs. James F. Larkin, James Teevans, Michael and Eliza Clayton; two windows are given by J. F. Callahan and family, and one is a memorial of Annie and M. T. Curry. The church seats about 900. The vestibule is lighted by eight windows of stained glass and of the four on the epistle side two are gifts of the Ladies' Aid Society and the Father Mathew's Abstinence Society, and two are memorials of Ellen Burke and Catherine Kingston. The choir stair-way is lighted by two small triangular Gothic windows of cathedral glass.



REV. JAMES LEE, PASTOR IMMACULATE CONCEPTION CHURCH, REVERE.

In 1890 Father Lee purchased the land, with the house upon it, lying on the left of the church. The house is the parochial residence and is a commodious dwelling of three stories. The present census of the parish numbers 1,600 souls, and the Sunday-school numbers about 225. The church societies include sodalities for the married and single women, the married men and the young men; also sodalities for the younger people of both sexes, as well as a charitable society, church debt society, and a League of the Sacred Heart.

Father James Lee, the present pastor, was born in Ireland, in 1852. Coming to America when young in years, he was educated in St. Charles' College, Maryland, and graduated there in 1874. He then went to St. Mary's Seminary, Baltimore, and after finishing his theological course was ordained a priest on December 22, 1877, by Cardinal Gibbons. His first station as a curate was at the Gate of Heaven Church, South Boston, and he continued there until his appointment to the pastorate of the Immaculate Conception Church, Revere.

St. Mary's Parish, Everett.



THE large Catholic population residing in Everett, up to the year 1876, enjoyed no local place of religious worship. On July 9, 1876, the Catholics of this place were called together and attended their first public service, Rev. James McGlew, the pastor at Chelsea, on that day offering Mass for them. The Catholics of Everett who assembled for the purpose of attending Mass that day numbered several hundred, and even this did not by any means represent the entire Catholic population of Everett, as many who lived near neighboring parishes attended services where, heretofore, custom led them. Father McGlew seemed quite satisfied with the first meeting, in consequence of which he immediately purchased the lot of land at the corner of Broadway and Mans-

field Place, now Mansfield Street, containing 12,160 square feet. On this lot was erected, and now stands, St. Mary's Church. The site was one of the best that could be found, as it fronts on the principal street and is directly opposite the post-office.

In August, 1877, work was commenced upon the land for the erection of the new church. On Christmas Day, of that year, the faithful attended services in the new basement, and on May 14, 1882, the main church having been completed, it was dedicated by Mt. Rev. Archbishop Williams. Ever since that date services have been held in the main auditorium. As yet St. Mary's was a mission and had no resident priest, as the priests of Chelsea continued to attend it. In 1885 Father McGlew petitioned that Everett and Revere be made a parish. Archbishop Williams favored the request and appointed Rev. Joseph F. Mohan to assume charge. The Catholics of Everett then, who attended St. Mary's regularly, numbered about 1,100.



ST. MARY'S CHURCH, EVERETT.



INTERIOR ST. MARY'S CHURCH, EVERETT.

Everett and Revere constituted one parish until 1889, in which year, at the request of Father Mohan, Archbishop Williams made Revere a distinct parish, and assigned to its care Rev. James Lee, of South Boston, who took charge in 1889. Everett was also, at the same time, made an independent parish. By this time the Catholic population had increased to above 3,000 souls. In January, 1891, the need of increased accommodations in the near future being evident, several valuable estates adjoining the church property, and comprising some 24,081 square feet of land, were purchased by St. Mary's Society, the deeds bearing the date of January 27, 1891. Catholicity has taken a very large stride in Everett in a decade of years. From the gathering of 600, it has grown, in one decade, to nearly five times as many.

Father Mohan, in 1885, purchased his present rectory, on Webster Street. It is a French-roofed, frame building, in a happy location, and with neat surroundings. The value of all the church property included in St. Mary's parish, including the residence of the priests, is about \$30,000. It includes an area of 36,191 square feet of land. Among the societies connected with the church are the Conference of St. Vincent de Paul, the Holy Name Society, and the Sodality of the Blessed Virgin.

The church edifice, quaint looking though it be, has something of a charm about it that inspires reverence. It is a small frame building and a few wooden stairs lead up to the two large doors. The vestibule is small, yet fairly large in comparison to the size of the structure itself. In the auditorium are three aisles and neither post nor column obstructs the vision of the nave. The walls are frescoed, the background in light colors and trimmed with dark. The windows, each and all in different hues, contain some special symbol of Catholic faith. The altar has an abundance of dark colors, but they contrast admirably with the gilt trimmings. On the gospel side, within the sanctuary, is a statue of the Sacred Heart; on the opposite side is one of the Blessed Virgin. A window of cathedral glass, above the altar, also adorns the sanctuary.

The pastor of St. Mary's, Rev. Joseph F. Mohan, was born in Ireland. When but an infant he came to America. His elementary education was obtained in the public schools of Newburyport, Mass. From childhood he showed a disposition to become a minister of the church, and, in 1863, went to St. Charles' College, Ellicott City, Md., an institution where young men who have a vocation for the priesthood obtain a collegiate course. After graduating there, in 1867, he took a theological course at St. Joseph's Seminary, Troy, N. Y., and in 1871 was ordained a priest by Bishop McQuaid. Having studied for this diocese, he was sent to Canton, where he ministered for a year. In 1872 he was appointed assistant pastor of St. Mary's Church in Charlestown, during the pastorate of Father Hamilton. Here he labored faithfully and devotedly for over four years. Father Mohan was then made pastor of the parish at Ayer Junction, where he remained over four years, going thence to Hopkinton, where he remained until made pastor of the Catholics of Everett. Here he is deservedly respected by those outside his faith and beloved by his own congregation. He is the priest of all, in health and happiness, in sickness and death, their counselor, advocate, and friend.



PAROCHIAL RESIDENCE, ST. MARY'S CHURCH, EVERETT.

Parish of the Sacred Heart of Jesus,

East Cambridge.



AST CAMBRIDGE was a portion of the vast landed estate left by Mrs. James Phipps, at her decease, to her adopted son, Spencer Phipps, who shortly afterward was commissioned a colonel by the British Government, and in 1741 was appointed Lieutenant-Governor of the Province. Up to the year 1750 there was but one building erected on this part of what had once been known as the "Haugh Farm," and was then called the "Phipps or Cove Farm." It was a lovely, verdant spot, given over to the pasture of cattle. The river Charles and its tributaries flowed lazily by in vast and beautiful expanse, almost surrounding it, having the appearance of a great lake, and the land rose gracefully and gradually on every side, forming, in about the centre, a rounded hill, the summit of which was the highest eminence in what is now Cambridge, and

from which elevation was an unbroken view of the enchanting landscape which laid to the northwest and south, while across the broad waters of the Charles to the east and northeast could be seen the little towns of Boston and Charlestown, nestling at the foot of the hills on either side of the river. In 1750, Governor Phipps being much impressed with the beauty of the "Phipps Farm," built a splendid mansion, with out-buildings, barn, and carriage-house, on the place near the spot where subsequently was erected the Catholic Church of St. John, and intended to make it his residence. Unfortunately, at the house warming given by him to his friends and neighbors, the mansion took fire through carelessness, and nothing but the barn and carriage-house escaped destruction and remained standing. Governor Phipps never attempted to rebuild, but instead moved the barn and carriage-house across the river to Boston. About this time there was still standing, on a spot half-way between Thorndike and Spring Streets, and about 150 feet easterly from Fourth Street, the old Haugh farm-house, the first house built upon the place, erected thereon about 1696, where it stood until torn down during the year 1818. In 1757 Governor Phipps died, and his daughter, Mary Phipps, subsequently married Judge Richard Lechmere, the owner of the negro in whose favor the question of slavery in Massachusetts was settled, in 1769, and the farm was called after the Judge, "Lechmere Point," and this name was retained until 1806, when it passed into the possession of Andrew Cragie,



THE SACRED HEART OF JESUS.

Apothecary-General to the American army under George Washington, living with Washington at Cambridge under the same roof. After Cragie bought the farm it became known as Cragie's Point. "Lechmere Point" has figured in the annals of the Revolution. On the night of April 18, 1775, the British soldiers under Lieutenant-Colonel Smith crossed the river from Charlestown and landed at Lechmere Point, just east of where the court-house now stands, and marched on to Concord and Lexington. A fortnight after the battle of Bunker Hill, when Washington assumed command of the Continental army with headquarters at Cambridge, recognizing the importance of "Lechmere Point" as strategic ground, he erected a fort on the top of the hill near where old St. John's now stands and called it Fort Putnam.

Although the cross was solemnly planted at Mount Desert, Me., by the Jesuit priests, Biard and Masse, seven years before the Pilgrims landed at Plymouth; and although Mass was doubtless celebrated by Father Druillettes, S. J., in 1650, while remaining several days as commissioner from Canada at the house of Major-General Gibbons, in Massachusetts; and although it is certain Mass was said in Massachusetts as early as 1778; yet, notwithstanding its adjacency to Boston, no Mass was said, according to authentic records, at Lechmere Point until 1842.

Catholics, however, dwelt on Lechmere Point as far back as the beginning of this century, for in 1835 the children of Catholic parents attended day-school at Mrs. Woodward's, on the corner of Third and Charles Streets, and seventy-five cents a month was paid by each attendant for tuition. As there was no Catholic church in Cambridge at that time, the Catholic boys and girls had no opportunity of attending Sunday-school unless they went to Charlestown. When going to Sunday-school they marched in procession along Cambridge Street, and were often made the objects of insult and mockery by a lot of truckmen, who would hoot and call "paddies"; but the children, following the advice of their teacher, looked neither to the right nor left, but marched straight onward, remembering the sign that appeared in the heavens to Constantine, "*in hoc signo vincis.*" Through the influence of Daniel H. Southwick, Lawrence B. Watts, and John Loring, converts to Catholicity, an old academy, which stood on the northwest corner of Otis and Fourth Streets, was hired for the children as a Sunday-school several years prior to 1840. Daniel H. Southwick was superintendent. Prior to 1842 the Catholics who lived on Lechmere Point attended Mass at the old Cathedral on Franklin Street, and later at old St. Mary's, Charlestown, rowing in boat across the river to Boston early Sunday morning.

In the building on the corner of Fourth and Otis Streets a meeting was held for the first time to consider



OLD ST. JOHN'S CHURCH, EAST CAMBRIDGE.

the advisability of erecting a Catholic church in Cambridge, January 17, 1842, and at that meeting Daniel H. Southwick, J. W. Loring, and William Gleason were appointed a committee to confer with Bishop Fenwick and to request that a priest be assigned to assist in erecting a new church. Three thousand six hundred dollars were subscribed, and the meeting then adjourned until January 30, 1842, when it met at Master Rice's school on Third Street, and a committee was there appointed to select a site for the proposed church. February 6, 1842, the committee reported having selected a site on Fourth Street, at the cost of twelve cents a foot, and February 20, 1842, it was decided to call the new parish St. John's. March 19, 1842, Amos Binney passed a deed of the land to Bishop Fenwick, and steps were immediately taken to erect the church.

Father Fitzpatrick put the good work in motion by taking out the first spadeful of earth. Then came every man and boy that could wheel, shovel, and pick, each one volunteering his services. Meetings were held in the old school-house on Third Street for the purpose of raising funds. At one of the meetings Bishop Fenwick promised that as soon as the church was paid for he would place a bell in the tower at his own expense, but the Bishop passed to his reward before he could fulfill his promise. The cost of the church was \$42,000, including the organ, which cost \$1,500. The building was so far advanced October 9, 1842, that services were held for the first time by Father John B. Fitzpatrick, the first pastor who was assigned by Bishop Fenwick.

The church was dedicated by Bishop Fenwick, September 3, 1843. The parish then, as set off from old St. Mary's, Charlestown, embraced a wide territory, including Somerville as well as Cambridge. When Father John B. Fitzpatrick was appointed coadjutor of Boston, April 22, 1844, he resigned his pastorate, and Rev. Manasses P. Dougherty, who was afterwards to figure as a most prominent man in Cambridge's Catholic history, succeeded as pastor of St. John's. In 1847 Woburn was added to the parish as a mission, and so remained until 1858. In 1848 old Cambridge was set off from St. John's and formed into a new parish under the name of St. Peter's. Father Dougherty resigned the pastorate of the now well-established St. John's to take charge of the new and comparatively weak parish of St. Peter. Rev. George T. Riordan succeeded Father Dougherty in November, 1848, and remained as pastor until December, 1851, when he went out West. Father Lawrence Carroll next took charge and was pastor until his death, November 23, 1858. While Father Carroll was ill and until January 7, 1859, Father George F. Haskins acted as temporary pastor.

The next pastor was Rev. Francis Xavier Brannigan. He remained pastor until the close of 1860, when he resigned on account of ill health. He died June 25, 1861. Until 1862 the parish was in temporary charge of Rev. Joseph Coyle and other priests, but in 1862 Rev. John W. Donahoe became pastor and remained in charge until March 5, 1873, when he died. Father John O'Brien succeeded Rev. Father Donahoe, coming to St. John's from Concord. As the number of Catholics grew in the large territory of St. John's parish, other parishes became necessary and these were formed out of the field covered by the original parish. Cambridgeport was formed into a parish in 1866, and Somerville in 1870. After Father John O'Brien came to St. John's, the old church soon became too small to suitably accommodate the people, and he immediately undertook to erect a larger edifice. A site on the corner of Sixth and Otis Streets was secured July 23, 1873, and the work was thereupon begun.

Sunday, October 4, 1874, the corner-stone of the new church was laid at 3 P. M. Bishop Williams laid the stone with a silver trowel presented by Mr. Charles Linehan, of Cambridge. The societies that took part in the ceremonies were the Hibernian Societies of Charlestown, East Cambridge, and Cambridgeport, St. Mary's Charitable Society, the Society of Father Mathew, the Cadets of Cambridge, the Mutual Relief Society, the Father Mathew Total Abstinence Society, St. John's Literary Institute, the Young Men's Building Society, the Institute Cadets, and the parish sodalities and the Sunday-school.

Father James A. Healy, now Bishop of Portland, delivered the sermon on that occasion. In closing he said: "Standing, as it will for years to come, upon this stone marked with the image and superscription of God, marked above by the gleaming cross, it will tell to all men that this is a house sacred to God and to prayer; it will teach us by its presence that the first duty of a good citizen is to obey God and God's religion, and the next to serve his country and his kind, even unto death, and thus we shall render to each authority what belongs to it. You will continue to grow in numbers, in knowledge, and in goodness—the hope and stay of this commonwealth, by the virtue and courage of men and the purity of women, the joy and the crown of your pastor,

a material temple showing by your lives and conduct how to live before men and how to promote the glory of God." The people, to show that they were heartily in accord with the clergy in the serious and great undertaking of erecting this new temple to God, subscribed that day \$6,000 for the furtherance of the work.

The first services were held within the new church, then roofed over, on November 12, 1876. At length the temple was completed, the task finished, and Sunday, January 28, 1883, the church was dedicated with impressive ceremonies to the Sacred Heart of Jesus. Solemn Pontifical Mass was said by Archbishop Williams, assisted by Rev. Lawrence J. O'Toole. The deacons of honor at the Mass were Rev. J. O'Connor, S. J., and Rev. Denis O'Callaghan; the deacon of the Mass was Rev. James E. O'Brien, the sub-deacon was Rev. M. J. Byrne, S. J., and the masters of ceremonies, Revs. Thomas Magennis and Francis Wilson. Bishop Healy, who preached at the laying of the cornerstone of the church, also delivered the sermon on this day. Bishops O'Reilly, of Springfield, and McMahon, of Hartford, were also present. In the evening solemn vespers were said by Bishop McMahon, and Bishop O'Reilly preached. Among the clergy present at the dedication were Revs. D. J. Splaine, J. H. Fleming, M. Moran, T. Power, Peter Trimpel, C. SS. R., M. F. Carroll, J. Delahunty, D. J. Gleeson, C. F. McGrath, J. W. McMahon, J. B. Donnegan, J. B. Galvin, and John Wall.

The exterior of the Church of the Sacred Heart is that of a noble looking pile. It is of Gothic architecture, designed by Mr. P. W. Ford, and is built of cut stone. The basement is of Somerville blue stone and the trimmings white granite. On the right a tower rises to the height of 165 feet. A smaller tower rises on the left. The edifice is 150 feet long and 75 feet wide. The height of the nave is 72 feet and the height of the side aisles 40 feet. The entire cost of the edifice is about \$200,000. As an edifice, the church is an addition to the architectural triumphs of the diocese, and as a temple of God, it is at once a monument and a wonder of Catholic faith and Catholic endeavor.

To fitly describe the interior of the Church of the Sacred Heart one must say it is beautiful. Like the exterior it is Gothic in design. Six clustered columns and two pilasters rise on each side from the marble tiled floor of the nave and support the vaulted roof which rests on seven arches. Each of the arches is groined and splayed. Along the nave runs a gallery on each side, finished in black walnut, decorated in gilt, and carved into cruciform designs. The entrance to each gallery is by two stair-ways at the entrance to the vestibule. The roof rests on walnut trusses, and is frescoed in drab and steel with the passion flower and with rosette designs. On the projecting gilded capitals of each of the columns rests a statue of an apostle, twelve in all, and from the



CHURCH OF THE SACRED HEART, EAST CAMBRIDGE.

clerestory over each statue is a carved canopy of white and gold. The apostles on the gospel aisle are SS. Paul, Matthew, Philip, Thomas, James the Second, and Thaddeus. Those on the epistle side are Peter, John, Bartholomew, Andrew, James the First, and Simon. Under each statue projects a gas jet. Just above the canopies on the clerestory rise the trusses supporting the roof. Each divide into three beams. These trusses are six in number. Over the apex of each of the graceful Gothic arches is a Gothic window of stained glass, geometric in design. These are seven in number. Between these windows on the clerestory runs a heavy moulding finished in brown, red, and gilt, and Gothic in design. Underneath each gallery are seven stained glass windows, geometric in design. On the gallery walls are the stations of the cross, and these are colored and in bas-relief. The pews in each gallery number 44. Those on the floor below number 204. The choir loft is finished in black walnut and decorated in gilt. The organ is finished in blue, gilt, red, and steel. The choir receives light from two rosette windows of stained glass, and between these windows are three tall Gothic windows, also of stained glass. Three doors, also in keeping with the general Gothic design of the nave, lead into the vestibule, which is tiled in square black and white marble paves. The vestibule is lighted by two stained glass windows, Gothic in design. On the wall are two immense paintings, one on each side of the main door leading into the nave. The painting on the right represents Christ entering Jerusalem. The one on the left represents Christ bidding the little children to come unto him. Re-entering the nave one may glance up and see that where the choir joins the nave there are two statues, each resting on a pedestal of a pilaster. The statue on the right is St. Cecilia; the one on the left is St. Gregory. On the left of the sanctuary is a large Gothic door-way curtained in the middle. This leads into the vestry. On the right or gospel aisle is a similar door which leads into a recess. In this recess is the only side altar in the main body of the church. It is to the Virgin. The altar is a very fine piece of architecture, is Gothic, and is constructed of fine white marble. This sanctuary is lighted by two stained glass windows. The roof is supported by a truss, diagonal or cross formed design, decorated in brown, red, gilt, and purple. The walls are finished in red and brown bands and figured with crosses in gilt.

The most striking feature of the church's interior is the altar, which is built of Derbyshire alabaster. The reredos is Devonshire marble. It is 12 feet long and it is supported by six shafts of lizard serpentine marble. The caps and bases are of alabaster. The tabernacle is made of the same material. The altar was designed by Peter Pugin, of Pugin & Walter, New York City, and it was made in England, by R. L. Boulton, of Cheltenham. The tabernacle door is a fine piece of brass repousse work made by John Hardiman, of London. The altar is built from the ground and is constructed, in part, of Caen Stone. The reredos is beautifully carved in bas-relief, representing six scenes in sacred history. The reredos supports three Gothic towers, rising perfect in every detail of the delicate, flower-like carving even to the topmost finial. The floor of the sanctuary is marble, and the sanctuary railing is also constructed of variegated marble. The sanctuary is the *chef d'œuvre* of the interior. It opens into the nave by a lofty Gothic arch. On the sanctuary vault is painted a pelican and a dove. Over the altar is a stained glass window, depicting the Last Supper, the Crucifixion, Christ conversing with Mary and Martha, and Christ appearing to Mary of the Rosary. High on each side of the sanctuary is a stained glass window. The sanctuary vault is supported by four trusses of black walnut. On the capital of each of the pilasters, on each side of the sanctuary, stands a statue of an angel.

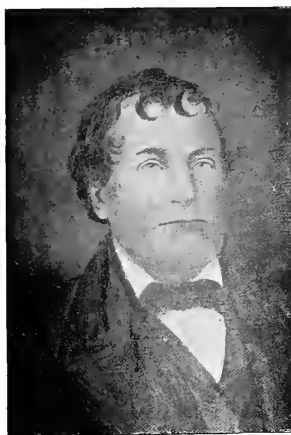
The parochial residence, which stands on the left of the church, is a splendid brick building of four stories. It is one of the finest parochial residences in the Archdiocese, and will be a lasting monument to the generosity of the parish of East Cambridge and to the energy of Father O'Brien, who erected it at the cost of about \$40,000.

The old church of St. John is still standing. It was no doubt a commodious and imposing edifice when erected, being constructed in a durable fashion of cut stone. A tower rises in front and relieves the otherwise severe and plain lines of its architecture. It is now used as a hall for church entertainments and parish gatherings. The parish contains about 10,000 souls. The Sunday-school numbers about 1,000. The various religious organizations in the parish are composed of the usual sodalities found in all Catholic parishes. There is also a parish paper, published by Father O'Brien, called the *Sacred Heart Review*, which is an entertaining and instructive weekly devoted to Catholic interests.

Father John W. Donahoe, the predecessor of the present pastor, died suddenly at the parish residence, Wednesday evening, March 15, 1873, aged 41 years, 8 months. He had been ailing, however, for some time and indeed was never a robust man, as he was afflicted with pulmonary hemorrhages for eighteen years. How he labored so long and accomplished so much is indeed a marvel. He was born in Boston, in 1832, and in due time graduated at the Boston Latin School. Choosing the vocation of the priesthood, he went to the Sulpitian Seminary, at Montreal, and pursued a course there for three years. Returning to Boston he was ordained priest by Bishop Fitzpatrick, in 1856, at the old cathedral, and was then appointed an assistant to Father Haskins, on Moon Street. In 1862 he succeeded Father Carroll as pastor of St. John's, and labored there until his death. He lies at rest in St. Augustine's Cemetery, South Boston. The Requiem Mass was said by Father Michael Moran, with Father W. J. Daly, deacon; Father Dougherty, sub-deacon, and Father M. Green, master of ceremonies. Bishop Williams, Father Lyndon, V. G., Father Fitton, Father George A. Hamilton, and others of the clergy were present. His body was escorted to the grave by St. John's Institute, the Mutual Relief Society, and Father Mathew's Society. Father Donahoe was a sound classical scholar, an earnest though not a lengthy preacher. If his sermons did not seek lofty flights of eloquence, at least they



REV. J. W. DONAHOE,
FORMER PASTOR ST. JOHN'S CHURCH, EAST CAMBRIDGE.



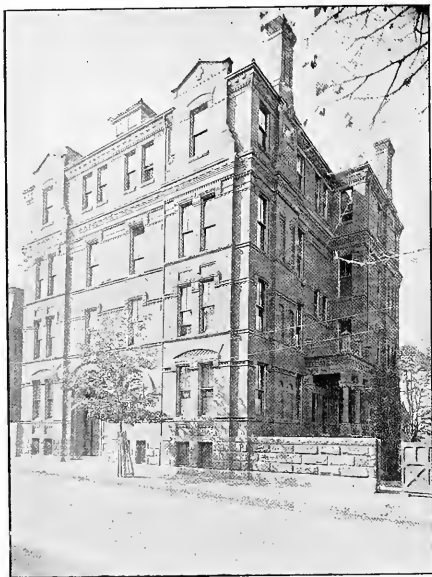
REV. LAWRENCE CARROLL,
FORMER PASTOR ST. JOHN'S CHURCH, EAST CAMBRIDGE.

contained what is more valuable and that was pith, wisdom, and the spirit of Christ's words. Yet, all things considered, perhaps the finest quality in his fine character is that his flock said of him, "He was kind to the poor."

This is a good place to pay a tribute to Father Hamilton, who was a warm friend of Father Donahoe and was present at his funeral. It may be justly said the former priest was to Charlestown what Father Dougherty was to Cambridge, and was a worthy peer of Father Fitton, who was also present at Father Donahoe's obsequies. Rev. George A. Hamilton came of the same stock as Archbishop Spalding, of Baltimore. His ancestors were of English lineage and further back his ancestry was Norman-Scottish. Father Hamilton's ancestors emigrated to Maryland with Lord Baltimore about the middle of the seventeenth century. About 1795 the Hamiltons, Spaldings, and other Catholic families moved to Missouri. Father Hamilton was born in Perry County, Mo., Sept. 7, 1812. He studied seven years at the Seminary of the Barrens in Missouri, and then went to the Propaganda, Rome, where he studied six years at Urban College. Receiving Holy Orders he returned to America and labored in Illinois, his first missionary field. After that he spent two years in St. Louis, Mo., where he built St. Patrick's Church. He next came East and went to St. Albans, Vt., where he made many converts, such as Mr. and Mrs. Smalley, Mrs. Hunt, Mrs. Smith, and many others. He was next stationed at

Milford, Mass., and following that he was appointed to St. Mary's, Charlestown. December 29, 1859, he took a census of the Catholics there and found the number to be 9,480. That year St. Francis de Sales' parish was formed and he took pastoral charge. Father Hamilton threw up the first shovelful of earth on Bunker Hill, June 23, 1860, when work began on the new church. September 11, 1860, the corner-stone of the church was laid, and Archbishop Purcell, of Cincinnati, preached on the occasion. The first Mass was said in the basement, June 16, 1861. Father Hamilton died in Charlestown, February, 1872.

Father Lawrence Carroll was born in Killurline, Kings County, Ireland, four miles from Tullamore, in 1813. His early education was obtained at Tullamore, where he studied six years. He came to America, January 5, 1838, and went to Mount St. Mary's Seminary, Maryland, where he was a student for five years. He then went to Fordham, N. Y., where he remained a student for six months. January 29, 1843, he was ordained by Bishop John J. Hughes, of New York. He was first stationed as a curate at St. Joseph's Church,



PAROCHIAL RESIDENCE, SACRED HEART CHURCH, EAST CAMBRIDGE.

5th Avenue, New York City, where he remained fifteen months. Then he was appointed pastor of St. Mary's Church, Rochester, N. Y., where he remained for eight years. On October 24, 1851, he came to East Cambridge as pastor of St. John's Church, remaining here until his death. His last words were, "May I die the death of the just, and my last end be like His." Father Carroll was an earnest church worker, and under his administration the parish prospered greatly. He was the originator and organizer of the present prosperous St. John's Literary Institute, which for years has done such a grand work in the East Cambridge parish. His Requiem Mass was said by the Archbishop, then Father Williams, Vicar-General, with Father Donahoe, deacon; Father Moran, sub-deacon; Father Brannigan, master of ceremonies. The Bishops of Boston and Hartford were present in the sanctuary, as was also Very Rev. Father William O'Reilly, of Newport, R. I. Father Carroll lies buried in the Catholic cemetery at Mt. Auburn.

Father F. X. Brannigan, who succeeded Father Carroll as pastor, was the son of Patrick Charles and Bridget Christina Brannigan. He was born at Castleblaney, Armagh County, in the diocese of Clogher, Ireland. When twelve years old he entered Monaghan Seminary, and then went to All-Hallows College, Dublin. As a student he won golden opinions from his professors, and was ordained for the American missions

when not quite twenty-three years of age. He came to America in 1854, and was first stationed as a curate at the Church of the Holy Redeemer, East Boston, where he remained about two years. He was next stationed at St. James' Church, Boston, when the Archbishop was its pastor. He served here two years, and was there when appointed to St. John's, East Cambridge, where he died at the age of twenty-nine years. He was buried from Father Manasses P. Dougherty's church, St. Peter's, and the present Archbishop of Boston offered up the Requiem Mass. He lies interred by the side of Father Carroll in Mt. Auburn Cemetery.

Father John O'Brien, the present pastor of the Sacred Heart, is a native of Ireland, and as priest he has accomplished a great deal in his parish. As a citizen of Cambridge he has always taken a public-spirited part, and his fellow-citizens, appreciating his ability, elected him to the school board some years past. His parish is, in many respects, a model. On the twenty-fifth anniversary of his ordination, which occurred some time ago, he was presented with an address by his parishioners, in token of the great labors he had accomplished in East Cambridge.

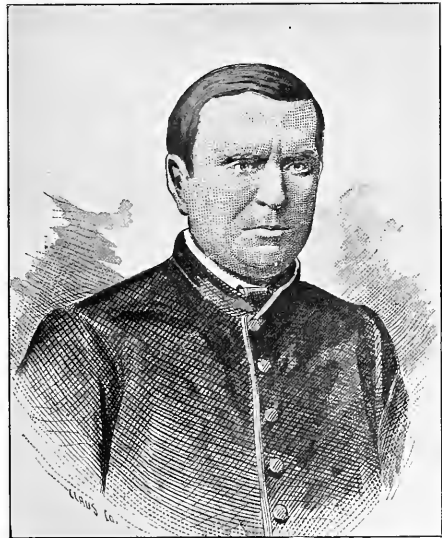
St. Peter's Parish, Cambridge.



THIS parish was set off from that of St. John in 1848. It was done for the convenience of the Catholic faithful whom remoteness from St. John's Church prevented from attending their religious duties less frequently than they desired. The territory comprised all of the present city of Cambridge outside the limits of the parish of the Sacred Heart; Somerville, west of Dane Street, Belmont, Arlington, Medford, Melrose, Malden, Maplewood, Everett, Winchester, Woburn, Stoneham, Wakefield, Reading, Lexington, Bedford, Burlington, Carlisle, and Lincoln. The Rev. Manasses P. Dougherty, then pastor of St. John's, lost no time in setting about the erection of a church. Zealously supported by the congregation, he was soon in possession of a desirable site. The cornerstone was laid July 12, 1848. Bishop Fitzpatrick officiated at the ceremony; the sermon was preached by Father Shaw, of Boston; and there were present: Rev. Dr. McCaffrey, president of Mt. St. Mary's College, Md.; Rev. Fathers McElroy, Kiver, and Gallagher, of the Society of Jesus;

together with the Rev. Fathers Lynch, O'Beirne, McDonald, Crudden, Wilson, Conway, McGrath, O'Brien, Williams, Haskins, McNulty, McGuirk, Lyndon, McCallion, and O'Connor. The completed building was dedicated in the following year.

The church is a brick edifice trimmed with granite, of the Gothic style of architecture, with a tower at the left front corner. The general aspect of the edifice is that of a type now extant among churches erected in the first half of the century. It is cruciform in its ground plan. The interior is very tasty and effective in outline and coloring. The right transept is lighted by four windows of cathedral glass; the left transept is lighted by three windows. Six windows of cathedral glass illuminate the nave below the transept, and one gives light to the choir on the left of that gallery. The sanctuary, which is circular, is lighted by three pictorial windows of stained glass, the middle window representing the Resurrection. Exteriorly to these windows is a painting on either end of the sanctuary wall. The right one represents the giving of the keys to St. Peter, and the left the Blessed Virgin Mary. The altar is of marble and onyx, Gothic in design, with a spire rising above the tabernacle. The altar base shows in front four recesses and each recess contains a small marble statue. On the roof of the sanctuary is a painting of the Trinity. On the vault of the nave is a painting of the Last Supper, and in the middle of the vault of the nave a splendid picturing of the giving of



REV. M. P. DOUGHERTY,
FIRST PASTOR ST. PETER'S CHURCH, CAMBRIDGE.

the tables of the old law to Moses on Mt. Sinai, Jehovah appearing in the awful majesty of thunder and storm. The last piece of fresco work upon the roof of the nave is that of King David striking upon his harps canticles of praise to Jehovah. In the wings of the transepts are these paintings: The Nativity; The agony of Christ in Gethsemane; Christ teaching in the Temple, and Christ bidding the little children to come unto Him. Each arm of the transept is spanned by a small gallery. The pews are of oak and seat about 1,600 persons.

The parochial house is a modest, wooden structure, situated on the left of the church on ground sloping to the street. The house is three stories high with a mansard roof, and a fine growth of firs adds to the general attractiveness of the grounds.



ST. PETER'S CHURCH, CAMBRIDGE.

Peter's that doubled its seating capacity. The parish of St. Joseph, Somerville, was detached from his parish in 1869. In Arlington he erected St. Malachi's Church, which, dedicated in 1870, was, in 1873, assigned parish territory also taken from St. Peter's. Lastly, he bought the Congregationalist church on Mount Auburn Street, transformed it into St. Paul's Chapel, and held public services regularly therein until a pastor was found for it and the surrounding district.

Father Dougherty died, full of years and honored by many labors in behalf of religion, Monday, July 23, 1877, at the parochial residence of St. Peter's, and now lies buried in the Catholic cemetery at Mount Auburn. At his obsequies the Requiem Mass was said by Very Rev. Father Lyndon, V. G., celebrant, with Father W. J. Daly, deacon; Father Michael Moran, sub-deacon, and Father William Harkins, master of ceremonies. Bishop

When St. Peter's was completed, Father Dougherty relinquished his charge of St. John's and became pastor of St. Peter's. In the first year of his pastorate he administered baptism 135 times. He offered Mass in the town hall of Medford, fortnightly, and in the town hall of Lexington, weekly. Falling into poor health in the autumn of 1859, his place at St. Peter's was temporarily supplied by Rev. George F. Haskins. One evening, during his illness, he was greatly surprised to receive a note at the hand of Father Haskins, presenting him with the sum of \$1,000 from his parishioners. By the advice of his physician, and with the consent of Bishop Fitzpatrick, he took a much needed vacation, in 1860, by making a brief visit to Ireland. The increase of Catholic residents in Cambridgeport made necessary another church, which he began to build in that district in 1866. The walls and roof were completed when he surrendered the building, together with the territory then designated the parish of St. Mary of the Annunciation, to the Rev. Thomas Scully. In 1867, his congregation having outgrown his church, he built an addition to St.



INTERIOR ST. PETER'S CHURCH, CAMBRIDGE.

Lynch, of South Carolina, was present. On his death-bed Father Dougherty well illustrated the spirit that dominated his life in his almost last words, "Let me make my confession first, my will afterwards." Rev. Robert Fulton, S. J., delivered a eulogy marked by the eloquence for which he became famous. Tablets in the vestibules of the churches of St. Peter and St. Paul perpetuate his memory. In June, 1878, there was erected over his grave in Mount Auburn Cemetery a monument bearing the following inscription: "This monument was erected by the parishioners of St. Peter's Church, in grateful remembrance of his long and devoted service as pastor in the vineyard of the Lord. *Requiescat in pace.*"

Father Dougherty was born in the County Donegal, Ireland, in 1816. He came to this country when a youth. On August 28, 1842, he received Holy Orders at the Sulpitian Seminary in Montreal. He then came to Boston, and on November 7th he was directed by Bishop Fenwick to take charge of the mission at Benedicta Plantation, Aroostook County, Me. While there, the Governor deeming him worthy of "special trust and confidence for sobriety, discretion, and piety," he received a state commission empowering him to perform marriages. He had begun the erection of churches in Houlton and Benedicta when, in May, 1844, he was recalled and sent as assistant to Rev. John B. Fitzpatrick, pastor of St. John's parish, East Cambridge. He succeeded



PAROCHIAL RESIDENCE, ST. PETER'S CHURCH, CAMBRIDGE.

to the pastorate upon the elevation of Father Fitzpatrick to the episcopate of Boston. Father Dougherty was regarded as a typical New England priest of the missionary period. Zeal and devotion, ruled by great discretion, were the characteristics of his career. He was generous without ostentation. The president of Boston College, on one occasion, received from him a check for \$1,000 upon the condition that the donor's name should not be mentioned. He was one of the incorporators of the House of the Angel Guardian when it received its charter, and he served as clerk to the trustees until his death.

St. Peter's next pastor was the Rev. James E. O'Brien. He came from Randolph, where he had already

served as pastor for four years. He repaired and otherwise improved the church, besides paying nearly all the debt left due on it at Father Dougherty's decease. Father O'Brien died suddenly, from a stroke of apoplexy, Monday, July 23, 1888. He was born in Boston, in 1843, and was in his youth an altar boy at St. James' Church. After receiving his early education in the Boston public schools, he went to Holy Cross College, Worcester, and there received the baccalaureate degree in June, 1866. He then went to St. Joseph's Seminary, Troy, and after a theological course of three years was ordained in 1869. He was then appointed to a curacy at Pittsfield, Mass., that town being then included in the Boston Archdiocese. He was next stationed at St. James' Church, Boston, and afterwards at St. Thomas', Jamaica Plain. He was then appointed to a pastorate at Randolph, and in 1877 he succeeded Father Dougherty as pastor at St. Peter's, Cambridge.

In August, 1888, the Rev. John Flatley was transferred from Canton to the vacant pastorate. Having built a parochial school in Canton, and being deeply impressed with the injunctions laid upon rectors in relation to such schools by the last Plenary Council of Baltimore, he quickly concluded that a parochial school was St. Peter's most urgent necessity. St. Peter's had been pre-eminently a missionary parish. It had been generous to every parish of which it was the parent and had neglected itself. The result was that the decrees of the Council of Baltimore found it deeply in debt and unable to make a prompt response. The debt was now

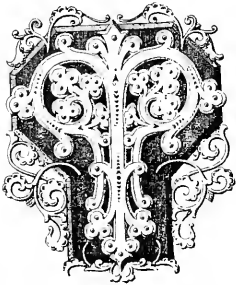
nearly paid, and Father Flatley considered that the time had come when the erection of a parochial school could no longer be deferred. North Cambridge was the most thickly settled part of his parish. There, in 1890, he purchased a site and soon after erected a fine school building costing \$50,000. In this building he provided a chapel for the use of the faithful living in the neighborhood. By 1893 he had paid \$40,000 of the debt on the edifice. On January 1st the surrounding district was formed into a parish, with the Rev. John B. Halloran for rector, thus continuing what seems to be the destiny of St. Peter's.

Recently, Father Flatley purchased, for \$4,500, the Cofran property on Concord Avenue, near the church lot. It contains about 11,000 feet of land, and is designed to be the site of a parochial building, which will contain a hall capable of accommodating 600 persons, another smaller hall, and a gymnasium. The church organizations include the Rosary Society, Society of the Holy Name, Temperance Society, the Children of Mary, a Sunday-school, and a Conference of St. Vincent de Paul.

Father Flatley was born in the County Mayo, Ireland, August 5, 1830. In his boyhood he attended a private school in the town of Claremorris. He came to this country in 1847 and became a student of Holy Cross College, Worcester, in 1848. When the fire of 1852 destroyed a large portion of the college buildings, he went to the Sulpitian College at Montreal, and later to the Seminary, where he completed his studies for the priesthood. He was ordained priest on Saturday, December 16, 1856. On January 1, 1857, he was appointed assistant to Father Lyndon at SS. Peter and Paul's Church, South Boston. While here he attended congregations in Milton, Canton, Stoughton, Hyde Park, and Sharon. Outlying districts such as these were then well pleased to receive a visit from a priest once a month. However, Milton and Canton were favored with a Mass every two weeks, and Stoughton with one every three weeks. For the purposes of the Sunday-school in Sharon he built a little frame chapel, which subsequently became the parish church. The hall in which he was obliged to celebrate Mass for the people of Stoughton being a poor one, he built a church there in 1858-9. In June, 1861, he was appointed pastor of Canton. The parish embraced the entire district which had been under his care when assistant at SS. Peter and Paul's. He remained here until 1888, by which time he had built the present church, parish hall, and school-house, besides acquiring valuable property for further parochial uses. His Canton congregation were deeply grieved to lose him. His zeal for religion, joined to his many lovable traits of character, had brought them to look upon him with all the affection of children for a father. He had also won the esteem of the other citizens of Canton irrespective of their religion. So far, his missionary work in St. Peter's has been that of a worthy successor to Father Dougherty. The field of his future work has now become rather limited. By losses of territory detached for St. John's parish and for that of Watertown, his congregation has been reduced to about 2,000 souls. ~~Father Flatley is a brother of the late Michael J. Flatley, whose persevering and successful fight in the Legislature and elsewhere for sundry rights denied to his co-religionists will cause him to live long in the memory of the Catholic community of Boston.~~



Parish of St. Mary's of the Annunciation, Cambridgeport.



THIS is one of the most influential and prosperous parishes in the Archdiocese, and considering that it was organized no further back than 1866 by the Rev. Manasses P. Dougherty, its growth is little short of the marvelous. In the month of May, in the following year, Rev. Thomas Scully succeeded Father Dougherty as pastor, and the parish of the Annunciation henceforth became identified with this priest, and the parish, as it is at the present, represents Father Scully's life work. The site for the proposed church was formerly occupied by

a town hall on Norfolk Street,

corner of Harvard Street. This hall had been burned, and the land having been bought by the Catholics of the parish, work was begun on the foundation of the church June 7, 1866. The corner-stone was laid July 15, 1866, on Sunday afternoon at a little past three o'clock. It was a very hot day, and a large tent was pitched on the site for the accommodation of the assemblage, which numbered about 3,000 persons. The clergy present were Fathers Teehan, Nota, S. J., of Georgetown College, D. C.; O'Beirne, R. Brady, S. J.; O'Kane, S. J., and John W. Donahoe. Bishop Williams, assisted by Fathers Scully, McCarty, of Watertown, and A. J. Rossi, laid the stone in place. Gilmore's famous band played selections, and Father Hitselberger, S. J., preached an appropriate oration from the text, "We have received thy mercy, Oh! God, in the midst of thy temple." Prominent municipal authorities and private citizens, Catholic and Protestant, witnessed the ceremony. The corner-stone laid, the church arose as by



CHURCH OF THE ANNUNCIATION, CAMBRIDGEPORT.



INTERIOR CHURCH OF THE ANNUNCIATION, CAMBRIDGEPORT.

magic, and the brick pile was roofed in by the month of May, 1867. Up to this time Father Dougherty had pastoral charge of the parish. He was succeeded by Father Thomas Scully. Though previously appointed pastor, he did not formally assume charge until June 9, 1867.

The church was dedicated on March 8, 1868. At ten o'clock Sunday morning the clergy, headed by Father Supple, of Charlestown, as cross-bearer, entered the sanctuary. Bishop Williams, assisted by Vicar-General Lyndon, as deacon, celebrated Pontifical High Mass. Father Supple acted as sub-deacon; Father Donahoe, of East Cambridge, as priest of honor, and Father Byrne, now Vicar-General, as master of ceremonies. Rev. George F. Haskins delivered the sermon. Taking his text from portions of the gospels of St. Mark and St. Luke, he spoke most interestingly for one hour on the Blessed Virgin, and the theme of his sermon was that the Virgin Mary was the second Eve who came to repair the disasters caused by the first Eve. Among those who witnessed the ceremony were the Mayor of Cambridge, the boards of Aldermen and Councilmen, the Hon. Mr. Dana, and a large number of the clergy in the vicinity. In the evening vespers were sung by Rev. John McCarty, assisted by Revs. Bernard, Feely, C. O'Connor, William



YOUNG MEN'S GYMNASIUM, CHURCH OF THE ANNUNCIATION, CAMBRIDGEPORT.



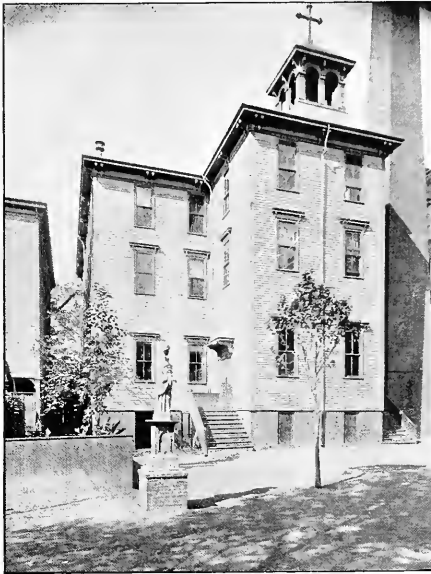
PAROCHIAL RESIDENCE, CHURCH OF THE ANNUNCIATION, CAMBRIDGEPORT.

Corcoran, and Thomas Scully. Father Byrne, the present Vicar-General, preached the sermon. The land on which the church stands was bought by Father F. X. Brannigan, with the assistance of John Conlon and some others.

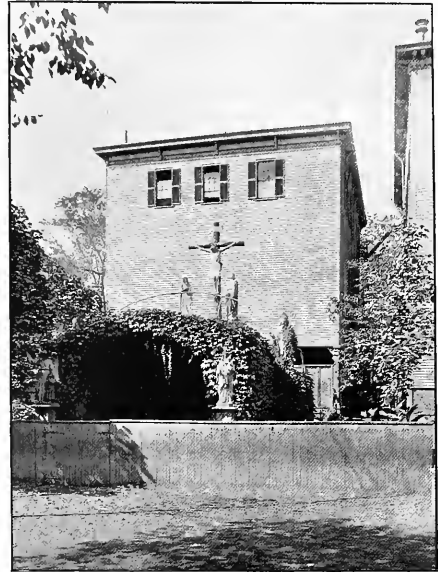
The interior of the church is of very pronounced character. At nearly all times it is filled with a dim light which envelops every object, and every locality in the church, in a mystic and religious atmosphere. The general ground plan is cruciform. Seven clustered pillars and two pilasters support eight Romanesque arches. Across each wing of the transept is a gallery supported on two small iron columns. The choir gallery is finished in oak and is illumined by two rosette windows of stained glass, and between these windows are three tall Gothic windows, also of stained glass. The organ, which is a very fine sounding instrument, is finished in gold, brown, and dark red. A little beyond the transept and toward the sanctuary is a transverse recess on either side of the nave. In the recess on the epistle side is an altar of fine marble to the Blessed

Virgin. Above the altar is a beautiful window, Gothic in design, of stained glass. It represents the Virgin being taught by her mother, St. Anne, and was presented to the church by the Children of Mary Sodality. Across the nave, and directly opposite to the Blessed Virgin's altar, is one to St. Joseph. The window above this altar is of plain glass, but is similar in design to the one opposite.

The windows which line the nave are some of stained glass of conventional design, and a few are of white glass. Those on the gospel side are inscribed with the names of the twelve apostles, and those on the epistle aisle are inscribed to the following saints: Saints Patrick, Theresa, Elizabeth, Columbkille, Mary Magdalen, Margaret, Catherine, Ellen, Bridget, Barnabas, and Michael. The roof of the vault is decorated with paintings depicting events in sacred history. They are as follows: The Nativity; the visit of the Blessed Virgin to the mother of John the Baptist; Zachary, the priest, holding the Infant Messiah in his arms and making prophecy of Christ's mission to Israel; King David; Crowning of Christ with thorns; Christ in the garden of Gethsemane;



YOUNG LADIES' GYMNASIUM, CAMBRIDGEPORT.



CONVENT, ANNUNCIATION PARISH, CAMBRIDGEPORT.

Christ in the temple teaching the doctors; Crowning of the Blessed Virgin; the Assumption of the Virgin into heaven; the Virgin in her heavenly glory; Christ's ascension into heaven; the Crucifixion; the Carrying of the Cross, and the Resurrection. Just before the side altars, on the wall of the nave, are two large oil paintings of great value, which depict two personages of sacred history. Altogether, the interior of the Annunciation is well worth a visit to behold and has as much character in it as any church in the Archdiocese, viewed from a purely artistic point of view. The seating capacity of the church is very large, having accommodations for about 1,600 persons. The organ was made by Henry Hanult and cost \$4,000. It has two manuals and two octaves.

The sanctuary is pentagonal in form. It receives light from five windows above the marble altar, which, though not very large in size, is constructed after an imposing Gothic design. Of the sanctuary windows three are stained glass. One represents Samuel anointing King David. It is the gift of the boys' school. The middle window depicts the Annunciation. It is a gift of a sodality. The other window pictures Jehovah giving

the tablets of the law to Moses on Mt. Sinai, and was given to the church by the girls' school. Beneath these windows on the sanctuary wall are painted five scenes representing the different types of sacrifice. The first represents the pleasing sacrifice of Abel and the rejected sacrifice of Cain. The second pictures the sacrifice of Aaron. The middle represents the great sacrifice of Christ himself at the Last Supper. The other two represent the sacrifice of Melchisedec, and Abraham about to sacrifice Isaac according to the behest of Jehovah.

In 1869 Father Scully bought the land on the corner of Howard and Prospect Streets for the purpose of a site for a gymnasium. On April 1, 1886 this building was opened under the title of "The Catholic Young Men's Gymnasium." The building was in course of construction for nearly a year, and when opened was fitted up with all the latest and most approved apparatus. It is of brick without any attempt at ornamentation, the



ST. MARY'S PAROCHIAL SCHOOL, CHURCH OF THE ANNUNCIATION, CAMBRIDGEPORT.

money having been spent so as to give a useful rather than a particularly ornamental building. Special attention was paid to making a solid structure, and great pains taken to obtain inside accommodations suited to the work proposed to be carried on there. In front, a commodious portico runs the entire length of the building, and from this the main entrance leads. Over this, in a stone placed into the brick wall, is cut the following inscription: "Catholic Young Men's Gymnasium, 1885." The building is 105 feet long and 93 feet wide.

There are two entrances from the portico in front of the building, one a little to the right of the centre, and the other a little to the left of it. In the interior, between these two, is an office where a register is kept, and from which there is a general oversight of the main hall. Just in front of this is the main hall, which is used for exercising. The floor extends nearly the entire length of the building and is 56 feet in width. It is finished in ash, and presents a neat and attractive appearance, besides giving plenty of room for athletics. The floor in this part of the building is of hard wood. In height the hall is 66 feet from floor to ridge-pole. This height gives an especially good opportunity for light and ventilation, the hall being bright and airy. In the evening it is lighted by electricity. It is furnished with first-class apparatus, which was put in under the direction of Doctor Sargent, of Harvard College. The hanging apparatus is suspended from a large iron frame which hangs at some distance from the roof of the building, just as is done in the Harvard gymnasium. There is also a horizontal bar, flying rings, double and single trapeze ropes, and a pole for climbing, a rope ladder, also climbing ladders, parallel bars, a German horse and buck, a spring board, apparatus for a tug of war, all kinds of pulling machines, chest weight, a home trainer, rowing weights, chest bars, floor parallel bars, a wrist machine, wall and traveling bars, a health lift, and inclined plane and quarter circle, a chest expander, suspended parallel bars, a leg machine, a stand for jumping and pole vaulting, apparatus for high

kicking, Indian clubs, dumb-bells, and other paraphernalia such as is found in a first-class gymnasium. On each side of the hall, extending nearly its full length, are galleries for spectators. Each gallery will seat about 200. There is also a small gallery at one end of the main hall. In 1889 Father Scully purchased the Hovey estate, a lot of six acres on Cambridge Street, and deeded it to the gymnasium.

Between the convent and the parochial school is the girls' gymnasium, which is fitted up in excellent style for its purpose. It is the old convent, a wooden structure, and was opened for that purpose in 1888.

Shortly after the dedication of the church, Father Scully gave his attention to the matter of christian education, and visited Montreal and Quebec for the purpose of investigating the school methods of various teaching orders in Canada. In 1869 he purchased the Baptist church on Harvard Street, opposite Boardman Street, and, after having it moved on to a lot which was purchased of Captain Howe, on the corner of Harvard and Essex Streets, Father Scully had the Baptist meeting-house transformed into a school-house for girls. In 1870 two Sisters of the Congregation of Notre Dame came to Cambridgeport as teachers, and the school opened with 250 scholars. More sisters came as the scholars increased, year by year, in numbers, until 1875, when the Sisters of

the Congregation of Notre Dame left Cambridgeport, to the great regret of the pastor and the people of the parish. They were succeeded by Sisters of Notre Dame. In 1875, on a lot in the rear of the church, Father Scully opened a school for boys and girls. This school is a brick edifice, four stories in height, surmounted by a cupola, and measures 65 feet each way. It has taken the place of the old wooden school building, and is at present attended by 1,350 pupils, of whom 625 are boys, the rest girls. In this school



ST. THOMAS AQUINAS HALL, CAMBRIDGEPORT.

are twenty-four class-rooms. The school is a model educational institution, with its well lighted and ventilated study rooms, and is finished in its interior in hard pine and oak. This handsome school building cost about \$50,000. The school course is divided into primary and grammar grades, and besides the ordinary secular course which is taught in the public schools, religious training is also inculcated, and instruction given for girls in such domestic arts as sewing, embroidery, and the like.

St. Thomas Aquinas College, in the gymnasium building, is another educational institution in this parish. It is designed for higher education, and was founded in 1881. It educates the boys through the class of rhetoric in colleges, so that they are fitted to take up philosophy in the seminary. Of those who attended this college, seven are now priests and five are at present in the ecclesiastical seminary. There are four class-rooms in the college, and the attending pupils are taught by two masters and five lady lay teachers.

In 1883 Father Scully purchased the J. S. Patton estate, opposite the church, and had erected on that lot a wooden building, which is called St. Thomas Aquinas Hall. In this hall, which is a neat and handsome looking structure, a story and a half high, are held lectures, concerts, and many other entertainments, given in the interests of the parish from time to time.

The convent of the Annunciation is a large-sized wooden building, erected in 1878 by Father Scully, and it stands on the right of the parish school. It is a plain-looking structure, and is the residence of the fifteen Sisters of Notre Dame at present in the community in St. Mary's parish. The convent is suitably divided into reception room, parlor, refectory, community room, and private apartments for the sisterhood. There is also in the convent a chapel, which is neat and modest and in keeping with the rest of the building. The parochial residence is a wooden building, three stories high, with a mansard roof, situated on the left of the church.

The Sunday-school numbers about 1,300 pupils and the parish includes about 7,000 souls. There are connected with the schools a school battalion, two brass bands, and a dramatic club. The church societies include a Conference of St. Vincent de Paul, a Confraternity of the Sacred Heart, League of the Cross, and sodalities for the men, married and single, also for the women, and sodalities for the children of both sexes. The curates at present assisting Father Scully are Revs. John F. Mundy and Patrick H. Riley.

The land included in the parish property has been bought in parcels as follows: A lot of 16,794 square feet, purchased May 4, 1859, by Father Fitzpatrick, afterward Bishop; the Howes estate was bought in 1859, the Luke estate in 1868, the Valentine estate in 1869, the Dodge estate in 1876, on which now stands the convent, the Cheney estate in 1887 on Essex Street, and the Patton estate in 1883. The entire area of these lots is 80,460 square feet.

Rev. Thomas Scully was born in Ireland, and obtained his education in England, Ireland, and Italy, having studied the classics in England and theology in Rome. He is now about fifty-eight years of age. After completing his studies he was ordained in Boston, and after his ordination he went into the army as chaplain of the famous Ninth Regiment of Massachusetts. In this capacity he spent three years, when his health broke down and he was forced to retire to private life. Whilst in the war he was twice made a prisoner, and participated in many exciting adventures of military fortune. He then became pastor of a church in Malden, and came from that city to act as pastor of the Church of the Annunciation in Cambridgeport. As a priest

he has undertaken and carried to a successful ending many noble works, and as a citizen he is notable for his patriotic stand on all public questions, especially on the questions of education and temperance.

Although St. Mary's is not the most costly church edifice in Cambridge, nor the parochial residence the handsomest structure of its kind, yet the parish as a whole is the best equipped in this city; indeed few parishes in the Archdiocese possess more parish buildings than St. Mary's. Here Father Scully has spent nearly thirty years of an active life, and the parish, as it now stands, is a monument which will speak most eloquently, to future generations, of the labors and sacrifices undertaken by St. Mary's pastor and people for the greater glory of God.



REV. THOMAS SCULLY,
PASTOR CHURCH OF THE ANNUNCIATION, CAMBRIDGEPORT.

St. Paul's Parish, Cambridge.



IN 1873 the Catholic people living in the vicinity of Harvard University, Cambridge, felt it a hardship to go to St. Peter's Church in order to comply with the obligations of hearing Mass on Sunday, and bought a church for their own use. This was a small wooden structure, occupying a corner lot at the intersection of Mt. Auburn and Holyoke Streets. It was the meeting-house of the Shepherd Congregational Society, who had erected it in 1830. Before passing into Catholic hands it had been twice remodeled and enlarged. It was now refitted and blessed for Catholic worship and opened by its new owners in December of the same year.

After this it served for some time as "a chapel of ease" to St. Peter's Church, then in charge

of the Rev. Manasses P. Dougherty. In October, 1875, the number of the faithful having increased, the district was created a parish, and the Rev. William Orr was appointed its pastor.

The interior of St. Paul's is very handsome, and its architecture is especially distinguished in following the basilica design. The lines, though straight, give a very graceful effect; and though simplicity forms the prevailing tone of the church, all severity is absent. Doric columns, surmounted by Corinthian capitals, support a heavy moulded coping and divide the auditorium into aisles. The walls of the nave are lit by windows of cathedral glass, and between each window is a station of the cross. The vault of the nave is frescoed, the principal design being a large cross. There are also other sacred symbols upon the vault of the nave. The sanctuary is a rectangular recess, flanked on each front corner with a Doric column. The coping, which rests upon the pillars of the aisles, is continued over the side altars and around the sanctuary walls. At each side of the high altar is a statue,



ST. PAUL'S CHURCH, CAMBRIDGE.



INTERIOR ST. PAUL'S CHURCH, CAMBRIDGE.

and exterior to each of these two statues is a figure of an adoring angel. Both of the side walls of the sanctuary are pierced by a window rectangular in design. On each side of the sanctuary is a side altar surmounted by a statue, and exterior to each side altar is a door leading into the vestries. In exterior the church is a plain wooden edifice without a tower.



PAROCHIAL RESIDENCE, ST. PAUL'S CHURCH, CAMBRIDGE.

The history of the parish remained unmarked by any incident of importance until 1884. The Catholics of the city had long suffered from the lack of a cemetery within a reasonable distance of their homes. In August Father Orr purchased fourteen acres of land, bordering on Broadway, in the township of Arlington, for \$14,000, and immediately proceeded to lay it out as a cemetery. In this work he was most successful. St. Paul's Cemetery is now one of the handsomest burial grounds around Boston.

Beginning in 1889 the rector completed a convent, and a school-house which was built of brick. The school first opened in September, 1890. In the following year the church was enlarged by adding 25 feet to its length and erecting a new front and tower, leaving nothing of the old building but the rear gable and part of the side walls. At this time also new pews were put in, and improved steam heating apparatus was substituted for the old furnace that had heretofore done duty. After so many changes the church was practically a new building, and it was deemed right to rededicate it. This was done on Sunday, October 4th, by Archbishop Williams, assisted by Rev. John O'Brien, of East Cambridge, and Rev. Lawrence J. Morris, of Brookline. The Mass was celebrated by Bishop Brady, attended by the Rev. T. McGrath, of Somerville, with Rev. James O'Doherty, of Haverhill, and Rev. Matthew Boylan, of Charlestown, officiating as deacons; and the Right Rev. John J. Keane, of the Catholic University at Washington, preached the sermon.

Beginning in 1889 the rector completed a convent, and a school-house which was built of brick. The school first opened in September, 1890. In the following year the church was enlarged by adding 25 feet to its length and erecting a new front and tower, leaving nothing of the old building but the rear gable and part of the side walls. At this time also new pews were put in, and improved steam heating apparatus was substituted for the old furnace that had heretofore done duty. After so many changes the church was practically a new building, and it was deemed right to rededicate it. This was done on Sunday, October 4th, by Archbishop Williams, assisted by Rev. John O'Brien, of East Cambridge, and Rev. Lawrence J. Morris, of Brookline. The Mass was celebrated by Bishop Brady, attended by the Rev. T. McGrath, of Somerville, with Rev. James O'Doherty, of Haverhill, and Rev. Matthew Boylan, of Charlestown, officiating as deacons; and the Right Rev. John J. Keane, of the Catholic University at Washington, preached the sermon.

The church organizations, besides the usual sodalities, include the Sacred Heart Society and a Conference of St. Vincent de Paul. In the convent reside fifteen Sisters of St. Joseph, who are the teachers of the school, under the guidance of Sister Superior Margaret Mary. The school receives about 600 pupils, made of nearly equal numbers of boys and girls.



ST. PAUL'S SCHOOL, ST. PAUL'S CHURCH, CAMBRIDGE.

Father Orr is a native of the North of Ireland.

He was born August 1, 1830. His early education was such as was given in the Irish national schools of his time. He took his classical course at St. Charles' College, Ellicott City, Md., and his theological course at St. Mary's College, Baltimore. He received Holy Orders in 1864, after which he was appointed assistant at the Church of the Immaculate Conception, Lawrence. In 1867 he was sent, as pastor, to Templeton, where he had eighteen townships to attend. After spending two years in this pastorate, under conditions similar to those experienced in pioneer times, he was sent back to the Church of the Immaculate Conception in Lawrence. Here he performed pastoral duties until he was assigned to Cambridge, in 1875. His kindness of heart has won for him the warm affection of his people. All movements conducted in a legitimate manner for the



ST. PAUL'S CONVENT, ST. PAUL'S CHURCH, CAMBRIDGE.

amelioration of mankind have Father Orr's readiest sympathy, and his large heart beats responsive to every impulse in the onward movement of human endeavor. Being an Irishman by birth and having such a broad, sympathetic disposition it is only natural that the land of his birth has always had his warmest sympathy and also financial assistance in her struggle for legislative and national independence. Father Orr is one of the most popular clergymen in Cambridge.

The parish is constantly growing in numbers and in influence, and from the few hundred who originally comprised the Catholics within the parish, St. Paul's has increased to the number of 2,000 souls, and its moral influence is a growing power cast into the scale for God and for country.

St. John's Parish, Cambridge.



IT was some years before the Catholics of North Cambridge and West Somerville had a church in their neighborhood in which they might worship. The nearest church to them on the Cambridge side, save the recently erected Notre Dame de Pitie, was St. Peter's; on the Somerville side, St. Catherine's. The people of these suburban localities were accustomed to go to St. Peter's to hear Mass, and, although the distance is rather long, yet every Sunday, in inclement weather as in fair weather, they would accomplish the task. Their children, whom they wished to bring up in their religion, were also compelled to go all that distance in order to be instructed in the catechism. Year by year more Catholics came to this district, so that the number from this section attending St. Peter's Church after a while became quite formidable.

Rev. John Flatley, the pastor of St. Peter's, had been meditating for a considerable time on some mode of aiding the people of this locality. He rather feared that on account of the remoteness the little children would not receive proper care. In May, 1890, he purchased nearly an acre of land on Spruce Street, North Cambridge, and about a year later he purchased another lot known as the "Wilson estate" and on which was standing the present rectory. He intended erecting a school for the children, with a chapel on the first floor for Sunday services. In May, 1891, the foundation was started and towards the end of that year the structure was finished. In February, 1892, without much pomp, Father Flatley blessed the chapel and offered up Mass therein, before a fairly large assemblage of people. Father Flatley



ST. JOHN'S CHURCH, NORTH CAMBRIDGE.



INTERIOR ST. JOHN'S CHURCH, NORTH CAMBRIDGE.

endeavored to obtain sisters to teach in the school, but his efforts proved unsuccessful at this time. The labors in his own parish and those of St. John's he found very arduous, so he petitioned to have the latter made a separate parish, and on January 1, 1893, Rev. John B. Halloran was delegated to assume charge.

Father Halloran is a native of Ireland, having been born in the County of Cork, in 1851. When he was a child his parents came to America and settled in Cambridge, where he received his rudimentary education. In his boyhood he gave many manifestations of the ardent piety which has since distinguished him as a preacher of the gospel, and his thoughts as to the profession he should adopt naturally tended towards the priesthood. Having completed a preliminary course of studies he entered Boston College in 1866, where he remained until he had gone through the class of rhetoric. In 1874 he entered St. Joseph's Seminary, Troy, N. Y., and was ordained there in 1878. He was then appointed a curate at St. Augustine's Church, South Boston, where he remained for fourteen years. There are few curates who can claim such a long term in one parish.

January 1, 1893, as before mentioned, was the time when he assumed charge of St. John's, which is in the neighborhood of his early home. Happily, Father Halloran has had to make but few changes, as the seating capacity of the church is still sufficient to accommodate the congregation worshipping here. The structure is

a substantial looking building, constructed of brick and having three stories. The decorations of the exterior are brown stone. Two small vestibules on either side of the first story would give one an impression that the structure is cruciform, but, instead, it is almost a perfect square. The building towers above the neighboring houses and presents an imposing appearance. It stands some hundred yards away from the street, in an open field, and is approached by broad walks.

There is no attempt at architectural embellishment in the interior, in fact the auditorium has scarcely any ornamentation whatever. It is simple and plain, yet there is that about it which wins the admiration. The altar is of wood and has the customary rich and acceptable decorations. The adoring angels decorate both sides, and in an elegant alcove over the tabernacle is a crucifix. The walls behind the altar are ornamented with beautiful paintings. On the epistle side there is a large statue of St. Joseph, whilst a statue of the Blessed Virgin stands on the gospel side. The statues are small and plain. The windows are stained glass with no attempt of a figure, save on the top of each there is a small religious symbol. The two confessionals, just without the small sanctuary, are different in construction to confessionals generally, and add beauty to the audience-room. Besides the main auditorium there is a large gallery which accommodates the choir and a goodly number of the congregation.

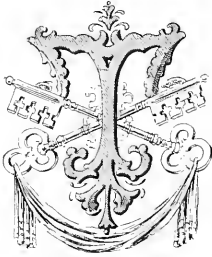
The other floors above the chapel are divided into large, comfortable class-rooms, but as yet Father Halloran has not opened them, except for Sunday-school purposes.

Sometime in the near future a new church will be erected, the school will be opened, and St. John's parish will be as well equipped as many others that antedate it. It is a growing parish.



PAROCHIAL RESIDENCE, ST. JOHN'S CHURCH, NORTH CAMBRIDGE.

Notre Dame de Pitie Parish, Cambridge.



HERE is quite a number of French people in North Cambridge, and Archbishop Williams instructed the Marist Fathers to minister to their spiritual wants. Rev. Elphege Godin, S. M., was soon directed to take charge of these French people by his superior. He immediately started to carry out the mandate, and, in consequence, purchased land on Harvey Street near the junction at North Cambridge. The French people were compelled to go some five miles, to Boston, if they desired to hear a sermon in their native tongue, so Father Godin did not waste many days in starting the erection of the Church of Notre Dame de Pitie. On December 8, 1892, the building was dedicated by Bishop Brady. The celebrant of the Mass was Rev. Onesime Renaudier, S. M., of the Notre Dame des Victoires, Boston; deacon, Father Portal, S. M., of Lawrence; sub-deacon, Father Janisson, S. M., of Lawrence. Rev. Camille Caisse, of Marlboro, preached the sermon on the occasion. There was a large gathering of clergy, as well as lay people, who came to see the new edifice.

The building is a very large frame structure, imitating, partly, the Gothic, and partly the Roman style. On both corners of the front are two spires, or perhaps it would be more correct to call them shrines; in the centre of the roof is a niche, but, as yet, no statue is in it. After ascending the stairs we can enter one of the three large entrances and are in a neat and spacious vestibule. On entering the church proper the eyes immediately feast on a scene of majestic simplicity. There is no attempt at ostentatious show in the church. The altar is plain, simple, and neat. Beneath it is the image of Father Channel, S. M., who, while on a mission in the Islands of Oceania, was put to death by the savages. He

was called blessed by Pope Leo XIII in 1890. The statue is very pretty and, on close examination, one can see on the head the bruises he received. At his feet are a club and a hatchet, the instruments of his torture. He is clothed in cassock and surplice, holding in his right hand a branch of palm, and in his left is placed a crucifix to his breast. Above the altar is a statue of Notre Dame de Pitie; a little above, and hanging from the wall, is a black cross with a white cloth over either arm. Over the cross is a beautiful painting of the



NOTRE DAME DE PITIE CHURCH, CAMBRIDGE.



INTERIOR NOTRE DAME DE PITIE CHURCH, CAMBRIDGE.

crucifixion. It hangs just beneath a curved, ornamented window, in the centre of which is the Pelican. On the epistle side of the altar is the statue of St. Anne and her daughter, the Blessed Virgin, and both hold a scroll, on which is written: "Egredietur Virgo de Radice Jesse." On the gospel side is a statue of St. Joseph bearing the Infant Jesus in his arms. The ceiling is curved, and the frescoing is a combination of blue, purple, and gilt colors, with here and there a passion flower. The walls are light brown with dark trimmings. The windows are all ornamented in plain squares, save on the top, where some symbol of Catholicity is depicted. The choir gallery is curved over the middle aisle and is supported by two iron columns. The stations are plain.

Father Godin, who had charge of this mission, was transferred from Boston in January, 1893, and the Rev. Stephen Artand was appointed to have charge, but he remained only until October, 1893.

Rev. Joseph Theophilus Remy, S. M., was given charge and is pastor at present. Father Remy expects soon to purchase land in the neighborhood of the church for a rectory, to enable him to give more time to the wants of the people. At present it is only a mission to the Notre Dame des Victoires of Boston.

Father Remy was born in Lorraine, France, in 1855. His elementary education he received from the schools around his birth-place. In 1868 he entered a college in Verdun, Meuse, and finished in 1874, when he entered the seminary in the same place. In 1878 he was ordained a priest, and served as a secular priest in several places in his native country. In 1885 he became one of the Marist Fathers, and entered their novitiate in Paignton, England, to prepare himself for the mission. After a novitiate of one year he returned

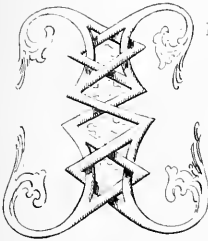


REV. JOSEPH T. REMY, PASTOR NOTRE DAME DE PITIE, CAMBRIDGE.

to France and taught for two years. In October, 1888, he came to America and was sent to the Notre Dame des Victoires on Isabella Street. Father Remy expects shortly to enlarge the new church and make other alterations on the property.

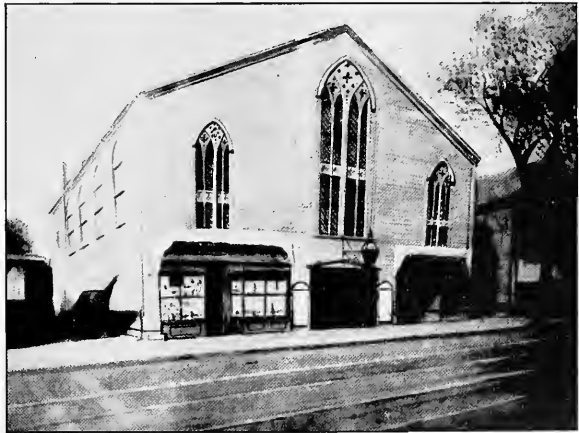


St. John's Literary Institute, East Cambridge.



N the year 1853 Rev. Lawrence Carroll, pastor of St. John's Church, organized a society of young men, which was called the Guild of St. John. The meeting at which this society was organized was held in the basement of the church. The guild, on account of lack of interest among the members, soon ceased to exist. Shortly after its demise a number of gentlemen conceived the idea of organizing the present Literary Association. About this time the Hamilton Institute, of Charlestown, which had been organized a year or two previous, gave an exhibition in East Cambridge, which had the effect of arousing the ambition of some of the young men, and, at the suggestion of Mr. Edward Skelly, a canvass was made of the ward in order to see if a similar society could be organized here. So much encouragement

was received that on the following Sunday Father Carroll announced that a meeting was to be held, after vespers in the afternoon, in the basement of the church. At this meeting, and at subsequent meetings, there were present Messrs. Christopher Callahan, James H. McCann, James Feely, Edward Skelly, Daniel Kelly, and John Fenelon, who were the "original organizers," and several other gentlemen. Soon afterwards Father Carroll was induced to lend his influence, and he became at once, and remained during life, the chief patron of the association, and to his fostering care and whole-souled support is due more than to any other man's the vitality and influence of the present society. He carried the society through the dark days of its infancy, particularly during the panic of 1857. On October 1, 1854, the organization was completed, and the following preamble adopted: "We, the undersigned, do declare ourselves an association for mutual improvement in elocution, composition, and debate; the formation of a Catholic library, and for the enlarging of our fund of general intelligence; in the pursuit of which objects we desire to exhibit a due regard for the opinions and feelings of others; to maintain a perfect command of temper in all our intercourse and to seek for truth in all our exercises." This preamble was drafted by M. J. Fenelon, father of Mr. John Fenelon, one of the first members. This gentleman was a person of scholarly attainments, and held a responsible position in the Bay



OLD ST. JOHN'S INSTITUTE, EAST CAMBRIDGE.

State Glass Manufactory. The constitution was never materially changed, although several times under advisement, until the acceptance of a charter from the State, some fifteen years later, necessitated some change. The elder Mr. Fenelon removed to California about 1874, and died there October 18, 1875, being at the time secretary to the then Bishop of California.

The first officers of the association were: Christopher Callahan, president; James H. McCann, vice-president; James McFeeley, secretary; Edward Skelly, treasurer; Daniel Kelly, book-keeper, and Michael Burns, librarian. The board of directors consisted of Christopher Callahan, chairman, John Collier, James Brennan, Michael Mullin, John Carlin, John Deechan, and William McLaughlin. They were chosen in October, 1854.

In a short time quarters were secured in a loft over a Mr. Fitzpatrick's store, on Bridge Street. This loft had been a paint shop, but it soon was metamorphosed into a cosy hall, which conserved the society's purpose for a time. Meetings were held here for the first few months, but it soon proved inadequate to the needs of the association. Reed's Hall, on the opposite side of the street, was situated in one of the most important edifices in the ward, and on one of the principal streets. This hall was secured, but it meant considerable expense to rent and furnish it. However, the members were not daunted, and their enterprise and courage carried them safely through. The earliest records of the society are very meagre, as the first record of a meeting dates it on February 25, 1855, although meetings were held some time previous to this date.

The cash on hand at the opening of this meeting was \$6.11, rather an insignificant sum when compared with the resources of the society at the present day, and this sum, be it borne in mind, was the proceeds of a lecture given in aid of the society. At this meeting \$20 more were added, and motions like the following were adopted: That "some magazines be procured—Harpers, 16 cents; Graham's, 20 cents; Chambers, 25 cents," etc. In the report of this meeting mention is made of a school connected with the society. This was a very useful adjunct to the society, and the boys who were members of the Institute, and who had to work for a living, had in the school an opportunity to learn to read, write, and to otherwise further their education. At this stage of the society's existence a library was established, and, though small, it was such a great source of comfort to the members that its volumes were increased from time to time. Not only were the members allowed to use the library, but the public also was privileged to have access to the books, and for years it was the only circulating library in the ward, which then comprised East Cambridge and Cambridgeport.

In July, 1855, the first picnic of the society was held, and for years subsequent the Institute held annual outings. The receipts of this first picnic were \$154.72, and the expenses \$133.50, leaving a balance of \$21.22. As before mentioned, the old hall over Fitzpatrick's store was abandoned for the hall in Deacon Reed's block; but there were some difficulties met with before this was done, as the treasury was very poor and the members were considered unable to bear the responsibility of such an undertaking, but through the assistance of Mr. Robert Brine, who then occupied a part of Reed's block, the change of halls was effected.

The second annual election of officers was held in October, 1855, and Mr. John Carr was unanimously chosen for president, and Mr. Michael Kane, treasurer.

On March 30, 1856, a report was made by a lecture committee on the proceeds of a lecture given by Hon. Thomas Darcy Magee, and of one given by Father Brannigan. Mr. Magee's lecture, given in the fall of 1855, netted \$5.35, and Father Brannigan's lecture netted \$49, a total of \$54.35. The board of directors reported, on April 13, 1856, that the society was in a prosperous condition, and recommended that \$25 of the surplus funds be invested in books, and this was accordingly carried out. The lecture course was from the first a leading feature of the society, and many prominent orators in those days spoke from the rostrum of the society. Another method to increase the society's revenue was to let the Society Hall to business organizations and societies for meetings.

Mr. John Carr resigned the presidency December 30, 1855, and Mr. James McCann was chosen in his place. May 4, 1856, a singing school was established, through the efforts of John B. Curtis. The musically inclined in the society joined in the movement, and many of them acquired a fine musical training, which was shown at various times for the entertainment of their fellow-members.

The third election of officers was held September 28, 1856, and Mr. John B. Curtis was elected to the presidency. At this time the free evening school, connected with the society, was in charge of Mr. Curtis. In



ST. JOHN'S INSTITUTE, EAST CAMBRIDGE.

this year the first dramatic exhibition was given by the society, but the records make but the slightest allusion to it. This year, also, was held the second picnic, the receipts of which were \$32.50, and of this sum \$10 were voted to be expended for books for the library. The first \$10 from the revenue of the singing school were, also, expended for the same purpose. On April 16, 1857, the second dramatic entertainment, given by the schools, was held. It was a farce, entitled "The Irish Lion," and the characters and the persons who assumed them were as follows: Tom Moore, J. H. Carr; Squabbs, J. Brennan; Puffy, J. J. Fenelon; Ginger, S. Murray; Mr. Wadd, C. Dillon; Captain Dixon, J. McKeever; John Long, J. Newman; Makenzie, J. Curtis; Mrs. Fizgig, Miss E. Skelly; Mrs. Crummy, Miss McCourt; Miss Echo, Miss H. Carr. Besides this farce songs and recitations were given, on this occasion, by Messrs. McLaughlin, McCann, Fitzgerald, Fogarty, McFeely and others. The records do not say whether or not this affair was a success financially. This is certain, however, that it



HALL, ST. JOHN'S INSTITUTE, EAST CAMBRIDGE.

developed in many no mean histrionic ability, and a talent for fun and comicality. Many amusing anecdotes are told of those that took part in the farce, going about the town in search of a wardrobe. The hall, or rather room, where this entertainment was given was fifteen by forty-five feet. It is related that one of the prominent actors in the cast, while waiting to go on the boards, when his time came, was seated in a chair behind the scenes. For some reason his chair was overbalanced, and the chair and actor crashing through the flimsy

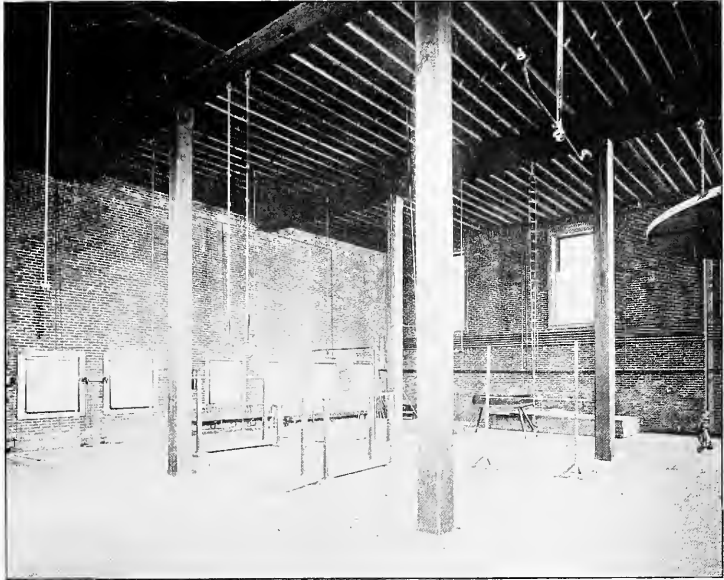
wall that screened the stage from the auditorium, made an appearance before the audience at a time and in a way that was not on the programme. It is needless to say that he was greeted with tremendous applause.

Ever since then the drama has been a feature of the Institute, and from time to time entertainments, ranging from the comedy to the grave, soul-stirring tragedies of Avon's bard, have been given by the members of the society. In the spring of 1857, the Institute determined to obtain a more suitable hall, and the committee having the matter in charge reported that Buck's Hall, on the corner of Cambridge and First Streets, had been procured. Soon after the society moved into its new quarters, June, 1857, and here, under the prudent management of Mr. John Carr, the society passed through the panic of 1857, a time when there was no knowing where the society was to procure money to meet current expenses, until some member, from goodness of heart, would pay, from time to time, a part of the expenses incurred.

Mr. Carr was re-elected president in September, 1857. In November, 1857, an account is given in the society records of an entertainment held in Craigie's Hall. January 1, 1858, a miscellaneous entertainment

was given in the Athenium, afterwards the City Hall, in Cambridgeport. This was for the benefit of the poor. After paying expenses \$40 were turned over to Father Carroll for the benefit of the very poor people of the parish. Among those who took part in this entertainment were Messrs. John B. Newman, J. T. McCann, and P. McCaffrey. In February, 1858, there was felt the need of better stage scenery and settings, and a committee was appointed to attend an auction sale where scenery was to be disposed of about this time. Soon after the scenery was purchased another need presented itself, and that was the matter of seats for the hall. This proposition was promptly taken up by Mr. Michael Griffin, who volunteered to purchase the settees at his own expense. This generous offer was thankfully accepted by the society. The Institute had long ere this established a reputation for itself in Cambridge for its dramatic entertainments. Better than this, even, was the fame for the public and generous spirit which was behind these entertainments, justly earned by the Institute. The members of the society, while providing for the intellectual progress and amusement of themselves and the general public, nobly voted on many occasions the whole or part of the proceeds of such affairs to the cause of charity.

It has been the policy of the society in the past to assist such of its members as needed help when circumstances made help possible. The poor of East Cambridge were not forgotten at any time by the society, and an annual entertainment was always given for their benefit. Among the various charitable and religious institutions which have received financial assistance from the Institute were the old



GYMNASIUM, ST. JOHN'S INSTITUTE, EAST CAMBRIDGE.

Church of St. John, the Sacred Heart, the Cathedral of the Holy Cross, the Home for Destitute Catholic Children, the Carney Hospital, and the Institution for the Blind. The Institute treasury was willingly opened to give its share in the assistance given by the public when such direful calamities as the yellow fever plague or the devastating floods in France occurred. Missionaries from any part of the globe, in fact any man with a plan of philanthropy to advocate, never pleaded in vain to the members of the Institute. In 1858 the national holiday of American independence was celebrated by an entertainment, and this custom has since then been observed on the Fourth of July.

In 1858 the Excelsior Harmonists, composed of John B. Hopkins, James H. Hopkins, E. B. Kinsley, and Frank Scott, was a very popular organization, and it gave valuable assistance to the society's dramatic entertainments. Naturally these entertainments won for the Institute a high reputation in that respect; increased the enthusiasm of the members and drew in other members. • The audiences at these entertainments were, as

a rule, so large that a hall had to be hired for these affairs, as the society's hall was not very large. The society now being in a better condition, financially, than ever, the members decided to look for a hall with greater accommodations. In the month of July, at a meeting, the committee appointed to take charge of the matter reported that they had hired Union Hall, since called Grand Army Hall, on these conditions: The society should occupy the hall for three months, and if, at the expiration of that time, everything was mutually satisfactory they could lease it for a number of years. This of course showed that there was still a feeling of insecurity on the part of property owners in regard to the financial capability and responsibility of the members of the society. However, after the expiration of three months there was no difficulty in negotiating a lease.

In September, 1858, Mr. James McCord was elected president, and during this month and for a time following the new hall was furnished and altered. Under Mr. McCord's administration the society passed through a year of unexampled prosperity. At this time it inaugurated a series of entertainments, festivals, and exhibitions, which have done more towards enthusing and keeping the members together than any other feature in the society, besides giving at the same time wholesome amusement to its friends. In speaking of these exhibitions it should be stated that the favor they met with was greatly due to Father Carroll, and although seldom or never seen among the audience, yet his genial countenance was often discovered, when least expected, in the ante-rooms, and woe betided him who, on the impulse of the moment, might be indulging in some levity to the great amusement of his fellow-performers, if not exactly becoming to the occasion. At such times the presence of Father Carroll was sufficient to restore decorum. It is not strange that the members came to respect him as a father to the Institute, and at the same time they stood in awe of him when brought into the atmosphere of his commanding presence. When he died, November 23, 1858, the Institute felt that it had met an irreparable loss. The society drafted resolutions on his death, voted to attend his funeral in a body, and draped the hall in mourning for thirty days.

In January, 1859, Father Francis Xavier Brannigan became pastor, and the society found in him a zealous supporter. He took a lively interest in every Catholic society in town, becoming an active member of all of them, including the Institute. In fact, previous to this time he had been the Institute's best friend, financially speaking. He was a very earnest worker and an enthusiast in whatever he undertook. Having lost his health in the second year of his pastorate, he resigned his charge towards the close of 1860.

For some years previous to this time the ladies of the parish were quite a help to the society, and in the month of May, 1859, they furnished the hall with curtains, lamps, carpets, and other furniture. In this year the library received considerable attention, and many valuable tomes were added to the Institute's literary treasures. This may seem a thaumaturgy at that day, but now it would pass as a common occurrence in the affairs of the Institute.

In September, 1859, Mr. J. W. Coveney, now postmaster of Boston, became president of the Institute. The question of building a hall came up for discussion at this time. Father Brannigan favored the project, and at his suggestion a sinking fund was established for that purpose. About this time a brass band was organized in the Institute, and it remained in existence for many years. The chief social events of the society during this year were a grand banquet in Flander's Hotel, a dramatic entertainment, and a joint excursion with the Cambridgeport Institute.

In September, 1860, Mr. Edward Skelly was elected president, and during his administration weekly debates were inaugurated. In the early years of the Civil War the great questions then exciting the public mind were debated at the Institute, and invariably the decisions of these questions were in favor of maintaining the Union at all cost. When war was actually declared, the members forgot all else, and their rooms were for a time turned into a recruiting office, many of them at this time enlisting in the service. But in the summer of 1862, when President Lincoln issued his call for nine months' men, the society sprang to arms, and forming the Institute Guards offered their services to the Mayor of Cambridge, who refused them on the ground that the quota of the city was filled. The society took this action in accordance with the vote passed August 31, 1862. The Mayor's action caused much disappointment among the young men, and many of them, determined to go to the front, enlisted in the companies already organized in Cambridge and other cities. The number who entered the army may be inferred from the fact that in 1859 one hundred and fifteen members

were on the society's roll, and that but thirty members attended the regular meetings of the society by the close of 1862. Forty-seven members enlisted in the service and died on the field or were honorably discharged. The Roll of Honor is as follows:

JOHN H. RAFFERTY,	JOHN W. COVENEY,	MICHAEL COFFEY,	DENNIS DAILEY,	FRANCIS DAILEY,
JERE W. COVENEY,	JAMES McALEER,	MICHAEL H. SMITH,	DANIEL DRISCOLL,	THOMAS KEENAN,
JOHN B. NEWMAN,	JOHN H. BUTLER,	C. J. DONOVAN,	JOHN O'CONNOR,	EDWARD MCGOWAN,
JOHN H. CARR,	JOHN H. GILLIGAN,	THOMAS H. BRINEY,	DANIEL F. O'CONNOR,	EDWARD KELLY,
JAMES McLAUGHLIN,	JAMES F. DEVLIN,	WILLIAM VOIT,	DENNIS BRESLIN,	FELIX McMAHON,
JOHN F. MURRAY,	MICHAEL H. BUTLER,	MICHAEL DEVLIN,	WILLIAM DALTON,	ANDREW J. METZGAR,
JAMES FITZGERALD,	MICHAEL O'CONNOR,	MICHAEL McNULTY,	LEO BERTEN,	HUGH J. CARR,
JAMES I. BUTLER,	MICHAEL McKENNA,	BERNARD F. McNULTY,	NICHOLAS C. FLAHERTY,	TIMOTHY I. QUINN,
JAMES MCGARRIGAN,	M. A. SHAUGHNESSY,	B. J. McCORMICK,	THOMAS FITZGERALD,	JAS. H. McCORMICK.

Many of the above soldiers won distinction on the battle field. One, Mr. John H. Rafferty, joined the Ninth Regiment of Volunteers and was immediately elected lieutenant of his company. He fell, mortally wounded, at the battle of Malvern Hill, July 1, 1862, while in command of his company. To honor his memory the society voted to drape their hall for thirty days, drafted resolutions in eulogy, and walked in a body to the cemetery at his funeral. His was the first public military funeral in Cambridge after the war had commenced. Business was entirely suspended during the funeral, and the people turned out *en masse* as the long cortege wended its way to his last resting place.

“On Fame’s eternal camping ground
 Their silent tents are spread,
 Whilst Glory guards with solemn round
 The bivouac of the dead.”

Mr Jeremiah W. Coveney also achieved a splendid reputation for valor upon the field. He was elected lieutenant in the Twenty-eighth Regiment and was promoted to the rank of lieutenant-colonel of his regiment. He was wounded in the shoulder at Spottsylvania, May 18, 1864, and he was discharged January 23, 1865. Mr. John B. Newman also gained distinction in the signal service during the war. He died November 8, 1872. Suffice to say that the war record of the Institute was a noble one.

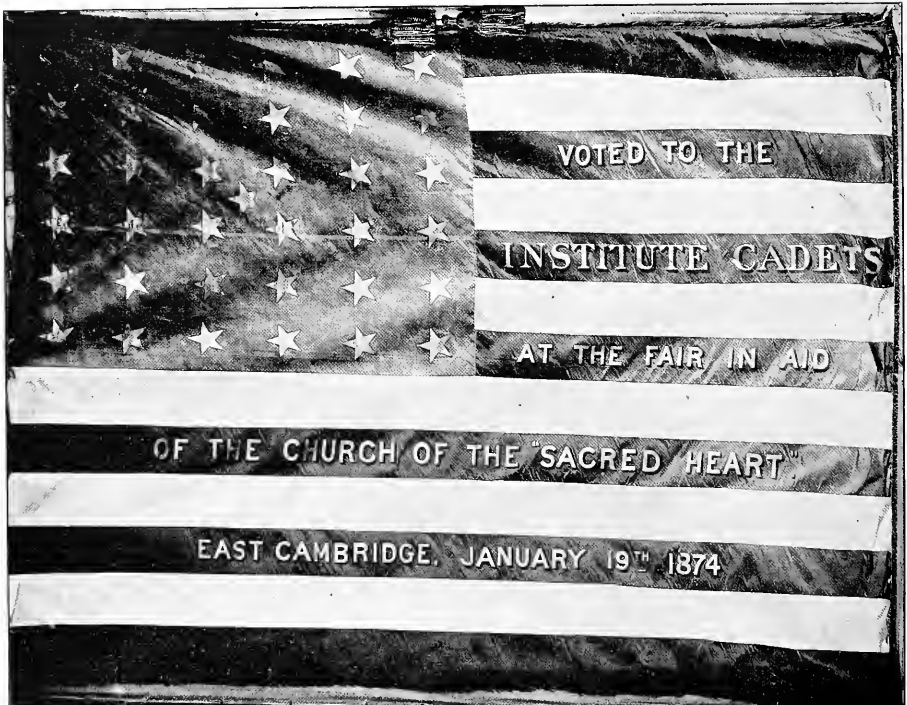


MICHAEL KANE, FORMER TREASURER OF ST. JOHN'S INSTITUTE, EAST CAMBRIDGE.

February 3, 1861, when Mr. Patrick McCaffrey died, the Institute lost a member who had been identified with its interest from its foundation. In April, Mr. Herbert, another prominent member, passed away, and during this year two other worthy members of the Institute, Messrs. Edward Collier and James H. McCann, died. April 28th, the same year, the society gave an exhibition in behalf of the volunteers of Cambridge. When Father John W. Donahoe became pastor of the parish he became a member and used every means at his command to further the influence of the society.

About this time the feasibility of erecting a hall came to the fore for discussion in the society's councils, and April 6th a committee was appointed to inquire for a site and report upon the matter. The committee held a conference with Mr. S. S. Hamill in regard to his building on Gore Street, and made a favorable proposition to the Institute. At a meeting held February 17, 1863, voted that the members pay \$2.50 a month for a year, and thirty-five members bound themselves to pay so much toward a hall fund. In September, 1863, Mr. Joseph J. Kelly was elected president. At a December meeting, of this year, it was voted to expend the hall fund in purchasing land on Cambridge Street.

Mr. M. H. Doyle was president for the year commencing October, 1864. June 16, 1864, the society, with the band, turned out in a body to welcome the return of Company A, Sixteenth Regiment, on its arrival from the war. This year the land bought on Cambridge Street, near the car stables then standing, was found unsuitable, and it was sold at the price paid for it, 25 cents a foot.



FLAG WON BY ST. JOHN'S INSTITUTE, 1874.

On May 5, 1865, Mr. Thomas Sullivan, a young man of rare musical talent, died and the society attended his funeral in a body. In June, of the same year, the Universalist Church property, on Cambridge Street, was bought by the society for \$8,500, and \$4,000 were paid in cash. In September, 1865, J. B. Curtis was elected president, but he immediately resigned and Mr. J. J. Kelly was chosen in his stead. During 1866 a fair was held for the hall fund, and \$3,225 were realized. During 1867 fairs and entertainments netted the society \$855.63. At the September elections of 1866 Mr. D. B. Shaughnessy was made president, Mr. E. B. Newman in 1867, and Mr. J. W. Skelly in 1868.

Mr. Skelly was re-elected in September, 1869. On June 11th, of that year, through the instrumentality of Mr. Charles J. McIntire, a member of the General Court, a charter was obtained from the Legislature for the Institute. Under this act of incorporation, giving a charter for the first time to a Catholic society, Mr. J. W. Skelly was elected president to serve until October of the same year. At the September elections of 1870, 1871, and 1872, the presidents were respectively Mr. George R. Brine, Mr. Charles McElwaine, and Mr. T. F. McCue. During these years the principal events in the society were various financial transactions connected with the hall fund and the demise of P. W. Collier, one of the Institute's pioneer members.

In September, 1873, Francis J. Newman was elected president. During this year Father Donahoe died, Father O'Brien succeeded him March 8th, and the beginning of the Sacred Heart Church was made. The Institute took an active part at the cornerstone laying and at the fair held for the benefit of the church, and by their presence and generous financial assistance at all these occasions proved the Institute to be first of all a Catholic organization. This year Mr. J. J. Kelly was a delegate from the society to the first convention of the Catholic Young Men's National Union, in Newark, N. J., where he was elected vice-president of the Union. This year a lecture was given to the Institute by Bishop Lynch, of Charleston, S. C.



READING ROOM, ST. JOHN'S INSTITUTE, EAST CAMBRIDGE.

In 1874, at a fair held in aid of the Sacred Heart Church, occurred the memorable contest for the American flag, now in possession of the Institute. The contest closed January 19th, and the vote stood as follows: The Cambridge Association, 2,000 ballots; Father Scully's Cadets, 4,050 ballots, and the St. John's Literary Institute, 4,552 ballots.

Mr. James F. O'Connor was chosen president in September, 1875, and Mr. T. F. McCue was again elected president in 1876. Mr. J. J. Kelly was elected president in 1877 and also in 1878. In 1879 a union of the Catholic literary societies of Boston was organized, and Mr. J. J. Kelly was elected president of the Union. Mr. Michael F. Moylen was chosen president of the Institute in 1879, and he was succeeded by William T. Neilon in 1880, who was followed, in 1881, by Mr. Albert J. Doyle. In 1882 Mr. John A. McMenimen was elected president, and held that office until October, 1884. In May, 1884, the Institute wiped out the last dollar of its indebtedness, and the occasion was celebrated by a grand banquet. Mr. William F. Donavan was made president September, 1884. This year Mr. Michael Kane, who had been treasurer of the Institute for twenty years, died. His memory will not soon be forgotten by the society he so faithfully served.

September, 1885, Mr. Joseph T. Greene was elected president, and he was succeeded, in 1886, by Mr.

Thomas Harrington. During these years the Institute increased in membership, its funds swelled rapidly, and the project of a new edifice, to take the place of the old hall, took positive shape. A bazaar was held this year, and \$6,500 were netted. June 2, 1887, Governor Ames signed a law authorizing the St. John's Literary Institute to hold real and personal estate to an amount not exceeding \$50,000. In 1888, during Mr. Harrington's second administration as president, plans for a new Institute building were drawn by architect Fogarty, and it was determined to push the project to completion. July 3, 1888, a farewell banquet was held in the old hall, and within a fortnight the structure was leveled to the ground. While the work on the new building went on temporary quarters were rented in a neighboring hall. Mr. Harrington was elected president, for a third time, in September, 1888, so satisfactory had been his administration of affairs.

The present building of the society is a brick edifice on Cambridge Street, four stories high, with a frontage of one hundred feet and a depth of sixty-three feet. The gymnasium is on the ground floor, and it has an area of 3,000 square feet, is twenty-five feet high, and is equipped with most extensive gymnastic paraphernalia, making it one of the finest gymnasiums in the vicinity of Boston. Adjoining the gymnasium are bath and toilet rooms. The society hall has an area of 3,600 square feet and is thirty feet high. It is also



BILLIARD ROOM, ST. JOHN'S INSTITUTE, EAST CAMBRIDGE.

provided with a stage and the very latest of stage settings. This hall will seat an audience of about 1,000. On the upper floor are the billiard and pool rooms, game room, library, reading room, directors' room, assembly room, and four ante-rooms.

The first official entrance of the society into the new building was on April 3, 1889, and the membership of the Institute then numbered 200. The present membership is 330. Monday evening, April 22, 1889, was held an inaugural ball, celebrating the thirty-fifth annual reunion of the association. To assist in paying the debt on its magnificent new home, the society opened on April 29, 1889, a bazaar, and continued it for three weeks, netting thereby \$6,000. In January, 1891, another bazaar was

held for the same purpose and \$3,000 were realized. In the month of April, annually, is given a Reunion Night, and in October, every year, is held a ball. Once a month also is given what is called Ladies' Night.

The present various clubs, or minor societies, connected with the Institute and assisting it in carrying out the main object of the association, are the Dramatic Club, whose members devote themselves especially to producing dramas on holidays; the Gymnastic Class, which is instructed in all manner of athletic feats by a competent instructor. During the winter season, pool and billiard tournaments are given in the society. The library now contains two thousand volumes, and all the prominent monthly, weekly, and daily papers are on file in the reading room. Connected with the Institute is the Ladies' Auxiliary Club, of 150 members, who have classes in gymnastics, dressmaking, and the like.

The presidents of the Institute since the close of Mr. Thomas Harrington's administration, in October, 1889, have been: Mr. John A. McMenimen, elected September, 1889, re-elected September, 1890, and also in September, 1891; Mr. Frank F. Rogers, Jr., elected in September, 1892; Mr. James S. Calnan, elected September, 1893; and Mr. Thaddeus J. Flynn, elected September, 1894. The present list of officers, besides the president, are: F. A. Gilligan, vice-president; R. J. Skelly, recording secretary; J. L. O'Brien, treasurer; J.

W. Skelly, financial secretary; Joseph O'Connor, corresponding secretary; Frank Lehan, librarian. The board of directors are: T. J. Flynn, chairman, T. J. Johnston, W. H. Long, H. McPeak, John Egan, J. J. Ryan, James Donovan, George Mahoney, C. Collins, and John Garin.

As stated in its constitution, the objects of the St. John's Literary Institute are to promote the physical, mental, and moral improvement of its members and to provide them with innocent recreation. The society has an honorary roll of some fifty members, and the deceased members number about eighty-five.

Among the members of St. John's Institute who have distinguished themselves in the walks of life are Hon. Charles J. McIntire, Judge of the Probate Court in Cambridge, Hon. Joseph J. Kelly, and Hon. John T. Shea. The Institute promotes a magnificent work in East Cambridge, and while developing in all of its members some individual talent: in one the faculty of forensic skill, in another a lucid and graphic magic of the pen, in some other the power to don the busks and robe of drama, in another the prowess and strength of an athlete of the Olympic games; more than all these special aims is that it aids in making all her sons upright and honorable men, faithful Catholics, and loyal citizens.

In perusing the history of this institution one can but be impressed with the generous spirit which has dominated all its doings from its very earliest time. When its numbers were few and its treasury almost empty, it was its universal custom to provide for the worthy poor, and it is a well-known fact that no needy person, if worthy of aid, ever appealed to it in vain, if there were a dollar in the treasury to help them. But however much it has accomplished in the past, its prospects of doing good in the future are vastly increased because of greatly augmented membership and accumulated wealth. It is now one of the largest and best equipped institutions in the city of Cambridge, which is noted for the liberality of its citizens, and for refinement and education. Consequently, the good that will flow from this grand institution in the coming years will be great indeed, and we can but congratulate the community that holds it in its midst. It truly merits an even larger membership and increased wealth, both of which, we have no doubt, it will continue to receive in the future. It is the duty, and it should be the pleasure, of every good Catholic residing in the vicinity of this institution to join its ranks, and thus contribute his mite to swell the stream of charity that is constantly flowing from its fountain. And this is not all, for in addition to the good he is thus enabled to do to others, the great benefits that come to the members of such an institution from association with good men and from its uplifting and educating influences many times outweigh the cost of its support.



T. J. FLYNN, PRESIDENT ST. JOHN'S INSTITUTE,
EAST CAMBRIDGE.



Patronage of St. Joseph Parish, Somerville.



SOMERVILLE, being quite adjacent to Cambridge, Charlestown, and Boston, had no church for Catholics to assemble in until a somewhat recent date. Many of the Catholics of Somerville proper attended Mass in St. Mary's Church, Charlestown, while the equally devout ones of West Somerville went to St. Peter's, in Cambridge. The faithful of this suburban city, nevertheless, are not now behind those of Boston in church facilities, to which they can point with laudable pride.

On December 23, 1869, they assembled with the purpose of attending services in their own city, and for two years the congregation met in Hawkins Hall. They were dissatisfied with the halls and makeshifts which served them, so they set about erecting an edifice which would creditably evince their piety and generosity. The result of their deliberations and efforts was the present beautiful and substantial St. Joseph's Church, in Union Square.

In 1871, the basement of the church being finished, the congregation assembled there to take part in the offering of the holy sacrifice of the Mass. The entire building was not completed until the latter part of 1874. In November of that year the edifice was dedicated by Most Rev. Archbishop Williams. Rev. Charles Marsden preached an admirable sermon suitable to the occasion, and Rev. D. O'Callaghan celebrated Mass.

At the time of its construction, the church edifice was probably the finest in Somerville, and even at this late day, when improvements in architecture are becoming more elaborate, the building will rank second to none of which this city may boast. The original cost of the structure was \$60,000. It is an imposing looking building, situated on the corner of Webster Avenue and Washington Street, in the

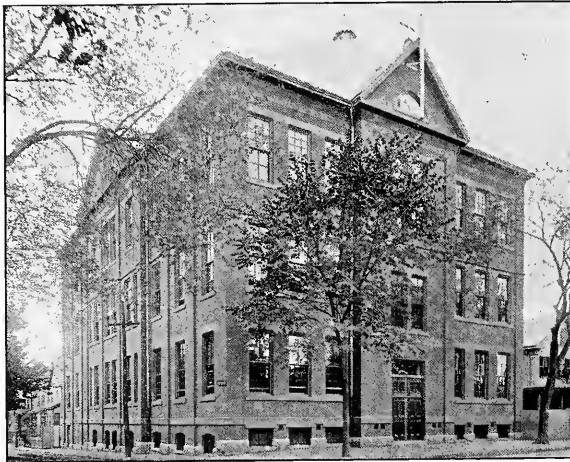


ST. JOSEPH'S CHURCH, UNION SQUARE, SOMERVILLE.



INTERIOR ST. JOSEPH'S CHURCH, SOMERVILLE.

principal part of the city of Somerville. The front doors are on Washington Street, almost on Union Square, and are approached by small flights of granite steps. The style of the building is Gothic, and it is built after the plans made by architect Murphy. The large tower on the corner of the avenue and street is visible from almost every spot in Somerville, and forms, in its first story, a portion of the main vestibule. The material used in the building is brick, with granite trimmings. The vestibule is in dark colors, the portion occupying part of the tower being larger than the rest. Near each of the side doors are granite fountains, receptacles for the holy water. The main auditorium is 110 by 66 feet, and contains sittings for 1,256 persons. There are seven large pillars which support the arches. In the central arch, on the panels in the ceiling, are life-sized portraits of the apostles: in each of the side and smaller arches, and nearer the sanctuary, are two beautiful paintings of angels neatly stenciled in the plaster. Near the centre of the main arch, almost up to the ceiling, are some forty-two panes of glass, each of a different color and reflecting the sun's rays differently, yet all uniting and forming, as it were, a rainbow. The walls are handsomely finished in dark fresco, and between the beautifully decorated windows are the stations of the cross, with small, gilt moulding as frames. These are finely executed and add much to the attractiveness of the interior. Six medium-sized, moulded columns support the choir



ST. JOSEPH'S SCHOOL, ST. JOSEPH'S CHURCH, SOMERVILLE.

gallery. The high altar is of artistic design and is elegantly finished, and flanked on either side by pedestals, in the recesses of which are the adoring angels. In the alcove over the tabernacle is a beautiful crucifix. The altar is situated in the apse, which receives its light from five ornamented windows. The central window contains a life-sized picture of the "Salvator Mundi," and the others depict some saints. Just without the apse and near the other two altars, on either side, are statues of the Blessed Virgin and Saint Joseph. The two smaller altars are much plainer than the high altar, but add to the beauty of the sanctuary. Over the one on the epistle side is a painting of the Nativity; over the altar on the gospel side is depicted the Flight into Egypt. Both of these are painted on the wall. The wood used in the furnishing and ornamentation of the church is chestnut. A large, handsome, and richly-toned organ, almost filling the entire choir loft, contributes much towards the decoration of the interior.

The basement, where the Sunday-school is held, is large in size. The altar is very simple and similar to those in many basement chapels. On the epistle side is a statue of St. Joseph, standing on a pedestal, on which is the inscription: "Protector of Jesus, Shield Us." On the gospel side is the statue of the Blessed Virgin, and

on the pedestal is the prayer: "Mother Mary, Guard thy Children." Over the statue of St. Joseph is a picture of the Sacred Heart of Mary, and near by the statue of the Blessed Virgin hangs a picture of the Sacred Heart of Jesus. The fresco of the ceiling has a blue background with dark brown trimmings. Directly over the centre of the sanctuary is a painting of the Holy Ghost, and just without the sanctuary, on the gospel side, is a neat statue of the Sacred Heart of Jesus. There is but little attempt at decoration in the basement. Here are also placed the furnaces which afford heat to the entire building. Every day excepting Sundays Masses are said in the chapel. The number of souls in the parish of St. Joseph is about 6,500.

Not long after the church was completed the rector thought that the parish needed a school wherein the girls might receive an education in their religious belief, as well as in the branches which go to make up a successful elementary education. For this reason he had built, on Webster Avenue, the present frame building and placed the Sisters of Notre Dame in charge. Between the school and the church was also constructed a



ST. JOSEPH'S CONVENT AND GIRLS' SCHOOL, ST. JOSEPH'S CHURCH, SOMERVILLE.

frame building which serves as a convent for the sisters. So successful has been the training which the young ladies of Somerville have received who attended this parochial school that the rector, ever solicitous for the welfare of his parishioners, young and old, had a school opened for the Catholic boys. This building, situated on Washington Street, is a brick structure, three stories high. The trimmings are of brown stone. It has only recently been opened, yet the boys who attend it have already commenced to appreciate the kind influence taught there. The teachers are Xaverian Brothers.

St. Anne's parish at Winter Hill was a part of St. Joseph's until 1881, and the congregation now attending St. Catherine of Genoa Church worshipped in the old church until 1891.

The parishioners of the Church of the Patronage of St. Joseph deserve much praise for the good work they have done for religion in Somerville. The beautiful church, the commodious schools, and the convent for the sisters are products of their generosity, not to mention the financial assistance they lent to erect the other

church edifices which protect the souls of their brother townsmen. Much praise is also due to the first and only pastor, Rev. Christopher T. McGrath.

He was born in East Boston, in 1843, and received his early education in the public schools there. His school-day life showed plainly that he was chosen for the divine calling of the priesthood. When he had finished his elementary education, he entered a college at Kingston, Ont., where he received a classical education. He then took a theological course in St. Mary's Seminary, Baltimore, where, on December 23, 1865, he was ordained a priest. His first appointment as a curate was in a church in East Boston, where he ministered for over a year. He was next appointed to the Immaculate Conception Church in Lawrence, where he remained until his appointment to the charge of St. Joseph's in Somerville. Father McGrath is very popular with the members of his parish and with people outside of his own faith as well. His pastorate has been attended with great success. He has a kindly disposition and is an untiring worker for the betterment of his parish.



PAROCHIAL RESIDENCE, ST. JOSEPH'S CHURCH, SOMERVILLE.

Although now in the youth of old age and attacked by periods of illness, he still labors for the spiritual and moral welfare of the Catholics of Somerville.

Father McGrath is very ably assisted in his work of administering the affairs of this large and growing parish by Rev. James P. F. Kelly and Rev. Peter F. McCall. Both of these priests join most heartily with the pastor in everything calculated to advance the interests of the parish. Consequently, they have become very popular with their parishioners, and with many citizens of Somerville as well, thus greatly enlarging their sphere of usefulness.

The parochial residence stands near the church, and is a very handsome and comfortable home. It is constructed of wood with a fine tower rising in front, which adds much to its beauty and stateliness. Altogether, the parish is exceedingly well provided with almost everything necessary to carry on its great work.

St. Anne's Parish, Somerville.



ATHOLIC people commenced to settle in that section of Somerville known as Winter Hill many years ago, but the settlements were not very general until quite recently. Father McGrath, perceiving the large influx, determined to create a new parish, and hired the Foster school-house, on Sycamore Street, where the faithful regularly assembled until September 25, 1881, when the little church on Thurston Street was dedicated to the service of God, under the patronage of St. Anne, the mother of the Blessed Virgin.

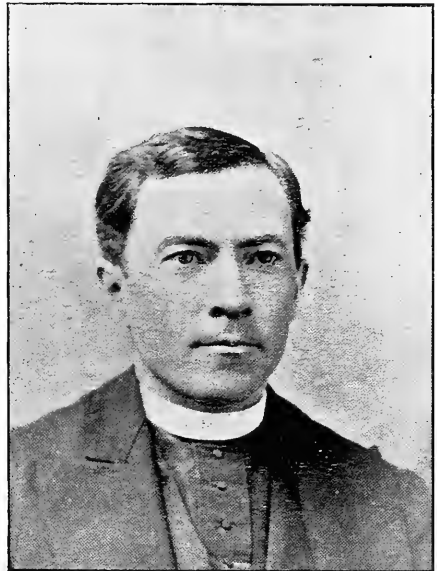
October 16, 1881, Rev. John B. Galvin was appointed the first pastor and still holds that position, loved and respected by his parishioners and the community at large. Since his pastorate commenced, the modest edifice, erected by Father McGrath, has undergone many alterations. He had constructed three large vestries, one in which the clergymen don their vestments, another for altar boys, and another for a music room, where the choir rehearsed and in which he intended to have a library. In the front of the church he had erected a large vestibule, approached by three large doors, and over which was a small bell deck.

The church is situated on historic ground, only a short distance from the house occupied by Gen. Charles Lee when he commanded the left wing of the American army protecting Boston, and threw up breastworks on the hills to prevent the enemy's vessels from passing up the Mystic River.

Father Galvin intended, in the near future, to erect a handsome church on the corner of Medford and Thurston Streets, and convert the old edifice into a hall where the societies connected with the church might hold meetings. The little parish was in a happy condition and progressing, when, on November 27, 1894, in the middle of the day, the church was almost entirely destroyed by fire. The cause of the misfortune is unknown, as no services had been held for many hours. Father Galvin, while removing the blessed sacrament and sacred vestment, received a slight injury.

Pending the erection of the present building, the congregation assembled for worship in Odd Fellows Hall, corner of Marshall Street and Broadway.

The church which was burned was a very pretty building, exteriorly and interiorly, and the auditorium



REV. JOHN B. GALVIN, PASTOR ST. ANNE'S CHURCH, SOMERVILLE.



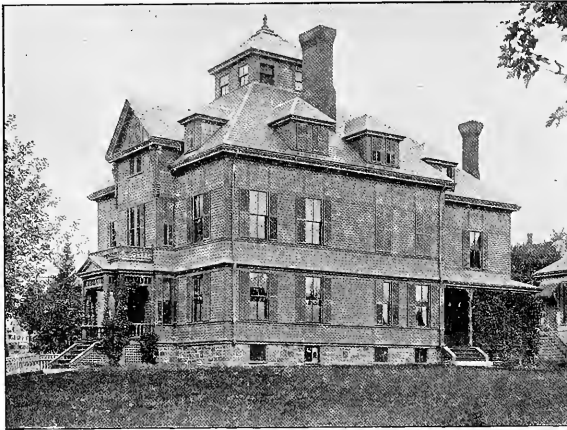
ST. ANNE'S CHURCH, SOMERVILLE, BURNED NOVEMBER 27, 1894.



INTERIOR ST. ANNE'S CHURCH, SOMERVILLE.

and sanctuary were models of ecclesiastical architecture and fresco work. The parish felt the loss of their church very severely, but with their pastor they bear their misfortune with laudable fortitude, and from the ashes of the old church shall rise an edifice far more beautiful and costly.

Rev. John B. Galvin was born in Kilrush, County Clare, Ireland, in October, 1842, and came to America with his parents when only eight years of age. He received his elementary education in the schools of the various places in which his childhood and youth were spent. Desiring to study for the priesthood, in September, 1863, he entered St. Charles' College, Ellicott City, Md. While there an epidemic of fever broke out, which caused the death of a large number of students and necessitated the temporary closing of the institution in the following January. He went to Holy Cross College, Worcester, in February, 1866, where, by close application and diligent study, he secured high honors in his class. In 1870 he entered St. Joseph's Seminary, Troy, N. Y., to pursue his theological course, and there, in 1874, he was ordained a priest. His first mission work was with the late Mgr. Strain at St. Mary's Church, Lynn, but in the December following his ordination



PAROCHIAL RESIDENCE, ST. ANNE'S CHURCH, SOMERVILLE,

he was appointed assistant pastor of St. Malachy's Church, Arlington, which was then under the supervision of Father Finotti. In May, 1875, he was transferred to St. Mary's parish, Charlestown, going there on the first Sunday that Catholic services were held in the prison. He remained in Charlestown, doing good work in the great cause of religion, until his appointment to the rectorship of St. Anne's.

His work in Somerville has been most successful and pleasing in its results. There are now about two thousand persons in the parish, and there is a prosperous Sunday-school to which four hundred children are regularly attached. Besides the many improvements he made in the church edifice, in 1885 he erected the handsome rectory on Medford Street.

The St. Vincent de Paul Confraternity, Holy Name Society, and the League of the Sacred Heart are organizations connected with the church which receive special interest from the pastor.

Rev. Denis P. Crimmins is the assistant pastor at St. Anne's Church. Father Crimmins is fast winning the love of all the parishioners by conscientious and faithful service.

Parish of St. Catherine of Genoa, Somerville.



It is a quarter of a century since the first gathering of Catholics in Somerville. Then they were without a church or rector, and without anything to serve as an incentive to keep them in the fold of the faithful. To-day Somerville has three churches and over double that number of priests, who, with the aid of religious sisters and devout brothers, preach and teach to the people and to the children the Catholic faith. The Catholics of Somerville have good reason to be proud of the progress made since they began to establish the church in their own midst. The last of this trio of churches, which Somerville can boast of, is the one dedicated to St. Catherine of Genoa. Although a large portion of St. Joseph's was taken away and formed the present St. Anne's, yet it was found that the number of the faithful kept increasing more and more each year, especially around that section known in this locality as Spring Hill. Father McGrath felt that justice could not be done to them unless

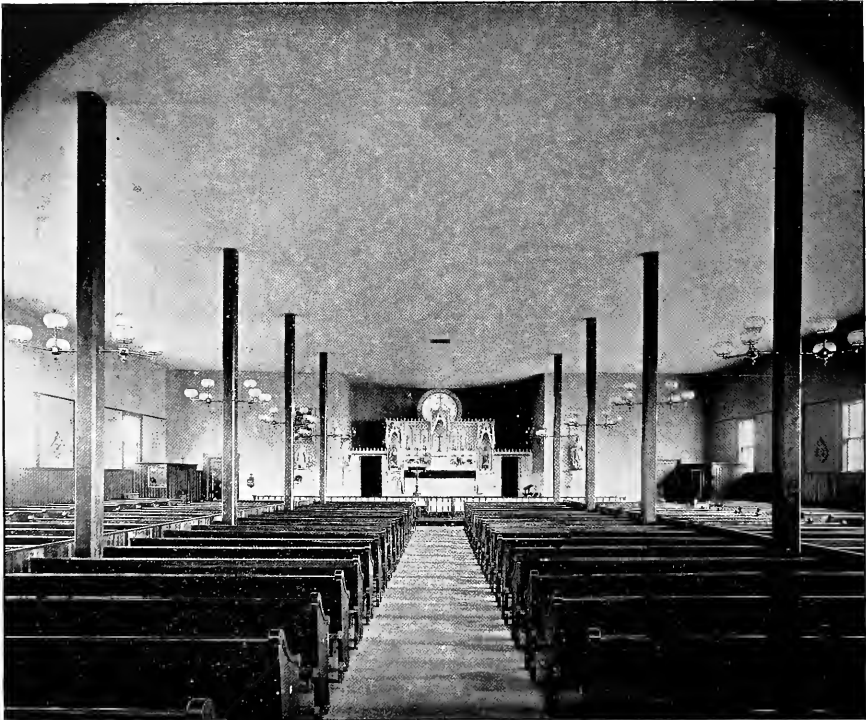
the parish be divided again and a new one organized, and soon acquainted the Archbishop of the fact. Rev. James J. O'Brien was, in consequence, sent to assume charge of the new organization. The land and house were purchased, at a cost of \$14,500, by Father McGrath of St. Joseph's parish. In 1891 Father O'Brien came, and, as there was no church edifice wherein to worship, he and his little congregation utilized the mother church, which still fostered them until early in 1892.

The story of the new parish is easily and quickly told, as its organization is recent. Ground was broken in December, 1891, and the church was finished in April, 1892. In order to defray the expenses of the structure, Father O'Brien held a fair which netted

him the good round sum of \$9,000. The size of the edifice is 115 feet long by 65 feet wide. Spring Hill, the home of St. Catherine's, is, perhaps, the handsomest portion of Somerville, and contains the residences of many of the wealthy people of the city. When mention was first made of the project of erecting a Catholic church in the vicinity there was some opposition manifested, but it soon died out and the church is now considered to be a necessity in the neighborhood where it is located.



ST. CATHERINE'S CHURCH, SOMERVILLE.



INTERIOR ST. CATHERINE'S CHURCH, SOMERVILLE.

The church is somewhat back from Summer Street, and were it not for the large gilt cross over the door, and in the centre of the roof, a stranger would scarcely know for what it was erected. It has a flat roof and is only one story high, and constructed of wood. Though substantially built, there is no pretension to beauty, embellishment, or ostentation about the exterior, for this structure was simply erected as a temporary place of worship. A narrow vestibule, in front, is entered through the sides.

The main auditorium has twelve plain columns, on each of which are six gas jets. On the ceiling there is no attempt at ornamentation or decoration and the walls are painted a light brown. The wood-work is a lighter shade and matches the color of the pews. The stations of the cross are moulded, and each hung from a plain moulding which runs the entire length of the church. Ten windows on each side of the auditorium are plain glass, those in front being similar, except that they are capped by a semi-circle. The altar is of wood, highly ornamented with a light blue background and gilt embellishments and trimmings. On the high altar are two pedestals. On the epistle side of the altar is a statue of St. Joseph; on the gospel side is one of the Sacred Heart. Over the tabernacle is an alcove in which a crucifix stands. On the epistle side, just without the half square where the high altar stands, is a statue of St. Catherine, the patroness of the church, and on the pedestal are these words: "St. Catherine, Pray for Us." On the opposite side is a small altar on which is a statue of the Blessed Virgin. Hanging over it is a beautiful oil painting. There is a small gallery in the front of the church, and on the epistle side is a place reserved for the choir, in which is a fair sized organ.

The grounds around the church are well kept, the grassy lawn is ornamented with flower-beds and trees. The parochial house is a large and substantial building of wood. It is old-fashioned in architecture, having a cupola, and four stately pillars adorn the front.



PAROCHIAL RESIDENCE, ST. CATHERINE'S CHURCH, SOMERVILLE.

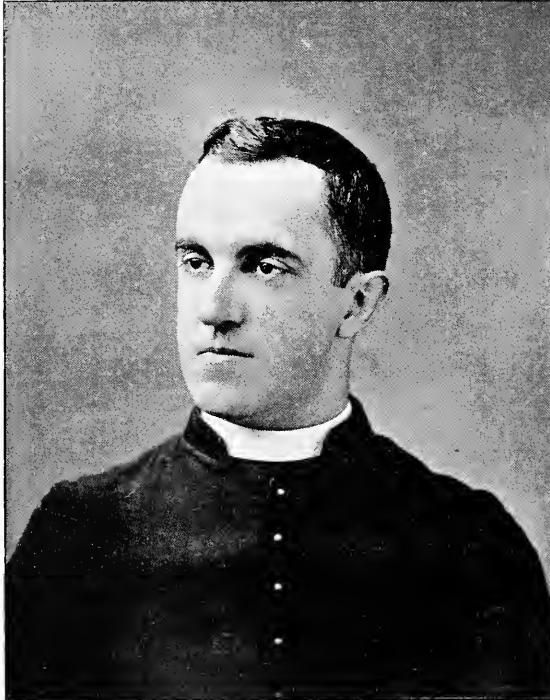
The pastor, Rev James J. O'Brien, was born in Boston, in 1854, and received his early education in the public schools there. When quite young he entered Boston College, but remained there only a short time. He then went to St. Charles' College, Maryland, and, after a successful course, graduated in 1874. He studied theology in St. Mary's Seminary, Baltimore, and was ordained a priest, by Cardinal Gibbons, in 1877. For over seven years he labored in Arlington, when the parish was supervised by the present Bishop of Providence. February, 1885, he was transferred to St. James' Church, Boston, which was then under the pastoral charge of Bishop Harkins, he, too, having been transferred from Arlington a short time previously. In 1891 he was appointed pastor of St. Catherine's. Father O'Brien is popular and greatly beloved by his congregation, and his genial disposition is slowly, yet surely, allaying the unkind feeling which, unfortunately, some of the Spring Hill citizens have entertained towards Catholicity.

The congregation, numbering about 1,500, are affiliated with some of the associations connected with the church, among which might be mentioned the Church Debt Society; Sodality of the Blessed Virgin, one for men and another for women; and the Spring Hill Catholic Club, for social purposes. The attendance at Sunday-school is 350. Ere long Father O'Brien expects to break ground for a new church, on the land directly in front of the present structure. He will then convert the present edifice into a hall, where the different organizations now connected with the parish, or which may hereafter be established as the parish increases in

numbers and wealth, may hold meetings, and where much valuable church work will be conveniently and acceptably done.

Rev. D. W. Linehan is the able and zealous assistant at St. Catherine's, and he is doing his full share of the labor of building up and extending the usefulness of the parish.

The society has made a most excellent beginning, and it is confidently expected that it will grow even more rapidly in the future than it has in the few years since it was established. Before long we hope to be



REV. J. J. O'BRIEN, PASTOR ST. CATHERINE'S CHURCH, SOMERVILLE.

gladdened with the sight of a new church at Spring Hill, which shall be in keeping with its fine location and surroundings, and be worthy of the faithful priests and of the devoted and generous people of St. Catherine's parish, who are to be congratulated upon the good work they have so successfully inaugurated and carried forward to the present time.

St. Joseph's Parish, Medford.



UBLIC service of the Roman Catholic Church in Medford was first held in the Town Hall in 1849, and was conducted by Rev. Manasses P. Doherty, then resident pastor of St. Peter's, in Cambridge. Not only was the congregation made up of the inhabitants of Medford, but also of Catholics from neighboring towns, which were not blessed with local pastors. They came here to worship God after the manner instilled into their youthful minds by their pious parents. Services were afterwards held once a month, as the congregation kept increasing. Confessions were heard in the old Wade House, which then stood on the present site of Small's Block, occupied by Eugene and Daniel Vaughan. In 1854

Rev. John Ryan took charge of the Medford church and proved himself to be a most vigilant and earnest worker, and a conscientious advocate of the religion whose every precept he tried to follow. Under his administration the faith of the people was strengthened, and they felt more keenly the need of a place of worship of their own, and when he purchased the lot on Salem Street, and erected a church thereon, they were delighted. The first services were held on Christmas in the year 1855. The church was then in Medford; but the land on which it stands was set off subsequently by act of the Legislature and annexed to Malden.

Rev. Thomas Scully succeeded Father Ryan, and he in turn was succeeded by Fathers McShane and Carroll. In 1868, Rev. Thomas Gleason was appointed rector of this parish, and much success attended his endeavors. In 1876, March 24th, the Catholics of Medford purchased the church of the Trinitarian Society, which is located on High Street, and after it was renovated, on Easter of the same year they held their first service in it. At that time the number of



ST. JOSEPH'S CHURCH, MEDFORD.



INTERIOR ST. JOSEPH'S CHURCH, MEDFORD.

the faithful was scarcely sufficient to warrant two parishes in the town, but, as the first church was a long distance from the centre of the town, and as there was quite a number of Catholics in the direction of West Medford, it was thought best to organize another parish. The church in Malden did not suffer much as it drew all the Catholics in the latter locality. Up to 1883 the church on High Street was a mission of the older church, but in that year it was made a separate parish and Rev. Richard Donnelly was appointed its first pastor. Father Donnelly devoted an honorable and brilliant career, marked by many personal sacrifices, to the service of this parish until his death, which occurred in 1888.

Rev. M. Gilligan was then appointed pastor. Father Gilligan was born in County Sligo, Ireland, in 1843. When very young his parents came to America and settled in Salem, Mass. His rudimentary education he received in the public and parochial schools there. When the time came for him to choose a vocation, he decided to become a priest. He entered St. Charles' College, Ellicott City, Md., in 1862, and after a successful course graduated in 1867, and then entered St. Mary's Seminary, Baltimore, Md., to study theology, and was ordained there on Christmas, 1871, by Archbishop Bailey. He was sent as curate to the Gate of Heaven Church, South Boston, where he remained only six months, as he was seized with a sickness from which he did not recover for over two years. When he again returned he was sent to St. Joseph's, where for nine years he did beneficent work. In 1886 he was appointed pastor of the parish in Medford, where he still remains. Since his advent to St. Joseph's, he has made several improvements about the old church and the rectory, moving the latter to its present site, from the corner lot, where is to stand the proposed new church. He also found a debt of \$8,000 on the church property, which he has wiped out, and besides purchased 14,000 square feet of land on High Street and an equal amount in West Medford, where, in the near future, he intends to erect a church. The former purchase was made in 1887, the latter in 1890. The parochial residence was purchased by Father Donnelly and is a neat frame building, situated on High Street, about one hundred yards from the old church.

St. Joseph's Church, as above mentioned, was an old edifice built many years ago. The large tower rises above all the buildings of the town. The building is of wood, and the style is that common to all country churches. The vestibule is quaint and large. The interior is but slightly ornamented. There are two paintings near the sanctuary on the walls. The altar is plain and occupies a large portion of the spacious sanctuary. The four large windows of plain glass on either side admit plenty of light. The choir loft is plain and adds to the general quaintness of the auditorium. Father Gilligan expects to continue work on the new church, which is already started, this year. The new edifice, designed by Mr. T. F. Houghton, will be a transept church in the modern Romanesque style, with a square tower, aisles, and a nave terminating in a semi-circular apse.

The building will have a frontage of 83 feet and a depth of over 158 feet: its tower will be 22 feet square and 120 feet high; the transept 38 feet wide and 38 feet long. The apse, within which will stand the high altar, will be flanked by semi-circular chapels looking in diagonally on the junction of the chancel and transepts, and will be supported on either side by commodious vestries, joined together by a passage behind it. The tower, forming a porch in its base, will have a belfry and ringing chamber. The main entrances to the



REV. M. GILLIGAN, PASTOR ST. JOSEPH'S CHURCH, MEDFORD.

church are but slightly above the level of the street, and the rapid fall of the ground to the rear of the lot has been utilized to form a basement chapel seventeen feet in height, which will extend under the entire church, and which, at the rear of the building, will be ten feet above ground, thereby permitting the construction of a sub-basement in which will be ample space for the heating apparatus and for fuel. The interior will be finished in plaster, with foliage decorations in papier-mache. The ceilings throughout will be in wood, with deep panels and moulded beams. Stained glass, in which will be pictured scenes from the life of our Saviour and St. Joseph, will fill the large windows: the stations of the cross in alto-relievo will occupy niches in the aisle and transept walls. The pews, which will be of polished cherry wood, will afford sittings for over 1,000 worshippers. The

high altar will be of marble and onyx, and will be in design in character with its surroundings. When this edifice is finished it will make one of the handsomest in Middlesex County.

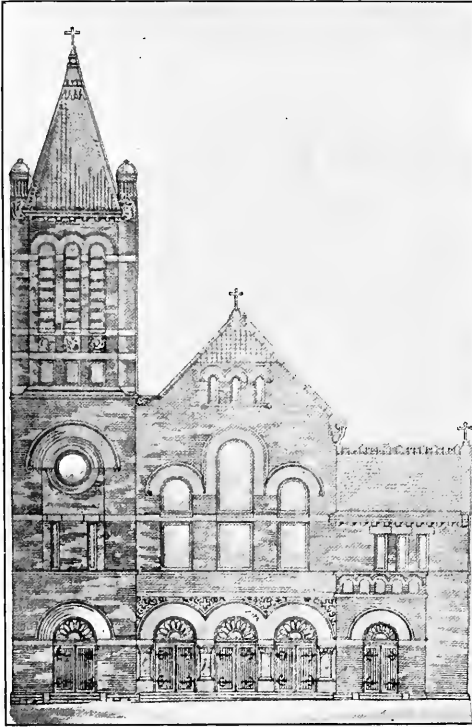
The growth of Catholicity in Malden and Medford, due, of course, largely to the great increase in population since the erection of the first Catholic church, where the faithful of both places together assembled, is worthy of note. In 1857 these were small towns, being, in truth, country villages. Soon, however, business enterprises of considerable magnitude began to be established here, and these, of course, brought many workmen and tradesmen with them. Besides these, merchants, business men, and many others from Boston began to appreciate these towns as delightful residential places, and, as transportation facilities increased, they came here to make homes free from the dust and noise of the large cities, until to-day both places have become flourishing municipalities.

In this remarkable increase in population, especially in the town of Malden, the Catholics received their full share. Thus reinforced by so many new-comers, the people of the old parish soon found the Church of the Immaculate Conception very much too small to suitably accommodate all who wished to worship at its altar. Therefore, old St. Joseph's Church, in Medford, had to be purchased, and later the Sacred Hearts' parish, in Malden, was instituted.

The increase of the population of Medford was not so large as that of her neighbor, and, for

some years, the Catholics of this town were content to form a part of the old parish of the Immaculate Conception. In 1888, however, Father Donnelly was sent to assume charge of the Medford parish, and from the time of his advent here Catholic worshippers multiplied rapidly. Soon the old church was found to be too small to seat the large number that regularly assembled there, and the magnificent new church is a very pleasant proof of the flourishing condition of Catholicity in Medford.

Nor has this growth been confined to Malden and Medford, but the other towns which formed the early parish of Medford have increased accordingly, so that, instead of the old mother church—the Immaculate Conception—to-day we have St. Joseph's, Medford; Sacred Hearts', Malden; St. Mary's, Melrose; St. Joseph's,



NEW ST. JOSEPH'S CHURCH TO BE ERECTED IN MEDFORD.

Wakefield: St. Agnes', Reading: St. Patrick's, Stoneham: St. Mary's, Winchester: St. Mary's, Everett; and St. Joseph's, Maplewood. In the territory covered originally by the priests of the old church, situated at that time in Medford, there are, at the present time, seventeen clergymen laboring, and it is also worthy of note that each of the above parishes have nearly as many worshippers as the parent church had in those early days.



PAROCHIAL RESIDENCE, ST. JOSEPH'S CHURCH, MEDFORD.

Connected with the church are sodalities for the men and women; the League of the Sacred Heart, to which both sexes belong; the Tabernacle Society, and St. Joseph's Catholic Total Abstinence Society. The Temperance Society hires rooms at Medford Square, where the members may assemble when occasion permits. In its work to dispel the evil of the drink habit it is aided very materially by Father Gilligan, who is exerting every endeavor to have his parish second to none in morality as well as in valuable and beautiful property.



Parish of the Immaculate Conception,

Malden.



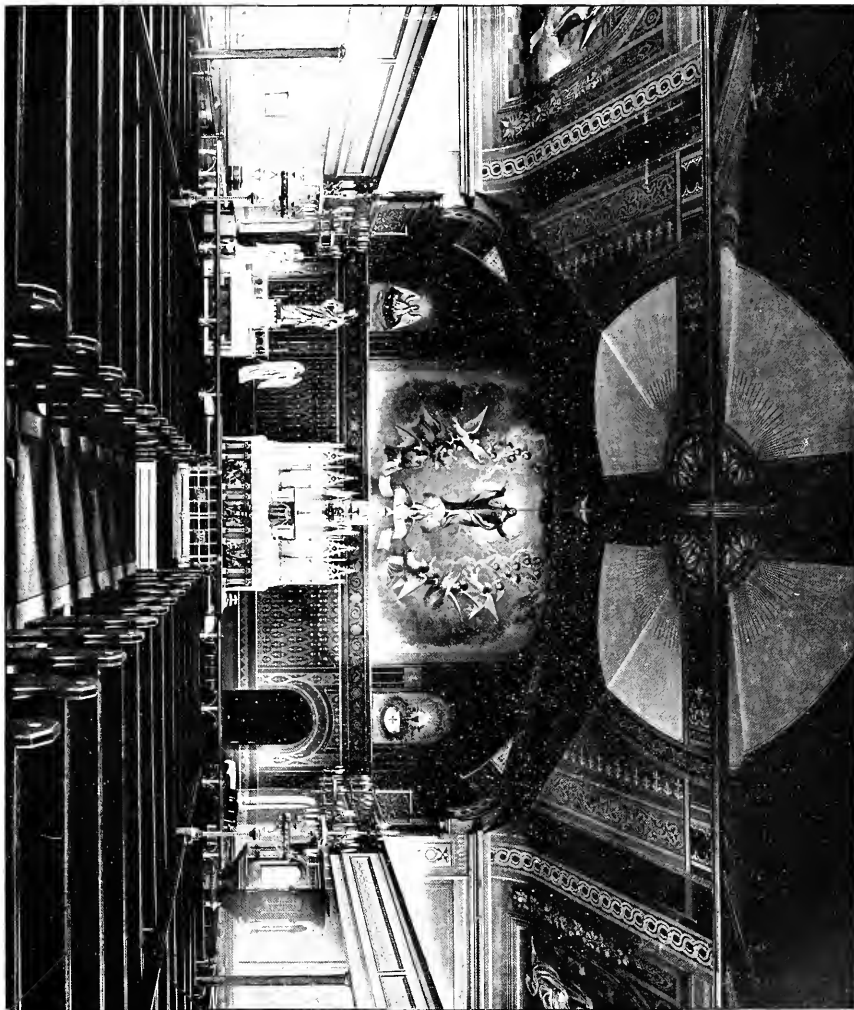
Up to the year 1853, the Catholics residing in Malden were obliged to hear Mass in Medford, Old Cambridge, East Cambridge, Charlestown, or in some other of the neighboring places; Charlestown, although fully three miles distant, was most convenient because a stage-coach used to run from Malden to Boston.

In the above year Right Rev. Bishop Fitzpatrick created a new parish which contained Malden, Medford, Melrose, Wakefield, South Reading, Stoneham, Winchester, and Everett, and delegated Rev. John Ryan to assume charge. The first Mass was celebrated in Greene's Hall now known as Dowling's Block, on the

corner of Pleasant and Middlesex Streets. The congregation then numbered about 200, and 60 children attended Sunday-school. Father Ryan was compelled to reside with a parishioner until the present convent, then the rectory, was built. In this frame building many of the early Catholics attended the offering of the Holy Sacrifice, pending the building of the basement chapel of the church. Among the prominent parishioners of those early days may be mentioned Denis Grimes, in whose house the pastor resided; John Rafferty, the first sexton; and John James Mahoney, who had been American Consul to Algiers. Within one year the few Catholics in Malden purchased a lot of land for a church, on Summer Street, and the Catholics of Medford, equally zealous, purchased a lot in Medford. But it was found that their united strength was necessary, so the Summer Street lot was sold, and the Catholics of both places united and purchased the present site, between Medford and



IMMACULATE CONCEPTION CHURCH, MALDEN.



INTERIOR IMMACULATE CONCEPTION CHURCH, MATTEN.

Malden, and built a church thereon. This was in the year 1854, the year ever memorable as that which saw the dogma of the Immaculate Conception proclaimed, in honor of which the newly erected church was named.



PAROCHIAL RESIDENCE, IMMACULATE CONCEPTION CHURCH, MALDEN.

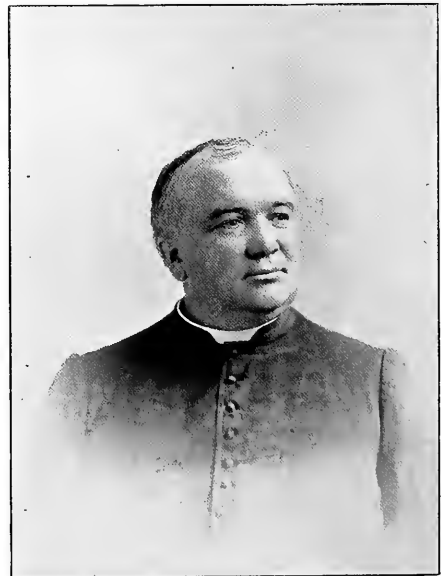
Everett, and Chelsea: Stoneham became a distinct parish with Melrose as a mission; and both Medford and Everett became separate parishes. In 1884 the guidance of the church at Malden was given to the present pastor, Rev. M. F. Flatley, then called from the parish of Wakefield by Most Rev. Archbishop Williams.

Father Flatley was born in Ireland, in 1843. His early education he received in a private classical school there. When quite young he came to America and entered Holy Cross College, Worcester, graduating therefrom in 1865, and receiving the first honors of his class and carrying off the gold medal. His theological studies were made in St. Mary's Seminary, Baltimore, and there, December 28, 1868, he was ordained a priest by Archbishop Spalding.

It was at St. James' Church, Boston, of which Father Healy, now Bishop of Portland, was then pastor, that Father Flatley spent the first five years of his ministry. In June, 1873, he was appointed pastor of Wakefield. There he labored hard; built the basement of St. Joseph's Church; bought land that the church might be completed according to the original plan; and also bought house and land for a parochial residence. During the business panic, which continued from 1873 to 1878, a double panic for Wakefield, owing to the death of Cyrus Wakefield, its esteemed benefactor, Father Flatley struggled with a big debt of \$14,000, and with the united and earnest co-operation of a small but faithful band of people, he paid the debt and left the

The first Mass was offered in the little church, then accommodating only three or four hundred, on Christmas Day. Father Scully succeeded Father Ryan; Father McShane labored there as pastor later on, and Father Gleason became pastor in 1868. During the pastorate of the latter the church was twice enlarged, a parochial residence and a school-house built, and the School Sisters of Notre Dame introduced into the diocese, the former parochial residence becoming their convent.

Wakefield was named above as a mission attended from Malden. About twenty-one years ago it became a parish, and Rev. M. F. Flatley was appointed its first pastor. In the course of time Winchester was set off with Woburn,



REV. M. F. FLATLEY PASTOR IMMACULATE CONCEPTION CHURCH, MALDEN.



CONVENT, IMMACULATE CONCEPTION CHURCH, MALDEN.

ment chapel is plain, yet very neat. The main church is beautiful. Surmounting the altar is a painting of the Immaculate Conception; on one side the Pelican, on the other the Host and chalice, with grapes and wheat. In the transept, on the gospel side, the "Annunciation," and the multiplication of the loaves and fishes are admirably depicted; on the epistle side, one beholds the "Birth of Christ" and "Christ Blessing Little Children." In the nave, on either side, one sees St. Michael, St. Patrick, St. Peter, St. Paul, St. Matthew, St. Mark, St. Luke, St. John, St. Anne, and St. Bridget; also in large paintings the Adoration of the Magi, the Last Supper, the Resurrection, and Descent of the Holy Ghost. Over the choir gallery are paintings of St. Cecilia and King David with the harp. The statue of the Sacred Heart stands within the sanctuary,

church free from all incumbrance. In the year 1884, as noted above, he was transferred to Malden, and in 1888 was made its first permanent rector. During his pastorate here he has renovated and beautified the church so that it will now compare favorably with many of the churches of the Archdiocese. He has purchased three acres of land, known as the Coburn estate, where he has opened a mission, and in the near future will build a church and school thereon. Near the Parochial School, on Highland Avenue, he has secured another beautiful tract of land on which he has erected a magnificent school.

The Immaculate Conception is finely situated on Pleasant Street. It is built of brick, is cruciform, and has a seating capacity of 1,300. The base-



GIRLS' SCHOOL, IMMACULATE CONCEPTION CHURCH, MALDEN.

and it is considered the most beautiful in the country. This statue took the prize at the Paris Exposition of 1889.

The convent is directly opposite the church property, situated on a hill. It is a large, double-frame building. The rectory is next to the church. It is a neat looking structure, with a French roof. In front of it is a circular plot on which is a statue of the Rock of Ages: the lawn is beautiful, ornamented, here and there, with flower beds, trees, and bushes.



BOYS' SCHOOL, IMMACULATE CONCEPTION CHURCH, MALDEN.

The old school building, which stands on Highland Avenue, in the midst of the Catholic population of Malden, is a large wooden structure containing wide stairs and corridors, school-rooms, spacious, high-studded, well-ventilated, with light entering from the proper direction, and equipped with black-boards, maps, charts, and individual desks. This building is reserved for the boys.

Situated on the south-western corner of Charles Street and Highland Avenue is the new school building, a brick structure, with granite underpinning and brown stone trimmings, copper ventilators, and a slated roof. The building is three stories high and has a frontage on Highland Avenue of 75 feet, on Charles Street 150 feet, with a projection in the centre 10 x 72. Connecting the centre of the rear is an annex 22 x 13.

The basement is used for several organizations connected with the church, and has a large stage, ante-rooms, boiler and coal rooms. The school-room floor, the next above, contains eight large, airy rooms, 28 x 32 feet, with dressing-rooms for the girls. The next floor contains the spacious exhibition hall, with a large stage and ante-rooms. Father Flatley has the affection of his people, who are ever ready to second him in his every undertaking which may revert to the advancement of their church.



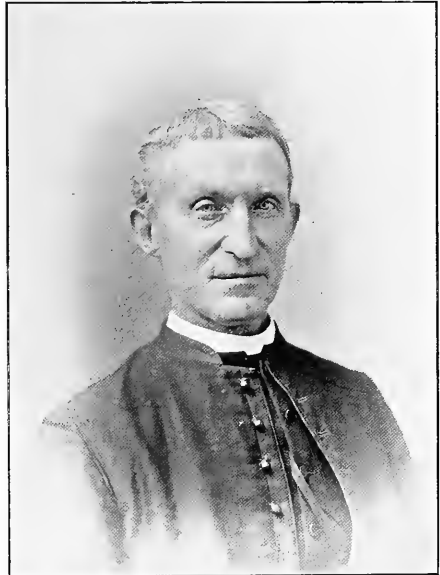
Parish of the Sacred Hearts, Malden.



ABOUT the time that the ground for the new school building connected with the Immaculate Conception parish was broken,—in July, 1890,—the territory east of Linden Avenue and east of the Malden River was set apart for a new parish. The people of that section, feeling that the old church was too far distant from them, and recognizing the fact that the Catholic population in their neighborhood was sufficient to support a new church, held a meeting and voted to petition the Archbishop to create a new parish in Malden. The result was that Rev. Thomas H. Shahan was appointed pastor of the new parish.

From June, 1891, until the second Sunday in January, 1893, Mass was offered in the Malden Opera House. In May, 1892, Father Shahan purchased land on Main Street on which to build the new church. The location is a most suitable one for those in the centre of Malden, and is on one of the handsomest thoroughfares in the city. In July, 1892, the work of excavating was first commenced, and on Sunday, January 8, 1893, the first Mass was offered in the basement. The Church of the Sacred Hearts is yet unfinished, in fact, there is but little, exteriorly, to tell the stranger that the flat, one-story structure is some day to be a magnificent church. The foundation is well laid, and appears sufficiently heavy to support a massive superstructure. The interior does not offer much embellishments to satisfy the fancy of a mind having a bent for decorations. It is plain, and on account of its plainness and neatness it merits the approval of the most critical. There is a large and beautiful altar, in the centre of which are two hearts carved in the wood and gilded. On either side of the altar is an "Adoring Angel." Just within the sanctuary, on the epistle side, is the statue of the Blessed Virgin, and, on the gospel side, a statue of the Sacred Heart of Jesus. Just without the railing of the sanctuary, on the epistle side, is an artistic statue of our Lord bearing the cross; on the gospel side is the statue of Our Mother of Sorrows. The auditorium is plain and follows the type of the chapels in large cities. The pews and wood-work are of oak finish, the windows are not stained. There is a portion of the church in the rear set apart for the choir, with two ante-rooms on either side.

Father Shahan intends to soon push the work of completing the church, and when it is finished it will be an ornament to Malden and an honor to the Archdiocese. The style of the church will be a modified Gothic, with a massive tower on the left-hand corner. The material used in the building is brick.



REV. THOMAS H. SHAHAN,
PASTOR CHURCH OF THE SACRED HEARTS, MALDEN.



CHURCH OF THE SACRED HEARTS, MALDEN.

Almost opposite the church is the parochial residence, which is a commodious wooden structure. This house Father Shahan purchased in June, 1894, for a rectory, and after some repairs, which were needed, had been made, he occupied it. Here he has a very comfortable home. Besides the care of the Church of the Sacred Hearts, Father Shahan has also a mission in Maplewood, and last spring he had erected, for four hundred Catholics in that locality, a frame building, and it was dedicated to St. Joseph. Bishop Brady blessed the church and Rev. John Lane, of South Boston, preached the sermon.

Father Shahan was born in Ireland in 1821, but his parents came to America when he was only one year old. He attended school under the old cathedral, in Franklin Street, and afterwards at Mount St. James, now Holy Cross College, Worcester. In 1836 he attended a college in Montreal conducted by the Fathers of the Society of St. Sulpice. Having manifested a vocation for the priesthood, he entered the Sulpitian Seminary, of Montreal, and remained there until 1845. He then went to the Seminary of St. Sulpice, in Paris, completed his studies, and was ordained a priest. In January, 1849, he was sent to St. Albans, Vt., where for nine months he had charge of the northern section of that State. He was next appointed to Salem as assistant to Father Conway. He remained here for two years, and though chiefly occupied among the people of St. James', he also had charge of missions in the surrounding country. He has the honor of celebrating the first Mass in South



PAROCHIAL RESIDENCE, CHURCH OF THE SACRED HEARTS, MALDEN.

Reading, where he built the fine church, and in Danvers, where he purchased the present church edifice. In 1855 he bought the old Baptist Church in Gloucester, and had it refitted for Catholic worship. He built the first church in Marblehead, and pastors were appointed to Gloucester and Danvers before his departure from Salem. He was made pastor of St. James' Church, Salem, in 1853, and also continued in charge of the missions. He continued pastor until December, 1864. At the close of 1864, he was appointed pastor at Taunton and labored there for seven years, where he erected St. Mary's Church. When called from Taunton by the Archbishop the people of that city sent petition after petition to His Grace that Father Shahan might be allowed to remain with them, but the Archbishop felt that so successful a church organizer and builder as Father Shahan was needed elsewhere, and Father Shahan left Taunton to the great regret of the people there. The love and esteem manifested by these people for their pastor was fully reciprocated by him, yet he desired to go, solely for the reason that the Diocese of Providence was about to be formed, which was to comprise the city of Taunton, and he preferred to labor in the Boston Diocese under the counsel and direction of his old friend, the Archbishop, where his life work to that time had been done.



INTERIOR BASEMENT CHURCH OF THE SACRED HEARTS, MALDEN.

In 1871 he was sent to Beverly, and built the churches at that place, and at Ipswich and Manchester. In 1875 he was called to assume the pastorate of St. James', Boston, where he labored for nine years. In 1884, his health failing, he felt unable to discharge the duties of so large a parish, and resigned the pastorate. Recovering his health in March, 1884, he went to Arlington, as pastor, where he continued his good work of church building. He erected churches at Belmont and at Lexington, the latter place having since become a separate parish. He then went to Malden as pastor of the Sacred Hearts Church. The good he has accomplished will surely live after him, although many of his generous acts will never be known. He has been nearly fifty years in active service, and it is but justice to say that there is probably no priest in the Archdiocese of Boston who has erected more churches, or who has done more to build up the Catholic Church here, as the pages of this history will amply show, than this grand veteran, Father Thomas H. Shahan.

But we must not fail to record the fact that when Father Shahan returned to Boston from the Seminary at Paris, where he was ordained, to enter upon his career in the priesthood, which happily has proved such a long, useful, and honorable one, he was the forty-second priest in the diocese, which included at that time the six New England States. Contemporary with him, and a classmate for a time, was the present venerable Archbishop of Boston. His Grace and Rev. Father Shahan have outlived all their companions in the priesthood of the time of the latter's ordination. They have seen many valiant workers in their own high calling fall by the wayside; some in the early years of their usefulness, seemingly with a bright future before them, and others who have labored long in the Master's vineyard and with their work well done, yet they have been spared to labor on and to round out their lives of grand achievements in the great cause to which they have so nobly and faithfully devoted themselves. It is certainly our privilege to congratulate these venerable fathers on the great work they have been permitted to accomplish, and equally our pleasure to sincerely wish them a continuance of years.



ST. JOSEPH'S CHURCH, MAPLEWOOD.

One has but to recall the trials of the clergy of early days to appreciate what this faithful priest was compelled to undergo. The Church of the Sacred Hearts may, perhaps, be the last his years will permit him to erect, but it is to be hoped it will yet be completed by him, to stand forever, with the many others he has built, a living monument of his zeal and fidelity.



St. Mary's Parish, Melrose.



MELROSE was but an adjunct of the Stoneham parish until July, 1894, and the Catholics of Melrose, with a new and beautiful church, entered upon a career as an independent parish. Father Fitzpatrick, who was the first pastor at Stoneham, in 1868, was accustomed to visit Melrose in his round of priestly duty, and under his direction the old Baptist meeting-house was purchased on Dell Avenue and transformed into a Catholic church. The Catholics of Melrose gathered here every Sunday until the present year. The old church was known as St. Bridget's. Previous to August, 1894, the Catholic parish of Melrose formed but a mission and was attended by the priest stationed in Stoneham. The present new church was erected by Father D. J. O'Farrell.

The new church is of Gothic architecture, fronting on Herbert Street. The basement is of granite. The loggia, like the main structure, is of wood, and three main doors, each surmounted by a portico, lead into the vestibule. Over the main entrances are a row of stained glass windows, oblong in form, and above the middle door-way is a large rosette formed window of stained glass. The vestibule measures 12 feet wide and 48 feet long, and leads by three doors into the body of the church. The new church measures 72 feet wide, 132 feet long. The spire is 140 feet high. The church seats about nine hundred, and it cost about \$45,000. The church was finished and dedicated in April, 1894.

The corner-stone of St. Mary's, Melrose, was laid June 28, 1891. Over a thousand people gathered on the occasion. A huge tent was erected and so great was the concomitant crowd that the tent was filled and hundreds overflowed into the neigh-



ST. MARY'S CHURCH, MELROSE.

borhood. Many non-Catholics attended, including the ministers of the Congregational and Unitarian churches, Rev. Mr. Bell and Rev. Mr. Weeks, respectively. Also Sam Kitson, the sculptor; Lewis S. Gould, town clerk, and Charles W. Ellison, postmaster. The ceremonies opened with *Veni Creator*. Rev. Denis O'Callaghan, of South Boston, preached. The following clergy, besides the Archbishop and Vicar-General Byrne, attended: Fathers Neagle, Shahan, Flatley, Delahunty, Delaney, Heffeman, H. R. O'Donnell, M. Clarke, M. J. Tupple, J. O'Brien, J. E. Millerick, A. J. Teeling, F. J. Ryan, D. F. Sullivan, J. B. Galvin, J. McGlew, J. F. Ford, H. P. Smyth, M. Moran, and D. J. O'Farrell.



INTERIOR ST. MARY'S CHURCH, MELROSE.

The interior of the new church is very pretty. Six clustered columns and two pilasters support seven round arches and the columns are capped by Corinthian capitals. From the capitals of the large columns, plain, round columns run upward along the clerestory. The clerestory supports an almost flat roof. The sanctuary is a semi-circular apse and is fronted by a lofty arch. Two stained glass windows illumine the sanctuary and between the windows is a fresco depicting the Holy Family. On the clerestory are painted

symbolic figures. The altar is of wood and is elaborate in contour and is finished in white and gold. An adoring angel is stationed on each side of the altar. The nave is illumined by six stained glass windows on each side. The choir is finished in oak and contains a fine organ. There are two side altars, one to St. Joseph and one to the Blessed Virgin. Upon each altar is a piece of statuary of carved wood and very beautiful in design and finish. The prevailing tone of the interior decorations is buff with green, gold, and maroon borders. The pews are of oak and seat about 900 persons. The altar railing is of brass and mahogany. Underneath the main church is the basement, which is both commodious and attractive. It seats about 1,000 persons.

The societies and sodalities in the parish consist of a lyceum, composed of young men, who meet in the old church, and organized October 28th of this year; sodalities for the married men, married women, and young women, a Rosary Sodality, a Holy Name Confraternity, and a Sanctuary Society. The Sunday-school numbers about 400. The congregation numbers about 1,900 souls. The parish is of course a new one and there is no rectory nor parochial school, but no doubt these will come later. The church land consists of a tract of land fronting on Herbert Street and extending back to Grove Street.

The old church, now standing on Dell Avenue, was erected by Father O'Farrell after his appointment to Stoneham, in June, 1875. It is an humble and small edifice and easily held all the Catholics who came from Wyoming, Melrose Highlands, and Melrose to attend service there. It is a wooden building, one story in height.

The new church was built by Father O'Farrell, now of St. Stephen's, Boston. The corner-stone was laid in 1887 by Archbishop Williams amid solemn ceremonial. The church was dedicated and finished in 1894 by the Archbishop. The present pastor is a Boston boy and was ordained over twelve years ago. Previous to his appointment to Melrose he was stationed at Brockton. Since his coming to Melrose he had caused a very successful mission to be held in September, 1894, for two weeks. It may be said that it was the first mission held in Melrose since it became a parish. It was conducted by two fathers of the Redemptorists. The parish is a growing one and no doubt has a fine future before it under the guidance of the present pastor.

In December, 1894, Father Glynn purchased a lot and house on Herbert Street, opposite the church, costing \$7,500. The house was somewhat altered in the interior for a parochial residence. The entire value of the church property is about \$27,000.

Father Francis J. Glynn, the first resident pastor in Melrose, was born in Boston, July 31, 1854. He attended the public schools in Boston and graduated from the grammar school. He next attended the College of Holy Cross, going there after finishing his course in the public schools, and studied at that college from September, 1868, until 1874, when he went to St. Joseph's Seminary, Troy, N. Y., and was ordained December 10, 1878, by Bishop McNeirney. His first assignment as curate after ordination was at St. Stephen's at the North End and acted in that capacity for three months, when failing health caused him to be transferred to a rural curacy in Hopkinton, at St. John's the Evangelist Church, where he remained until 1879, when his health having improved he was transferred to St. Patrick's Church, Brockton, and remained there for fifteen years, and in the month of August, 1894, he was appointed to the pastorate of the new church in Melrose. Father Glynn is a forcible and talented pulpit orator, and carrying his natural energy and greeting all with a kindly courtesy he cannot fail to win the confidence of his parishioners and cause St. Mary's, of Melrose, to advance and not retrograde among the Catholic parishes of the Archdiocese.



St. Joseph's Parish, Wakefield.



UNTIL 1854 there was no parish, church, or priest at Wakefield. Previous to that year the few and scattered Catholic families were attended by a mission priest and they held services in the dwellings of various members of the congregation. In 1854 Father Thomas Shahan was appointed first pastor to the parish of Wakefield. The church was a plain, wooden structure, after the style of the old-fashioned Protestant meeting-house, which is still extant in many New England towns. In fact, the old church was a Protestant meeting-house, and having been purchased by the Catholics of Wakefield it was converted into a Catholic church, and it now stands in the rear of the new church

on Albion Street and is used as a gymnasium and hall for the youth of the parish. The early history of St.

Joseph's parish is an uneventful tale, recounting no stirring battles or great affairs; nothing more than the steady, unobtrusive labors of soldiers of Christ. These were the pastors of the parish, and following Father Shahan they have been: Fathers John Ryan, John McCarthy, Thomas Scully, John McShane, M. X. Carroll, Thomas Gleason, W. H. Fitzpatrick, M. F. Flatley, P. J. Hally, and Jeremiah E. Millerick, the present pastor.

The old church of 1854 became too small by 1870 and the following year a larger structure was erected on Albion Street. That also became too small during the course of the following twenty years and the church was enlarged and remodeled in such a way that practically a new church was erected. The corner-stone was laid in 1889 by Archbishop Williams. The church was completed the next year and dedicated November 9, 1890. Rev. P. A. McKenna, of Marlboro, celebrated Mass, assisted by Rev. Charles O'Connor, of Rockland; Rev. J. J. Lyons, and Rev. Richard Neagle. Father Peter Ronan preached. In the evening vespers were sung by Father O'Connor, and Rev. W. J. Millerick, of Charlestown, preached.

The church, as it now stands, fronts on Albion Street. It is built of wood. The first architect was Charles Keeley, but he, dying, left the work uncompleted, and Mr. Whitaker was employed as architect and builder. The church is Gothic in style and is cruciform in design with a handsome spire rising from the middle of the nave. The basement is brick, trimmed with stone. The main entrance is by three doors, each



REV. JEREMIAH E. MILLERICK, PASTOR ST. JOSEPH'S CHURCH, WAKEFIELD.

door surmounted by a portico of wood. A door also leads into the nave of the church on each end of the transept. The roof is covered with tiles and the spire is also. Three doors lead from the vestibule into the body of the church. The interior of St. Joseph's is an exquisite gem of architectural art. Six clustered columns and two pilasters divide the nave of the church into three aisles and support six small Gothic arches and the great arch of the transept. The columns are capped by gilded Corinthian capitals. From the capitals spring transverse arches which span the aisle between the columns and the wall of the nave. The vaulted roof is arched and is supported by five transverse trusses. Where the transept roof joins the roof of the nave the arch of the transept is groined and splayed with that of the latter in the form of a cross. Two trusses support the arch of

each wing of the transept. A gallery of oak, supported on slender iron pillars, spans each wing of the transept. Above each gallery in the transept are four small, arched, stained glass windows, conventional and symbolic in design, and between these windows is a set of three windows of stained glass, the middle window being higher than the other two. These windows have been presented by St. Joseph's Lyceum on the gospel side and by the Hibernians on the epistle side. Below the galleries there are four stained glass windows. Those in the right transept were presented by Timothy Doncette, John Muse, and two are in memory of John Eager and of Eliza Morgan. The four in the left transept were presented by Timothy McAuliffe, and one is in memory of Michael Flanley, and one in memory of the parents of Jane Ryland. The stained glass windows of the nave were presented by Thomas Caffy, Joseph Connell, Joseph Kirk, Joseph Skully, George Killdrin, James Boyd, and in memory of John Flanley and John Hickey. These windows are on the epistle side. On the gospel side the windows are presented by Dennis W. McCarthy, Patrick O'Connor, Mrs. Thomas Madden, James White, Cornelius Keefe, Charles Win-



ST. JOSEPH'S CHURCH, WAKEFIELD.

ship, Batholomew O'Hea, and John Kelly. Stations of the cross line the nave and from each column spring gas chandeliers. The choir is of oak and is illuminated by two stained glass windows. The organ is finished in oak and its pipes are painted in olive green, gold, and red. The pews are oak and number, not including those in the galleries, 186, and the entire church seats about 1,150 persons. The sanctuary railing is of oak and black walnut. There are two side altars. On the gospel side is the altar to the Blessed Virgin; on the epistle side is the altar to the Sacred Heart of Jesus. These altars are of wood, carved, and finished in white and gold. In the wall on the right of the Blessed Virgin's altar are two windows of stained glass. One represents the Sacred Heart of Mary, presented by the Holy Name Society, and the other represents St.



INTERIOR ST. JOSEPH'S CHURCH, WAKEFIELD.

Bridget, presented by the Sunday-school. In the wall on the left of the epistle altar are two other stained glass windows. One is of St. Patrick, given in memory of Malachi Kenny, and the other is of the Sacred Heart of Jesus, presented by the Sacred Heart Society. The main altar is of marble and wood and is very handsome. Above the tabernacle is a statue of the Sacred Heart of Jesus and on either side is an angel under a canopy of wood. The sanctuary is semi-circular and is illuminated by four round stained glass windows, symbolic in design. On the sanctuary wall are four gilded pillars, supporting four Gothic arches groined into each other. Two doors lead from the sanctuary into the vestries. The general tone of the interior decorations is olive green and gold with red bands. On the vault of the nave and on the clerestory are depicted symbols of religion.

The present condition of the parish denotes remarkable growth, prosperity, and a fervent Catholicity, and it is due in a great measure to the present pastor, who has carried out all those improvements which make the church property, as it now stands, a worthy monument to Catholicity in Wakefield. The parish numbers 2,400 souls. When Father Millerick came to Wakefield they numbered only about 1,600 souls. The Sunday-school numbers about 400 children. The church organizations are the Married Men's Sodality, the Young Men's Sodality, the Married Women's Sodality, the Young Women's Sodality, the Holy Name Society, the Confraternity of the Sacred Heart, and a charitable society for giving alms to the poor and needy of the parish.

The parochial residence is in the rear of the new church and is a pleasantly situated and commodious wooden dwelling, costing about \$7,000. It is a three-storied house with a man-



PAROCHIAL RESIDENCE, ST. JOSEPH'S CHURCH, WAKEFIELD.



ST. AGNES' CHURCH, READING,
ATTENDED FROM WAKEFIELD.

sard roof. There is in Reading a small, wooden church, St. Agnes', which is attended as a mission from Wakefield.

Father Jeremiah E. Millerick was born in Newtown, County Cork, Ireland, June 12, 1846. He came to America with his parents when he was but four years old. His parents settled in the North End, Boston, and he attended the Eliot School until 1861. He was an eye witness of the famous punishment of the Wall boy which led to the establishment of St. Mary's School by Father Wiget, S. J. Father Millerick entered Holy Cross College in September, 1861, and graduated in June, 1867. He then went to study for the priesthood in the American College at Rome, and was ordained priest, May 24, 1872, by Cardinal Patrizi, in the church of St. John Lateran. Returning to America he was first stationed at St. Joseph's on Circuit Street. Next he was stationed at the Cathedral. Thence he went to St. Stephen's, in the North End, where he remained until October, 1882. He was then appointed to East Weymouth as pastor. He remained there for five years, when he was appointed pastor of St. Joseph's, Wakefield.

Parish of the Nativity of the Blessed Virgin, Merrimac.



BEVIOUS to the year 1876 Merrimac was a portion of the town of Amesbury and went under the name of West Amesbury. Many new industries located here about that time and, in consequence, the population rapidly increased. On April 11, 1876, the new town of Merrimac was founded.

The first Catholic inhabitants of Amesbury and Merrimac were the ill-fated Acadians who came here in 1756 and for many years were cared for by the town, under the name of "French neutrals." Since the priests were driven from Acadia it seems probable that services must have been said, in those early days, in the immediate neighborhood.

West Amesbury, or, as it is now called, Merrimac, was offering many facilities for manufacturing, and many Catholics commenced to settle there, as far back as 1855, who became part of the congregation of the Newburyport parish.

When Rev. John Brady, the present Coadjutor Bishop, undertook the construction of the magnificent and substantial buildings which ornament the town of Amesbury, the Catholics of Merrimac contributed generously in support of the venture, and, as a necessary consequence, share in the great praise and honor which these structures call for.

The Catholics who had previously settled in this portion of the town of Amesbury of course worshipped at St. Joseph's Church, but as there was no public conveyance on Sundays the West Amesbury people conceived the idea of holding worship in their own village, occasionally at least. To accomplish this end, and save the journey which it was necessary for them to make every Sunday, they hit upon the idea, in 1870, of hiring Mechanics Hall as a place for public worship. This scheme was carried out, and the hall was refitted in a slight degree and made suitable for their purpose. At this time there were about one hundred and fifty communicants in the village of West Amesbury, and the priest from St. Joseph's Church, Amesbury, would come and say Mass for them, and West Amesbury thus became a mission to the mother parish.

This condition of affairs was maintained for about fifteen years, during which time this little parish in Merrimac, as the new town was then called, gradually received accessions to its numbers.



CHURCH OF THE NATIVITY, MERRIMAC.

THE CATHOLIC CHURCH OF NEW ENGLAND

Business at this time in Merrimac was brisk, new carriage shops were being started and other business enterprises being inaugurated, which called many workmen to the town. Of the new-comers the Catholics received their full share, so that the little band of worshippers in Mechanics Hall began to talk up the project of erecting a church of their own. This idea was not warmly received at first, at least by a portion of the parishioners, but the more enthusiastic soon convinced the timid ones that the Catholics of Merrimac were capable of maintaining a church of their own, and in that year the majority of them enthusiastically joined in the work of erecting a new church edifice. The building of the church was carried on with a good degree of rapidity until May 1, 1885, when this little band of Catholics was gladdened with the sight of a new, though it may have been a modest, church, ready to be dedicated to the services of Almighty God. It was a joyous day for them when, on May 10th, of that year, they were to participate in the dedicatory services. His Grace, the Most Rev. Archbishop Williams, accompanied by Father Brady, then pastor of St. Joseph's, Amesbury, who,

by the way, had constantly encouraged the Merrimac mission in the work of erecting and sustaining the church; by Father Teeling, of Newburyport, and by other local priests, visited Merrimac to perform the ceremonies of the dedication of this church. Rev. Father Boylan delivered a sermon appropriate to this joyous occasion. The Most Rev. Archbishop also administered the Sacrament of Confirmation to a goodly number at the church in Amesbury.

The church is a fair sized, frame building, with a tower in front. A short distance above the roof is a large bell deck. There is but one entrance and that leads into a vestibule formed by the base of the tower. The interior is neatly frescoed and is lighted by four large Gothic windows, of stained glass, on either side. In the front of the auditorium, also, are two windows. The window over the main entrance is partly trefoil in shape. The interior is beautifully decorated and the general ornamentation is wonderfully enhanced by the stations and religious symbols. The grounds around the church and parochial residence are made into well graded lawns.

Merrimac remained a mission of St. Joseph's, in Amesbury, until July, 1891, when it was made an independent parish, and Rev. Thomas Moylan was appointed pastor, which position he holds at the

present time. He erected the frame structure, contiguous to the church, which is used as the parsonage.

St. Ann's Church, West Newbury, which was formerly a mission of Amesbury, and afterwards of Georgetown, is now under the charge of Father Moylan. It is a large, frame structure, surmounted by a tapering spire. The basement is very large and is entered from either side. Like the church in Merrimac, there is but one entrance into a small vestibule, formed by the base of the tower. Six stained glass windows on either side, two in front, and a trefoil window in the tower pour a flood of light into a neatly frescoed interior. The lawns surrounding the church are fenced in. Father Moylan celebrates Mass here every Sunday, as well as in Merrimac. Previous to his appointment in Merrimac he was a curate in the Amesbury parish, but the Church of the Nativity received much of his attention. There are in the neighborhood of one thousand communicants in the parish and mission, in both of which there are the usual church societies. The Sunday-schools have about two hundred pupils in regular attendance, and there is a fair degree of interest manifested in the parish on the part of the parishioners.



ST. ANN'S CHURCH, WEST NEWBURY.

St. Patrick's Parish, Stoneham.



BEVIOUS to the year 1868 the Catholics of Stoneham and the surrounding country held religious services at infrequent and varying intervals in halls or in private dwellings of the parishioners. In that year a young priest was assigned to Stoneham, by the Bishop, in the person of Rev. W. H. Fitzpatrick, who had previously been a curate in the Cathedral and in East Boston. The coming of Father Fitzpatrick, as an apostolic messenger of a divine mission among the Catholics of Stoneham, imbued them with new life and energy. Partaking of his zeal and fervor, they resolved to have a house

of public worship. Though poor in purse and few in numbers, they succeeded in raising sufficient funds to purchase the old Universalist meeting-house. The same year they moved it on to Pomeworth Street and refitted it as a Catholic church. Under Father Fitzpatrick's able and energetic management the parish thrived, both spiritually and materially. His parochial field embraced at that time Reading, Melrose, and Wakefield. Father Fitzpatrick remained as pastor until July, 1875, when he was succeeded by Father Denis J. O'Farrell. Father Fitzpatrick is now pastor of St. Gregory's Church, Dorchester. To him is due the credit, as its founder, of having built up the parish of Stoneham.

The new Church of St. Patrick is situated on Central and Pomeworth Streets. It is a wooden structure, built by Father D. J. O'Farrell. The corner-stone was laid by Archbishop Williams. The old church is opposite the new one on Pomeworth Street and is a plain, wooden structure, one story in height, and is a small building. It is surmounted by a small cupola and is lighted by four windows on the side and two in front. The new church



ST. PATRICK'S CHURCH, STONEHAM.

is from plans by C. J. Bateman, and is Gothic in design. A handsome bell tower is on the left of the body of the church and is surmounted by a cross. The main entrance consists of three large stair-ways, built of wood, which ascend to the three front doors. Over the doors are three porticoes, arched in design, and surmounted by a cross. Over the middle portico is a large rosette window of stained glass, consisting of one central pane and eight circumambient panes. Over the left portico is a window of stained glass, situated in the bell tower, consisting of three panes. The interior is divided into three aisles by two rows of seven clustered columns and two pilasters surmounted by Corinthian capitals. Nine windows illuminate the nave. The clerestory of the nave rests upon fourteen Gothic arches and each of these arches is divided in bays which are splayed and groined. The general tone of the interior decorations is olive, brown, and drabs, set in relief with red and gold, and frescoed in symbolic and conventional designs. There are one hundred and twenty pews in the body of the church which comfortably seat about 750 people. The choir, as well as the pews, is finished in oak, and contains a splendid musical instrument, also finished in oak, and its pipes are decorated in olive and gold.

The two side altars are of carved wood, finished in white and gold, and the main altar is also of wood and is white and gold in finish. Over the choir, behind the organ, is the rosette window depicting St. Cecilia. The sanctuary is lighted by two windows of stained glass. The basement, which is as high as the brick foundation of the church, is commodious and seats about 900 people.

The parochial residence, which was erected in the year 1891, is a wooden structure, situated on the opposite side of the church, across the street. It is three stories high and the roof is mansard in style. A small portico forms the entrance into the rectory.

There is as yet no parochial school

or convent situated within the confines of the parish. The Sunday-school numbers about 600, and the congregation numbers about 2,500. The sodalities of the church contain sodalities of young men, young women, also of the pillars of the church comprising the married men and the married women. There is also a St. Vincent de Paul's Society for the purposes of charity in the parish; also a Holy Name Society and a League of the Cross.

The pastor preceding the present rector was Father D. J. O'Farrell, who came to Stoneham from East Boston in July, 1875. He remained until August, 1894, having, during that time, begun and finished the new edifice in Stoneham, as well as a new church in Melrose, in place of the old mission chapel on Dell Avenue in that town. The church was finished and dedicated in 1891, the dedicatory ceremonies being conducted by Archbishop Williams. The present rector is Rev. T. L. Flanagan. He was born in this country some forty years ago, and was ordained a priest thirteen years ago. He has been a curate in Boston and in other places in the Archdiocese previous to his appointment to Stoneham. Rev. M. J. Phelan is the curate at St. Patrick's Church.



PAROCHIAL RESIDENCE, ST. PATRICK'S CHURCH, STONEHAM.

Parish of St. Charles, Woburn.



NO AUTHENTIC account is given of Catholicity in Woburn prior to 1847, though there is no doubt that Catholics lived in this place even long before that time. In that year the Catholics of the town commenced holding meetings in the Town Hall. A house of worship was not erected here until 1852, when Father M. X. Carroll undertook its erection, and also the spiritual direction of the Catholic people of the town. He was succeeded by Father Brannigan, who remained pastor until 1862, when Father McCarthy became resident priest. He was succeeded by Father John Qualey in 1864. The old church, built in 1852, became too small for the parish needs, and Father

Qualey began erecting the new church in 1867. The Sunday-school then numbered only about 200 pupils, and the congregation was small in numbers compared to the present one.

When Father John Qualey came to Woburn, thirty-one years ago, the locality, so far as Catholics were concerned, seemed little better than a desert; for the Catholic families were few in number, were nearly as poor as they were few, and were not as united in purposes and aims as they might have been. With such a field to enter upon and to build up a prosperous parish, Father Qualey commenced his task with a courageous heart, and how well he succeeded the present status of Catholicity in Woburn is the best witness. It was in 1864 that Father Qualey built the old Catholic church, but that did not suffice for the needs of the parish for but a short period. The parish, as time passed on, grew more prosperous, and in a few years the number increased to such a size that a newer edifice was required to meet the wants of the people. Therefore it was resolved to build a church that should be commensurate with the probable growth of the parish for some years to come.

With this in view the present Church of St. Charles was begun by Father Qualey in 1867, and the corner-stone was laid that year by Archbishop Williams. It was finished and dedicated in November, 1869, and Mass celebrated in the edifice for the first time. Archbishop Williams officiated at the dedication. The church stands on Summer Street, is Gothic in design, and is built of brick with cut granite trimmings, from plans



PAROCHIAL RESIDENCE, ST. CHARLES' CHURCH, WOBURN.



INTERIOR ST. CHARLES' CHURCH, WOBURN.

furnished by P. C. Keely. A bell tower rises from the front of the nave at the apex of the roof, which is slated. Three doors in front form the main entrance and lead into the vestibule and the nave. The interior is divided into three aisles by two columns of clustered pillars, surmounted by Corinthian capitals, and two pilasters, and these support six arches. Nine stained windows give light to the body of the church, and they are double-paned in contour, geometric in design, and surmounted by a small, cross-shaped pane. On the clerestory are painted figures of the twelve apostles, in buff, framed in quatrefoil designs. The roof is flat and is supported by arched trusses. The ceiling is painted in blue and white and ornamented with symbolic designs in gilt. An immense arch leads from the nave into the sanctuary, and smaller Gothic arches span the



ST. CHARLES' CHURCH, WOBURN.

recesses on either side of the sanctuary, and in which are the side altars. The side altars are built of wood, and are elaborately carved and adorned in gilt, red, and buff. One altar is to the Blessed Virgin, and one to St. Joseph. The sanctuary railing is of oak and walnut, and is adorned with cruciform designs. The main altar is of wood and is carved in keeping with the side altars.

Over the main altar are three large paintings. The middle one represents the Crucifixion; the one on the left is a painting of the Annunciation to the Blessed Virgin, and the third one delineates the Ascension of our Lord into Heaven. They are surmounted by angular arches. There are four small arched windows of stained glass in the sanctuary. Two stained glass windows illumine the choir and the organ, which is of black walnut,

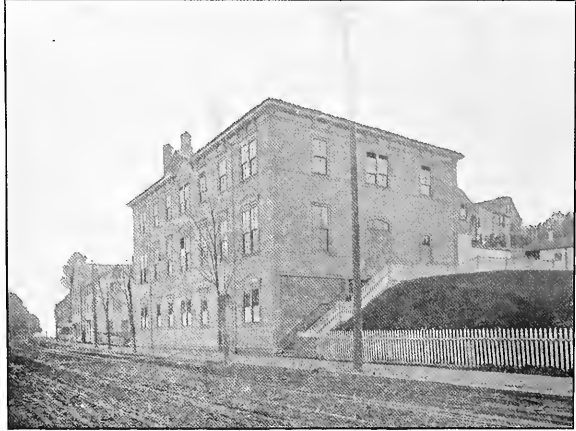
and is a fine instrument. The organ-pipes are adorned in red, blue, and gold. An immense rosette window of stained glass is back of the organ. Handsome stations of the cross adorn the body of the church, and an oak wainscot runs around the walls. The church is, approximately, 144 feet long and 62 feet wide, and the tower 123 feet high.

The parochial residence, which is opposite the church, is a wooden structure, situated on a grassy terrace. A piazza runs around the front and left of the rectory. Below the parochial house is the parish school and convent of St. John. The convent is a wooden structure, three stories high, including the basement. It was erected by Father Qualey some years ago. The children of the parish, to the number of 400, attend the school. In this school-house are nine class-rooms, all neatly finished and furnished. The course includes a thorough English education, as well as sewing, embroidery, music, and religious instruction. The school is taught by Sisters of Notre Dame, of which there are thirteen here at present.

The sodalities in the parish are in a prosperous condition, and among them are religious organizations for the married men, married women, young men, young women, and children. There is also a charitable society, as well as a Holy Name Society, and a League of the Sacred Heart.

The present pastor has been in charge of St. Charles' almost from its foundation. He was born in County Waterford, Ireland, and was ordained in 1846. He spent twelve years in England and is well remembered still in that country as an honored priest. He came to Woburn in 1863, and has spent his life here. He will celebrate his golden jubilee in 1896. He found the parish an insignificant one, and by his labors he has united and elevated the people so that now the parish is one of the largest, most harmonious, and most prosperous of the parishes in the Archdiocese. The congregation now numbers about 4,000 people, and the church seats about 1,100. Father Qualey is ably assisted in the care of his large parish by Rev. James Gilday, Rev. Lawrence

W. Slattery, and Rev. W. F. Riordan. During the time which has passed since these three priests came to Woburn they have won golden opinions from the people of St. Charles' parish.



PAROCHIAL SCHOOL, ST. CHARLES' PARISH, WOBURN.



ST. JOHN'S CONVENT, ST. CHARLES' CHURCH, WOBURN.

St. Mary's Parish, Winchester.



THE present parish of Winchester was originally a mission established by Father Qualey, of Woburn, seventeen years ago, who erected the first church for the Catholics in that place. Father O'Connor was the first resident pastor, but was ill for the last five years of his life and died in Nantucket in 1882. He was succeeded by Father Daley, who became pastor on November 1, 1882. His pastorate ended in June, 1888, when he became pastor of St. Francis de Sales' Church, Roxbury. When Father Daley came to Winchester there were but eleven hundred Catholics in the parish. During his pas-

torate the church was freed from debt, in 1886, and the church property in East Woburn, which

is a mission of Winchester, was also cleared of debt in 1887. Father Daley was succeeded by Father O'Brien, who acted as pastor until 1893, when he was succeeded by Father Madden, the present pastor.

The Church of St. Mary is on Washington Street. It is a wooden edifice, with a tower, of the same material, rising on the left of the body of the church to the height of 98 feet. The dimensions of the church are as follows: It is 129 feet long, 54 feet wide, and 48 feet high. The architect was P. C. Keely, of Brooklyn. The church was originally much smaller than it is now, as Father Daley enlarged the smaller church, as it was built by Father O'Connor. The style of architecture is Tudor-Gothic. There is no bell in the bell tower. Two doors lead from the exterior staircase into the vestibule. From the vestibule, passing into the body of the church, the observer stands beneath the choir, which projects into the nave. It is built of



ST. MARY'S CHURCH, WINCHESTER.



INTERIOR ST. MARY'S CHURCH, WINCHESTER.

oak and contains a fine organ which is finished in oak and decorated in red, gilt, and brown. Six pillars support, on either side, the vaulted roof, which is frescoed in maroon and gilt, with brown bands. Upon the vault are also depicted figures symbolic of religion. The windows illuminating the nave are of stained glass and are six in number, conventional in design, and gifts of the parishioners. The pews number 168 and seat about 1,000 persons. The pews are built of oak. The sanctuary railing is constructed of oak and brass. The sanctuary is a semi-circular apse and is beautifully frescoed. Two stained glass windows give light to the scene below. The high altar, as well as the altar of the Blessed Virgin Mary, on the left, and the altar of St. Joseph, on the right, are of wood and are finished in white and gold. The church cost about \$30,000.

The parochial residence is on Washington Street and it is a plain, but neat and comfortable, dwelling, with ample grounds around it. It stands on a lot bought from Mr. Joseph Shattuck by Father Daley in 1886. The church property includes a tract of land opposite the church which extends down to the pond in Winchester



ST. JOSEPH'S CHURCH, EAST WOBURN.

and comprises about six acres. When a larger church edifice will be required it will, doubtless, stand on this land, with perhaps the school and residence.

There is evidently a wider sphere of usefulness in the near future for St. Mary's parish than it has been permitted to enjoy in the past few years of its existence, however valuable it may have been and however much it may have aided in the up-building of the town and in giving it the present high moral tone which it so rightly enjoys. Situated as the church is in the midst of an enterprising and thriving community, which is noted for its wealth and liberality as well as for its beautiful surroundings and attractiveness as a residential and business place, St. Mary's can hardly fail to justify in the fullest measure the fondest hopes of its firmest friends. Guided by zealous priests whose best efforts are always directed to the uplifting and the ennobling of their fellow men, and supported by a generous and devoted people, this parish may confidently be counted as a shining light in the brilliant galaxy of churches forming the Archdiocese of Boston. It has been administered



INTERIOR ST. JOSEPH'S CHURCH, EAST WOBURN.

in the past, and doubtless will be in the future, in that broad and Christian spirit which always disarms its enemies and attracts many friends. This is the sure and secure foundation of the Catholic Church, and we trust that St. Mary's will ever be found resting upon it, so that its great influence for good may grow wider and wider as the years go by.

St. Joseph's Church, which is prettily situated at East Woburn, forms a very prosperous and most interesting mission of St. Mary's. Father Madden and Father Cleary pay especial attention to the members of St. Joseph's residing in East Woburn and vicinity, and it is believed that under their fostering care it will not be very long before St. Joseph's becomes an independent parish. The industries of this portion of Woburn are considerable and are gradually increasing, so that the outlook for the future of this parish is good. The church is a very neat, wooden structure, and is sufficient to accommodate, at the present time, all who desire to worship there. The interior is also very pretty, being tastefully finished and furnished, as will be seen from the large illustration presented herewith.

Father William M. O'Brien was born in Nenagh, Tipperary, Ireland, in 1851. He attended the Killaloe Seminary at Ennis, and next at St. Patrick's Seminary at Thurles, and was ordained June 23, 1876, on Pentecost Sunday, when twenty-four years of age. Coming to America he was appointed curate at St. Patrick's,



PAROCHIAL RESIDENCE, ST. MARY'S CHURCH, WINCHESTER.

Lowell, August, 1876. In June, 1888, he went to Winchester as pastor, and died Saturday, November 25, 1893, at St. Michael's, Centralville, Lowell. He was buried November 28th at Calvary Cemetery, Montvale. Father James Gilday, then of Woburn, preached the funeral sermon. There were present at the Requiem Mass: Bishop Brady, Vicar-General Byrne, Revs. J. J. Shaw, D. J. Gleason, and W. O'Brien.

Father Henry J. Madden, the present pastor, was born in Ireland, in 1849, and there received his early education. Having chosen the sacred ministry as his vocation in life, he went to the Sulpitian Seminary of Beauveaux, in France, and finished his theological course in the Troy Seminary, N. Y., where he was ordained to the priesthood in 1874 by Bishop McNeirney. His first appointment was to Lawrence, where he filled the position of curate for eleven months. Next he was a curate in St. Joseph's Church, Chambers Street, Boston. Then he became pastor of the church in Ayer in 1881. Thence he went as pastor to Pepperell in 1885, and in January, 1894, he came to Winchester. Father Madden's assistant is Father H. J. Cleary. The parish contains about 2,500 souls, and the Sunday-school numbers about 300 children. There is no parochial school in the parish at present. The church sodalities are the Rosary Society for the women, Sacred Heart Sodality, Holy Name Society for men, and a Sanctuary Society.

Parish of St. Malachi, Arlington.



THE few followers of Catholicity in Arlington previous to the completion of St. Malachi's Church were compelled to go to St. Peter's, in old Cambridge, to attend divine worship. Rev. Manasses P. Dougherty was then pastor of St. Peter's, and recognizing the fact that the number of Catholic people in Arlington was increasing each year, and feeling that a place of worship nearer than three miles was needed, also that the children should receive instruction, he purchased the site on which stands the present church. Sometime in the year 1869 Father Dougherty commenced the erection of the new church, which was opened to the Catholics of the neighborhood for divine services about a year afterward. The number of faithful kept increasing each year, both in St. Peter's and St. Malachi's, so that Father Dougherty petitioned to have Arlington sent off and placed in charge of a resident clergyman. In 1873 Rev. Joseph M. Finotti was sent to assume charge of the parish. Father Finotti had previously been in Brookline,

and was well known for his literary attainments. This faithful priest did excellent service while at St. Malachi's Church until 1876, when old age deprived him of strength to pursue the work incumbent on the pastor of so large a parish.

Rev. Matthew Harkins, now the Bishop of Providence, R. I., was the next rector. He was born in 1846, in the city of Boston, and received his early education in the local schools. He afterwards attended the Boston Latin School and Holy Cross College, Worcester. He evinced a disposition to study for the priesthood, and entered the Seminary of St. Sulpice, Paris. He was ordained at Rome, whither he had gone to complete his theological course, in 1869. Until his appointment as pastor of Arlington he was assistant in the Church of the Immaculate Conception at Salem. He remained at St. Malachi's until March, 1884, when he was appointed pastor of St. James' Church, Boston. He was consecrated Bishop April 14, 1887.

Rev. Thomas H. Shahan, who was then rector of St. James' Church,



ST. MALACHI'S CHURCH, ARLINGTON.



INTERIOR ST. MALACHI'S CHURCH, ARLINGTON.

was delegated to take charge of the Arlington parish, thus exchanging places with Father Harkins. He remained here until June 16, 1891, when he was transferred to the parish of the Sacred Hearts in Malden. Father Shahan made many improvements in the church property and built the present school building. The successor to Father Shahan is the present rector, Rev. John M. Mulcahy, who was born in Salem, Mass., August 21, 1851. Father Mulcahy took the full course offered by the schools of his birth-place. He entered Holy Cross College, Worcester, with the class of '72. He took a theological course in St. Joseph's Seminary, Troy, N. V., and was ordained on May 22, 1875, by Most Rev. Archbishop Williams. For a short time he was an assistant in the Immaculate Conception Church, of Lawrence, whence he was sent to the Gate of Heaven, South Boston, where he remained for ten years. July 4, 1886, he was appointed pastor of St. Mary's Church, Franklin, where he remained until June 1, 1891, when he was made rector of the Arlington parish. Father Mulcahy has made many changes since his pastorate commenced, and he has acquired much valuable property which will be eventually used for parish purposes.

On Medford Street, made memorable on account of the famous "Paul Revere's ride," just after leaving the main road, stand St. Malachi's Church and rectory. A concrete walk, a beautiful lawn, and pretty flower beds



ST. JOSEPH'S CHURCH, BELMONT.



REV. JOHN M. MULCAHY, PASTOR ST. MALACHI'S CHURCH, ARLINGTON.

make the immediate surroundings very charming. The church edifice itself, exteriorly, is almost as new looking as when first built. The construction is after the Gothic style of architecture. The interior of the church shows more traces of age than the exterior. There are three altars; the main one is large and tastefully decorated. The side altars add to the beauty of the sanctuary, and are dedicated to St. Joseph and the Blessed Virgin. The main auditorium is ornamented in a somewhat delicate manner, and will seat about 800 persons. In the choir loft is a fine organ. The vestibule is separated from the main auditorium by a partition, the lower portion of which is wood, the upper, plain glass. There is no church edifice in Arlington that is handsomer than St. Malachi's, and, after the interior is altered, as Father Mulcahy intends in the near future, the edifice will compare favorably with many others in the Archdiocese of Boston. The number of souls in the parish at present is about 2,500.

The rectory, a two story and a half frame building, is south of the church. It is a comfortable dwelling, and was built in 1879 by Father Harkins. Across the street, in the rear of the church, is a frame building which serves as a convent for the Sisters of St. Joseph. Near the convent is a frame building, peculiarly

shaped on account of the very high pitch of the roof. The building has but one story, yet it is divided in such a manner that it affords spacious rooms for the 150 girl pupils who attend school there. The school building was built in 1888 by Father Shahan. He also introduced there the Sisters of Notre Dame, who took charge of the pupils until changed by Father Mulcahy. Adjoining the lot on which the church stands, and also around the convent and school are building lots of great value which Father Mulcahy has purchased.

From the formation of the parish up to the month of September, 1886, the parish comprised the towns of Arlington, Belmont, and Lexington, and on the latter date Lexington was made a distinct parish. In 1888

Father Shahan built for the Catholics of Belmont the present St. Joseph's Church. It was also dedicated in the same year. It is a modest frame building, centrally and prettily located on Common Street. Father

Mulcahy has the supervision of the chapel at the present time, as it still remains a mission connected with St. Malachi's. Should the rapid growth of Catholicity which these two places have experienced in the last few years continue, the near future may find a resident pastor in the Church of St. Joseph at Belmont. Father Mulcahy is the spiritual director of the Young Men's Catholic Association, St. Malachi's T. A. B. Society, the Ancient Order of Hibernians, and the Catholic Order of Foresters. These societies are indirectly connected with the church, and have ever manifested a hearty will to aid the pastor in his religious work. Father Mulcahy has also organized sodalities for young and old. His Sunday-schools are well attended, there being 400 children in Arlington and 130 in Belmont. There are two curates at this parish, Rev. P. H. Billings and Rev. Charles A.

Finnegan. While both are comparatively new-comers to Arlington, the faithful service of each has gained for them the kindest regard of pastor and people.



ST. JOSEPH'S CONVENT, ARLINGTON.



PAROCHIAL SCHOOL, ARLINGTON.

St. Bridget's Parish, Lexington.

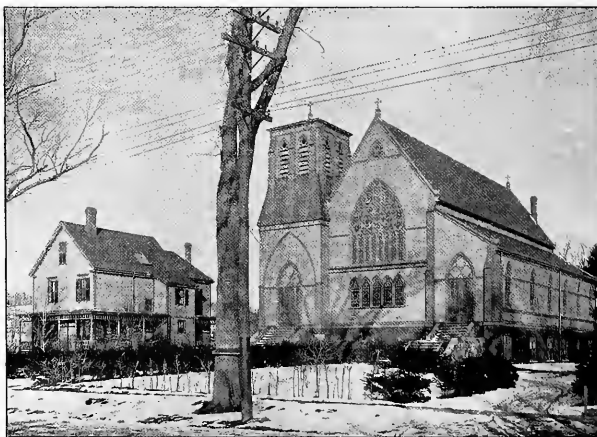


LEXINGTON was made a mission of St. Peter's Church, Cambridge, in 1848. Previous to this date there were but few Catholics in the town; in fact, Mr. John Cody, who lives at present on Concord Hill, places the number of people who would gather to assist at the Mass offered every six weeks, at about twelve. These, Rev. Manasses P. Dougherty would assemble in the houses of Michael Ryan and Patrick White, and later he hired the old Town Hall, but the authorities would not permit him to use it after services were held there a few times, and he was then compelled to hire what was then known as Robinson's Hall. Lexington remained a mission to St. Peter's until the year 1864, when Father Qualey was placed in charge of the parish at Woburn. He would visit the town every month, and when he had a curate to assist him he

came regularly every Sunday. The following year, 1865, he purchased for a small sum the meeting-house which belonged to the Universalist society in East Lexington, and had it remodeled and an altar placed therein.

Father Qualey continued in charge of the Lexington mission until 1868, when Rev. P. J. Canny was sent here to minister to the Catholics in Lexington and Concord. At that time there were no more than twenty-five Catholics in Lexington proper, and even fewer in East Lexington, but Father Canny hired a house in the latter place, wishing, no doubt, to be near the church. Father Canny remained in charge of these people until 1873, when the parish of Arlington was instituted. Lexington then became a mission of this new parish, and remained so until 1886.

The prospect of an increase in the number of Catholics in Lexington seemed very poor, as there was virtually no business carried on there. Soon, however, a considerable number of merchants settled there, and although they did business in Boston, nevertheless they employed many persons to take care of their homes. Many Catholics in consequence arrived, and Father Finotti, who was then pastor of the parish of Arlington, in 1875, on Thanksgiving Day, assisted Archbishop Williams in the laying of the corner-stone of the present church edifice. The land on which the church stands was purchased of the Davis heirs. The foundation of the church is an exceedingly substantial one, and it was expected when it was constructed to erect a larger superstructure upon it.



ST. BRIDGET'S CHURCH AND RESIDENCE, LEXINGTON.

When Father Harkins (now Bishop of the Providence Diocese) assumed the pastorate of the parish of Arlington, he gave much attention to the mission of Lexington, and immediately finished the exterior of the church. Father Thomas Shahan was the next pastor of Arlington, and he, in 1885, erected the present parochial residence.

In 1886, when Lexington became a parish, Rev. Patrick Joseph Kavanagh was appointed pastor. In September, 1890, he started to finish the church, which was finally dedicated on May 3, 1891, by the Most Rev. Archbishop Williams, assisted by many of the priests of the Archdiocese. Father O'Toole was celebrant of the Mass, and Father Joyce, of Lowell, preached a sermon appropriate to the occasion.

The style of the church is Gothic. The basement is constructed of brick, the superstructure of wood. The tower, on the west side of the front, is yet unfinished. There are two entrances which lead into two small vestibules. The colors of the walls and ceiling are very bright, being in cream and gilt, and give the interior



INTERIOR ST. BRIDGET'S CHURCH, LEXINGTON.

an exceedingly attractive appearance. In the ceiling of the nave are religious symbols painted in colors that admirably blend with the surroundings. The windows are of stained glass, and were donated by members of the parish. There are three altars; the one on the epistle side is dedicated to St. Joseph, while the one on the gospel side is dedicated to the Blessed Virgin. On each of these altars is a beautiful statue. The main altar, like the church, follows the Gothic style of architecture, and in its carvings and decorations matches the smaller altars. On the pedestal adjoining the altar on either side is an adoring angel. Behind the altar, and a little above it, is a large window on which the Crucifixion is admirably depicted. The sanctuary railing is very neat, being constructed of brass. The stations of the cross are the gifts of parishioners, and add to the attractiveness of the entire interior.

The parochial residence, west of the church, is a large frame building. When Father Kavanagh came to reside in Lexington he found the house unfit to live in, so he had it repaired and made into the pleasant abode

it is at present. The grounds about the rectory and church are very pretty, and are in keeping with the beautiful lawns which surround the many homes of the wealthy merchants who reside in town.

Rev. Patrick J. Kavanagh was born in the County of Waterford, Ireland, in 1856. His education was obtained in St. John's College in Waterford, where, in May, 1876, he was ordained by Right Rev. John Power, of Waterford. Shortly after his ordination he came to America, and in July he presented himself to Archbishop Williams, who sent him as assistant to St. Patrick's Church, South Lawrence. Remaining there but ten months he was transferred to St. Rose's Church, Chelsea, where he remained until March, 1890, when he was placed in charge of St. Bridget's parish, Lexington.

The parish at present numbers about 900 souls. About 150 children regularly attend the Sunday-school.

The societies of the church are the Holy Rosary, Blessed Virgin, and the St. Bridget's Catholic Total Abstinence.



REV. P. J. KAVANAGH,
PASTOR ST. BRIDGET'S CHURCH, LEXINGTON.



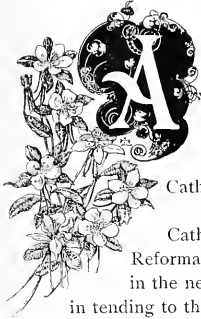
ST. MICHAEL'S CHURCH, BEDFORD.

Bedford is a mission of the Lexington parish. St. Michael's Church there is a small frame building, built by Rev. Thomas H. Shahan when he was pastor of the church in Arlington. The interior was frescoed by Father Kavanagh, the prevailing colors being cream and gilt. The little edifice furnishes seats for about 200, the number of Catholics in the town. There are about thirty children in the Sunday-school.

Lexington is increasing yearly both in population and wealth by the addition of a desirable class of people from Boston, who, appreciating its fine situation and its many attractions as a place of residence, come here to reside. With this increase in population, St. Bridget's parish will certainly gain in numbers and in strength, and it cannot be very long before it will take high rank among the prosperous suburban churches of Boston. It is well organized and has all the elements necessary for success, and its good influence will increase as its opportunities for work widen. Father Kavanagh is always awake to every interest of his parish, and his zeal and high Christian character have gained for him the love of his parishioners and the respect of his townsmen generally.



St. Bernard's Parish, Concord.



At the time that Father Flood was pastor of the many towns which constituted the parish of Watertown, he would occasionally visit Concord, in order to say Mass for the few Catholics who resided here about the year 1830. When he first came to the town he assembled the faithful in an old block on Lexington Street, near the site of the present church. He was soon able to purchase the meeting-house of one of the Protestant denominations, and this, changed and beautified, is the church of the

Catholic people of Concord to-day.

As there are few industries in Concord, in fact it is mostly an agricultural town, Catholicity did not make very rapid progress here until more recent years. When the Reformatory was in the process of construction, many Catholics came to Concord and settled in the neighborhood. These people finally found employment on the farms in the town, and in tending to the local affairs of Boston merchants, who had erected homes in Concord in order to be away from the busy din of the metropolis.

In January, 1868, Rev. P. J. Canny, who had hired a house in East Lexington, attended the few Catholics who were then residents of Lexington and Concord. He used to say Mass regularly every Sunday in the old church purchased by Father Flood. The baptismal records of the church show that Rev. Matthew Harkins, the present Bishop of Providence, and Rev. John Delahunty, in 1870, were in Concord and ministered to the wants of the people.

Rev. John O'Brien, the present pastor of the Sacred Heart Church, in East Cambridge, was appointed pastor of St. Bernard's, in January, 1871. He soon won the respect of the people of Concord, and, when he was transferred, a delegation of the representative citizens called upon the Archbishop to have him reconsider the determination of removing Father O'Brien; the Archbishop recognizing the fact that since he was so successful in this small parish, he was just the priest he needed for a larger field.

Rev. Timothy Brosnahan, pastor of Waltham, was Father O'Brien's successor. He came to Concord in April, 1872, and remained until January, 1877, when Rev. M. J. McCall, the present rector of St. James' Church, of Salem, assumed charge. He purchased the cemetery on Bedford Street, remodeled the church and rectory, and wiped out the entire debt on all the property.



ST. BERNARD'S CHURCH, CONCORD.

THE CATHOLIC CHURCH OF NEW ENGLAND

Early in 1894 Rev. Edward J. Moriarty was appointed pastor. He was born in East Boston, in 1856, and received his elementary education in the public schools there. In 1872 he graduated from the high school and then entered St. Laurent College, in Canada, from which he graduated in 1876. He then went to St. Joseph's Seminary, in Troy, where he studied theology, and from which he was ordained on December 17, 1880. He was then sent to Concord to take charge of the spiritual wants of the convicts in the prison and remained there for three years, when the prison was removed to Charlestown. He was then transferred to St. Joseph's parish, Boston, and still had the guidance of the prisoners. He labored thus for nine years longer, when he was given the care of the parish of Concord.

The parochial residence was purchased from Miss Angelina Ball. It was formerly the abode of the keeper of the old jail which formerly stood just in the rear of the house. It is a large frame building of two stories and a mansard roof, and is admirably located opposite the church and facing Monument Square.



INTERIOR ST. BERNARD'S CHURCH, CONCORD.

The church is a frame building with a small tower. Having a nave, chancel, and transept, it is cruciform. There is but one portal, which opens into a small vestibule. The interior is quite attractive, and is frescoed in cream and gilt colors. In the ceiling various religious symbols are painted, and on the walls between the windows the prevailing colors are interrupted by paintings of the stations of the cross. The wood-work is entirely finished in ash. The windows are donations of members of the parish, and are rich stained glass, the two in the transept being large and beautiful. The sanctuary railing is brass. The altars, three in number, are constructed in conformity with the attractiveness of the interior. The main altar, unlike the edifice itself, is Gothic in style, neatly carved and richly ornamented. On either side of it is a statue of St. Joseph and St. Bernard, the latter placed there since Father Moriarty assumed charge of the parish. The side altars are constructed in conformity with the decorations of the larger one, and are dedicated to the Blessed Virgin and the Sacred Heart of Jesus. The audience-room will furnish seats for about 800. The choir gallery contains a

large organ. The number of people in the parish is about 1,800, and its territory embraces the whole town of Concord, besides extending into some of the adjoining towns. In the town of Lincoln, which joins Concord, a number of the Acadian exiles were settled for a time, at least, but it is not known whether or not any Catholics of this town can trace their ancestry to them. The town records of Lincoln show that Joseph Hibert, his wife Nanny, and their children Mary and Modlin, Acadians, resided here and according to the official documents: "This family is of a healthy constitution; Joseph can do some kinds of work, can reap, chop wood, etc. Nanny can sew, spin, weave, and do housework." It would appear that some of these people lived here for a considerable time and that they now lie buried here, for the records show that the town paid for digging graves for some of them.

Because of the large extent, territorially, of the Concord parish, a considerable number of its parishioners have, necessarily, to make quite a journey each Sunday to hear Mass, but the attendance is remarkably regular, which certainly shows that St. Bernard's Church can justly boast of a most earnest, attentive, and devoted



PAROCHIAL RESIDENCE, ST. BERNARD'S CHURCH, CONCORD.

people. Besides his own parish Father Moriarty has charge of the Reformatory. Confessions are heard there twice a year by him and other priests of the Archdiocese. On September 10, 1894, confirmation was administered there by the Archbishop. This is the first time that this sacrament was administered in any public institution in Massachusetts.

The growth of St. Bernard's parish in the past has not perhaps been quite as rapid as has that of some others in the Archdiocese, but it surely has been solid and substantial. Its parishioners are mostly permanent residents of the place, and are counted among the town's reliable citizens. Concord is not subjected to a great influx of people of various classes at any time, therefore a considerable portion of the residents here are of that class which go to make a reliable and desirable community, and one whose increase in numbers and wealth is steady and sure. Consequently, the continued healthy growth of the parish in the future can be confidently counted upon, especially while it remains under the guidance of its present pastor, whose broad Catholicity and true nobility of character commend him unreservedly to the thinking men of other creeds, and widen in no inconsiderable degree the grand influence of St. Bernard's Church.

St. Mary's Parish, Waltham.



JUST when Catholics first arrived within the bounds of Waltham is unknown, yet, in the year 1830, the few residing in this town, and in Watertown, Newton, Lexington, Concord, and other places in the immediate neighborhood were assembled, when occasion would permit, by some one of the priests who resided in Boston. The country which the early missionary was compelled to cover extended as far south as New York, so he was unable to give much time to any one mission; yet he seems to have given some attention to Waltham, for the people had a little church erected here in 1835, which, although unfinished, sufficed for the assembling of the faithful.

Father Fitton, it seems, visited Waltham quite frequently, and helped to better the condition of the church edifice. In 1839, when the number of the faithful was estimated at about 300 souls, Rev. F. F. Fitzsimmons was instructed by the Bishop to attend to this parish and its missions.

The congregation rapidly increased, and in 1840 Rev. Michael Lynch was sent to succeed Father Fitzsimmons, and upon his appointment to another mission, in 1846, Rev. John Strain was made pastor, and he immediately took up his residence here. He only remained a short time, and was succeeded by Rev. Patrick Flood. It was during his administration that the church, on June 4, 1846, was destroyed by fire, a misfortune which fell heavily upon the little parish. The selectmen offered a large reward for the detection of the incendiary, and offered the Catholics the free use of the Town Hall for divine service, and, most generously, and with a liberality worthy of commendation, the Unitarian Society delegated Rev. Mr.



ST. MARY'S CHURCH AND RESIDENCE, WALTHAM.



INTERIOR ST. MARY'S CHURCH, WALTHAM.

Hill and Doctor Milliken to call upon Rev. Father Flood and offer to him the use of the Unitarian church. These and other generous acts, even at this late day, are fresh in the minds of the Catholics of Waltham, and, although the people of their creed strive, we may say successfully, to honor the land their fathers and they themselves adopted; although every true Catholic does his best to obey the laws of the land and live an honest life, yet the faithful flock of Waltham, mindful of this past, yet living, kindness, makes special effort to repay it by aiding in every commendable manner the advancement of the town. Father Flood then went to Watertown to reside, as the number of Catholics there had greatly increased, and new industries were beginning to locate there. He also, in 1858, made preparations to erect the present church edifice in Waltham, and finished that part which forms the long arm. He died on December 5, 1863, when he was fifty years of age. His body was buried in the southeast corner of the church, whence it was removed in April, 1875.



ST. JOSEPH'S SCHOOL, WALTHAM.

Rev. Bernard Flood, brother of the former pastor, assumed charge in 1863, and in 1868 he purchased the old part of Calvary Cemetery. In 1875 he enlarged the church edifice to its present size. After thirteen years of successful work, he died on December 20, 1876, and was buried December 23d, on his forty-eighth birthday. Father Flood was born in the County Cavan, Ireland, on December 23, 1827, and emigrated to this country in 1847. When twenty-one years of age, he entered the Seminary of Saint Sulpice, Montreal. He was ordained a priest in 1852, and his first mission was as assistant in Watertown. The solemn High Mass of Requiem was sung at ten o'clock on the morning of the 23d. Very Rev. P. F. Lyndon, V. G., was celebrant; Rev. M. Moran, of St. Stephen's, Boston, deacon; Father Teeling, sub-deacon, and Father McManus, of West Newton, master of ceremonies. Most Rev. Archbishop Williams performed the last rites of the church. Rt. Rev. Bishop Healy, of Portland, preached the eulogy, and referred to the early life and ardent zeal of Father Flood. A large number of priests from the Archdiocese were present. St. Patrick's Mutual Relief Society, the Waltham Mutual Relief Association, the Ancient Order of Hibernians, and the Emmet Literary Association accompanied the body to its final resting place in Calvary Cemetery.

Rev. Timothy Brosnahan, who was in charge of the church in Concord, was appointed pastor of Waltham on December 28, 1876, and on January 4, 1877, he assumed charge. Then the generous people seconded the efforts of their young and energetic pastor, and on April 8, 1877, they saw the dedication of St. Mary's Church. A few years later they found the debt of the church entirely paid off. Thus the work of transformation was given a solid basis.



SACRED HEART CONVENT, WALTHAM.

Thus far, although St. Mary's stood as a reminder to the Catholics of Waltham of their obligation to God, nevertheless she had no voice with which to call aloud to her children, that they might kneel to praise and honor their Heavenly Father, on the days which He set apart for His glory. To supply this want was Father Brosnahan's next step, and on June 29, 1880, a grand bell was placed in the tower of St. Mary's.

The property around the church was surrounded with houses, which, on account of their age, had become veritable landmarks. These Father

Brosnahan had removed, so that he might build the rectory, which was started on April 12, 1882, and finished in the following June. The house is a large brick structure, with three stories and a mansard roof, and is situated on Church Street.

Ground for the St. Joseph's Parochial School was broken on October 29, 1886, and the building was opened on September 4, 1888. It is situated on Pond Street, and was dedicated on September 3, 1888, by Most Rev. Archbishop Williams. Rev. Thaddeus Hogan, of Trenton, N. J., preached an admirable sermon before the vast concourse on "Education."

When the school opened there was 850 boys and girls; the former under the direction of Mr. Owen J. Doherty, of Boston, who had seven lady assistants; the latter under the charge of ten Sisters of Notre Dame. In June, 1889, Father Brosnahan purchased the Leland estate in Waltham for a novitiate for the Sisters of Notre Dame. The house upon this land was remodeled considerably, and is used by the sisters at present. The Brothers of the Christian Schools were introduced into the parish in September, 1881, and to them was given the charge and guidance of the boys. Connected with the school are two advanced classes, one for boys and the other for girls.

Brothers' Study, St. Mary's Church, Waltham.



BROTHERS' STUDY, ST. MARY'S CHURCH, WALTHAM.

The school is a large brick building, with granite trimmings, and is divided into sixteen spacious and airy rooms, with a hall in the upper story. There are twenty sisters who teach, and seventy at the novitiate. The boys are taught by eight brothers and two young ladies. The number of pupils in regular attendance is about 1,400. Between the school and church is a wooden building, which serves as a convent for the sisters. East of the school is the sexton's house, and east of that is the building in which the brothers reside. These buildings are also constructed of wood.

St. Mary's Church is built after the Romanesque style of architecture. Its high tower forms at its base a small vestibule. The interior is neatly ornamented. The nave, chancel, and transept are clearly effected



REV. TIMOTHY BROSNAHAN, PASTOR ST. MARY'S CHURCH, WALTHAM.

by arcades, formed by clustered columns. The high altar, Gothic in style, is richly carved and highly ornamental. On either side of it are paintings of the Crucifixion and of SS. Peter and Paul. In style and carvings the two smaller altars are in keeping with the main altar. The one on the gospel side is dedicated to the Blessed Virgin; the one on the epistle side to St. Joseph. Throughout the interior many incidents and scenes in the life of Christ are graphically painted. Here and there, too, appear the sacred symbols. The diverse hues refracted from the stained glass windows fall on shrine and column like the mellow tints of autumn's dying radiance. If the temptation to linger is the best evidence of the attractiveness of a church, surely St. Mary's is surpassed by but few churches in the State, for one would long linger in the midst of such beautiful portraiture.

Rev. Timothy Brosnahan was born in the County Cork, Ireland, July 31, 1844. He received his elementary and classical education in the Charville Private School. He entered the Seminary of All Hallows on September 3, 1863, where he studied theology, and where he was ordained a priest on June 24, 1868. After his ordination he came to America, and on August 22, 1868, was sent as assistant to the pastor of the Church of the Annunciation of the Blessed

Virgin Mary in Cambridgeport. He remained there until April 1, 1872, when he was appointed pastor of St. Bernard's Church in Concord, where he remained until his appointment to the parish of Waltham. Much of the success which has come to St. Mary's may be attributed to Father Brosnahan's exertion. The local parish at one time covered a large amount of territory, but at present the pastor's jurisdiction is simply over a portion of the Catholics of Waltham, while many of the towns, which once formed the local parish, have beautiful churches, supported by large congregations. The parish of Waltham, so successfully organized as it is, may well be imitated by the neighboring towns, which at one time with it formed the old parish.

In his work of administering the affairs of this large parish, the pastor is most fortunate in having two such valuable assistants as Fathers Mahoney and Daly have long since proved themselves to be. Both these priests are heartily united with Father Brosnahan in the work of building up and strengthening the parish and in promoting the spiritual welfare of the parishioners, who, it can be truthfully said, are justly proud of their religious teachers. St. Mary's may well be congratulated on its present happy condition and its bright prospects for the accomplishment of good work in the future.

St. Joseph's Parish, Waltham.



THE French people of Waltham, three years ago, sent delegates to the Most Rev. Archbishop Williams, in order to see if they could not have a priest assigned to them who was familiar with their native tongue. The Archbishop gave the petition favorable consideration, but the number of French priests under his jurisdiction being few, he was unable to assign a clergyman here until November, 1894, when Rev. P. H. Grenier was appointed pastor. November 11th he said Mass in a hall in the top story of Mr. Geoffrion's house on Noonan Street, which has been remodeled, and serves at present for the daily service. He also hired a tenement for a rectory at 188 Charles Street, which is very near the temporary church.

The majority of the parishioners which make up St. Joseph's parish are descendants of the early Acadians, and, although they are devout Catholics, and have a respect for their priest which is almost akin to reverence, yet they are by no means forward, and lack a certain amount of progressive ambition, so much so that it is only by the constant urging of their pastor that they dare to attempt to go on in the work which they have begun. Mindful of the many hardships which their fathers underwent for their religion, Father Grenier encourages his people, and feels sure that they will be the seed which eventually will become a large tree producing rich fruit.

Father Grenier has made an offer for the purchase of the Episcopalian meeting-house on Main Street. Although not as yet accepted, he hopes that the offer will receive the favorable consideration of that society. He is exacting each month from every member of his parish who is working a full day's pay, in order that, should the immediate present give him a chance to make a favorable change, he may have the monetary assistance to bind the agreement.

Although a great deal of his time is given at present to the temporal consideration of his flock, he is none the less attentive to the spiritual wants, and besides having Mass every day in the temporary chapel, he also had Rev. Z. Lacasse come here on December 13th, in order to give his people a mission which ended on Christmas Day of 1894.

The building in which the little chapel is belongs to Mr. Geoffrion. It is a large four-tenement house. In the rear of the structure is an unfinished staircase, which leads into the auditorium. The boards of the walls and ceiling are painted a slate color, and have not the least attempt at decoration. The pews, some made of pine boards, one inch thick, others large planks, are not painted. There is but one altar, and that also is used to keep the vestments and sacred vessels. It is painted white, and has no carvings or decorations. Above it is a picture of the Crucifixion. On the epistle side of the altar is a statue of St. Joseph holding the infant Jesus, and over it is a picture of the Sacred Heart of Mary. On the gospel side is a statue of the Blessed



REV. P. H. GRENIER, PASTOR ST. JOSEPH'S CHURCH, WALTHAM.

Virgin, over which hangs a picture of the Sacred Heart of Jesus. The sanctuary railing is about the width of the altar, and is approached from the auditorium by two steps.

Rev. P. H. Grenier is a native of Montreal, Canada. When twelve years old he entered the college at Three Rivers; here, also, he studied theology, and was ordained September 20, 1885. During the four years in which he was studying theology he taught in the classical department. After his ordination he also taught for three years. The college at Three Rivers is under the direction of secular priests. The students who show the most aptitude in the collegiate department, and who afterwards enter the divinity department, are selected as the college professors. When Father Grenier finished teaching he was sent to the cathedral at Three Rivers, where he remained for three years. He came to Salem, Mass., on August 15, 1891, where he remained



ST. JOSEPH'S CHURCH, WALTHAM.

for three years, and until he was appointed to assume charge of this local parish. The congregation is made up of about 125 families or 500 souls.

Father Grenier is an enthusiastic worker and has taken hold of the task of building up this new parish with a will which is most commendable and which portends success in the undertaking. This is the only French church in this section and it will naturally attract all the French Catholics residing within a large circumference. Father Grenier has the best wishes of many friends in the accomplishment of his task, and, what is as equally important, he receives material aid from the people residing outside of his own parish. Having been a professor in the college at Three Rivers, he has the pleasure of a personal friendship of a considerable number of the priests in the Archdiocese who were students in that institution with him, or were taught by him, and by whom he is held in the highest esteem. He has all the elements necessary for success. His good judgment, executive ability, high scholarship, and great energy admirably fit him for his present somewhat difficult field of operations.



Convent and Novitiate of Notre Dame, Waltham.



FTER Rev. Timothy Brosnahan, pastor of St. Mary's Church, had given the Sisters of Notre Dame charge of his parochial school, he found that the number of young women who desired to adopt the life of the nuns of that order somewhat too large to be accommodated in the Boston institutions, and the sisters who came to Waltham being so much pleased with the estate on Newton Street, then owned by Mr. Leland, that they asked Father Brosnahan to purchase it for them. This he did on June 13, 1889. The estate consisted of about nine acres of land, on which Mr. Leland had erected a large dwelling-house of English style. The building was constructed of brick and is encased in wood, thus giving it the appearance of a frame structure. The cost of this purchase was about \$24,000. In the same year it was incorporated as the Notre Dame Training School.

To the original building the sisters made many changes and additions, giving to it its present large and substantial appearance. Being over 250 feet in length and of proportionate width, it furnishes ample room for a greater number of inmates than it has at present.

On September 3, 1889, Father Brosnahan blessed the building and said the first Mass therein, yet it was not until the additions were entirely completed that the formal benediction of Archbishop Williams was given. After blessing the entire edifice, September 4, 1890, the Most Rev. Archbishop celebrated Mass. Rev. Timothy Brosnahan, Rev. Father Byrne, Rev. Father Stack, and other clergymen were present at the benediction.

In the spring of 1891 the sisters purchased an acre of land adjoining, on which was a small residence. This was the property of Mr. Brown, and cost \$8,500. The house was changed and added to, and made a school for the training of their own pupils. The class-rooms are exceedingly pleasant, well lighted, well ventilated, and equipped with all the paraphernalia required by the scholars. The four stories are so divided



ACADEMY NOTRE DAME, WALTHAM.

that in the entire building there are thirty rooms. In the basement is a gymnasium; first story, class rooms, and the second story is divided into music-rooms and studios.

The novitiate has three and a half stories, is situated on an eminence above the street, and faces the south. Verandas run along the north and south sides. The interior is finished and furnished in a most complete manner, without any attempt at ostentation. The chapel is spacious, and follows the general plain appearance of the entire institution. A flood of light from the plain glass windows brightens the interior. The auditorium is not frescoed, and in fact there is scarcely any attempt at decoration save on the walls just without the sanctuary railing, on either side of the altar. On the gospel side, over a statue of the Blessed Virgin, hangs a picture of the Sacred Heart of Mary, and on the epistle side, over the statue of St. Joseph, is the painting of the Sacred Heart of Jesus. These, with the stations of the cross, make the interior somewhat inspiring, as the plain background in a great measure heightens the value of the paintings, and gives them a more devotional



SCHOOL, ACADEMY NOTRE DAME, WALTHAM.

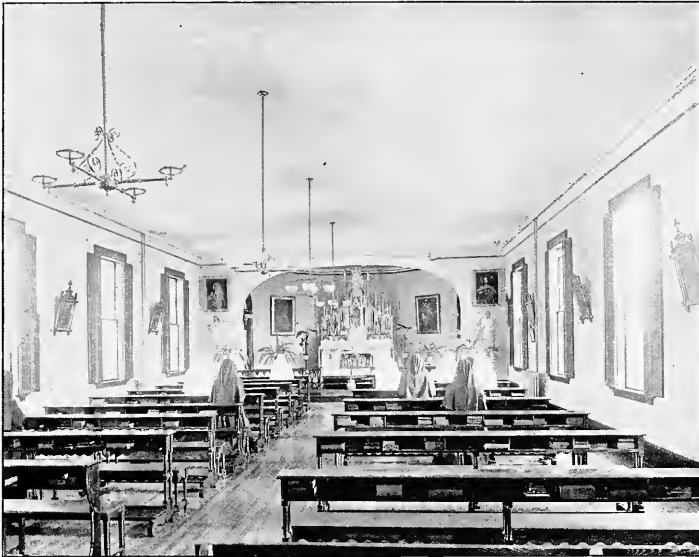
appearance. The sanctuary is generally in a condition that merits commendation. Although, in truth, there is an absence of artificial decoration and painting, yet the sisters make it very attractive with potted plants and cut flowers raised in their own conservatory. The altar alone, it seems, was the only appurtenance in the chapel that was especially decorated. The carvings, enhanced by their gilt trimmings, and the many candelabra, make this Gothic altar seem as if artificial beauty was reserved for this most immediate repository of our Lord. The large reliquary on the base gives to the altar a very rich and attractive appearance. On either side of the sanctuary, on the wall behind the altar, are two paintings; one of the Crucifixion, the other of the Agony of Christ in the Garden.

Around the novitiate are paths and avenues. Three verdant terraces extend from the wall on Newton Street to the east end of the property. Below these are the large conservatory, grape arbor, and lawn. The rest of the land is elevated, and consists of fine lawns and beautiful orchards. There are over 150 different kinds of trees on the ground; some skirt the wall on the west side, while the others, with branches interwoven,

give an umbrageous appearance to the paths and avenues. Following these latter we are brought to the grotto of Our Lady of Lourdes, situated on the north side of the grounds. Near this is a grotto of the Sacred Heart of Jesus, and another of St. Joseph. Directly in front of the institution is a beautiful shrine of St. Anthony, from which is a winding staircase leading into the large conservatory below. Throughout the house also are statues of a religious nature, each finished in a beautiful manner.

In the novitiate there are thirty-one professed sisters, forty-eight novices, and fourteen postulants. Sister Georgiana is the Superior of the institution.

In looking at this institution one can but be deply impressed with its admirable situation, its beautiful surroundings, and the grand facilities it offers for a most extended sphere of operation in the line of work it has



CHAPEL, ACADEMY NOTRE DAME, WALTHAM.

undertaken. It would indeed be hard to find in all New England a more healthy, a handsomer, and, in every way, a more desirable location than this spot presents. The exclusive work of the sisters is that of training young ladies and fitting them to become members of their order. Here the person desiring to devote her life-work to teaching in the Order of Notre Dame, is thoroughly fitted for the task. This is the only novitiate of the order in this section, and young ladies desirous of preparing themselves for membership come from long distances to be schooled in the duties of the life of a religious. The institution is young in years, but it has before it a wide field of usefulness, which it certainly will utilize to the best advantage, and become a great aid to the cause of education, and, incidentally, to the church at large.



St. Patrick's Parish, Watertown.



HISTORY records the fact that Richard Brown, a "ruling elder," stated publicly that in his opinion the Catholic Church was the only true church. This assertion, uttered in one of the Protestant gatherings of Watertown, as far back as 1631, caused considerable surprise and a lengthy controversy. Governor Winthrop, Deputy-Governor Dudley, and Elder Nowell, of the Boston congregation, hurried to Watertown, in consequence of this avowal, and held a conference with Rev. Mr. Phillips and Elder Brown, with the view of suppressing the controversy which had become more or less general. A day of humiliation and prayer was recommended, but no satisfactory end was given to the disturbance until Mr. Brown ceased to be the ruling elder.

Undoubtedly the first Catholics to arrive within the limits of Watertown were the Acadians, who, when their homes in Minas and Grand Pre were destroyed in 1755, were compelled to seek other shores. One of their priests, Rev. Justinian Durant, resided in Boston for two years, and probably held service in Watertown when occasion would permit.

The Catholic Indian tribes in Maine, the Penobscots, Passamaquoddies and St. Johns, were invited, in 1775, by Washington to join in the cause of freedom. The Massachusetts General Assembly met representatives of these Indians at Watertown and welcomed them. The chief of the St. John's tribe, Ambrose Var, acted as spokesman of the Indian delegation, and his first salutation was :



ST. PATRICK'S CHURCH, WATERTOWN.

"We are thankful to the Almighty to see the council." He also pledged the assistance of the Indians if a "black gown," or "French priest," would be obtained to watch over their spiritual affairs. Mindful of the great sacrifice which the tribes were about to undergo, the members of the General Assembly willingly granted their request, although they had considerable difficulty in finding a French priest. Led by Orano, the Indians fought for American freedom, and their noble deeds are recorded, and will ever revert to the honor of the church whose priests tutored the poor savages and showed them the light of reason.

Previous to the year 1830 the few Catholics in Watertown and in all New England were attended by the priests who then resided in Boston. That year Watertown, Waltham, Newton, Weston, Lexington, Concord, and the other immediate towns were formed into a distinct mission, and a frame building, fifty by thirty-five feet, was erected on land now known as the old Catholic Cemetery in Waltham. Priests were then scarce in Massachusetts, so this new parish was attended, when occasion would permit, by a priest who resided in Boston.



INTERIOR ST. PATRICK'S CHURCH, WATERTOWN.

Rev. T. Fitzsimmons was appointed rector of the parish in 1839. He was succeeded in turn by Rev. M. Lynch, Rev. James Strain, and Rev. Patrick Flood.

During the pastorate of the latter the church was destroyed by fire in 1846. Watertown then embraced the largest number of faithful of any of the townships which formed the parish, and offered every prospect of a speedy increase; therefore Father Flood, in conjunction with the Catholic citizens, then residents of Watertown, petitioned the selectmen for the use of the Town Hall until their means would allow them to build a small house for public worship. This petition, through the chairman, was positively refused. Far from being discouraged, however, at this disappointment, they persevered in their efforts, and, independent of those in high authority, for the time being, succeeded in obtaining the use of what was known as the "Whig Reading Room," located at Watertown Square. Here the little congregation assembled for divine worship until they purchased the meeting-house which formerly belonged to the Methodist society. This, after being remodeled somewhat, was the first Catholic Church in Watertown.

The congregation, continuing to increase, demanded still larger accommodations. Co-operating with Father Flood, the parishioners secured for themselves the site of the present St. Patrick's Church, the cornerstone of which was blessed, on September 27, 1847, by Rt. Rev. Bishop Fitzpatrick, assisted by the pastor, Father Flood, and Rev. P. O'Beirne. Although the edifice was unfinished, in December of the same year, the congregation would assemble therein every Sunday, and by extraordinary and persevering efforts on the part of pastor and people, it was completed and dedicated by the Bishop in the month of June, 1848.

Rev. Bernard Flood, a brother of the pastor, was sent to Watertown in 1851 as an assistant. The parish still comprised the missions at Waltham, West Newton, and Concord, where churches were either purchased or erected.

When Rev. Patrick Flood died, in 1863, Rev. Bernard Flood was appointed pastor. In 1864 he removed to Waltham, and Rev. John W. McCarthy came to Watertown and resided here until September, 1871. During his pastorate, Newton Upper Falls became a distinct parish.

Rev. M. M. Green was appointed pastor in September, 1871. Among the many good things which he did was the erection of the present Church of Our Lady, Help of Christians, in Newton, to which, in 1879, he was transferred.



THE LATE REV. R. P. STACK, FORMER PASTOR
ST. PATRICK'S CHURCH.



PAROCHIAL SCHOOL, ST. PATRICK'S CHURCH, WATERTOWN.

Rev. Robert P. Stack, who became Father Green's assistant in 1874, was then appointed pastor. He immediately made many improvements, and enlarged and decorated the interior of the edifice.

St. Patrick's Church is a brick structure erected in the Romanesque style. The auditorium is neatly frescoed. Here and there religious symbols are depicted. The whole interior is brightened by stained glass windows, which were donated by parishioners. There is a large choir loft in the front in which is a fair-sized organ. There are three altars; the main one is small and very neat, in a niche on the gospel side of which is a statue of St. Joseph, carrying the infant, and on the epistle side, in a similar recess, is a statue of St. Patrick. The small altar on the gospel side is erected in honor of the Sacred Heart of Jesus, the one on the epistle side in honor of the Blessed Virgin.

The parochial school, almost directly in front of St. Patrick's Church, is a magnificent brick building, erected during the pastorate of Father Stack at a cost of \$40,000. The school was formally opened in 1888, and the Sisters of St. Dominic, of Springfield, Ky., were introduced into the parish to tutor the children. There are nine class rooms in the edifice, all of which are well lighted and well ventilated, and each of which is fully

equipped with all the paraphernalia which go to make a school successful. In 1891 the high school department was opened, which, like the rudimentary department, has been very successful.

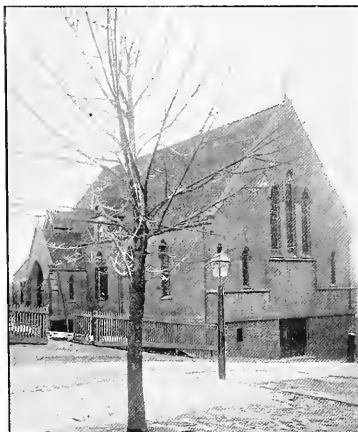
The convent is west of the church and adjacent to it, as well as to the school. It is the old church, the interior of which has been divided into rooms, and answers fairly well for the purpose it is now put to.

The parochial residence was also erected by Father Stack, and it is situated on Chestnut Street, a short distance from the church and school. The rectory is a double building, constructed of wood.

Rev. Robert P. Stack was born in the County of Kerry, Ireland, in 1849. His parents were poor, and it was with the utmost exertion that they could give him his early education at All Hallows, Dublin. When about eighteen years old he came to America, and soon entered the College of Our Lady of Angels, at Niagara, where he was known as a thorough and conscientious student. He was ordained in 1874, and immediately went to Watertown as assistant to Father Green. Watertown was his first and only mission, and he labored there for twenty-one years. Father Stack died on January 17, 1895. He suffered for more than a year from a tumor, and hoping to improve he went to the Johns Hopkins Hospital, in Baltimore, and remained for three months, when he returned and entered Carney Hospital. An operation was undergone, yet the best of surgical and medical skill was of no avail, and he lived but a few days subsequent to that event. His funeral took place from St.



PAROCHIAL RESIDENCE, ST. PATRICK'S CHURCH, WATERTOWN.



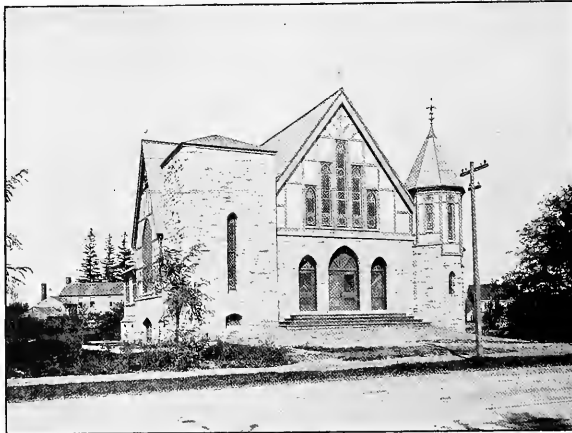
OLD CHURCH, NOW ST. PATRICK'S CONVENT, WATERTOWN.

Patrick's Church, Watertown, on January 19, 1895. The first Mass was celebrated at seven o'clock by Father Coughlan, and was attended by more than five hundred of the children of the parish. At eight o'clock a solemn High Mass of Requiem was sung, and attended by an equally large number. At ten o'clock the funeral Mass was celebrated. The officers of this Mass were: celebrant, Rev. Timothy Brosnahan, of Waltham; deacon, Rev. J. C. Harrington, of Lynn; sub-deacon, Rev. D. O'Callaghan, of South Boston; master of ceremonies, Rev. J. S. Cullen, of South Framingham; thurifer, Rev. F. J. Butler, of Brighton; acolytes, Rev. J. A. Sheridan, of Jamaica Plain, and Rev. J. J. Harkins, of South Boston; chanters, Rev. J. F. Gilfether, of Newton, and Rev. L. J. O'Toole, of West Newton. The sermon was delivered by Rev. Thomas Magennis, of Jamaica Plain. The floral decorations were elaborate, and consisted of a lyre, a book and cross, a wreath, etc. Immediately after services the funeral procession formed near the church, and marched to St. Patrick's cemetery, which was founded by Father Stack. The remains were escorted by delegations from the Young Men's Catholic Association, St. Patrick's Literary Association, and the Charles River Court of the Massachusetts Catholic Order of Foresters.

Father Stack was a zealous worker in ministering to the welfare of his flock. That he was known and esteemed by the whole community could not be doubted, as the presence of more than 1,500 mourning parish-

ioners, prominent town officials, representative citizens of Watertown, regardless of religious belief, and clergy from all parts of the Archdiocese, surely evinced that he had the respect of all. The funeral was the largest and most impressive ever seen in the town. The flags on all the public buildings floated at half-mast, and many of the stores and residences were draped in black. When his health failed he was engaged in formulating a plan for a new church, and the project is now well under way. It is proposed to put up a structure on Main Street that will cost about \$100,000. To accommodate the Catholics residing in the east end of the town he took upon himself the burden of providing a suitable house of worship, and the result was the building of a very handsome church on Mt. Auburn Street.

While a resident of Watertown Father Stack was frequently urged to accept public office, but he as many times refused. He did, however, at one time serve on the school board. At the time of his demise he was a trustee of the Watertown Free Library and of the Watertown Savings Bank. He was also spiritual director of the Young Men's Catholic Association. There was probably no priest in the diocese who was more beloved than Father Stack. He was the idol of his 3,000 parishioners. He was an uncommonly bright man, ever striving



CHURCH OF THE SACRED HEART, MT. AUBURN STREET.

for the enlightenment of his church and people. He was the embodiment of charity, and scores of his acts of generosity will never be known. He was very public-spirited, and always ready to work for his town and its interests.

In the pastorate of St. Patrick's Church Father Stack was succeeded by Rev. John S. Cullen, pastor of St. Stephen's Church, South Framingham. He was appointed soon after the death of Father Stack, and assumed his duties about the middle of February, 1895.

John Stephen Cullen was born in Oldcastle, County Meath, Ireland, December 26, 1848. He was the youngest of eight children, and when he was three years old his parents removed to America, settling in Blackstone, Mass. Here he received his elementary education, and when eleven years of age he entered St. Joseph's school in Susquehanna County, Pa., where he remained three years, during which time he had fitted for college. Returning to his home he entered Holy Cross College, from which institution he graduated in 1867. He next went to Nicolet College, Three Rivers, Canada, to acquire the French language. Here he studied two years, and being yet too young to be ordained a priest, he went to Montreal for a course in theology at the Grand Seminary. On the last day of December, 1871, he was ordained a priest.

Father Cullen immediately returned again to his old home, and within a month of his ordination he found

himself located as curate at St. John's Church, Hopkinton. He labored there six years, during which time he became very popular with the people of the town, regardless of religious creed, and in 1878 he was given charge of the churches at South Framingham, Framingham Centre, and Ashland, also of services at the reformatory prison for women in Sherborn. In 1885 Ashland was constituted an independent parish, but its loss did not retard the work in Framingham, owing to the growth of St. Bridget's parish at Framingham Centre and St. Stephen's at South Framingham.

As at Hopkinton, so at South Framingham, Father Cullen became a great favorite with the people. He was frequently asked by his townsmen to accept places of trust and honor, but he always felt that his parish



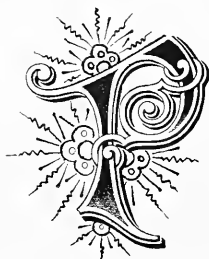
REV. JOHN S. CULLEN,
PASTOR ST. PATRICK'S CHURCH, WATERTOWN.

had the first claim upon his time. He did consent, however, to go upon the school board, where he served most acceptably to the citizens for nine years, a considerable portion of the time as chairman. He was also a trustee of the South Framingham Savings Bank and of the Public Library, doing most acceptable service to his town in both positions.

His management of the affairs of St. Stephen's parish was of the highest order, while the spiritual welfare of the people was greatly advanced by his wise instruction and constant care. Of his success in his new and perhaps wider field of duty there can be no question; he is well equipped for the task that has been given him.



St. Mary's Parish, Newton Upper Falls.



BEVIOUS to 1850 there were scarcely Catholics enough in Newton to form a respectable congregation. It is said that in 1846 Father Strain, who was then pastor of the parish in Waltham, would occasionally come over to Newton Upper Falls and assemble the few faithful of the town in a private house and say Mass to them. The small congregation was hardly large enough to fill the room in the house of Mr. James Cohill, where these services were sometimes held.

At this time Newton was little more than a country village. Its beauties and advantages as a place of residence had not attracted the attention of the merchants, tradesmen, thrifty mechanics, and business men of Boston. In fact, it was not the fashion, so to speak, for these men to go out of town to reside, and had they desired to do so they would have found very poor and limited conveyance. However, during and immediately after the war, a period in which people gained wealth rapidly, attention was turned to the suburban towns of Boston, and Newton was one of the first to attract these people on account of her beautiful surroundings. With their coming, facilities of travel began to increase, and Newton grew most rapidly. As is the case in almost every town, the growth of the Catholic Church here has been co-existent with the growth of the place.

Father Strain was succeeded by Rev. Patrick Flood at Waltham. He came here in 1850, and held services in Mr. Cohill's house. During his administration the Catholics of the place began to collect funds for the erection of a church, but they had not made much progress in that direction before 1852, when Rev. Bernard Flood was inaugurated as missionary of the Upper Falls, he having been ordained on October 19th of that year. It does not seem that he came very often, or held religious service very frequently on Sundays before 1860, about which time the congregation commenced to assemble weekly in Elliot Hall, recently changed into a dwelling-house. Then they numbered about 300, but were generally zealous and generous. Conspicuous and most efficient among these workers were Timothy Flannagan, Patrick Hurley, Michael Begly, James Cohill, and Michael Daley. Father Bernard Flood relinquished this mission about the year 1863 or 1864, organized the mission of Concord, built the Catholic church of West Newton, and enlarged and decorated the church in Waltham. Just as the frescoing of the latter church was being finished, he was prostrated by a malady which finally ended his life.

His death occurred on December 20, 1876. Rev. John McCarthy, the pastor of Watertown, was his successor. In 1867 the church fund amounted to about \$7,000, and this, coupled with \$3,000 raised by mortgage on an acre of land bought during the pastorate of Father Bernard Flood, enabled Father McCarthy to construct a frame church building, 40 by 76 feet, which was dedicated by Bishop Williams on November 17, 1867. The supervision of this church was the last work of Father McCarthy in this parish, which he resigned towards the close of the year 1870.

Then St. Mary's was made a distinct parish, and Rev. M. X. Carroll was appointed to have sole jurisdiction over it. During his administration he started the erection of the parochial residence and finished it in part.

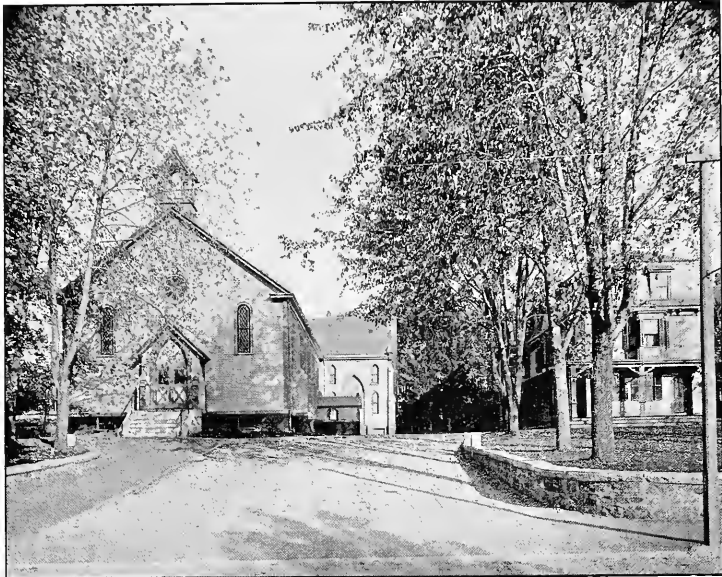
Rev. Michael Dolan was appointed to assume the responsibilities of St. Mary's parish December 4, 1871, and celebrated his first Mass here December 6th. Some two and a half miles away, in that portion of Newton known as Lower Falls, he took charge of a congregation of about 200 persons, holding services in what was

known as Boyden Hall, and in 1874 and 1875, through their united liberality and generous assistance, he built the church which stands on Washington Street, close by the depot, the cost of the same being in the neighborhood of \$15,000.

Also, in 1875, St. Mary's Church at Newton Upper Falls, being too small for the increasing wants of the congregation, was enlarged by building a transept, 40 by 80 feet, having a gallery on each end. This addition secured a seating capacity of 1,000 persons, besides the accommodations furnished by the organ loft. He also constructed a basement beneath the edifice, had the main church handsomely frescoed and the roof slated, also finished and added to the rectory. April 30, 1876, the church was dedicated by Archbishop Williams. Right Rev. James A. Healy, Bishop of Portland, Me., preached a sermon on "The Sacrifice of the Mass." The celebrant of the divine service was Rev. Bernard Flood, assisted by Rev. William Byrne as deacon; Rev. L. J. Morris, of Brookline, sub-deacon, and Mr. Hugh Mulligan, of St. Mary's Seminary, Baltimore, Md., master of ceremonies. The organ in the church was built by Hook, Hastings & Co., Boston, April, 1873, and cost \$1,550. The last improvements on the church building cost about \$15,000. Father Dolan purchased a tract of land contiguous to the church on which he intended to erect a school and convent. St. Mary's parish then included between 1,400 and 1,500 Catholics, and embraced Needham, Newton Upper and Lower Falls, and Newton Centre as far as Beacon Street.

Father Dolan left everything in a flourishing condition, when he was transferred to the parish of Our Lady, Help of Christians, in Newton, October, 1885. Rev. Martin O'Brien was his successor, and he served from 1885 to 1890. A large number of Catholics had commenced to populate Newton, so that to successfully serve the spiritual wants of all, he was compelled to have two assistants. Father O'Brien, besides completing and embellishing the grounds, paid all the debts resting on the church property, and purchased about 12,000 feet of land in the rear of the church. He was born November 10, 1848, ordained May 24, 1879, and died November 10, 1890. A large granite cross, almost immediately at the entrance of the church he loved, and, for a time, adorned with his piety and kindness, attests the love and respect that followed him after he had finished his earthly mission.

In extent of territory, and probably in numbers also, the parish was much too large to be properly attended to, so the Archbishop divided it in three parts, giving to St. Mary's, Newton Upper Falls, a part of Waban, a part of Newton Highlands, and the entire town of Needham, and delegating Rev. Timothy J. Danahy to assume charge.



ST. MARY'S CHURCH AND RESIDENCE, NEWTON UPPER FALLS.



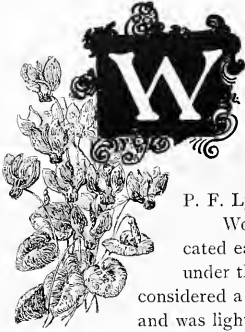
INTERIOR ST. MARY'S CHURCH, NEWTON UPPER FALLS.

Father Danahy was born in Ireland in the County Kerry. When he was very young, his parents came to America and settled in Roxbury, where he received his education. When he had finished his high school training, in 1868, he entered Holy Cross College, Worcester, where he remained until he had taken a complete course in rhetoric. Having a strong desire to study for the priesthood, he entered St. Joseph's Seminary, Troy, N. Y., in 1873, and was ordained on December 22, 1877. He was then sent to St. Augustine's Church, South Boston, where he remained but a very short time, as, on February 21, 1878, he was transferred to St. John's, Quincy, where he remained thirteen years, and until he was sent to Newton Upper Falls. Father Danahy has made some slight alterations about the church since he assumed charge, and added many religious articles which the church needed. One thing alone is wanting to crown the successful organization of the well-founded St. Mary's parish, and that is the presence of a parochial school. This the zealous rector perceives, and this, in the very near future, he intends to have, and then the beautiful church, the handsome rectory, the well-kept grounds, will become the crowning glory of Newton Upper Falls. We need not spend much time in a portrayal of the pretty structure, which is situated in such a becoming location, and in which the faithful assemble so frequently to hear the words that give joy to their souls. Although the vestibule is small, it introduces one into an auditorium, in size not so extremely large, but as neat as a modest edifice could properly have. No wonders of architecture, no arcades, no columns, no foliated capitals, estrange the attention of the casual visitor from the object of the building,—the awakening of reverent thoughts to the Creator,—yet there is not entire simplicity, for on the beautifully painted ceiling, the attention is riveted on the religious symbols which dot it here and there. The windows, a beautiful cream color, are trimmed with a kind of a maroon, and throw a flood of bright light throughout the interior. The altar makes no architectural display to speak of, but is prettily ornamented and embellished. Directly behind and over it is a beautifully painted window in the circular part of which is a crucifix admirably depicted. On the wall on the epistle side, and close to the altar, is a handsome painting of St. Patrick, the Apostle of Ireland, explaining to the assembled Irish kings the mystery of the Trinity, by means of "the dear little shamrock," and near by, on the same side, is a statue of St. Joseph. On the gospel side, and corresponding in position to those of the epistle side, are the paintings of the Annunciation and a statue of the Blessed Virgin, holding in her hand the divine Infant.

There is a mission connected with this parish, St. Joseph's, Needham, in which the pastor takes a lively interest. Father Danahy purchased about 27,000 feet of land on Needham and May Streets, one of the most desirable situations in the town, on which to erect a place of worship. Most Rev. Archbishop Williams laid the corner-stone of the new structure, September 20, 1891, and Rev. Denis O'Callahan, South Boston, preached the sermon. On May 30, 1894, the Archbishop dedicated the completed building in honor of St. Joseph. Rev. Father Patterson, of Abington, was celebrant of the Mass; Rev. James Chittick, of Hyde Park, deacon; Rev. Michael J. Begly, East Weymouth, formerly assistant to Father Dolan in St. Mary's, sub-deacon; and Rev. Richard Neagle, the chancellor, master of ceremonies. Rev. Edward H. Welsh, S. J., delivered an admirable sermon. The edifice is constructed of wood, somewhat after the Gothic style of architecture, and erected at a cost of \$23,000. The congregation numbers about 300 people, yet this small assembly deserves the high praise bestowed on it by their pastor, for, by the generosity of the few people which it contains, in less than three years, over \$21,000 of the indebtedness were paid. Mr. Beswick, the architect who made such successful plans for the seminary, gave special attention to this new structure. It is finished throughout in quartered oak, has stained glass windows, presented by the people, and, through the bounty of a generous friend, is handsomely frescoed. There is also a basement, with an altar and all the appurtenances of a basement chapel. The collection at the dedication amounted to \$16,000, which shows how many generous followers there are in this small band, and demonstrates fully the esteem which is tendered to the zealous rector.

Rev. C. J. Riordan is Father Danahy's curate, and he has done much during the few years he has labored here to merit the respect and esteem of the pastor and parishioners. He has been instrumental in bringing about much of the success which has come to St. Mary's parish.

St. Bernard's Parish, West Newton.



WEST NEWTON was a mission of the Waltham parish when the late Rev. Bernard Flood was in charge. The first services held in this district were in a tent, and afterwards in the City Hall. Father Flood, seconded by the liberal and generous parishioners, was soon able to purchase the land on the corner of Washington and Prospect Streets, and started to erect thereon a large church edifice, the corner-stone of which was laid on November 12, 1871, by the late Very Rev.

P. F. Lyndon, Vicar-General of the Archdiocese.

Work on the superstructure was pushed rapidly, and the completed edifice was dedicated early in 1874 by the Archbishop, assisted by many local priests, and was placed under the patronage of St. Bernard. It was a brick building of Gothic style, and was considered a most costly church edifice in those days. The interior was beautifully frescoed, and was lighted by large windows of stained glass. The auditorium would accommodate 650, the gallery nearly 200. The entire cost of the completed edifice was about \$38,000. The sermon at the dedication was delivered by Right Rev. P. T. O'Reilly, the late Bishop of the Springfield Diocese.

The number of Catholics that were assembling in and about Newton and Waltham was very large, in fact, too large for one parish, so in May, 1876, West Newton was made a distinct parish, and Rev. M. T. McManus was appointed pastor. He made many alterations and improvements about the church property, and remained in charge until 1884, when he was transferred to St. Patrick's Church, Lawrence, and Rev. Christopher McGrath, of South Boston, assumed charge. Father McManus, in his eight years' pastorate of this place, displayed great zeal and courage in the conduct of the affairs of the parish. His admirable executive ability and gentleness of character won for him the appreciation of his religious superiors, and the respect and esteem of all who knew him. He soon gained the high regard of his parishioners, and they all felt that they had met with a severe loss when, in June, 1886, he died.

Rev. Lawrence J. O'Toole, the present pastor, immediately succeeded Father McGrath. He also made many improvements about the church, and, in 1887, bought the property on the other side of Prospect Street and had the house thereon renovated and remodeled to meet the wants of a rectory. It is a frame structure, with two stories and a mansard roof, and has a large lawn in front, through which runs the avenue that gives approach to the main entrance. About half past six on the evening of June 23, 1889, Father Barrett was notified that smoke was emanating from the rear of the church. He immediately went to remove the sacred vessels and vestments, and perceived that not only was the fire raging about the altar, but the belfry, also, was in flames, a circumstance which it seemed difficult to explain. The building was insured for about \$20,000.

With no house of worship to assemble in, Father O'Toole was compelled to hire the City Hall, pending the erection of another church. The parishioners, nothing discouraged, went to work with a will, and contributed generously for a speedy erection of a new house of worship.

On April 27, 1890, the new edifice, having been completed, was dedicated by Most Rev. Archbishop Williams, in the presence of a concourse of upwards of 1,500 people. Priests from all the neighboring parishes came to assist in the dedicatory exercises. The sermon on this occasion was the successful effort of Rev. M. T. Boylan, pastor of St. Catherine's parish, Charlestown. Haydn's seventh Mass in G was artistically rendered by the choir, which was somewhat augmented by singers from out of town. In the afternoon, at



ST. BERNARD'S CHURCH, WEST NEWTON.



INTERIOR ST. BERNARD'S CHURCH, WEST NEWTON.

Vespers, the large bell, weighing 3,000 pounds, was blessed. It was christened St. Lawrence O'Toole, after Ireland's last saint. Rev. William P. McQuaid, rector of St. James' Church, Harrison Avenue, preached the sermon at the evening service.

St. Bernard's being situated on a slight eminence above the street, the grounds around it are bounded by a granite wall. The basement is spacious, and has but little attempt at ornamentation. The altar is very neat, and near by it is a large statue of the Blessed Virgin. In the vestry is the library connected with the Sunday-school. In the room behind the altar is the steam-heating plant.

The superstructure is constructed of brick, with handsome brown stone trimmings. It is Gothic in style, and is surmounted by a tall spire. There are three entrances, approached by brown stone steps; the central one, being near the base of the tower, opens into a small vestibule. In the front of the church is a spacious choir loft, supplied with a grand organ. The interior follows the style of the exterior, and is divided into side and nave aisles. The Gothic arcades, arches, groins, bosses, and tracery are conspicuous on account of the rich frescoping. A flood of variegated colored light is reflected from seven stained glass windows, donations of parishioners, which are on either side. The clustered columns and figured capitals not only are very ornamental and give tone to the interior, but they make the whole edifice appear very substantial.

The three altars are beautiful articles of workmanship, no less than ten different kinds of marble being placed in them. They were erected at an enormous cost, and in an exceedingly great manner enhance the general appearance of the interior. The high altar has the statues of St. Joseph and St. Patrick upon it. The side altars are, in the beauty of their ornaments, fac similes of the larger one. The one on the gospel side supports a statue of the Sacred Heart of Jesus, the one on the epistle side, that of the Blessed Virgin. The apse, in which the largest portion of the sanctuary is situated, is tastefully frescoed, and is lighted by three Gothic windows of stained glass.

Between the Sacred Heart altar and the main altar is a small pulpit, erected in the memory of Mr. John Gately. The wood-work throughout the interior is entirely finished in quartered oak. The auditorium and gallery furnish seats for about 1,040 persons. There are about 2,000 communicants in St. Bernard's parish, and 275 children in the Sunday-school. The sodality of the Blessed Virgin is the only religious organization in the parish.

Rev. Lawrence J. O'Toole is a native of Dublin, Ireland, having been born there in 1842. His elementary education was received in the national schools of his native home. When a young man, he came to America and entered Georgetown College, from which he graduated in 1872. He then entered St. Joseph's Seminary, Troy, N. Y., where he was ordained a priest on May 22, 1875. His first appointment as assistant was in the cathedral, and after serving as a curate there for eight years, he was made rector. He continued to fill that position until his appointment to West Newton, in June, 1886. Here his energy and zeal have won for him many friends, both Catholic and Protestant. Rev. Thomas F. McCarthy is ably assisting Father O'Toole in his every venture, and his zeal and devotion have found a place for him in the hearts of the parishioners of St. Bernard's Church, although his coming among them has been comparatively recent.



PAROCHIAL RESIDENCE, ST. BERNARD'S CHURCH, NEWTON.

Parish of Our Lady, Help of Christians, Newton.



EWTON is justly regarded by many people as one of the handsomest of Boston's suburban cities, and by some as the jewel par excellence of Massachusetts. It is certainly rich in magnificent scenery, and in all its wide extent there are few handsomer places than the spot where the Church of Our Lady, Help of Christians, was erected. No visitor to Newton should omit to call at this church and the convent and school adjoining it. They will be well repaid for their trouble.

The Church of Our Lady, Help of Christians, was commenced on November 1, 1872, at the corner of Adams and Washington Streets. It was erected in that part of Newton on account of the large number of Roman Catholics who, about

that time, had made settlements there, and who were compelled to travel a long distance when desiring to hear Mass. The cornerstone was laid on August 31, 1873, and the first service was held in the basement November 1, 1874.

The Catholics of Newton, Newton Centre, and Newtonville at this time formed a part of the parish of Watertown. August 1, 1878, Rev. M. M. Green took charge of the faithful of Newton, which became a parish distinct from that of Watertown, and during his exceedingly successful ministry the partly erected church was finished. The church is an imposing structure, built of brick, with granite trimmings, and follows the plans peculiar to the Gothic style of architecture. It is approached by three flights of steps, and the centre door opens into a small vestibule. The auditorium is large, and replete with architectural display, though the beauty is somewhat diminished on account of the absence of fresco. The



CHURCH, RESIDENCE, CONVENT, AND SCHOOL, OUR LADY, HELP OF CHRISTIANS, NEWTON.

divisions of the nave and aisles are accomplished by graceful arcades of clustered columns, with foliated capitals. The main altar is Gothic style and extremely high. In the middle spire, immediately over the tabernacle, is a small arcade, in which is a beautiful crucifix, with the body life-size; in the spires, continuations of the pedestals on both sides, are statues of the Sacred Heart and the Blessed Virgin. Large panels connect the spires together. The altar is a fine specimen of workmanship, and the white and gilt colors, happily blending, give it an extra rich appearance. The walls of the sanctuary are dark at the base, but, as the eye ascends, the color becomes lighter, with the passion flower as a frequent ornament. Hanging high on the rear wall, above the altar, is a beautiful white cross, the extremities of which look ornate, on account of the slight gilt trimmings. On the gospel side of the sanctuary, between the altars, is a large, beautiful pulpit, and the altar, near by, has a statue of the Blessed Virgin; on the epistle side is an altar containing the statue of St. Joseph. The windows,



INTERIOR CHURCH OF OUR LADY, HELP OF CHRISTIANS.

each casting its own especial hue, are donations of some of the parishioners. The organ loft is not very high, and contains an organ which admirably matches the church.

Much of the work of the church's interior must be accredited to Rev. Michael Dolan, who became pastor in October, 1885. In the basement he placed three altars of rich marble, and also erected a marble slab in the sanctuary, in honor of his late predecessor. Seldom does one see a richer-looking sanctuary in a basement than Father Dolan has arranged in his church, and one seldom will find such rich appurtenances. In our excellent picture of the church property, the brick structure just at the left of the church is the parochial residence, and we scarcely exaggerate when we say that it is undoubtedly one of the best in the surrounding country.

We also give a fine illustration of the convent connected with this parish. It is a brick structure, with granite trimmings, three stories high, and was erected in 1893. The Sisters of Charity, the mother house of which is in Patterson, N. J., is the teaching order at the parochial school connected with this church, occupy the convent, and it is admirably adapted to their comfort and needs.

The visitor should not neglect, in his inspection of the parish property, to call at the convent chapel, which, although small, is almost a bower of beauty. It is very handsomely and most tastefully decorated, while all its accessories and appurtenances have been arranged by artistic hands. Certainly it is a place of grace and beauty, awakening at the same time admiration and reverence. Rich in ornament in window and wall, its beautiful marble altar and the marble steps approaching it are charming features which lend a quiet beauty to the scene. The grand painting, "The Raising of Lazarus," which is placed above the altar, and the handsome stations of the cross, also, add very much to this elegant and most interesting chapel.

In 1892 Father Dolan erected the large building which we see below the convent. Like all the structures which ornament the valuable property, it is constructed of brick, with granite trimmings. The interior is so divided that the class rooms are ample in size and healthful. The upper story is reserved for a hall, in which church entertainments are held, and the graduating exercises are given there before the usual large number of



CHAPEL, CONVENT OF OUR LADY, HELP OF CHRISTIANS, NEWTON.

interested spectators. On the outside of the building, and just below the upper story, chiseled on a granite slab are the words, "God, Country and Education." The former teaches that the first object of the edifice is for the greater honor and glory of our divine Master, and that the young child is shown therein how to obey His mandates by listening continually to His words, and, in consequence, making the young scholars to honor the state and country, and to become better citizens. Between the school and the convent has also been erected a smaller structure, which contains the heating apparatus for the other buildings. The most distinct impression which an exploration of the property of Our Lady, Help of Christians, leaves upon the mind is that of completeness, while the beauty of its surroundings enhance the charm for the visitor. Here nature and art have combined in a most magnificent manner to make the place one of beauty and of great religious awe and reverence. One can hardly fail to be impressed with the perfect order in which the estate is kept.

The pastor and parishioners of Our Lady, Help of Christians, are certainly to be congratulated on their

handsome and most complete parish property so charmingly situated. Their generosity and good taste call for commendation, and give assurance that their work in the future in the cause of religion will be effective, and therefore acceptable to their divine Master.

Rev. Michael Dolan, to whose piety and great zeal the people of Newton owe much, was born in the County Cave, Ireland, July 13, 1834. When he was but a child, his parents emigrated to America and settled in Lowell, where he received his elementary education. In 1861 he became a student of the Montreal College, from which he graduated in 1865. He took a theological course in St. Mary's Seminary and was ordained June 30, 1868. He was first sent to the Church of SS. Peter and Paul, South Boston, and remained there for three and a half years. He was then sent to St. Mary's, in Newton Upper Falls, where he finished the present church, built the parochial house, and bought property adjoining, intended for a future convent. He also bought an exceedingly large tract of land opposite the church for a school, and an acre and a half at the Lower Falls, on which he erected the present church there. The church at the Upper Falls was heavily in debt, yet he left the whole property, in 1885, with only \$5,000 indebtedness.

In October, 1885, he was transferred to the parish of Our Lady, Help of Christians, and, in a short time, paid a debt of \$20,000, built a rectory, a twelve-room school building, which also contained a hall, a convent, and a library, all of large value, and beautified four and a half acres of land. He is a man of mild expression, gentle, unobtrusive manners, and of the sweetest and most benevolent disposition. His kindly voice and ever-ready smile immediately impress one as belonging to a man totally defenseless against appeals to his sympathy. Mere acquaintances hold him in the highest esteem, while those who know him in closer relations love him. Of these latter, and all who know the good he is doing, it is the prayer that he may live long to continue it.

Father Dolan is fortunate in having as an assistant Rev. James Gilfeather, whose conscientious and zealous work in the upbuilding of this fine parish is very properly recognized, and makes him deservedly popular with the parishioners.



REV. MICHAEL DOLAN,
PASTOR OUR LADY, HELP OF CHRISTIANS, NEWTON.



Sacred Heart Parish, Newton Centre.



WHEN Boston people began to appreciate the beauty and advantages of Newton as a place of residence and to settle here in large numbers, erecting handsome homes in almost every part of the town, the pioneer church soon became too small to suitably accommodate all who desired to worship at its altar, and enlargement became necessary. But this did not long answer the purpose. Newton contains a large extent of territory, and almost all portions of it grew rapidly. This made the erection of other churches necessary, and led to the dividing up of the city into other parishes. In no part of Newton, perhaps, was a greater need felt for a Catholic Church than Newton Centre, where stands the Church of the Sacred Heart. This parish includes Newton Centre, Chestnut Hill, and a portion of Newton Highlands.

Father O'Brien had purchased a tract of land in Newton Centre, so that may be one reason why the head of the new parish was in that locality. Rev. D. J. Wholey was sent to organize the body December 6, 1890, and on the following day he offered up Mass in Association Hall, Centre Street, originally known as the old Baptist Church. He carefully watched over each and all the flock he was instructed to tend, and was pleased to find the already generous Catholics ready to financially second his every effort. August 5, 1891, ground was broken for the new edifice, and the corner-stone was laid October 18th by Most Rev. Archbishop Williams, Rev. R. J. Barry, of St. Cecilia's, Boston, preaching a most admirable sermon appropriate to the occasion. Hundreds of the laity from near and far came to participate in the ceremonies. Christmas morning, 1891, at five o'clock, the first Mass was said in the basement, and many of the congregation assembled, not only to greet the new-born King, but also to give their mite to the pastor, who so speedily and successfully erected a place where they might worship without traveling many miles. The story of the parish is brief. The house is a frame building of two stories, and is situated, like the church, which is closely adjoining, on Centre Street, in a commanding and valuable location. It has lately been remodeled and its interior beautified.

The church is yet unfinished, so that services are still held in the basement, which is entered through two small vestibules on either side. The auditorium has but slight attempts at decoration. The ceiling is painted a light color, with dark trimmings; the windows are plain, and hanging between them are neat, unpretentious



REV. D. J. WHOLEY, PASTOR CHURCH OF THE SACRED HEART,
NEWTON CENTRE.

stations. It seems that all attempt to embellish was saved for that portion of the basement within the sanctuary railing. A dark blue tint pervades the entire ceiling, save the trimmings, which are of a darker shade, and a small spot over the tabernacle, where the Holy Ghost is painted. The altar is very neat; in the centre of the base is carved the monogram of the Sacred Heart, and, in the panels on either side of it, are a heart and a passion flower. On both sides of the altar, on the rear wall, are two beautiful paintings. On the epistle side is a statue of the Sacred Heart of Jesus, on the gospel side a statue of the Sacred Heart of Mary, and before each is a profusion of flowers and candelabra. As there are no permanent vestries, two temporary ones are constructed on either side, and somewhat diminish the beautiful appearance of the interior. The basement is heated by two large furnaces.

The church building is novel in design, and an innovation in ecclesiastical architecture in New England. The architects, Messrs. Rand & Taylor, of Boston, have departed from the strictly classic orders, and the result



CHURCH AND RESIDENCE OF THE SACRED HEART, NEWTON CENTRE.

is more in accordance with the American idea of church building. The materials used in the construction are common brick and trimmings of pink granite. There are two towers, 88 feet in height, and Tuscan columns at the main entrance of polished red granite.

The main entrance is approached by a broad flight of granite steps. It is proposed to treat the loggia in pure Italian renaissance style, with Mosaic pavement and an artistic tile vaulting.

The main roof is covered with sea green slate, and the tower roofs with Spanish tiles. The interior will be treated as a simple Roman basilica, with a broad nave, terminated by a triumphal arch and semi-circular chancel. The total length of the church is 116 feet; width, 70 feet; height of ridge, 53 feet. The main auditorium will accommodate 800 people, and the basement 650. The number of souls in the congregation is about 1,300.

Among the societies connected with the parish are the Young Ladies' Sodality, Holy Family Association for married women, and the Holy Name for men.

There are 225 children in the Sunday-school, which is under the supervision of the Sisters of Notre Dame, who come every Sunday from Waltham.

Father Wholey was born in Lawrence, Mass., December 8, 1853. He received his early education in the public schools of his native home, and his thirst of knowledge not satiated, he attended the high school there. In early life his every act, his kindly disposition, his loving and benevolent nature showed to everyone who knew him what his vocation was. In 1868 he entered St. Charles' College, a preparatory seminary at Ellicott City, Md., and after a successful course, graduated therefrom in 1872, when he went to the Montreal Seminary, and



INTERIOR BASEMENT CHURCH OF THE SACRED HEART, NEWTON CENTRE.

was ordained by Archbishop Fabre in 1877. He was immediately sent to St. Joseph's, Boston, where he remained for thirteen years, and until he was appointed to the pastorate of the Sacred Heart, Newton. He is young fresh, and vigorous in the pursuit of his sacred calling. Manhood has but augmented his zeal for the salvation of souls, and serves but to render more potent the eloquence with which he leads so many to the paths of virtue. As a preacher, he follows more of the conversational manner, yet it is backed by a force entirely his own. His best efforts are directed to strengthening the faith, reviving the zeal, and awakening the consciences of those already in the fold. His whole nature is hot with the love of God and desire for His service.

It is his hope that in the near future the church will be entirely finished, and then his parishioners will have a church to worship in equal to most of those in the Archdiocese of Boston.

St. John's Parish, Newton Lower Falls.



OWER FALLS, Newton, is so far remote from the churches of the other sections that Father Dolan, shortly after he assumed the responsibilities of the parish of the Upper Falls, in order to satisfy the needs of the 200 Catholics, assembled them in Boyden Hall for religious services.

He found the small gathering determined to have services in an edifice of their own, and, in consequence, in 1874, he purchased a lot of land of considerable size on Washington Street, contiguous to the depot, on which, at a cost of \$15,000, he erected St. John's Church. The church was attended by the clergy of St. Mary's during the years that Father Dolan held supervision there, and the congregation grew constantly larger, in consequence of the influx of Catholics into that section of the "Garden City." When Father Dolan was removed, to assume charge of the parish in Newton, St. Mary's was divided, as elsewhere stated, and Rev. Patrick H. Callanan was appointed pastor.

No time was lost in order to thoroughly reorganize the parish, for, on December 1, 1890, this portion of the work was finished. The attention of the pastor was then given to remodeling the church, which, although in a condition satisfactory enough for a mission, needed many alterations for a parish church. All these improvements were completed by April, 1891.

There was no rectory for the clergy to reside in when Father Callanan assumed charge, and when he had completed the church, he immediately began the erection of a house on the lot west of the church.

The land about the church at that time was covered with a thick growth of wood. Father Callanan gave his attention to removing these trees, and transformed the land into beautiful lawns. Throughout the greensward are numerous garden beds, rose bushes, and, not content with the usual shapes, he has them arranged in the form of religious symbols, giving thereby the very grass and flowers the power to remind the visitor of his divine Creator.

The church affords seats for 550 people. The auditorium is frescoed, the prevailing color being buff. The high altar, constructed of marble, is plain in design, and over it are three paintings, St. John, the Evangelist, patron of the church; the Immaculate Conception, and the Resurrection. The two side altars are dedicated to the Blessed Virgin and St. Joseph, and are ornamented with statues. The windows are plain stained glass, and are unfigured. The organ in the choir loft is so large as to be almost out of proportion with the church, and was built by H. Rider, Boston. The basement is used for Masses every week day, and also for confession.

The rectory, which is approached by curved walks, is a model of neatness, and, arranged after Father Callanan's own ideas, it affords him and his assistant the richest of comfort.

The sodalities and societies affiliated with St. John's parish are many, some for religious advancement, others with social aims. They are the Holy Name Sodality, 100 members; Rosary Society, 200; St. John's Light Infantry, St. John's Light Infantry Brass Band, St. John's Light Infantry Fife and Drum Corps, St. John's Total Abstinence and Benevolent Society, with 75 members, and the Women's Auxiliary Total Abstinence and Benevolent Society, with 80 members.

Rev. Patrick H. Callanan was born in the city of New York, February 4, 1850. He obtained his rudimentary education in the schools there. Desiring to obtain a classical education, he entered Boston College in



ST. JOHN'S CHURCH AND RESIDENCE, NEWTON LOWER FALLS.



INTERIOR ST. JOHN'S CHURCH, NEWTON LOWER FALLS

1870, and graduated in 1877. In the latter part of that year he went to St. Joseph's Seminary, Troy, N. Y., in order to pursue a study of theology, and was ordained there, December, 18, 1880, by the Right Rev. Bishop McNeiry, of Albany. He was appointed assistant pastor of the Sacred Heart Church, East Cambridge, remaining there until December, 1883, when he was transferred to St. Bernard's, West Newton. Rev. Christopher McGrath, who was then pastor, was in bad health, and took an extended trip in the South, and, in consequence, the responsibilities of the large parish had to be shouldered by young Father Callanan.

So successfully did he cope with the many difficulties which arise in every parish that the Archbishop lauded him highly. At that time Rev. Maurice Fitzgerald was obliged to give up the pastoral charge of Foxboro, and Father Callanan was appointed to succeed him. It was truly flattering to the young priest to be appointed a rector so soon after his ordination.

At that time in Foxboro there was no church, no house, and almost no congregation. Father Callanan assumed charge January 20, 1885.

In April, 1885, he started to raise funds for a church and house, and called upon the people to assist him.

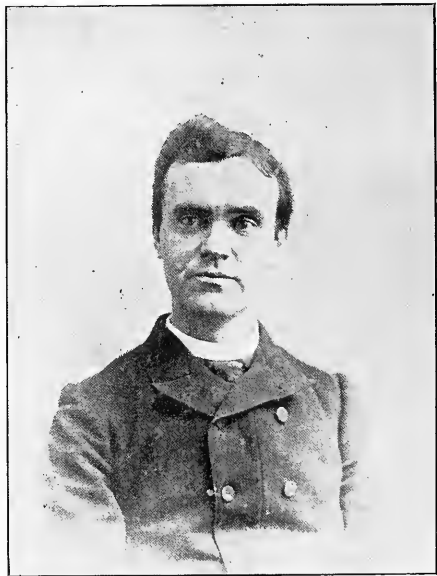
In November he held a fair, and this venture netted fully \$4,500. Encouraged thereby, on April 15, 1886, he broke ground for the present church, in which services were held in the following November, and which was entirely completed and dedicated by the Right Rev. Archbishop Williams, May 6, 1887. The cost of the structure was \$12,500, of the grading and improving the grounds, nearly \$4,000; yet on January 1, 1888, Father Callanan announced to the congregation that the church property was clear of debt.

So hard did he labor that he gave his health too little consideration, and, in consequence, it became so impaired that he was compelled, in 1889, to sojourn in Europe for four months.

Returning, he was sent to take charge of the Catholics of Medfield, Norfolk, and Wrentham, where he remained until November, 1890, when he assumed charge of his present parish.

His congregation here numbers 1,100 souls, and the Sunday-school, under the guidance of the Sisters of Charity, has 200 children. The people do deserve praise, but more than a passing mention should be given to Father Callanan, not only for his work in St. John's, but also in every parish where fate placed him.

He never asks any one to go ahead, for he always leads, and simply asks his people to follow, even if it be in the far distance. Day in and day out, in good weather or inclement, he is always at work for the interest of the people whom God placed him over. His novel schemes cater to everybody, and everybody seems happy to cater to him, and anxious to aid him in his work. Generous and sincere, a smile ever on his lips, the exhorting word on his tongue, and the charity which "thinketh no evil" in his heart.



REV. P. H. CALLANAN, PASTOR ST. JOHN'S CHURCH, NEWTON
LOWER FALLS.

Academy and Convent of the Assumption, Wellesley.



ON THE feast of the Assumption of Our Lady, August 15, 1893, a little colony of Sisters of Charity from the mother house at Halifax, N. S., came to Wellesley Hills and purchased the extensive property formerly owned by Mr. Scudder and established there the Convent and Academy of the Assumption. The name of the institution was given on account of the feast on which they took possession of it.

The property covers nearly 200 acres of the best land in Wellesley. It is diversified, by nature and cultivation, with hill and plain, grove, woodland, farm, and pleasure grounds. These ample grounds and the wholesome climate of the town led Dr. Cullis to purchase this estate, in order to convert it into a supplementary establishment to his Consumptives' Home in Dorchester. The citizens of this town did not like the idea of Dr. Cullis, and were not backward in expressing their thoughts on the subject, as they feared the name of their town, which had heretofore been known as healthful, might suffer by the introduction of this new venture. The home was never started, and when Dr. Cullis died the estate was in the market, and the present occupants purchased it.

There are three substantial frame buildings on the property, and but few changes were necessary to fit them for their present use. One of these, situated on a large eminence, is the convent proper; the other, on the slope of the hill, is the academy for girls; and the third, almost at the limits of the enclosure, is the school for boys.



ACADEMY OF THE ASSUMPTION, WELLESLEY.

From the convent to the boys' school, approach is made by shaded walks and avenues. Between these two buildings, in a very prominent location, and in the shadow of the substantially built windmill, is a spacious

conservatory, and contiguous to it is a gymnasium, equipped with all the customary appurtenances, and with a bowling alley.

Perhaps one of the most interesting points about the institution is the large scope of territory which may be viewed, and still none of the buildings are erected on the highest prominence which the property contains, yet, in the near future, the sisters intend to erect a more substantial and spacious building, and then they will take advantage of this hill.

Although comparatively young, the institution has made a healthy beginning, and one which insures for it a most successful future. The facts that the location of the school is unsurpassed for beauty and healthfulness in New England, and that delicate children would soon grow strong in the pure air, fragrant with the breath of the pines, are incentives to parents, some well-known non-Catholics, to send their children here.

Whilst the institution was originally intended for a boarding-school for boys and girls of a tender age, the sisters are also ready to receive day scholars.

The Sisters of Charity who are in charge of this institution come from the mother house in Halifax, N. S., one justly celebrated for the excellence of the schools connected with it, as well as for the high culture and progressive spirit of the teachers whom it sends forth to other cities. Being a branch of Mother Elizabeth Seton's famous institute, the ideas of the sisters are American in every sense of the word.

The Halifax institution is an offshoot of Mt. St. Vincent-on-the-Hudson, which is conceded to be high in the ranks of our American educational institutes. The introduction of this order into the Archdiocese of Boston is accredited to Rev. Joseph H. Gallagher, rector of St. Patrick's parish, Mt. Pleasant, Boston, who, in 1885, gave them the supervision of the children in his parochial schools.

When the sisters came to Wellesley they found a strong anti-Catholic prejudice among the citizens, but by their cultivated, courteous, and kindly dispositions, this animosity was so successfully dispelled that among the music pupils there are many non-Catholics. They hope to eventually develop their academy into a full collegiate institute for girls, and there is every prospect that success will crown their wish.

Sister M. Fidelis has the general supervision of all the affairs of the Academy of the Assumption, and, true to her name, she is proving herself faithful to the trust.

Taking into consideration its magnificent location, and the very excellent and most thorough manner in which this school has been started, the sisters are certainly to be congratulated upon their fine prospects of doing most valuable work in the line of education. Few places could have been selected, in Massachusetts, as well adapted for their proposed work as the one they so fortunately possess. Here the most ample facilities for a school of the largest magnitude can easily be provided, while the beautiful surroundings will prove a strong attraction to bring scholars from other parts of the country, who desire to enjoy the thorough training that this institution affords, free from the allurements and disturbing influences of larger places.



BOYS' SCHOOL, ACADEMY OF THE ASSUMPTION, WELLESLEY.



St. Patrick's Parish, Natick.

MASS was first celebrated in Natick in 1844 by the late Rev. George Foxcroft Haskins, founder of the House of the Angel Guardian in Boston. This service, to be more accurate, was held in South Natick. The town at that time was giving every promise of becoming a large manufacturing centre, consequently many Catholic families came and settled here. Among the clergymen who succeeded Father Haskins in Natick, and who periodically held divine service here, were Fathers Piiton, of East Boston; Gibson, Riordan, Doherty, Hamilton, and John Walsh.

Father Walsh assumed charge of the parish about the year 1856, and the places in which he offered up Mass were many and varied. The meeting-house in Natick, which had been sold by the Congregationalists to the Universalists, was, upon the disbandment of the latter, in 1860, purchased by the Catholics, and by them enlarged and greatly improved. It was a substantial frame building, situated on East Central Street. It has a large tower. Approach is given to the small vestibule by three doors. The interior is frescoed, but it plainly reveals the weight of years. It has a very large seating capacity, but none too large for the number which was in the congregation. Father Walsh's parish included in those early times Marlborough, Hudson, Hopkinton, Ashland, Assabet, Framingham, Milford, Natick, and South Natick. In this territory at the present time there are about seventeen priests, a fact which not only shows how large a country Father Walsh had to cover, but also shows how Catholicity has progressed in this locality.

St. Patrick's was dedicated by the late Right Rev. Bishop Fitzpatrick, and the sermon was preached by Rev. James Augustine Healy (now Right Reverend Bishop of Portland, Me.), who was then rector of the Boston Cathedral.

Father Walsh also purchased a large tract of land east of the old edifice, and erected thereon the present parochial residence. It is a frame building, and has two stories, with a mansard roof.

Rev. John Walsh was a native of Ireland, and studied classics, as well as divinity, in St. John's Seminary, Waterford. He was ordained in Worcester, Mass., in 1853. He died in March, 1890.

Rev. Michael F. Delaney, the present pastor, was appointed to assume charge in May, 1890. He continued holding services in the old church, although the accommodations were very poor, and, in inclement weather, it was threatening to the



OLD ST. PATRICK'S CHURCH, NATICK.

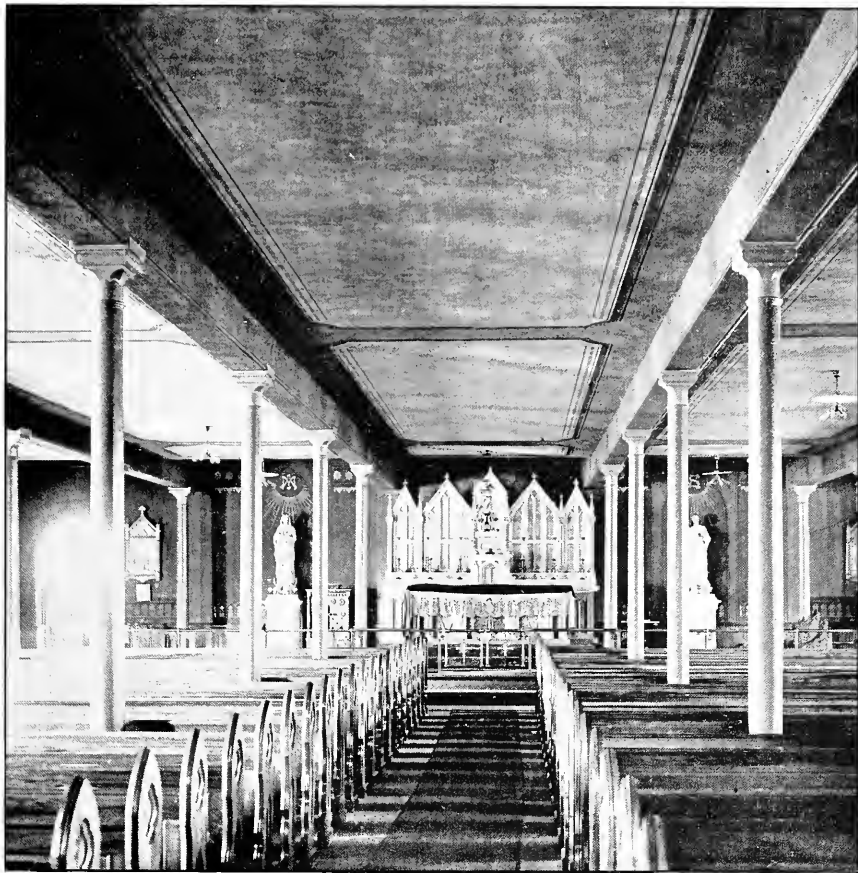
health. The land adjoining the rectory, which his predecessor had purchased, Father Delaney started to use for the site of a new and more substantial structure. Work was pushed on the foundation, and on May 29, 1892, the corner-stone was laid by Most Rev. Archbishop Williams. Rev. Thomas D. Beaven, of Holyoke, now the Right Reverend Bishop of Springfield, preached the sermon on the occasion. The work on the super-structure was pushed as rapidly as circumstances would permit, and on June 18, 1893, the basement was blessed by Father Delaney, and formally opened. Since that date the old edifice has been comparatively unoccupied, and the religious services have been regularly held in the basement chapel of the new edifice. In the evening



NEW ST. PATRICK'S CHURCH, NATICK.

of the opening day of the new chapel a formal dedication of the new organ took place. The dedicatory exercises consisted of a concert by members of the choir and friends of the parish.

The new structure, although unfinished, is a large brick building, with heavy brown stone trimmings. It is erected in simple Gothic style, after plans submitted by Mr. Murphy, architect. The whole building, including the towering spire, is strengthened by massive buttresses. In the front, heavy brick columns rise above the roof, and are capped by massive blocks of brown stone. The tower is situated on the east side of the main entrance, and at its foundation forms a small vestibule for the basement, which is approached from the outside by large granite steps. The interior of the basement is a veritable church in itself; in fact, few churches outside of Boston can surpass it. The wood-work is finished entirely in quartered oak, and matches the color of



INTERIOR ST. PATRICK'S CHURCH, NATICK.

the frescoed walls. The large organ in the front is especially grand for a basement chapel. The stations of the cross hanging on the walls are gifts of the parishioners. The windows have a small circular part in the upper portion stained, and in the centre of each circle religious symbols are depicted. The altar railing is nickel plated, and is supported by brass posts. The gate is constructed almost entirely of polished brass. The altar is large enough for a basement chapel, and looks very ornate with its cream and gilt paintings, which mark more conspicuously the many carvings. On the ceiling, directly over the tabernacle, a figure of a dove is depicted. On either side of the altar, and a little removed from it, is a statue on a substantial-looking pedestal. The statue on the epistle side represents the Sacred Heart of Jesus, the one on the gospel side the Blessed Virgin Mary. On either side of the auditorium, and near the sanctuary, is a confessional. The interior of the church is lighted by electricity. The vestry on the left of the sanctuary is spacious, and decorated in conformity with the embellishments of the church. From this, entrance is effected into the large boiler room.

The associations of the parish consist of the Father Mathew Total Abstinence Society, the Ladies' Annex to the Father Mathew Society, the Young Men's Catholic Lyceum, and the Ladies' Sodality.

The original parish, or at least the parish of a few years back, has suffered numerically on account of the depression of business in town. At present there are about 2,600 souls, and 325 children in regular attendance at Sunday-school. The latter are under the supervision of the Sisters of Charity of Wellesley.

Rev. Michael F. Delaney was born in East Boston in 1850,



PAROCHIAL RESIDENCE, ST. PATRICK'S CHURCH, NATICK.



REV. M. F. DELANEY, PASTOR ST. PATRICK'S CHURCH, NATICK.

and was educated in the schools there. He graduated from the Boston Latin School in 1870. He then went to Nicolet College in Canada, where he graduated in 1872. He then went to the Grand Seminary, Montreal, where he was ordained in 1875. His first mission was in Canton, with Rev. John Flatley, at which place he labored for six years. He was then transferred to the Church of the Patronage of St. Joseph, Somerville, where he remained for two years, assisting Rev. Christopher McGrath. When Ashland was made a distinct parish, he was sent to assume charge, and remained in charge until his appointment here.

The upper part of the church will be finished in due time. The parish is supplied with such an elegant basement, which so admirably answers for most church purposes, that the parishioners evidently do not feel it necessary to run in debt or to unduly tax themselves to complete and furnish the church auditorium. The society is a strong one, however, and, when the church is fully completed, it will have a place of worship which will be surpassed by but few suburban churches.

Father Delaney and his assistant, Rev. James F. Regan, who lately succeeded Rev. P. B. Murphy as curate here, are doing good work in the parish, and are broadening and strengthening its influence in many directions. The parishioners are thoroughly united and work heartily, hand in hand, for the upbuilding of the church.

Parish of the Sacred Heart, South Natick.



THE early history of Catholicity in South Natick is almost co-existent with that of Natick proper, in fact, should there be any difference, the benefit of time should be given to this district, although services were held in both places about the same time. It was, however, in South Natick that Rev. George Haskins celebrated the first Mass within the limits of the town, and it was here, also, that his immediate successors officiated, at least a portion of the time.

In the year 1844 there were more Catholics in South Natick than in the neighboring places, and they would travel regularly to Saxonville in order to attend divine service when there was none here. Rev. John Walsh, who had been assistant in the Milford Church, was given charge of the parish, which, with other towns, included Natick and South Natick. The places where he celebrated Mass here are unknown, but the fact that he came here occasionally to hold divine service is, nevertheless, certain, as some of the old people can

relate many of the circumstances of those times, and still cannot recall the exact locations where services were held, on account of the frequent change of priests.

In 1860, when Father Walsh purchased the meeting-house in Natick, the news was hailed with delight by the Catholics residing in this locality. South Natick then became a part of the Natick parish, and the people here generously contributed to all the improvements which were effected there. The generosity and zeal of these people were observed by none quicker than by Father Walsh, and, in 1873, he purchased land and started to erect a church in South Natick, for their accommodation. The corner-stone was laid on November 1, 1873, by the Most Rev. Archbishop Williams, who was assisted by very many clergymen in the Archdiocese. The sermon on this occasion was preached by Rev. Father Rogers.

The work on the superstructure was quite slow, as the pastor did not wish to increase too quickly the debt of the Natick parish. On September 23, 1889, the new edifice being entirely completed, it was solemnly dedicated to God, under the patronage of His Sacred Heart, by Archbishop Williams. The discourse was delivered by Rev. William P. McQuaid, of Boston. The officers of the Mass were Rev. John A. Donnelly, celebrant; Rev. Michael F. Delaney, deacon, and Rev. Patrick Murphy, sub-deacon. These latter clergymen afterwards became intimately connected with the Catholics of this section, Father Delaney, in May, 1890, becoming pastor in the place of Father Walsh, who died in March of that year, and Fathers Donnelly and Murphy being the assistants to him.



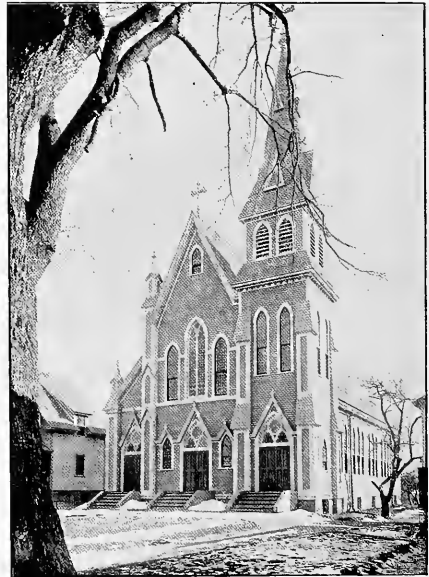
SACRED HEART CHURCH, SOUTH NATICK.

South Natick continued as a mission of the Natick parish, and services were said here regularly every Sunday. On May 1, 1891, Rev. John A. Donnelly, a curate of Father Delaney, was appointed pastor of this newly created parish. The people were greatly delighted at the joyful information that they were to have a resident pastor, and naturally rehearsed the many trials they had to undergo in their travels to Saxonville, also that Easter Sunday of 1874, when they first assembled in the basement of their present church, and assisted in the sacrifice of the Mass. The church then was in a rough state, and had no seats whatever, save those which were temporarily constructed from the masons' planks and barrels. Still mindful of these circumstances, their joy was well founded when they assembled to meet a resident pastor in a completed church. Father Donnelly, shortly after his arrival here, purchased the estate of Mr. Leavitt almost directly opposite the church. This he had remodeled in such a manner that it appears virtually as a new edifice, and serves for the present rectory.

The Church of the Sacred Heart is a Gothic frame building, 60 feet wide by 80 feet long. It is centrally located, on the corner of Water and Eliot Streets. The spire starts from the roof of the nave. The roof over the side aisles is somewhat wide, while that over the nave has a high pitch, thus giving the interior almost a square appearance. The basement is constructed of brick, and entrance is effected on both sides. It is frescoed plainly. There are three altars, the central one being large and painted in white, light blue, and gilt; the other two are smaller imitations, and support a statue of the Sacred Heart of Jesus and of the Blessed Virgin, respectively.

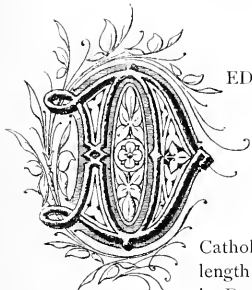
Three double doors afford entrance into the small vestibule of the church proper. The interior, Gothic in style, is frescoed in light colors. The pillar caps, bosses, parts of the groins, and most of the tracery are made prominent by an abundance of gilt. A large choir gallery, which, like the wainscoting and the wood-work generally, is finished in quartered oak, runs the entire width of the front of the church. The Gothic arches and arcades are fine specimens of architecture, and are furnished with a novel mode for ventilation. The windows are of stained glass, and are donations of members of the parish, those behind the altar and large organ being exceedingly attractive. There are three altars of magnificent design, well carved and richly painted. The high altar sets in an apse that is richly frescoed, and which is conspicuous for its style of architecture. On either side of the apse is another altar, and on the one on the right is a statue of the Blessed Virgin, on the other a statue of St. Joseph, with the Infant Jesus. The auditorium and choir loft furnish seats for about 600, a little less than half of the size of the congregation. The number of children who regularly attend Sunday-school is about 200.

St. Edward's parish, Medfield, was made a mission to the South Natick parish when the latter was instituted an independent parish. The early history of Catholicity in Medfield is coeval with that of Natick. The church was started in the early part of the year 1891, and in October the corner-stone was laid by Right Rev. Bishop Brady. Rev. James B. Troy, pastor of St. Catherine's parish, Norwood, preached the sermon. The church was dedicated in October, 1893, by Bishop Brady, assisted by the priests of the neighboring parishes. The building imitates almost in its minutest detail the church in South Natick. It is Gothic in style, and is richly furnished, neatly frescoed, well lighted and ventilated. There are 300 Catholic people in Medfield, and Father Donnelly celebrates Mass for them every Sunday. The building of this edifice was started and supervised entirely by Father Donnelly.



ST. EDWARD'S CHURCH, MEDFIELD.

St. Mary's Parish, Dedham.



EDHAM, according to the early records of the town, at present held by the Dedham Historical Society, received a quota of the memorable Acadians, who, under the appellation of "French Neutrals," were for a time allowed harbor within the town's limits. These records also reveal the fact that in the early days of the town's history a certain Irish gentleman and his wife arrived in the village to visit their friends, and the selectmen passed a vote to instruct them to leave as soon as possible. Miss Mary C. Muldoon, who wrote an historical sketch of

Catholicity in this town, mentions the fact that the first Catholic who resided for any length of time in Dedham was

a Mr. Gill, who lived in that locality known locally as Dedham Island.

The first Mass within the boundary of the town was celebrated in 1843 by Rev. Father Strain in a house occupied by a Mr. Slattery. There were only eight Catholics present at this initial service. This house was afterwards taken away, and the present Memorial Hall erected on its site. The Catholics of Dedham, therefore, take just pride in this magnificent granite hall, for it not only reminds them of their ancestors, who bravely fought for this their adopted land, but also recalls the handful of pioneer Catholics, who, years ago, sowed the seeds of Catholicity on this spot,—seeds which to-day have ripened into a bounteous harvest.

A house owned by Mr. Sumner, standing on Washington Street, and likewise occupied by Mr. Slattery, was afterwards used as a temporary chapel. Soon after this the number was greatly augmented by the addition of many Irish emigrants who came to Dedham to settle.

In 1846 Rev. P. O'Beirne, of Roxbury, took charge of the mission of Dedham, and assembled the Catholics



ST. MARY'S CHURCH, DEDHAM.

THE CATHOLIC CHURCH OF NEW ENGLAND

for a time in Mr. Slattery's house, but, as the number had increased so much, he rented Temperance Hall, on Court Street, where he afterwards held services when occasion would permit. Temperance Hall has been recently destroyed by fire.

St. Mary's Church on Washington Street was erected in 1857. It afforded seats for about 600 persons. The first Mass was celebrated in it on Easter Sunday, 1857, by Father O'Beirne. Dedham still continued to be a part of the Roxbury parish, and the pastor, or his assistants, attended it regularly every Sunday. Father O'Beirne, in April, 1863, purchased the meeting-house of the Universalist Society in South Dedham and had it enlarged and improved. This is known as St. Catherine's Church of Norwood.

Rev. John P. Brennan, the first resident pastor, was given charge of St. Mary's parish in 1866. In June of that year Mr. Martin Bates, who owned a hotel, last known as the Norfolk House, conveyed the estate "to Ann Alexis Shorb and others, Sisters of the Society of St. Vincent de Paul, in trust for the use of St. Mary's



INTERIOR BASEMENT, ST. MARY'S CHURCH, DEDHAM.

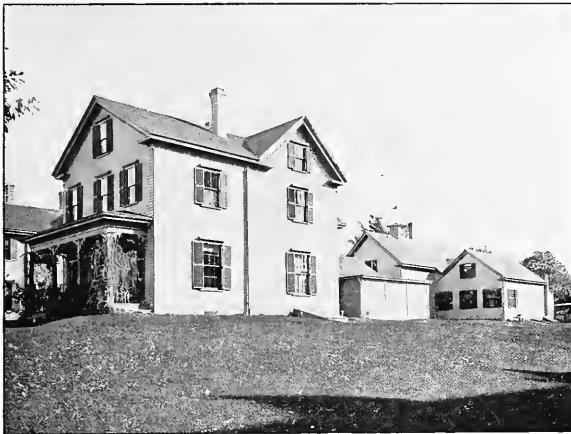
School and Asylum." Father Brennan gave this matter his immediate attention, and the school was soon instituted. In 1867 the Sisters of Charity were teaching the Catholic children in Dedham, and for a while the venture was a success, and was giving every promise of being a lasting institution, but as years advanced the attendance diminished, until eventually, in 1879, the school was closed entirely.

Father Brennan perceived that the old St. Mary's Church was unable to furnish accommodations for the increasing congregation, and so he purchased land on High Street which contained a house, which he converted into a parsonage. This purchase was effected in June, 1867. Rev. J. D. Tierney, the present rector of the Church of the Holy Family, Rockland, was delegated to assist Father Brennan in 1875. Together they attended Dedham and Norwood regularly until 1877, when, on account of the laborious duties, Father Brennan resigned, and Rev. D. J. Donovan was given charge. The people were sorry to lose their first pastor, who had done so much to advance their interests and religion, yet they immediately joined hands with the new rector, and

together they were working successfully when Rev. Robert Johnson, the present pastor of the Gate of Heaven parish, South Boston, was placed in charge in August, 1878.

East Dedham was then a part of the Dedham parish, and Father Johnson, after he assumed control of the local affairs, erected St. Raphael's Church for the Catholics who resided in that section. Thus Father Johnson had charge of two churches in Dedham, and St. Catherine's in Norwood. In 1879 the people of East Dedham lost their church, and thenceforward attended services at St. Mary's.

Although land had been purchased for a new church in 1867, no progress had been made toward that end. The old frame structure was fast getting out of repair, and the increase in the population taxed the capacity of the structure. In 1880 Father Johnson started the foundation of the present building. In 1881 the Catholics of Dedham received considerable monetary assistance from a most unexpected source. Mr. A. W. Nickerson, whose generosity has endeared him to all the parishioners of St. Mary's parish, paid off the standing debt of the old church, and contributed \$10,000 for the erection of the present edifice. He recognized that the Catholics, although rich in devotion and example, were poor in worldly resources, and though not of the same creed, he willingly gave from his riches. John R. Bullard donated the Dedham granite of which the church is con-



PAROCHIAL RESIDENCE, ST. MARY'S CHURCH, DEDHAM.

structed. The benevolence of these two Protestant gentlemen is worthy of note, and the local Catholics hope that their names may long live in the memory of the future parishioners of St. Mary's, and that the example which the church teaches will make the Catholic people lead lives surpassed by none.

October 17, 1880, the corner-stone of St. Mary's Church was laid by Archbishop Williams, assisted by priests from all the neighboring parishes. A special train was run from Boston, which brought out, besides a large number of people, about 100 singers. The sermon was preached by Rev. Father Henning, of Boston. Among the thousands who came to witness the ceremony were nearly all of the local officials and business men. Rev. Theodore A. Metcalf, whose ancestors were among the early settlers in the original plantation in 1635, was master of ceremonies. The trowel used by the Most Reverend Archbishop was given to Mr. Timothy Callahan, who contributed \$100 towards the erection of the church.

St. Mary's Church is built of Dedham granite, and in the Gothic style of architecture. The strongly buttressed tower is as yet unfinished, and rises but a short distance above the roof. The whole exterior, 150 feet by 66, is strengthened by massive buttresses of Dedham granite. There are four doors leading into the church proper, and these are approached by a flight of granite steps and a long uncovered walk. The interior of the

church proper is unfinished, and has not been open for public worship. Certain it is that should the interior be finished in consonance with the seeming perfection of the exterior, St. Mary's will eventually be one of the handsomest churches in the Archdiocese of Boston.

The basement at present serves to assemble the local Catholics to service, as the old church has been destroyed. Entrance is afforded through two small vestibules on either side. The interior is very large, and handsomely decorated. The pews and wood-work generally are finished in quartered oak. The stations of the cross are painted on the walls between the windows, and appear in bold relief over the light color of the fresco work and the gold-leaf trimmings. A small elevated section reserved for the choir is furnished with a large organ, which admirably matches the wood-work of the interior. The sanctuary is ornamentally frescoed, with a light background and blue and gold-leaf trimmings. The main altar is large and substantial, and is constructed of marble; the two smaller altars are constructed of wood. Between the main altar and the one on the epistle side, standing on a pedestal, is a statue of St. Joseph, and in a corresponding location on the gospel side is a statue of the Madonna. In the epistle corner of the sanctuary is a statue of the Sacred Heart of Jesus.

The parochial residence is a large frame structure situated east of the church.

Father Johnson should be praised for the great work he has accomplished towards the advancement of the Catholic Church in Dedham. Assuming charge when there was nothing but a small frame structure, insufficient to satisfy the large congregation, by constant application to his sacerdotal duties, he built the present magnificent monument, thoroughly organized his parishioners, and won the friendship of the leading men in the town. He was respected by all, and his ever ready word of advice was freely given to all. No wonder, then, the people of Dedham were greatly disappointed when the information came that he was to be removed to the Gate of Heaven parish, South Boston.

The increase in the population of Dedham for the last fifty years has been over 50 per cent. Catholic. Recognizing this fact, undoubtedly, by a vote of the town-meeting, held in March, 1880, a part of Brookdale Cemetery was reserved for the deceased members of the Catholic Church. This offer was utilized a great deal during the time of Father Johnson.

In June, 1890, Rev. John H. Fleming was appointed to succeed Father Johnson. He immediately took up the work where his predecessor left off, and has perfected mostly all the decorations of the interior of the basement. He also purchased a cemetery, preferring that the Catholics be buried in a lot of their own. He expects to soon start on the finishing of the church proper, and without doubt in the near future the Catholics of Dedham will have occasion of participating in the beautiful ceremony of the church's dedication. Father Fleming was appointed pastor of St. Mary's Church, Ayer, as successor to Rev. Henry J. Madden, in 1885, and he remained there until June, 1890, when he was transferred to the local parish.

Rev. John J. O'Keefe is the efficient curate of St. Mary's, and much of the good which is regularly accomplished in Dedham should be attributed to this young clergyman. His elementary education was obtained in the public schools of Massachusetts. His early actions plainly revealed to every one that his vocation was for the priesthood. When a young man, he entered St. Charles' College, Ellicott City, Md., where he gained many friends among the students and professors, both on account of his amiable disposition and his close application to study. Graduating from there with high honors, he entered St. John's Seminary, Brighton, where he was ordained a priest. During the few years that he has labored in Dedham, the same amiable disposition which characterized him during life has followed him and won for him many lasting friends. He is generous almost to the extreme, and is ever ready to give the encouraging word to those who most need it.



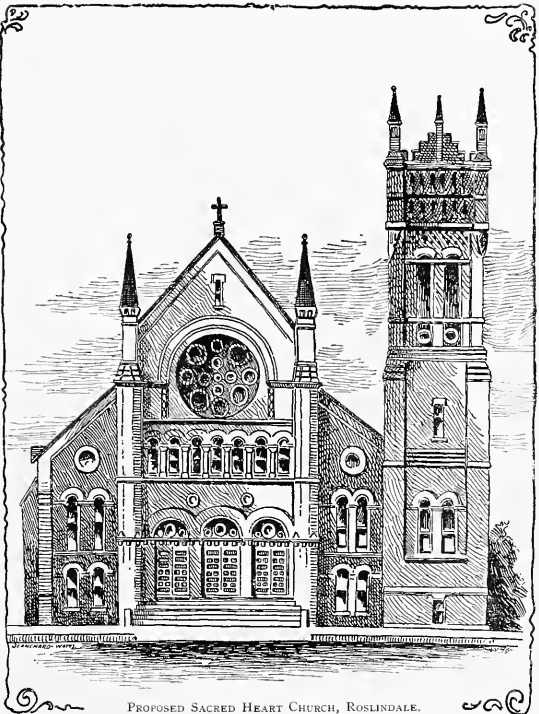
Sacred Heart Parish, Roslindale.



THE Catholics of Roslindale, until very recent years, were a part of the parish of St. Thomas, Jamaica Plain. About the year 1885, in consequence of the large influx of Catholics in this locality, a movement was started to erect a church, but, for some reason or other, not much progress was made. However, a lot of land was purchased on Poplar Street on which it was intended to erect the church. Fearing that success would not crown their efforts, the Catholics gave up for the while their cherished venture, and once more returned to the parish of Jamaica Plain.

Roslindale was increasing greatly in its population, as its wholesome climate and beautiful scenery were incentives sufficient to cause many Boston people to erect homes here. With this increase came many Catholics, in fact, the greatest percentage of the additions was from those of that religion.

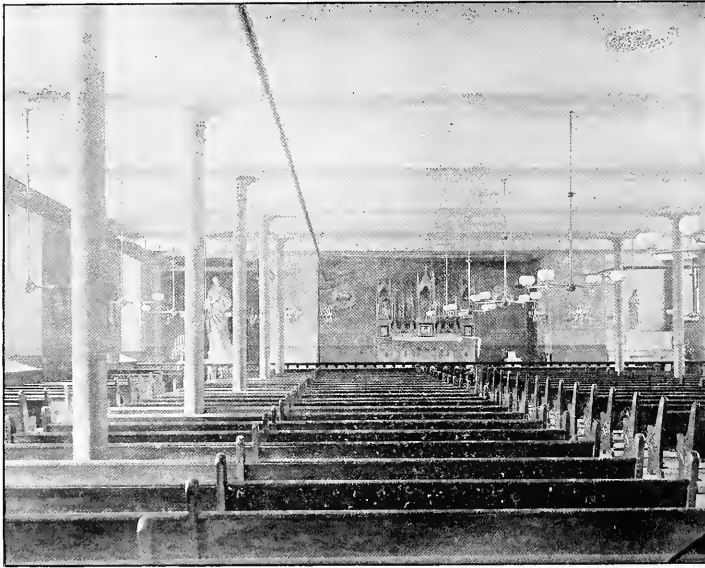
Many of the new settlers came from localities where a church was in their immediate neighborhood, and were unaccustomed to the inconvenience of journeying miles in order to attend Mass. Father Magennis, always solicitous for the welfare of each and all of his flock, soon perceived that St. Thomas' Church, Jamaica Plain, was unable to accommodate the increasing number of parishioners, and was ready to encourage any movement that might be started towards the erection of a church edifice in Roslindale. John T. O'Connor, M. H. Flanagan, James Sullivan, and Alexander F. Dunn started, March 15, 1891, an agitation for the erection of a house of worship. Through the individual efforts of these four gentlemen, nearly every Catholic of Roslindale became interested, and they contributed sufficient to purchase about 40,000 feet of land, situated on Brown Avenue, near Ashland Street. Mindful of the experience which they had with the first purchased lot, the parishioners were anxious to see the foundation started; so, in the spring of 1892, the work of excavating was commenced, and the basement walls were laid. Through all the summer work was being rapidly pushed, and the granite blocks were beginning to reveal the foundation of a very



PROPOSED SACRED HEART CHURCH, ROSLINDALE.

substantial building. Towards the end of autumn, 1892, the workmen were compelled to give up working, as the weather was too cold, and so the parishioners were unable to hear Mass in the basement, as they had originally hoped.

Father Magennis, in order to help the zealous people who were so anxious to have divine services in their midst, thought of the novel plan of purchasing a tent, 40 by 60 feet, in which they could regularly assemble. This tent was placed on the Poplar Street lot, in order not to hamper the men working on the church building on Brown Avenue and Ashland Street. The first service was held in this novel church on Christmas Day, 1892, when Rev. Thomas Magennis, pastor of St. Thomas' Church, Jamaica Plain, offered up the holy sacrifice of the Mass and preached to the Catholics of Roslindale, exhorting them to be true to their religion, and, in the course of time, they might be able to boast of a church second to but few in the Archdiocese of Boston. A small altar was erected at the farther end of the tent, and the whole interior was filled with settees. It was a



INTERIOR BASEMENT SACRED HEART CHURCH, ROSLINDALE.

very cold day; in fact, every Sunday during those bleak winter months, when Mass was offered up, the people suffered considerably, yet they willingly went to service, conscious that in the end God, in his clemency, would look down upon them and favor their just desires.

Roslindale remained part and parcel of the Jamaica Plain parish until July, 1893, when the number of faithful had increased to such an extent that Father Magennis petitioned the Most Reverend Archbishop to have it set off and made an independent parish. Rev. John F. Cummins was made the first pastor. He, like Father Magennis, assembled the people every Sunday in the tent on Poplar Street, and gave his attention to the construction and completion of the basement foundation preparatory to the laying of the corner-stone.

On September 2, 1893, the Catholics of Roslindale were visited by many of the clergy and laity of the Archdiocese. True, they had no magnificent church structure to welcome them to, but they had one, novel and unique, where, for a while, they had listened to the word, and where their souls had been laved by the sweet

flow of His clemency. Happy, indeed, were they on this day, kneeling on the grassy floor, and with only a canopy to shelter them from the weather, for they were to witness the laying of the corner-stone of an edifice which, they hoped, ere long might become one of Christ's proudest monuments. In the morning a solemn High Mass was offered up by the pastor, Rev. John F. Cummins, celebrant; Rev. Richard J. Barry, St. Cecilia's Church, Boston, deacon; Rev. John J. Downey, St. Cecilia's Church, Boston, sub-deacon, and Rev. John F. James, of SS. Peter and Paul's Church, Boston, master of ceremonies. The tent was filled far beyond its seating capacity, and every one within it joined the priests in rendering thanks to the Almighty. Father Cummins delivered the sermon, in which he thanked the Catholics of Roslindale for their most generous support in the past, and beseeched them to remain faithful, even to the end, and God would eventually crown their efforts with a magnificent church. One peculiarity is noted by the people of Roslindale, and that is, since they first commenced to assemble in the tent on Sundays, during service time it has never rained, showing, no doubt, that God was attentive to their innumerable sacrifices, and His bounty would not add more misery thereto.

The laying of the corner-stone was to take place at half-past three in the afternoon, but the tent was literally choked with people even an hour before that time. The streets around the tent and the immediate neighborhood of the new church were crowded



REV. J. F. CUMMINS, PASTOR SACRED HEART CHURCH, ROSLINDALE.

with anxious spectators, among whom were many of the local officials. The Most Rev. Archbishop Williams occupied a temporary throne on the epistle side of the altar, and was attended by Rev. Thomas Magennis, of St. Thomas' Church, Jamaica Plain, and Rev. William H. Fitzpatrick, of St. Gregory's Church, Dorchester. The sermon was delivered by Rev. Richard J. Barry, pastor of St. Cecilia's Church, Boston, who took for his text, "This is the victory that overcometh the world, even our faith." Christmas, 1893, the basement was first used, and Mass was offered up by Father Cummins. Ever since the congregation assembles there every Sunday and on holy days to listen to the word of God.



REV. THOS. NORRIS, ACTING PASTOR SACRED HEART CHURCH, ROSLINDALE.

The Sacred Heart Church is far from being completed; in fact, there has been placed on the basement foundation a temporary roof. If the original plans are followed in the construction of the superstructure, the building will be one of the handsomest and most substantial in the suburban districts of Boston. The plans call for three main doors to open on Ashland Street. The building itself is to be Gothic in style and constructed of granite. On the corner of Brown Avenue and Ashland Street a massive tower is to be raised; in fact, the large vestibule, formed by its base, plainly reveals an early stage of a substantial superstructure.

The basement is entered from either side. The auditorium is very large, and tastefully frescoed. In the front of the audience-room is a slight elevation for the choir. This is furnished with a large organ, built by Messrs. Cole & Woodberry, Boston. The whole interior is brightly lighted by stained glass windows. The main altar is Gothic in style, and is beautifully decorated. On either side of it is a statue of an angel in pious adoration, and near these, on the wall, are two religious symbols depicted. On the epistle side of the sanctuary is a smaller altar, over the tabernacle of which is a statue of the Blessed Virgin. The place reserved for this altar will ultimately be converted into a shrine, where the parishioners may reverently invoke the Mother of God to aid them. On the gospel side of the sanctuary is an exceedingly large statue of the Sacred Heart of Jesus. This is a grand piece of workmanship imported from Paris, and was donated by a lady friend of the parish.

Behind this statue is the temporary vestry, which is somewhat spacious and well furnished. Leading from this is the place reserved for the boiler. The length of the church is 120 feet, the width 75 feet. The number of souls in the congregation is about 800, and the number of children in the Sunday-school 300.

Almost directly opposite the church is the present parochial residence rented by Father Cummins. It is a large frame structure, of neat design, and is two and one-half stories high. In the near future Father Cummins intends to erect a rectory in the rear of the church.

Rev. John F. Cummins was born in Charlestown, Mass., where he received his elementary education. His classical education was obtained in Boston and Holy Cross Colleges, whence he went to St. Joseph's Seminary, Troy, N. Y., where he was ordained on Christmas, 1874. His first mission was in the parish of the Annunciation of the Blessed Virgin Mary, Cambridgeport, whence he was transferred to St. Thomas' Church, Jamaica Plain. After serving there for a while, he was appointed assistant in St. John the Evangelist Church, Hopkinton, but remained there only a short time, as he was appointed pastor of St. Peter's Church, Plymouth. On June 11, 1891, he was placed in charge of the church in Hopkinton, where he remained until July, 1893, when he was transferred to the local parish. Father Cummins is one of the best-known clergymen in the Arch-



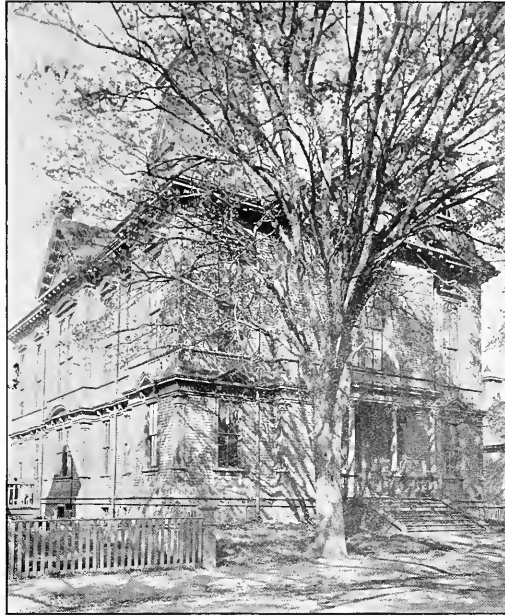
PAROCHIAL RESIDENCE, SACRED HEART CHURCH, ROSLINDALE.

diocese, and has always worked hard for the benefit of the church and the people over whom he was placed. In Hopkinton, although his stay was but a couple of years, he succeeded in removing \$8,000 of the church debt. In Roslindale he has proven himself to be an energetic and zealous worker, and has gained the esteem and respect of all with whom he has come in contact. His health became impaired, and in consequence of which, on December 26, 1894, he started for Europe.

It would be hard for the people of Roslindale to find a more devoted rector than Rev. Thomas Norris, who is the acting pastor during Father Cummins' absence. Being of a genial disposition, he readily finds entrance into the homes of all his parishioners, and his ready exhortation finds an open harbor in the heart of every one for whom it is intended. Father Norris was born in Kilworth, County Cork, Ireland, on June 5, 1843. His preparatory studies were made in St. Coleman's College, Fermoy, whence he went to All Hallows College, Dublin, where he was ordained on June 24, 1868. Among his classmates were Right Rev. Lawrence Scanlan, St. Mary Magdalen's Church, Salt Lake City, Utah, and Rev. Timothy Brosnahan, pastor of St. Mary's, Waltham. Father Norris was first sent to St. Peter's parish, Lowell, where he remained for four years. In 1872 he was appointed pastor of the Church of the Immaculate Conception, Stoughton. He remained there

for six years, going thence for a short time to Lowell, finally to Roxbury, where his health became impaired. In 1878 he took a trip to his native land. We next find Father Norris as chaplain of the House of the Angel Guardian, to which he was appointed in 1889. On June 25, 1893, he celebrated the twenty-fifth anniversary of his ordination. He has two brothers who are priests in Cloyne, Ireland, and a sister in the order of the Faithful Companion, who is at present stationed in the Gumley House, Islesworth, England. He had another sister who belonged to the same order until her death.

Rev. Michael F. Crowley is the assistant to Father Cummins, and he has gained many friends here on account of his generous and zealous disposition.



ST. TERESA'S CHURCH, WEST ROXBURY.

St. Teresa's Church, West Roxbury, is attended from Roslindale. The building is two stories high, the chapel being in the second story. It was erected by Father Magennis, and was originally intended for a parochial school. The lower story is now used for Sunday-school purposes. For a while this was an independent parish, and Rev. Richard Barry was pastor. He was transferred to Hyde Park, and then this became a mission of Dedham. When Roslindale was organized, St. Teresa's became a part of it, and services have been held there regularly ever since by a local clergyman. There are two aisles in the interior. The frescoing is very tasteful. The sanctuary is very small, and is included between two vestries. Directly over the small altar, on the ceiling, is painted a chalice. The statue of the Blessed Virgin is on the epistle side, and the statue of the Sacred Heart of Jesus on the gospel side. The number of souls in the congregation is about 600.

Parish of the Most Precious Blood,

Hyde Park.

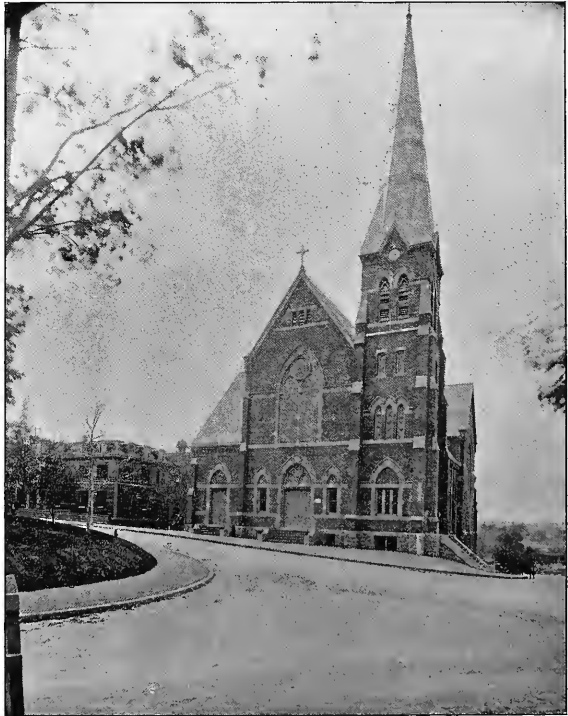


HYDE PARK had but few Catholics before 1850, and these were attended to by the priests in the parishes of Boston. When no clergyman would come here to officiate, the little handful would seek spiritual consolation in some of the neighboring churches, which, about this time, were fortunately springing up here and there. The many facilities for successfully conducting business, and the close proximity to the metropolis, coupled with the good railroad accommodations, were incentives to bring many people to Hyde Park, and with this gain in the town's population came also a healthy accession to the ranks of Catholicity. The private houses formerly used to offer up the divine services were now becoming unable to accom-

modate the growing numbers, and Father McNulty was compelled to seek a building where they could worship with more convenience.

On October 1, 1870, the congregation was thoroughly organized by Father McNulty, who, for some time afterwards, celebrated Mass in Music Hall, then located at Everett Square.

The congregation, seeing more and more new faces in their temporary chapel each succeeding Sunday, became ambitious to have a church in which they could worship and which they might call their own. Accordingly, Father McNulty purchased some land on Hyde Park Avenue, with the ultimate intention of erecting a church upon it. The size of the congregation had increased so much in the interim that there appeared in Hyde Park and its immediate vicinage a sufficient number of Catholics to warrant the appointment of a resident pastor, and, in consequence, Rev. William J. Corcoran, present rector of St. Vincent's Church, South Boston, who was then an assistant of Rev. James A. Healy when he was at St. James' Church, Boston, was delegated to assume charge of this new parish.



CHURCH OF THE MOST PRECIOUS BLOOD, HYDE PARK.



INTERIOR CHURCH OF THE MOST PRECIOUS BLOOD, HYDE PARK.

Father Corcoran immediately started to erect a church on the property purchased by his predecessor, and in the meanwhile used old Music Hall to assemble the congregation in. The structure, which was in the course of construction, was a frame building erected more for the sake of temporary convenience, rather than for an ostentatious monument of a devout people raised in honor of their God.

The faithful were elated at the prospect of a house of worship which they might call their own, and looked forward to the day when the modest edifice would be dedicated to the service of God. The Church of the Epiphany was to be dedicated about the year 1875, and the occasion was to be one of great importance, not on account of the structure itself, but to commemorate the rapid growth of Catholicity in town.

On January 2, 1875, the church was destroyed by fire, and the Catholics of Hyde Park were once more without a house of worship. Although they had contributed their mites for the unfinished church, and for a time after the misfortune were more or less depressed, nevertheless the exhortations of Father Corcoran soon rallied them, and once more, as if no mishap had befallen them, they went to commune with their God in the Town Hall, where they regularly assembled until Music Hall was removed to the church property and fitted up for services. Father Corcoran also bought the land on Maple and Oak Streets in Mt. Neponset. This lot was very large, and contained two frame dwellings, the one on Maple Street being converted into a parochial residence, and serves at present for the convent for the sisters. The other house is the present rectory on Oak Street.

Rev. J. H. Conlan succeeded Father Corcoran, and assumed charge of local affairs in February, 1877. He was succeeded in February, 1880, by Rev. Richard J. Barry, the present pastor of St. Cecilia's Church, Boston. He immediately started the erection of the present church on Mt. Neponset, the cornerstone of which was laid by the Most Rev. Archbishop Williams, before an audience of 6,000, on July 4, 1880. Although the people in general freely contributed in aid of the erection of the new edifice, special mention should be made of Robert Bleakie, John S. Bleakie, and Daniel Sheedy, whose generosity was the substantial foundation on which this magnificent success was erected. The trowel used by the Archbishop is now owned by John S. Bleakie. A chime of bells weighing 11,000 pounds was blessed on November 18, 1883, by the Right Rev. Louis De Goesbriand, Bishop of Burlington, and was first sounded forth in honor and praise of the Almighty on November 25th of the same year. This was the generous donation of Martin O'Brien and Father Barry. There were about 2,000 souls in the parish, and nearly 300 children in the Sunday-school at this time.

The basement chapel was completed sufficiently for services to be held therein on October 19, 1884. On that date it was blessed by the pastor amid the presence of a congregation of Catholics, which, in the few years of its organization, was compelled to undergo many inconveniences in order to pay homage to the Lord. From the depths of many a heart that day a silent prayer of thanksgiving was offered up, and fond hopes were nurtured that eventually the monument, instrument of their generosity, would be crowned with God's blessing, and immediately start on its silent mission, promulgating the fiat of the Almighty to mankind, and teaching the world the path to eternal happiness.

Father Barry supervised every particle of the work, as his whole heart desired to see the building constructed. September 13, 1885, was a joyous day for him, and one that will live long in the memory of those



PAROCHIAL RESIDENCE, CHURCH OF THE MOST PRECIOUS BLOOD, HYDE PARK.

Catholics who reside in Hyde Park. The Most Rev. Archbishop Williams and Right Rev. Bishop Waterman, of Ohio, with a large concourse of visiting clergymen, came to dedicate the completed edifice to God, in honor of His Most Precious Blood. The assemblage that sought admittance on that occasion has never been equaled, and may never again in the history of this parish. From near and far they came, anxious to contribute their share towards the success of the dedicatory exercises, and long before half-past ten, the time when the Archbishop was to commence the ceremonies, there was scarcely standing room in the church. Right Rev. Bishop Waterman delivered the sermon on the occasion.

The church is the design of Charles J. Bateman, and is erected after the Gothic style of architecture. The material used mainly in the edifice is brick, neatly trimmed with brown stone. It is 137 feet long, 68 feet wide, and has a spire rising to a height of 162 feet. In shape it is cruciform, but the side arms are not so noticeable at the base as on the roof. There are three entrances into the spacious, well-lighted, and neatly decorated vestibule; one in the centre of the front, one on the left front, and a third just around the corner on the right.

The interior is neither Gothic nor Romanesque, but a happy mixture of both, and so fitted together as to look extremely ornamental. Here, too, is the cruciform shape more marked, as, for the length of three columns, the ceiling over the side and nave aisles is supported and ornamented with equal arches and arcades; then comes a cessation of these architectural intricacies, which, for the while, yield to the simplicity of the Romanesque, and, lastly, towards the altar the Gothic returns, and terminates in a grand arch in the sanctuary apse. The choir loft extends the width of the church, and a little into the the auditorium it is furnished with a grand reed-organ, and is lighted by a double Gothic window. The wood-work of the interior is entirely of cherry, the sombre color of which heightens the richness of the frescoring, stucco, and windows, which, in themselves, are veritable works of art. The columns, encased in marble slabs, are capped with gilded capitals, chiseled in a manner to merit admiration. The arches and arcades, unlike those in many churches, do not curve up to the ceiling proper, but are formed into panels, thirty-six in number, and in each of these the likeness of a saint is artistically depicted. From the top of the panels to those on the corresponding side the ceiling is almost semi-circular, and is decorated with religious symbols, and fitted up with a novel mode for ventilation. The transept windows are very large, and constructed of cathedral glass. The one on the gospel side contains the figures of the Immaculate Conception and the Good Shepherd, the one on the epistle side, Mary Magdalen and St. Peter. The other windows are of common stained glass. The sanctuary is the terminal of the triumphal arch of the nave. The artistic beauty of the frescoring in the auditorium is surpassed by the magnificent decorations of the chancel. It is lighted by thirteen small windows, on each of which is a figure of an apostle. The ceiling effect is that of a mass of clouds which are penetrated over the tabernacle by our Lord, and here and there by angels. The sanctuary floor is made of square white marble slabs, with small squares of black sporadically inlaid. There are three rich marble altars of different colors of substance, but all blended in such a manner as to defy criticism. In all the niches of the main altar are small statues. The other two altars are the exact counterparts of the main altar, and the one on the epistle side has a magnificent statue of the Sacred Heart of Jesus, and the one on the gospel side a statue of the Madonna. The church is furnished with nearly 150 pews. The number of souls in the congregation is about 3,000.



PAROCHIAL SCHOOL, CHURCH OF THE MOST PRECIOUS BLOOD, HYDE PARK.

The basement is very large, and is used almost regularly for daily services. It is not frescoted. A large reed-organ is in the portion reserved for the choir. There is but one altar, and that is beautifully carved and painted. On the wall over the tabernacle is a fine picture of Our Lady of Perpetual Help. On the right of the altar is a

The basement is very large, and is used almost regularly for daily services. It is not frescoted. A large reed-organ is in the portion reserved for the choir. There is but one altar, and that is beautifully carved and painted. On the wall over the tabernacle is a fine picture of Our Lady of Perpetual Help. On the right of the altar is a

statue of St. Joseph, carrying the Infant Jesus; on the left is one of the Immaculate Conception. The basement is entered from either side through a small vestibule, one of which leads into the vestry of the church proper.

Father Barry was transferred to St. Cecilia's parish, Boston, on October 7, 1888, leaving this monument to relate his abundance of zeal and generosity. The people of Hyde Park were sorry to part with the priest whom they learned to love and respect, and they feared it would be hard to get such another to fill his place, but even in the inscrutable desires of the Almighty, although temporary tribulation of a worldly nature may be experienced, out of His goodness He is moulding some benefit thereby, which, eventually, may atone for the sacrifice. Hyde Park's loss was the gain of the parishioners of the parish of St. Cecilia.

On October 14, 1888, the present pastor, Rev. James J. Chittick, came to Hyde Park and assumed the responsibility of this growing parish. He started in where his predecessor had left off, and so earnestly did he enter into the work that the people could scarcely recognize any difference in the business capabilities of the two priests. Father Chittick soon had two schools opened; one in the old property on Mt. Neponset, and another in Readville. These are attended by about 635 children, who are given an excellent education in the various branches by fifteen Sisters of Charity of Nazareth. He had the old rectory fitted up and remodeled in such a manner that it is now admirably adapted for a convent. To this he also made an addition, which was completed but very recently. The present parochial house, like the school and convent, is a frame structure, situated within 100 yards from the depot property. It is a frame building, with two stories and a mansard roof, and is located on Oak Street, just in the rear of the church.



ST. RAPHAEL'S CONVENT, HYDE PARK.

As the town, territorially speaking, is very large, and many of the Catholics reside in the outlying districts, especially in that portion known as "Corriganville," Father Chittick, about two years ago, purchased two acres of land there, with the ultimate intention of erecting a school for the children who reside in that locality.

Father Chittick has to-day the love and respect of mostly every citizen, Catholic or Protestant, in Hyde Park. Striving ever to do all his zealous acts in secret, his many good works are known only to the community by the voice of success. He came to Hyde Park a stranger, and in his short time here the people have the highest honor and respect for him, and beg his counsel in many affairs. Many a home has been made happy by his vigilance, many a soul has been snatched from the shoals of sin and perdition by his guidance. What greater proof of the esteem in which he is held than the fact that on all this magnificent property there is no debt whatever.

Father Chittick was born in Boston on December 13, 1850, and received his early education in the public schools of his native city. In 1865 he entered St. Bonaventure's College, New York, and graduated in 1869, when he entered St. Joseph's Seminary, Troy, N. Y., where he was ordained on December 20, 1873, by the Right Rev. Bishop McNeirney, of Albany. He was then sent to Abington, where he remained for two years, going thence to Dorchester, where he remained nine years, save six months, when his health becoming impaired, he had spiritual charge of the convicts. In September, 1884, he was appointed pastor of the parish of Plymouth, and he remained there until his appointment to Hyde Park. The societies of the parish are the Holy Name, Blessed Virgin Sodality, Boys' and Girls' Sodality, and the League of the Sacred Heart.

St. Catherine's Parish, Norwood.



NORWOOD was formerly a part of the town of Dedham; in fact, it is only a little more than twenty years since that portion of the town called South Dedham was incorporated as Norwood. Therefore, much of the story of Norwood Catholicity is identical with that of the mother town. Previous to Father O'Beirne's visits, Mass was said in the village. Although the name of the officiating clergyman is unknown, it seems probable that Rev. Father Strain, who, about the year 1843, was making a circuit of these settlements, had the honor of celebrating this Mass. Father O'Beirne, of Roxbury, frequently said Mass, from the year 1846, in the house of Mr. Patrick Fay, situated on the corner

of Nahattan and Prospect Streets. The number of Catholics who attended these services was rather small; in fact, there were scarcely enough to fill two of Mr. Fay's rooms. As the number of the faithful increased, Union Hall was rented, and for a considerable time this hall was used. The building stands, even to the present day, and is the local hotel. Rev. Thomas Scully, pastor of the Church of the Annunciation of the Blessed Virgin Mary, Cambridgeport, was, for a while, in charge of this mission, and he found the number of Catholics so large that he hired Village Hall for their accommodation.

When no services were held in town, the people would travel either to Roxbury or Canton. Although the distances were somewhat long, the Catholics were not daunted thereby, but willingly traveled to either place, anxious to obtain God's blessing and assistance in their various undertakings. Again, when services were held in Temperance Hall, Dedham, the people of Norwood, then South Dedham, would go there.

With just an occasional Mass in the village, or the traveling of long distances for service, the Catholics of this locality began to tire. Father O'Beirne would willingly remove these inconveniences, but the number of the congregation did not seem to warrant the erection of a church, so matters had to continue in this manner for a number of years.

In April, 1863, the Universalist Society of South Dedham contemplated selling their church. When this news became public, the Catholics made overtures towards purchasing the edifice, and they were happy when their offer was accepted. The church was then enlarged and improved by Father O'Beirne, and was placed under the patronage of St. Catherine. It was dedicated on August 3, 1863. Thenceforward the Catholics were attended very regularly by Father O'Beirne, or some one of his assistants.



ST. CATHERINE'S CHURCH, NORWOOD.

In 1866, when Dedham was made a distinct parish, and Rev. John P. Brennan was given charge, the Catholics of South Dedham were attended more frequently. Early in the seventies the car shops were started in Norwood, and the number of Catholics rapidly increased, so that, in 1875, Rev. J. D. Tierney, pastor of the Church of the Holy Family, Rockland, was appointed to assist Father Brennan in his labors in Dedham. St. Catherine's was then visited every Sunday. The edifice was enlarged and rededicated in 1887, when Rev. D. J. Donovan was rector. Rev. Robert J. Johnson assumed charge of the parish in August, 1878. Besides attending Dedham and Norwood, he also erected St. Raphael's Church in East Dedham. The guidance of the Catholics of Norwood was given more directly to the assistant priest. Business was increasing very much in the town, people commenced to make settlements here, and the number of faithful who attended St. Catherine's was so large that it seemed probable that Norwood could safely be instituted an independent parish. On April 27, 1890, a fiat was promulgated by the Most Reverend Archbishop, severing Norwood from Dedham, and placing Rev.

James B. Troy in charge. When he arrived, the church property included but a small tract of land that surrounded the edifice itself. He, shortly after his arrival, purchased a parcel of land adjoining, with the two houses thereon. The property now includes about 30,000 feet. For Father Troy's purchase he paid \$11,000. The parochial house is situated west of the church, and it is a large frame building of two and one-half stories. The other house, which is the property of the parish, is also a frame



INTERIOR ST. CATHERINE'S CHURCH, NORWOOD.

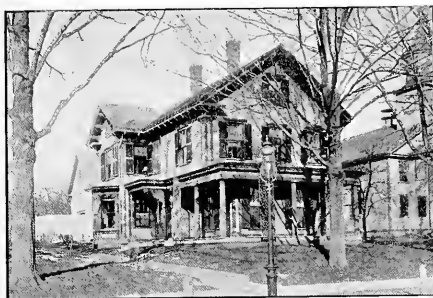
building, much smaller than the rectory. All the church property is surrounded with a granite curb, which includes well-kept lawns. Here and there throughout the grounds are many shade trees, which greatly heighten the general appearance of the entire property. The Church of St. Catherine is a large frame building, the front of which is surmounted by a small dome. The doors give access into a small, but very pretty, vestibule, in the front of which are two statues of angels, holding shells, receptacles for holy water. Hanging on the wall, between these two angels, is a group representing the Last Supper. On the right entrance to the auditorium is the figure of another angel, holding a pouch for the reception of alms. The vestibule is lighted by two stained glass windows.

There are but two aisles in the church. There is no gallery whatever, but in the front there is a slightly elevated portion reserved for the choir, which is furnished with a reed-organ. The pews, lately added by Father Troy, are finished in quartered oak, and are fitted with patent kneelers. The frescoing of the ceiling and walls is very neat, being mostly in light colors. At the end of the gospel aisle there is a beautiful statue of St. Catherine. There are two altars, the one in the centre of the church sanctuary being constructed of wood. It is

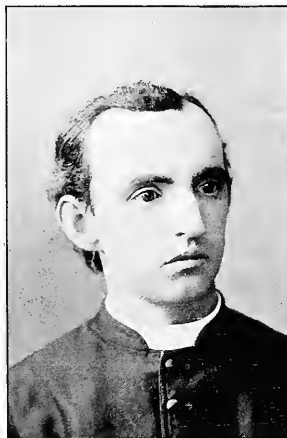
richly carved and handsomely painted. On the wall behind it hangs a painting of the Holy Family. On the left of it is a statue of the Madonna, on the right one of St. Joseph. Near the latter statue is a magnificent marble altar, with several kinds of material used in its construction. This altar is exceedingly beautiful. Directly over the tabernacle is an alcove, perhaps more correctly a shrine, in which a handsome statue of the Sacred Heart of Jesus is placed. On the tabernacle portal and in the panels near the base are special symbols, appropriately representing the Sacred Heart of Jesus. Near the statue of the Blessed Virgin is a small confessional. The statue of the Taken from the Cross is placed almost in front of the Sacred Heart altar, and close to the east end of the sanctuary railing.

The vestry is rather small, but well lighted by two windows. The walls are ornamented with pictures representing the Last Supper, Sacred Heart of Jesus, the Immaculate Heart of the Blessed Virgin Mary, and the Crucifixion. The windows of the entire edifice are of stained glass, and, near the top of each, religious symbols are depicted. All the windows are donations of members of the parish. The church is heated by steam and lighted by gas. It seats about 505 persons. There are 1,800 souls in the congregation, and an average of 325 children in attendance at the Sunday-school. These come under the immediate direction of the pastor and his assistant. The societies connected with St. Catherine's Church are the Married Ladies' Sodality, Young Ladies' Sodality, Children of Mary, and St. Aloysius' Society.

Rev. James B. Troy, the pastor of St. Catherine's Church, was born in Boston on October 12, 1854. His elementary education was obtained in the Boylston School, and in the Boston Latin School.



PAROCHIAL RESIDENCE, ST. CATHERINE'S CHURCH, NORWOOD.



REV. JAMES B. TROY, PASTOR ST. CATHERINE'S CHURCH, NORWOOD.

From early boyhood he showed evidence towards the sacerdotal calling, and in 1872 he entered St. Charles' College, Ellicott City, Md., where he obtained a course in rhetoric, and from which he graduated in 1873. He then entered St. Mary's Seminary, Baltimore, where, after a successful and thorough course in theology, he was ordained a priest by Archbishop Gibbons, of Baltimore, on December 22, 1877. His first appointment was to St. Joseph's Church, Roxbury, where he remained for twelve years and four months. In Roxbury, he worked hard and assiduously, and won the approval of his superiors and the respect of the parishioners. His next appointment was to take charge of St. Catherine's parish, Norwood, and here he has remained since April 27, 1890. He has made considerable improvements about the church property since his arrival. Father Troy is not a robust man, yet he is a faithful, zealous worker, and tries always to labor in God's honor and for the benefit of the church. He has succeeded in canceling all the debt which was resting upon the church property. The future may find in Norwood a more magnificent and substantial edifice, and one which will reflect great credit upon the pastor and his indulgent and generous congregation.

Rev. James F. Stanton is the curate of St. Catherine's parish. Although his arrival here has been quite recent, he has won the good graces of his pastor and the esteem of all with whom he has come in contact.

St. John's Parish, Canton.



ANTON was a mission of Quincy as far back as 1840, and Mass was celebrated here about once in a fortnight. True, Quincy at that time had no resident rector, but during the years from 1838 to 1840 there arrived within its boundaries so many professing the Catholic faith that it was the intention of the visiting clergymen to make the parish independent as soon as circumstances would allow. The early Catholic settlers in the territory comprising the original Quincy parish were mostly poor people who emigrated from Ireland in order to earn the sustenance of life for their families and themselves. Unfortunately the narrow but traditional prejudice against them, and more especially against their faith, they found strong and difficult to overcome. In the year 1839 there were

a few of these poor emigrants who went occasionally to West Quincy, where, now and then, some priest would come from Boston and celebrate Mass in the school-house. Although the distance was long, nevertheless, how joyfully they would travel it, conscious that when the end was reached they could bow before their Master and humbly beg pardon for whatever iniquities that stained their souls. But even this happiness was to be denied them. The native American and anti-Catholic feeling was coloring a page of American history about that time—a page which we of to-day would fain destroy. The handful of worshippers in the West Quincy school-house was also placed under the ban and expelled for a time, but American justice, dormant for the while, soon shook off its unnatural drowsiness, and once more permitted the use of the building to the Catholics to hold services in until fortune would eventually erect a house of worship for them.

The Catholics continued in this manner until 1854, when Rev. Father Strain, of Chelsea, came and began to celebrate Mass and preach in the "Stone Factory Chapel" in West Canton. Then Rev. T. Fitzsimmons, of Boston, took charge of the Catholics of this vicinity, and he also officiated in the "Stone Factory Chapel." He purchased a piece of land on "Chapel Hill," near the South Canton depot, and started the erection of a church, which was finally opened in 1855.

Rev. P. F. Lyndon succeeded Father Fitzsimmons, and, although the supervision of the small band of Canton worshippers was part of his trust, his assistants, Fathers Callaher and Flatley, alternated regularly in ministering to the various missions which comprised the parish of SS. Peter and Paul, South Boston. Some one of these curates would visit Canton every second Sun-



ST. JOHN'S CHURCH, CANTON.

day, and on other occasions, when circumstances would demand, until June, 1861, when Canton was taken from the jurisdiction of the pastor of the South Boston church and made an independent parish, with Stoughton as a mission. Rev. John Flatley, who, indirectly, had the charge of the parish for a few years before, was duly appointed the first parish priest. He immediately came to reside in Canton, where he said Mass every day. He recognized the fact that missions, generally speaking, are not thoroughly organized, so he gave a great deal of his time in effecting an organization, and was somewhat surprised to find such a large number of Catholics residing in Canton proper.

Many settlers were regularly arriving, and the old chapel in South Canton was fast becoming unable to accommodate them all, therefore Father Flatley purchased the present church property, which then contained about four acres of land, from Uriah Billings. The price paid for the land, house, and barn was \$4,000. Father Flatley was soon able to start the erection of a church in Canton, and, in the early summer of 1868, the



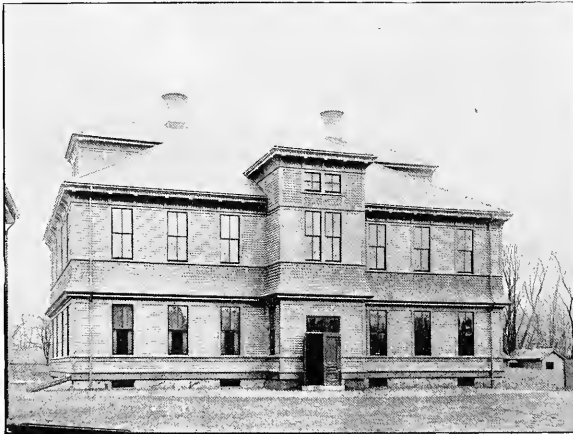
INTERIOR ST. JOHN'S CHURCH, CANTON.

corner-stone was laid by Rev. Father Haskins. It was a joyful occasion for the Catholics here to see even this initial ceremony, for they still retained fresh in their minds the many hardships and trials which had to be undergone in order that they might bring their souls closer to the feet of the Lord. It was not hard for Father Flatley to find means to continue the work of construction, as the people were imbued with a spirit of devotion, and, although poor in the things of this world, yet their generosity compelled them to lessen the requirements of the body in order to obtain food for their souls. Mindful of the divine caution, "What will it profit a man if he gain the whole world and lose his own soul?" they rendered to God all the monetary assistance necessary to erect an edifice in His honor, and in which they might lave their soul of its impurities in the gentle flow of His kindness, and yet they were not unmindful of Cæsar, but helped in everything which would make any man an honest and respected citizen.

When striving to do justice to God and man, it is with joy that they receive the esteem of the latter, and

happiness unalloyed, when favored by an omniscient Lord, as they were in December, 1868, when the little church in Canton was dedicated to the service of God, under the patronage of St. John. From all the surrounding towns many Catholics came to welcome Bishop Williams, who, with a large contingent of visiting clergymen came to perform the dedicatory exercises.

St. John's Church is situated just in the rear of the railway station. It is a frame structure, cruciform in shape, and has a high tapering tower. It is approached from the street by a long avenue, lined with pine trees. The green sward directly in front is broken in the centre by a large circular flower-bed, where, in the summer, much of the freshness of the altar decorations is nourished. From the vestibule, entrance is effected into an interior, Gothic in style, and ornamental in frescoing. The arches, arcades, bosses, groins are wonderfully beautified by the artificer's best skill, and frequently made picturesque by rich variegated hues, the mellow reflections of the sun's rays dallying upon the stained glass windows. There are three aisles, the one beneath the grand arch of the nave terminating at the chancel railing. The main altar is carved and painted in a manner to win admiration, and is furnished richly with valuable candelabra. The other altar is dedicated to the Sacred Heart of Jesus, and is the gift of Division No. 2, Ancient Order of Hibernians. The window in the rear of the principal altar, and which lights the entire sanctuary, is large, and Gothic in style. On it are depicted the



PAROCHIAL SCHOOL, ST. JOHN'S CHURCH, CANTON.

figures of St. John, the patron of the church, and the Blessed Virgin Mary. The church seats about 800 persons. There are 2,500 souls in the parish, thus making it the largest in the town. When the church was finished and dedicated, Father Flatley gave his every attention to removing the debt which had to be incurred in its erection.

In the summer of 1882 the estate of the late James Davis was put on the market. This estate was at that time, perhaps, one of the most valuable in the whole of Norfolk County; divided into fine lawns, with avenues shaded by trees, whose branches, interweaving, gave to the surroundings a pleasant, rural appearance. Large conservatories were also erected, where the tender blossoms were nurtured during the severe months of winter, and afterwards, when the weather allowed, transplanted here and there throughout the mansion lawns, making the residence itself appear as if reared in a flowery kingdom. Mr. Davis' house, substantial in construction, magnificent in architecture, removed into the recess of this umbrageous forest, away from the dust of the street, was, in itself, a piece of property which one might justly covet, costing not less than \$30,000 originally.

When Father Flatley heard that this property was for sale, he turned longing eyes towards it, for well he

knew that its close contiguity to the church property made it invaluable to him. The parish over which he presided was small and not very rich, and it seemed almost impossible to attempt to purchase such an estate. It was surprising news to the people hereabouts when it was heralded that Father Flatley had effected the purchase, but the surprise was even more astounding when the information became public that the Davis estate, with its eleven acres, its rich land and magnificent buildings, was sold for the sum of \$10,000. The parishioners congratulated their pastor on his successful stroke, and congratulated themselves that so suddenly and easily they became as rich in possessions as many of the larger parishes in the Archdiocese.

Father Flatley erected and, in 1883, opened the school which stands just in the rear of the church edifice. It is a large wooden structure, two and one-half stories high, and is furnished with all the modern school improvements and appurtenances sufficient to accommodate 400 scholars. The rooms are well lighted, heated, and ventilated, and the grounds ample enough for nearly twice the number of children who are in regular attendance. Lawns and avenues, shaded by large trees, give the recreation grounds an inviting appearance. Fourteen sisters of the German organization of Notre Dame are in charge of the scholars. The sisters reside in the house formerly erected by Mr. Davis, and used by him as his dwelling, and which has undergone slight alterations and improvements to convert it into the present convent.



CONVENT, ST. JOHN'S CHURCH, CANTON.

When all this work was accomplished, and everything in successful running order, Father Flatley once more gave his attention to the removal of the debt. The parishioners perceived that their pastor was laboring hard for their welfare, therefore they did everything in their power to aid him in his work. They willingly followed where he led, fully certain that their guide would lead them according to the honest dictates of his conscience. They grew to cherish him more and more, and his zeal and devotion, his generosity and business tact won their love and respect for him, so that they almost worshipped him. Truly it was a sad day for these people when the news came that their pastor was to be removed from them. It seemed as if the foundation of all these grand successes was about to be taken away. But God's decree must be obeyed, and although pleasant scenes and friendships must be left behind, the good priest sacrifices all in order to bow in obeisance to his omniscient and omnipresent Superior.

In August, 1888, Rev. John Flatley yielded his authority over the generous people of Canton to his successor, Rev. Joshua P. Bodfish, and assumed charge of St. Peter's Church in Cambridge, where his parishioners, imitating those he had left, shower upon him all the praise and honor which a zealous and pious rector deserves.

Father Bodfish soon gained the appreciation of his flock and of the citizens of the town, irrespective of creed. At one time being an Episcopal minister with the late Bishop Brooks, then a member of the Paulist Fathers, he gained many friends, who wish him success in this town, not far from the village where he was born, and where his early childhood was spent. He erected the present parochial residence, which is just beside the depot. It is a frame building, and is built and furnished in a fashion that will insure the best of happiness to the occupants for many years to come. It cost about \$18,000, making the general cost of all the property connected with St. John's Church about \$150,000, and that is placing it at its lowest valuation.

Rev. Joshua P. Bodfish was born of Puritan stock, in the town of Falmouth, in the year 1839. His early education was obtained in the public schools of his native home and in the Greenwich Academy, in Providence, R. I. After following the sea for several years, visiting all but three countries of the world, he returned to his native land at the breaking out of the Civil war, and served as navigator on the Montgomery and the flagship Niagara. On leaving the navy he returned to his studies at Brown University, schools of the Congregational creed of his parents, and then attended the Episcopal Theological Seminary. After finishing his course in the latter school, Bishop Clark, of Rhode Island, appointed him assistant rector of All Saints' Church, Philadelphia.



PAROCHIAL RESIDENCE, ST. JOHN'S CHURCH, CANTON.

Later he became a follower of Dr. Newman, was received into the church by Right Rev. M. Domenec, D. D., late Bishop of the Diocese of Pittsburg, studied for the priesthood and was ordained on November 30, 1866, by the late Cardinal, then Archbishop McCloskey, of New York. After his ordination he joined the Paulist Fathers, and remained with them, laboring assiduously in the missionary field, for ten years, when he came to Boston and was adopted by His Grace, Archbishop Williams. He was appointed chancellor and secretary of the Archdiocese in 1881, and held those positions until 1886, when he was made rector of the Cathedral, and the Rev. Richard Neagle was given the chancellorship. In August, 1888, Father Bodfish succeeded Father Flatley as pastor of St. John's, Canton, which position he retains at the present writing. On November 30, 1891, he celebrated his silver jubilee in commemoration of the twenty-five years he had spent as a Catholic clergyman. The ceremonies of this occasion were inaugurated on the evening of the 29th, when over fourteen hundred of his immediate friends assembled in Memorial Hall. Seated in prominent places in the audience-room were Right Rev. Bishop Brady, who that morning confirmed one hundred and fifty-six persons; Father Bodfish and Father Baxter, of Canton; Father Kiely, of Stoughton; Father Troy, of Norwood; Father O'Donnell, of East Boston, and Father O'Callaghan, of South Boston. The singing of the jubilee chorus, by

twenty-five little girls, announced that the programme, so carefully arranged by the Sisters of Notre Dame, had commenced. Mr. James H. Murphy made the presentation speech, and in the name of the people gave Father Bodfish \$500, and the children, aside from this, presented him with \$30 in gold. Father Bodfish returned thanks for the presents, and made a general review of his life, which was listened to attentively by all present. On the next morning a solemn High Mass of thanksgiving was offered by the following officers: Celebrant, Father Bodfish; deacon, Rev. W. H. Fitzpatrick, Milton; sub-deacon, Rev. J. W. Baxter, Canton, and master of ceremonies, Rev. Hugh Roe O'Donnell, of East Boston. Rev. Denis O'Callaghan, South Boston, preached the jubilee sermon, and he uttered great praise to the priest who, twenty-five years before, had cast forever from his shoulders the mantle of untruth and error and clothed himself in the habiliments of the true faith. He said: "For a full quarter of a century he has labored hard in the vineyard of the Lord, and to him the Master may justly say, 'Well done, thou good and faithful servant.'"

On May 21, 1894, Father Bodfish was a guest of the institute connected with the Berkeley Temple, Boston. Perhaps this was the first instance in New England where a Catholic clergyman attended a Congregational church meeting. This innovation is understood to have been mainly due to a desire to honor one of the most broad-minded and popular representatives of the mother of all Christian denominations. Father Bodfish was well received, happily entertained, and was listened to most attentively as he rehearsed his early experiences in the Congregational denomination, and the reasons for his ultimate conversion to Catholicity. Among the many able arguments he brought forward in his defense of "The Catholic Citizen," we might mention the following, which was loudly applauded: "None love the free institutions of America like our Catholic fellow-citizens; they are more American than Americans themselves, for they have known what tyranny and despotism are. The principles of the church require obedience to the constituted authorities, and the more fervent the Catholic is, the more loyal he will be to his country." He also referred to the Declaration of Independence, which was signed by a Catholic; to the many generals, Catholics, whom Washington had associated with him; to the many Catholics who shed their life-blood in defense of America and her liberty, and finally to the long list of the sons of the church, who entered the late war to eradicate the evil of servitude from the land they adopted, and give to each and all equal rights.

Father Bodfish had labored so hard and uninterruptedly that his health commenced to fail him, and he spent the winter of 1894 and spring of 1895 on a sojourn in Europe. It is the ardent wish of all that he will be spared for many years to come to do sacerdotal service for the church which he has adopted.

Rev. Charles F. Glennon has been the assistant pastor of St. John's, Canton, but a short time, but his superior places implicit confidence in his business tact, and the parishioners are loud in praise of his zeal and charity. He is a young man, and if his present actions may be considered as harbingers of the future, then there is a bright future in store for him.



REV. JOSHUA P. BODFISH, PASTOR ST. JOHN'S CHURCH, CANTON.



Immaculate Conception Parish, Stoughton.



LIKE the faithful of Canton, the Catholics of Stoughton were favored occasionally with a Mass as early as 1840. There were but very few residents in town at that time who were of that religion, but the small number that was here would travel to the neighboring towns where services were to be held. Often, indeed, this little band of laborers traveled to Quincy, where Mass was celebrated more frequently than in the immediate neighborhood.

Undoubtedly the first Mass celebrated in Stoughton was in 1848, when Father Rodden, of Quincy, visited here. He officiated in a dwelling-house, and the number of Catholics in the congregation was fourteen. Mr. Thomas Connell, who, for a number of years, had been sexton of the local church, was one of the number. Mr. Connell, although somewhat advanced in years, can vividly recall this happy event, as well as many others which refer to the progress of the Immaculate Conception parish.

In 1849 Rev. T. Fitzsimmons, of Boston, came to Stoughton and held services in a hall in the house of Mr. Robert Porter, known as the "Austin house." Father Fitzsimmons also purchased an acre of land at the junction of Canton and School Streets, intending to erect thereon a small church edifice. The number of communicants was very few, and they were poor Irishmen, who left their homes in Ireland to seek work, whereby they might provide sustenance for their families. Indeed, they found great difficulty to earn much more than was needed for their living, and were unable to contribute anything to defray the expenses incurred by the purchase of the land. Others, again, left either fathers, mothers, or wives and children in their native home, and were striving to amass sufficient to pay their passages over.

Father Fitzsimmons, considering these several disadvantages, was unable to keep the land, and so he sold it back to the man from whom he purchased it. Thus, again, the Catholics were compelled to return to the old hall, where Father Fitzsimmons would visit them about once every month.

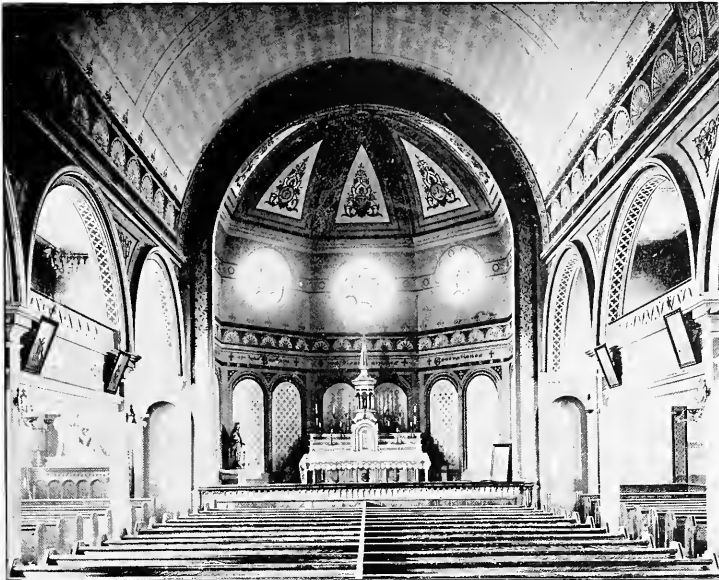
Rev. P. F. Lyndon was Father Fitzsimmons' successor as pastor of the parish of SS. Peter and Paul, South Boston, and he assumed charge thereof in the spring of 1853. Stoughton, at that time, was a mission of that parish, and came under the immediate guidance of Fathers Flatley and Callaher, who were curates of Father Lyndon, and each of whom would take turns in officiating every second Sunday in the respective



CHURCH OF THE IMMACULATE CONCEPTION, STOUGHTON.

missions. This manner of affairs continued for some time, and when Mass was not celebrated in Stoughton, Catholics would travel to Canton, so that between both townships, there was sure to be a regular service. Yet as disagreeable and inconvenient as this was to the communicants who worked hard all the preceding week, it was equally so for the two clergymen. The people, when they desired to receive the body of their Lord and Saviour in the Eucharist, were compelled to fast all morning, as frequently they were unable to reach their homes before midday, and the priests, starting from South Boston early in the morning, would frequently not touch a morsel of food until they returned. Such inconveniences as these for the sake of religion were exceeding commendable in the clergy and laity, but there is a limit to such endurance, for even the most healthful constitutions are unable to frequently withstand such sacrifices and privations.

The number of Catholics was rapidly increasing in and about Canton and Stoughton, and the number of regular weekly pilgrims, as a necessary consequence, was also greatly augmented. Father Flatley thought that



INTERIOR CHURCH OF THE IMMACULATE CONCEPTION, STOUGHTON.

the size of the congregation at Stoughton was sufficiently large to warrant the erection of a little church there. It was indeed joyful information to the local Catholics, who immediately went to work with a will to raise the necessary funds. In 1859 Father Flatley was able to purchase a half acre of the land which Father Fitzsimmons formerly bought, and he immediately started to erect the present church. Work was pushed very rapidly on the building, and it was entirely completed by November of that year, when it was dedicated by Right Rev. John B. Fitzpatrick, the late Bishop of Boston. The sermon on this occasion was preached by Rev. J. J. Williams, of St. James' Church, Boston, who is at present the venerable Archbishop of the Archdiocese.

In June, 1861, the parish of Canton was instituted, with Stoughton as a mission, and Rev. John Flatley, the present rector of St. Peter's Church, Cambridge, appointed the first pastor. Not only was this information most agreeable to the people of both towns, on account of the fact that a priest was to reside in the neighborhood, but Father Flatley, by his business tact and generosity, had won their love and esteem, and his appointment was, perhaps, the most welcome that could be made at that time.

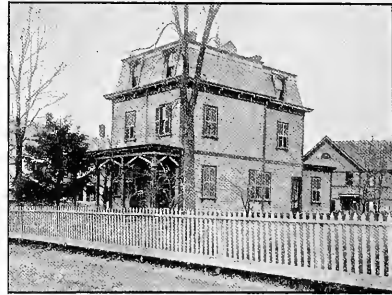
It was indeed inconvenient for them to travel miles for a clergyman to administer the sacrament of Extreme Unction to a dying friend, and many times, in such cases, the remoteness of a priest was almost fatal. It is the dearest wish of every Catholic that before they die they may have an opportunity to confess their transgressions, so that they can meet their Maker with a soul cleansed from the stains of sin and temptation, and be welcomed by Him "into the kingdom prepared for them." Their ardent desire is to hear the happy command, "Come, ye blessed of my Father." Is it to be wondered at, then, that the Catholics should find their breasts heave with joyful emotion when they have a clergyman in their midst to administer to them the last rites of the church in their final moments?

Father Flatley, after he was appointed pastor of Canton, would come regularly every Sunday to say Mass in Stoughton. About that time there were not much more than 150 Catholics in town, but new business enterprises were being started, and the Catholic population was, in consequence, increasing. He soon purchased the land on which the present parochial residence stands, expecting, no doubt, that in the near future there would be communicants enough to warrant the institution of an independent parish in Stoughton. The wisdom of this purchase soon became evident, for, in 1872, the Most Reverend Archbishop appointed Rev. Thomas Norris, of St. Peter's, Lowell, pastor of Stoughton, with Sharon as a mission.

Father Norris, on taking charge of the parish, immediately took the census, and he found that the number



CONVENT OF THE SACRED HEART, STOUGHTON.



PAROCHIAL RESIDENCE, CHURCH OF THE IMMACULATE CONCEPTION, STOUGHTON.

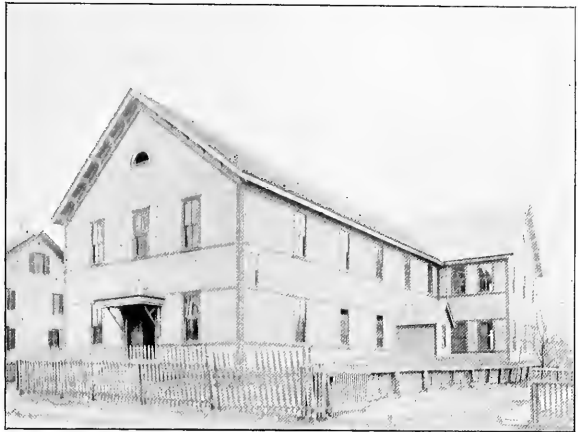
of faithful had surprisingly increased in a few years. In 1875 he erected the present parochial residence. Father Norris also made many other changes about the church property, and, by his zeal and piety, gained the appreciation and the respect of the parishioners and of many citizens of Stoughton. He was an assiduous pastor, and his constant application to business impaired his health so much that he resigned his trust in 1878 and went back to Lowell as an assistant. Thence he was transferred to Roxbury, but his health did not improve, so he went to his native home in Ireland, where he remained for some time. He is at present the acting pastor of the Sacred Heart parish, Roslindale.

Rev. James M. Kiely, the present pastor, was next appointed to supervise the affairs of the Immaculate Conception parish. He found the church property all in good condition, so that his only work for a while was in looking after the spiritual welfare of his flock. He is a firm believer that the hope of the church in the future depends a great deal upon the early training and instruction of youth, so, about the year 1882, he started the erection of the parochial school for boys and girls. There was a large frame building erected on the corner of Perry and Winter Streets, in which it was intended to conduct some small manufacturing business. The venture proved unsuccessful, so the edifice was placed on the market, and Father Kiely purchased it, and, after a thorough renovation, it was converted into a convent, where ten Sisters of St. Joseph reside. The building appears quite prominent, as it is situated somewhat back from the street, and is one of the largest dwelling-houses in the town.

Father Kiely seems to take especial delight in catering to the younger portion of his congregation. He has lately constructed a spacious gymnasium for them. It is a frame building, situated in the rear of the church and rectory, and close by the school. All the paraphernalia of a modern gymnasium are added to it, and the young folks are there given an inviting place for amusement, from which the danger of sinful temptation is kept at a safe distance.

The Immaculate Conception Church, situated on Canton and School Streets, is a frame building, surmounted with a dome-like bell deck. Approach is afforded into the small vestibule through two doors on School Street. In the church proper are large, plain columns, which support the gallery and arches. The church is furnished with a small reed organ, which admirably matches the decorations of the interior. There are only two aisles in the auditorium. Five windows on either side admit a flood of light into the pretty auditorium. The window on the left of the sanctuary perfectly represents St. Patrick, and was donated by St. Mary's Total Abstinence Society. Near this is the statue representing our Lord, taken from the cross, with His head resting on the knee of His Blessed Mother. On the right of the sanctuary is another large window, on which St. Peter is depicted. This was donated by the Young Ladies' Sodality. The ceiling of the auditorium, as well as the walls, is frescoed in light colors. The sanctuary is quite small, but has an altar beautifully carved and painted. A statue of the Madonna stands on a pedestal on the left, and a picture of the Holy Family is on the small table for the cruets on the right. The walls of the sanctuary are frescoed to represent blue panels, with gilt trimmings. Above the panels are the words: "Ecce enim ex hoc beatam me dicent omnes generationes." Above these words the frescoing varies beautifully until it reaches the ceiling, which is ornamented with religious symbols.

The school, a long building with two stories, is almost directly behind the church, and faces Canton Street. The edifice is properly divided into spacious class-rooms, which are well



ST. MARY'S HALL AND SCHOOL, STOUGHTON.

ventilated and well lighted, and also equipped with all the appurtenances which go to make up a successful school. There are about 250 boys and 150 girls in regular attendance, and these are under tutorage of the Sisters of St. Joseph. This school is exceedingly well organized and well directed, and is doing a great and good work in giving to the young people of the parish of the Immaculate Conception a thorough religious and secular training. The sisters are devoted to their duties, and the parents of the parish should be thankful that their children are favored with such faithful teachers.

The rectory, situated a little to the west of the church, is a frame building, with two stories and a mansard roof. It is a very pretty and an exceedingly comfortable parish home. In the Stoughton parish there are now about 1,500 souls, and the church will seat about half of that number.

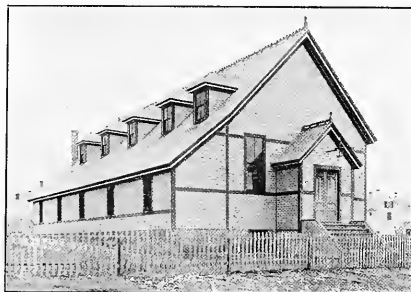
Rev. James M. Kiely has been pastor of the Immaculate Conception parish, Stoughton, for about seventeen years. This number of years, and the much good he did during them, have made him beloved by all his parishioners. Associated with him for a number of years has been Rev. Edward J. Curtin, who, on account of his genial disposition and strict adherence to his sacred calling, has gained for himself many lasting friends.

Sharon was attended by Father Flatley when he assumed charge of Canton, and he built a small church

there. When Stoughton was instituted an independent parish, Sharon was made tributary to it. The old church was destroyed about two years ago, and Father Kiely then erected the present edifice of Our Lady of Sorrows. It is a wooden structure, small in size and neat in appearance. It is attended regularly by Father Kiely or his assistant, Father Curtin.

The business prospects in Sharon are brighter at the present time than they have been in some years past. Capital has been of late attracted here, and, with the growth of the town, the growth of the little parish, now so favorably started, may be confidently looked for.

The parish of the Immaculate Conception is now in a most flourishing and exceedingly well-organized condition. Much credit is due to Father Flatley, who took the initiative step towards this great success, and even to-day, although somewhat remote from here, the parishioners of this place all refer to him in a most loving manner, and wish him all the happiness and success that a generous priest deserves. Nor are the people unmindful of the patience, the generosity, and the benevolence of their first resident pastor, Father Norris. During his six years here as rector, he made many friends, among the Protestants, as well as the Catholics, and all imagined that he was to be among them for many years. Unfortunately, the trust proved to be too severe for his health. It is pleasing news for



GYMNASIUM, ST. MARY'S SCHOOL, STOUGHTON.



CHURCH OF OUR LADY OF SORROWS, SHARON.

his many Stoughton friends to hear that he is again able to work in the Lord's vineyard, and they heartily congratulate the people who are guided by his large and generous heart.

Rev. James M. Kiely, the successor of Father Norris, took charge of the Catholics of Stoughton and Sharon in 1878, and since then he has given the parish considerable attention, as may be evidenced by the many improvements which he has inaugurated. He was born in Ireland about fifty-five years ago, and received his rudimentary education in the national schools of his native home. After a successful course in the classics, in philosophy, and theology, he was ordained a priest in 1869. He was first sent as assistant pastor of St. Francis' parish, North Adams, but he did not remain long there, as he was afterwards appointed a curate in St. Joseph's, Boston. He labored there until 1875, at which time he was promoted to the pastorate of Beverly. He held that position for three years, when the Stoughton parish was given to him. Since his arrival here he has proven himself to be an able financier. It is needless to add words of praise for him; the many improvements and innovations which he has introduced speak louder than words. They are monuments of which any pastor may be proud.

St. Mary's Parish, Randolph.



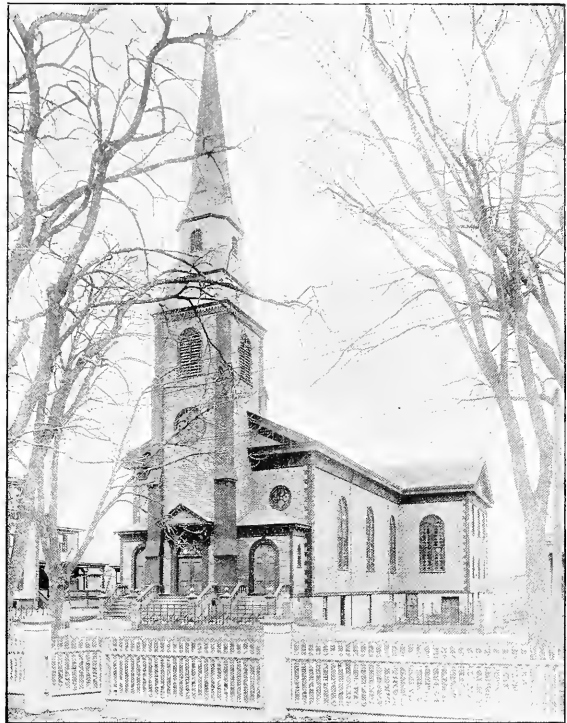
AMONG the early settlers in Randolph were a few who traced their ancestry to Ireland, and these, it appears, remained within the boundaries of the town; but whether they followed the religion, which was and always will be the profession of the Irish people, is hard to tell, as in those days there were no Catholic priests in New England. As time advanced, however, quite a number of Catholics settled in and around Quincy, among whom were the sturdy Acadians. Randolph received a fair quota of the new

influx, but it seems Quincy was more Catholic than her sisters; in fact, there were about 100 of that faith there in 1838.

while most of the neighboring towns could boast of no more than ten or a dozen.

Quincy, Randolph, Stoughton, Canton, Hingham, Cohasset, Weymouth, and Abington were considered one parish at that time, and services were occasionally said in West Quincy for the Catholics who assembled there from these places. In this district at the present time, with Avon, Holbrook, Braintree, and Rockland added, which were then included in the mission, are eighteen churches, attended by twenty-three priests.

Among the first priests to offer up services for these people were Fathers Fitzsimmons, Carraher, Strain, and O'Beirne, who would come, when occasion would permit, from South Boston. They were happily received by the Catholics of the district, but many of the Protestants were not so kindly disposed, and occasionally displayed an anti-Catholic feeling against them, which eventually closed the doors of the West Quincy school-house against them. Fortunately, this deprivation was but temporary.



ST. MARY'S CHURCH, RANDOLPH.

About the year 1840 the priests started to make a circuit of the various towns. They said Mass in each of them every fortnight. This was highly pleasing to the Catholics of the several places, as the distance to West Quincy was long and the journey, in consequence, very tedious. Again there appeared to be a deep-rooted animosity in Quincy against everything Catholic, and often they were afraid that, after having covered the entire distance, they might find their temporary church barred against them. This spirit of intolerance, which had been apparent for many years, became far more pronounced in 1854, and sought to drive away every Catholic within the town's limits. Quincy then gave the Know-Nothing candidate for governor 549 votes, to 130 for the other three candidates. Nor did this animosity quickly die, for we find that in 1857, when the Know-Nothing candidate was severely rebuked by the State at large, Quincy gave him more than 100 plurality.

The early Catholics anticipated all this trouble ; they saw its early signs, and feared the moments when it might break forth in all its fury. They were poor people, emigrants from a land in which they were accustomed



INTERIOR ST. MARY'S CHURCH, RANDOLPH.

to worship God in the face of hardships, and to struggle for life under adverse circumstances. Like their Saviour, they cried out, "Father, forgive them, for they know not what they do."

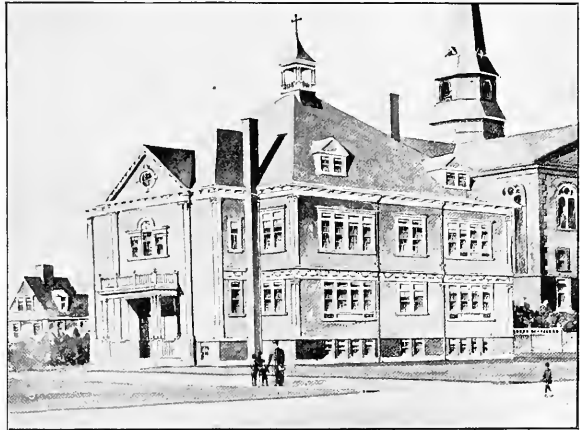
When Father O'Beirne had charge of the Quincy parish and mission, he purchased, in 1847, the land on which the present church in Randolph was erected, and also put in the foundation. He did not progress far as he was appointed pastor of St. Joseph's Church, Roxbury, and was succeeded by Father Fitzsimmons, and he, in turn, was followed by Rev. John T. Roddan, who, in 1848, assumed charge of the parish of Quincy and its various missions. It was he who built the present church here, in 1849. It was dedicated to the service of God, under the patronage of St. Mary, in August, 1850, by the late Right Rev. Bishop Fitzpatrick.

Father Roddan purchased a house and came to Randolph to live in 1851, thus becoming the first resident pastor. He succeeded in thoroughly organizing the Catholics of this town, and of Abington, Stoughton, Weymouth, Hingham, and Plymouth, in his pastorate here of five years. He also purchased and laid out a large

tract of land for cemetery purposes. During his residence at Randolph he was assisted in his pastoral labors by Rev. John Lynch, Rev. Thomas Sullivan, and Rev. James O'Laughlin. In December, 1856, Father Roddan was called to the charge of the Purchase Street Church, or what was then known as the Fort Hill Church, in Boston, and Rev. A. L. Roche was given charge of the local parish. He remained until 1863, when he went to Abington. Rev. Canon Walsh succeeded Father Roche at Randolph. Father Walsh did good service and won the love and esteem of all who resided in Randolph. After his death, in 1865, Rev. James McGlew was given the pastorate, and he remained until he was removed to St. Rose's Church, Chelsea, in December, 1866, where he still serves as pastor. Next came Rev. W. J. J. Denvir, who was, in 1869, transferred to the Cathedral and afterwards to the Star of the Sea parish, Beverly, and who died in Charlestown in 1885. Father M. J. Burns was the successor of Father Denvir, and after his death, in 1873, Rev. James E. O'Brien, in June, followed. He paid the debt incurred by the enlargement of the church during Father Burns' pastorate. On July 4, 1877, Father O'Brien was made pastor of St. Peter's Church, Cambridge, where, after so faithfully following the footsteps of his predecessor, Father Dougherty, he died on July 23, 1888. Rev. Thomas O'Brien assumed charge of the local church after the transfer of Rev. James E. O'Brien, in 1877.

In 1872 Father Burns perceived that the number of Catholics was greatly increasing, and in consequence put an addition to the original church, making it its present size, and he also built a church in Avon. The rectory was built by Rev. Thomas O'Brien. He was a very popular man among his people, who willingly joined him in advancing the parish interests, so that in a short time he had added the parochial residence, and paid every dollar which had been incurred in placing the parish on a good and firm foundation. Then Father Thomas gave more special care to the guidance of his flock, attending to and exhorting the sick, giving advice and aid to the unfortunate; in fact, doing all that his sacerdotal duties could require of him. In the hour of happiness and

contentment this good priest would come to utter his congratulations and prayers of thanksgiving; nor was he absent when the dark clouds of misery and sorrow overshadowed, but, like the good Samaritan, he would go forth to give his counsel and assistance. While thus attending his priestly duties he was stricken with pneumonia, and died from its effects on February 6, 1888. Not only was he respected by those to whom his presence brought the sunshine of happiness, but he also won the esteem of the Protestant residents of this town, who recognized his sterling worth as a man and as an upright citizen. In June, 1888, to show their appreciation of their late pastor, the Catholics of Randolph erected a beautiful monument over his grave in St. Mary's Cemetery. It was constructed by McDonald & Sons, is twelve and one-half feet high, and is cut from Quincy granite. Father Thomas O'Brien was born in East Boston, in 1842, and was educated in the common schools there. He afterwards entered Holy Cross College, Worcester, and, graduating therefrom, he entered St. Joseph's Seminary, Troy, N. Y., where he was ordained. His first mission was in Somerville. There he remained for three years, when he was promoted to the pastorate of Georgetown, in 1876. Late in 1877 he was appointed to Randolph. He was assisted by Rev. Fathers Dennehy and Kelly. In March, 1887, Holbrook and Avon were set off from Randolph and created a separate parish, and Father Kelly appointed pastor. He was succeeded as assistant in Randolph by the Rev. Henry A. Walsh.



ST. MARY'S INSTITUTE, TO BE ERECTED IN RANDOLPH.

Rev. James J. Keegan was the next duly appointed rector, and he serves in that capacity at the present time. He assumed the guidance of the local parish in February, 1888. He improved the interior of the church by frescoing it and adding new pews and altars. He also had a basement built under the old structure. The cost of these improvements was about \$15,000. The edifice was re-dedicated November 11, 1888, by the Most Rev. Archbishop Williams. He purchased, in 1891, two acres of land in the rear and contiguous to the church edifice, on which he intends in the very near future to erect a parochial school. There will be six classrooms, and a large hall with a seating capacity of 500. It will be furnished with all the modern school appliances, and fitted with novel heating and lighting apparatus. The school will be opened in the fall of 1895. The frame building adjoining the church will then be converted into a convent for the sisters whom he proposes to bring here as teachers. Father Keegan also graded and beautified the grounds around the church, and extended, laid out, and improved St. Mary's Cemetery, making it one of the most beautiful in the State.

St. Mary's Church is situated in a most prominent location on North Main Street. It is of the Romanesque style of architecture, with basement constructed of granite and a frame superstructure. A large tower adds to the general appearance of the front. The interior is purely Romanesque, and, with the space afforded



PAROCHIAL RESIDENCE, ST. MARY'S CHURCH, RANDOLPH.

by the transept, offers plenty of seating room for the large congregation. In each arm of the transept is a gallery, and also another in the front of the auditorium for the choir. This latter is furnished with a large pipe-organ. The general appearance of the interior, on account of the recent renovation by Father Keegan, is quite handsome. The frescoing throughout is very fine, especially on the ceiling, where the many religious symbols painted in a circle break the monotony of general sameness. The stations of the cross, painted on the side walls, and the stained glass windows, the circular part of which contains religious symbols, also add much to the general appearance of this spacious interior, and make it of greater interest to the large auditory. The altar railing is entirely of brass, and at each end of it, near the entrance to either arm of the transept, is a small altar or shrine. In the one on the left is a beautiful statue of the Blessed Virgin Mary, whilst the one on the opposite side has a statue of St. Joseph, holding the Divine Infant. Above the Shrine of Mary is a circular-shaped painting of the Immaculate Heart of Mary, and over the Shrine of St. Joseph is a similar painting of the Sacred Heart of Jesus. The main altar is fairly large, and is beautifully ornamented, cream, blue, and gilt happily blending together so as to give a magnificent effect. On either side of it is an adoring angel, seemingly in devout veneration to the ever present Lord. The sanctuary is lighted by three circular stained glass windows,

which contain representations of the Immaculate Heart of Mary, St. Joseph, and our Saviour. The walls of the chancel are tastefully frescoed, containing, as they do, beautiful paintings representing the Crucifixion of Our Lord, the Annunciation of the Blessed Virgin Mary, Resurrection, Nativity, and Ascension of Our Saviour. These paintings are admirably done, and reflect great credit upon the artist.

The basement is entered from the side. The chapel is quite small, perhaps on account of the large portion reserved for the sanctuary. The arms of the transepts are partitioned off from the chapel proper, thus making enclosed class-rooms for Sunday-school purposes. The only sacramental, besides the stations of the cross and the crucifix over the tabernacle, is a beautiful statue of the Sacred Heart of Jesus. The basement has a handsome new altar and new pews, placed there by Father Keegan.

The number of souls in St. Mary's parish is about 2,000, and the number of children in regular attendance at Sunday-school, 300. The societies of the parish, directly and indirectly connected with the church, are the Sodality of the Blessed Virgin, for young men and young ladies; Holy Name Sodality, Holy Family Sodality, in which every family of the parish is enrolled; League of the Sacred Heart of Jesus, for young and old, male and female, and St. Mary's Catholic Lyceum. This latter organization owns some beautiful property, valued at \$9,000. They have a handsome hall where the members assemble daily, and where innocent amusement is encouraged, and the evil occasion kept at a safe distance.

The parochial residence, built by Rev. Thomas O'Brien and renovated by the present pastor, Father Keegan, is a large frame building, two stories high, and capped with a mansard roof. Its location is a commanding one on North Main Street, a little west of the church edifice.

Rev. James J. Keegan was born in Ireland in May, 1850. When only four years of age, his parents came to Lawrence to settle, and in the public schools there he received his rudimentary education. Early in his youthful life he evinced a fondness for the priesthood, and, acting in consonance with his own desires, and also with those of his parents, he entered St. Thomas' College, Bardstown, Ky., in September, 1868.

He remained there for a while, and then went to Villanova College, Philadelphia, where he graduated in 1872. He desired to study theology, and that fall entered St. Joseph's Seminary, Troy, N. Y., where he was ordained on May 22, 1875, by Archbishop Williams. In June of that year he was sent to assist the late Right Rev. Mgr. Patrick Strain in St. Mary's Church, Lynn, where he remained for four years. In August, 1879, he was appointed assistant at St. Augustine's Church, South Boston, where he remained until his appointment to Randolph in February, 1888. Father Keegan is a quiet, unassuming man, who is ever solicitous for the welfare of the parish and congregation. The church, which has withstood the brunt of many storms, he has placed in an excellent condition. He has also won the respect of his congregation, who are almost as anxious as he to have his new venture, the parochial school, started. Rev. Henry A. Walsh has been the curate here for the last eight years, and this long term of zealous service has made him, seemingly, a part and parcel of St. Mary's Church. The pastor and people hold him in the highest esteem. He was ordained at St. John's Seminary, Brighton, on June 21, 1887, and was immediately appointed to Randolph, his first and only mission.



REV. J. J. KEEGAN,
PASTOR ST. MARY'S CHURCH, RANDOLPH.

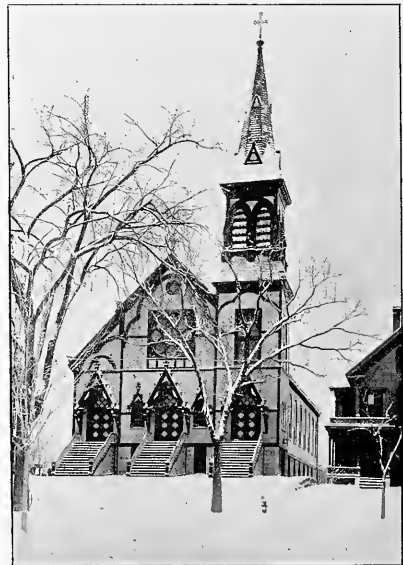


St. Joseph's Parish, Holbrook.



HERE were but few, if any, Catholics in Holbrook in 1849, when St. Mary's Church of Randolph was erected, but it was not long afterwards that the boot and shoe industry was gaining a good foothold here, and more people were needed to carry it on. Many persons who claimed citizenship in Randolph, Brockton, and other near-by towns, came here and received employment. They would generally return at night to their homes, but soon the inconveniences of this manner of procedure became almost intolerable. The traveling accommodations were far from agreeable, and necessitated an early start in the morning; and besides, the expense incurred by these successive journeys in the end amounted to considerable, and not infrequently, hard to meet. Therefore, these people commenced to reside here, and, in consequence, many new houses were erected. This increase in the population of Holbrook also brought a gain to the Catholics, and soon the town could boast of a considerable contingent who were devoted to that religion. Thenceforward, regularly every Sunday morning, in an inspiring and most exemplary manner, this zealous band of devout recruits would travel to Randolph to participate in the divine service. Often, indeed, was the journey hard to accomplish, but the fierce storms and frigid weather of the bleak winter, and the sultry rays of summer's sun could not deter them from the performance of their religious duty. It was a pleasing sight to witness a father and mother leading their children through all these hardships to the altar of God, in order that He might bless them and draw them away from the many snares and temptations which were constantly set for them. The road was long, but well they knew if they did not bring their precious ones to the feet of Him who said: "Suffer little children to come unto me," even under this seemingly great difficulty, that their neglect of His divine mandates might some day bring many a pang to the mother's heart, and eventually remove the children to an abode far from the kingdom where the Almighty rules. The Catholics of Holbrook continued in this way for a long time.

Rev. Thomas O'Brien became pastor of Randolph and its several missions in 1877, and, early in 1879, Rev. James J. Kelly was appointed his assistant. The work of attending the various missions was given to this young priest, and he was not infrequently seen driving to some distant home where a poor parishioner



ST. JOSEPH'S CHURCH, HOLBROOK.

was awaiting the final summons. From these constant visits he soon recognized that there was a large delegation of Catholics in and about Holbrook, and he felt that their zeal and devotion deserved a place of worship in the immediate neighborhood. Accordingly, through the influence of Father Thomas O'Brien and Father Kelly, Holbrook was instituted an independent parish on March 13, 1887, on which date Father Kelly, who was appointed rector, said Mass, the first in this town, for the assembled Catholics. On this day, in 1829, the Catholic Emancipation Act received royal assent, a most fitting anniversary for the local Catholics, as it served to remind them of the time when they were released from the servitude of travel in order to pay homage to God. The fact that they were thenceforward to have religious service in their own precincts was joyful news to the local Catholics, and the appointment of Father Kelly as pastor made them even more happy, for they recognized how much he labored for them when they were tributary to St. Mary's, of Randolph, and knew full well that his heart would still continue to further the good deeds already accomplished. Father Kelly did not lose much time in effecting a thorough organization of this parish, and the people immediately gave him monetary

assistance sufficient to buy a parcel of land for a church and parochial residence. Work was immediately started to erect the church, which was dedicated to the service of God on May 3, 1888, by the Most Rev. Archbishop Williams. An instructive and impressive sermon was delivered by Rev. Arthur T. Connolly, of the Church of the Blessed Sacrament, Roxbury. The building was placed under the patronage



REV. JAMES J. KELLY,
PASTOR ST. JOSEPH'S CHURCH, HOLBROOK.



PAROCHIAL RESIDENCE, ST. JOSEPH'S CHURCH, HOLBROOK.

of St. Joseph, Spouse of the Blessed Virgin Mary, and Patron of the Universal Church. The sermon on the occasion of the consecration of the marble altars was preached by Rev. L. M. A. Corcoran, of the Cathedral.

The basement of St. Joseph's Church is constructed of brick and the superstructure of wood. There is a small bell-deck and spire in front. Flights of wooden steps afford approach to the three large entrances of the main chapel. At the rear of the edifice a small addition was erected, which serves as a vestry. As yet the main auditorium is unfinished, so that services are entirely held in the basement, which is very tastefully frescoed and well furnished. There is a small vestibule on either side of the chapel. The sanctuary is fairly large and ornamental. It contains three marble altars, the middle one of which is a very substantial piece of workmanship. In the marble panels, near the base, are chiseled a heart and the two Greek letters, Alpha and Omega. The smaller altars are, in substance and design, exact counterparts of the larger one. The altar on the epistle side has a statue of St. Joseph upon it, and the one on the gospel side supports a statue of the Blessed Virgin. Between these and the main altar are two paintings, one representing the Holy Family, and the other the Sacred Heart of Jesus. On the gospel side of the sanctuary there is a large vestry, which leads into a smaller room where the steam heating apparatus is located. Father Kelly will soon resume work on the superstructure, and hopes to have a church equal to the majority of those in the neighborhood. Surely, the building is admirably

located, on Holbrook's principal thoroughfare, and stands several rods from the street. The grounds in front are well graded and are beautified in a manner quite in consonance with those of neighboring estates.

When the parishioners had been given a house of worship, Father Kelly gave his attention to the erection of a house wherein he might reside. In 1892 the present parochial residence was started. It is a frame structure of beautiful design, and is located west of the church. The interior is handsomely decorated and is also well furnished. In the whole town there is no more costly house than the present rectory, and there is also none that looks more attractive. There is considerable land connected with the church property, and this Father Kelly intends to use for parish purposes when the church itself is entirely completed. Then, without doubt, the boys and girls of the parish will have ample opportunity of acquiring a thorough knowledge of their religion in a school connected with the church.

In 1872, when Father Burns had St. Mary's Church at Randolph enlarged to its present dimensions, he also started the erection of a church for the fairly large number of Catholics of Avon, a small town between Randolph and Brockton. It was placed under the patronage of St. Michael. Previous to the erection of the church in Avon, the few Catholics, with those from Brockton, could be seen every Sunday wending their way, for divine service, to Randolph. St. Michael's Church is a small frame building, which is surmounted by a spire. The interior is very beautiful, the walls and ceiling of which are finished in panels. Much of the beauty which makes this little chapel so attractive and worthy of commendation was added by Father Kelly, when Avon was a mission of the newly created Holbrook parish.

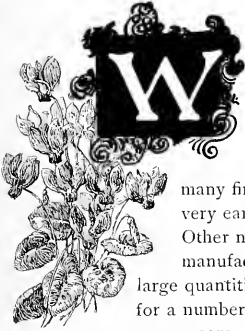
Rev. James J. Kelly was born on April 24, 1854, in Boston, where he also obtained his elementary education. His early conduct soon made certain the fact that he was destined by God for the holy priesthood, and, as a first step towards that divine calling, he entered St. Charles' College, near Ellicott City, Md., from which he graduated in 1874. He then went to Montreal, where he studied theology, and was ordained on December 21, 1878. Father Kelly was immediately stationed at Randolph, where he remained until his promotion as pastor of the newly created parish of Holbrook on May 13, 1887.

In Randolph he was favorably known as a zealous and energetic clergyman, and that same compliment has followed him since he assumed charge here. That he is greatly respected by his parishioners was proven during his sickness in the spring of 1895, when the people generally were greatly alarmed lest the severe attack of pneumonia might prove fatal. Fortunately he was enabled to overcome this terrible disease, and his congregation were spared his valuable and highly appreciated services. Rev. William E. Keating, the curate, is a native of Salem, and a graduate of Boston College. He studied theology in Brighton Seminary, and was ordained on December 21, 1894. Although young he has been of invaluable assistance to Father Kelly.



ST. MICHAEL'S CHURCH, AVON.

Parish of St. Francis Xavier, Weymouth.



WEYMOUTH is, next to Plymouth, the oldest town in the Commonwealth. The settlements here were nearly contemporaneous with those made in Plymouth in 1620, and even before the settlement of the Pilgrims at the latter place there were camps of fishermen and traders located in this town, attracted here, no doubt, by the superior advantages which the territory now comprising Weymouth offered for carrying on their operations. Besides a good harbor, there were many fine mill-privileges on the rivers running through the town, on which were erected, very early in the seventeenth century, several mills for grinding grain, cutting lumber, etc. Other mills followed, and Weymouth has been, to this day, widely known as a thriving manufacturing town. As early as 1771 iron ore was found in the town in sufficiently large quantities to pay for working, and this industry was carried on with considerable energy for a number of years. In 1837 the Weymouth Iron Company was incorporated, which for many years, and until very recently, did a large and increasing business, employing several

hundred men. Early in the present century, also, the manufacture of boots and shoes was established here, which, from the start, has been successful and is still a prosperous industry.

These and minor enterprises brought many people into the town, a considerable number of whom were Catholics, though, doubtless, the first of that faith were the far-famed French Acadians, several of whom were settled here in 1755, or soon after that date.

The early Catholics of Weymouth had no facilities for public worship, and when services were held here they were in the houses of some of the faithful, and these only at very rare intervals. It was not until 1851 that Fathers Roddan and Lynch came here, as opportunity permitted, and held service in private houses, in East Weymouth. It was about this time that St. Francis Xavier's parish was formed, and soon after the place of worship was changed to Terrell's Hall, at Weymouth Landing. In 1854 Rev. A. L. Roche took charge of the parish and, in 1859, the first church building was erected, on Middle Street, near the Town Hall. Father Roche was a zealous and hard-working priest, and under his spiritual guidance the parish prospered. He was succeeded, in 1868, by Father Hennigan, who remained here until 1869, in the fall of which year the church was destroyed by fire.



ST. FRANCIS XAVIER'S CHURCH, SOUTH WEYMOUTH.

THE CATHOLIC CHURCH OF NEW ENGLAND

Rev. Father Hugh P. Smyth followed Father Hennigan, on August 16th of that year, and his first work on arriving in the parish was the erection of a new edifice on Pleasant Street, which was completed in 1870. The new church was dedicated as St. Francis Xavier's, in May, 1871, by Right Rev. Bishop Williams. Rev. R. Fulton, S. J., preached the sermon on this occasion. It is a modest frame structure, but was sufficient for the needs of the congregation at the time of its erection, and is even so to the present day, inasmuch as the growth of population and the consequent increase in church membership have been very much larger in other portions of the town than here. The interior has lately been frescoed in an artistic manner by Father Murphy, and beautiful religious symbols painted on walls and ceiling. It seats about 500 persons. There are thirty-six children in regular attendance at Sunday-school.

On account of the rapid increase of Catholics in nearly all the villages in the town Father Smyth found it necessary to establish churches in the various sections for their accommodation, which he did in the following few years. In fact, Father Smyth is the originator and builder of all the churches in Weymouth. He had charge of all the parishes in the town until 1882, when Father Millerick was placed over the church at East Weymouth, and St. Jerome's, in Old Spain, Father Smyth retaining the other two until July 17, 1883, when he was succeeded by Father Murphy. Father Smyth was then transferred to the church at Plymouth, where he remained but a short time. He was next assigned to St. Joseph's Church, Roxbury, which parish he has built up to its present large proportions, and where he is at this time.

Other monuments of Father Smyth's zeal and business ability may be seen in Hingham, Cohasset, and Scituate, in each of which towns he erected churches. Hingham and Cohasset have since become flourishing independent parishes, and Scituate, although at present a mission of Cohasset, if it continues increasing will undoubtedly before long have a resident pastor.

In this place we cannot refrain from speaking from the heart the word of praise which Father Hugh P. Smyth has so richly earned. All the years of his active life have been devoted to the cause of the Catholic Church, and he stands to-day among that small number who, with the venerable and greatly beloved Archbishop at their head, are just rounding out their fifty years of faithful and devoted service to their church.

Inspired by the ardor and ambition incident to younger years he took hold of the work of building up the Catholic church in the towns lying along the south shore in a way that has accomplished great results. Ever animated by a spirit of enterprise and progress, and ennobled by a just sense of his high calling, his great influence was felt far beyond his sphere of operations, the extent of which can hardly be estimated. Nor has his ardor abated at all in his later years. Since he took charge of St. Joseph's he has revolutionized the parish and made it one of the largest and most prosperous in the Archdiocese. Within a year or two he has added a valuable mission to his parish and built an elegant church, which some day no doubt will become an influential parish. Endowed with good judgment and admirable executive ability, he has fortunately been able to make a life record that has been alike honorable to himself and valuable to the great cause in which he has been engaged.

Having spent so many years of faithful service in the priesthood, and erected so many monuments to his own zeal and energy, he may well leave to younger hands the great work of building up and extending the Catholic church, which must go forward unflinching in the future as in the past. A life work so replete with good deeds is a source of pride to us all, and Father Smyth's record may safely be pointed to as one eminently worthy to be patterned after, and as ample grounds for the expression by his many friends of the hope that his declining years may be as long and peaceful as his work has been brilliant and useful.

When the Sacred Heart parish was instituted, at Weymouth Landing, the Church of St. Francis Xavier became a mission of it, and continues so at the present time.

Parish of the Sacred Heart, Weymouth.

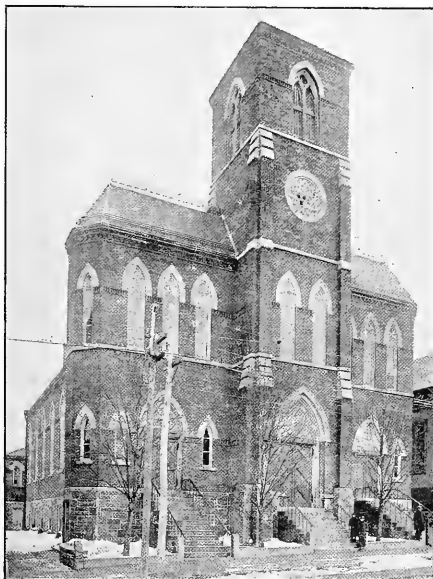


THE Church of the Sacred Heart at Weymouth Landing was erected by Rev. Hugh P. Smyth. The Landing is the centre of all Weymouth. Several years ago the population commenced to increase here rapidly, and business was beginning to be carried on much more extensively than in the outlying districts. The distance from here to the Church of St. Francis Xavier at South Weymouth was too long to be comfortably traveled each Sunday, and the number of the faithful about this central section exceeded those about the original church, so that Father Smyth was anxious to have a place of worship here. As in former days, Tirrell's Hall was leased and the faithful again regularly assembled there.

In the principal square of Weymouth was the old tavern, known as the Wales' estate. Standing there for many long years, its old-fashioned buildings became veritable landmarks. Country travelers sought harbor within the stone walls of this modest structure, where, over and over again,

many a story was told of those bygone days, when our modern methods of locomotion were entirely unknown. Here, also, religious sentiment was frequently momentarily forgotten, and the "golden mean" enjoyed in company with the goddess of wine. Father Smyth, in 1873, purchased this estate, and assembled the Catholics there. The large bar-room and dining-room, extending the whole length of this quaint building, were used as a chapel, and the rooms upstairs for confessions. Thus affairs continued until 1876, when the foundation of the present church was erected, and late in the summer of that year the corner-stone was laid by the Most Rev. Archbishop Williams, assisted by numerous priests of the Archdiocese. Right Rev. P. N. Lynch, D. D., the late Bishop of the Diocese of Charleston, S. C., was the orator on this occasion.

The Church of the Sacred Heart is a brick structure, with granite trimmings. It is erected after the Gothic style of architecture, although two small arms, extending on the sides of the front, give it a more substantial appearance, and conceal in part the Gothic style. The tower, which, in its present unfinished state, rises a little above the roof, is, like the church itself, heavily buttressed. The three entrances are approached by flights of substantial wooden steps. The vestibule is narrow, and extends the entire width of the edifice.



CHURCH OF THE SACRED HEART, WEYMOUTH.

THE CATHOLIC CHURCH OF NEW ENGLAND

There are three aisles in the interior and one gallery, which is used for the choir and which contains a small organ. The church is yet in an unfinished state, although services are regularly held there. The windows are of plain glass, and their enormous size and Gothic construction admit an abundance of light into an auditorium which is almost devoid of embellishments of any kind. The large columns, boundaries between the nave and side aisles, are surmounted by capitals, which look very ornate, on account of the gilt ornamentation. The walls and ceiling are here and there frescoed in a very light blue color, but this is scarcely visible on account of the flood of bright light. The arches, arcades, and groins are without any decoration whatever. The wainscoting is finished in quartered oak, and is capped and decorated with mahogany. The nave of the church is exceedingly high, and ends in a grand arch, in which the sanctuary is located. The chancel windows, two in number, are of stained glass, and contain beautiful representations of the Sacred Heart of Jesus and of the Blessed Virgin Mary. These are a great relief to the plainness of the general interior, and add to the general



INTERIOR SACRED HEART CHURCH, WEYMOUTH.

beauty of the sanctuary. The marble altar is the most attractive appurtenance in the church, and, indeed, it is one of the handsomest in Norfolk County, having been erected at a great expense. It is very large, well chiseled, and, with a darker background, would look even more beautiful. In an alcove on the wall behind and above the altar is a handsome statue of the Sacred Heart of Jesus. On the small altar on the epistle side, outside of the apse, is a statue of the Immaculate Conception; on the opposite side, and in a corresponding location, is a statue of St. Joseph, bearing the Divine Infant. Near this latter statue is a beautiful mahogany pulpit. The vestry has no ornaments whatever. It is large, and is furnished with a substantial-looking vestment case. The edifice is heated by steam and lighted by electricity. When completed it will certainly be a very substantial church edifice.

The basement is roomy, but it is sparingly furnished. It contains a pretty altar. Within the sanctuary are statues of St. Joseph, the Sacred Heart of Jesus, and of the Blessed Virgin Mary. The church proper will seat about 500 people. The congregation numbers about 1,000, and the Sunday-school about 50 children.

The parochial residence is closely adjoining the church. It is the old tavern, which, as far as the interior is concerned, was somewhat remodeled by Father Smyth. Wood, brick, and stone were used in erecting the exterior, and many of the walls within are constructed of stone. The rooms are almost perfect squares, and lead into large halls; in fact, part of them, even to-day, retain their old numbers, and, perhaps, should some of the older residents visit the house, they could recall many happy events which they knew occurred in these numbered rooms. Although all of its quaintness has not yet been removed, the old tavern at present makes a pleasant abode for the clergy of Weymouth Landing, and the old landmark, the scene of much jollity in days gone by, is giving promise to withstand many years more of service, and in the end will have seen numbers of our modern edifices crumble.

Rev. John J. Murphy, the present pastor of the Sacred Heart and St. Francis Xavier, was born in East Abington (now Rockland), on July 3, 1850. His parents removing to Sandwich when he was very young, he received his rudimentary education there. In 1866 he entered Alleghany College, New York, and graduated in 1869. He then went to St. Joseph's Seminary, Troy, N. Y., and was ordained on July 4, 1873 (the day after his birthday), by Right Rev. Bishop Williams. His first mission work was as an assistant to Father Flood in Waltham, where he remained until he was appointed pastor of Weymouth on July 17, 1883. He is a devoted pastor, and is highly esteemed by all the people of the town. His assistant, Rev. John B. Holland, has gained many new friends during his short stay here. Among the local church organizations are the Rosary and Scapular Society and the League of the Sacred Heart of Jesus.



PAROCHIAL RESIDENCE, CHURCH OF THE SACRED HEART, WEYMOUTH.



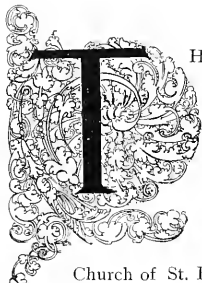
REV. JOHN J. MURPHY, PASTOR CHURCH OF THE SACRED HEART, WEYMOUTH.

The seeds of Catholicity sown in Weymouth by the pioneer priests fifty years ago have taken deep root, in a soil which, at the time, perhaps, was not over congenial, and produced trees whose branches are laden with good fruit. The Catholic church here, as elsewhere, has shown itself to be the handmaid of commerce, and wherever the former grows and prospers, as it has in Weymouth, there will be found the church lending its aid to every honorable enterprise and every noble aspiration. Therefore, the future of Catholicity in this grand old town is full of promise, for guided as it has been, and is to-day, by men of noble characters and broad sympathies, its great influence for good in this community cannot fail to grow deeper and wider in the coming time.

Weymouth, together with the other picturesque and thriving towns, grown up on the soil of the South Shore, offshoots, so to speak, of the historic Plymouth Colony, illustrate the strange eventuation of history. The Pilgrim Fathers, who were the first of civilized men to set foot upon this shore, came hither to enjoy religious freedom; but they little dreamed that even under their system of tolerance within the space of two and a half centuries another faith would have been planted entirely at variance with their own, and whose adherents to-day outnumber the people in this territory at the time of planting the Catholic church here.

Immaculate Conception Parish,

East Weymouth.



THE first Catholic services held within the boundary limits of this town, in 1851, were in East Weymouth, the section in which the Church of the Immaculate Conception is located. At that time, it seems, the largest proportion of Catholic people resided in East Weymouth, consequently Fathers Roddan and Lynch went there, and, in private houses, offered up Mass. It was not long afterwards, however, that Catholic settlements were made in the other districts, and so rapid was the growth that in 1859, when Father Roche had charge of this mission, he erected the first church, which was entirely destroyed by fire during the pastorate of Father Hennigan, in 1869. Rev. Hugh P. Smyth succeeded Father Hennigan, and it was he who erected the present

Church of St. Francis Xavier, on Pleasant Street, in 1870.

Weymouth at that time was becoming larger in population, as its natural advantages attracted many people to the place and made business very brisk. The railroad, which connected the town with the metropolis, also brought many from the latter place to reside here, so that in three years after Father Smyth had erected St. Francis Xavier's Church, at South Weymouth, he found the assemblage of Catholics in and around Weymouth Landing so large that he bought the tavern property there, in which services were afterwards held. There he erected, in 1876, the present Church of the Sacred Heart.

The Catholics of East Weymouth were even then compelled to travel the distance between the two places in order to attend divine services. Many new concerns were being located in this section of the town, new settlements were being made here, and, from all this increase, Catholicity was receiving a healthy addition. Father Smyth noticed this increase and perceived that the churches which he had already erected were unable to seat the increasing numbers. He must either enlarge the churches or erect one at East Weymouth. The latter alternative he accepted, as he desired to accommodate the people here, and, in 1879, purchased property and built the present Church of the Immaculate Conception, which was dedicated by the Most Rev. Archbishop Williams, on November 23d, of that year. It is a frame structure with a granite basement. On the north side of its rear is a small addition, which serves for vestries and as a place for the heating apparatus. In the front of the edifice is a small



CHURCH OF THE IMMACULATE CONCEPTION, EAST WEYMOUTH.

tower. The style of the building follows the conventional design of the general run of country churches, being neither Gothic nor Romanesque, but a pleasing blending of both. The basement is seldom used now for religious services, as it has been converted, after a fashion, into a hall, where the youthful members of the parish may lend their assistance to aid the parish fund in the way of dramas, concerts, etc. The old altar in the recess, in the rear of the chapel, has lost all of its movable embellishments, save two statues, one of the Sacred Heart of Jesus, and the other of the Immaculate Heart of Mary. The pews have all been turned toward the front of the building, where a low stage has been erected.

The vestibule of the church proper is rather small and gives access into a beautiful interior. Here the Gothic style predominates. The choir loft extends the whole width of the church and well into the auditorium. It is furnished with a large and beautiful organ. The frescoing of this edifice is particularly beautiful, drab, brown, and gilt colors being artistically blended. Throughout the ceiling of the nave religious symbols are



INTERIOR IMMACULATE CONCEPTION CHURCH, EAST WEYMOUTH.

depicted in a manner worthy of commendation. The columns, which mark the termination of the nave and side aisles, are painted white, and, without thorough inspection, one would be led to believe that they were the richest of marble. The caps by which these pilasters support the arches and trusses of the roof are very ornate with an abundance of gilt decoration. Some of the members of the parish donated the stained glass windows, over each of which is a figure of some religious symbol. On the wall near the sanctuary, and at the terminal of each of the side aisles, is a beautiful painting; the one on the epistle side representing Mary Magdalene at the feet of our Saviour; the one on the gospel side depicting our Lord in the garden. The sanctuary is very large and richly decorated. On the large arch is a predominance of the passion flower artistically depicted. The recess is lighted by one window, which contains an admirable figure of the Immaculate Virgin. On the rear wall, above the altar, is a representation of the Ascension of Jesus Christ; on the wall on the gospel side of the sanctuary is a picture of the Holy Child, the Blessed Virgin Mary, and St. Joseph; and on the epistle side is a

door that leads into the vestry. The altar is very large and beautiful. The base is constructed of marble, and the superstructure, from the table up, containing several alcoves, is made of wood. In the alcove, at either end, is a statue, one of St. Joseph with the Infant, and the other of the Blessed Virgin. On a pedestal on each side is an adoring angel bowing in humble adoration and genuflecting towards the beautiful tabernacle where resides the body of our Lord. In the sanctuary, also, are beautiful statues of St. Patrick, Apostle of Ireland, Sacred Heart of Jesus, and of the Madonna.

The vestry is on the epistle side of the church and independent of the main edifice. It is spacious and well kept. Besides the crucifix on the large vestment case, it has, hanging on the wall, a beautiful picture of the Sacred Heart of Jesus, and near the staircase that leads to the basement is a very high black cross, such as those used by missionaries when giving missions. Also in the vestry is a library, which contains religious books, good stories, and volumes written in defense of the faith, all of which may be used by the parishioners. The church is heated by steam and lighted by electricity. There are societies in the parish for young and old, male and female, and the League of the Sacred Heart, to which all may be affiliated.

Passing through a long field, at the rear of the church, we come to the parochial residence, which is a large frame building, two and a half stories high. Like the church, it seems to have received proper attention from the pastor, for it is well finished, neatly furnished, and kept in excellent condition.

When Father Smyth had finished the Immaculate Conception Church, he then had three missions to



PAROCHIAL RESIDENCE, CHURCH OF THE IMMACULATE CONCEPTION,
EAST WEYMOUTH.



ST. JEROME'S CHURCH, NORTH WEYMOUTH.

attend to, an undertaking which was by no means an easy one. Besides these he frequently attended the Catholics of Hingham and Cohasset, in both of which places he erected churches. East Braintree was also connected, but the distance from there to Weymouth Landing being less than a mile the Catholics there could easily travel the distance. At one time it was thought to erect the Sacred Heart Church in East Braintree, as business was very good there, but, as time advanced, the manufacturing interests decreased and many of the Catholics who once settled there were compelled to move away.

That part of Weymouth known locally as "Old Spain" was becoming a Catholic centre, and the three other churches were somewhat remote from that district, thus making it rather inconvenient for the faithful there to attend divine services. Father Smyth found the people of that district equally as anxious for a church as those in the other sections of the town. At first he feared that the number was too small to warrant the erection of an edifice in their midst, and too small to sustain it after it was erected, but, although poor in worldly resources and few in numbers, he perceived they were rich in their faith and determination, and so, in 1881, a parish was constituted there, and a church erected, which was dedicated to the true service of Almighty God, under the patronage of St. Jerome, by His Grace, Archbishop Williams. Thus Father Smyth succeeded in erecting a house of worship in every village in the town.

St. Jerome's Church is a frame building which follows the general style of suburban churches. It is neatly

ornamented and well located in the principal portion of the section in which it is located. Although a mission connected with the Immaculate Conception parish, it is regularly attended by the priests. The congregation though comparatively small, is large in heart and firm in their devotion to the faith. They are, generally speaking, all affiliated with the several church organizations, among which are societies and sodalities for males and females, and the League of the Sacred Heart of Jesus for all.

Father Smyth remained in charge of the four parishes of Weymouth until 1882, when the increasing labors and care began to be too arduous. Being among these people for so long a time he naturally disliked to leave them, yet something had to be done else he would be unable to withstand the weight of his charge. In 1882 East and North Weymouth were instituted an independent parish, and Rev. Jeremiah E. Millerick was appointed pastor. To Father Smyth were left the churches at Weymouth Landing and South Weymouth, and, as before stated, he remained in charge until July 17, 1883, when Rev. John J. Murphy was appointed in his stead. Rev. Jeremiah E. Millerick was appointed pastor of the Immaculate Conception parish and the mission of St. Jerome, in October, 1882. He remained here until 1887, when he was transferred to the pastorate of St. Joseph's parish, Wakefield, where he is located at present.

Rev. Daniel S. Healey was the successor of Father Millerick here, and he labored zealously until July 5, 1892, when he died. His death was the cause of much sorrow to the people of East Weymouth in general, and was most especially deplored by the members of the Immaculate Conception parish, who found in him a devoted pastor and trusted friend.

Rev. Michael E. Begley was then appointed pastor of East Weymouth. Since his arrival, although he has effected some needed changes about the property, he has given the greater portion of his attention to the spiritual necessities of his congregation. As a consequence, he has a thoroughly organized parish and all the members are united to aid the pastor in the betterment of the local church. The near future, no doubt, will see many great improvements in the East Weymouth Church.

Father Begley was born in Newton Upper Falls on September 11, 1854. His elementary education was obtained in the Newton Grammar and High Schools. In September, 1873, he entered St. Charles' College, Ellicott City, Md., from which he graduated in June, 1876. In September of that year he went to St. Mary's Seminary, Baltimore, where he was ordained on December, 18, 1880, by His Eminence, Cardinal Gibbons. He was then sent as assistant pastor of St. Mary's Church, Newton Upper Falls, where he remained until January, 1886, when he went to St. John's Seminary, Brighton, and remained there until his appointment to East Weymouth, in July, 1892.

Rev. John J. Driscoll is Father Begley's assistant, and, although he has only been here a short time, he has proven himself to be a devoted priest and a worthy confessor.



REV. MICHAEL E. BEGLEY, PASTOR IMMACULATE CONCEPTION CHURCH, EAST WEYMOUTH.



St. Mary's, West Quincy.



MARY'S CHURCH, West Quincy, was the first church erected outside of Boston for the Catholics living along the South Shore, and, therefore, can justly be considered the mother church of the numerous Catholic churches that now raise their glittering spires in the historic towns of the Plymouth colony. It was, therefore, deemed proper to trace the early records of the present parish of Quincy, in the account of St. Mary's Church in what is now called West Quincy, in connection with the churches which were, at that time, its missions. On page 187 we have given only a sketch of the present St. John's Church in Quincy, reserving the story of its early history for this place.

Catholics who are told by the intolerant of the present day that they are interlopers and late-comers to this land, and are inimical to the manifest spirit and destiny of this nation, can point to historic facts as proof that they are heirs of American civilization and progress by a title fully as old as that of Columbus, Marquette, and the Pilgrim fathers. The history of Quincy itself bears proof of this assertion, for the first Catholic who settled in Quincy was Sir Christopher Gardiner, who landed at Squantum in May, 1629. On account of his religion, he soon incurred the suspicion of the Puritans of this State, and, on their endeavoring to take him prisoner, he took refuge among the Indians, near Plymouth, who refused to deliver him up. As a last resort, Governor Bradford offered a reward for his apprehension, and the Indians promised to capture him and deliver him, dead or alive. Bradford, thereupon, told the Indians that if they wished to receive the reward they should bring Sir Christopher in a prisoner. Gardiner was, therefore, seized, brought a prisoner to Plymouth, whence he was sent to Boston, and thence to London, in 1631. A long period elapsed before any other mention of Catholicity occurs in Quincy. In the early part of this century some Catholics settled in Quincy, but their descendants do not now belong to the Catholic faith.

The opening of the granite quarries was the occasion of many Catholics coming to West Quincy. These men were obliged to walk to Boston on Sundays to hear Mass, unless a missionary priest visited the town. The first Mass celebrated in Quincy was in what was called the "Long house," which then stood near the brook on Adams Street. Late in the year 1826 a gentleman called to see President Adams, who was then at home. He intro-



ST. MARY'S CHURCH, WEST QUINCY.

duced himself as a Catholic priest, and gave his name as Father Pendergast. He told the President that he came to visit the Catholics of the vicinity and administer the sacraments, and, being a stranger, he made bold to ask Mr. Adams for information in regard to the Catholics of the locality. President Adams received the priest very kindly, and, after some conversation, he called in Mr. John Kirk, who then lived with the President, and introduced Father Pendergast. Soon the news spread through the town that "the priest had come." Confessions were heard that night, and the next morning Mass was celebrated. Some time after this event, Father Ffrench celebrated Mass in the house now owned by Mr. John Fuller, and for several years after Mass was there celebrated. When the congregation grew too large to meet in a private house, the school-house at West Quincy was procured, and Rev. T. Fitzsimmons, of South Boston, visited West Quincy, but the intolerance of some of the citizens was brought to bear on the school committee, and the use of the school-house was forbidden. But such instances of intolerance were relieved by shining examples of kindness, and for some time after Mass was celebrated in the Protestant Church at East Milton.

After a while better counsels prevailed, and the school-house at West Quincy was again used until St. Mary's Church was erected in West Quincy, in 1842. The Catholics of West Quincy, in 1840, determined to erect a church for themselves, and held a meeting and raised a subscription for that purpose in the following year. In November, 1841, a lot of land was purchased from James Hall, and on September 18, 1842, St. Mary's was procured, and Rev. T. Fitzsimmons, of South Boston, visited West Quincy, but the intolerance of some of the citizens was brought to bear on the school committee, and the use of the school-house was forbidden. But such instances of intolerance were relieved by shining examples of kindness, and for some time after Mass was celebrated in the Protestant Church at East Milton.

Father Carrahaer was the first resident pastor, and the present parish of Quincy begins from that date. A Catholic was then considered happy who had to walk only two miles to Mass. In the parish were included the towns of Milton, Randolph, Stoughton, Braintree, Weymouth, Hingham, Cohasset, Scituate, Abington and all along the South Shore to Plymouth. Every Sunday could be seen people from all of these towns in St. Mary's Church. The Catholics who lived in the village used to have an enjoyable time going to Mass and coming home, and many a pleasant chat was carried on at the old well on Copeland Street, near the corner of West Street.

Father Carrahaer was succeeded by Rev. John T. Roddan in December, 1848. Emigration from Ireland caused a very marked increase in the Catholic population, and Father Roddan established missions in Randolph, Abington, and Weymouth. He celebrated one Mass in Randolph and one in Quincy every Sunday. It was pleasant for those people to meet once a week in the churchyard, and discuss the questions of the day while waiting for Mass to commence, but as soon as the white horse was seen coming, everything was settled, and the whole congregation was seated before Father Roddan came on the altar.

Father Sullivan, "Father Tom," as he was called, was appointed assistant to Father Roddan in 1849. A monthly Mass was then established in Abington and in Weymouth. In 1850 Father Roddan erected St. Mary's Church, Randolph, and he received another assistant, Rev. Father Lynch.

At this time the parish had so increased that it became necessary to enlarge the church, and some steps were taken in that direction. Before that plan, however, was fully carried out, a meeting was held, and the question discussed as to whether it would not be more expedient to build a new church in Quincy Village, instead of altering St. Mary's. Father Roddan called his flock together after Mass, and, after a thorough discussion, it was voted by the parishioners in a large majority to erect a new edifice in the village. This church was completed in 1853, and was the original of the present St. John's in Quincy Centre. Father Roddan, the same year, bought of Joseph W. Robertson three and one-half acres of land, which was consecrated the same year by Bishop Fitzpatrick as a cemetery, and it is still used for that purpose.

When Father Roddan decided to build a new church in Quincy Village, his first step was to collect subscriptions. Quincy, at that time, was the great centre of the sewed boot industry, and the appeal of Father Roddan was answered cheerfully. Much diversity of opinion was found among the people about the location. A portion of the congregation wished to secure the lot on the corner of Granite and Water Streets, where Brewer's store now stands; others considered the Rogers' lot on Quincy Avenue more suitable, and some wanted to purchase land on Main Street. The present site, on the corner of Gay and School Streets, was then in the market, and, although the sum demanded, \$2,000, was considered a high price, Father Roddan preferred the

location, and he purchased it for that amount from Francis Williams, Esq. When it was reported that the Catholics wanted the land for a church, some people waited on Mr. Williams, and requested him not to sell the land for that purpose. He replied to his advisers that the Catholics had as good a right to a central location as any other congregation, and that if they wanted the land he would sell it to them.

Father Roddan made a contract to build the church for \$6,000, and the work was commenced in 1851. It originally was 70 feet long and 40 feet wide; when finished it seated 430 persons. After the frame was raised and covered in, business became dull, and many had to leave the town, while those that remained had very little work. Money came in slowly, and work ceased on the church. In the spring of 1852 a committee was appointed by Father Roddan to collect subscriptions for the purpose of finishing the church. The money, when collected, was deposited in the bank to the credit of Father Roddan. For reasons, which were never stated, nothing was done during the year 1852. In the spring of 1853 a meeting was held, and it was decided to make an effort to induce the contractor to finish the church, or to procure some one else to do so, if he declined. A committee, consisting of Daniel Lane, Hugh Mundy, Maurice Sheahan, George Cahill, and John Dinegan, was chosen to consult with Father Roddan on the action to be taken. By his direction, they visited the contractor, and pledged themselves individually to furnish him with a certain amount of money every Saturday night. He agreed to commence work at once.

This sub-committee was authorized to collect subscriptions, and to act until the church would be finished. They canvassed Quincy, Braintree, Weymouth, and Randolph. The amount collected not being sufficient to pay all the bills incurred, a meeting of the general committee was called, at which loans of several hundred dollars were obtained from the members. These loans were afterwards repaid by Father Roddan.

The church was dedicated by the Rev. Bishop Fitzpatrick, November 23, 1853, to St. John the Baptist. Prominent among those who were present at the dedication were Hon. Charles F. Adams and Mrs. Adams, Hon. T. Bigelow, Hon. Josiah Quincy, Charles Miller, George White, and Dr. Orestes A. Brownson. The legend inscribed over the front door, *Vox clamantis in deserto. Parate viam Domini*, "The voice of one crying in the wilderness, prepare ye the way of the Lord," created considerable surprise among the neighbors. They wished to know if Catholics considered Quincy a religious wilderness.

Before the church was finished, in the latter part of 1852, a Young Catholics' Friend Society was organized. William Faircloth and George Cahill waited on Father Roddan and asked his advice about it. He cordially approved of their designs, although he felt some doubt that it would succeed. Sunday, September 26, 1852, a meeting was held, and the preliminary steps taken for organization. The following Sunday, October 3, 1852, the organization was completed, under the name of the St. John's Young Catholics' Friend Society of Quincy. The following names appear on its record as the charter members: James McDevitt, Peter O'Neill, Nicholas E. Roche, Hugh Mundy, George Cahill, Peter Cahill, Patrick McDonnell, John McGann, James Parker, Thomas Connorton, Patrick Garrity, Patrick Fallon, Patrick Ward, John Kirk, William Ward, William Faircloth, John McDonnell, William Tansey, Cornelius O'Neill, Edward Riordan, Edward Hevaghan, Thomas Hevaghan, John Linehan, Neil Brogan, Edward Swain, Peter Follen, Daniel Lane, Daniel Dinegan, Daniel Riordan, Cornelius Horgan, John Riordan, Michael Crowley, Thomas Regan, Daniel D. Ring, John Dinegan, Patrick McGinness, Maurice Sheahan, Lawrence McGowan, Patrick Connorton. The first officers were Patrick Garrity, president; Hugh Mundy, vice-president; George Cahill, secretary; Daniel Lane, treasurer; James McDevitt, Edward Swain, Patrick Connorton, Patrick McDonnell, and Maurice Sheahan, trustees. The society was governed by rules similar to those of the Boston society.

The members paid an initiation fee of fifty cents, and ten cents a month. The funds were devoted to the support of the Sunday-school and for the relief of the poor Catholics of the parish. The society first met in the church, and when cold weather compelled a change, the society met for a time in a hall over the shop of Mr. John Dinegan. Not coming to satisfactory terms with Mr. Dinegan over the rental of this hall, a committee was appointed to wait on the selectmen and negotiate for the use of Lyceum Hall for the use of the society and Sunday-school. Mr. Lewis Bass, then chairman of the selectmen, gave his consent, and the society met there until the church was completed. The Young Catholics' Friend Society was united to the St. Patrick's Society in 1862; it was finally dissolved in 1878.

At the first meeting of the Young Catholics' Friend Society, steps were taken to establish a Sunday-school. The town was divided into seven districts, and a committee of two appointed to collect the names and ages of all the Catholic children. The school was opened on the 6th of February, 1853. Patrick McDonnell was chosen superintendent, and George Cahill, vice-superintendent; Lawrence McGowan, John Riordan, Patrick Ward, Peter Cahill, Mary McDevitt, Bridget McInerney, Mary Ann Cahill, Mary Ann McGowan, Mary O'Connor, Ellen O'Connor, Sarah Riley, and Susan Riley were the teachers who had classes at the opening, which was presided over by Father Roddan, on which occasion he delivered an address to the children and the parents who were present. The number of boys in attendance was thirty-six, and the number of girls, twenty-six.

During the winter of 1850 Father Roddan delivered two lectures, on a work then very popular, called the "Vestiges of Creation." These lectures were given in a hall over Frederick Hardwick's store, on Franklin Street. These were published in the *Boston Pilot*, of which paper Father Roddan was then editor. These lectures gave rise to a prominent controversy between Father Roddan and several Protestant divines, among them the eloquent Orville Dewey. Father Roddan, while editor of the *Boston Pilot*, spent the salary therefrom received for the church, and his literary articles in the *Pilot* were read with interest all over the country, and he soon made the *Pilot* the Catholic organ of America. He also wrote many articles for *Brownson's Review*, some of which were noticed by many leading journals in Europe.

The first annual picnic was held August 18, 1853. When a committee applied to the owner of the Abington Grove to hire it for the picnic, he would not let it until he made inquiries about the Catholics of Quincy, as to what manner of people they were. He, thereupon, made inquiries of Mr. Gay, then depot master at Quincy. Mr. Gay informed him that the Catholics of Quincy were an orderly class of people, and that they would not create a revolution in Abington, where the grove was situated. The proprietor, therefore, let the grove for the small sum of \$5. The morning of the picnic the Catholics formed into a procession at the Lyceum, and, headed by St. Patrick's Band, of Boston, marched to the depot and took cars for the grove at Abington. An interesting feature of the picnic was the presence of Mr. O'Donohue, an exile of 1848, who had then recently escaped, from Van Diemen's Land, with Mitchell and Meagher. On his arrival at the grove, the band played "The Exile of Erin." It is difficult to describe the feelings of those Irish Catholics of Quincy, who were present to welcome him, and the thoughts and emotions of the exiled patriot who stood before them, broken in health, bare headed, and tears streaming down his cheeks. Mr. O'Donohue addressed them in fervent and eloquent words, exhorting them to be true to their faith and their old home across the wide waters of the Atlantic, and at the same time to be loyal to the great free land which had now received them. After the picnic the committee wrote to Mr. Gay thanking him for what he had done in recommending them to the owner of the grove, and when Mr. George Cahill went to the latter gentleman to pay him for the use of the grove, the owner declined payment, and said Catholics could always have the grove free for their picnics.

The first organized effort to break down the liquor traffic in Quincy was made by the Young Catholics' Friend Society. At a meeting held May 8, 1853, a committee was appointed to notify all persons selling liquor in Quincy to abandon the traffic, otherwise the committee would prosecute them.

During the pastorate of Father Roddan, the Know-Nothing craze was at its height. It is amusing to recall the ridiculous canards set afloat concerning Catholics. One Sunday a lady came home in a great fright, and, going into the kitchen, burst into a passion of tears, and exclaimed to her servant: "Mary, what did I ever do to you, that you want to murder me and my little children?" Mary was astounded, until the lady explained that her minister, in his sermon, told the people that the "Papist girls were ordered to poison every Protestant they lived with the coming Fourth of July." Mary's laugh, on hearing this, dispelled her mistress' fears, but many a Protestant mother trembled over this nonsensical bugaboo until the Fourth of July went by in its usual blaze of fire and gunpowder.

The following amusing incident is related, which will show the temper of those times: Somebody was building a house in Quincy, and a case of iron pipes, needed in the building, lay on the depot platform until called for. A certain brawling Know-Nothing, who used to frequent the vicinity of the depot, noticed the pipes, and at once inquired who owned them. Mr. Rhines, who then kept the grain store, and who was a practical joker, in answer to L.'s question, said: "Don't you know? Them are guns going up to the Catholic Church." L.

swallowed the bait. He drove off, and called P. and some others to raid the arms, but when the posse reached the depot, the case was gone. Mr. Rhines made Mr. Gay, who also loved a joke, aware of his story to L., and when Mr. Gay was asked what became of the case, he looked very mysterious, shook his head, and said nothing. Dame Rumor thereupon ran around town with the story that the cellar of the Catholic church was full of guns and ammunition.

During Father Roddan's administration, the saloons carried on an unrestricted business, but they did not escape vigorous denunciation at his hands. About this time, a saloon that stood on the land now partly covered by the church was set on fire by an incendiary and burned to the ground. The church was in great danger. A line of hose was run from the brook into the churchyard, but before the stream reached the building some miscreant cut the hose, and the engine was rendered useless. The Catholics procured washtubs, pails, and every available vessel, drew water from the neighboring wells, and kept the side of the building next the fire wet, thus saving it.

During the pastorate of Father Roddan, the parish was, for a short time, under the charge of Rev. George F. Haskins, founder of the House of the Angel Guardian. Sickness had broken out among the boys at the house in Boston, and Father Haskins hired a house at West Quincy. He fitted it up to accommodate the boys who were in good health, and moved them out from the city. Father Haskins contemplated building the large institution in Quincy, but on mature reflection he considered the distance from the city too far, so he purchased the land in Roxbury, where the Home is at present situated, and Father Roddan resumed charge of the parish.

Father Roddan was removed to Boston in 1856, to the intense regret of the Catholics and Protestants in Quincy, succeeding Father Gallagher in Purchase Street. Father Roddan was succeeded by Rev. Aaron L. Roche, who was at that time stationed at Bridgewater. Father Roche continued to reside in Randolph. He had as assistants, Rev. Thomas Sullivan, Rev. Michael Byrne, Rev. Fathers Loughlin, Lynch, Brennan, and Bannon.

Two Masses were said in Quincy every Sunday. The clergyman who said early Mass in Hingham or Weymouth, said late Mass in St. John's; the priest who said early Mass in Abington or Randolph, said late Mass in St. Mary's. Once in every month an early Mass was said in each church, confessions being heard Saturday night.

In 1863 Quincy was made a separate parish, comprising the towns of Quincy, Braintree, and Hingham, and placed under the charge of Rev. William Halley. Father Halley had no assistant during his pastorate. He used to say two Masses every Sunday; once a month he said Mass in Hingham, and on that Sunday there was only one Mass in Quincy. In March, 1864, he purchased the house on Gay Street next the church. This house continued the parochial house until 1881, when the present commodious residence was finished.

Father Halley was transferred to Salem, on the death of Rev. Father Hartney. During the pastorate of Father Halley, the towns of Weymouth and Hingham were organized into a new parish, Randolph into another, and Abington and the adjoining towns into a third, Quincy and Braintree continuing to be the Quincy parish. In 1871 East Braintree was annexed to the parish of Weymouth, leaving the boundaries of the Quincy parish as they are at present.

Father Halley was succeeded by Rev. James F. Sullivan, who, with Rev. Francis A. Friguglietti as assistant, took charge in 1867. The congregation had steadily increased, both churches were crowded, and the necessity of enlarging each was apparent. The lot of land adjoining the church was for sale. Father Sullivan was desirous to purchase it for the church. He called a meeting March 6, 1870, and a society was organized to raise funds to buy the land. Mr. Cavanagh purchased the land, and paid a deposit out of his own pocket. A subscription was then raised and a fair held to procure the balance of the money. The land was paid for and deeded to Bishop Williams in May, 1871.

On the death of Father Sullivan, Father Francis Friguglietti, or Father Francis, as he is familiarly called, became pastor of Quincy, and early in 1872 he decided on plans for enlarging St. John's Church, as described on page 187. The panic of 1873 affected the people of Quincy, and this threw great difficulty in the way of Father Francis' plans. His untiring energy, however, accomplished the great labor he undertook. Father Francis had no assistant until January, 1876, when Father Kenealy was appointed curate. He was succeeded

by Rev. John T. Gormley in the fall of 1876. Father Gormley remained until 1877. Father T. J. Danahy was a curate, also, for several years after February, 1878. In 1880 Rev. Ambrose F. Roche was appointed curate, and in 1883, Rev. John T. Cuffe. In 1882 the present parochial house of St. John's was completed.

In 1875 Father Friguglietti enlarged St. Mary's in West Quincy. Originally it seated 250 persons, and had no basement. Father Francis added forty feet in front, and a sanctuary and vestry in the rear, so that at present St. Mary's Church is 108 feet long and 38 feet wide, seating about 500 persons. In 1874 Father Francis purchased an estate of three and one-half acres of land, owned by Garrett Barry, and this was added to the cemetery. In 1885 he bought another lot of land adjoining the cemetery, and this, also, was added to the cemetery grounds in August, 1886.

The Sunday-school of the Quincy parish is now a prominent feature of the church, and it would be remiss not to make some note upon it, since it shows most clearly how great has been the growth of the faith here. It is, probably, attended by more children than any Sunday-school in the Archdiocese, outside of Boston, and any one who marks the number of children thronging to St. John's and St. Mary's every Sunday afternoon must feel impressed with the thought that these children ought, in their maturer years, to give thanks to those faithful Catholics who labored in the years past that they might enjoy the privileges they now possess. The Sunday-school at St. Mary's is growing every year, and is now attended by about 500 children, and the school in St. John's, also increasing in numbers, is attended by about 700 children. It may be interesting to note, in connection with the pastorate of Father Roddan, that as soon as the Sunday-school was in working order, early in 1853, a committee of the Young Catholics' Friend Society, consisting of George Cahill, Nicholas E. Roche, John Dinegan, Patrick McDonnell, Patrick Garrity, Maurice Sheahan, Daniel Lane, William Faircloth, William Ward, and Lawrence McGowan were appointed to get up a course of lectures. The opening lecture was delivered in the Town Hall by Dr. Orestes A. Brownson, who was at that time publishing *Brownson's Review*, one of the best, if not the ablest, Catholic publications in America. He was followed by Rev. Father Roddan, Rev. Nicholas J. O'Brien, then stationed at the Cathedral, and Edward Young, Esq., of Boston. These lectures caused considerable discussion at the time, from the character of the lecturers and the subjects treated of. The society got up several courses of lectures afterwards; but although many able and eloquent gentlemen addressed the people of Quincy, the first course was always considered the best.

North Quincy, or Atlantic, is three miles from Quincy Centre, and to accommodate the Catholics at Atlantic Father Francis built the church of the Sacred Heart on Hancock Street. This a pretty Gothic church, and was dedicated on September 14, 1878, by Archbishop Williams.

Father Francis also purchased land in South Braintree and erected the Church of St. Francis for the Catholics in that place. It was dedicated by Archbishop Williams, November 3, 1879. There are at present about 800 Catholics in North Quincy, and 300 in South Braintree.

In the territory once covered by Father Roddan, Catholicity has grown to such an extent in numbers that twenty-seven churches have been erected to accommodate the present Catholic population, and the services of about forty priests are necessary to administer to the spiritual needs of the faithful.

It is not unlikely that within the space of a few years Catholicity will have so outgrown even its present large proportions in West Quincy, that a new church will be necessary to afford accommodation to the Catholics of that locality; and being made into a separate parish, old St. Mary's will once more be what it was in days gone by, a parish church. Surely this event would be a cause of rejoicing to the Catholic hearts of West Quincy.



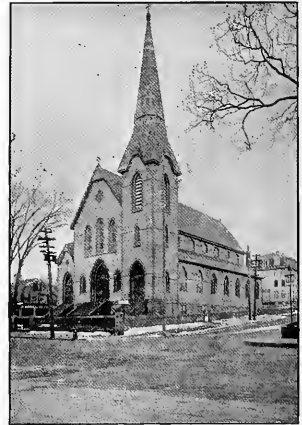
St. Paul's Parish, Hingham.



HINGHAM was a mission of Weymouth when Rev. Hugh P. Smyth was pastor there; in fact, to him may be accredited the honor of saying the first Mass within the confines of the town. As time advanced, Catholics settled in Hingham, and also in Cohasset, which is about four and one-half miles away, and soon it became evident that they needed a church of their own. In May, 1870, the foundation of St. Paul's Church was started, and the corner-stone laid by the late Very Rev. P. F. Lyndon, Vicar-General, and the sermon was preached by Rev. Father Lynch, of North Adams. Work was rapidly pushed on the superstructure, which was finally finished by the last of July, 1871. It was dedicated July 23, by Right Rev. Bishop Williams, who was assisted by Fathers Smyth and Leddy, of Weymouth; Rev. James A. Healy, the present Bishop of Portland, then of St. James' Church, Boston; Rev. A. Sherwood Healy, rector of the Cathedral, and Rev. P. A. McKenna of the Immaculate Conception Church, Marlboro. After the dedicatory exercises were completed, Mass was offered up, at which Rev. Father Healy officiated, and Rev. P. A. McKenna delivered the sermon, taking his text from the eighty-sixth Psalm, "Glorious things are spoken of thee, dwelling-place of the Most High."

St. Paul's Church is situated on the corner of North and Leavitt Streets, almost directly opposite the railroad station. The design of the church is divided between the Gothic and Byzantine styles, and was erected according to plans furnished by Mr. P. C. Keely, of Brooklyn, N. Y. The extreme length of the building is 111 feet, and its width is 57 feet. The basement is made of granite, and the superstructure entirely of wood. There are three entrances, leading into a spacious vestibule, over which is a commodious choir gallery, which also extends partly into the interior. The main auditorium, which will seat about 900 persons, was admirably frescoed and ornamented by Mr. Eagan, of Boston. The wood-work is chestnut and black walnut. The basement is 11 1-2 feet high, and will comfortably seat 800 people.

The care of these various missions was becoming rather severe on Father Smyth and his assistant, so, in the year 1877, Hingham was made a distinct parish, with Cohasset and Scituate as its missions, and Rev. Peter J. Leddy, his curate, was placed in charge. The people were happy when the announcement came that Father Leddy was to be their parish priest, for, on account of being stationed in Weymouth, a great deal of his time had been previously spent among them. Having already gained a high place in their esteem, he found no difficulty to continue the work which Father Smyth had inaugurated. He regularly attended to his missions, and, as he had no assistant, he had but few hours for rest. Such uninterrupted labors can not be continued for any length of time before the constitution becomes weakened. Father Leddy held his post for a little more than three years, when he peacefully gave back his soul to his Creator. The poor and afflicted had in him an unfailing friend and consoler, the young and wayward, a fatherly guide and director. Those who knew him best loved him most. His body rests in the cemetery at Taunton. Rev. Gerald Fagan was then appointed rector of Hingham. The parochial residence is an old house opposite the depot. The building is a frame structure, which has admirably withstood the brunt of many years of service.



ST. PAUL'S CHURCH, HINGHAM.

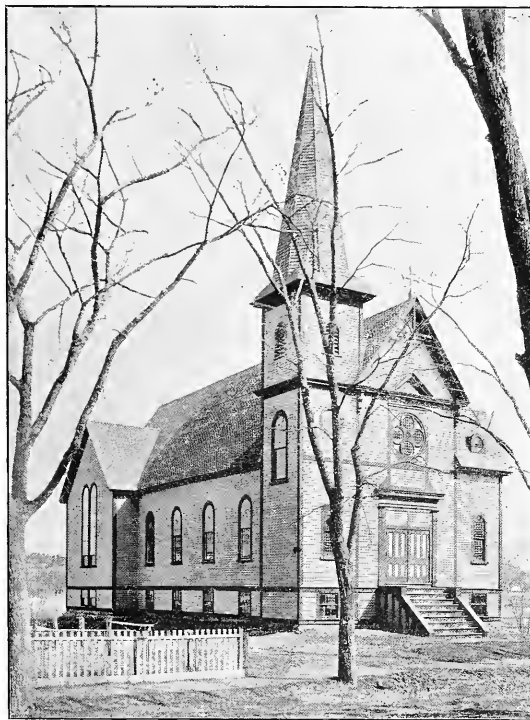
St. Anthony's Parish, Cohasset.



IN 1851, when the first service was held in Weymouth, there was scarcely a Catholic person in the town of Cohasset; in fact, there were not many there in 1869, when Rev. Hugh P. Smyth was rector at Weymouth, but during his pastorate many emigrants from Portugal arrived here, and Father Smyth was compelled to come quite frequently. When the church was erected in Hingham, in 1871, the local Catholics, when services were not held in town, would travel the entire distance to attend Mass there.

Father Smyth perceived that the Catholic settlements were becoming more numerous in Cohasset, so he went in search of some land, intending to erect a church thereon. He experienced considerable difficulty for a while, but eventually purchased the present church site in 1873. The work on the foundation was commenced early in the spring by the Portuguese parishioners, and the superstructure was completed late in the summer, when it was dedicated by the Most Rev. Archbishop Williams, who was assisted by the priests of the neighboring parishes. The building erected by Father Smyth was about half the size of the present edifice, and contained but few embellishments. When Hingham became an independent parish, the pastor there would visit Cohasset and Scituate nearly every Sunday. He soon recognized that the Catholics of both of these towns were sufficient in numbers to require a resident pastor.

In August, 1886, the parish of Cohasset was instituted, and Scituate given to it as a mission. Rev. M. J. Phelan was delegated by the Archbishop to assume charge, and he remained until October, 1886, when he resigned, and the present rector, Rev. Ignatius P. Eagan, was placed in charge. He gave his immediate attention to the improvement of the church edifice, which



ST. ANTHONY'S CHURCH, COHASSET.

he raised sufficiently to add the present basement, erected the tower which stands on the left corner of the front, made additions to the front and the rear of the building, frescoed the interior, and renovated the house, which had been previously purchased by Father Fagan, of Hingham. Nor did he overlook his church in Scituate, which he soon remodeled and had put into its present excellent condition.

St. Anthony's Church is a frame building, cruciform in shape, and, in part, follows the Romanesque style of architecture. The single entrance gives approach into a small and neat vestibule, over which is a large choir gallery that extends well into the auditorium, and which is furnished with a grand pipe-organ that admirably agrees with the general ornamentations of the interior. Throughout the large auditorium the frescoing is rich,



INTERIOR ST. ANTHONY'S CHURCH, COHASSET.

and on the ceiling are religious symbols painted, which are symbolical of the faith. The windows are all of stained glass, and a small symbol is depicted in a circular part of each, excepting those in the arms of the transept, which are larger, and Gothic in style. On these are the figures of the Sacred Heart of Jesus, St. Patrick, St. Anthony, and the Immaculate Conception. All these decorations, with the stations of the cross, which are painted on the walls, help to make the interior not only attractive, but devotional. The altar railing is nickel-plated, as well as the pulpit, and both of these add much to the general decorations. Near the left terminal of the sanctuary railing is a small altar, over the tabernacle of which is a handsome statue of the Blessed Virgin Mary. The sanctuary is small, and is lighted by three stained glass windows, which contain figures of St. Joseph,

the Annunciation, and the Crucifixion. The principal altar is not very large, but it is quite tastefully decorated. Throughout the sanctuary, also, are statues of the Sacred Heart, St. Joseph, and St. Anthony, the patron of this handsome church. The latter statue is very old, and constructed of wood. Some portions of the paint became removed, and Father Eagan laid it aside, intending to replace it by another, but a great clamor arose among a part of his parishioners, who claimed that the statue was of historical importance, so that Father Eagan, after having it retouched and much improved, put it beside the altar rail again. The vestry on the epistle side is rather small, and is lighted by two stained glass windows, which were donated by the altar boys.



CHURCH OF THE NATIVITY, SCITUATE.

The Church of the Nativity, Scituate, is a mission of St. Anthony's. It was erected in 1872 by Father Smyth, when he resided in Weymouth as pastor. The first service was held in it on Christmas Day, 1872, when it was blessed by Father Smyth, who also said Mass in it. With the Cohasset church, it became a mission of Hingham, when an independent parish was instituted there, and, again, when Cohasset had a resident priest, Scituate became his mission. It is a pretty frame building, admirably decorated and frescoed. Since Father Eagan assumed charge, the congregation had so increased numerically that he was compelled to make additions to it. He and his assistant attend the wants of the local Catholics most regularly. The number of souls in both places is about

1,000, and the average attendance at the Sunday-schools is 200. In both towns there are a Holy Name Sodality, Purgatorial Society, and the League of the Sacred Heart of Jesus.

The parochial residence is almost directly in front of the church, and on the opposite side of the street. It is a frame building, containing two and one-half stories, and was erected by the Hingham priest, when Cohasset was a mission of that parish. About the rectory is a large amount of land, which, although now not of much use to the parishioners, will eventually be utilized for parish purposes.

Rev. Ignatius P. Eagan was born in St. John's, N. B., in 1847. He received his early education in the Boston Latin School. On May 2, 1863, when the war-drum was echoing throughout the hills and valleys of the South, when the country was



PAROCHIAL RESIDENCE, ST. ANTHONY'S CHURCH, COHASSET.

being aroused by the call to arms, he heeded this call of Liberty for more defenders, and enlisted in the First California Cavalry and went to the front in defense of freedom and justice to all mankind. In 1866 he laid aside the utensils of war to handle thenceforth the implements of peace. He then felt he should enlist for the cause that never can be lost, and in a contest in which surrender can never be enforced, and so this soldier of the North felt that a place might be found for him under the leadership of the Lord, and he was not slow to accept the service. In September of that year, he entered Holy Cross College, Worcester, where, with his two brothers, he was universally respected, and with all he made his influence felt for good, less, perhaps, by the judicious words which his lips spoke, than by the peerless example he gave of all Christian virtues allied to the many qualities that had stamped him the brave soldier. When he had finished in the class of rhetoric, he entered St. Joseph's Seminary, Troy, N. Y., where he was ordained on June 10, 1876. Few priests entered that holy calling better equipped than Father Eagan. Of a deeply sympathetic nature, in character humble, like unto the great sacerdotal Exemplar, with a heart quick to respond to the call of suffering, whether of soul or body, of a tolerant spirit, by reason of his early assumption of manhood's duties, and his close acquaintance with men of all kinds, impelled by untiring zeal for the conversion of the wandering and the enlightenment of the ignorant, it was to be expected that Father Eagan would display in his ministerial career the genuine traits of God's holy priest, and this expectation was fully realized. His first mission was with Rev. Thomas H. Shahan in St. James' Church, Boston, where he remained until 1881, when his health became so poor that it was deemed prudent for him to go abroad. His sojourn there helped him wonderfully, and enabled him to return to Boston, when he was sent to St. Francis de Sales' Church in Charlestown, where he officiated until his appointment as pastor here, in October, 1886. He has made many friends since he came to Cohasset, who wish him every possible success in the future.

Rev. Charles F. Cowen, Father Eagan's assistant, was born in Boston on May 10, 1856. His parents removed to Waltham, where he received his early education, and was the first Catholic to graduate from the High School there. In 1872 he entered St. Charles' College, Ellicott City, Md., and graduated from Nicolet College, Canada. He was ordained in St. Joseph's Seminary, Troy, N. Y., in 1879. He labored in Charlestown and Newton until his health became poor, when he went abroad, remaining four years. Returning, he was appointed here, February 24, 1893.



St. Bridget's Parish, Abington.



AT THE time of its incorporation, in 1710, Abington had only about 300 population. Several industries were, after a time, established here, which were among the earliest in the Commonwealth, notably the manufacture of tacks, which was carried on extensively, and also of boots and shoes, which was a leading industry of the town. These, of course, brought quite a number of people to the place, but it does not appear that, previous to the building of the Old Colony Railroad, which was opened in 1845, there were more than about a dozen Catholic families, which were scattered in different sections of the town. The construction of the railroad brought many workmen here, and it was soon found that there was a sufficient number of Catholics to form a nucleus of a church organization.

At this time the Catholic people were attended from Quincy, where resided Rev. Bernard Carraher, who had spiritual charge of all Catholic people residing in the towns along the South Shore from South Boston to Bridgewater. Rev. J. T. Roddan took charge of the Quincy parish and its missions in December, 1848, succeeding Father Carraher, and under his administration the Catholics of this town were greatly strengthened, and their number largely increased from emigration, from natural increase in population, and from the growing prosperity of the town. At this time the Catholics had no regular place for worship, and services were, usually every month, said in private homes. They were not long content with this, however, and in 1854 an effort was made by Father Roddan to form a church organization, and to build a suitable place of worship. With this end in view, he bought of Washington Reed, of East Abington, seven acres of land, lying on the road from East to Centre Abington, which he proposed to use for a cemetery, and for a lot on which a church was to be built "as soon as Providence should enable them to collect funds for its erection."

Father Roddan was transferred to Boston in 1856, and Rev. A. L. Roche was sent to take his place. At this time services were being held in the Town Hall, but the Catholics had so increased in numbers and wealth that they felt warranted in making another effort to erect a church, which happily proved successful. The seven-acre lot previously purchased by Father Roddan was not deemed satisfactory for the erection of their proposed church, and in April, 1862, Father Roche purchased the well-known Jesse Dunham estate, situated



ST. BRIDGET'S CHURCH, ABINGTON.

THE CATHOLIC CHURCH OF NEW ENGLAND

on the corner of Plymouth and Central Streets. Several meetings were held for the purpose of raising the necessary funds for the building of the church, and so liberally were the contributions made that on September 30th of that year the work of laying the foundation was begun, and completed in the autumn. In the spring of 1863 the work of erecting the superstructure, after plans furnished by James Murphy, of Providence, was commenced. So rapidly was the new building of the edifice pushed along that on Thanksgiving Day, November 25, 1863, the church was dedicated to the service of Almighty God by Bishop McFarland, of Hartford, under the invocation of St. Bridget, patroness of Ireland.

At this time the Abington parish included East Abington (now Rockland), North, Centre, and South Abington, and Hanover, and Father Roche remained in charge until his death, which occurred January 21, 1869.

Rev. Michael Moran then assumed the charge of local affairs, and, in a short time, succeeded in cancelling



INTERIOR ST. BRIDGET'S CHURCH, ABINGTON.

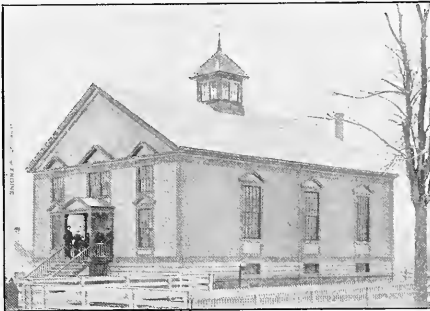
all the church debt. When Father Haskins died, in October, 1872, Father Moran was transferred hence to St. Stephen's parish, in Boston.

Rev. James C. Murphy succeeded Father Moran here. He purchased the hotel property, on Union Street, Rockland, as the Catholic population had surprisingly increased there, and the need of a church was very apparent. He also erected a church in Plymouth as a mission, and in 1876, when the latter became an independent parish, he was sent to take charge. Rev. William P. McQuaid, who was then assistant priest in St. Francis de Sales' Church, Roxbury, was made the next rector of St. Bridget's. In 1882 he built the Church of the Holy Family, Rockland; also, in 1880, he erected churches in South Abington and Hanover. In June, 1883, Rev. John D. Tierney was given charge of Rockland, Hanover, and Pembroke, thus leaving to Father McQuaid two churches, St. Bridget's, Centre Abington, and the Holy Ghost, South Abington. When Father Harkins was consecrated Bishop, and given the See of Providence, the parish of St. James', Boston, was without an official head; so, acting under the direction of the Most Reverend Archbishop, Father McQuaid assumed

charge on May 1, 1887. At this time the Catholic population of the town was divided as follows: North Abington, 400; Centre, 800, and South, 500, a total of 1,700 souls.

Rev. John F. Mundy was next duly appointed pastor of St. Bridget's parish, Abington, and he remained until July, 1888, when he was appointed first assistant in the large and flourishing parish of the Annunciation of the Blessed Virgin Mary, at Cambridgeport, of which Rev. Thomas Scully is pastor. Then Rev. George J. Patterson assumed charge here.

St. Bridget's Church is a frame structure of the Gothic style of architecture. Its large portals afford entrance into a large and beautiful vestibule. The auditorium is beautifully frescoed, and is most complete in every detail. The general style of the interior is Gothic, although there is a semblance of the less artistic Romanesque. The handsome stained glass windows, donations of some of the generous parishioners, admit a flood of light into the brightly painted audience-room, where sacramentals, symbols, and paintings, perfect in their minutest detail, awake the devotion of the generally large auditory. Beautiful columns and ornamental pilasters support the Gothic arches and the large choir loft. These are also enhanced in beauty by the ornamented capitals, which, like the various groins and the abundance of stucco work, appear prominent on account of their decorations in gold relief. Then, again, beneath the cherry-stained organ loft is a large library, to which the members of the parish have free access. In the frescoing, as in everything else in the building,



LYCEUM HALL, ST. BRIDGET'S CHURCH, ABINGTON.



PAROCHIAL RESIDENCE, ST. BRIDGET'S CHURCH, ABINGTON.

among numerous varieties of beautiful shades and shadows, the most perfect unity of design and color has been most exactly frescoed. The student of biblical and ecclesiastical lore can here find many sacred emblems representing the life of our Saviour, and a rich field for interesting study in the pictorial illustrations. On the ceiling of the nave are representations of the Annunciation of the Blessed Virgin Mary, the Nativity in the Manger at Bethlehem, the Last Supper, the Crucifixion of Christ, and, near the altar, the Trinity. Also in the church are pictorial representations of the apostles and evangelists.

There are two marble altars, the high altar being very large and highly ornamental. Above it are statues of St. Ann and of St. Philomena. There are also shrines of the Sacred Heart of Jesus, Blessed Virgin, and of St. Joseph. The smaller altar is erected according to plans made in consonance with the high altar, and is dedicated especially to the Sacred Heart of Jesus. The apse, in which the main altar is located, is lighted by three stained glass windows, containing figures of the Good Shepherd, St. Bridget, patroness of the church, and St. Patrick, Apostle of Ireland. Spacious vestries lead from the sanctuary, and both are neatly ornamented and well furnished. The church will seat about 1,000, and is heated by steam and lighted by electricity. The pulpit used in the church is very ornamental and antique in style, in fact it is the same that was used for many years in St. James' Church, Boston.

The congregation numbers about 1,400 souls, and there are 225 children in regular attendance at Sunday-school. The organizations connected with the church are: the Sodality of the Blessed Virgin, for girls; Holy

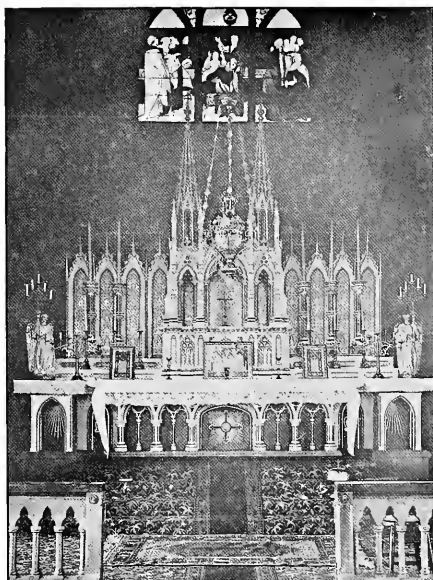
THE CATHOLIC CHURCH OF NEW ENGLAND

Name Sodality, for men; Rosary and Scapular Sodality, and the League of the Sacred Heart. In the parish, also, is a society of young men—the Young Men's Catholic Lyceum,—who own the old Town Hall, where, in the time of Father Roche, Mass was frequently said. Although the building is rather small it sufficed, years ago, to assemble the few Catholics in town, and has ample room for this flourishing organization. Frequently, too, the parishioners gazing upon it, and then at the magnificent church adjoining, cannot refrain from opening their hearts to the Almighty in thanksgiving to Him for the many blessings His benignity showered upon them.

The Church of the Holy Ghost, Whitman (formerly South Abington), is a mission of Abington. It is a frame building equally as large as the mother church, and has a large spire, which is 125 feet high. The church was erected by Father McQuaid, in 1880, and dedicated by the Most Rev. Archbishop Williams. The interior is ornamentally frescoed, and is quite complete in its minutest detail. There are about 1,400 people in the congregation, and 225 children in the Sunday-school. The large altar in this church is of historical impor-



CHURCH OF THE HOLY GHOST, WHITMAN.



ALTAR, CHURCH OF THE HOLY GHOST, WHITMAN.

tance, for it was at it that Right Rev. Bishop Williams, the present Archbishop, and Right Rev. James A. Healy, D. D., Bishop of Portland, Me., were consecrated. The societies connected with the Church of the Holy Ghost are: The Sodalities of the Blessed Virgin, Holy Name, Rosary and Scapular, and the League of the Sacred Heart. Whitman is growing so rapidly, and has such a thrifty, enterprising, and liberal population, that no one need be surprised to hear, before long, that another star has been added to the large number that now adorn the Archdiocese of Boston.

Rev. George J. Patterson, the present pastor of Abington and Whitman, was born in Boston, in 1850, and received his elementary education in the Boylston School, on Fort Hill. In 1867 he entered St. Charles' College, Ellicott City, Md., where he graduated, after a successful course in rhetoric, in 1872. He then entered St. Mary's Seminary, Baltimore, Md., where he studied theology and where he was ordained to the priesthood, in 1876, by Right Rev. Thomas A. Becker, D. D., Bishop of Savannah, Ga. His first mission was in St. Pat-

rick's Church, Northampton Street, Boston, where he remained until his appointment here, in July, 1888. There he gained a warm place in the hearts of the pastor and people, and won their best wishes, which seemingly followed him in after life. He has thoroughly renovated the parochial residence here, and made the old frame structure a very pleasant abode. He has, also, graded and beautified the grounds, and made handsome lawns around the church and rectory. He purchased three acres of land, just in the rear of the church and parochial residence, which he ultimately intends to convert into use for his parishioners. Father Patterson is possessed with many noble traits of character, which, with his kindness of heart, have commended him readily to all who come within the circle of his acquaintance. His scholarship, good judgment, exalted piety, and gen-



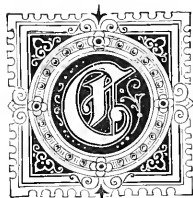
RESIDENCE PROPERTY, CHURCH OF THE HOLY GHOST, WHITMAN.

erous nature are fully recognized by the many of all creeds who enjoy his friendship. The large number of people in Whitman receive much of his attention, for recently he purchased, at a cost of \$10,000, some valuable property, which contained a fine residence. Here, also, in the near future, will some changes be enacted of importance to the parishioners.

Rev. Timothy J. Mahoney is the assistant and intimate friend of Father Patterson. He was born in Boston, and educated in the public schools there, in the Boston Latin School, and afterwards in Boston College. He studied theology in St. John's Seminary, Brighton, and was ordained in June, 1887. He was then sent to Abington, where he has since remained. He is a priest who labors incessantly for the good of his people. He is esteemed alike by his superiors and the parishioners.



Parish of the Holy Family, Rockland.



CATHOLICITY in Rockland, at least as far as its early history is concerned, is almost identical with that of her neighbor, Abington, as the former town was, previous to its incorporation, a part and parcel of the latter. True, there were but few Catholic people in East Abington, as Rockland was formerly called, in 1845, when the faithful of this section were accustomed to assemble in private homes to listen to the word of God as it was uttered by Father Carraher. A short time after Father Roddan had assumed charge of the Abington mission, Mr. John O'Brien, who then, as now, resided on Bigelow Avenue,

Rockland, invited him to come to his house and say Mass. The generous missionary accommodated him, and the few people in this section assembled in that little home and received the body and blood of their Saviour. This was undoubtedly the first time Catholic services were held within the confines of the territory now comprising this town. Father Roddan did not remain over night, for at that time the "Angel Gabriel" held temporary sway, and the hue and cry against Catholicity seemed most pronounced for the while. Mr. O'Brien's house was rather small, and Father Roddan feared the visitation of the evil workers, so he returned to Randolph. About the year 1854 the number of Catholics had so increased around Abington that Father Roddan gave this mission more attention than previously, and he also purchased a parcel of land between Abington Centre and Rockland, then East Abington, as the number of the faithful seemed to have shown a more decided increase in both of these precincts. When Rev. A. L. Roche had charge, in 1856, he held services in this town in the hall, and the people of the other



CHURCH OF THE HOLY FAMILY, ROCKLAND.

Abingtons would travel here regularly for services. Father Roche disliked the location of the land purchased by his predecessors, and bought the present site of St. Bridget's Church, Abington.

Rev. James C. Murphy became pastor of St. Bridget's in 1872, and he frequently came to Rockland and held services in the local hall. He also purchased the old hotel property on Union Street, but did not do any more towards erecting a church; in fact, matters continued as formerly until 1882, when Rev. William P. McQuaid, Father Murphy's successor at Abington, started the erection of the church, and removed the old tavern to the rear, so that the church edifice might be in front. The corner-stone was blessed and laid by the Most Rev. Archbishop Williams on June 25, 1882, before a large concourse of clergymen and lay people. Father McQuaid then pushed the edifice almost to completion, and, for a time, was using the basement for services, and had the superstructure entirely closed in, when, in June, 1883, Rockland was instituted an independent parish, with Hanover as its mission. Rev. John D. Tierney was appointed pastor, and has officiated



INTERIOR CHURCH OF THE HOLY FAMILY, ROCKLAND.

in that capacity ever since. Father Tierney, for some time, left the main church in its unfinished state, and continued to hold regular services in the basement chapel. When he became thoroughly acquainted with his people, and with their ability, he started to complete the church, and, early in June, 1886, it was dedicated to the service of God, under the protection of the Holy Family, by the Most Rev. Archbishop Williams, assisted by many priests of the Archdiocese. The officers of the solemn High Mass were: celebrant, Rev. William P. McQuaid, of St. James' Church, Boston; deacons, Rev. James J. Chittick, of Hyde Park, and Rev. Jeremiah E. Millerick, of Wakefield, then of Weymouth. The sermon was delivered by Rev. P. A. McKenna, of Marlboro. The three marble altars were also consecrated by the Archbishop on this occasion.

The basement of the church is very large, well furnished, and neatly finished without fresco. It is entered from both sides through small vestibules. Outside the altar railing, hanging on the wall to the left, is a large crucifix, and, in a corresponding position on the right, is a picture of the Sacred Heart of Jesus. The sanctuary

is fairly large, and quite beautifully frescoed. The altar, although small, is well carved and neatly painted. Near the rail on the gospel side is a statue of the Sacred Heart of Jesus, and, close beside it, a picture of the Holy Family; on the epistle side is a statue of the Immaculate Conception.

The church proper is entered through two large portals that open into a neat vestibule. In that portion of the vestibule formed by the tower is a stairway leading into the choir gallery. Perhaps the most interesting attractions in the vestibule are the stained glass windows, the larger one, representing St. Bridget, being donated by Father Tierney, and the one of St. Cecilia, given by the members of the choir. The auditorium is divided into nave and side aisles, and both of these terminate at the semi-circular chancel. The interior is purely Gothic in style, although the absence of stucco work in portions diminishes much of its neatness. Not that this edifice is not neat, for, indeed, it is exceedingly ornamental, and reflects great credit upon the generosity of the local Catholics. The side walls are beautifully frescoed, and the ceiling and the side aisles are covered with



PAROCHIAL RESIDENCE, CHURCH OF THE HOLY FAMILY, ROCKLAND.



REV. JOHN D. TIERNEY,
PASTOR CHURCH OF THE HOLY FAMILY, ROCKLAND.

appropriate religious symbols, whilst the ceiling over the nave, or centre aisle, is ornamented with many beautiful monograms. All the wood-work is finished in the best of quartered oak, and the altar railing appears very beautiful, being thick and heavy. There are three heavy marble altars, purely Gothic in style, excellent in their construction, and most ornamental in their designs and decorations. In the centre spire of the high altar, about midway up, is the figure of an angel in the act of blowing a trumpet, and in either of the alcoves in the smaller spires is an angel, seemingly in devout veneration. The altar of the Blessed Virgin was donated by Mr. Patrick Cuplice, who has proven himself a great benefactor of the church, having formerly donated \$500. The altar on the opposite side is dedicated to the Sacred Heart of Jesus, and near it is a statued group of the Holy Family. Behind the main altar, and almost concealed from view by the heavy spire, is a beautiful painting of the Crucifixion. On the terminal columns of the apse are the pictures of the Holy Family and St. John, both of which were admirably painted by Gozette. The windows of the sanctuary, like those of the auditorium, are stained glass, but the most valuable seems to have been reserved for those around the altar. On these are good illustrations of Our Lord, the Blessed Virgin, St. Joseph, and St. Patrick. Over the Sacred Heart altar are the words, "Cor Jesu inflammet corda nostra!" and over the altar of Mary, "Ave, Maria, gratia, plena!" The whole church is admirably lighted, even near the roof are lines of windows, which enliven the fresco work of the ceiling. The stations of the cross are uncommonly attractive, and were purchased at a great expense by Mr. John Spence, and donated by him to the church.

The exterior of the church is fully as beautiful as the interior. Its tall spire can be seen for miles away. The edifice is Gothic in style, and is constructed of brick. It is approached from either extremity of the property by concrete walks, which encircle a grassy plot. The location is a most admirable one, centrally located, and in the best portion of the town. Without doubt, it is one of the handsomest and largest churches in this locality.

The rectory is situated directly behind the church, and is reached by a path and driveway on the right. Formerly, this building was the half-way house between Boston and Plymouth, and many an itinerant, who had become discouraged at the long distance between the two places, and who suffered from the severity of the sun or the coldness of the winter, would rest here for a while to sip a cup of liquid joy. These customs have vanished; in fact, there is scarcely any vestige of those early days, as the old tavern, commonly known as the half-way house, which was purchased by Father Murphy, has been removed from the spot on which it was formerly a landmark, and the present edifice erected, where those weary in soul may satiate their thirst in the healthful flow of the Master's benignity. It was not until Father Tierney was placed in charge of Rockland that the parochial residence laid aside its old-time appearance, for it was he who remodeled it and changed it into the magnificent home it now is. The grounds about the house, as well as around the church, have all been graded and beautified by Father Tierney.

Nearly six miles away is the town of Hanover, which is a mission of Rockland. Nearly opposite one end of Spring Street, on Broadway, stands the chapel of Our Lady of the Sacred Heart. At first the services were held in the house of Mr. John Bannican, in Pembroke, and later in Solomon Russell's house, near the rubber works in Hanover. The priests then visiting Hanover were from St. Bridget's Church, Abington. In 1879 Rev. William P. McQuaid purchased the land and erected the chapel. Services are held there every Sunday for about two hundred Catholics, while somewhere around twenty-five children are regularly instructed in the catechism. The chapel is constructed of wood, and in the common style. It is surmounted by a small cupola in front. The interior is beautifully frescoed, and furnished in a manner to deserve commendation.

Rev. John D. Tierney was born in the County Limerick, Ireland, in 1845. His early education was received in the national schools, and his classical education was received in St. Munchin's College, Limerick, from which he graduated in 1868. He then entered St. Patrick's, Thurles, Tipperary, where he was ordained in June, 1873, by the Most Rev. Archbishop Leahy, of Cashel. In August, 1873, Father Tierney came to America, having been ordained for the Boston Archdiocese, and was appointed as assistant in the Church of the Immaculate Conception, Malden, where he remained for one year. In 1874 he was made assistant pastor of St. Mary's Church, Dedham, where he remained for two years. In 1876 he was a curate in St. Francis de Sales', Roxbury, where he remained until his appointment to Rockland, in June, 1883. Since his advent here the congregation has grown to 2,200 persons, and the Sunday-school has about 400 children in regular attendance. He has also organized several societies which help him materially in accomplishing his church work. Conspicuous among them are the Holy Name Sodality, Rosary and Scapular Society, and the Young Ladies' Sodality. No persons better than his own parishioners know the amount of good that Father Tierney has accomplished during his pastorate in this town. To get a fair idea of his ability one must be thoroughly acquainted with him, as he is not a man who seeks popularity, he very much preferring the happiness of a retired life. His charity is often experienced, but is never related by him; his advice is frequently given, yet without the least publicity. His name will always be associated with the success of this parish, and the magnificent structure will stand as a living remembrance of his zeal and integrity. Associated with him for eight years was Rev. Charles A. O'Connor, who, on account of his knowledge of the Irish tongue, although an American born, was removed to the Church of SS. Peter and Paul, where there are a number of Irish speaking people. Rev. Francis Walsh was then appointed assistant pastor, and he has served here nearly three years. During his term he has accomplished much good, materially aided the pastor, and gained the lasting esteem of all the people of Rockland and Hanover.

St. Patrick's Parish, Brockton.

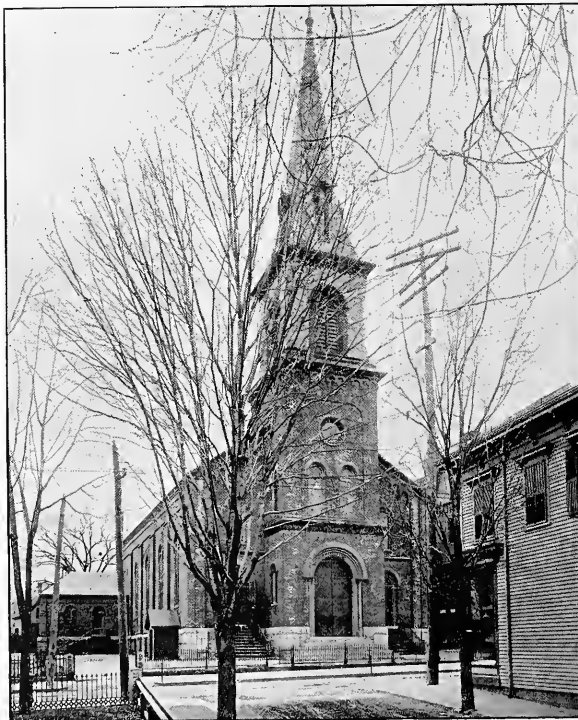


ROCKTON, about twenty years ago, was comparatively a small place, containing only a few thousand inhabitants. In fact, in 1880 there were less than 14,000 people within the limits of this city. Gradually, however, the boot and shoe industry grew in extent and importance, in consequence of which more people came here to reside, and to-day Brockton bids fair to become, numerically speaking, one of Massachusetts' largest inland cities. Catholicity was exceedingly slow in gaining a foot-hold here, for, previous to 1850, there were not much more than a score of Catholic residents, and they were mostly Irish emigrants, who were compelled to

travel to
Randolph
where Mass

was said in the hall connected with the hotel, and later in the Town Hall. The early trials and sacrifices which these pioneer Catholics endured have been recounted by Thomas Drohan, the probation officer of this city, and Patrick Moran, who has been sexton of the local church for a number of years, both of whom were accustomed to make these journeys in former years. When Father Roddan started the erection of St. Mary's Church, in Randolph, in 1849, the few Catholics who resided in Brockton were most generous in their contributions, and when the church was finally dedicated, in August, 1850, there was scarcely a Catholic resident here, young or old, who did not go to participate in the ceremonies and thank the Almighty for the blessings of a church, although it was miles away.

When the edifice at Randolph had been completed and dedicated, it seems that more attention was given to the Catholics residing in and around Brockton, owing, no doubt, to an increase in their numbers, for from 1850 a casual priest would come, and, in



ST. PATRICK'S CHURCH, BROCKTON.

the house of a resident, or in one of the halls, would say Mass for the assembled faithful. Matters continued in this manner until 1856, when Rev. Thomas B. McNulty, of Lowell, came as pastor of Brockton and the surrounding towns. He was born in Londonderry, Ireland, and made his preparatory studies in the Londonderry Academy. His classical education was obtained in Foyle College. He studied philosophy and theology at the Irish College, Paris, where he was ordained, on June 6, 1846, by the Most Rev. Archbishop Affre, of Paris. In 1853 Father McNulty arrived in America, and after spending some time in Lowell, he was appointed an assistant to Father Conway, of Salem, in January, 1855, and he remained there until November, 1856, when he was transferred to Bridgewater. He did not remain there very long, for in the same year he assumed charge of the Catholics of Brockton. To his individual exertions, assisted generously by devout parishioners, must be attributed much of the early success which came to this now thoroughly organized and rich parish. Shortly after his arrival he purchased a parcel of land for \$5,225, on Main Street, near Wales' Corner, in the southern part of the village, which contained about three-fourths of an acre. Here he built the present church, which was dedicated to the service of Almighty God, and placed under the patronage of the Apostle of Ireland, on Sunday, May 22, 1859, by the Right Rev. John B. Fitzpatrick, late Bishop of Boston. He was attended by several priests, dressed in cassock and surplice. The procession moved down the middle aisle to the outside of the centre door; and, after a short prayer by the Bishop, continued partially around the entire edifice, while the Pontiff sprinkled the walls, and the clergy chanted the penitential psalm, "Miserere." When all had again reached the sanctuary, the clergy and choir solemnly chanted the Litany of the Saints in Latin, during which the Bishop invoked upon the church and altar the special blessing of God, and thereby dedicated it to his honor and glory, under the title of St. Patrick. Another prayer was chanted, and the procession moved around the outer aisles of the interior, while the Bishop sprinkled the walls with holy water, and the chant of "Psalms of Joy" resounded through the sacred edifice. When the sanctuary was reached a last and beautiful prayer was chanted aloud by the Bishop, and the solemn amen closed the benediction rite. On account of the rain some of the ceremonies which should occur, on the exterior, had to be dispensed with. Notwithstanding the inclemency of the weather there was a throng of people outside, and, when the doors were thrown open after the ceremony, every available spot was occupied.

The solemn High Mass followed, at which Bishop Fitzpatrick, vested in cope and mitre, was present. The celebrant was Rev. A. L. Roche; deacon, Rev. Thomas H. Shahan, of Salem; sub-deacon, the late Father Tallon, of New Bedford; master of ceremonies, Rev. James A. Healy, of Boston, now Bishop of Portland. After the gospel the Right Rev. Bishop Fitzpatrick delivered a powerful discourse. At the vesper services Rev. John McElroy, S. J., preached the sermon. The singing was most artistically rendered by a choir made up mostly of singers from Salem, where Father McNulty had formerly officiated.

The architects of the building were Messrs. Fuller & Ryder, Boston, and the contractor was Mr. Andrews, of Nashua, N. H. The magnificent organ was built by E. & G. G. Hook, Boston, and the pulpit and altar railing by Howard, Clark & Co.



ST. PATRICK'S SCHOOL, BROCKTON.

THE CATHOLIC CHURCH OF NEW ENGLAND

St. Patrick's Church is 110 feet long, 50 feet wide, and is built in the Romanesque style of architecture. The basement is constructed entirely of Quincy granite, and the superstructure of brick, with trimmings of freestone. The heavily buttressed tower and spire rise to a height of 180 feet, and its gilded cross is observed as it glitters in the sun for miles away. The interior is pure Romanesque in style, excepting in the chancel where the apse partially follows the Gothic style. The vestibule is very narrow, excepting that portion around the centre door which is formed by the base of the tower. The choir gallery starts over the vestibule and extends but slightly over the middle aisle in the auditorium, but the portion over the side aisles is somewhat wider. The pews and wood-work in general are finished in quartered oak. The windows are very large, and made of stained glass. The colorings of the frescoing are drab, gilt, cream, and maroon, all blended together in ornamental designs, with here and there an additional embellishment in the shape of religious symbols. The altar, in the narrow sanctuary, is situated at the west end or rear of the church. It is beautifully carved and tastefully ornamented with cream and gilt colors, there being a predominance of the latter color. On the right of the altar steps, on a pedestal, is a statue of St. Joseph, and, on the left, one of the Blessed Virgin. Between the semi-arches of the apse are religious symbols which add more lustre to the artistic decorations.



ST. BRIDGET'S CONVENT, BROCKTON.

The chancel window is of stained glass, with emblematic panes representing the four Evangelists, St. Matthew, St. Mark, St. Luke, and St. John. From the gospel side of the sanctuary there is a door that leads into a small room, and this, in turn, leads into a spacious vestry which is formed by an addition to the north, rear extremity of the church edifice, and which in its basement affords ample room for the steam heating apparatus. The vestry is constructed and frescoed in consonance with the main building and in conformity with its general plan and style. On the walls hang pictures of the Most Rev. Archbishop Williams, Sacred Heart of Jesus, La Madonna Di San Sisto, Resurrection, La Belle Jardiniere, Angelus, and the four saints, Ambrose, Gregory, Hieronymus, and Augustin, together. On the beautiful vestment case are several crucifixes and statues of the Sacred Heart of Jesus and the Immaculate Conception. A narrow passage behind the altar connects the large one with another on the other side, which is much smaller. The church is lighted throughout by electricity.

The basement is quite large and neatly frescoed. The sanctuary may be concealed from the main auditorium by means of the several large and substantial pillars and the draperies. Then the sanctuary becomes a veritable chapel where the sisters may commune with their Lord, unobserved by persons who may be in the larger chapel. The altar in the basement is very plain, and, having no carvings of much note, the mixture of cream and gilt paint is what makes it look so neat. The stations of the cross, in the basement, are those common to church chapels in general, and are far inferior in value to those in the main auditorium, which were painted at great expense in Italy. When Father McNulty was pastor, the number of souls in the congregation was about 1,000, and the church proper contained 146 slips, which would afford seats for over 700 people. As assistants, the pastor then had Rev. F. J. Glynn, now of Melrose, and Rev. Michael Dougherty.

When the church was thoroughly completed, the congregation successfully organized, and everything in a

condition that assured comfort and happiness, the sad news was heralded through the streets one day in August, 1885, that Father McNulty was dead. Then the people rehearsed the great progress in Catholicity locally, and each and all ascribed it to the zeal of their dead pastor and friend.

Rev. Michael Dougherty was appointed the second pastor of St. Patrick's Church. He was formerly Father McNulty's assistant, and, in consequence, was well acquainted with the parish, and knew well its needs. It was he who built the addition for a place for the heating apparatus and a vestry, and, in 1886, he erected the St. Patrick's School, situated a short distance from the church. The building is a substantial brick structure, and is divided into eight class-rooms and several other apartments. Each room is most thoroughly furnished with modern school appliances, and the building itself contains all the improvements necessary for the health and comfort of the pupils. About 500 boys and girls are regularly instructed in this institution, the former receiving all grades of a grammar school education, and the latter the additional training of the high school. The erection and completion of this edifice were ardently looked forward to by Father Dougherty, for he was anxious to see the young of his flock educated in a school where religion and education might go hand in hand. This hope he was not permitted to realize, for he was called from earth in the midst of his usefulness



PAROCHIAL RESIDENCE, ST. PATRICK'S CHURCH, BROCKTON.



REV. EDWARD L. MCCLURE,
PASTOR ST. PATRICK'S CHURCH, BROCKTON.

on July 2, 1887. Rev. Francis J. Glynn took charge of the parish until the appointment of Rev. E. L. McClure, in September, 1887. When Father McClure assumed charge of the Catholics of Brockton there was a debt of about \$40,000 on the property, and this he soon paid off, and also renovated the interior of the church, purchased the present organ, bought land for a new cemetery, and put the finishing touches to the nearly completed parochial school. He has organized the present Parish Fund Society, the members paying a small sum each month. This organization has helped materially in removing the debt.

When the Sisters of Charity of Nazareth assumed charge of the St. Patrick's Parochial School, they had no house in which to reside, so, until May, 1889, they were compelled to live in Montello. Then Father McClure purchased a large two and one-half story building on Bartlett Street, a few minutes' walk from the school, and not very far from St. Patrick's Church. The building has been completely remodeled and refitted, and is now admirably adapted to the requirements of the fourteen resident sisters. In this building, also, is a room reserved for giving music lessons. Since the advent of the sisters in Brockton, in August, 1884, they have assumed charge of the Sunday-school connected with the Whitman and Avon missions. There are 900 children in attendance at the Sunday-school, and these are under their guidance. Sister Silvia is superior.

THE CATHOLIC CHURCH OF NEW ENGLAND

On March 4, 1854, two years before a parish was instituted here, Rev. A. L. Roche purchased two and one-half acres of land, which was to be used for the interment of the deceased Catholics of Brockton. This was on Court Street. When Father McNulty was in charge of the local parish, he found the space almost filled, so he purchased more land and made the old cemetery its present size. This was used until Father McClure's arrival, when it appeared again to be too small, so he bought land for the new cemetery on Casey Street.

The parochial residence is a large frame structure, situated to the left of the church. It was erected, in 1878, by Father McNulty. The building contains two stories, which are covered with a mansard roof. To the rear is a long, spacious addition extending towards the vestry. The walks leading from the residence to the church are all laid with concrete, which, with the iron fence, gives the rectory a rich appearance.

Rev. Edward L. McClure is a native of Ohio, and a graduate of the seminaries of Montreal and Niagara. He was ordained on June 4, 1871, and was first sent to Woburn, where he remained until 1877, when he assumed charge of St. Mary's parish, Georgetown, and the missions in West Newbury, South Groveland, Boxford, and Rowley. In West Newbury he built the present church, and also perfected the one in South Groveland, besides removing the debt. He

also erected the rectory in Georgetown, which he left out of debt, in 1887, when he was promoted to the pastorate at Brockton. Father McClure is an earnest man, and is gifted with remarkable business ability and a genial and sympathetic nature. His congregation numbers between 9,000 and 10,000, yet every member seems disposed to aid their priest.

Affiliated with St. Patrick's Church are many organizations, some of a religious nature, and some which we might call of a secular nature. These sodalities and societies are organized for the advantage of both young and old. Each of these is of more or less importance to the parishioners in general. There is one organization in Brockton which deserves special men-



HALL, ST. PATRICK'S TOTAL ABSTINENCE SOCIETY, BROCKTON.

tion, because, not only have the spiritual and secular natures been most harmoniously united, but it is winning great praise on account of the good it is accomplishing. The St. Patrick's Total Abstinence Society is yet a child, but its health appears to be good and no doubt it has before it a long life of usefulness. It was organized in 1880, by Rev. Father Clark, who was then one of the assistants. The main object of the organization is the suppression of intemperance. This is accomplished in various ways. The principal custom now in vogue is to have rooms where the various games and pleasures may be enjoyed by the young men without the temptations found in other places. In 1891 this society was incorporated under the laws of the State. That year the members went to work and succeeded in getting money enough to purchase the Gurney estate on Ward Street. The building was remodeled into its present condition. It is a frame structure, two stories high, with a hip roof. On the first floor is a large library, to which a reading-room is attached, and leading from these is a much larger apartment, which contains a pool-table, and is also used for a smoking and general amusement room. The upper story is reserved for the society's meetings. There are about 250 members, with Rev. F. J. Ryan as their spiritual director. The Ladies' Auxiliary and the Benevolent Society are branches of St. Patrick's Total Abstinence Society. Revs. F. J. Ryan and A. J. Barry are the assistants. Father McClure leaves some of the spiritual work of his congregation to his curates. Therefore, these two young clergymen are nearly always among the people, and consequently are greatly respected.

Parish of the Sacred Heart, Brockton.



THE second Catholic church in Brockton was erected as a place of worship for the French residents of the city. Previous to the institution of this independent parish, these people attended service in St. Patrick's Church, and the priests there were as attentive to them as they were to the English speaking portion of the congregation; but, as many of the French worshippers were unable to understand English, and not a few unable to speak the English language, they held a meeting and decided to delegate a committee to wait upon the Most Reverend Archbishop to see if he would not send a

French priest to minister to them. Again, the congregation attending St. Patrick's regularly was almost too uncomfortably large, and it was only a matter of time before some change would have to be made, so they imagined that, were the Archbishop to permit them to withdraw, perhaps

the church would contain pews sufficient for the English speaking parishioners.

The Archbishop took the appeal under consideration, and in a short time notified the delegates that he had approved their request. Consequently, he transferred Rev. George A. Rainville from St. Zepherin's parish, Cochrane, and instructed him to organize the French people of Brockton into an independent parish. On Sunday, June 14, 1891, Father Rainville said his last Mass in Cochrane, for, on the following day, he came to Brockton. He took a general census of the French residents here, and found there were about 125 families. Father McClure kindly allowed the new organization the use of the basement of St. Patrick's Church for regular services, and gave the pastor the freedom of his rectory. Matters continued in this manner for a long time, in order to enable Father Rainville to obtain the monetary assistance wherewith to purchase land for a church. The members of his congregation were mostly poor people, who were compelled to work hard every day to comfortably support their families, and he found them unable to contribute as generously as he wished, but by means of several entertainments, he was soon well equipped, financially,

and was ready to purchase property, if a suitable location for a church could be found for sale. Several places were recommended to him, but his eyes turned longingly towards the Torrey estate, containing an acre and one-half, with a dwelling thereon, which was situated on Court Street, not very far from the centre of the city,



CHURCH OF THE SACRED HEART, BROCKTON.

and almost in the heart of the manufacturing section. This property Father Rainville purchased, in 1892, for the use of the proposed edifice, and upon this the present French church and parochial residence are located.

Work on the foundation was commenced on Monday, July 11, 1892, the first sod being turned by Father Rainville himself in the presence of a large concourse of people. Work was rapidly pushed, and by Christmas, 1892, the superstructure was sufficiently completed to permit Mass to be said in it. This occasion, therefore, was the first day that services were celebrated in Brockton for the French congregation in a building of their own. The church was not entirely finished, so Father Rainville resumed work upon it after New Year's Day. On Sunday, February 26, 1893, Right Rev. John Brady, Auxiliary Bishop, came to dedicate the new edifice. The officers of the solemn High Mass were: Celebrant, Rev. Onesime Renaudier, S. M., rector of Notre Dame des Victoires, Boston; deacon, Rev. William H. Fitzpatrick, St. Gregory's, Dorchester; sub-deacon, Rev. Francis J. Glynn, of Melrose, then of Brockton, and master of ceremonies, Father Rainville himself. After the gospel



INTERIOR CHURCH OF THE SACRED HEART, BROCKTON.

the sermon was delivered by Rev. C. E. Branault of the Notre Dame de Perpetuel Securs, Holyoke. Gounod's St. Cecilia's Mass was rendered in a commendable manner by the local French choir, which, on this occasion, was somewhat augmented by singers from Holyoke. The little church was crowded, and mostly every available spot was taken by anxious friends of the new parish who came to wish it success on its divine mission. In the afternoon the people again assembled for the vesper services, which were participated in by fourteen priests from neighboring parishes, and, in the evening, there was a concert, given by the local singers, who were aided by Holyoke friends.

The Church of the Sacred Heart is a frame structure, which, in part, follows the Gothic style of architecture, and was erected according to plans furnished by Architect L. Destremps, of Fall River. Two flights of wooden steps lead to the four main entrances, two of which are in the side of the high tower, which is erected directly in front of the edifice. The other two portals open into the main auditorium, but the two in the second

stage of the tower open into a small and almost square vestibule. The style of the interior follows the Romanesque far more than the Gothic, and even then it is not entirely pure. The walls are still rough, and the only ornamentations upon them are the stations of the cross, which, although they are the same as those in small churches, nevertheless look attractive and devotional, presumably on account of the plain white background. The large choir gallery extends well into the body of the audience-room, and is furnished with a small organ. The auditorium is lighted by eight windows; those which are below are plain glass, while those directly above are colored. In the front of the church, on either side of the gallery, is a small colored window, and one large one in the tower. Near the confessional, which stands at the terminus of the gospel aisle, there is a statue of St. Joseph, and, on the opposite side of the sanctuary railing, in a corresponding position, is a statue of St. Anne, with her daughter, the Blessed Virgin Mary. Hanging on the wall near this latter statue is a large cross, bearing a representation of the body of our Saviour. The altar railing is supported by small brass posts. The chancel is erected more after the Gothic style of architecture. Like the auditorium, it has no ornamentation, save the two paintings, one representing the Sacred Heart of Jesus, and the other the Immaculate Heart of Mary. These are over the doors that give approach from the sanctuary to each sacristy. The small altar is exceedingly plain in style and workmanship: in fact, there is scarcely any ornamentation whatever on it, save that of cut flowers, plants, and candelabra. Its general appearance is greatly enhanced, however, by the large statue of the Sacred Heart of Jesus, which stands directly over the small tabernacle. The vestries are both very small, the one on the left containing a fair-sized vestment case, and the one on the right, used mostly for the altar boys, and as an entrance or vestibule for the



PAROCHIAL RESIDENCE, SACRED HEART CHURCH, BROCKTON.



REV. GEORGE A. RAINVILLE,
PASTOR SACRED HEART CHURCH, BROCKTON.

priest, who generally enters the church by the side door. The basement of the church is quite as large as the church proper. Here Father Rainville has started a school, on a small scale, it is true, but he hopes it will be the seed of a larger and more successful institution, which he ultimately intends to have in connection with his church. There are two young women in charge of about thirty pupils, one of whom has the direction of the French department, and the other of the English. In a portion of the basement, also, is the steam-heating apparatus. The entire church is lighted by electricity.

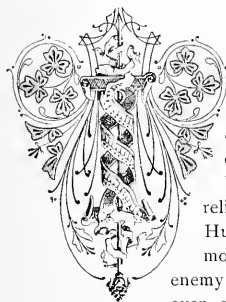
Rev. George A. Rainville was born in Marc, Canada, on January 26, 1858. His rudimentary and classical education was obtained in Nicolet College, which he entered in 1870, and from which he graduated in 1878. He then entered the ecclesiastical department of the same institution, and was ordained a priest on May 28, 1883, by Right Rev. Vitalis J. Grandin, O. M. J., Bishop of the Diocese of St. Albert, Northwest Territory. During his course of theology, he taught for three years in the collegiate department of Nicolet College. He was first sent to Yamachiche, P. Q., where he remained for two and one-half years, when he was transferred to La Baie du Febvre, and officiated there for one year. He was then appointed pastor of the new parish of St.

Christine. Whilst there the severe work of organizing the people devolved on him, and he met with rapid success, but not without harm to himself, for the arduous task soon told on his constitution. Then, in May, 1887, he entered the United States and was adopted into the Archdiocese of Boston by the Most Rev. Archbishop Williams, who delegated Father Rainville as assistant pastor of St. Mary's Church, Marlboro. On March 19, 1889, the parish of St. Zepherin, at Cochituate, was instituted and Father Rainville was appointed its first pastor. Then he purchased the church site and erected the present church. Even to-day he refers pleasantly to the many friends he made while in Cochituate. He would like to have remained there, but the ability he displayed in organizing that parish and in erecting the church was needed elsewhere, so on June 15, 1891, he was transferred to Brockton, where he still remains. Father Rainville's congregation is not very large, as it now contains but 170 families. It is, however, greatly to his credit that in so short a time, and, in the face of many disadvantages, he has been able to put this parish on so solid a basis. He is not the man who courts publicity; yet, even in his retiring and somewhat exclusive mode of living, many have experienced his amiability and benevolence. His parishioners greatly respect him, and well they may, for he is truly a model pastor.

Court Street derives its name from the fact that, years ago, the old court-house was located upon it. The building still remains, and on account of its location, style of construction, and old age, it has become a veritable landmark. It is changed now, although the exterior has undergone but little modification. The hip roof still caps the two stories, and the old chimney, large and square, tells the casual spectator that it has been in service for many years. In the basement there is a small room, which formerly served for a cell for law-breakers. Perhaps the only change in the original appearance on the exterior of the structure is an addition made to the rear. The interior has been changed and thoroughly renovated, so that now it has been transformed into the Sacred Heart rectory, where Father Rainville resides. He is spiritual director of the Holy Name Sodality and of St. Jean Baptiste Society.



Parish of St. Thomas Aquinas, Bridgewater.



N looking over the early records of Bridgewater, and reading the names of the people who resided here years ago, it is somewhat surprising to learn how many people, who claimed Ireland as their birthplace, had settled within the town as early as the year 1724. The character of the names of these people, or of many of them, afterwards illustrious in American history, could be easily deciphered by the careful student of philology or of nomenclature, but, unfortunately, their religion is most frequently mystical. The Normans, Saxons, Danes, Germans, and Huguenots, who had been colonized in Ireland, became, in time, as we frequently hear, more Irish than the Irish themselves, and they all became united against the common

enemy — England. About 1718

over one hundred families, Irish emigrants, came to Boston and sought settlements in various towns, but they were poorly received by the residents. Many of these were Presbyterians, but among the number also were Catholics who suffered even greater hardships than their fellow-countrymen, although both were compelled to undergo hardships of the most unpleasant nature. The addition of the Irish, the Scotch-Irish, the Acadians, and the French Huguenots, all most prolific races, was of greater moment to Massachusetts than the historian cares, as a rule, to acknowledge, and an examination of the town records will prove the truth of the statement. The chronicles of many towns are full of enactments to keep the emigrants out, but it was found impossible, as they would come despite prejudice, for Massachusetts was the most progressive of the colonies, and these people, or many of them, being artisans, spinners, weavers, etc., their labor was welcome, and a compromise was made by obliging those of them who had money to furnish bonds for their poorer countrymen, in order that they would not become public charges. In 1724 Archibald Thompson, his wife, and son Robert, came to Bridgewater. They were natives of Ireland, and Mr. Thompson

probably made the first foot spinning-wheel in New England. John McBride, also Irish, came here and, in 1751, married a Miss Jane D. Wilson. Thomas Henry, who married a lady named Ann Miller, was one of the emigrants of 1740, who left the isle of St. Patrick. Michael Fitzgerald, another Irish emigrant, married Margaret Matterson, in Bridgewater, in 1771, and William and Thomas were the fruits of this union. Before him



ST. THOMAS AQUINAS CHURCH, BRIDGEWATER.

came Thomas Flinn (perhaps Flynn), and no one can doubt the Celtic ring of that name. It would be absurd to doubt that these people were Irish, but it is hard to say whether or not they were all Catholics, yet it seems probable that there were some believing in that religion among them. About 1765 or 1766 there were some new additions to the town, and additions that were most unquestionably Catholic, namely, the abused Acadians. Like many another settlement, Bridgewater did not want them, partly, perhaps, because they were Catholics; and, under the plea of their being paupers, the citizens saw that most of them were sent away. In the "History of Bridgewater," written by Nahum Mitchell, we read: "Several of the neutral French were supported and provided for in this town for several years previous; and this year [1767] Joseph Latham was paid 21 s. 4 d. for carrying them to Plymouth [for transportation probably]." Thus we see that almost a century before a Catholic church was erected in the town of Bridgewater, and almost a century before a minister of that church was known to have offered up the sacrifice of the Mass, there were a few Catholics, expatriated from their native home for religion's sake, who had sought safety and peace within the boundaries of this town. Whether the harbor proved happy to them is a matter for conjecture, but certain it is that they who followed them, and they who at present reside here, have not been compelled to undergo any hardships or deprivations, but that all classes happily live as brother with brother.

When Father Ahearn was pastor of the Taunton parish, along about 1849, he frequently came to Bridgewater, Middleborough, and the other neighboring towns to offer up Mass, hear confessions, and give communion to the several Catholics who then resided in the various localities. The services were held in the house of Mr. Lawrence Cleary, or in that of Mr. Terrence Lynch, and these houses were afterwards used by Rev. A. L. Roche, when he had charge of this mission. Father Roche, when he was pastor of Abington, came here much more frequently than his predecessor, and, besides having recourse to the homes of Mr. Cleary and Mr. Lynch for services, he, also, for a while, used the local hall. He found the number of Catholics had increased so much around Bridgewater that, in 1858, he started the erection of the present church. Work was rapidly pushed on the small edifice, and it was soon ready for occupancy, after being blessed by Father Roche himself. Before the church was opened for serv-



PAROCHIAL RESIDENCE, ST. THOMAS AQUINAS CHURCH, BRIDGEWATER.

ices, Father Roche would assemble the faithful in the rear of it, and offer up the divine sacrifice in the open air. It was a devout gathering that knelt upon the greensward, beneath the blue canopy of heaven, and their pious prayers were re-echoed from the silence of the deep forest. Most of them had previously heard Mass in similar circumstances in their native land over the sea, and no doubt recalled the untold miseries they had to undergo there, and the happiness they were soon to receive, by God's grace, which permitted them to erect a church in their midst. Besides the land for the church, Father Roche also purchased enough for the old Catholic cemetery, which is located just in the rear of the church edifice. Mr. Patrick Devine, one of the old residents, can remember the time when they had to carry their dead to Taunton for interment, and he also relates stories of the many inconveniences which they had to incur on account of the long journeys to hear Mass.

Bridgewater was instituted an independent parish about the middle of 1863, and Rev. Lawrence S. McMahon, afterwards Bishop of the Diocese of Hartford, was appointed the first pastor. He purchased the small house near the church, and used it as a rectory. He was succeeded, in 1864, by Rev. Bernard O'Reilly, and he was appointed in charge of St. Joseph's Church, Boston, on June 14, 1866, as Father Lyndon, of that parish, was to superintend the construction of the Cathedral. Rev. M. T. Maguire had the guidance of the parish after Father O'Reilly, and, as the house had been the personal property of Father McMahon, he soon purchased it. He found the old cemetery too small, so he purchased the new one, also bought a new organ, and paid off all the church debt. Early in the year 1869 Father Maguire was appointed pastor of Marlboro,

and Rev. John A. Conlin, who had been there, was appointed to Bridgewater. Father Conlin purchased the parochial residence from Father Maguire, built a small addition to the rear of the church, and frescoed the interior. It was he who also, in 1874, built the present new rectory. During Father Conlin's regime the fact was brought to mind that the local church had never been dedicated, so this ceremony was performed in May, 1879, by Archbishop Williams, and was placed under the special patronage of the learned confessor and doctor of the church, St. Thomas Aquinas. After a long and successful pastorate, and one in which his high character, fine attainments, and broad sympathies had become fully recognized by his parishioners, and the people of Bridgewater in general, he, in June, 1888, went to receive his reward. The people here felt his loss very keenly, for to them he was an ideal priest and a model pastor. On account of a previous engagement the Archbishop was unable to attend his requiem, which was celebrated by Rev. Michael Moran, of St. Stephen's Church, Boston. His body was followed to its temporary resting-place in the local cemetery by a large concourse of friends. Thence, some time afterwards, it was removed to Milford. Rev. William E. Kelly, who, for four years and one-half, had been Father Conlin's assistant, was then promoted to the pastorate.

The casual visitor to Bridgewater would hardly imagine the plain brick building, without a steeple, bell deck, or cross, to be a church where the Catholics of the town regularly assemble to assist in the holy sacrifice of the Mass. But, as one approaches and perceives the large white slabs, marking the resting-places of departed friends, it is then that the mission of the little structure becomes known. There is but little ornament to the exterior of St. Thomas' Church, but, on entering, we find the interior a model of neatness.

The vestibule is very small, and over it the narrow choir gallery begins, and extends thence into the auditorium. The interior, as well as the exterior, is erected and finished partly after the Romanesque style of architecture. There are three aisles which are lined by slips constructed of hard pine. The fresco is very rich, the background being light, with dark brown, gilt, and maroon trimmings. At the four extremities of the ceiling are painted representations of the four evangelists, Matthew, Mark, Luke, and John. The windows are all of the best stained glass. The altar railing is very heavy and beautiful, and is finished in quartered oak. The semi-circular chancel is lighted by six large stained glass windows, the two behind the altar containing representations of the Sacred Heart of Jesus and the Immaculate Heart of Mary. The altar is very pretty, and is Romanesque in style. There is a small shrine on either side of it, one containing a statue of the Immaculate Conception, the other of St. Joseph and the Infant. Both of these statues were imported from Munich. There is a small vestry at the rear of the altar. The church will seat about 400 persons. There are at present 1,000 members in the congregation, and an average of 115 children in regular attendance at Sunday-school.

The Married Ladies' Sodality, Young Ladies' Sodality, Holy Name Sodality, and the St. Thomas' Catholic Mutual Benevolence Society are the only organized bodies directly connected with the church.

The parochial residence is a large frame building situated to the left of the church. It has two stories which are capped with a mansard roof. The exterior is handsome, and looks much more ornamental than all



ST. JOHN'S CHURCH, EAST BRIDGEWATER.

the neighboring dwellings, but to get a correct idea of the value of this house one must give it a thorough inspection. It is well divided, richly frescoed, splendidly equipped with all modern conveniences, and furnished in a manner to insure happiness. Being divided into large rooms, it furnishes much comfort for the priests who have the guidance of the local parish. The grounds around the rectory and church show evidences of great care and attention, as they are evenly graded and divided into beautiful lawns.

East Bridgewater is a mission of Father Kelly's parish, and the old church, which for years had sufficed for the congregation of the faithful of that section, was destroyed by fire on March 5, 1893. Father Kelly was then compelled to rent the Town Hall for services, until the people were able to raise money sufficient to build another church. Mrs. Benjamin Bliss, a life-long resident of East Bridgewater, donated a parcel of her property for the building. Her father was a physician who had made many friends among the Catholics, and she often heard him say that he intended to favor them when occasion would allow. That occasion never occurred for he died in the youth of his old age, but his daughter, true to his promise, took advantage of this opportunity. It did not take long to erect the building, which was finally dedicated to the service of God on April 29, 1894, by the Most Rev. Archbishop Williams, and placed under the patronage of St. John. The celebrant of the solemn High Mass was Rev. Joseph E. Keyes, now of Bridge-

water; deacon, Rev. Richard Neagle, chancellor and secretary of the Archbishop; sub-deacon, Rev. Jas. H. O'Neil, of Middleborough, and Rev. George Patterson, of Abington, master of ceremonies. Rev. Denis O'Callaghan, of South Boston, delivered the sermon. The church is a frame building, with a brick basement. It is surmounted with a small steeple. The interior is admirably frescoed, and most complete in every detail. There are three altars, two of which have statues, one of St. Joseph and Child, and the other of the Blessed Virgin. The number of Catholics in East Bridgewater is about 500.

Rev. William E. Kelly was born in Salem in September, 1848. His early education was received in the St. James' Parochial School, which was started in Salem in 1852 by Rev. T. H. Shahan. He afterwards attended the public schools for a short time.

He entered St. Charles' College in 1864, and during his course there an epidemic broke out among the students, and he became one of its victims. Although broken down in health, in fact he never recuperated, he kept on studying, as it was his dearest wish to be a priest. He graduated in 1869, and entered St. Mary's Seminary, Baltimore, where

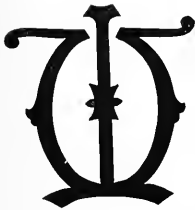
he was ordained on December 20, 1874, by the Most Rev. James Roosevelt Bayley, D. D., the late Archbishop of Baltimore. From December 31, 1874, until May 1, 1875, Father Kelly was stationed in St. Joseph's Church, Boston, and thence he went to St. Ann's, Gloucester, where he remained until March, 1876. He was next appointed assistant pastor of the Church of the Immaculate Conception, Marlboro, where he remained until 1883, when he was sent to assist Father Conlin in Bridgewater, and, after his death, in June, 1888, he was promoted to the pastorate. Although not a robust man, Father Kelly has effected many improvements here. He is liked by his parishioners, by his fellow-citizens, and has a happy faculty of winning many friends from among those whom he encounters in his daily life. A man of long physical suffering, his every action seems to speak of honor and reverence to his Maker. He intends to soon enlarge and remodel the church and add a tower to it.

On account of the many years of service of Rev. Daniel H. Riley in Bridgewater, he is almost as well known as the pastor. He is true to his sacred office, and this in itself bespeaks many friends. Rev. Joseph E. Keyes is a comparative stranger here, yet he seems to be imbued with a spirit which will make him a general favorite.



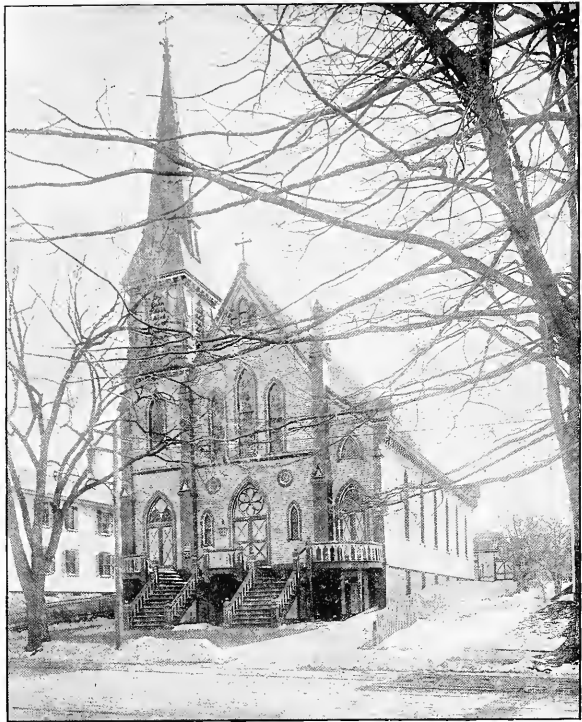
REV. WM. E. KELLY, PASTOR ST. THOMAS
AQUINAS CHURCH, BRIDGEWATER.

St. Peter's Parish, Plymouth.



WITHIN view of Plymouth Bay, and not far distant from the memorable rock of the Pilgrim Fathers, stands the Catholic Church of St. Peter. When one considers the historic associations of this site, there is a peculiar aptness in the title of the local church. This Commonwealth was founded upon the rock of Plymouth, and the Pilgrim spirit has moulded, and shall continue to mould, the civilization of America. The Catholic church was established upon the rock of Peter, and her influence on the affairs of the world has been, and will continue to be, a far-reaching one. Thus, in the historic town of Plymouth, stand side by side the rock of the Pilgrims and the rock of

Peter, in its dedicated church. One afforded a rest for an expatriated people—a God-fearing people, with a spirit of abnegation, temperance, fortitude, and patience, who, for religion's sake, were compelled to seek the mercy of the waves, and, after being rocked, and tossed, and buffeted by a mad ocean, and suffering unheard trials and tribulations, they finally found peace and contentment within the wild American forest, beneath the American sky, and on the Plymouth rock. There their virtues took root and produced golden fruits, but, alas! there were also planted seeds of intolerance and weeds of prejudice, which are, as years advance, being eradicated. The other afforded, and still affords, rest for a devout people—likewise a God-fearing people, whose fathers, too, were expatriated, many of them at least, for sweet religion's sake, whose lives have frequently been model ones, virtuous, upright, constant, reverent, priest-loving, who have suffered untold agony as their vessels coursed over the billows of the world, now their sunshine of purity and virtue chased by the gloom and shadow of temptation and sin; now lashed and tossed by destructive billows of misery,



ST. PETER'S CHURCH, PLYMOUTH.

sorrow, and despair; yet, nothing undaunted, they rush to the rock of Peter, and once more rest on solid ground, and bask in the sunshine of blessed forgiveness.

To honor the memory of those early emigrants, the citizens of Massachusetts have erected a magnificent monument in sight of Plymouth rock, and the praises and woe of the Pilgrims, at the dedication of this memorial, were sung, in a most happy strain, by an Irish emigrant, a Catholic poet—the late lamented John Boyle O'Reilly. There it stands in all its magnificence, in all its glory, looking out upon the broad sea, which years before the exiles braved, preaching its lesson of virtue and freedom to church and state, and welcoming the good children of all nations beneath its shadow. On the rock of Peter is another monument, erected in honor of the omnipotent God. It is the gift of a good people, sons of mostly every known nation, who find within its walls the sweetest rest and a happy freedom from temptation and sin, and their direful concomitants.

About the year 1650 the Rev. Gabriel Druilletes, S. J., was sent as an envoy from Canada to the United Colonies of New England, who had proposed an alliance with the Canadians. He was armed with full powers from the Canadian authorities to complete the alliance proposed. On his way from Canada to New England, he stopped at Norridgewock, Augusta, Damariscotta, in Maine, reaching Boston early in December of that year. It is believed that Father Druilletes celebrated Mass in Boston soon after his arrival there, assisted by some who accompanied him on the journey, and that that was the first Mass offered up in the city of Boston. He left Boston on December 21, 1650, for Plymouth, where, on his arrival, he was cordially received by Governor Bradford, who invited him to dinner. The Governor very considerably had a fish dinner for his distinguished visitor, as it was Friday. Father Druilletes, after remaining in Plymouth for a few days, and receiving many attentions, returned to Boston, stopping on his way at Roxbury, where he spent the night with John Eliot, the Protestant minister. The Boston officials were very kind to him, and much disposed to aid the French, after Governor Bradford had expressed himself so favorably. The French envoy sailed from Boston on January 3, 1651, and putting into Marblehead on January 9th, left a proxy with Mr. Endicott to act for him at the meeting of the council. From Marblehead, he went to the Kennebec, where he resumed his missionary labors among the Indians, having previously labored in that vicinity since 1646. Father Druilletes labored among the Indians in Maine and Canada for some years after his Boston visit, and died in Quebec, April 8, 1681, much revered, and after having accomplished a great amount of good.

It is not probable that, at the time of Father Druilletes' visit, there was a single Catholic at Boston, Plymouth, or Marblehead. The only Catholic whom he met on this voyage, as far as is related in the story, was a French sailor at York, Me.

Even before the time of Father Druilletes, in 1617, a French vessel was wrecked on Cape Cod, and the people in the vessel were massacred by the Indians, or died with disease soon after the wreck, with the exception of one person who is supposed to have been a Catholic priest. He was transferred from place to place, and tried to convert the Indians, but without avail, and he soon after died. After his death a pestilence swept over the land by which many of the natives perished. They attributed this to the effect of his prayers, and ever after they resolved to listen to the white man, who would speak to them of the Great Spirit, and thus was the field, in a measure, prepared for Eliot and the later missionaries among the Indian tribes in the Colonies.

The first Catholic service which was held within the town of Plymouth was in 1813. At that time Mr. Joshua Thomas, who lived in the building now occupied as a hotel, called the Central House, had in his employ two Irishmen, John Burke and Michael Murphy, who were Catholics. These two men were accustomed to hear Mass regularly every Sunday, used to go to confession and communion most frequently, and were wont to listen to the word of God as it was preached to them by a faithful priest. The yearnings of their souls were for a Catholic priest, and they must have one, even if they were compelled to return to their native land. Being true and honest servants, and such as he could place the utmost confidence in, Mr. Thomas, therefore, feared they would return to Ireland if they could not see some clergyman, so he went to Boston and had a consultation with Bishop Cheverus. Priests were very scarce in New England at that time, so the Right Reverend Bishop himself came to Plymouth and attended to the spiritual wants of the two men. Mr. Thomas gave him the use of two of his rooms for service, and the two men answered the Bishop, as he celebrated the Mass for them. Thus the Irish and French, who had sown the seeds of Catholicity in so many of our New England villages, were the first to introduce Catholic worship in the historic town of Plymouth.

Again, the French Acadians found Plymouth Bay a fine harbor for rest, although, like in many another place, it appears they did not remain long, as they received but little encouragement, and it is quite probable that a few years after their arrival, they were committed to the mercy of the wild waves which conveyed them elsewhere. The poor Acadians thus became, in 1776, the first victims of the prejudices of those early days.

There was but little inducement for people to settle here in the early part of the century, therefore Catholicity is of comparatively recent date in Plymouth. It was not until about 1850 that Catholics began to come in any considerable number, though there were a few scattering families in this section some years previous to that date. The long distance from this town to those places where Mass was occasionally said, made it difficult for these people to attend divine service, and quite as difficult to procure a priest to come and minister to them. Occasionally, however, a missionary from Boston, Quincy, Abington, or Taunton, in his round of duty, would visit here and celebrate Mass in some of the private houses, or in the various halls of the town. In 1872 Rev.



INTERIOR ST. PETER'S CHURCH, PLYMOUTH.

James C. Murphy was in charge of the church at Abington, and Plymouth was included in his parish. He found the number of Catholics here sufficient to start the erection of a church. The corner stone was laid on July 4, 1873, by the Most Rev. Archbishop Williams, and the sermon was preached by the Rev. James A. Healy, of Boston, now the Right Reverend Bishop of Portland.

The number of Catholics rapidly increased, and the need of a resident clergyman became more and more evident, so that, in 1876, Plymouth was instituted an independent parish, and Father Murphy was placed in charge, having been transferred from Abington. He immediately set to work getting the basement in condition for services, and also gave the finishing of the superstructure considerable attention. Six years after the corner-stone was laid, on July 4, 1879, Archbishop Williams dedicated the completed edifice to the service of God, under the patronage of St. Peter, prince of the apostles and the vicar of Christ on earth. The sermon was delivered by Right Rev. Bishop Healy, of Portland, who took his text from the words, "Thou art Peter, and

upon this rock I will build my church, and the gates of Hell shall not prevail against it." The sermon was a most eloquent production, and is frequently recalled, even at the present time.

Father Murphy had the pleasure of seeing his little church dedicated, but he did not remain long to enjoy it, as he died in 1879. His loss was greatly mourned by a large congregation of friends and parishioners. To him and his zeal must be accredited the successful start given to the local church. He greatly exerted himself for the sake of the Plymouth Catholics, who will always remember him as a generous friend and an indulgent pastor, and who ardently wish that he is enjoying the happiness of the righteous and the kingdom of the just. Rev. D. B. Kennedy was appointed his successor, and he was assisted in his labors by Rev. John D. Colbert, who is now pastor of Hopkinton.

St. Peter's Church is a wooden structure, with a basement of brick, and is Gothic in design. It was constructed according to plans drawn by S. H. Besarick, and is 100 feet long, 47 feet wide, and the spire rises to the height of 129 feet. The walks around the building are all made of concrete, and the main one leads to two flights of steps, which, in turn, lead to the three main portals, which open into a narrow vestibule. The whole interior is lighted by twelve stained glass windows in the auditorium, and by two small and one large three-fold window in the front. All the windows have been donated by generous members of the parish. The auditorium



PAROCHIAL RESIDENCE, ST. PETER'S CHURCH, PLYMOUTH.

is divided into nave and side aisles, formed by 165 slips, and separated by clustered columns, with foliated capitals. The choir gallery extends fairly well into the auditorium, and hanging from it is a magnificent painting of Mary Magdalene, which was executed in Mexico and presented to the church by Miss Rose Whiting. The frescoing is very rich, and is the result of a happy blending of cream color, brown, and gilt. The ceiling over the side and nave aisles contains many sacred symbols. The altar railing is of polished brass, and was donated by Miss Mary Cody, who, on many another occasion, has generously aided the pastor. The gates of the sanctuary railing are of peculiar design, each one of them having some special symbol moulded upon it. Very evidently the pastor intended to have the most ornamental decorations for the semi-circular chancel, as in its fresco work and furnishings it looks exceedingly attractive. It is lighted by three windows, small in size, containing representations of the Good Shepherd, St. Peter, and St. Patrick. The altar is constructed of marble of variegated hues, and looks very ornamental. It is furnished with the richest candelabra, and soon the pastor intends to add more candelabra, with forty lights in each. On a pedestal to the right of the altar is a statue of St. Joseph. On either side of the apse is a shrine, one of the Madonna, and the other of the Sacred Heart of Jesus, and above these are alcoves, with statues of St. Peter and St. Paul. In the corners of the apse is an adoring angel in the act of genuflecting towards the repository. The sacristy is 21 by 22 feet, and is finished and furnished in a manner in consonance with the church. The building is thoroughly lighted by gas and electricity, and is heated by steam. The basement is used more for a hall and Sunday-school purposes than for divine services.

Almost at the time that Father Murphy came to Plymouth to reside he erected the parochial residence, which is situated directly in the rear of the church. It is somewhat old-fashioned in style, with two stories and

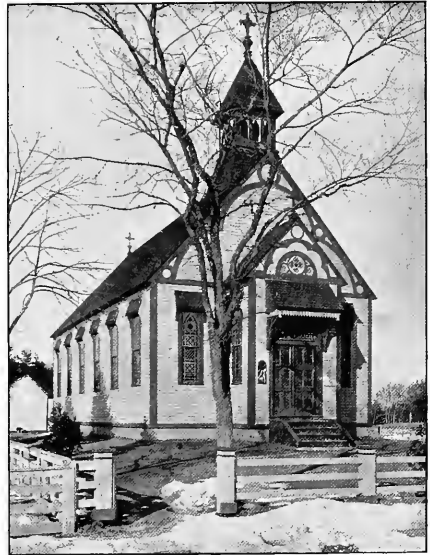
is divided into nave and side aisles, formed by 165 slips, and separated by clustered columns, with foliated capitals. The choir gallery extends fairly well into the auditorium, and hanging from it is a magnificent painting of Mary Magdalene, which was executed in Mexico and presented to the church by Miss Rose Whiting. The frescoing is very rich, and is the result of a happy blending of cream color, brown, and gilt. The ceiling over the side and nave aisles contains many sacred symbols. The altar railing is of polished brass, and was donated by Miss Mary Cody, who, on many another occasion, has generously aided the pastor. The gates of the sanctuary railing are of peculiar design, each one of them having some special symbol moulded upon it. Very evidently the

a mansard roof. It is constructed of wood, and is divided into large and well-ventilated rooms. Approach is afforded to it by a concrete walk and driveway on the right of the church edifice.

Father Colbert was acting pastor here for a short time, until Rev. Hugh P. Smyth was appointed in 1882. Father Smyth remained only a short time, but sufficiently long to erect the church in Kingston, which is a frame building, admirably located in the central portion of the town. The shapely spire may be seen for miles away. The interior is frescoed, and is quite handsome. The seating capacity is 300, the entire number of Catholics in the town. Although Kingston is five miles away, the priests of Plymouth visit there regularly every Sunday, and celebrate Mass in St. Joseph's chapel.

Rev. P. J. Hally assumed charge of the local parish in September, 1882. During his pastorate he paid the debt on the property. His assistant was Rev. John Gormley. Rev. James J. Chittick succeeded Father Hally as pastor in September, 1884. He purchased land for a hall for the Catholic young men of the parish. He continued in charge until October, 14, 1888, when he was transferred to Hyde Park. His assistant here was Rev. Thomas W. Coughlin, now of Watertown. Rev. John F. Cummins followed Father Chittick at Plymouth, and he purchased a cemetery for the Catholics of Kingston. His curate was Rev. Joseph E. Keyes, one of the present assistants of Bridgewater. He remained until June 11, 1891, when he was sent to Hopkinton, and Rev. John J. Buckley was placed here in his stead. He has made many improvements in the property, and added two acres to the Catholic cemetery.

Father Buckley was born in Boston, December 8, 1854. He received his elementary education in the old Boylston School on Fort Hill. He afterwards spent three years in the Boston Latin School. In 1869 he entered St. Charles' College, Ellicott City, Md., from which he graduated in 1873. He then entered Nicolet College, Canada, where he studied philosophy for two years. His theology he studied in the Montreal Seminary, where he was ordained a priest in the spring of 1878 by the Most Rev. Archbishop Fabre of the Archdiocese of Montreal. He was appointed assistant of St. Peter's, Dorchester, where he remained for six months, when he was transferred to St. Patrick's Church, Roxbury, and he labored there for thirteen years, when he was appointed pastor here. Father Buckley's congregation numbers about 1,200, and his Sunday-school, 250. The League of the Sacred Heart of Jesus and the Women's Sodality are the only religious organizations. In his parish are Irish, Italians, French, Acadians, Portuguese, and Swedes, all spiritually guided by an American-born priest. To them no one is dearer, no one truer, for he is continually striving to help them, and they seem disposed to continually help him. He is also respected by the people of the other denominations, and not infrequently is he called upon to express his views on matters pertaining to the town's interest. The large territory which his parish covers was his own especial care until Rev. L. A. Guinan was sent to assist him. Father Guinan came from Hartford, Conn., and graduated from St. Charles' College, Ellicott City, Md. He was ordained in December, 1894, and Plymouth is his first mission. He will find an able tutor in Father Buckley, and will be well schooled in the manner of guiding a parish successfully.



ST. JOSEPH'S CHURCH, KINGSTON.

Parish of the Sacred Heart of Jesus, Middleborough.



HAT has been related of the early Catholicity of Bridgewater could well be rehearsed in connection with that faith in Middleborough, as the two towns are adjoining. Among the early settlers were sons and daughters of Erin, who were accustomed at home to behold the shining cross of church or chapel high above the neighboring roofs, to hear its bell summon them to prayer, and to meet on the streets and in gatherings the good parish priest. Here they were deprived of all of these, no priest, no church, no welcome for them. Some, no doubt, became exterior members of the Protestant church; some, perhaps, gradually lost sight of every religion; but by far the greatest number did not remain here long. Those who remained, and still retained their Catholic devotion, were compelled to hold prayers in their own homes. Like other townships, Middleborough received, in 1755, a few of the exiled Acadians. The length of time that these Catholics remained here is a matter of mere conjecture, as the early records are silent about them, presumably, because they were poor, and were deemed unworthy of special notice. Certain it is that they retained their religion, for which they had previously sacrificed friends and home, for, had they made the slightest concession, or even adopted the principles of the other religions, exteriorly, beyond doubt the freedom of the settlement would have been granted them, and a heartier welcome would have been allotted to them.

Little by little, however, Catholicity commenced to get a foot-hold here, and, in 1847, when the Old Colony Railroad was being constructed, Mrs. Catherine Maguire, who was one of the first to arrive, states that there were about twenty Catholics in the immediate neighborhood. These people were compelled to walk twelve miles to Taunton, where Father Ahearn resided, when they wished to hear Mass. His district, at that time, covered an enormous amount of territory; in fact, to-day, in the same district, there are fifty priests laboring. The only priest who could claim birth in this town was Father Putnam, whose father was one of those early emigrants from England. He and his brother were sent by their father to college, but, to the surprise of his

Like other townships, Middleborough received, in 1755, a few of the



CHURCH OF THE SACRED HEART, MIDDLEBOROUGH.

parents and the people in general, he was converted to Catholicity, and, instead of becoming a Protestant minister, he was finally ordained a Catholic priest.

Father Ahearn, after a while, came to Middleborough, and celebrated Mass in the private home of Richard Tobin, on Jackson Street, afterwards in the house of Mr. Keefe, on Water Street. The old Town Hall was hired for the service, when the number of Catholics became too large to be comfortably accommodated in the private houses. Again the number seems to have increased, so that he came once a month and officiated in Pierce's Hall. In 1850 a priest, Father Moran, came to Middleborough to administer the sacrament of Extreme Unction to Miss Bridget Lang, who was at the point of death. Rev. A. L. Roche, also, came here occasionally, and, when services were not held in this town, he would assemble the faithful in Bridgewater, which eventually became an independent parish in 1863. Middleborough then became tributary to that parish. The Catholics here remember the first pastor of Bridgewater, as he gave much consideration to them. Rev. Lawrence S.



INTERIOR CHURCH OF THE SACRED HEART, MIDDLEBOROUGH.

McMahon was dearly respected by young and old, and it was with much grief that the local Catholics became acquainted of his removal, and nowhere was there greater joy for his promotion to the episcopacy than here. He was formerly chaplain of the Twenty-Eighth Massachusetts Regiment. He died in 1890.

When Father John A. Conlin was in charge of the Bridgewater parish, he also gave special care to Middleborough: in fact, he purchased the land for the church, and, in May, 1880, the corner-stone was laid by the Most Rev. Archbishop Williams. There was a large delegation of visiting clergymen and of lay people from neighboring towns and parishes. The entire building was finished in the following year, and it was finally dedicated on June 11, 1881, by Archbishop Williams, assisted by Rev. Hugh P. Smyth, of St. Joseph's, Roxbury, and Rev. William P. McQuaid, of St. James, Boston. As Father Conlin's work was very arduous, his mission covering considerable territory, he petitioned the Archbishop to make Middleborough a distinct parish, and consequently Rev. O. Boucher was appointed pastor in 1884, and in 1885 he was transferred to the pastor-

THE CATHOLIC CHURCH OF NEW ENGLAND

ate of St. Joseph's Church, Haverhill. Rev. Patrick J. Sheedy then assumed charge here, and he was succeeded, in 1889, by the present rector, Rev. James H. O'Neil.

The Church of the Sacred Heart is situated in the centre of the town. The property is located on the corner of Oak and Centre Streets. The church building is simple in style, and is constructed of wood. It stands well in from the street, and its two large doors are approached through grass-bounded avenues. A small vestibule affords entrance into a beautifully frescoed interior, the appearance of which is greatly enhanced by the colored lights reflected from the large stained glass windows. The choir gallery is furnished with a small organ, and receives its light from a circular window. The sanctuary is fairly large, and is lighted in the rear by a stained glass window that contains an admirable representation of the Sacred Heart of Jesus. The altar is neat, being richly decorated, and looks very ornamental, amid all the attractive embellishments of the chancel. There are only 487 Catholic people in Middleborough, and about 60 children in regular attendance at Sunday-school. Father O'Neil also has charge of the inmates of the State work-house, which he visits three times a week, and frequently even oftener, when some of the people there are dangerously ill.

The parochial residence is situated to the left of the church, and much nearer to the road. It is a large



PAROCHIAL RESIDENCE, CHURCH OF THE SACRED HEART, MIDDLEBOROUGH.



REV. JAMES H. O'NEIL, PASTOR CHURCH OF THE SACRED HEART, MIDDLEBOROUGH.

frame building, which was bought by Father O'Neil when he assumed charge. He purchased the entire Thomas estate on the corner of Oak and Centre Streets at a cost of \$9,000. The parochial residence and a few other frame buildings were included in the purchase. Although his parish is very small, he has succeeded in liquidating part of the debt incurred. As the people were compelled to carry the bodies of their dead all the way to Taunton for interment, he also succeeded in purchasing a cemetery in town, which he had laid out into avenues.

Rev. James H. O'Neil was born in Amesbury, Mass., in 1855, and received his elementary education in the public schools there. His classical education was obtained at Villanova College, from which he graduated in 1876. Then he entered St. Joseph's Seminary, Troy, N. Y., where he was ordained, in 1879, by Right Rev. Francis McNeirny, of the Diocese of Albany. His first and only mission was in St. Vincent's parish, South Boston, where he labored for ten years, and until he was appointed to Middleborough. Father O'Neil is gifted with a lovable disposition, which makes him a favorite with every one. That he is respected by his parishioners was evidenced on March 17, 1895, when they presented him with a valuable chalice and a purse of money. The organizations of this little parish are the League of the Sacred Heart and the Church Debt Society. The territory covered by this parish is very large, extending sixteen miles towards Plymouth, and seventeen miles in the opposite direction, and Father O'Neil attends it all himself.

St. Mary's Parish, Foxborough.

FEW Catholics settled in Foxborough about 1850, and, shortly after their arrival, more came, so that, in 1857, there were sufficient people here who professed that holy religion to warrant the appointment of a priest to minister to them. So Rev. M. X. Carroll, who had labored in Salem from December, 1856, to September, 1857, was delegated to the care of the local Catholics. Previous to that time the people used to travel to the neighboring parishes, where there was a church and priest. Father Carroll, when he assumed charge, was compelled to assemble the people in the houses of some of the parishioners, and afterwards in the local hall. Matters continued in this way until towards the close of 1859, when Father Carroll made a special effort to erect a church. The parishioners were mostly poor, and were unable give the amounts their hearts desired, so the rector was unable to build as magnificent an edifice as he would like. Early in 1859 the church was completed, and the little band was regu-

larly assembled therein. Besides attending them, Father Carroll also visited the Catholics of the neighboring towns, which had not as yet a church or resident pastor. The people who resided here highly appreciated the presence of a priest and church in their midst, and contributed to their support as generously as their limited means would permit. Everything seemed to be progressing most favorably, and the pastor and people appeared to be quite happy until March 1, 1862, when the modest little church was totally destroyed by fire. This misfortune put an end to all the happiness of the local Catholics, for they were financially unable to erect another building in its stead, and, for a time, Father Carroll was compelled to assemble them in various places, pend-

ing the time needed in raising sufficient money to warrant a new edifice. He did not remain here very long, however, and the local Catholics were, therefore, compelled to go to other towns for services, or await the arrival of casual clergymen in town. Matters continued thus until 1872, when Rev. P. Gillic, of Attleborough, started to rebuild the church. He was accustomed to visit here occasionally and hold services in various houses, and sometimes in the hall. He had not finished the church when Rev. Francis Gouesse was placed in charge. Although he resided in Walpole, he nevertheless gave much attention to the local Catholics, and succeeded in



ST. MARY'S CHURCH, FOXBOROUGH.

erecting and completing, in 1873, the church started by Father Gillic. Again the Catholics assembled in their own church, and were attended regularly every Sunday. Father Gouesse was striving hard to pay off the debt incurred, and had it almost accomplished, when, on September 12, 1877, the church was again destroyed by fire. Father Gouesse, however, immediately set to work to replace it, and, pending the erection of the new building, he held services in various places about town. Almost a year after the fire, he had another church completed. It was a frame structure, erected after the general style of small country churches. Its interior was neatly finished.

Father Gouesse, after a number of years of priestly life, in which he had experienced numerous inconveniences, felt that the care of the Catholics of Walpole was sufficient for him, therefore he importuned the Archbishop to give the charge of Foxborough to somebody else, and, as a result, Rev. J. Griffin, of Franklin, was instructed to take it as his mission. This was in 1879, but it did not remain a part of Father Griffin's parish long, as Rev. John Brennan, who had resigned, in 1877, the pastorate of St. Mary's Church, Dedham, on account of its laborious duties and his poor health, was then gaining in strength, and he was appointed resident pastor of Foxborough. Father Brennan's health, however, would not permit him to labor long, and he soon went to Taunton, where he afterwards died. He was succeeded by the Rev. Maurice Fitzgerald.

Rev. Patrick H. Callanan soon had control of Foxborough. He found nothing but a weather-beaten church, no house, and almost no congregation, as the faithful were inclined to go to other places for services.

This was the state of affairs when Father Callanan assumed charge, on January 20, 1885. Nothing undaunted thereby, he started to raise funds, in April, 1885, when he again had the congregation thoroughly organized. In November, 1885, he held a fair, which netted \$4,500, a sum sufficient to encourage him to continue in his work. April 15, 1886, ground was broken for the present church, and work was so steadily carried on that services were held in it the following November. On May 6, 1887, it being entirely completed, it was dedicated to the service of God by the Most Rev. Archbishop Williams. Then, with a church and a rectory, he gave his attention to the grading of the grounds, and had them laid out in their present beautiful condition.



PAROCHIAL RESIDENCE, ST. MARY'S CHURCH, FOXBOROUGH.

St. Mary's Church is a beautiful frame structure, situated in the principal part of the town. In decorations and furnishings, it is most complete in every detail. Its interior is fully up to the standard of the many churches in the neighboring towns. The altar is beautifully painted, and adds much brightness to the interior. The parochial residence, a frame building, is close by the church.

Notwithstanding all these changes, and the improvements made by Father Callanan, he was able to announce, on January 1, 1888, to his congregation that he had been successful in removing all the church debt. Of course the people appreciated this state of affairs, and were loud in their praise for him. He truly deserved it, as much of the success was accomplished, and a great part of the debt removed, by his own individual exertions. He tried this scheme and that scheme to rally the general public to his aid, night and day he was meditating upon some novel mode to gain popular approval and support, and fortune favored him, financially, but his health, in consequence of his close application to business, became greatly impaired, and he was, therefore, compelled to resign his trust, much to the regret of his parishioners, and take a trip to Europe, in 1889, where he sojourned for four months. On his return from abroad, he was assigned to minister to the Catholics of Medfield, Norfolk, and Wrentham, where he remained until November, 1890, when he assumed charge of St. John's Church, Newton Lower Falls.

Rev. John F. Broderick was next appointed pastor, and he holds that position at present. Everything was completed in such a successful manner, that he had but little improvements to add, and, in consequence, gives mostly all of his time to the spiritual matters of the parish.

St. Francis' Parish, Walpole.



NOT until 1876 were there sufficient Catholics to warrant any movement towards effecting an organization, although Rev. Francis Gouesse had taken up his residence here some three and a half years previously. He was then in charge of Franklin and Foxborough, where the Catholics had churches of their own. For the very few Catholics who then resided here, he used to say Mass in a room in the Union Mill, which he would be driven to in a closed carriage from his house on Kendall Street. The residents of Walpole were not then in sympathy with the Catholic movement, and threatened to make it unpleasant for the old priest if he held services here, and they little imagined that he was doing so clandestinely. For almost half a year after his arrival in Walpole, he used to see the faithful traveling to Dedham, Canton, Attleborough, or Foxborough, and he soon determined to remedy these inconveniences, if possible. For three years, therefore, he used the large room in the mill building, and the local Catholics would assemble therein as secretly as they conveniently could. When the numbers commenced to increase, Father Gouesse seemed anxious to start the erection of a church, where the faithful might assemble, but to attempt it then seemed unwise. The Catholics were poor and owned no property, so it seemed next to impossible to purchase land. Somewhat removed from the heart of the town there was a small parcel of rough land, without a tree upon it. Just near the boundary of a large forest, in a locality most uninviting, this barren soil and rocky decline was situated. Father Gouesse thought if he could purchase that the people would little suspect his purpose, and yet, to be sure, he imperturbed a Protestant gentleman to aid him, and the consequence was that Father Gouesse, for a while, went to Boston to reside, in order to give the local people the idea that he had left the town for good. The purchase was effected, and the pastor returned to erect the church, much to the dislike of the late owner, an old widow, who, when she learned to what use her property was to be put, remarked: "I hope I will never live to see the day when the Catholics will have a church there." Her request was duly heeded, for, though St. Francis' Church was erected there, yet the poor old lady was never forced to gaze upon it.



ST. FRANCIS' CHURCH, WALPOLE.

On June 29, 1877, work was started to excavate, and the priest and people labored strenuously to push it. Father Gouesse himself was frequently seen with a shovel in hand, and the parishioners worked night and day,

and drew all the stone for the foundation. In June, 1878, the basement was finished sufficiently for congregating the faithful, and, after blessing the interior, Father Gouesse celebrated Mass. Work on the superstructure was rather slow, as the parishioners were unable to meet the expense and the pastor was unwilling to incur too much debt. On Christmas Day, 1882, services were held for the first time in the church proper. The edifice has never been formally dedicated, but it was blessed by the pastor himself, and placed under the patronage of St. Francis. When the church was completed, Father Gouesse gave his attention to the erection of a parochial residence, and the result is the present neat frame building to the right of the church edifice. The building is two stories, with a hip roof. It is well divided into large, airy rooms, and admirably serves as a parochial house.

St. Francis' Church is a frame building, situated on a slight eminence. In the base of the unfinished tower is a large door, which gives approach into the small vestibule. The walls and ceiling have no fresco work; in fact, the only ornaments of the interior are the stations of the cross. The windows are stained glass, and were all donated by members of the parish. There is a small gallery, which extends the entire width of the church. The wood-work and pews are all finished plainly and cherry stained. The sanctuary is quite small, and is lighted by a three-fold window, having representations of two adoring angels and a chalice. The altar is very large and exceedingly ornamental, the colors being white, cream, and gilt. The basement is small, and is sparingly furnished, as mostly all the pews have been removed to the church proper. There is a large altar in the rear of the basement, which has been there since the first service was held.



PAROCHIAL RESIDENCE, ST. FRANCIS' CHURCH, WALFOLE.



REV. FRANCIS GOUESSE, PASTOR ST. FRANCIS' CHURCH, WALFOLE.

Rev. Francis Gouesse was born in May, 1817, in Laval, France. He was educated in the Mans School and Orleans College. He studied theology in the Seminary of St. Sulpice, Paris. After he had finished the required course in divinity, he came to America, and, being too young to receive Holy Orders, he gave much of his time to mission work, and so enamored was he by the good results he was experiencing in teaching and proselyting, that he was somewhat tardy in being ordained. He loved his work, and his catechumens were loath to lose him. In 1884 he was ordained a priest by Right Rev. Celestine De La Hailandiere, the late Bishop of the Diocese of Vincennes, Ind. Father Gouesse was sent to Louisiana, and was delegated by the Most Rev. Archbishop Blanc to assume the superintendence of St. Mary's Orphan Boys' Asylum in New Orleans, over which he presided for six years. He afterwards labored in Michigan, having been stationed in the Cathedral of SS. Peter and Paul, Detroit, by the late Bishop Rese. After laboring there for eight years, he returned to the Diocese of Vincennes, and was stationed in Indianapolis for four years, when he came East, in 1865, laboring in the Church of the Transfiguration, Mott and Park Streets, New York City. In 1867 Father Gouesse took a needed rest, and visited his native France. In 1869, however, we find him in Massachusetts, and acting as pastor of Southbridge, during the absence of the regular pastor in Europe. Thence he went to

Randolph, in place of Rev. William J. Denvir, but he only stayed there a short time, when the pastor of the Immaculate Conception Church, Lawrence, was taken sick, and he went there to take charge. He did not remain there very long, for he was sent to Marlborough, where he organized the French Catholics, and built St. Mary's Church. He was then placed in charge of Foxborough, succeeding Father Gillic towards the last of 1872. He then took up his residence in Walpole, as people predicted many improvements in the town, and, as a consequence, a considerable increase in the Catholic population. These predictions have been proven well founded, as Walpole is at present an independent parish. It would not be right to pass over the life of Father Gouesse without giving the word of just recognition. In the Archdiocese of Boston there is scarcely a clergyman living to-day who has undergone as much for dear religion's sake, or who has suffered such untold miseries for God's sake, as this generous "Old Frenchman," as he smilingly calls himself. Leaving a home which insured him happiness and ease, he came to America when priests were scarce, and traveled miles and miles on horseback to give solace to some departing soul, or hear the confession of some remote Catholic. Narrating his past experiences in the West, he said: "I had eighteen missions to attend to, and had to reach them all on horseback. Many a time I was thrown from my horse whilst trying to sleep; many a time I had to walk to rest my faithful animal. Thank God those days are past, and I hope to be able to spend the remainder of my days in Walpole amid these generous parishioners." It seems almost needless to affirm that his flock, which numbers some more than 1,000 souls, admires their pastor, for, indeed, to meet him and to listen to his witty remarks and his spiritual admonition, one becomes favorably impressed with him. The success which has crowned his efforts here is an evidence of his ability and his love of self-sacrifice. Almost an octogenarian, he is compelled to take greater care of himself than he has in the past. He has had a portion of his house fixed up as a chapel, where he celebrates Mass every week day for the devout members of his congregation. It is furnished with a handsome large altar, which supports two beautiful statues, one of St. Joseph and the other of the Blessed Virgin Mary. The grounds about the church and rectory have been made most attractive. The lawns, avenues, and trees have all been cared for by the pastor himself. The stone-wall which surrounds the parochial residence was also constructed by him. The good priest perceives that his parishioners are not rich, and sooner than expend money on decorations, he preferred to effect them himself.

The town of Walpole was formerly a part of the old town of Dedham, which at the time it received its grant comprised a very large amount of territory, and from which many of the towns now adjoining it have, in times past, been taken. Walpole was set off from Dedham and incorporated a separate town, December 10, 1724. It was named in honor of Sir Robert Walpole, then Prime Minister of England.

The Neponset River runs through the town, and in its course has a fall of more than 150 feet. Upon this river, and its tributaries, there are no less than eleven excellent water-powers, all of which are fully occupied by factories of various kinds, including those for the manufacture of cotton and woolen goods, hats, iron furniture, and many other articles. The manufacturing of paper of various kinds is a large industry here, and has been carried on continuously since 1817. The manufacture of boots was also begun in 1836, and it proved a very profitable business. All these establishments give employment to a considerable number of men and women, and produce annually goods to a very large amount.

From a consideration of these facts, it is safe to assume that, while Catholicity is of comparatively recent origin here, its growth in the future will be steady and healthy, and that from its present foundation, so well begun by Father Gouesse, will spring a larger church, which will be an ornament to this thriving town, and one from which shall go forth an influence of great force in aiding the material progress of the place and in educating and elevating the people. In the natural course of events the work here will soon fall to other hands, and a field of labor will open which, doubtless, they will find worthy of their best efforts.

St. Mary's Parish, Franklin.



TWO Catholic families arrived in Franklin in 1849, and shortly afterwards a number of employees of the Norfolk County Railroad Company became residents. Some of these traveled to Milford, where there was a resident priest; others went to Attleborough to attend religious services. The exact date of the first Mass is, unfortunately, unknown, but it was celebrated somewhere in 1849 by Rev. Charles O'Reilly in a house on Lincoln Street, formerly the residence of Mr. J. L. Fitzpatrick. The congregation then numbered but five persons, yet they were five very devout souls who prayed to God to assist them in their endeavor to propagate the faith. It seems that Father O'Reilly continued to visit here occasionally. In 1851 more Catholics arrived, and the number then residing in Franklin was sufficient to warrant monthly visits of a priest. Rev. M. X. Carroll, who was then stationed in Foxborough, came here every month and assembled the faithful in the Town Hall, which they were gratuitously allowed the use of by the

town authorities. In 1862 the church over which Father Carroll presided in Foxborough was destroyed by fire, and, in consequence, he was removed to another section of the diocese. Very Rev. Michael McCabe, of Woonsocket, R. I., then assumed charge of the local Catholics, and, like his predecessor, came here once a month. During his time, and also during the pastorate of Father Carroll, Rev. P. Gillic, of Attleborough, visited here occasionally. Father McCabe recognized the difficulty which the early Catholics experienced in finding a place for interment for their dead, as they were compelled to go many miles to find a consecrated cemetery. Therefore, on November 8, 1864, the citizens of Franklin approved of the purchase of their Catholic brethren, which consisted of a parcel of land for a cemetery.



ST. MARY'S CHURCH AND RESIDENCE, FRANKLIN.

There was an old Protestant meeting-house, 62 feet long by 40 feet wide, and a porch at each end 14 feet square, situated directly in front of the open lot, known locally as the common. This edifice originally contained fifty-nine slips on the floor and twenty-nine in the gallery. It was finished in July, 1788, and cost at first \$3,514.86. So substantially was this edifice erected, that it had to undergo no alteration until 1806, when a bell was placed in the deck of the steeple to summon the people to worship, and a clock added to acquaint them of the time of day, and to also remind them that time is fleeting, and that all should return to God ere the hand on the horologe points out the final hour. In 1871, not quite a century after its completion, the old church, through Davis Thayer, Jr., changed owners, and J. L. Fitzpatrick, acting for Bishop Williams, purchased it for a house of worship for Catholics. That same edifice is the present St. Mary's Church, although completely altered and renovated. The location of this building is most beautiful, as before it is the large grassy and shady common, occupying a full square. Terminating almost at the very door are a number of thoroughfares branching off here in the heart of the town, and extending hence into the neighboring towns and villages. The superstructure is wood, with a foundation of brick. The old tower still rises above the high trees of the common, but the clock is now telling the hour in some other section, and the bell is regularly calling the devout of Paxton to worship.

Above the interwoven branches appears the gilded cross, preaching its mighty lesson, "In hoc signo vinces." Three large portals give access into a small vestibule, and this, in turn, affords entrance into a fairly large and tastefully decorated auditorium. The gallery in the front and those on the side are connected together and afford a number of seats for many of the parishioners, as well as for the choir. In the front gallery is a large and beautiful organ; also hanging from it, before the gaze of all, is a clock answering the poet's often repeated query:

"Ah! when shall we all meet again,
As in the days fore'er gone by?
The ancient time-piece makes reply:
Forever—never,
Never—forever."

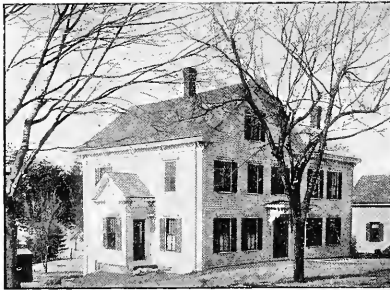
The windows, which have been donated by devout and generous members of the parish, are stained glass, and on the top of each a religious symbol or a monogram is depicted. From the front of the church the floor is



INTERIOR ST. MARY'S CHURCH, FRANKLIN.

pitched towards the altar, thus affording the people in the rear of the edifice a clear view of the sanctuary. The altar is quite large, and its beautiful coloring of cream and gold admirably match the general fresco work of the interior. On the pedestal, which flanks it on either side, is a statue. A large, semi-circular, stained glass window, extending nearly the entire width of the chancel, admits a flood of colored light upon the altar. On this window are representations of the Immaculate Heart of Mary, the Sacred Heart of Jesus, and of St. Joseph. The church is heated by steam and lighted by incandescent lights.

Rev. Francis Gouesse, of Walpole, had charge of the Catholics of Franklin from 1872, and he was most successful in removing all the indebtedness. As time advanced, however, more Catholics came here to reside, and they soon petitioned the Most Reverend Archbishop to appoint a resident pastor. In February, 1877, Rev. J. Griffin became rector of this newly created parish, and he immediately started to erect a parochial residence, which is situated west of the church. It is a large double-frame building, facing the common, and is approached by a long avenue, bounded by green lawns. The interior of the rectory is well divided and richly furnished. The reception-room deserves particular mention, being fully equipped with religious statues, crucifixes, and pictures, as well as ornamented with numerous commodities. In 1879 Father Gouesse relinquished his Foxborough mission, and it was given to the care of Father Griffin, who labored faithfully and most energetically, gaining the good-will and lasting esteem of all with whom he came in contact, Protestants, as well as Catholics. It was indeed sorrowful news



ST. MARY'S CONVENT AND SCHOOL, ST. MARY'S CHURCH,
FRANKLIN.



REV. M. J. LEE, PASTOR ST. MARY'S CHURCH,
FRANKLIN.

to all the inhabitants of Franklin, when the report of his death was voiced throughout the town. The honor and respect which all gave to his remains but sparingly evinced the warm place he held in their hearts. Never was a heartier "requiescat in pace" uttered for a deceased friend.

Father Griffin died June 26, 1885, of a cancer, from which he suffered a long time. His funeral took place on the following Sunday, June 28th, which was attended by a large concourse of people from Franklin and the adjoining towns.

July 4, 1885, a short time after the burial of Father Griffin, Rev. John M. Mulcahy, who had been assistant pastor of the Gate of Heaven parish, South Boston, for ten years, was called to the pastorate of St. Mary's Church. He remained in charge until June, 1891, when he was transferred to St. Malachi's Church, in Arlington. During his pastorate, he renovated and added to the church, and beautified the grounds somewhat. He also gained many friends, whom his diligence and kindness made him acquainted with, and whose prayers and good wishes help him in no small manner to accomplish the great amount of work which he is regularly doing in Arlington and Belmont.

Rev. Martin J. Lee was Father Mulcahy's successor, and he has been laboring here since June, 1891. It was he who added the new organ, and had the electric lights put in the church. He also finished the work of grading and beautifying the grounds, and had them placed in their present attractive condition. In the fall of

1893 he purchased the Fitzpatrick estate, which consisted of a large tract of land, with a dwelling-house of about sixteen rooms. This building he thoroughly renovated and fitted up as a parochial school and convent. He is also compelled to use the vestry of the church for class-rooms. Although the school is comparatively new, nevertheless the good it has accomplished has already been felt, from a religious, as well as from an educational, point of view. The 240 children are most exactly tutored by five Sisters of Charity of St. Vincent de Paul, who were introduced into the parish by Father Lee. The standard of the school at present equals the first grade of the local high school. On Saturdays, so as not to interfere with the numerous other studies, the sisters teach the children drawing and painting, and the success which the young aspirants have achieved merits the highest commendation, and reflects great credit upon the faithful teachers. Father Lee is in love most especially with the younger portion of his parish. He hopes to start the erection of another building in the summer, the first floor of which will be fitted up for the young folks, the second story will be used as a hall, and the remainder will be divided into class-rooms. Then the present building will be used exclusively for convent purposes, and will furnish ample room for more than twice the present number of sisters now engaged in the great work here of instructing the young, and will be sufficient for their purposes for many years to come.

Rev. Martin J. Lee was born in Worcester on February 2, 1854. For a while he attended the public schools of his native city, but his folks soon removing to Springfield, he studied in the public schools there until he became 13 years of age, when he entered Niagara University, New York, where he studied classics, philosophy, and theology, and where he was ordained on June 13, 1877, by Right Rev. Stephen V. Ryan, Bishop of Buffalo. For eighteen months he labored in St. Peter's parish, Lowell, from which he was transferred to St. Paul's, Cambridge, remaining there only five months. He was then stationed in SS. Peter and Paul's Church, South Boston, where he did excellent work, with the late Rev. William A. Blenkinsop, for twelve years. Whilst there, he supervised the altering and renovating of the old edifice, placing it in its present elegant condition. In June, 1891, Father Lee assumed charge of the Catholics of Franklin, and his gentle, unobtrusive nature, and his affable disposition soon won the good graces of his parishioners. All respect him, all wish him happiness. He is a character that makes friends without any exertion. The more thorough your acquaintance is with him, the deeper your friendship and respect will be for him. In his parish there are about 1,700 souls, although some of them live many miles away from the church. He has opened Sunday-schools at City Mills, Unionville, and South Franklin, in order that the children in those districts may receive instruction in the catechism. These are under the supervision of the sisters, as are the several sodalities, the League of the Sacred Heart, the Young Ladies' Sodality, Children of Mary, St. Aloysius, and Holy Angels. He has recently started a band of little boys, and at present he has enlisted twenty-five youthful musicians, who are regularly practicing, and who hope, eventually, to become an honor to Franklin and a credit to their organizer, Father Lee.

Certain it is that one must travel quite a distance before a more thoroughly organized parish can be found. The old and young, males and females, have societies for themselves. Generally speaking, they are a devout people and are most generous in their monetary assistance. When we consider the success of the past, we can safely predict a most glorious future for the Catholics of Franklin, if they continue in the manner in which they have commenced.

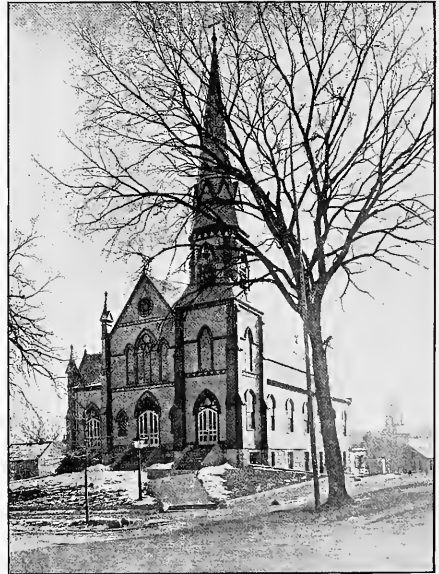


St. Joseph's Parish, Medway.



THE few Catholics in Medway in 1860 were compelled to go either to Hopkinton or Milford for divine service. This town adjoining Holliston, many of the trials and sacrifices undergone by the Catholics of that town were likewise experienced by those then residing in Medway. The various clergymen who officiated in Milford, Hopkinton, Ashland, Upton, Marlborough, Maynard, Rockbottom, Westborough, and the other adjoining villages, also gave due attention to Holliston and her close neighbor, Medway. Rev. P. Cuddihy assumed charge of the Milford parish on September 15, 1857. He found the work of ministering to so many localities very difficult, so he had the parish divided, giving part of

it to his assistant, Rev. John Walsh. The Milford parish then included Milford, Hopkinton, Holliston, Medway, Ashland, Westboro, and Upton, and Rev. Father Cuddihy still retained charge. These remained together until 1866, when Hopkinton, Ashland, and Westboro were created a distinct parish, with Rev. Father Barry as pastor. Father Cuddihy and his curates were consequently enabled to give more of their time to their several missions, where they celebrated Mass in private houses nearly every month. In 1867 Father Cuddihy purchased the Universalist meeting-house in Holliston, which he had remodeled into an edifice for Catholic worship. The Catholics of Medway went there for Mass, when the priest did not come here. Matters continued in this manner until December, 1870, when Holliston was created an independent parish, and Rev. R. J. Quinlan was placed in charge. Medway was then given to him as a mission, and Father Quinlan said Mass in private houses, and in the local hall until the church was ready for services. He succeeded in erecting the basement and mostly all of the superstructure, and seemed determined to finish the building, but Medway had received such a large concourse of Catholics that it was deemed advisable to make it an independent parish and, in May, 1885, Rev. Matthew T. Boylan was transferred here to assume charge. He immediately gave his attention to the completion of the church, which



ST. JOSEPH'S CHURCH, MEDWAY.

was finally dedicated to the service of God, under the patronage of St. Joseph, on Sunday, November 21, 1886, by the Most Rev. Archbishop Williams. The sermon of this occasion was delivered by Rev. M. T. McManus, of St. Patrick's Church, South Lawrence. The officers

of the solemn High Mass were: Celebrant, Rev. R. J. Quinlan, of Holliston; deacon, Rev. Thomas B. Lowney, then of St. James', Boston; sub-deacon, Rev. John M. Mulcahy, then of Franklin, now of Arlington.

St. Mary's Church, Franklin, is almost at the very beginning of the road to Medway, and almost at the terminus of the same thoroughfare is the edifice dedicated to her spouse, St. Joseph. As the building is situated on considerable of an eminence, its tall, cross-surmounted spire may be seen for miles away, and the heavy and mellow toned bell drives away the monotonous silence of the far-reaching hills and forests, and welcomes all to bow in homage to the Almighty, and to thrice a day recite "Angelus Domini nunciavit Mariae." The building is Gothic in style, and the superstructure, constructed of wood, rests upon a solid granite foundation. The interior also follows the Gothic style, and is divided into side and nave aisles, which are effected by large columns, the supports of the arches and arcades. The interior is most completely finished and frescoed, and the sacred symbols and monograms, interspersed here and there on the walls and ceiling, give a certain finish to the whole that merits praise. The windows are all of stained glass, and were donated by members of the congregation. The grand arch of the nave terminates into an apse, which contains a large and beautiful altar, painted artistically in gilt and white colors. There are two smaller altars, which, in carvings and decorations, admirably match the main altar. On the one on the gospel side is a statue of the Blessed Virgin Mary,



PAROCHIAL RESIDENCE, ST. JOSEPH'S CHURCH, MEDWAY.

and on the one on the epistle side is that of her spouse, and the patron of the church, St. Joseph. The church seats between 600 and 700 persons. The congregation numbers 1,600 souls. There are about 300 children in regular attendance at Sunday-school. Among the religious organizations connected with the church are the Confraternity of the Holy Rosary and the League of Honor.

On the corner of Barber and Village Streets, not far from the church, stands the rest of the parish property. Traveling through the whole of this pretty little town, it will be impossible to see a house that can compare favorably with this rectory. From the very iron fence, which bounds the large and beautiful lawns, even to the octagonal cupola and the large painted chimneys, everything is built and finished in a manner that looks decidedly neat, and insures happiness. It is a spacious building, divided into sixteen large, airy rooms. The interior is richly furnished, and every room frescoed in different colors and designs. This house was purchased for a small sum by Rev. Father Boylan, although its original cost amounted to \$18,000.

In July, 1888, Father Boylan was transferred to St. Catherine's parish, Charlestown, and Rev. Thomas B. Lowney was appointed his successor here. It was he who erected the tower, purchased the bell, weighing 3,300 pounds, bought the present pipe-organ, introduced steam heat into the church and house, and also fitted up and frescoed the rectory.

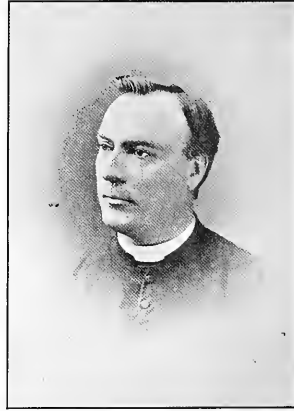
North Bellingham is a mission, and the people of that district were always compelled to travel to Medway

for services. Father Lowney has started the erection of a church in that village, and, when the edifice is completed, he proposes to have it dedicated to St. Brendan. The new church will seat about 400 souls. It is a frame structure of Gothic style. The windows are all of stained glass, and are donations of members of the parish. On the window behind the altar are representations of St. Patrick, Sacred Heart of Jesus, and St. Brendan.

Rev. Thomas B. Lowney was born in the County Limerick, Ireland, in 1846. His rudimentary education was obtained in the various schools of his native home. He studied classics in Montreal College, and philosophy and theology in the Grand Seminary, Montreal, where he was ordained, in December, 1874, by the Most Rev. Edward C. Fabre, Archbishop of Montreal. His first mission was in St. Patrick's Church, Natick, where he remained



ST. BRENDAN'S CHURCH, BELLINGHAM.

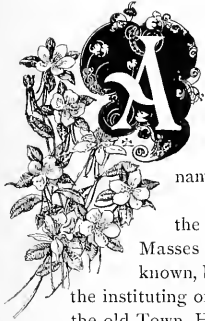


REV. THOMAS E. LOWNEY, PASTOR ST. JOSEPH'S CHURCH, MEDWAY.

six years. In October, 1880, he was transferred to Weymouth, where he labored until 1883, and he was then changed to Chelsea, laboring there until 1885. St. James' Church, Boston, was his final field of labors previous to his promotion to the pastorate of Medway, in July, 1888. In his duties here, Father Lowney has displayed marked abilities, and, in consequence, has made many friends. He is a large, robust man, with a face expressive of health and happiness. Indeed, the sick find comfort in him, and the tempted listen willingly to his ever ready advice. He has no individual friend, for he, like a model rector, treats all in the same manner. It is the candid wish of all who know him that he may live long to enjoy the success which his energy has accomplished.



St. Mary's Parish, Holliston.



SO FAR back as 1836 there were a few Catholics who settled in Holliston, and these, with those in Milford, Hopkinton, Medway, Ashland, Upton, Marlboro, Maynard, Rockbottom, Westboro, Cordaville, and Saxonville, were visited by Rev. Father Fitton, of Boston, and Rev. Father Boyce, of Worcester, who were the first priests to say Mass in this vicinity. As early as 1847 Father Boyce, assisted by Father Gibson, instituted the Milford parish, and regular services were offered up in the above-named towns.

When the first Catholic service was held in Holliston is a matter of conjecture, and the exact locality where the early Masses were celebrated is also unknown, but, for many years previous to the instituting of an independent parish here, the old Town Hall was used, and the people assembled therein, when occasion would permit a priest to visit the town.

Father McGrath succeeded Father Boyce, and he gave what time he could to the Catholics of Holliston. Rev. Father Farrelly, who had charge of the Saxonville parish, was appointed pastor of Milford, in 1850, and he came here as often as necessity required.

The old St. Malachi's Church was built in Hopkinton in 1851, and, although the distance was long and the journey tedious, the Catholics of Holliston, who, by this time, had surprisingly augmented, would regularly travel it every Sunday. Rev. John Walsh and Father O'Beirne were assistants to Father Farrelly, and they would take turns in ministering to the Catholics of the several towns which constituted the parish.

Rev. P. Cuddihy was placed in charge of the parish on September 15, 1857, Father Farrelly having died. His first work was the division of the parish, which had, by this time, increased in the number of the Catholic population. Holliston still remained connected with the Milford parish, and Mass was frequently said here in the Town Hall.

This order of things continued until the month of December, 1870, when Holliston was created a distinct parish, and Rev. R. J. Quinlan was appointed pastor. He said Mass in the old meeting-house of the Universalist society, purchased, in 1867, by Father Cuddihy, and which was remodeled and fitted up as an edifice for Catholic worship. This building, which had been erected many years previous to its purchase, was so unfit for



ST. MARY'S CHURCH, HOLLISTON.

use that, in 1873, Father Quinlan commenced to erect a new church on the same lot, and on Christmas of the same year services were held in the basement chapel, which had been previously blessed by Father Quinlan himself. Work on the church proper progressed very slowly, Father Quinlan not wishing to incur much debt. Early in 1883 the Catholics of Holliston assembled to witness one of the grandest scenes which had ever occurred in their town. Priests and people from near and far visited the town to participate in the joyous occasion. Most Rev. Archbishop Williams, with a retinue of priests, came to dedicate the finished church. It was consecrated to the honor of God, under the benign patronage of St. Mary. The sermon on this occasion was delivered by Rev. Thomas Magennis, permanent rector of St. Thomas' parish, Jamaica Plain.

St. Mary's Church is centrally located on the principal street of the town. The grounds in front of it are well kept, and the wooden steps, which give access to the three doors, are approached by a concrete walk. The building is a frame structure, erected in conformity with plans following the Gothic style of architecture.



INTERIOR ST. MARY'S CHURCH, HOLLISTON.

The roof of the nave, however, has more of a pitch than churches of this style generally. The basement is spacious, but is seldom used for other than the heating of the church. The old wooden altar is removed from its place, and the only emblem which is observed is a large statue of the Blessed Virgin, near the entrance to the old sanctuary.

The vestibule of the church proper is narrow, except that part which is formed by the first stage of the tower. The interior has three aisles, one in the nave, and two on the sides. The pews, wainscoting, and altar railing are finished in quartered oak. The pillars, octagonal in shape, support the wooden arches and arcades, which serve as trusses for the roof. As the arches and arcades are not plastered, the customary groins are not so pronounced, and more especially does this fact appear, since the ceiling has scarcely any embellishments, save the dark-brown painting of the wood-work. The windows, gifts of some of the parishioners, are stained glass, every three reflecting a different hue. The sanctuary is almost semi-circular in shape, and is frescoed in

dark colors, with gilt trimmings. That portion from the floor to the altar top is exceedingly dark, with small gilt dots interspersed here and there, giving the appearance of brightly shining stars. The trusses, uncovered, form semi-arches, and between them are painted religious symbols. There are three windows in the sanctuary, with religious figures depicted on them. They are set in an almost triangular case, yet are so constructed that they appear quadrangular. There are two altars, the larger one being a mass of gilt and bronze decorations, which, with the deep carvings, make it an exceedingly attractive object. Without the apse, in which the large altar is situated, and just within the sanctuary railing, on the right, is the other altar, which is dedicated to the Blessed Virgin. Its decorations and carvings are exact counterparts of those in the main altar, its only other decoration being the statue of the Blessed Virgin, which enhances, in no small degree, the general appearance



PAROCHIAL RESIDENCE, ST. MARY'S CHURCH, HOLLISTON.

of the entire sanctuary. The vestry on the right is used as a rehearsal-room for the choir; the one on the left is furnished with vestment cases and sacred vessels. Both vestries are connected by a passage-way in the rear of the sanctuary. In the front of the church is a choir gallery, which contains a large organ, and which also furnishes accommodations for some of the worshippers when the auditorium is crowded.

The parochial residence, just south of the church, is a large, old-fashioned, wooden building, which was purchased, in 1892, by Father Quinlan.

Rev. R. J. Quinlan was born in Boston, in 1842, and received part of his rudimentary education in the public schools there. In 1857 he entered Holy Cross College, Worcester, from which he graduated in 1863. He then entered the Montreal Seminary, where he was ordained a priest about Christmas Day, 1866. He was sent to St. Stephen's Church, Boston, where he remained until appointed here. The congregation numbers about 900 souls, and the Sunday-school about 100. The church seats about 600.



Parish of St. John the Evangelist, Hopkinton.



EV. FATHER BOYCE, then pastor of the parish in Milford, and his assistant, Father Gibson, started, in 1846, to make monthly visits to Hopkinton, Medway, Holliston, Ashland, Upton, Marlborough, Maynard, Rockbottom, Westboro', Cordaville, and Saxonville. Before the Milford parish was instituted, previous to the above date, the Catholics of Hopkinton assisted in the Mass celebrated in the homes of Dominick McDevitt and Edward McGovern, of Milford, but, upon the arrival of Father Boyce of the Worcester parish, Mass was held in the house of John McDonough.

Although the people greatly appreciated the advantage of having divine service, even under these conditions, which were, at times, far from agreeable, nevertheless,

they were still more or less dissatisfied, and longingly looked forward to the time when they might boast of a house

of worship. John Wilson, although Protestant in belief, yet Catholic in many of his actions, in November, 1849, called a meeting of all the Catholics of the town. At that time the people lived around the outskirts, yet they all, to the number of twenty-one, assembled in Mr. Wilson's house on Mt. Auburn Street. Mr. Wilson told them that he thought the Catholics should have a church, and for that reason he assembled all the men. The enthusiasm caused by these remarks must have been exceedingly great, as in a very few moments \$700 were subscribed, and the



ST. JOHN'S CHURCH, HOPKINTON.

men unanimously voted to erect a church. Mr. Wilson's actions on this occasion will live long in the memory of the Catholics here, and his generosity will be frequently referred to. Dr. Pratt, hearing of the wish of the Catholics to erect a church, in order to give his assistance to the venture, offered an acre of land (now a portion

of the Catholic cemetery) as a site for the building, and Michael Rafferty was delegated to confer with Father Boyce. E. A. Bates, Esq., called upon Father Boyce and offered him an acre of land on Cedar Street and \$200, if a building was erected within a certain time. This was accepted, Father Boyce paying Mr. Bates \$1.00.

Rev. Father Hamilton, assisted by Father McGrath, succeeded Father Boyce towards the close of 1849, and started the erection of the church, but before the plans were completed, in 1850, Father Farrelly, of Saxonville, was given charge, and he came as frequently as other duties would permit, and officiated in the house of John McDonough, and later in the basement of an old Orthodox church, used, also, as a Town Hall. In 1851 a contract was given to Artemus Johnson, of Holliston, to build St. Malachi's, a wooden structure, 60 by 40 feet. In 1853 an addition was built.

Rev. Father Farrelly, in 1854, was transferred from Saxonville to Milford, and from that time until his death, August, 1857, he had charge of the original parish, having as his assistants, Rev. John Walsh, late pastor of Natick, and Rev. Father O'Beirne. He was buried in the churchyard in Milford, but on August 15, 1883, his remains were removed to the cemetery, where a monument was erected by his Hopkinton parishioners.

Rev. P. Cuddihy, the present pastor of Milford, was given charge on September 15, 1857. The original parish was then divided between Rev. John Walsh and Father Cuddihy. Milford, Hopkinton, Medway, Holliston, Ashland, Westboro', and Upton being assigned to the charge of Father Cuddihy, and Marlboro', Maynard, Rockbottom, Fayville, and Saxonville to Father Walsh. This system continued from 1857 to 1866, when Father Cuddihy gave up Hopkinton, Ashland, and Westboro', and commenced the building of a new church in Milford. In July, 1866, Rev. Father Barry, curate to Father Cuddihy, was appointed as the first resident Catholic pastor of Hopkinton, with charge of Westboro', Ashland, and Cordaville. On April 1, 1870, he was transferred to Rockport, where he remained until his death, January 7, 1883. According to his desire, he was buried in the Catholic cemetery in Hopkinton. The St. John's Catholic Total Abstinence and Literary Society erected a massive and costly memorial to Father Barry, whose services were as lasting as they were exceptional.

Rev. Father Minetti took charge of the parish on April 23, 1870, and remained until October, 1872, when he returned to Italy. In 1870 the Boston Diocese was divided, and the new See of Springfield formed, with Right Rev. P. T. O'Reilly in charge. This division brought the parishes of Westboro' and Cordaville into the new diocese, and left the Hopkinton parish with the towns of Hopkinton and Ashland.

Rev. J. P. Ryan was appointed pastor in November, 1872. In 1875 a meeting of the parishioners was held, and arrangements completed for the erection of a new granite church, to be known as St. John's. The edifice of St. Malachi was getting old, and the congregation was increasing so much that it could not accommodate all. Land on Church Street was purchased at a cost of \$6,000 from Dr. Pratt, and the laying of the foundation commenced in May, 1876, the first sod being turned by Father Ryan. The corner-stone was laid May 15, 1877, by the Most Rev. Archbishop Williams, and Father Marsden, of Lawrence, preached the sermon.

In August, 1877, Rev. J. S. Cullen, curate of Father Ryan, was appointed as pastor of Ashland and Framingham, thus making Hopkinton a separate parish.

The church basement was completed December 25, 1878, on which day Mass was first celebrated therein. The following year, St. Malachi's Church was torn down, the timber disposed of, and the land sold.

Rev. J. P. Ryan, under whose supervision the erection of St. John's Church was instituted, was born in Boston, December 25, 1845. He studied at Montreal and at Troy Seminary. He was ordained in the latter place in 1868. At the early age of 12, he became a member of the Sodality of the Blessed Virgin, of which he remained an honorary member while residing here, until his death. He was an earnest worker in the cause of temperance, and through his influence the present successful St. John's Catholic Total Abstinence and Literary Society was organized. He died March 26, 1881, at St. Louis, while en route for home, after spending a few months in Florida and Cuba for the benefit of his health. The body arrived in Hopkinton on March 29th, and was escorted to the church by a large gathering of the local friends. The solemn High Mass of Requiem was sung by Rev. J. S. Cullen, celebrant; Rev. T. Magennis, of Jamaica Plain, deacon, and Rev. P. A. McKenna, of Marlboro', sub-deacon. Rev. John M. Kremmer, of Southbridge, a friend of the deceased, preached the eulogy. Over 100 priests were present, and helped to chant the office for the dead. On the eve of his departure to the South, he was presented by his parishioners with a purse containing \$700. Rev. F. J. Glynn, present

THE CATHOLIC CHURCH OF NEW ENGLAND

pastor of the Melrose parish, looked after the affairs of the parish from the time of Father Ryan's departure until the appointment of Rev. Joseph F. Mohan, on April 24, 1881.

The principal factory in the town was destroyed by fire on April 4, 1882, a misfortune which came quite heavily upon the citizens of this town, and which numerically and financially hurt the Catholic population. Father Mohan, on this account, could scarcely expect many voluntary subscriptions, and was compelled to depend solely on the assistance rendered him by the Church Debt Society. Father Mohan, in June, 1885, was transferred to the parish of Everett, and, on his departure hence, the parishioners showed their appreciation of him by giving him a purse, and the altar boys presented him with a gold pyx.

Rev. M. D. Murphy then came as pastor to Hopkinton, and it was he who carried to consummation the plans of Father Ryan. He was born in Ireland, April 25, 1849, and came to America with his parents when but 16 years old. He had availed himself of all the means of education accessible in the land of his birth, and, on coming here, studied in the public schools of Lawrence. Thence he entered Holy Cross College, Worcester, and, after winning scholarly distinction there, and later in St. Joseph's Seminary, Troy, N. Y., he was ordained a priest, in 1875. Since his ordination, he labored in Arlington, Salem, Lawrence, and Woburn. June 6, 1885, he was appointed pastor of the Hopkinton parish. Personally of suave and of winning manners and bearing, he made himself beloved by his charge. Keen in business, as his



REV. M. D. MURPHY, FORMER PASTOR, HOPKINTON.



REV. J. P. RYAN, FORMER PASTOR, HOPKINTON.

conduct in the parish operations shows, he was fully interested in objects of public good or general welfare, not sparing cordial assistance and sympathy to materially advance the community.

When Father Murphy assumed charge of this parish, he found the church unfinished and under the burden of a heavy debt. He set about his work, and, on September 2, 1889, he had the pleasure of seeing his church dedicated. Over 100 priests assisted the Most Reverend Archbishop in the holy act of consecration. The celebrant of the pontifical Mass was His Grace, Archbishop Williams. The assistant priest was Very Rev. Vicar-General Byrne. Deacons of honor were Very Rev. H. Gabriels, of St. Joseph's Seminary, Troy, and Rev. J. J. Gray, of Salem; deacon of the Mass, Rev. Michael Walsh, of the Cathedral of the Holy Cross; sub-deacon, Rev. W. A. Ryan, Brookline; master of ceremonies, Rev. Dr. Talbot, of the Cathedral, and Rev. E. J. Fagan, of Hopkinton. Most Rev. Patrick J. Ryan, Archbishop of Philadelphia, preached the dedication sermon. Thus was one of the finest churches in the State thrown open to the Catholics of Hopkinton for the worship of God under the patronage of St. John the Evangelist. The history of its construction is, most distinctively, the heart offerings of a parish wealthy only in Christian devotion and benevolence, and numerous only in expressions of loyalty and piety.

The church is an imposing granite edifice, purely Gothic in architecture as well in its exterior features

as in its interior details of construction and decoration. The exterior is especially imposing, and is not surpassed by any similar structure in this section. The exterior dimensions of the edifice are 146 feet long, 78 feet wide, and a varying height of 91 to 104 feet. From the centre aisle of the auditorium to the top of the groined arches it is about 52 feet. The front of the church presents three pinnacled Gothic towers, broken by half-relief side columns, six granite courses, and pure French Gothic trefoil windows. The centre tower and windows are naturally worked. Two lancet windows are on the side towers.

The facade is terminated by three towers, the main, or central, one being as yet not fully completed, and smaller pinnacles surmount different parts of the edifice, which, with the numerous crosses, add much to its general beauty. The ornamental rail in the roof runs its entire length, and is very attractive. The granite trimmings are finely worked, and are worthy of special mention.

The basement of the church, in which the first services were held on Christmas Day, 1878, is constructed and fitted up in a most appropriate manner. The entrances, one on each side of the church, have double doors. The seating capacity is about 1,000. The walls, upon which are hung the stations of the cross, are of hard finish, and the wood-work is mainly ash, with walnut trimmings. The sanctuary, in the southwest corner, is the only part of the basement which is frescoed. The altar, appropriately decorated, presents a very tasteful appearance, in harmony with the beautiful frescoing of the sanctuary. On the gospel side of the altar is the statue of the Blessed Virgin, while on the epistle side is that of the Sacred Heart of Jesus. To the right of the sanctuary is the vestry, containing the vestment cases, etc., and the library of the church. The windows are of stained glass, over each being an appropriate emblem of the Catholic faith.

Broad, massive, and handsome granite steps give access to the three entrances to the church proper, and from each vestibule, double doors lead into the auditorium. When one first enters, the beauty of the interior is strikingly evident. The windows, the beautiful frescoing, paintings, and wood-work, the lofty, graceful arches, all go to make up a picture of resplendent harmony and beauty. Sixteen large, clustered pillars, with exquisitely carved caps, meet symmetrical arches that support the roof. The carved work in and about the arches and groined recesses is most beautiful. The cornices, bosses, and carvings, and the soft, perfectly blended coloring of the frescoing, give an appearance unsurpassed by any church edifice in this vicinity. Improved ventilation is had through the bosses in the arches. Around the walls are hung fourteen imported Munich stations of the cross, fine specimens of art, made in Germany. The wood-work throughout is excellent in finish and material—white ash, with cherry trimmings.

The altar is a handsome Gothic structure, deeply and artistically carved, and decorated in gold and bronze to fully bring out the rare beauty of the work. Beside the niche for the crucifix, there is also one on each side for the statues of the Blessed Virgin and St. Joseph. The sanctuary railing is brass. To the right of the sanctuary is the vestry, with the vestment cases and the vessels used in the ceremonies of the church. On the left of the sanctuary is the chapel, used for devotions of the Sacred Heart, in which is erected an altar of neat design. The spacious choir loft, opposite the altar, extends the entire width of the building, and is furnished with a costly organ. The auditorium will seat 1,200 persons. The fresco work is very beautiful. The prevailing color is Caen stone, with ceiling panels light ashes of roses. The pillar caps, bosses, cornices, and stucco work are edged in gold. Over the sanctuary the tones are light ashes of roses, with darker semi-circles. Emanating from the centre are gold rays. The dark borders run the length of the wainscoting and over the arched windows. The chapel is frescoed in a dark red.

The paintings form the most beautiful part of the interior, and are far superior to those of other churches in this vicinity. The five in the sanctuary are life size and real works of art, representing the different mysteries in the life of our Lord. The first on the gospel side is the Annunciation; next, the Birth of Our Lord; the third, or centre, painting is the Crucifixion; the fourth is the Ascension, and the last, the Descent of the Holy Ghost. The coloring of these paintings is exquisite. On either side of the sanctuary are two more paintings, the same size as the five that ornament the sanctuary, 20 by 15 feet. The one on the right is a presentation of the Transfiguration; the one on the left is a beautiful copy of Murillo's "Ascension of the Virgin Mary."

In the groined panels of the church are fourteen painted emblems taken from the old and new law. The first emblem on the epistle side is the Alpha and Omega, with the quotation, "The beginning and the end."

THE CATHOLIC CHURCH OF NEW ENGLAND

The second is the Tables of the old Law given to Moses, with "Love the Lord thy God, and thy neighbor as thyself." The third is the Ark of the Covenant, with the quotation, "They are my people, and I will be their God." The fourth is the Crib at Bethlehem, with "Glory to God in the highest." The fifth, the Pelican, with "He loved them to the end." The sixth is the Lamb,— "Behold the Lamb of God," and the seventh contains the emblems of the Passion, with "O hail the cross, my only hope."

On the gospel side are the solemn emblems of the sacraments of the new law. Commencing from the sanctuary, the first is that of Baptism, with "Go teach all nations, baptizing them"; second, Confirmation, with



INTERIOR ST. JOHN'S CHURCH, HOPKINTON.

"And they receive the Holy Ghost"; third, Holy Eucharist, with "This is my body, this is my blood"; fourth, Penance, with "Whose sins you shall forgive, they are forgiven them," etc.; fifth, Extreme Unction, with "Let them bring in the priests of the church, and if he be in sins, they shall be forgiven him"; sixth, Holy Orders, with "Thou art a priest according to the order of Melchisedec"; seventh, Matrimony, with "What God has joined together let no man put asunder."

The windows in the sanctuary are of figured cathedral glass, of tasteful design. The central one represents the Saviour, and was donated by Father Murphy in memory of Father Ryan; the first on the gospel side represents the Blessed Virgin, and was given by the Ladies' Sodality; the second is of St. Joseph, a gift of the Sunday-school children; next to the Saviour, on the epistle side, is St. John, given by the St. John's Catholic

Total Abstinence and Literary Society, in memory of Father Barry; the remaining one is St. Patrick, the gift of the Rosary and Scapular Societies. Over each of these windows are pretty religious emblems.

The windows in the body of the church are also of cathedral glass. Those on the gospel side are the gifts of Martin McGuire, in memory of Mrs. Mary McGuire; Timothy and Mary Mullins, in memory of Jeremiah and Julia Mullins; Mrs. Ann Carey; Father Mathew Temperance Society; D. P. Houlihan, in memory of Mary A. Houlihan; Michael Rafferty; Bartholomew Fenton, and the last is the gift of the heirs of Timothy and Catherine Wallace, and was erected in their memory. The windows on the epistle side were donated by Mahon Brothers, in memory of John and Elizabeth Mahon; James Lenihan; Lawrence O'Connell; St. John's Temperance Society; Patrick Delaney; Patrick Keaney; Rev. E. T. Schofield, in memory of Thomas Schofield; and Matthew Gannon, in memory of Mrs. Margaret Gannon.

The church front has three large windows. The first, with the motto "I. N. R. I.," is the gift of T. B. Fitzpatrick, of Newton; the second, the largest in the edifice, with the emblem of an eagle, is the gift of St. John's choir; the third, with the emblem of "I. H. S.," is sacred to the memory of Jeremiah and Hannah Leahy, the gift of their children. The windows in the chapel and vestry are very neat, with appropriate emblems.

Father Murphy died on May 11, 1891. His remains were laid in state in the magnificent church which he had been instrumental in building. Hundreds visited the church to take a last farewell of the pastor whom they loved so sincerely. The officers of the solemn Requiem Mass were: Celebrant, Rev. J. Mulcahy; deacon, Rev. J. F. Mohan; sub-deacon, Rev. M. Delaney; masters of ceremonies, Fathers Keegan and Schofield. The eulogy was delivered by Rev. John F. Kedician, who took for his text, "You have not chosen me, but I have chosen you, and have appointed you that you should go and bring forth fruit, and that your fruit remain." Archbishop Williams gave the final benediction. The church and many of the houses in the town were draped in mourning. The funeral procession included the altar boys, Sunday-school girls, Rosary Sodality, Scapular Society, and the St. John's Catholic Total Abstinence and Literary Society. The floral tributes were many and costly. There was a large gathering of clergymen, mostly every parish in the Archdiocese and in the Springfield Diocese being represented. The remains were taken to Lawrence and buried.



PAROCHIAL RESIDENCE, ST. JOHN'S CHURCH, HOXKINTON.

Father Fagan had charge of the parish until the appointment of Rev. John F. Cummins, on June 11, 1891. Father Cummins, during the two years that he remained, paid \$8,000 of the church debt. He was then transferred to Rosindale, and Rev. J. D. Colbert was appointed. Father Colbert was born in South Boston and educated in the public schools there. He graduated from Holy Cross College, in 1875, and entered St. Mary's Seminary, Baltimore, where he was ordained on December 20, 1876. He remained as assistant in Winchester and Lowell for short periods, and then acted as temporary pastor of Plymouth. He was then sent as assistant to St. Francis de Sales' Church, Boston, remaining until July, 1893, when he was given charge here.

The parochial residence on Hayden Row is a frame building, with two stories and a mansard roof, purchased by Father Minetti. The Young Ladies' Sodality, Rosary and Scapular Society, League of the Sacred Heart, and the St. John's Catholic Total Abstinence and Literary Society are associations connected with the church. The number of children in the Sunday-school is 350. There are about 1,500 souls in the parish.

Rev. E. J. Fagan has been curate here since 1885, and has become very popular in the parish. He was born in West Quincy on June 15, 1859, and graduated from Boston College in 1882. He then took a course at St. Mary's Seminary, Baltimore, and was ordained a priest on December 25, 1885, at Brighton Seminary.

St. Cecilia's Parish, Ashland.



THE present town of Ashland, previous to its incorporation, March 14, 1846, was called Unionville. At that date it was separated from Framingham, Holliston, and Hopkinton. About this time the boot industry had increased to great proportions in the town, and it naturally drew many to settle here.

At the close of the next decade, Catholics began to reside here, and December 20, 1858, Father Cuddihy, now, as then, of Milford, celebrated probably the first Mass said in Ashland. Subsequently his curate came over to Ashland about once every two or three months to offer up the Mass. Later, a new parish was formed, with Hopkinton as a centre, and Ashland, with other towns, forming missions. Rev. Thomas Barry had charge, and he visited Ashland once a month. He was succeeded by Father Minetti, April 23, 1870, who was succeeded by Rev. John J. Ryan, in October, 1872. The last-named priest purchased a lot of

land on Esty Street, on which he determined to erect a church. July 1, 1874, the good work began, and was carried forward by degrees, so as not to incur much debt. The first service in the new church was held December 25, 1874, at which Father Ryan officiated. Subsequently, when Framingham was made a parish, under Rev. John S. Cullen, a curate in the Hopkinton parish, Ashland and South Framingham were made missions. The church was dedicated December 16, 1883. Previous to the completion of the church, Mass was held in the Town Hall, and subsequently in the basement of the church.

Rev. M. F. Delaney was appointed the first resident pastor of Ashland, at the close of 1883, and remained until May 1, 1890, when he went to Natick, and was succeeded by Rev. John Heffernan. Father Heffernan erected the parochial residence. February 10, 1895, Father Heffernan went to South Framingham to succeed Father Cullen, who was the successor of Father Stack at Waltham.

The church is, exteriorly, a wooden structure of Gothic design, surmounted with a handsome spire. The interior is very effective and artistic. Graceful columns divide the auditorium into nave and side aisles, and from the columns rise Gothic arches, supporting the clerestories. The windows illuminating the aisles are of cathedral glass. Very handsome stations of the cross line the walls. The sanctuary is in an apse, and is frescoed in attractive designs and colors. The main



ST. CECILIA'S CHURCH, ASHLAND.

altar is of wood, and is elaborately carved, and decorated in gilt and white. Cathedral glass windows illuminate the sanctuary, which is separated from the auditorium by a railing of oak. On either side of the sanctuary is a side altar, one to the Blessed Lady, and the other to the Sacred Heart of Jesus. The organ loft, which is finished in oak, contains a fine instrument of good volume. The pews are also finished in oak, and the church seats about 500 persons. The auditorium opens into the vestibule by three Gothic doors. The vestibule is neat and of good capacity.

The parochial residence is a wooden structure, three stories in height, and is surrounded by well-kept and grassy grounds. The parish numbers about 700 souls, and the Sunday-school about 130. The church



INTERIOR ST. CECILIA'S CHURCH, ASHLAND.

societies include sodalities, as are usual in Catholic parishes, for the older people of both sexes; sodalities, also, for the children, boys and girls; Sacred Heart Confraternity, a church debt and a charitable organization.

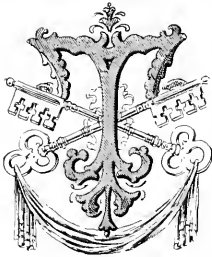
The parish is as yet young in years, and comparatively small in population, but there is every indication that, as time progresses, the Catholic parish in Ashland will take no backward steps, but will advance materially, intellectually, and, most important of all, morally.



PAROCHIAL RESIDENCE, ST. CECILIA'S CHURCH, ASHLAND.

Rev. Daniel J. Splaine succeeded Father Heffernan here when the latter was transferred to St. Stephen's parish, South Framingham. Father Splaine is a native of South Boston, and is about 42 years of age. He is a graduate of Niagara University, New York, and of St. Joseph's Seminary, Troy, N. Y., where he was ordained in 1878. He was stationed for a time at Beverly, and at St. Francis de Sales' Church, Charlestown. His health failing, he was given leave of absence, and was away for some years. Last year he was able to resume mission work, and was appointed to the Immaculate Conception parish, Salem, where he was until his appointment to the pastorate of this church.

St. George's Parish, Saxonville.



THE Sudbury River courses through the town of Framingham, offering excellent facilities for manufacturing purposes. The township was incorporated on June 25, 1700, but it was over 100 years afterwards that a large factory was introduced. A cotton mill was started here in 1813, and this was fairly successful, until 1844, when it was destroyed by fire. The property was then sold, and another building set up, with machinery for spinning woolen yarns. In February, 1824, the Saxon Factory Company, manufacturing woolen goods, was organized, and continued in business until 1837, when the New England Worsted Company purchased the plant and moved all the Lowell machinery to Framingham. In 1829 the carpet mill was started, and other large interests have since been located here. With this growth in business, as a necessary consequence, also came many people who found employment in the

various factories, and made their homes in the town. Among the new arrivals were many Catholics, who came from other towns where business was not pushed in so successful a manner. France, Italy, Canada, England, and Ireland were represented, all widely differing in many respects,—nationality, language, character, customs, dress, and ambitions,—yet nearly all, and a great majority of them, wedded together by a common bond,—

God's true and only Church. Aliens in a foreign land, and, many of them, victims of barbaric laws, they sought the sheltering shores of America, and in no place did they receive a heartier welcome than in Framingham. Therefore, it should not be surprising that the little hamlet, Saxonville, should take such a prominent part in the early days of Catholicity in New England. Priests were scarce in these sections at that time, and, although there was a fairly large congregation of faithful here, it was impossible to obtain an ecclesiastic to minister to them, so these poor exiles had to worship as best they could, or travel to Boston, where the several missionaries resided. They did not despair, however, as many of them were ruthlessly deprived of their Mass when in their native home,

where, but for rash laws and murderous hands, there would have been priests enough to minister to a place twice as large. The famine came on poor Ireland, and, although it robbed the island of many of her devoted children, and, with the aid of penal laws, scattered them here, there, and everywhere throughout the world, yet



ST. GEORGE'S CHURCH, SAXONVILLE.

it seems to have occurred providentially for America, for where the Irish went, they carried the faith of Christ with them, and planted His cross in the soil. With them were many priests, who came to minister to the spiritual wants of their fellow-countrymen, and to preach the doctrines of the Church to the people of New England. These additions to the ecclesiastical ranks enabled the missionaries to cover more territory, and to hold services in places where the praises of God and the teachings of the Church had never been heard.

In the whole of Saxonville to-day, there is not a Catholic living who was present in the summer of 1834, when the Rev. James Fitton said the first Mass here in a private house, owned by Mr. Knight, and rented by one of the pioneer Catholic families. True, the gathering, though fairly large, was financially poor, yet each and all were gifted with a heart and devotion which were exceedingly rich. It was also a peculiar occurrence that this assemblage of Catholics, emigrants from countries where the Catholic faith predominates, should receive their first religious instruction from a priest born on American soil.

As time advanced, business improved more and more, and the number of Catholics increased so much that the several houses, in which services were being said occasionally, were unable to afford room for all. In 1842, eight years after the initial Mass was celebrated in Saxonville, four acres of land, on what was known as "Indian Hill," were purchased for a church site and a cemetery. It was quite a while afterwards before the building was started, for, in July, 1848, the church was dedicated by the Right Rev. Benedict J. Fenwick, and was placed under the patronage of St. George, the hero of the dragon, and called "the White-Horsed Knight." On this occasion, Most Rev. Archbishop Williams, then Father Williams, and Father O'Brien, of the Cathedral, acted as deacons of honor, and the Mass was celebrated by Rev. J. Boyce, the well-known author of "Paul Peppergrass," "Shandy McGuire," etc., etc., who was then stationed at St. John's Church, Worcester. The Very Rev. Dr. Ryder, after the gospel, preached in his most eloquent strain. Catholics for miles around came to participate in the ceremonies, as it was seldom such occasions occurred in those days.

Long before the church was started in Saxonville, Rev. Adolphus Williamson, who was Father Boyce's assistant in Worcester, used to come here to hear confessions and say Mass. Rev. George J. Riordan was the first duly appointed pastor, and he labored with great energy in completing the church. Father Riordan did not remain in charge for many months after the dedication, for, on December 3, 1848, he was succeeded by the Rev. John J. Doherty, who remained only a short time, as, in February, 1849, Rev. George A. Hamilton had charge of the Saxonville Catholics. Father Hamilton afterwards labored in Charlestown until his death, which occurred there in February, 1872, and he was the father of all the churches in that district. Rev. Edward Farrelly succeeded Father Hamilton, in May, 1851, and he remained in charge until December, 1854, when he was transferred hence to Milford. In August, 1857, he died there, and his body was buried in the Milford churchyard, where it remained until August 15, 1883, when it was exhumed and placed in the cemetery. The care of the parish was then given to Rev. Edward Turpin, who administered to the wants of the local Catholics for only two months. Afterwards he labored in Fitchburg, where, with his brother, Rev. Timothy Turpin, he did excellent service. Together the two brothers organized the Catholics of Ayer and the surrounding towns, and said the first Mass for them. Rev. John Walsh was next given charge, he coming from Milford, where he was an assistant. He was succeeded by Rev. Antonio J. Rossi, who assumed charge on Sunday, December 19, 1869. During his administration, Father Rossi built the spacious rectory. He was transferred to St. Columbkille's Church, Brighton, on June 13, 1885, where he still remains, and is loved and respected by his parishioners. His long term of active service in Saxonville endeared him to the people, who still hold him in sweet remembrance.

Rev. James P. Rogers succeeded Father Rossi here, and he labored energetically for the welfare of his flock. His health failing him, he was compelled to resign his trust, in April, 1892. He soon went to Europe, hoping that the visit might prove beneficial to his constitution, but, whilst in England, he died. Rev. John J. McNamara followed Father Rogers in the pastorate of Saxonville. He labored previously as assistant pastor of St. Francis de Sales' Church, Charlestown. During his administration, he showed great zeal and business ability, thus gaining the respect of all the residents of the village. The interior of St. George's Church was beautifully frescoed during his time. After laboring for about a year and ten months, he contracted a severe cold, which eventually turned out to be pneumonia. In February, 1894, God called him hence to crown him

for his faithful stewardship. Every member of St. George's congregation mourned for Father McNamara, who was to them a devoted personal friend, as well as a vigilant pastor. Charity to the poor was, perhaps, the distinguishing trait in his character, which also abounded in well-defined virtues. All the people turned out to pay respect to their dead pastor, and from the heart of each and all came the ardent wish that his soul may rest in peace eternal.

Rev. Patrick B. Murphy was then appointed by the Most Rev. Archbishop Williams to succeed Father McNamara. Previous to his promotion, he served for nine consecutive years as assistant of St. Patrick's Church, Natick. While he was in Natick, Father Murphy gave much of his attention to the children and young men of the town. He always felt proud of them, but his pride was nothing in comparison with the respect with which they returned his devotion. The secret of his success in dealing with the young people was that he never forgot the fact that he was once a child himself. He was always trying some novel manner of advancing the interests of his young charges. One fruit of his deliberation is destined to become famous, namely, the John Boyle O'Reilly Cadet Band. There were a few Catholic boys in Natick who possessed musical talent, and who simply needed the advice of some one to give them courage to cultivate it. The early efforts of the boys in the musical line was far from encouraging, but the cheering influence of Father Murphy kept the musicians constantly rehearsing, and the consequence is that to-day the John Boyle O'Reilly Band is a worthy remem-



INTERIOR ST. GEORGE'S CHURCH, SAXONVILLE.

ber of that able and gifted Catholic after whom it was christened. As O'Reilly was a man whose every action seemed to have been done in consonance with the church, to which he was an honor, so Father Murphy hopes his young musicians will eventually become an honor to their home and religion. He and the band will soon go to Ireland for the purpose of assisting at the celebration of the centenary of Maynooth College, and there is also in the heart of the reverend founder a feeling of pardonable pride that he may show the people on the other side what a lot of American boys—though most of them of Irish blood—can do with a little training.

After Father Murphy was settled in his new home, he started to pay off the debt incurred by the extensive alterations in the church, which had previously been made, and in this he was successful. He then added a large and spacious new sacristy, embellished the interior of the church by the addition of two side altars, and built a fac similie of the celebrated grotto of Notre Dame de Lourdes. He erected two large rustic bridges on the parish land, and placed granite steps at the entrance of the parish property, and in many other ways beautified the five acres of parochial ground.

St. George's Church is situated on a prominent eminence, not far from the Saxonville depot. It is a substantial frame building, which has admirably withstood its long years of service. The exterior surroundings are very neat. The interior of the edifice, on account of its embellishments, looks very ornamental. The walls are frescoed, and, besides the pretty stations of the cross, there are also some religious symbols depicted. The ceiling is paneled, and looks very rich. The windows are all of stained glass, each pane of which reflects a different color. The choir gallery, which is furnished with a beautiful large organ, extends the entire width of the auditorium, and offers considerable room for some of the congregation. The sanctuary is somewhat narrow, and is exceedingly well frescoed. It contains three altars, the centre one of which is neat, but somewhat small. There are two smaller altars erected in an alcove on either side of the sanctuary. The shrine on the right contains a statue of St. Joseph, and the one on the left has a statue of the Blessed Virgin.

The parochial residence is situated directly behind the church. It is a large frame building, erected during the years that Father Rossi was in charge of the parish. It has lately been renovated, and is now in an admirable condition for a rectory. The grounds about the parochial residence, as well as around the church, have been well graded and remarkably beautified since Father Murphy's pastorate commenced.

Father Murphy has already ingratiated himself in the hearts of his parishioners. He is most constant in his devotion to



PAROCHIAL RESIDENCE, ST. GEORGE'S CHURCH, SAXONVILLE.



REV. P. B. MURPHY, PASTOR ST. GEORGE'S CHURCH, SAXONVILLE.

them, and they are anxious to help him in consequence. Nor is his popularity confined to the people among whom he has labored, for he seems to be in great demand throughout New England. Being an Irishman born and bred, tried and true, he is a general favorite among those Catholics who hail from the "Isle of Saints." When the great Irish lecturer and priest, Rev. Daniel W. Cahill, D. D., was sick in Carney Hospital, in 1864, Father Murphy, then a young student, watched over him, and it was his privilege to listen to his last wish, "Take me home to Ireland—let my bones rest beneath the green turf of the motherland, which I loved." It was also Father Murphy's privilege to be the leader in the movement which was started twenty years later, and which finally culminated in the removal of Father Cahill's body from Holyhood Cemetery to Glasnevin. The funeral was remarkable, and is still fresh in the minds of most of the present generation. The respect which Boston and New York gave to the remains at the time of the removal was only rivaled by the reception tendered them in Dublin and Cork. One of the two delegated to accompany the body was Father Murphy. The parishioners of the parishes of St. Thomas Aquinas, Cambridgeport, and the Sacred Heart, East Boston, have also experienced the amiability and benevolence of Father Murphy, for, previous to going to Natick, he labored in both of those places much to the credit of himself and to the approval of his superiors and the people.

St. Stephen's Parish, South Framingham.



IN 1876 the first movement was made to organize the Catholics of Framingham and South Framingham into a parish by Father A. J. Rossi, then pastor of St. George's Church, Saxonville. At that time the Catholics in Framingham were nearly as numerous as in South Framingham, and, being more central than the latter place, Father Rossi established there St. Bridget's Church as a mission to Saxonville. This church was formerly a Universalist meeting-house, and, subsequently, it belonged to the Episcopal denomination in that town. Father Rossi purchased it and transformed it into a Catholic church. In 1878 Father Cullen came from Hopkinton, where he had been stationed as curate for six years, and took charge of St. Bridget's parish, in Framingham, with South Framingham and Ashland as missions, the last-named place not being formed into a parish until 1885.

In 1878 Father Cullen started a mission at South Framingham, in Waverly Hall, where Father Rossi had been accustomed to celebrate Mass, when pastor of Saxonville. Father Rossi was the first priest to celebrate Mass in South Framingham, which he did in 1875.

When Father Cullen came to South Framingham, in 1878, he found that there were about 300 Catholics here. The parish grew with the increasing prosperity of the town, and after the establishment of the Para Rubber Works Catholics who worked at that industry came in large numbers to settle in South Framingham, so that a new church became necessary to accommodate the needs of the mission. This was in 1883, and in that year South Framingham was made into a parish, and St. Bridget's, in Framingham, became a mission of the parish in South Framingham. The parish was formally organized in May of that year, and a site was purchased on Concord Street of August Richardson. Excavations were immediately begun on the foundations, and, on December 16, 1883, the cornerstone of St. Stephen's Church was laid in the presence of 1,000 people, Vicar-General William Byrne, D. D., blessing the stone, Rev. P. A. McKenna, of Marlboro, preaching the sermon. On Christmas Day, 1884, the church was occupied for the first time.

In 1879 Rev. Father Cullen had Rev. J. J. Nilan, as curate, assigned to help him in his work, and several others followed, until, ten years later, in 1889, Rev. D. C. Riordan came to assist him. He staid until promoted to a pastorate, in March, 1892. In December, 1891, Father John J. Salmon came as curate, the services



ST. BRIDGET'S CHURCH, FRAMINGHAM.

of two then being required in the work here. In June, 1892, Father Riordan's place was filled by Rev. Jeremiah J. Lyons.

In the business affairs of the town, Father Cullen took a deep interest, and his fine abilities received just recognition. He was, in 1885, elected a member of the school committee. Having served four years, he was, in 1889, elected chairman of the board, and has since been elected annually for six years. He was elected to three terms of three years each on the board, and his third term expired March 1, 1895. He had been a trustee of the Framingham Savings Bank for many years, and was a member of the board when the trouble came to that institution several years ago. He was the only trustee re-elected when the bank was reorganized.

He had also been a trustee of the Public Library for ten years, and was a trustee of the Framingham Hospital Corporation.

Father Cullen had under his charge St. Stephen's parish at South Framingham, numbering 2,000 souls; St. Bridget's, at the Centre, numbering 500, and the woman's prison, at Sherborn, where services were held on Sunday and twice during the week, and for which no remuneration whatever was received. As a pastor, he was much beloved by his people, and as a citizen of Framingham, he was justly esteemed for his high character. His former associates on the school committee and in his other official positions speak highly of his capabilities, and they greatly valued his opinion. During the many years in which he had charge of St. Stephen's parish, it steadily grew in membership and in spiritual power. He had charge of the erection of the handsome church edifice on Concord Street, South Framingham, and, in 1894, he had the pleasure of seeing the large basement finely finished at a cost of several thousand dollars. An incident of his work is the fact that he raised \$4,000 above the regular church expenses during the year 1894.

The Church of St. Stephen is a wooden edifice of Gothic design on a foundation of Milford granite. It cost about \$25,000. The architect was P. W. Ford. The church is 62 feet, 7 inches, wide, and 136 feet, 8 inches, long, and the spire rises to the height of 110 feet. From the ridge-pole to the ground the distance is 70 feet, and in the rear the church, with the sacristy L, measures 79 feet, 4 inches, wide. In front is a large Gothic window of stained glass, which cost about \$400, and contains 325 square feet of glass. Interiorly, the church is very handsome, and is divided by two rows of clustered columns into nave and aisles. The pillars of the arcades, the trusses, and tracery of the ceilings are finished in whitewood. A wainscot of yellow cypress runs along the walls of the auditorium. The sanctuary is illuminated by three windows of stained glass, one representing the Blessed



ST. STEPHEN'S CHURCH, SOUTH FRAMINGHAM.



INTERIOR ST. STEPHEN'S CHURCH, SOUTH FRAMINGHAM.

Virgin Mary, the second, Christ, and the third, St. Stephen. One of these windows is the gift of the choir, the second was donated by Mr. August Richardson, and the third is in memory of Mr. and Mrs. Cullen. The main altar cost \$1,000, and was made by Mr. Thomas, of Worcester, Mass.

The donors of the stained windows in St. Stephen's are as follows: Mr. and Mrs. Hill, Richard O'Connell, Daniel J. Cooney, Mary Kennedy, James Fennessy, Mary Masterson, Mrs. Bridget Kilgariff, Jeremiah Murphy, William Gallagher, William F. Dunn, Mr. and Mrs. M. S. Schofield, James Kirby, Michael Murphy, Kate Clarke, Mrs. E. M. Cunningham, Mary J. Ryan, George A. Graham, Mary and Julia Bresnahan, Mary Hastings, Lizzie Murphy, Mary Ellen Shea, Mr. and Mrs. Michael Welch, Sarah McPhee. Windows are also given in the names of William H. Murphy, Mrs. Patrick O'Brien, Dora Kirby, Michael Grady, Hannah G. Casey, Johannah Casey, Callender Room, Para Works, and Niagara Engine Company. The columns divide the auditorium into nave and aisles. There are six columns and two pilasters, forming seven bays over each aisle. Each aisle is illuminated by seven windows of stained glass, geometric in design. The clerestories, supported by the main columns, are pierced by seven triangular windows of stained glass.

The vault of the nave, the clerestories, the walls of the aisles, and the arcades are handsomely frescoed in buff, maroon, and gilt, and are decorated with symbolic religious figures. The sanctuary is an apse, and contains the fine marble altar already described. The choir is finished in cypress, and contains a fine organ. Altogether, the interior of St. Stephen's is very handsome, and reflects credit on all concerned in bringing it to completion.

The parochial residence is a handsome-looking structure of wood, situated on Clinton Street, a short distance from the church. It was built by Father Cullen. It is three stories in height, and is ornamented with handsome bays, cornices, and a wide piazza. The present Catholic population in South Framingham is not as large as it was prior to the removal of the Para Rubber Works from this town, and the Catholic census of St. Stephen's parish at present places the number of souls in this parish at about 2,300, and the number in Framingham Centre at about 500. The church organizations in St. Stephen's include sodalities for the men, both married and single, sodalities for the married and unmarried women, the League of the Sacred Heart, Children of Mary, a church debt society, and organizations for charity and temperance. The Sunday-school numbers about 400.

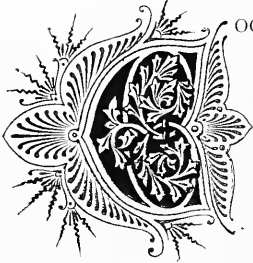


PAROCHIAL RESIDENCE, ST. STEPHEN'S CHURCH, SOUTH FRAMINGHAM.

Sunday, January 14, 1894, the great bell of St. Stephen's was blessed by Archbishop Williams. Solemn High Mass was celebrated, and many visiting priests were present.

February 10, 1895, Father Cullen took leave of the parish he served so long and faithfully, much to the regret of all his flock. He was appointed pastor to Watertown to succeed Father Stack, now deceased. Father Cullen was succeeded by Father Heffernan, pastor at Ashland.

St. Zepherin's Parish, Cochrutuate.



COCHRUTUATE was a mission of Saxonville in the early days of the Catholic Church there, but when St. Patrick's parish, in Natick, was fully organized, the local people would go there, in order to hear Mass every Sunday.

On March 19, 1889, it was created a distinct parish, and Rev. George A. Rainville, now rector of the Sacred Heart, in Brockton, was placed in charge, and he immediately set about organizing the congregation. Mass was said in a school-house, near the present site of the church, by priests from Natick and neighboring parishes, even before a resident pastor was appointed. When Father Rainville arrived, he hired the hall of the Knights of Labor, and said Mass therein from March 19, 1889, until April 27th of the same year.

Father Rainville, shortly after his coming hither, was able to purchase the land on which the church structure is erected from Mr. Dean. No time was wasted, as, on April 29, 1889, the Most Rev. Archbishop Williams visited Cochrutuate, the occasion being the dedication of the church. The day was an interesting one for the citizens of this locality, and, without doubt, the most joyous in the history of the town. Every one seemed to wish to be present, and the large concourse of strangers, with a great number of clergymen, taxed the seating capacity of the new edifice, even beyond convenience. Rev. Joseph O. Gadoury, pastor of St. Joseph's parish, Salem, preached the sermon on this occasion. The solemn High Mass was offered by the following priests: Celebrant, Rev. C. E. Brunault, of the Notre Dame de Perpetual Securs, Holyoke; deacon, Rev. John B. Parent, of the St. John the Baptist, Lynn; sub-deacon, Father Alexandre; master of ceremonies, Rev. Patrick B. Murphy, of Natick. Rev. Michael F. Delaney, pastor of St. Patrick's, Natick, was one of the deacons of honor.

Rev. G. A. Rainville, on June 15, 1891, was transferred hence to the pastorate of the Church of the Sacred Heart in Brockton, and Rev. Joseph N. Jacques was appointed to assume charge of the parish of St. Zepherin. Since his arrival here, he has not made any alterations or changes to speak of, as he found everything in good condition. The present parochial residence, a frame building, was on the premises when the purchase of the property was effected. It is hardly large enough to answer the requirements of a rectory, and, since the brunt of years has somewhat enfeebled it, Father Jacques will, in the near future, erect a more substantial residence. It is situated in one of the most conspicuous locations on Main Street.

St. Zepherin's Church is in the rear of the rectory, and faces Willard Street. It is a frame structure, erected somewhat after the Romanesque style. The basement is used for a hall, and has a fair-sized stage. From the vestibule in the basement to the church proper, approach is made by long flights of stairs on either side. The auditorium is frescoed in drab, with maroon and brown trimmings. The windows are colored glass; the one which is in the front, Gothic in shape, is large, and furnishes light to



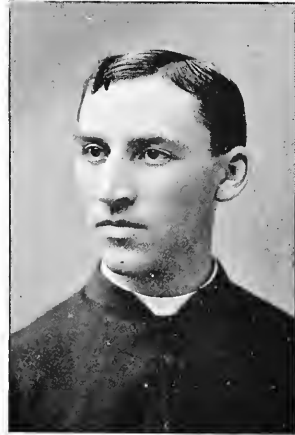
ST. ZEPHERIN'S CHURCH, COCHRUTUATE.

the large choir gallery. The stations of the cross are small, but add much to the appearance of the whole interior. The church is well equipped with incandescent lights. The sanctuary is small, and is lighted by three stained glass Gothic windows. The altar is small, and has but little decorations. In an alcove on the right of the sanctuary is a statue of St. Joseph, and painted on the wall above it are the words, "Joseph Vir Fidelis." In a corresponding location on the left of the sanctuary is a statue of the Blessed Virgin, and on the wall above are the words, "Ave Maria gratia plena."

Rev. Joseph N. Jacques was born in the Province of Quebec, Canada, on November 2, 1862. He received his classical education in the collegiate department of L'Assumption College, and, graduating therefrom, in 1883, he entered the divinity department, where he studied his theology. He was ordained a priest on May 26, 1888, and, on August 17th of the same year, he was sent as assistant to St. Joseph's Church, Salem, where he remained until June 17, 1891, when he was appointed



PAROCHIAL RESIDENCE, ST. ZEPHERIN'S CHURCH, COCHITUATE.



REV. JOSEPH N. JACQUES,
PASTOR ST. ZEPHERIN'S CHURCH, COCHITUATE.

to assume charge of the parish at Cochrantuate. Although his congregation is made up of French and English-speaking people, yet, in the short time he has been here, his zealous actions have ingratiated him into the hearts of all, and they seem ready to aid him in everything he attempts. The number of souls in the parish is 500, and the number of children in the Sunday-school, about 70.

About three miles and a half from St. Zepherin's Church is the mission of Wayland. This mission was formerly attended from Saxonville, but, in October, 1892, it was given to the pastor of this parish. Mass is celebrated every Sunday in a hall, on the Concord Road, owned by Mr. Lovell. There are about 150 souls in the congregation, and 17 children in the Sunday-school.



Immaculate Conception Parish, Marlboro.

MARLBORO, which was incorporated as a town as far back as 1660, is happily situated in one of the most charming and picturesque valleys of Middlesex County. It has always been, from its earliest days as a settlement, the centre of a fertile farming district, and at present it is a busy, thriving city of 16,000 inhabitants, of whom, perhaps, 10,000 are Catholics, about 6,000 being of Irish and the rest of French extraction.

Prior to the year 1848, Catholicity was not represented in Marlboro by but few, if any, professed believers in that faith, although there is strong historical evidence that

Catholics came to Marlboro during the days of its earliest history. Among the first families here were many of Irish lineage. The Williamses, the Bagleys, the Bents, the Barretts, all early settlers, were of this extraction. The Williams' tavern, still standing, was erected in 1665, and it was here that Washington stopped, on his journey from Boston to New York. Near by this tavern was a small house, which was standing until the beginning of the present century, when it was demolished. This cottage, or cabin, was called "Molly Williams' Irish shanty." Near by Lake Williams, a sheet of water lying in front of the Williams' tavern, is a hill, called by one of the earlier settlers, Mount Sligo, in honor of his native county, as, no doubt, the view from the top of this eminence recalled to his mind the scenery in his native place, Sligo, Ireland. John Barrett was another Irishman among the early settlers of Marlboro, and the small common on which the high school stands to-day was a gift of his to the town. It may not be straining historical truth to suppose that some of these Irishmen were, or had been, Catholics.



IMMACULATE CONCEPTION CHURCH, MARLBORO.

However, this is only conjecture, as all records of any person living as a professed Catholic in Marlboro prior to the year 1848 have been lost, or, perhaps, never existed. But in that year there were six Catholic families living here, and, as the town was the focus of a farming district, more Irishmen began to come to this place to make their livelihood. They were regarded, however, by the Protestant people with a certain amount of suspicion and with a peculiar curiosity. However, the Catholic new-comer and his Protestant employer soon acquired a mutual good feeling and trustfulness. These Irish people were, above all things, ardent Catholics, and their faith was as much a part of their individuality, and more so, as their bone or sinews. Nothing was too hard to be overcome, if it interfered with their religion and conscience. So that, although they had at that time neither priest nor church in Marlboro, they would ride or walk to Worcester, sixteen miles away, of a Saturday night, after their week's toil was over, in order to hear Mass on Sunday and return home on Sunday evening. Of such an heroic mould were the early Catholics of Marlboro cast.

In October, 1850, the Catholics here made an effort to obtain a visiting priest, and Rev. George A. Hamilton, then of Saxonville, complied with their wishes. The Catholics living in Marlboro, Feltonville, as Hudson was then called, Rockbottom, Maynard, and Southboro were notified that a priest was going to come to Marlboro, and that Mass would be said. Confessions were heard Saturday night, and the next day Mass was said at the residence of William Brewin, in the old arcade on the west side of South Street, in a small room, about 15 feet long and 12 feet wide. Father Hamilton, on this occasion, stated his intention of returning in about two months, which would be a short while before Christmas. He, however, was kept so busy, day and night, on his missionary labors, that the day before his promised second visit to Marlboro, he sent word of his utter inability to come. There was great disappointment among the Catholics of the town, as they expected to have the joy of making their Christmas duty. A conference was held, and the Catholics appointed a committee to go to Worcester to obtain a priest.

Not being successful in the city proper, the committee visited Holy Cross College, and, after an earnest appeal, Father Mulledy, S. J., could not resist, and he went to Marlboro and celebrated the second Mass in Mr. William Brewin's house. Father Hamilton, after laboring for a time in Saxonville and Milford, was sent to Charlestown, where he accomplished a great work in building up the churches there. His death occurred in that city in February, 1872.

The next priest to visit Marlboro was Rev. Napoleon Mignault, of Webster, there being in Marlboro at this time several Catholic French families. He also made two visits in the winter of 1850-51, and said Mass in a house on the south side of Lincoln Street. At these services, the French and Irish Catholics attended together, and the priest, a very eloquent gentleman, preached both in French and in English. One pleasant afternoon in May, 1851, a group of boys, playing in a field, were accosted by a very pleasant-looking gentleman, dressed in black, and were asked where certain people who were Catholics lived. The boys guided him to the home of the parties he wished to see, and learned that the gentleman introduced himself as Father Edward Farrelly, who had been sent by Bishop Fitzpatrick to take the place of Father Hamilton. Father Farrelly promised to celebrate Mass in Marlboro the next Sunday, which he accordingly did. As the congregation was too large to gather into a private dwelling, and as the weather was fine, Mass was celebrated in the open air on South Street, an altar having been erected under a tree. After this, Mass was said every month.



REV. GEORGE A. HAMILTON, THE PRIEST WHO FIRST SAID MASS
IN MARLBORO.

Father Farrelly had not been visiting Marlboro many months when he saw the necessity of erecting a church. There were many difficulties in the way. The wages of the men at that time were only \$1.00 a day for a period of eight months in the year, and the women who earned a living as servant girls received about \$1.50 a week. But the faith of the Catholics of those days would move mountains, and, at a meeting called to consider the question of church building, Father Farrelly agreed to commence the project when \$1,000 had been collected, and a committee was appointed to visit the Catholic households and collect funds. In the meantime, a more pressing necessity presented itself, and that was to obtain a suitable temporary place of worship, as a private house was now too small to hold the faithful. A request was made to obtain the Town Hall for this purpose. The selectmen, however, thinking that public opinion would severely condemn them if they granted the request of the Catholics, refused at first, but subsequently granted the request. At this Mass, Father Farrelly, in reference to the matter, speaking on the subject, "What claims and rights have we, as Catholics, in America," said: "What I have to say to you this morning will be somewhat in the shape of a lecture. There is a feeling against us, and it cannot be denied that this feeling is made manifest from time to time from the pulpit, the lecture platform, and from the press, in order to prejudice public opinion against us. The greater portion of the people of the country have been taught to look upon us as intruders here. Our claims are that we are no strangers here. We are here as Catholics by the right of discovery, here by the right of being the first to explore the rivers, harbors, bays, and coasts of this New World. Not only that, but we are here by that great and first charter or command given by God to man, 'Go forth and fill the whole earth and subdue it.' Without dwelling on the widespread traditions and historical accounts that prevail throughout the world of the voyage and discovery of America by St. Brendan, who was Abbot and Bishop of Clonfert, in Kerry, in Catholic Ireland, I will pass on to the actors in that great discovery which has made it possible for us to be participants in all those blessings which mankind has inherited from the discovery of the New World, in 1492. Was it not owing to that Catholic monk, who influenced that most Catholic Queen of Catholic Spain to listen to that Catholic admiral, who pleaded for the means to prepare to provide and start his fleet on that voyage that discovered the New World? Ah, what a beautiful picture for contemplation, the woman, the monk, and the sailor; the woman representing gentleness, the monk, faith, and the sailor, courage." After dwelling at length upon the Catholic life of Columbus, the glorious work of the Franciscans, Dominicans, and Jesuits, in the New World's early history, and also the work of Irish Catholics in the Revolution, and during the years in which this country was being thickly settled, Father Farrelly closed with these words: "Our greatest crime, according to the bigoted fanatics, is that we brought from that sea-girt isle the faith of our fathers, that faith that has withstood centuries of persecution, and, clinging to that faith, we are told we are intruders, and have no rights that should be respected. But we are no strangers here, neither are we intruders here, and the dearest and brightest gem in our glorious constitution is that little part borrowed from tolerant Catholic Maryland, that civil and religious liberty shall be guaranteed to all."

Father Farrelly brought all the ardor of a patriotic Irishman with him here, having been born in County Cavan. He was an excellent French scholar, and had that Irish gift, a facile mastery of speech, especially in English. It is not at all strange, then, that this gifted priest, being also a true missionary and a man of marked piety, should have inspired the most enthusiastic devotion among his flock.

The year 1852 proved an eventful one for the Catholics of Marlboro, as St. Patrick's day then fell on Sunday, and on that day Father Farrelly celebrated Mass. It should be remembered that in those days it was almost impossible for Catholics to get permission to leave their work on holy days, or on such days as St. Patrick's, Christmas, or Corpus Christi, to attend Mass. Therefore, when these days happened to fall on Sunday, it was a matter of great rejoicing.

During 1853 Father Farrelly's labors increased, Milford being added to his parish, and, consequently, he changed his residence from Saxonville to Milford. The sphere of his labors then included as far north as South Acton, as far south as Wellesley, and as far west as Northboro.

Catholics in Marlboro at this day were always subjected to petty annoyances, on account of their faith, at their work, or in their boarding-houses. For instance, Catholics boarding with non-Catholics would find nothing save an abundance of meat on Fridays, and on other days there would be hardly any.

The Catholics, though holding services in the Town Hall all this while, determined to have a church of their own. A lot of land on South Street was therefore purchased at \$3.00 a rod, and work was begun on the foundation in the spring of 1854, and the edifice was to cost \$8,000.

Those Catholics able to work put in the foundation free of cost. When this foundation was nearly completed, the location of the church was changed to a more elevated site. At this time, Father Farrelly's life was threatened, as he was accused of having the church at Hopkinton filled with fire-arms, and the *Boston Bee*, with other papers of that kind, fanned the flame, with the dangerous consequence of a high feeling being aroused against Catholics.

The Catholics of Marlboro, however, continued on their work of church-building, and on August 15, 1854, the Feast of the Assumption, the corner-stone of the Immaculate Conception Church was laid. Among those present were Rev. N. J. A. O'Brien, then of Boston Cathedral, who preached that day, and Rev. John Walsh. After the ceremonies were over, the Catholics held a social gathering at Southboro.

Late in the fall of 1854, after the church was boarded in, a party of Know-Nothings started from the Howe saloon, on Lincoln Street, and marched to the Catholic church, with the purpose of demolishing it. However, when marching a short distance up the hill, like that famous king, with his 1,000 men, they marched down again. In November, 1854, Father Farrelly said Mass in the new church for the first time, and on Christmas of the same year, Mass was said in a Catholic church in Marlboro for the first time at five o'clock in the morning by Father Edward Turpin, a curate of Father Farrelly's.

On May 15, 1855, the new church was dedicated. It probably had been Father Farrelly's intention to dedicate it to Columba, the great Irish saint, but it was, however, dedicated to the Immaculate Conception by Bishop Fitzpatrick, Father Farrelly preaching the sermon. There were fifteen priests present, and the church was not large enough to hold the congregation on that day, which was Pentecost Sunday.

The church at this time was not fully completed. It was a small, humble edifice, compared with the church of to-day, it measuring 80 by 60 feet. The sacristy was 20 by 15 feet, and the spire was 120 feet high. The altar was one that had been in use in Milford, and the pews were bought from a Protestant church in Boston.

On the same day, May 15, 1855, the Sunday-school was organized. It did not number more than fifteen persons, all of whom were born in Ireland. Father Farrelly did not visit Marlboro very much after this date, but Mass was said once in every two weeks, usually by Father John Walsh, then a curate, who replaced Father Turpin, as an assistant, in 1855, shortly after his ordination.

This year the Catholic Friend Society, a benevolent and literary association, was organized, with Father Farrelly as president, and Patrick Bourke, an Irish scholar and a linguist proficient in six languages, as vice-president. Debates and other literary exercises were held from time to time in the vestry.

This year saw a fierce ebullition of Know-Nothingism in Marlboro, and Catholics were ostracized in almost every way, meetings being held on the common, in the Town Hall, and in many churches, which appealed to nothing but a spirit of rancor in the breasts of those Protestants who attended. It was often a matter of serious debate at many of these gatherings as to "which was the great evil, the Catholic Church or slavery."

There was, on the other hand, instances of rare generosity and tolerance by other Protestants, especially by Mr. Samuel Boyd, whose grandfather was a native of Coleraine, Ireland, and also by Mr. Corey, a native of Sligo, Ireland, who gave \$1,000 to the church. Mr. Boyd and Mr. Corey were associated in business as boot manufacturers ever since the town was the seat of that industry.

In 1856 Father Farrelly's health broke down. His zeal in missionary labors leading him to tax his powers beyond endurance, his long rides in winter and in summer, his incessant toil night and day proved too much at last. With the hope of recruiting his broken health, he made a voyage to Ireland, and Father John Walsh and Father Michael O'Brien attended to the work of the parish in his absence. But for Father Farrelly, alas, neither invigorating ocean breeze, nor the balmy winds of his native land, could ever bring back to his countenance the blush of health, and, in the spring of 1857, he returned, glad, as he said, to be able to die amidst his flock. He earnestly begged his people to pray that his life would be prolonged by God's favor until August 15th, the anniversary of the laying of the corner-stone of the church in Marlboro. That his prayer was granted there is no doubt, as on that day, Father Farrelly breathed his last, at the early age of 30. His remains were

laid to rest in the Catholic cemetery at Milford. One remarkable characteristic of Father Farrelly was a most tender love and devotion he always cherished towards the Immaculate Mary, Mother of God.

Soon after Father Farrelly's death, the parish was divided. Father John Walsh was, in September, 1857, made pastor of the portion including Natick, Framingham, Hopkinton, Westboro, Southboro, Acton, Maynard, Rockbottom, and Marlboro, with his residence in Saxonville. This extensive territory required herculean labor, and it kept Father Walsh continuously on the go, night and day. During his first four years as pastor, Mass was said in Marlboro every two weeks. The Catholics here had by this time greatly increased, and the church could not contain all those who attended the Sunday-school. All took a deep interest in the school, as they felt that the Catholicity of the future and their children's future depended more upon it than upon anything else, as the public schools, as then conducted, were in the hands of teachers, in many instances, in Marlboro, who showed, without any concealment in word or in action, their opinions of Catholicity.

In the year 1856 the Catholics of Marlboro determined to acquire a cemetery for themselves, as they were obliged hitherto to go as far as Hopkinton or Worcester to inter their dead. Accordingly, Father Walsh purchased two and a half acres of land of the Gates estate on the hill situated in the southwesterly part of Marlboro, and lots were sold to the first subscribers for \$3.00 apiece.



REV. JOHN CONLIN, FIRST RESIDENT PASTOR OF MARLBORO.

The year 1860 was made noteworthy by the visit of Rev. Father Bapst, S. J., to this town to substitute for Father Walsh, who, at that time, was ill. In the course of a conversation with Mr. Bernard Brewin, one Saturday night at that time, Father Bapst related the details of the incident in Ellsworth, Me. Father Bapst was hearing confessions in the house of a Catholic one Saturday night. This house was on a lane, several hundred feet from the main road. The night was very stormy. Suddenly a man entered, whom no one seemed to know. He was greatly excited, and demanded imperatively to see Father Bapst without delay. Father Bapst, on going outside with the man, was told that the man was once an Irish Catholic, who had, on coming to America, forsworn his religion and his country for his temporal welfare and became a Protestant. He said that a mob was, at that hour, assembling in the engine-house, with the intention of seizing Father Bapst to tar and feather him, but their purpose, arousing the spark of his childhood and his conscience, compelled him to steal out of the engine-house, unobserved, by a rear door, and warn the priest. After asking that the priest would not expose him, he rushed back to the engine-house, so that he would not be missed. Father Bapst informed the family of the situation. His intention was to meet the mob, so as to save the house from injury. The people would not allow him to do so, but compelled him to hide himself in a small cellar, reached by a trap door, which was concealed by a carpet. The mob came, and, after an exhaustive search, were about to depart, without finding the priest, when one of the mob, who happened to have built the house, thought of the trap-door. A rush was made for the trap-door, the carpet torn up, and Father Bapst dragged out into the lane by the hair. The rest is known to the world.

Hardly had the echoes of Marlboro's bi-centennial passed away, in 1860, when the boom of guns upon Fort Sumter announced the peril that menaced the Republic. When the clarion "to arms" rang out on the morning air of the fifteenth of April, 1861, the Irish Catholics of Marlboro, forgetting the proscription, the intolerance, and the incidents of previous years, sprang to arms and organized a company in which nearly every Catholic family in Marlboro, had a representative. On the field where the Hildreth School now stands they drilled every afternoon for a few weeks. After confession and receiving communion, in a body, from Father Walsh, they bade adieu to Marlboro, many forever, and left for the seat of war. This was the first military company that Marlboro sent forth to represent her in the Rebellion. The first one who laid down his life for his country was the rollicking Daniel J. Regan, and his was the grand privilege to be first to know

"Dulce et decorum est pro patria mori."

To recount the valorous deeds of the Catholics of Marlboro in that war would merit a volume in itself, and our present task, confining us more pertinently to Catholic events in Marlboro, compels that only a passing reference be made to the brave who fought on the field.

In 1862 Father Walsh saw that his rapidly increasing parish must soon have a larger church, and many at this time were obliged to hear Mass from outside the edifice. With this view he purchased a lot on Main Street, where now stand the Middleton block and the Billings shop, being centrally located. But, later on, the lot on Prospect Street being for sale, Father Walsh purchased that, and it is the site of the present church.



INTERIOR IMMACULATE CONCEPTION CHURCH, MARLBORO.

The congregation were dissatisfied with the site of the old church on South Street, and all were anxious to see a new church rise upon the land just bought on Prospect Street. By this time, also, the people wanted a resident priest, and a committee waited on Bishop Fitzpatrick with a petition for such a priest. The Bishop kindly received the committee, and appointed an assistant to Father Walsh, Rev. George McMahon, and Mass was now celebrated here three Sundays in every month. Father McMahon came from Scotland, and was afterwards actively engaged in the Fenian invasion of Canada.

In the winter of 1862 a course of eight lectures was given by the Catholics here, the sum of one dollar

admitting to the entire course. The lecturers that were engaged were always royally entertained by that hospitable and genial Irishman, Michael McDonald, Esq., and his charming wife. The course was repeated in the winter of 1863. The lecturers included Thomas Francis O'Meagher, who made that immortal apostrophe to the sword; also Henry Giles, the famous Irish literateur; John Savage, a poet of great merit; James A. McMaster, editor of the *New York Freeman's Journal*; Bishop O'Rielly; Mr. Harrington, a New York lawyer, and Rev. Dr. Henry A. Brann, of the same city—altogether forming a brilliant array of talent.

In 1863 the people here were intensely desirous to have a resident priest, and great dissatisfaction was felt because no such priest was granted. This cloud, the first upon the horizon of Catholic Marlboro, was dissipated happily, in January, 1864, by the appointment of Rev. John A. Conlin as the first resident pastor, with Maynard, Rockbottom, Hudson, and Southboro as missions.

Father Conlin was born in Sligo, Ireland, and earned a livelihood for many years as a shoemaker, in Milford. By dint of careful saving, he gathered together enough money to educate himself at Holy Cross College, Worcester. He next went to the seminary in Montreal, and after a theological course was ordained to the priesthood. Before coming to Marlboro, he had a short experience as a curate with Father Strain in Chelsea.



PAROCHIAL RESIDENCE, IMMACULATE CONCEPTION CHURCH, MARLBORO.

He was a man of heroic courage, perseverance and great industry. Being of the people in the most intimate sense, he knew their feelings and aspirations to the greatest degree. Familiar with their habits and customs, he knew how to cultivate those beautiful qualities of heart and soul, which tend to unite and strengthen the mutual ties of love and friendship between pastor and people. He labored unstintedly for both the spiritual and material welfare of his flock. He had as an assistant, Rev. W. H. Fitzpatrick, now of St. Gregory's Church, Milton, who served during June and July, 1866.

At the time of Father Conlin's arrival in Marlboro, there were only two Irish Catholic societies here, the Hibernians and the Father Mathew Society. In 1865, the pastor deciding that the Catholic population of Marlboro had grown to be a great factor in the town, and that they did not receive the political or social recognition they should, brought it to the attention of his people. The result was the forming of a club called the "Irish Union," whose purpose was to encourage naturalization among Irish Catholics and to educate them on the rights and duties of citizenship. On April 1, 1867, occurred the town meeting. The result of the voting was that the Irish Union, which invited all liberal Americans to join them, succeeded in electing the moderator, the selectmen, assessors, and overseers of the poor. It was then after six in the evening, and the school committee remained to be balloted for, and only one member was to be elected. Father Conlin was one candidate. He was declared elected by a majority of 235. Father Conlin's election aroused much strong feeling. The town-meeting then adjourned until April 8th, when it met again. Although two-thirds of the children attending the schools were Catholics, the opposition to Father Conlin took an organized form, and at this meeting N. Witherbee, representative to the General Court, offered the resolution that Father Conlin's election was illegal, as it took place after sundown. This was carried, and another was chosen in his place as school-committee man. Father Conlin, however, believed he was legally elected and insisted on acting in that capacity. Not being recognized, he carried the matter into the courts, and finally obtained the decision that he was a legally elected member of the school committee. This litigation cost nearly \$700. He immediately entered upon his duties and was courteously received by all the teachers except one, a Miss Maynard, who showed him the most marked disrespect. Father Conlin's chief work in Marlboro might be summed up in the statement that he won for Catholic citizens their political rights.

This year Father Conlin determined to erect a new church on the Prospect Street lot, and decided to build it of stone from the Patch Hill quarry. Father Conlin's labors here, however, were unexpectedly terminated, for he was appointed pastor at Bridgewater on January 1, 1869, where he labored until his death in June, 1888.

He was succeeded by Father Michael T. Maguire. Father Conlin was so much beloved by his people that they naturally appeared somewhat cold in their reception of Father Maguire. It, however, took only three weeks for them to feel that if Father Conlin's going was beyond their control, he had as a successor a man with great qualities of heart and mind. On his first Sunday, without any previous announcement, he introduced himself as their pastor, and begged their generous support. He also announced the financial condition of the parish. The mortgage on the old church was yet not fully paid, and there was not a cent with which to commence the new church. To raise funds he visited the Catholic households and the shops, and succeeded in collecting \$20,000. In order to aid him in his work, he asked for an assistant, and Rev. J. Cosson, a French-Canadian was appointed, who was, necessarily, of great assistance to the pastor in caring for the French Catholics, of whom there was, in the town at this time, a large number.

Father Maguire immediately pushed on the work on the foundations of the new church, but changed the plan from a stone edifice to that of brick, and he, himself, let out the specifications and oversaw the work. A few months after his coming here, the old church was damaged by lightning, and \$600 were received, therefore, from an insurance company. In 1869 a fair was held and it netted several thousand dollars towards the building fund. Early in 1870 the basement was completed and services held therein.

Father Maguire then resolved to erect a church in Hudson, and, purchasing a lot, built a church at the cost of \$8,000. At this time the French Catholics here desired to have a parish of their own, and their petition was granted by the Bishop.

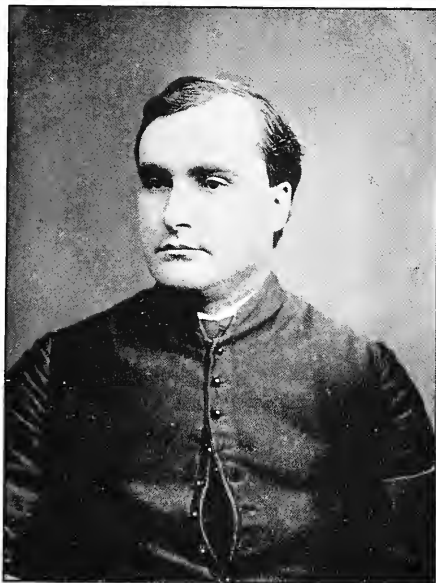
During Father Maguire's first year in Marlboro the Catholic Literary and Library Association was formed, and it is the original of the present flourishing Catholic Lyceum. It organized with Mr. Bernard Brewin as its first president. The curates assisting Father Maguire, after Father Cosson, were Revs. Michael O'Rielly and P. A. McKenna, the present pastor. Father Maguire had now almost completed the entire church, at the cost of \$60,000, and had paid on the debt, in one year and ten months, the great sum of \$45,000. The work he accomplished was gigantic, but as his heart was wrapped up in his designs, the strain upon his delicate physique was not felt until he broke utterly down. In November, 1870, he went to Florida with the fond but delusive hope of regaining his shattered health. It was in vain. He died there on the 8th of December, at the age of 44. Amid the tears and sighs of the immense concourse of Catholic citizens his honored remains were laid to rest in the beautiful Catholic cemetery that crowns the crest and gentle slopes of Mount Pleasant Hill, in the western part of the city.

Rev. M. T. Maguire was a native of Clintuimullen, County Fermanagh, Ireland. Receiving sacerdotal ordination at the hands of Bishop Timon, of Buffalo, Father Maguire labored for many years in that diocese. He built a church at Lima, N. Y., and also erected churches and schools at Mount Morris and Genessee. Coming to the Diocese of Boston he was stationed for a time in Bridgewater. At his Requiem Mass there were present the following clergy: Archbishop Williams, Fathers Cuddihy of Milford, Rossi, Delahunty, Murphy of Brookline, McManus of Concord, Cummins of Haverhill, O'Brien of Lowell, Paterson of Clinton, Purcell of Pittsfield, Father, now Monsignor, Griffin of Worcester, Donovan of Westboro, McGlew, Father Strain, afterwards Monsignor, Fathers Supple and P. A. McKenna. The Requiem Mass was celebrated by Fathers O'Rielly of Marlboro, A. J. Rossi, and Thomas Griffin of Worcester. During the Mass an untoward event occurred, the setting on fire of the mourning festoons by a candle. Though the church was crowded a panic was averted by the presence of mind of the clergy, who promptly quenched the incipient blaze. After the Mass the funeral cortege, headed by the coffin bearing the remains of the dead priest, and supported by twelve bearers, followed by priests, next Father Maguire's relatives, and last the men and women of the congregation, marched a mile or more to the cemetery, and, after the saying of fervent prayers, the corse of the departed was laid in its last resting-place. But even to this day Father Maguire's name still lives in the Catholic hearts of Marlboro as a blessed memory.

Whilst Father Maguire was in the South, and until his successor was appointed, Father O'Rielly was acting

pastor. In January, 1871, Father Delahunty was appointed pastor. He soon won the affection of his flock. One of his first acts was to purchase a parochial residence at the cost of \$6,000, and next to erect a monument over Father Maguire at the cost of \$700. He then turned his attention to beautifying the church interiorly, and placed in the church an oil painting of the Immaculate Conception, brought from Spain and costing \$1,000.

The church was dedicated to the Immaculate Conception, July 30, 1871, by Archbishop, then Bishop, Williams. High Mass was celebrated by Father J. Delahunty, assisted by Revs. D. M. O'Farrell, J. Gouesse, P. A. McKenna. Father O'Farrell preached, taking as his text the gospel of the day. In the evening, vespers were sung by Father Gray, then of Salem, and the Archbishop gave benediction. The Archbishop, in his remarks at the dedication, said to the people of the parish that they certainly had reason to be proud, for they had erected a church unsurpassed in its majestic proportions by any in the town, and by few in the State.



REV. JOHN DELAHUNTY, FORMER PASTOR.



REV. JAMES B. DONEGAN, FORMER PASTOR.

Architect James Murphy, of Providence, drew up the plans. The edifice is 120 feet long, 78 feet wide, and the walls are 28 feet high. The distance from the floor to the roof tree is 50 feet. The sanctuary measures 27 by 28 feet. The church can comfortably seat about 1,400.

During Father Delahunty's career as pastor in Marlboro he paid \$20,000 on the church debt, improved the esprit of the Sunday-school, and made his influence for good felt in every channel of parish life. In January, 1876, Hudson was made a separate parish, and Rev. P. A. McKenna, who had acted as curate in Marlboro since August, 1870, was made pastor. Some months later Father Delahunty was appointed to be pastor of St. Francis de Sales' parish, Roxbury, where he labored until his death, at the Grey Nun's Hospital, Montreal, in August, 1888. He was born in Halifax, N. S., in 1843, and he was ordained in Baltimore, June 24, 1867. Before coming to Marlboro, he labored in Salem and in Concord as curate. He was a man of great worth.

In April, 1876, Father Donegan was appointed pastor in Marlboro. Rev. William E. Kelley, at present

pastor of Bridgewater, acted as assistant pastor until 1885, when Rev. John F. Ford, now rector of the Working Boys' Home, Boston, replaced him. Rev. Father Donegan died, February 26, 1886, after nearly ten years of yeoman service and faithful ministration, at the age of 48 years. He was a type of the genial, bluff, hospitable priests that have come forth from All Hallow's historic walls to help build up the Church in America. He was born in Longford County, Ireland, and came to this country about 1866. He was a curate for a while in Taunton, and next at St. James' Church, Boston. Whilst living in Marlboro, he served on the school committee for nine years. His Requiem Mass was said by Father T. C. Magennis, of Jamaica Plain, and Rev. P. A. McKenna delivered the eulogy. The Archbishop was present at the Mass. Father McKenna was transferred from the pastorate of Hudson immediately after Father Donegan's death, and appointed as his successor. His assistant priests there were Rev. John F. Ford and William J. Fennessy. Six years ago the last-named reverend gentlemen were succeeded by Rev. John T. O'Brien and Rev. John P. Sullivan. With Father McKenna, they still guide the spiritual destinies of the Catholics of Marlboro. Father McKenna, in 1886, added a tower, bell, and spire to the church, and also solid walls of masonry at the cost of \$15,000. On Thanksgiving Day of the same year the bell was blessed by Archbishop Williams. The bell was blessed with vesper service, and Rev. John Delahunty, formerly pastor here, acted as deacon, Rev. John Walsh, of Natick, sub-deacon, and Rev. W. J. Fennessy, of Marlboro, as master of ceremonies. The bell was christened "Petrus," in honor of the pastor, by vote of the parish. Michael Wall, by virtue of being the leading contributor towards the bell, struck the first tap. Father McKenna preached the sermon and said: "The church completed is the silent monument, as it stands on its noble eminence, of the efforts and sacrifices of years. The bell, raised aloft in the belfry, will make of the ceremony a speaking monument."



REV. P. A. MCKENNA, PASTOR IMMACULATE CONCEPTION CHURCH, MARLBORO.

The interior of the Immaculate Conception is very beautiful, and is Gothic in design. The auditorium is divided into nave and two aisles by two rows of fluted pillars. Two galleries run along the walls of the aisles, and are supported upon the pillars. The organ loft over the entrance into the vestibule contains a splendid instrument. The interior is illuminated by windows of stained glass. The sanctuary is very fine and the high altar is of marble, in Gothic design. The sanctuary also receives light from windows of stained glass. Altogether, the interior of the church compares favorably with any church in the Archdiocese. The exterior is also Gothic in design, and is a noteworthy illustration of the architect's skill.

The cemetery connected with the parish is very handsome, and is happily situated on Mt. Pleasant. It was considerably enlarged by an addition of land, bought by Father Donegan.

The sodalities that assist in the parish work consist of the Holy Name Sodality, sodalities for the young men and the young women, also sodalities for the married men and the married women. The Lyceum is the most prominent society connected with the church. It is for the young men, and it upholds its name by literary exercises, debates, and entertainments published from time to time. In January, 1887, under the direction and with the assistance of Father McKenna, it published a bi-weekly paper, the *Marlboro Star*, and is the first Catholic young men's society in New England to undertake publishing such a journal. The *Star* did noble work for the good of religion and temperance in Marlboro, assisted, as it was, with the trenchant pen of the pastor. The paper was, with this exception, the work of the Lyceum members.

Father McKenna has bought an additional valuable piece of land, built a spacious parish house, surnamed "The Vatican" by some of his many friends. The relations between his parishioners and himself are of the deepest friendship, as evidenced by the matchless public reception tendered to him by them and his curates on his return from Europe in September, 1894. For many years he not only attended to regular parish work, but also lectured in different parts of this country, preached at church and hall dedications, at the laying of corner-stones, and lectured on Irish national topics and temperance, as well as on different questions of public policy. He edited the *Star*, after starting it for its good work, and when its mission of defense and attack was accomplished, resigned the editorial chair.

Rev. Peter A. McKenna was born in Boston, in the forties, and attended the public schools of that city during his youth. He studied law for a time, after leaving the public schools, but forsook the pursuit of Blackstone and Coke to enter Holy Cross College, Worcester. He graduated from that institution in June, 1867, and, having already made a choice of a religious vocation, he went to Paris, where he entered the Seminary of St. Sulpice. He received the deaconate at the hands of the venerable martyr, Monsignor Darboy, Archbishop of Paris, who was afterward shot by a mob during the Commune. Father McKenna was ordained, in 1870, at Meaux, in the Cathedral of the famous Bossuet, during the Christmas ordinations. Returning to America, he was assigned to duty in Marlboro, immediately, as a curate. Father McKenna has always shown himself to be a man of great public spirit. He is a brilliant lecturer, and stands as a preacher among the leading pulpit orators of New England.

In the summer of 1894 he went abroad for recreation, and saw the shores of Europe for the first time since leaving it, over twenty-three years previous, shortly after being ordained. Father McKenna is, personally, most kind, courteous, and genial. He has accomplished a great deal for religion in Marlboro, encouraging the young people in all their Christian ambitions, in their efforts for intellectual advancement, in temperance and the practice of devout lives; consoling the old in their trials, and on their death-beds when the dews of death descend upon them. The sentiment that is, without an exception, cherished in the hearts of the people of the Immaculate Conception parish towards their pastor, is:

"The love of all thy sons encompass thee,
The love of all thy people comfort thee,
Till God's love sets thee at His side again."

The parish of the Immaculate Conception to-day is in a most flourishing condition, both religiously and materially, and its present status is due to the pastors who have gone before and to the present pastor, assisted most generously by the people of the parish, so that the church and spire, standing, as they do, more prominently before the gaze than any other edifice in Marlboro, will continue to symbolize for years and years to come the fervent, glowing Catholic faith and courage that exist in every part of this city.



St. Mary's Parish, Marlboro.

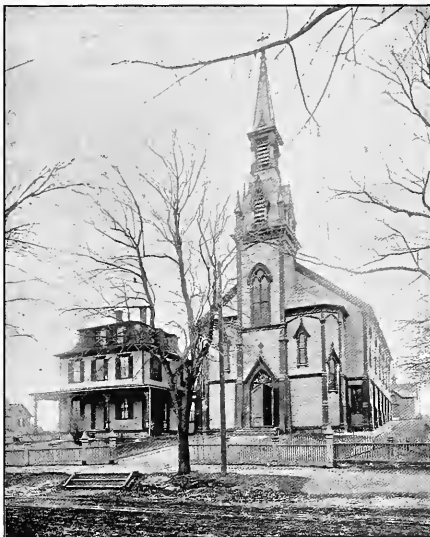


PREVIOUS to the formation of St. Mary's parish, the French residents of Marlboro attended Mass at the Church of the Immaculate Conception, on Prospect Street, but, as the French people in this city increased in numbers, the Immaculate Conception Church became too small to accommodate all its parishioners, and St. Mary's parish was, therefore, established in February, 1870, for the accommodation of the French people of Marlboro alone. The first pastor was Father Gouesse, now of Walpole. He built the present church and parochial house, and established the church on a firm foundation. He remained here, working indefatigably for the advancement of the interests of the new parish, until near the close of the year 1872, when he went to Walpole to reside, although at that time there was no church there; in fact, not for about three and one-half years afterward was one built. After leaving Marlboro, he devoted his time to the work of completing St. Mary's Church in Foxboro, which had previously been started by Father Gillic.

Father Gouesse was succeeded here by Rev. Octave LePine, who remained at St. Mary's for some years, and who, in September, 1878, assumed charge of St. Joseph's Church, Salem. While here, he labored faithfully for the upbuilding of the parish. The next pastor to come to St. Mary's was Rev. J. Z. Dumontier, who also was previously pastor at St. Joseph's, in Salem. Father Dumontier labored here for a long period, and died September 5, 1889. Father Dumontier accomplished more, perhaps, for St. Mary's parish than any of his predecessors, and died lamented by every citizen in Marlboro. He established St. Anne's Academy, and in many ways built up and strengthened the parish.

St. Mary's Church is finely situated on an elevated portion of the city of Marlboro, on Broad Street. It is a wooden edifice following the Gothic type of architecture, with a steeple rising in the middle of the front. In the steeple is a sweet-toned bell. The original cost of the edifice was about \$10,000. The auditorium contains four rows of pews, which number approximately 120, and the seating capacity of the church is about 700. Down stairs in the basement of the church is a parochial school for boys and girls, the pupils numbering altogether about 500. These children are taught by the Sisters of St. Anne, and the course of instruction embraces, besides a religious training, the course pursued in the ordinary grammar school. The church organizations in St. Anne's parish include St. Anne's Sodality for

REVIOUS to the formation of St. Mary's parish, the French residents of Marlboro attended Mass at the Church of the Immaculate Conception, on Prospect Street, but, as the French people in this city increased in numbers, the Immaculate Conception Church became too small to accommodate all its parishioners, and St. Mary's parish was, therefore, established in February, 1870, for the accommodation of the French people of Marlboro alone. The first pastor was Father Gouesse, now of Walpole. He built the present church and parochial house, and established the church on a firm foundation. He remained here, working indefatigably for the advancement of the interests of the new parish, until near the close of the year 1872, when he went to Walpole to reside, although at that time there was no church there; in fact, not for about three and one-half years afterward was one built. After leaving Marlboro, he devoted his time to the work of completing St. Mary's Church in Foxboro, which had previously been started by Father Gillic.



ST. MARY'S CHURCH AND RESIDENCE, MARLBORO.

married women, League of the Sacred Heart, Children of Mary, Holy Family, and St. John the Baptist. The last census gave the number of souls in the parish as between 3,500 and 4,000; the number of communicants, 2,300; baptisms last year, 160; marriages, 32.

At present, the parish is out of debt, and there is a surplus of \$1,000. The pastor has in view in the near future the erection of a new church, which is now needed.

The interior, though unpretentious, is quite artistic in design and coloring. No columns obstruct the view of the auditorium. The ceiling is supported by intersecting beams, which are painted and otherwise ornamented in bands and conventional designs. The color of the ceiling is blue, and upon it are painted religious symbols, studded with gilded stars. The auditorium is illuminated by twelve windows of cathedral glass. These windows are not pictorial, but conventional in design. The sanctuary is rectangular. The main altar is constructed of wood, and is suitably decorated and gilded. Surmounting the reredos on either end is a figure of



INTERIOR ST. MARY'S CHURCH, MARLBORO.

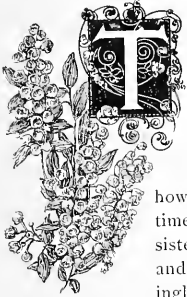
an angel, bowed in adoration. Over this altar is a painting in oil of the Immaculate Conception. Within the sanctuary is an immense cross, representing the Crucifixion. There are two shrines, or side altars, within the chancel. The altar on the epistle side of the auditorium is to St. Anne, the mother of Virgin Mary, and it is adorned with a statue in wood of St. Anne, teaching her child, the Blessed Virgin. On the gospel aisle is an altar to St. Joseph, and on this altar is a statue of Christ's foster-father, with the Christ child in his

arms. The choir loft is a small gallery, projecting over the three doorways, which give entrance from the vestibule into the auditorium. It contains a small, but sweet-toned, organ.

Rev. J. Camille Caisse, the pastor of St. Anne's, was born in Canada, where he received his elementary, and also his classical, education. At the Christmas ordinations, he was raised to the priesthood in Montreal. Father Caisse was first located as a priest in the College of the Assumption, in the Province of Quebec. Subsequently, he was chaplain of the Convent of Hochelaga, in Montreal, and afterwards became parish priest of St. Sulpice Church, Montreal. In 1890 he was invited by Archbishop Williams to take charge of St. Anne's parish, Marlboro, and he accepted the invitation. Since his advent to Marlboro, he has labored here to the great satisfaction of his flock and his ecclesiastical superiors.

The parochial residence is a neat wooden structure, situated on Broad Street, on the left of the church. It is a building of three stories, with a mansard roof, and with a porch in front.

St. Anne's Academy, Marlboro.



HIS academy, under the direction of the Sisters of St. Anne, has just been completed, and promises to figure in time among the many distinguished educational institutions in the Archdiocese. In 1886 Father J. Z. Dumontier, pastor of St. Mary's parish, in this city, a zealous and self-sacrificing man, applied to the mother house of the order, at Lachine, Quebec, for a foundation of sisters for a parochial school. At that time, there being a simultaneous demand for teachers from many quarters, it was impossible for the Mother-General to accede to Father Dumontier's request immediately. Refusal, however, did not check his ardor nor change his views. He waited patiently, and a second time pleaded his cause, aided therein by his many friends among the clergy and by the sisters of the branch houses throughout the State. Success was the reward of his prayers and pleadings, and the Mother-General promised him teachers for the following year. Accordingly, in September, 1887, three choice spirits, full of piety and of zeal, under the present

Superior, Sister Mary Victorine, began their work of charity. As the convent was not completed, the pastor placed at their disposal a small cottage belonging to himself: meanwhile, the sisters taught in the basement of the church.

In May of the same year the sisters reluctantly left the home of their first labors and joys to take possession of the new building. On June 13th the ceremony of dedication was performed by his Grace, Archbishop Williams. The Archbishop addressed the congregation assembled, congratulating them on the generous help given their reverend pastor in securing a Catholic school for their children. Rev. Father Bruneau also delivered an able discourse on "Education." While this was the formal opening of the school, the



ST. ANNE'S ACADEMY, MARLBORO.

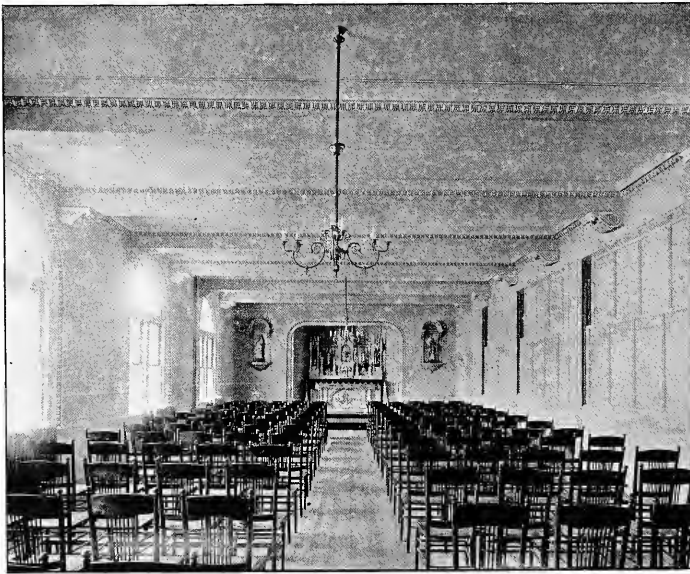
nucleus of the institution was formed only in 1888, when the sisters decided to start a boarding-school to satisfy the call of parents desiring to give their children more adequate facilities for education. During the six years the number of pupils continued to increase, and the new building was soon overcrowded. It was then found necessary to devise plans for enlarging the already capacious structure. During this interval, the community of sisters were called upon to endure a heavy affliction. Death deprived them of their zealous pastor and friend. September 5, 1889, Father Dumontier passed to everlasting life. His work lives after him in proof of the poet's words:

"The light he leaves behind him lies
Upon the paths of men."

To insure the prosperity of the community, Father Dumontier left the bulk of his property to the sisters, enabling them thereby to pay off the debt incumbent on the first convent. They then proceeded to borrow money to build an addition large enough to meet the increasing demands upon the institution, and early in the

summer of 1894 the corner-stone of the extension was laid with imposing ceremonies. December 16, 1894, the academy was completed and opened to the public with appropriate ceremonies. The cost of the academy, with the three acres of land connected with it, was \$71,000. The scholars number two hundred, of whom seventy-three come from outside of Marlboro.

The site of the academy answers all requirements; convenience of access, elevation of position, and beautiful environment. From the tower of the building an unobstructed view of their city can be had, and the eye rests on a landscape bound by an horizon of miles. At the very foot of the hill on which the academy stands are the smiling waters of Lake Williams, and all around, on three sides of the hill, rise the lofty spires, handsome edifices, and beautiful homes of Marlboro. Further away are seen small hamlets nestling among the wooded hills of Middlesex and Worcester, and here and there a spire, rising above its surroundings, glistens in the sunlight like a beacon of flaming gold. On a clear day even Boston Harbor can be seen.



INTERIOR CHAPEL, ST. ANNE'S ACADEMY, MARLBORO.

A vine-clad arbor, pavilions, tennis-courts, and play-grounds contribute toward making the hours of freedom enjoyable and health-giving for the children. In front, lies a lawn, 90 by 280 feet, through the centre of which is a concrete walk bordered with ornamental trees, forming a handsome avenue. Near the entrance is a fountain, also a statue of the Immaculate Conception, the gifts of Father J. Camille Caisse.

The academy, which is a magnificent structure, is constructed of brick, with marble trimmings and a free-stone entrance, surmounted by a niche in which is placed a statue of St. Anne, patroness of the institution. The course of study is complete, both in French and English literature. Instrumental music, drawing, painting, sewing, embroidery, fancy work, vocal music, and cookery are taught, and every facility is afforded for a solid, practical, and also a highly finished education. Altogether, this academy has a bright future opening before it, and if the prayers of good Father Dumontier avail aught before God, St. Anne's Academy will flourish, and, in its appointed channel, send forth Catholic young women, filled with love, piety, and learning, to adorn Catholic homes.

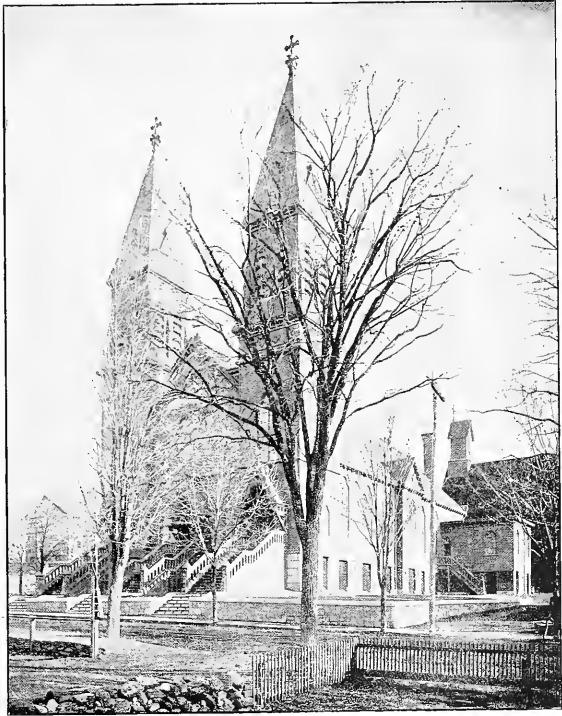
St. Michael's Parish, Hudson.



ATRICK O'NEIL and Edward Merrigan were the first Catholic persons known who came to reside in Hudson, and in their houses the Catholics used to assemble for worship. The early story of Catholicity here is almost the same as that of Marlboro, as both were formerly a part of the Milford parish, although it is quite probable that there were but few Catholics here at that time. Rev. Father Boyce, who was pastor of Milford, in 1846, used to make monthly visits to Hopkinton, Medway, Holliston, Ashland, Marlboro, Maynard, and many of the neighboring towns. There were but few Catholics about this section, and when services

were held in Marlboro, there were scarcely enough from all the neighboring towns to fill a private room. When Rev. P. Cuddihy assumed the charge of Milford, he thought the district almost too large, so he decided to divide it, and Rev. John Walsh was placed in charge of Saxonville, with all the towns in the immediate neighborhood as his missions. Father Walsh gave much of his attention to the Catholics of Marlboro, and as Hudson was but a short distance from there, the local people used to travel there for divine services. He also came to Hudson occasionally and said Mass in the house of Mr. O'Neil or of Mr. Merrigan.

In January, 1864, Rev. John Conlin was appointed pastor of the newly created parish of Marlboro. It appears that he visited Hudson occasionally and said Mass in the private houses here. Father Conlin remained in charge until January, 1869, when he and Rev. Michael T. Maguire, of Bridgewater, exchanged places. With the pastorate of Father Maguire virtually commences the history of Catholicity in Hudson, as he, or his assistants, gave much attention to this town, which was beginning about that



ST. MICHAEL'S CHURCH, HUDSON.

time to show a marked increase in Catholic people. Father Maguire was not long in his new position before he assembled the local Catholics and told them that he intended to purchase land on Maple Street and erect a church thereon. He asked the parishioners' assistance, and gained it, for within a year, in February, 1870, the completed church was dedicated to the service of God, under the patronage of St. Michael, by the Right Rev. Bishop Williams. The church was a small, frame building, of the common style of rustic edifices for religious purposes. It had one entrance, which opened into a small vestibule. While not exceedingly ornamental at first, the interior shortly afterwards was transformed into veritable neatness. Beginning over the vestibule, a small choir loft extended partly into the auditorium, and was furnished with a fair-sized organ. Assisting in the dedicatory exercises were many priests from the neighboring parishes. The sermon was delivered by the late Right Rev. P. T. O'Reilly, of Springfield, who was then Father O'Reilly.

Father Maguire took an active interest in Catholic affairs of Hudson, and labored most energetically until his death, which occurred in December, 1870. He was greatly loved by each and all under his jurisdiction, and his loss was most keenly felt. His assistants were Rev. J. Cosson, Rev. Michael O'Reilly, and Rev. P. A. McKenna, and the latter had charge of the parish until the appointment of Rev. John Delahunty, in January



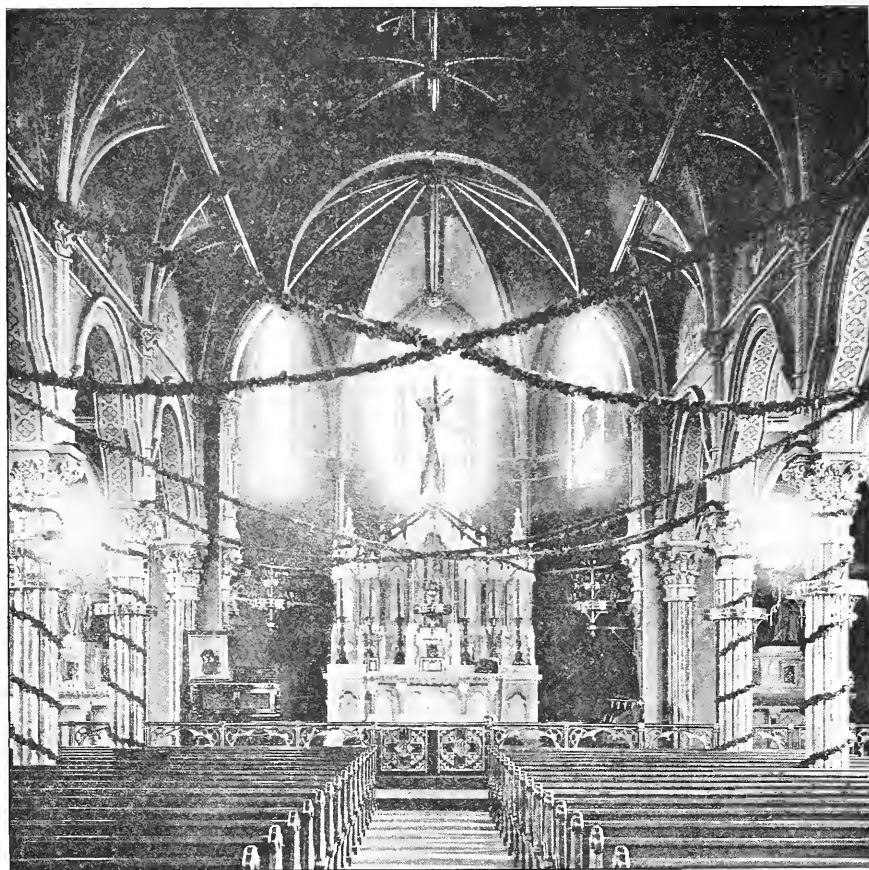
PAROCHIAL RESIDENCE, ST. MICHAEL'S CHURCH, HUDSON.



OLD ST. MICHAEL'S CHURCH, HUDSON.

1871. Father McKenna still remained as curate, and either the pastor or assistant would come regularly every Sunday to Hudson. Besides this town, the Marlboro parish comprised Rockbottom, Stowe, Maynard, and Southboro.

The number of Catholics seemed to increase here, and Father Delahunty was soon able to pay all the debt incurred by the erection of the local church. He imagined that there were Catholics enough in and around Hudson to need a resident pastor, so this newly created parish was, in January, 1876, placed under the guidance of Rev. P. A. McKenna, who had been assistant at Marlboro ever since August, 1870. He soon started the erection of the present parochial residence, which is located to the right of the church. It is a frame building, with one story and a deep mansard roof. To the left of it is an ell. The building, small in appearance, has about sixteen rooms, which are well furnished and commodious. In front of the building are two lines of tall shade trees, the branches of which, interweaving, give the lawn an attractive appearance. Besides erecting the rectory, Father McKenna decorated the interior of the church, and did many other things of more or less importance, which endeared him to the people of Hudson. In March, 1886, Rev. James B. Donegan, pastor of Marlboro, died, and Father McKenna, much to the sorrow of the local Catholics, was transferred to his place.



INTERIOR ST. MICHAEL'S CHURCH, HUDSON.

The next pastor of Hudson was the Rev. Thomas F. Cusack, who holds that position at present. He soon perceived that the old church was too small for the Catholics, so he purchased a parcel of land in the rear of the church and moved the old edifice upon it. He then started to erect the present church, the cornerstone of which was laid by the Most Rev. Archbishop Williams, on Sunday, August 25, 1889. Within the receptacle in the stone were copies of the Hudson and Boston papers, a Latin inscription, coins of the period, etc. An admirable sermon was preached by Rev. Charles W. Currier, C. S. R. Father Cusack pushed the work along on the superstructure as fast as circumstances would permit, and, in October, 1891, it was dedicated by Archbishop Williams. The dedicatory sermon was delivered by Rev. P. A. McKenna, of Marlboro.

St. Michael's Church is erected after the Florentine Gothic style of architecture, and is 120 by 62 feet. Twin towers on the front rise to a height of 140 feet, and may be seen for quite a distance, as the whole building is situated on a beautiful eminence, which is enclosed by a granite wall. Approach is afforded to the three portals by three large flights of wooden steps. The vestibule is quite large, and is lighted by six beautiful stained glass windows. Over the vestibule the choir loft begins, and extends the entire width of the church. It is furnished with a magnificent organ, which matches in decorations and architecture the general appearance



REV. THOMAS F. CUSACK, PASTOR ST. MICHAEL'S CHURCH, HUDSON.

of the interior. The stained glass window that affords light for the gallery contains a beautiful representation of St. Cecilia. The fresco throughout the interior is very rich, and, on the panels, near the ceiling of the nave, are small religious symbols and monograms painted. The rich and various colored hues from the magnificent windows fall most ornamentally upon the clustered columns, foliated caps, arches, arcades, and groins, and give them all a tone, quasi natural in appearance, which belittles the magnificent finish of the artist's brush. The moulded stations of the cross, too, add much beauty to the auditorium. The wood-work is generally finished in quartered oak. The altar railing is made of brass, and is supported by posts constructed of the same material. The sanctuary is very large, and is lighted by some beautiful windows, which contain representations of St. Michael, St. Peter, St. Paul, Sacred Heart of Jesus, Immaculate Heart of Mary, and, on the sides, St. Patrick and St. John the Baptist. There are three altars, constructed of marble, which are admirably chiseled and most decoratively inlaid. The altar on the gospel side has a statue of the Immaculate Conception above its tabernacle, and the one on the epistle side, a statue of St. Anne, with her daughter, the Blessed Virgin. The general fresco work of the sanctuary is light, with dark colored trimmings. The slips will afford seats for about 1,000 persons. The church is heated by steam, and is lighted by gas. To the right of the chancel is a large vestry, which contains a magnificent vestment case. It is lighted by five windows.

The basement of St. Michael's Church is very neat and well finished. It is 14 feet high, and will easily seat 800 persons. As it is used daily for services, and every Sunday for catechism classes, Father Cusack had it furnished with neat and substantial pews. Between the small vestibules, formed by the base of the towers, is a portion reserved for the choir, which contains a large organ. The small altar is painted white, with pale green and gilt trimmings. Within the sanctuary are statues of St. Joseph, with Child, the Immaculate Conception, and St. Anne, with the Blessed Virgin. The vestry is almost square, and over the vestment case is the large oil painting, "Quis ut Deus."

When the present church was entirely finished, and the services held therein, Father Cusack had the old edifice, which is now just in the rear, converted into a hall, where the church organizations may regularly assemble, and where entertainments are frequently held. It is fitted up with a stage and magnificent scenery. Besides this work, he also made some alterations in St. Michael's Cemetery, which had been purchased by Father Delahanty. The number of souls in St. Michael's parish is 2,300, and the number of children in regular

attendance at Sunday-school, about 400. There are a number of religious organizations over which Father Cusack presides. His congregation is half French and half English-speaking people, and mostly all of them are employed in the shoe factories, tannery, or rubber works, and, consequently, are not over abundantly possessed of the riches of this world, yet they most generously contribute to the aid of their pastor in all of his laudable efforts to advance the spiritual and material welfare of the parish.

Rev. Thomas F. Cusack was born in Boston, on October 26, 1852. He received his rudimentary education in the public and high schools of his native city. In 1870 he went to Boston College, but he only remained that year, for, in 1871, he was in Nicolet College, Canada, from which he graduated in 1873. He then entered the Grand Seminary, Montreal, and was ordained in December, 1876. He was appointed assistant pastor of the Church of the Assumption, East Boston, where he remained for ten years, when he was promoted to the pastorate of Hudson. His earnest work in East Boston, both in a secular, as well as a spiritual, manner, will be long remembered by his many friends there, and is only surpassed by his numerous successful achievements here, where he labors, even to the detriment of his health. But it surely must be pleasing for him to know that his efforts are appreciated by his flock. To the members of his congregation, he is, indeed, a good pastor; to the citizens of Hudson, he is a model townsman; to the town itself, although an adopted son, he is, nevertheless, an exemplary one. Every one here speaks most highly of Father Cusack, but no one can flatter him more than his own actions, which are seemingly done for the advancement of the Church and religion, and for the greater honor and glory of God. Father Cusack labored here alone until about six months ago, when, his health becoming impaired, Rev. E. F. Schofield was appointed to assist him. Father Schofield is a graduate of Holy Cross College, Worcester, and, previous to coming here, assisted in East Boston and Lynn. He has been of invaluable assistance to the pastor, and both together are exercising a gentle spiritual sway over the Catholics of Hudson and its mission, Bolton, which is accomplishing a remarkable amount of good.

Father Cusack and Father Schofield were curates in East Boston at the same time, and a most intimate friendship sprang up between them. Although they are both now away from their early field of labor, the memory each has left behind is, indeed, the sweetest, and even now their early friends speak of them in the most flattering terms. It is also a pleasure to the East Boston people to know that these two friends are once more united, and are laboring together in the same field.

Recently a new organization was started in this town, the object of which is to assist the pastor in his efforts to advance the interests of the parish. This association is composed of young men and women who, under the direction of the pastor and assistant, produce dramas, and provide other entertainments for the benefit of the parish. The recent production of this youthful society, in fact, its initial one, was very successful, and was a most favorable harbinger of the future.

A glance at the history of this parish pleasantly reveals the fact that this section has generously shared in the great growth of the Archdiocese. It is within the memory of many of the people living here to-day when the Catholics of Hudson, and those of the few scattering villages in this section, were compelled to walk long distances to hear Mass, and were only occasionally visited at their own homes by a priest from some other place, who could find occasion to minister to them. Now they are provided with a large, handsome, and most comfortable church edifice in which to worship, with two devoted priests to guide them. This happy condition of affairs speaks volumes in praise of the liberal and earnest Catholics of Hudson and the surrounding towns, and is a grand monument to the zeal and faithfulness of the good fathers who have labored here so assiduously in the past. May the growth of the parish in the future be commensurate with that of the past.



St. Bridget's Parish, Maynard.



MAYNARD, or Assabet, as it was formerly called, was incorporated on April 19, 1871. It was originally a part of Stowe and Sudbury, and the Assabet River, coursing through the place, offered excellent manufacturing facilities. In 1846 the place began to develop as a factory village, and many people came here to reside, among whom were a few Catholics. Others came in 1861 and 1862, when the present large brick factory was erected for the manufacture of flannel blankets of about fifty different kinds. When Rev. Edward Farrelly had charge of Marlboro, Hudson, and the various other missions of Saxonville, and earlier of Milford, he, or his curates, Fathers Edward Turpin and John Walsh, would visit Maynard occasionally and hold divine services in private houses. When Rev. John A. Conlin became pastor of Marlboro, in January, 1864, he gave the Catholics of Maynard his kindest consideration. It was through his individual exertions that the old chapel on the main street was erected, in 1864. It is a small, frame building, situated in the most central portion of the town. A flight of wooden steps, which plainly reveal years of service, give approach to the single door, above which, on the roof, is a small cross-surmounted bell-deck. The little edifice has lost all its erstwhile beauty, in fact, all its completeness, and has been almost entirely abandoned. Yet it still remains an attractive building, notwithstanding its decay, to the parishioners of Maynard, for here it was they first, in large numbers, congregated. To the left of it, and near its rear, is the small parochial residence, which served for quite a while as a home for the several pastors. It is a frame building of one story, with a mansard roof. Around the old church and rectory the beautiful lawns have relinquished their pristine attractiveness, and have adopted an appearance somewhat in consonance with the abandon of the relinquished edifice. Father Conlin visited here occasionally until he was transferred, in January, 1869, to Bridgewater. Rev. Michael T. Maguire, who succeeded him in Marlboro, also gave much of his time to the Catholics of Maynard, and either he or his assistant celebrated Mass in the local chapel quite frequently. To the sorrow of the local Catholics, he died, on December 8, 1870, and then Rev. Father O'Reilly was given charge of the local mission, and held that trust from January, 1871, until March, 1872. The next priest who supervised the local Catholic affairs was Rev. Timothy Brosnahan, and he resided here from March, 1872, until March, 1873, when he removed to Concord, and Maynard became, in consequence, an outlying mission of that town, and Father Brosnahan continued to be pastor until January 4, 1877, when he was appointed pastor of St. Mary's parish, Waltham, succeeding Rev. Bernard Flood, who died on December 20, 1876. Rev. M. J.



ST. BRIDGET'S CHURCH, MAYNARD.

McCall was then placed in charge of the Concord parish, and he did much towards the betterment of the local Catholics. Much of his valuable time was given to the people of Maynard, whom he assembled regularly in the little chapel. The number of the faithful was rapidly increasing, and was taxing to a severe extent the seating capacity of the little church, and, again, the roof was getting unable to answer its purpose, for here and there might be seen small fissures, which permitted the rain and snow to descend into the interior. The devotion which the Catholics of Maynard displayed towards their priest and religion deserved a better house of worship, and no one recognized that fact quicker than Father McCall. He soon purchased a parcel of land on the opposite side of the river, where he intended to build the present church. The location is a most beautiful one, as it is on a slight eminence overlooking that portion of the river that propels the large wheels of the mill. The corner-stone of the present edifice was laid by the Most Rev. Archbishop Williams, in 1881, assisted by a large number of priests.

Work upon the super-structure was somewhat slow, as Father McCall did not wish to contract much debt. The congregation was, as at present, composed mostly of people who obtained their livelihood in the factory, and were unable to contribute as liberally as they wished, yet Father McCall was not fearful, for he knew that they would willingly second him. The completed edifice was dedicated to the service of God, under the patronage of St. Bridget, by the Most Rev. Archbishop Williams, in 1884. Then the old edifice was



INTERIOR ST. BRIDGET'S CHURCH, MAYNARD.

almost entirely abandoned; in fact, it is used only once or twice in a year, and then simply for private services.

St. Bridget's Church is a frame structure, erected somewhat after the Florentine Gothic style, with a partial mixture of the Romanesque. Its tapering spire may be seen for quite a distance away, and its crowning cross shines far over the neighboring houses and hills. Flights of wooden steps lead up to the three doors, which give approach into a large vestibule, the central portion of which is somewhat spacious, on account of being in the early stage of the tower. Over the vestibule the choir gallery commences, and extends the width of the building and a little into the auditorium. It is lighted by a stained glass window, which contains a representation of St. Cecilia. The walls and ceiling of the auditorium are ornamentally frescoed in light colors, with darker and gilt trimmings. On the side walls the general monotony of sameness is dispelled by the beautiful stations of the cross. The ceiling over the nave and aisle has religious symbols and monograms painted here and there upon it. The columns are square, and have no especial attractiveness about them. The arches and arcades are very neat, and most symmetrically laid out. The windows are all constructed of stained glass, and admit a flood of colored light that adds much beauty to the decorations of the interior. There are three altars

of beautiful Gothic design, which look very neat, and are painted a cream color, with an abundance of gilt trimmings. On either end of the main altar is an adoring angel, and behind it is a large three-fold window, which was donated by the parishioners of St. Bernard's parish, Concord, and which has a beautiful representation of St. Bridget, the patroness of the church, upon it. On the altar on the epistle side is a statue of St. Joseph, and near it, a picture of the Sacred Heart of Jesus; on the one on the gospel side is a statue of the Madonna. The sacristy is also on the gospel side, and it is quite large, and is lighted by three stained glass windows. The basement is rather small, and is without much decoration. The altar is plain and neat.

Father McCall, in January, 1894, was called to fill the pastorate of St. James' Church, Salem, which was made vacant by the death of Rev. John J. Gray. The Concord parish was then divided, and Maynard was once more instituted an independent parish, and the towns and villages of Acton, South Acton, West Acton, and Stowe were given to it as missions. Rev. John A. Crowe was appointed pastor, and he has labored here continuously ever since. Close to the church, and across the road from it, is a small parcel of land, with a beautiful two and one-half story house upon it. A line of shady pine trees borders this property on the road side. At either terminal of the line of trees is a path, or driveway, that encircles a large grassy plot, which is interrupted here and there by flower-beds and shrubs. The land slopes beautifully to the right, and is bounded by the river. For healthful location, style of construction, and beautiful natural



PAROCHIAL RESIDENCE, ST. BRIDGET'S CHURCH, MAYNARD.



REV. JOHN A. CROWE, PASTOR ST. BRIDGET'S CHURCH, MAYNARD.

surroundings, perhaps there is no more magnificent edifice in the little town. It was, indeed, a good business stroke when Father Crowe purchased that property and had the house renovated into its present good condition.

In St. Bridget's parish, at present, there are about 1,000 Catholics, mostly all of whom are Irish or Irish descent; in the Sunday-school there are 200 children in regular attendance. Among the religious organizations connected with the church are St. Bridget's Total Abstinence Society, St. Bridget's Ladies' Auxiliary Total Abstinence Society, St. Bridget's Temperance Cadets, Reading Circle, Rosary and Scapular Society, and the League of the Sacred Heart of Jesus.

Rev. John A. Crowe was born in Hingham, Mass., on November 17, 1860, and received his elementary education in the public schools there. He entered Boston College in 1877, and graduated in 1880. That same year he went to St. Mary's Seminary, Baltimore, which he left, in December, 1883, to receive Holy Orders, in Springfield, on December 23d, from the late Right Rev. P. T. O'Reilly, Bishop of the Springfield Diocese. He was then sent to St. Jerome's parish, Holyoke, where he labored for one year, when he was transferred to Concord, where he ministered until his promotion to the local pastorate. As he is young and vigorous, he is capable of much active work, and if his past successful achievements are to be construed as harbingers of his future, then certainly great things may be expected from him.

St. Mary's Parish, Ayer.



THE Catholics of Ayer, Groton, Dunstable, Pepperell, Townsend, Lunenburg, Ashby, Ashburnham, Gardner, Westminster, Princeton, and Leonminster were under the immediate jurisdiction of the priests of the Fitchburg parish when a church and resident pastor were located there. On account of the large amount of territory which the parish covered, visits to the different localities were necessarily few.

About the year 1855 Ayer contained a larger number of Catholics than any of the other towns, and, in consequence of this fact, Rev. Edward and Rev. Timothy Turpin, two brothers, who were in charge of the Fitchburg parish, came to this town for the purpose of organizing the Catholics and holding divine service with them.

Thenceforward, Mass was celebrated more frequently in private houses in town, principally in that of Mr. Bartholomew McCarthy, on the westerly side of Washington Street, and occasionally at the home of Mr. John McGuane, situated on the southerly side of the old Shirley Road, which is now the property of Mr. Michael Shea. On a few occasions, the Catholics heard Mass in the grove on the south side of the Fitchburg Railroad, near Scully's Crossing, and also in the woods in the vicinity of what is now known as the Catholic Cemetery.

The devotion of these early Catholics was exceedingly commendable, and rightly so, but, as time passed, they tired of these makeshifts, and longed for a place where they might worship their Lord and Master regularly, and without the intervention of inclement weather. Although poor in temporal resources, they were enriched with a zeal and devotion that would brave mostly any hardship to obtain religious solace; nevertheless, in the land which they left, they were able to commune with their Creator in an abode, humble though it may have been, which held them safely from the ravages of the storms.

For nearly a year they assembled in Pingry's Hall, which is now the Union House, and this is the first established building in which they congregated for any length of time. The Fathers Turpin still continued to minister to them.

The hardships which these pioneer Catholics experienced were not entirely unobserved. Messrs. Thomas H. and Alfred Page became interested in the welfare of these people, who regularly assembled to worship in a place with nothing but the heavens as a roof, trees for the walls, and the grass for pews and a floor. Truly they

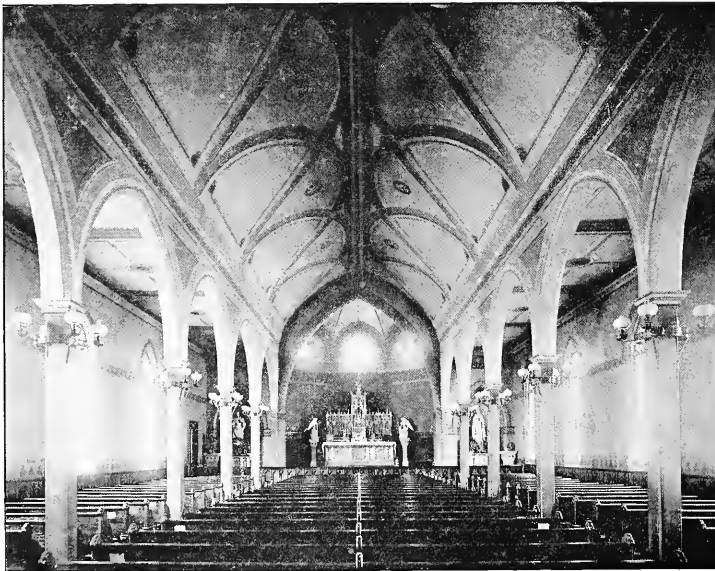


ST. MARY'S CHURCH, AYER.

thought that devotion such as this should be aided and encouraged, and, therefore, in 1858, erected a church on the lot on the southerly side of West Main Street. It was a small, plain, frame structure, and was subsequently removed thence to the land on Shirley Street, and was remodeled into the present stable.

Then Rev. Charles Foley was appointed to assume charge of the Ayer parish, thus becoming the first resident pastor, and his missions included Groton, Pepperell, Townsend, Littleton, Harvard, and Shirley. Father Foley was succeeded by Father Moran, who ministered to the wants of the people until towards the close of 1867.

Rev. Joseph Nicholas Barrata, a native of Italy, and a priest gifted with great energy and excellent business tact, came here, in December, 1867, from Richmond, Va. By this time, the Catholic population had increased to such an extent that the little church was unable to accommodate the number, so he immediately purchased, from A. H. Fuller, the land on Shirley Street, and erected thereon a church, which was dedicated on December 4, 1870, by the Right Rev. Bishop Williams. He also erected the present parochial residence, which is a large, double, frame structure, north of the present church edifice.



INTERIOR ST. MARY'S CHURCH, AYER.

The second church was located on the site of the present edifice, and faced easterly. When preparations were made afterwards for the present building, the old structure was removed to the property on West Main Street, where the first church was erected, and it is now used for parish purposes. The number of the faithful increased more and more during the successful pastorate of Father Barrata, until there were about 3,000 souls, counting those in the several missions. Pepperell was receiving a large influx of Catholics, so he erected a church there, which was dedicated on December 4, 1870, by the Right Rev. Bishop Williams and placed under the patronage of St. Joseph. Townsend, too, was showing a large increase in the Catholic population, and Father Barrata had purchased land there, and was about to erect a church, but the labor of so large a territory was so difficult that it could not be successfully attended to by one of his many years, and he went to Europe to regain his health.

The Most Rev. Archbishop Williams, on December 12, 1876, appointed Rev. Joseph F. Mohan, pastor and

Rev. William F. Riordan as assistant. Father Mohan remained in charge until April 24, 1881, when he was given control of the parish of St. John the Evangelist, Hopkinton. He was afterwards transferred to his present trust in Everett.

Rev. Henry J. Madden succeeded Father Mohan, and it was he who built the present church. In 1885, when Pepperell was made a distinct parish, he was transferred there, and Rev. John H. Fleming was given charge, who remained until June, 1890, when he was appointed pastor of St. Mary's parish, Dedham. The present pastor, Rev. Patrick J. Sheedy, was then appointed.

The basement of St. Mary's Church is very neatly furnished and tastefully frescoed. Beautiful stations of the cross ornament the side walls. The altar is large and neat, and on the pedestal on either side of it is an adoring angel. The church proper is erected after the plans of the Gothic style of architecture. The foundation is of brick, the superstructure of wood. In the centre is a large tower. There are two doors, which lead into a large vestibule, ornamented in conformity to the decorations of the interior. The choir gallery com-



PAROCHIAL RESIDENCE, ST. MARY'S CHURCH, AYER.

mences immediately over the vestibule, and extends a little into the auditorium. It is furnished with a large organ. The architecture over the aisles and naves is Gothic in style, and, with the assistance of large columns, is divided into arcades and arches, which support the ceiling. Throughout the ceiling and sides of the audience-room, the frescoing is most lavish, and gives a rich tone to the general appearance of the whole interior. The stained glass windows, donated by members of the community, are not only beautiful themselves, but also reflect the rays of the sun in a variety of colors and forms, enhancing, thereby, the beauty of the decorations. The sanctuary is fairly large, and ornamentally frescoed. It has five small chancel windows, on each of which some religious symbol is depicted. These were the gift of Rev. Henry J. Madden. The painting and carvings of the altar are very fine. On either side of it is an adoring angel. The sanctuary is also furnished with statues of the Sacred Heart of Jesus and the Blessed Virgin, which are located in small alcoves.

Previous to his appointment to Ayer, Father Sheedy labored in Lawrence and Bridgewater, and in both places he did excellent work, and gained the esteem of his parishioners. Since his arrival in Ayer, he has been most exacting in all his work, and, indeed, has accomplished a great amount of good.

St. Joseph's Parish, East Pepperell.



EARS before a church was built here, the few Catholic families attended Mass at Lowell, fourteen miles distant, and at Fitchburg, fifteen miles distant, on the westerly side of Pepperell. A paper mill gave employment to the people, which, even to the present day, is one of the chief industries. During the fifties and sixties, the Fathers Turpin (brothers), of Fitchburg, and Fathers Timothy and John O'Brien, of Lowell, visited Pepperell, and said Mass and preached the word in private houses. Up to this day, these humble dwellings are venerated by the faithful, and are pointed out by them to strangers as the places "where His feet trod."

Many of the people can recall those early days, when they journeyed to Ayer with the hope of hearing Mass, and, when they arrived, they were compelled to inquire, in order to ascertain where the service was to be held. Often fatigued with the travel, they met in open air, sheltered from the rays of the sun and the ravages of the storms only by the trees of the forest; yet, in no-wise undaunted, they suffered these sacrifices, rather than be deprived of the opportunity to implore and reverence their God after the manner instilled into their youthful minds by the devout examples of their pious parents.

When Rev. Charles Foley assumed charge of the newly erected church in Ayer, in 1858, he ministered to the wants of the growing Catholic population of Pepperell, which, with Groton, Townsend, Littleton, Harvard, and Shirley, were small missions under his jurisdiction. He was succeeded by Father Moran, who came here when necessity required.



ST. JOSEPH'S CHURCH AND RESIDENCE, EAST PEPPERELL.

To Rev. Joseph N. Barrata, the third pastor of Ayer, the Catholics here are under considerable obligations, for he seems to have given this town especial consideration. He assumed charge of the Ayer church in December, 1867, and the zeal and business ability which he displayed whilst in charge of this territorially large parish are worthy of commendation. The seeds which were sown shortly before his advent were attended to by him with such tender care, that the rich fruits which at present they produce, should, in no small degree, redound to his honor.

Recognizing the facts that there were a large number of Catholics in Pepperell, that they have displayed a large amount of generosity in the ventures attempted by the clergy in Ayer, and that the town was offering many incentives for an increase in the population, as a reward for their zeal and devotion, and still further give honor to God, he purchased a tract of land near the depot in East Pepperell, and, in 1870, erected a small, frame structure thereon at a cost of \$2,400.

On December 4, 1870, the Right Rev. Bishop Williams came here and dedicated the completed edifice. This was an interesting day in the annals of this town, for not only was it the first official visit of a Bishop here, not only was it the occasion of the opening of a house of worship, but thirty-five children were "made strong and perfect Christians and soldiers of Jesus Christ" by the imposition of the Bishop's hands on the heads of those who were to receive the sacrament of confirmation.



INTERIOR ST. JOSEPH'S CHURCH, EAST PEPPERELL.

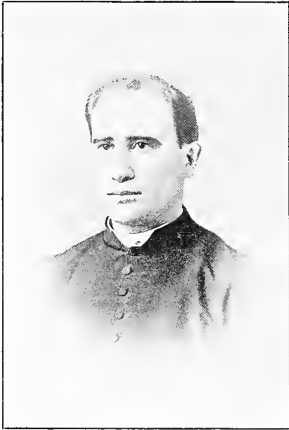
Many had witnessed an occasion such as this before in the home from which they emigrated, but to the younger portion of the parish the ceremonies of that day were exceedingly interesting, and, no doubt, from the depths of every heart within that little chapel of St. Joseph, devout thanks were given to God, to the Bishop, and to the zealous Father Barrata. On this day, also, the Right Reverend Bishop went to Groton, where he blessed the church and confirmed about 125.

The erection of St. Joseph's Church crowned the work of Father Barrata in this district, as he, shortly afterwards, returned to his native home, with the hope that he might regain his health. Rev. Joseph F. Mohan assumed charge of Ayer on December 12, 1876, and, until his removal to Hopkinton, on April 24, 1881, he gave especial care to Pepperell. He was succeeded by Rev. Henry J. Madden, who found the church here unable to cope with the increasing Catholic population, and so, in 1881, the year of his arrival, he had the church enlarged to its present size. In 1884 he erected the parsonage on the land on the westerly side of the church.

Father Madden, in 1885, received an appointment from the Most Rev. Archbishop Williams to assume

jurisdiction over the parish of Pepperell, with the St. John's Chapel, in Townsend, erected on the land purchased by Father Barrata, as a mission. Thus Father Madden became the first resident priest in this town.

St. Joseph's Church is a frame structure, and is situated in a prominent and central location near the Boston and Maine depot. The roof is crowned by a tower. The church sets back from the street, and the front and sides are surrounded by spacious lawns. Beneath the spire is the only entrance, which gives access into the small vestibule. The auditorium is fairly large, and is neatly frescoed, light colors being predominant. In the south end, or front, of the interior is a choir loft, furnished with a small organ. The windows throughout the church are of stained glass of a neat design, and are all gifts of members of the parish, save the two nearest to the chancel, which were donated by Rev. Joseph F. Mohan and Rev. Henry J. Madden, both of whom were always interested in the welfare of the local church. The sanctuary is small, but is beautifully frescoed. The altar, small in size, is very tastefully decorated, and has a predominance of cream and gilt painting. The stations of the cross, hanging between the windows, help materially to advance the general appearance of the whole interior. The parochial residence, just contiguous to the church, is a one-story structure, with a mansard roof. It is approached by a long avenue, on each side of which are beautiful lawns.



REV. F. X. BURKE, PASTOR ST. JOSEPH'S CHURCH,
EAST PEPPERELL.

After Father Madden was appointed to Winchester, Rev. F. X. Burke, the present rector, was given charge of Pepperell. Father Burke was born in Lawrence, Mass., July 8, 1854, where he received his elementary education. His classical education was obtained in Holy Cross and Nicolet Colleges, and his theological in the Grand Seminary, Three Rivers, Lower Canada. It is worthy of note that Father Burke's first appointment was to Bishop Healy's Cathedral, Portland, Me., whence he was sent to Father Bradley, at Manchester, who, during Father Burke's curacy, became Bishop. On the occasion of Bishop Bradley's consecration, Father Burke had charge of the musical programme, rendered by a choir of 100 voices, with organ and orchestral accompaniment. After laboring for two years in Manchester, the Most Rev. Archbishop Williams appointed Father Burke assistant to Rev. John Brady, in Amesbury, who, in turn, became a prelate, and is the present Auxiliary Bishop of Boston, and the beloved pastor of SS. Peter and Paul's Church, South Boston. Father Burke was administrator of St. Joseph's, Amesbury, for six months, and until the present pastor, Rev. John J. Nilan, P. R., was appointed. After serving for nearly ten years as curate in Amesbury, Father Burke was appointed pastor of Pepperell, on January 1, 1894. It could scarcely be expected of him to have made many improvements during his short stay here, but the business tact and the zeal which he has displayed in the past bespeak much for the Catholics of Pepperell in the near future. Already he has purchased a large lot of land, on which he will shortly erect more substantial edifices. He has a happy faculty of making friends, and of keeping them. His parishioners are to him his dearest friends, and for them he is continually working. Happy, indeed, for him, he has a congregation who is striving to second his efforts.

The number of souls in St. Joseph's parish is 1,500, and the number of children in regular attendance at Sunday-school is 235. The only society connected with the church is the Holy Rosary.

St. John's Church, Townsend, a small wooden structure, is a mission of Pepperell, and is attended regularly by Father Burke. It is under the patronage of St. John.

Carney Hospital, South Boston.



ANDREW CARNEY, in 1863, purchased, for \$13,500, the Howe estate, situated on Dorchester Heights, South Boston, also known in history as Washington Heights, near the spot where Washington placed his guns in the siege of Boston, in 1776. Mr. Carney purchased this property for the purposes of a hospital, and soon after he became the owner he presented it to Sister Ann Alexis, superior of the Orphan Asylum on Camden Street, Boston. On the property was a large house, and under Mr. Carney's directions, with the aid of the Sister Superior, the house was remodeled and opened as a hospital, the first patients being received June 9, 1863. The Sisters of Charity, under whose management the institution was placed, at once sought the advice and assistance of prominent physicians, among whom was Dr. Henry I. Bowditch, of Boston, who, through the remaining years of his life, rendered most valuable service

to the hospital by his wise counsel, and the great interest which he ever manifested in its welfare.

The need of such an institution was very soon made manifest, for in two years after its establishment, the original mansion-house was entirely unable to accommodate the patients who presented themselves for treatment. Consequently, an enlargement became necessary. In 1865 the sisters engaged in the management of the hospital were made a corporation, under the title of the Carney Hospital Corporation, and they immediately commenced the work of enlarging the building. One wing of the hospital and part of the present chapel building were begun in that year, and finished in June, 1868, the cost of both being \$108,423.05. A considerable portion of the money necessary for the erection of these buildings came from Mr. Carney, who, with his wife and other members of the family, have contributed to this institution at various times the sum of \$75,000.

Sister Ann Alexis still had charge of the hospital as superior, and these buildings were erected under her directions. She was also superior in the Orphan Asylum on Camden Street. The management of both institutions proved too much for her strength, so Sister Ann Aloysia took the direct charge of the hospital. In July, 1869, Sister Simplicia was appointed superior, relieving Sister Ann, and under her direction the hospital was carried on nearly to the time of her death, which sad event occurred on January 14, 1890. Sister Gonzaga, who, for the past ten years, had been connected with the management of the hospital, was appointed Sister Superior, November 6, 1889, in place of Sister Simplicia, who was then in failing health.

At the time Sister Gonzaga assumed control, the hospital had again outgrown its accommodations, and an addition was absolutely necessary. Under her supervision, the plans were finally completed, and contracts made, and the building built. It was opened on July 1, 1891. This addition cost \$148,082.75. Of this money, \$67,000 have been paid, there still remaining a debt of \$81,000. In 1894 a new brick building was built, which contains a first-class laundry, a mortuary, rooms for the help, and a stable. This was built at a cost of \$18,000, of which amount it was found necessary to borrow about \$6,000.

The hospital as it stands to-day is a very large institution, being third in size of its kind in Boston. Its growth has been wonderful, and the amount of good that it has accomplished in the thirty-one years of its existence can hardly be estimated. In the first year it was opened, 53 patients were treated, and in 1894, 2,201 were received into its wards, and 7,792 were treated in the out-patient department. Five sisters were sufficient, in 1863, to take care of the patients, while in 1894, twenty-four sisters and thirty nurses were required to attend the sick.

Connected with the institution is a training-school for nurses, which was established in September, 1892, and which is under the charge of Miss Emily A. M. Stoney. This department has been of great service to the

hospital. The sisters are obliged to go there and take the same course of training as the nurses, so that now all the sisters are also trained nurses. This was the first training school in any of the hospitals of the Order of the Sisters of Charity, but others, seeing its great benefits, have followed Sister Gonzaga's example.

The Ladies' Aid Association, composed of prominent ladies in Boston and vicinity, was formed in 1894. Members of this association visit the hospital weekly, carrying flowers and delicacies to the sick, and in many other ways ministering to their comfort. These ladies are entitled to all praise for their efforts to bring some sunshine into the dark lives of the sick and suffering.

There are accommodations in the hospital for about 200 patients at one time. Patients are received here from all parts of New England, and from the British Provinces, and all kinds of diseases, however chronic, are treated, except contagious diseases. This is the only large institution in Boston where this is done, and were it not for Carney Hospital, many people who are incurable would be obliged to go to the city or State poor-



CARNEY HOSPITAL, SOUTH BOSTON.

houses. In this respect this institution fills a vital and urgent need. The hospital has two large wards, one for men and one for women, where patients in the last stages of consumption are received and cared for until their final end is reached. There is also a ward where women afflicted with incurable cancers are received and cared for. Besides the wards, there are several well-furnished and comfortable rooms, where private patients may be attended by their own physicians, if they so desire, receiving at the same time the careful attention of the trained nurses, and having all the accommodations and comforts of their own homes.

Here the best skill in medicine and surgery is employed, and the most scientific operations in both departments are carried on. Carney Hospital has ever been an important factor in the advancement of medical and surgical knowledge in this community. Here was first demonstrated by Dr. John Homans to the medical profession of New England the possibility of successfully treating ovarian tumors, while the most advanced methods are constantly adopted and employed in all its operations. A glance at the names on the medical and surgical staff is sufficient evidence of this fact.

The location of the hospital is most desirable, being situated near the top of a high eminence, in the centre of South Boston, and surrounded on three sides by wide open spaces. It commands a beautiful view of the surrounding country, of Boston Harbor, and of Dorchester Bay, while the air is the purest and most invigorating. Certainly it would be difficult to select a more delightful, and in every way a more desirable, spot than this.

While the hospital is under the direct charge and management of the Sisters of Charity, St. Vincent de Paul, it knows no sect, creed, or race, in its beneficent work. All are received on equal terms, and all are treated alike. Clergymen of all denominations have free access to the hospital at all times to minister to the sick, suffering, and dying. In this respect there positively is no distinction, the sole object of the sisters being to alleviate human suffering. The poor, as well as the rich, are freely received, and given the best treatment and care that the hospital affords. Thousands of people are treated gratuitously, who would otherwise be neglected or forced to suffer in poor-houses or in dilapidated homes. The cost of running the hospital amounts to something over \$40,000 annually, about one-half of which sum is received from patients who are able to pay something for the treatment they receive. The balance of the expenses is made up by donations, lectures, entertainments, etc. The hospital is justly held in high esteem by the people of Boston of all denominations, and the fairs and entertainments which are held from time to time for its benefit are generously patronized by all classes.

It is, indeed, a great and noble charity, and appeals in the strongest terms to the wealthy and the charitably disposed. All can be sure that every dollar contributed to this beneficent institution will go to relieve the sufferings of some human being.

The Order of the Sisters of Charity, under whose charge this institution is, was established by St. Vincent de Paul, in 1634, on the lines of the ancient community of the Hospitaller Nuns of St. Augustine, but with some modifications, not only in respect to its vows, which are only yearly and inward, but in the spirit of their discipline, as formulated in his own memorable words: "Your convent must be the home of the sick; your cell, the chamber of suffering; your chapel, the parish church; your cloister, the streets of the city, or the ward of the hospital; your rule, the general vow of obedience; your grille, the fear of God; your veil to shut out the world, holy modesty."

The Sisters of Charity receive nothing but their living in return for their life's devotion to the work of caring for the sick and the afflicted. They do a large part of the work of the hospital, such as cooking and washing, etc., as well as taking the direct care of the wards and the patients in them. They prepare and dispense all the medicines used in the hospital and in the out-patient department. Theirs is, indeed, a great work, and the people should see to it that it does not languish. All honor, we say, to that noble band of women, who sacrifice the pleasures of this world that they may devote their whole lives to watching and toiling in that broad field of Christian charity, which sees no distinction of creed or color, and without compensation, except that reward which hereafter awaits the Sisters of Charity.

The following are the officers of the hospital for the year 1895:

Board of Consultation—Thomas Dwight, M. D., John G. Blake, M. D., Maurice K. Hartnett, M. D., Maurice H. Richardson, M. D., William A. Dunn, M. D., Herbert L. Burrell, M. D.; consulting ophthalmic surgeon, Hasket Derby, M. D.

Visiting Staff—Physicians, Hugh Ferguson, M. D., William N. Bullard, M. D., James J. Minot, M. D., William F. Temple, M. D.; surgeons, Michael F. Gavin, M. D., Samuel J. Mixter, M. D., George H. Monks, M. D., William M. Conant, M. D.; ophthalmic surgeon, Myles Standish, M. D.; gynecologists, John B. Swift, M. D., Frederick W. Johnson, M. D., Rufus H. Kingman, M. D.; pathologist, Frederic Coggeshall, M. D.; registrar, John S. Phelps, M. D.

Out-Patient Department—Medical, William H. Devine, M. D., William E. Fay, M. D., Arthur P. Chadbourne, M. D., George E. Thompson, M. D.; surgical, John C. Munro, M. D., Paul Thorndike, M. D., James G. Mumford, M. D.; orthopedic surgical, Joel E. Goldthwait, M. D.; ophthalmological, Myles Standish, M. D.; gynecological, Walter L. Burrage, M. D., Malcolm Storer, M. D.; otological, Edward M. Plummer, M. D.; laryngological, William F. Knowles, M. D.; dermatological, John T. Bowen, M. D.

Assistants—Ophthalmological, Henry W. Kilburn, M. D.; otological, George A. Webster, M. D.; laryngological, Benjamin Tenney, M. D.; dermatological, George F. Harding, M. D.

The first Sisters of Charity to arrive in Boston came from Providence in an old stage on May 2, 1832. They were Sisters Ann Alexis, Loyola, and Blandina. They were conducted to a modest little house at the foot of what is now known as Hamilton Street, near where it joined Milk Street. On June 25th, of the same year, the sisters made their first public appearance with their children. They had established a school at their humble dwelling, where they were accustomed to instruct the girls in their religious duties. Sundays they gave instruction in the basement of the old cathedral. The number of Catholic children in Boston then was estimated to be about 300, and these marched regularly to the old Franklin Street Cathedral with the sisters.

In 1837 they removed to Atkinson Street, now called Congress Street. Thence they removed to a building on the corner of Pearl and High Streets. They remained there only two years, removing then into their own home on Purchase Street. In October, 1833, they opened their Orphan Asylum, and to get assistance they held a fair, the first in this city. It netted them \$2,500.

The cholera broke out in Boston in 1852, and then the sisters began to be known somewhat better. When they were seen going in and out of the cholera sheds, gathering orphans that were left by the dying people; when the people saw Sister Ann Alexis coming from these sheds and carrying in her arms little infants, whilst other small children clung to her dress, then the citizens began to realize what a Sister of Charity was. The house on Purchase Street soon proved to be too small so they purchased the land at the South End.

Andrew Carney was born in the North of Ireland, in 1794. When quite young he came to America, and, after laboring in several humble positions to the satisfaction of others and most creditably to himself, he eventually associated himself with Hon. Jacob Sleeper in the clothing business. Whilst this firm existed success followed them. Mr. Carney always proved himself to be a most energetic business man and a great deal of the success which this firm experienced should be attributed to his fidelity and punctuality. In the business world he had no enemies, for his word was equally as good as his bond, and consequently the firm had a



ANDREW CARNEY, FOUNDER OF CARNEY HOSPITAL.

most honorable record. But as honorable as Mr. Carney was in public life, he was equally as praiseworthy in his private life, and the many tender and generous acts which his warm and humane heart has compelled him to accomplish in aid of the poor, the sick, and the suffering will scarcely ever be entirely known. Yet enough have reached the public ear to immortalize the generous giver. Prominent among them, and one of Boston's proudest monuments, is the Carney Hospital. When the call came for recruits in the late war his patriotic heart bade him to enlist in the cause of justice to all, for he loved the land of his adoption second only to his beloved Erin. The Church also found in him a devout and generous disciple.

About twenty years before his death Mr. Carney retired from active business life, but not before he had amassed considerable of a fortune. Yet, a man such as he was needed by the public, consequently, numerous trusts of great responsibility were offered him, and he filled them most creditably. He died on April 4, 1864, in Boston.

Academy of the Sacred Heart, Boston.



THE Order of the Sisters, or Ladies, as they are generally called, of the Sacred Heart, founded for the higher education of women, was established in Paris in 1800, the first superior being Madame Madeline Sophie Barat. In 1817 the Sisters came to America and settled in New Orleans and St. Louis. The history of those early days, and the journey of those heroic women through the sparingly settled country, and among the Louisiana bayous, reads like a romance. The records of their little schools among the Indians are as fascinating as anything told in story.

In 1841, at the instant of Most Rev. John Hughes, of New York, another delegation came from France, under Madame Elizabeth Gallitzin,

and founded a school at the corner of Houston and Mulberry Streets, New York, another at Astoria, and a third at Manhattanville. This latter place eventually became the leading house in the United States of the Schools of the Sacred Heart, and is well known throughout this country, and even in Europe. At present, the order has, in all, one hundred and twenty-nine houses, of which eighty-six are in Europe, twenty-five in the United States, five in Canada, six in Chili, two in Buenos Ayres, three in Mexico, and two in Australia.

It was quite a number of years after their arrival in America before any representation of this Order settled in Boston. In 1880 a number of these ladies opened an Academy in Boston, on Chester Square, now Massachusetts Avenue, where they now have a spacious building, and a most flourishing school. Originally the sisters were all French, but of late many American ladies, graduates from their different schools, became imbued with their religious spirit, donned their garments, and went forth to teach according to the admirable system which has made this order famous. Young women are not only trained in the knowledge of books, but also the practical duties of life.



ACADEMY OF THE SACRED HEART, BOSTON.

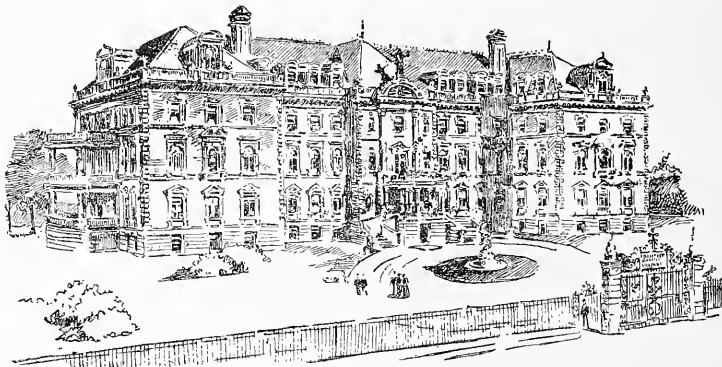
Holy Ghost Home for Incurables, Cambridge.



ONE of the largest, finest, and most worthy institutions in the Archdiocese of Boston is soon to be erected in Cambridge. It is to be entirely devoted to the care and treatment of persons afflicted with incurable diseases of all kinds. It primarily was intended for the use of poor people who have chronic and incurable diseases, such as are not usually received and treated in the hospitals and other institutions of the State.

Rev. Thomas Scully, pastor of the Annunciation of the Blessed Virgin Mary, of Cambridgeport, has had the erection of this institution in mind for some time, and of late has made great preparations for its completion. Plans have just been drawn, and ground was broken for the foundation on May 16, 1895, the occasion being the celebration of the golden jubilee of Archbishop Williams. The site is happily located on Cambridge Street, in the very heart of Cambridge, and contains about six acres of beautiful land, upon which are many handsome elm trees, which add greatly to the scenery.

The institution is to be under the direct charge of the Sisters of Charity, Gray Nuns, an order which devote themselves largely to the care of orphans, aged and sick people, etc. On the land at present is a house where the sisters reside, and where they already have several patients, including one suffering from cancer, and



HOLY GHOST HOME FOR INCURABLES, CAMBRIDGE.

one from consumption. The Gray Nuns have for several years been doing good work in the Archdiocese, they being in charge of the large City Orphan Asylum, of Salem, the Protectory of Mary Immaculate, of Lawrence, and of the Home for Working Girls, Boston.

The main building will be of brick, with stone and terra cotta trimmings, and slated roof, and will be fire-proof, and in every respect modern. In this building will be the reception rooms, dispensary, rooms for medical staff and chaplain, and other offices.

The kitchen, refectory, preparing rooms, etc., will be centrally located, and the chapel so placed that as many as possible of the patients can attend services. The boiler and engine room will be in a separate building, and will furnish heat and power to all the main portion, and also to the isolated wards and cottages.

The administration building, with its adjoining wards, will be built well back toward the rear of the lot, in the centre, the isolated wards and cottages spreading out toward the right and left, leaving the open space in front of the administration building for drives, walks, lawns, fountains, and flowers.

Celebration of the Fiftieth Anniversary

OF

Archbishop Williams' Ordination.

♦♦♦

"Tu es Sacerdos in aeternum, secundum ordinem Melchisedech."



O the young man fresh from the theology rooms, there are no words which carry more pleasure than the above, which at his ordination are repeated by the ordaining prelate. They are, as it were, formed into a wreath to crown the years of study and drudgery through which the young man has just passed. "Tu es Sacerdos," how ardently he looked forward to that day when he would be thus commissioned! Archbishop Williams, on May 17, 1845, in the Catholic city of Paris, with a number of others, was thus commissioned by the Most Rev. Archbishop Affre. Although the occasion was truly a great one to those directly interested therein, yet to the people in general it was but of passing moment, since ordinations in that country were more or less frequent. To New England, however, the ceremony was longed for, as priests were scarce and the territory to be covered very large. It was of more than passing interest to Boston, for one of her native children had been instructed to go forth and preach the divine Word, an honor which, at that time, was rarely hers to boast of. Young Father Williams came back to his native city, and it seems hardly necessary for us to recapitulate all the noble acts he has done in his sacerdotal fields of labor. The story is already narrated in this book, perhaps in part, yet surely sufficient to gain for him most laureate prayers and memories. Like an aureola their rays are most effulgent, and show the way to success to the younger generation of priests and prelates whom God has ordained to follow him. Every work of his shines like a beacon, and illumines the course which those who desire to follow the divine mandates must travel.

Father Williams! Who remembers that name that does not almost reverence it? You who have passed the youth of your old age in Boston, does not a most joyful feeling seize you as your memory brings you back to those years? None knew each and all of you better, none loved you more, and none tried to advance your interests to better advantage. You recall those buried years with a feeling of thanksgiving to God that He delegated such an admirable priest to assist you in your journey through life. You know the condition of New England when Father Williams arrived to minister here, you know the work he has done, and the praise he deserves. When the affairs of the diocese needed an administrator there seemed to be no one more capable to assume the responsibility than Father Williams, and when, by the death of Bishop Fitzpatrick, the diocese was without a head, none seemed better qualified to take the reins than this same Father Williams. How New England increased in Catholicity during his administration! The number of churches increased, the seminaries sent here more and more ministers, and many more laborers came to work in the rich vineyard. In consequence, an Archbishopric was to be established here, and Bishop Williams was once more honored.

When we read of the many churches, God's own monuments, which ornament New England of to-day; the hundreds of schools, nurseries of truth and erudition, the very walls of which seem redolent with knowledge; the thousands of loyal Catholic sons and daughters, Christ-loving, who follow the memorable ensign of the Trinity; and the many priests who regularly follow the footsteps of their beloved Exemplar, can we help

referring in the most loving manner to him who supervised all these many successes? The many religious orders; the abundant charitable institutions and hospitals; and last, yet by no means least, St. John's Seminary, speak louder praise than our weak words. No wonder, then, that his priests should desire to celebrate his half-century of sacerdotal labors, and no wonder that the Catholic laity in general were loud in praise of the opportunity to give him the meed of honor he deserved.

After fifty years of life as Christ's minister, the priests and people who come directly under his jurisdiction resolved to celebrate the occasion in a fitting manner, and at first he would not countenance the affair. On this occasion, as on all others, his quiet, unassuming bearing seemingly said: "Non nobis, Domine, non nobis: sed nomini tuo da gloriam." Yet the movers persisted, and the consequence was one of the most elaborate celebrations that proud Boston has ever experienced, and a most pronounced expression of honor and respect that superiors and subordinates could bestow.

On May 16th the ceremonies opened in the Cathedral of the Holy Cross. The sanctuary was brilliantly adorned with a massing of lights and beautiful flowers. In the solemn procession, after the acolytes and the sanctuary choir, came the clergy, hundreds in number, including representatives of the Dominican, the Franciscan, Augustinian, Jesuit, Redemptorist, and other religious orders. Then came the Bishops and Archbishops, including Archbishops Fabre, of Montreal; Ireland, of St. Paul; Ryan, of Philadelphia; Riordan, of San Francisco; Corrigan, of New York; Elder, of Cincinnati; Hennessy, of Dubuque; Chapelle, of Santa Fe, and Bishops Healy, of Portland; Harkins, of Providence; Beaven, of Springfield; Tierney, of Hartford; Gabriel, of Ogdensburg; Keane, of the Catholic University; Bradley, of Manchester; De Goesbriand and Michaud, of Burlington. At the end of the procession were Apostolic Delegate Satolli, Cardinal Gibbons, and, last, Archbishop Williams.

The Pontifical High Mass was then celebrated by the Most Rev. Archbishop Williams, Cardinal Gibbons and the other members of the episcopate occupying places on the gospel side of the chancel, and the apostolic delegate, with attendant clergy, on the epistle side. The officers of the Mass, in addition to the Archbishop, included Very Rev. Vicar-General Byrne, assistant priest; Rev. Nicholas R. Walsh, deacon; Rev. Edward Connolly, sub-deacon; Rev. Thomas J. McCormack and Rev. Hugh Roe O'Donnell, masters of ceremonies.

Before the sermon, Vicar-General Byrne announced a cable dispatch received from the Pope, expressing felicitations on the golden jubilee; and Bishop De Goesbriand, on behalf of the Bishops, presented the Archbishop with a magnificent gold chalice, which had been consecrated by the Pope and used by him in celebrating Mass at the Vatican. The chalice is twelve and one-half inches in height, of pure gold and of Gothic design. The cup is surrounded for three-quarters of its height by an elaborate device of filagree work in relief. Between the cup and the base is a four-cornered knob, at the extreme ends of which are four rare and beautiful special jewels. All are deeply set in gold. One is a ruby of fine color, another a sapphire, the third an aqua marine, and the fourth an amethyst. The knob is delicately chased in relief. The base contains, in the place of the ordinary medallion, eight pieces of mosaic work in blue and white. One represents the annunciation; another represents the crucifixion—the cross, Christ nailed to it, with Mary and St. John at the foot on either side in prayer; another is a likeness of the Pope; another, an emblem of the sacrament, contains two doves, some roses and bunches of grapes; the passion is represented by a ladder with roses intertwined; the eighth piece is a clear white column, a scourge, and some palm leaves. The most remarkable thing about these pieces of work is the fact that the particles of stone used are almost imperceptible to the human eye, and when firmly put together present the appearance of a solid piece. The maker of the chalice is the person who produced the wonderful cross of Christ which Pope Leo presented to Bismarck some years ago, and which cost \$8,000.

The sermon of the day was delivered by Bishop Bradley, of Manchester, N. H. It expressed in strong phrases the appreciation which all felt for the prelate whose half-century in the priesthood they had gathered to commemorate; setting forth his dignity and benignity of character, his striking and varied administrative qualities, his single-mindedness and complete self-surrender to his high and exacting calling. At the close of the Mass an impressive scene was the imparting of the papal benediction, and the hearts of all the vast assemblage were stirred to enthusiasm by the rendering of the hymn for the Pope, "Viva Leone," this bringing the service of the forenoon to a close.

In the evening, at Music Hall, a banquet was tendered to the Archbishop by the clergy and laity of the Archdiocese. The auditorium, from floor to roof, was a mass of decoration in festoons, streamers, banners, and mottoes, everywhere commingling the ideas of inseparable religious and national sentiment. Above the platform was a crayon portrait of the central personality of the event, Archbishop Williams, and just below were the figures "1845-1895," indicative of his fifty years' fidelity to sacerdotal duty. In the central space, over the main part of the auditorium, was suspended the American eagle, while on every side were seen the emblems of American national spirit. About one thousand persons, clergymen and laity, sat at the dinner. The front row of tables, upon the platform, were occupied by the highest dignitaries of the Catholic Church, mingled with representatives of the nation, the state, and the city.

The seat of honor was occupied by Archbishop Williams. At his right was Cardinal Gibbons, and next to him was Governor Greenhalge. At the left of the Archbishop was Archbishop Satolli, the papal delegate, and next to him was Alderman Horace G. Allen, the representative of the city of Boston.

Others who occupied seats at the main table, on the right of Archbishop Williams, were: Archbishops Elder, of Cincinnati; Riordan, of San Francisco; Ireland, of St. Paul, and Chapelle, of Santa Fe; Bishops De Goesbriand, of Burlington; Harkins, of Providence; Tierney, of Hartford, and Michaud, of Burlington; Very Rev. William Byrne, Vicar-General of the Archdiocese; Congressman John F. Fitzgerald, and Mr. Thomas B. Fitzpatrick.

At his left, beside Archbishop Satolli and Alderman Allen, were Archbishops Ryan, of Philadelphia; Corrigan, of New York; Hennessey, of Dubuque, and Fabre, of Montreal; Bishops Bradley, of Manchester; Beaven, of Springfield; Healy, of Portland; Gabriels, of Ogdensburg, and Brady, of Boston; Right Rev. William Lawrence, Bishop of the Protestant Episcopal Diocese of Massachusetts, and Rev. Peter Ronan. At the other tables on the stage were many distinguished clergy and laity, with invited guests.

After the generous repast had been partaken of, the literary feast was inaugurated by the chairman of the banquet committee, Rev. Peter Ronan, of Dorchester.

Rev. Thomas Magennis then tendered the tribute of the clergy to the Archbishop, and after Mr. Thomas B. Fitzpatrick had spoken on the part of the laity, the pecuniary offering was presented on behalf of both. Great enthusiasm was manifested when Archbishop Williams rose in response, and spoke impulsively and out of a full heart. His expressions of warm affection for his clergy, for Massachusetts, and for his native city of Boston, merited and received loud applause. Quiet restored, His Grace said:

I must say that this is the noisiest time I have had in fifty years. As the addresses made to me came from the clergy and the laymen in the first place, I have to say to my clergy what I have always said to them, and, as the speaker has so well expressed it, I have always had confidence in them and have relied upon them, and they, I believe, have had confidence in me, and could rely upon me. They know that my companions were among the clergy; I seldom had time to make other acquaintances. My usual company was my clergymen, and it was with them I found my happiness.

On the different occasions when they found an opportunity to give expression to their feelings, these same thoughts have been expressed. And I also have expressed myself the same then as I express myself now. But still these expressions may be made stronger as years go by, and my feelings of sympathy and union with the clergy are stronger as I grow older; and if I may have a few years longer, I think I shall be able to say then, with full confidence, as I say now, that my clergy will have my full confidence and support.

Without the clergy, what could the Bishop do? Without officers, what can a general do? They have to work through them, and unless they have his confidence, and unless they know that he relies upon them, no good work can be done. But where the head-worker has good men under him, and when they will trust to his fairness, and justness, and assistance in need, they will do good work, as all of you who have work to do know well.

And the laity, seeing the work going on well between the head and the clergy, and finding that nothing is asked of them but what is fair and just, they work likewise in union with the clergy, as does the clergy with the Bishop. And that has been the way in this diocese in my time; and I say without flattery, honestly, that I have worked well with the clergy, and I have worked well with the laity, and all three together have worked in union for the work that has been done during these last twenty-nine years.

We have asked nothing of the laity to which they have not responded; we have not asked the clergy to do anything to which they did not give zeal and energy. And the greatest trouble was not to hold them back, but to prevent them from going too fast.

As it is said that it is easier to steer a craft in swift water with a good wind than when the wind is sluggish and the water dull, also, so it is in the diocese. If you have men who are sluggish, without energy, and who are not desirous to work, it is hard to have your work well done. But when you have officers who are simply looking for an occasion to do good work, and all the men under your lead are helping and assisting them in every way, then it is not hard to carry on work easily and successfully, and if you simply have a cool head, you can do your work successfully.

To both the laity and the clergy, I can give full meed of praise, without flattery to both of them, for the offering they have made to me at the time of this celebration, of which they have said nothing in their modesty but which I shall treasure, and I shall consider it a trust to dispose of, as I know both the clergy and the laity will be well satisfied that I should dispose of it.

And I have to thank my old friends in the name of the diocese, all of whom come to do us honor. In the first place, I have to thank His Eminence, Cardinal Gibbons. He has given us very strong exhibitions of his friendship; he has shown his friendship before in a great many ways; but, on this occasion, he had taken his passage to go to visit the city of Rome and our Holy Father; yet, when he received his invitation he put off his voyage for fifteen days.

He left Baltimore at the beginning of the week; he comes here to our celebration, and sets sail from New York, without even seeing again his friends in Baltimore. We are, therefore, indebted to him, as also the diocese with me, and his conduct toward us, his conduct toward the Diocese of Boston, will always be held in grateful remembrance.

To our distinguished guest, the most reverend delegate, beside being honored for his personal work, for his talent, for his dignity, he comes to us, representing him whom to us is the highest on earth—not only the highest, but the dearest; and to him, therefore, as representing the Holy Father, we wish to pay all the respect and affection which we can present to him.

In addition to all we have to thank the Holy Father for in years past in this Diocese of Boston, we have to-day to thank him in a more special manner. You all have heard how he was kind enough to consecrate the chalice which the Bishop of this province intended to give me. But he also said Mass himself with it, before it came to me; and now to-day, this afternoon, we have received from his hands a letter especially addressed to myself, and also a letter from his Cardinal Secretary, and with it a golden medal in honor of our celebration of this day.

Our hearts, therefore, must be full of gratitude for his gracious attitude toward us, and we all must ask his illustrious representative to present to him, our Holy Father, our filial affection and thanks, with gratitude for the honor he has conferred upon this diocese, and myself personally, for his graciousness to me—unworthy, so far as I know, of anything I could have done more than all this surrounding world. Yet he has shown it, and our gratitude will ever go forward to him, to-day and to-morrow, and in the future.

We thank, also, through His Excellency, the good old Commonwealth of Massachusetts, a Commonwealth which has made itself memorable in our country, a Commonwealth with its own peculiarities, somewhat cold, stern, but to those who know her she is found warm of heart. Whatever qualities she may have she has inherited one from old times, and that is respect for religion. Men may deny the existence of God, or of any Providence in this world, they may not belong to any denomination, but it has not yet become fashionable in this State of Massachusetts to proclaim to the world infidelity, and no man need be ashamed anywhere in Massachusetts to declare that he is a Christian.

Like in the human body there are times when humors take possession of it, so even in the good old Commonwealth the humors of the political body will show themselves. But remember, the old constitution of Massachusetts is too strong to let them grow up and prosper. And as the strong constitutional man will in time—in a few days—throw off the humors that are troubling him, so it has been in the past, and so I trust it will be, in our own State of Massachusetts.

Again, we are happy to have our city of Boston represented, the old city of Boston. I was born in the town of Boston. When I first remember it, it was a city of lanes, alleys, courts, and crooked streets; now we have the greater Boston, turned out into a beautiful city. I have always lived in it, except the years I was in college, studying. From the time I was born, up to the present, I have never left it, and I love it above all cities. I am accustomed to its ways, I know many of its people, though I am not acquainted in the last few years with many of those who govern the city, yet I remember when I was a boy I knew all the Catholics of the city—they all went to one church.

When I was in the Cathedral, afterward when I was in other churches, I knew everybody who was a Catholic. When I went to St. James', I knew them all there; but since I have been a Bishop it has been impossible for me to know one-hundredth part of those for whom I care, work for, or whom I love.

And at the end of this glorious day for me, I have heard a great deal more than I think I deserve; a great deal of the consideration of what has been done by attributing to me, when I have only been a part of it, and I am only a standard-bearer, and have been for twenty-nine years. And when you salute the standard-bearer

you salute all those who fought with him. He helps them, but he did not do all the work. They did it with him. But as he represents the whole of them he gets the honor, and they sometimes are forgotten; still, if he is a sensible man, he will know how to take his part of it and give due measure of praise to those who were not known at the time, but yet took part in the work which has made his work fruitful.

And now, having kept you so long, I have also to ask of Almighty God to save the whole country from future disturbance, to preserve it in union, to look down with favor upon our Province of New England, to save our good old Commonwealth of Massachusetts—and, one word more, to give especial grace to dear old Boston.

After Archbishop Satolli had spoken, he presented to Archbishop Williams a magnificent gold medal from the Holy Father.

The addresses of Archbishop Satolli, Governor Greenhalge, Cardinal Gibbons, and Alderman Allen were eloquent and well in keeping with the dignity of the occasion, while each was most heartily received. A pleasant episode was that toward the close, when Right Rev. William Lawrence, Protestant Episcopal Bishop of Massachusetts, personally greeted the Archbishop.

The singing of "Home, Sweet Home," closed the banquet.

On Friday morning the members of the religious orders and delegations of pupils from the academies, high schools, parochial schools, and orphan asylums, assembled in the Cathedral and assisted at a service in honor of the fiftieth anniversary of Archbishop Williams' priesthood.

About 2,500 teachers and scholars from all parts of the Archdiocese were present. Each religious order and its pupils was assigned a separate section, and each band of children displayed in the church a banneret inscribed with the name of the school.

The services consisted of a solemn High Mass at ten o'clock, at which Right Rev. John Brady, D. D., Auxiliary Bishop, was celebrant. The other officers of the Mass were: assistant priest, Rev. Henry A. Sullivan; deacon, Rev. Nicholas R. Walsh; sub-deacon, Rev. Edward Connolly; master of ceremonies, Rev. Thomas J. McCormack. His Grace, Archbishop Williams, assisted at the throne, and at the conclusion of the services gave his blessing to the assembly.

The sermon was preached by Right Rev. John J. Keane, D. D., rector of the Catholic University of America.

The grand celebration was very appropriately ended with a reception to His Grace, the Archbishop, by the Catholic Union of Boston. The Archbishop has been for many years the honorary president of the Union. Boston College Hall was decorated in honor of the event, and over 1,200 tickets were distributed to the members of the Union and their friends. On the stage were seated the Archbishop, Bishops Bradley, Harkins, Brady, and the other Church dignitaries, the officers of the Catholic Union, and the committee of arrangements.

Great interest was given the occasion by the presentation to the Archbishop of a beautiful life-size oil painting of himself. In behalf of the Union, Dr. Thomas Dwight made the presentation address, in which the high regard in which the members hold the Archbishop was most pleasantly expressed. Mr. Thomas M. Watson, president of the Catholic Union, made an appropriate address. The Archbishop made an eloquent and touching address to the members of the Union, in accepting the picture in behalf of the Archdiocese. The painting is to hang in the parlor at the Episcopal residence with that of the former Bishops of the diocese.

Thus ended this magnificent celebration, which, perhaps, was the most important event in the history of the Catholic Church in New England, attended as it was by the highest dignitaries of the Church in America; by representatives of other churches; by the highest officials of the state and city; and by men high in social, political, professional, and business life of the city and state. The occasion was a jubilee in every sense of the word, one that marks an important era in the history of the Church, and one that will have a far-reaching influence in shaping future affairs. Every detail was carried out in perfect harmony, and there was not a word said nor an act done, by the many who participated, to mar the pleasure of the occasion. All recognized the honor due their great leader, and every one, clergy and laity alike, heartily united in making the celebration a grand success, and the occasion a most happy one for the venerable Archbishop, and an honor for themselves.

And here, ending our labors on this work and saying our last word, we cannot do so more fittingly and feelingly than by conjuring every member of the Catholic Church, in the Archdiocese of Boston, however high or humble their lot, to faithfully follow, in their fidelity to the Church and in their relations with the world, the glorious example set them by their great leader.

In Memoriam.



SINCE we commenced the preparation of this work, and since the history of their parishes was written, death has entered the ranks of the clergy and placed its icy hand upon three of the number.

Rev. L. M. Corcoran, of the Cathedral;

Rev. Andrew M. Garin, of Lowell, and

Rev. Richard L. Walsh, of Georgetown,

Energetic and trusted pastors, have been summoned hence by the Almighty to make a just return of their earthly stewardship. Their mission work is ended, yet the name that each has made still remains fresh and dear in the memories of those who were associated with them. One, Father Garin, was somewhat advanced in years, many of which were spent in ministering to the people whom God placed him over. He was a pastor in every sense of the word, and one who was respected by all with whom he came in contact. The other two were in the full strength of vigorous manhood, and were giving every promise of future success. None seemed stronger, more energetic, or more hopeful of life, none seemed destined to labor longer or more faithfully in the vineyard. Those who knew them had naught but praise to speak of them, naught but respect, which was nearly akin to reverence, to tender to them. No better proof of the love which all gave to these three priests is needed than the occasion of their funerals, when, seemingly, everybody in the places in which they labored desired to honor the remains. Nor was the feeling strictly local or Catholic, for people in general and many Protestants generously contributed their meed of praise. From the hearts of each and all came the prayer, in which we most heartily join: "Requiem aeternam dona eis, Domine, et lux perpetua luceat eis." God has beckoned them towards His kingdom for which they were ever laboring. *Requiescant in pace.*

Index.

Parishes, Societies, Institutions, Etc.

BOSTON.

Cathedral of the Holy Cross, 21.
 Academy of Notre Dame, 223.
 Academy of the Sacred Heart, 819.
 Archdiocese of Boston, 3.
 Auxiliary Bishop, 17.
 Boston College, 200.
 Catholic Union, 255.
 Celebration of Archbishop's Golden Jubilee, 821.
 Chancellor of the Archdiocese, 19.
 Episcopate of Bishop Cheverus, 3.
 Episcopate of Bishop Fenwick, 6.
 Episcopate of Bishop Fitzpatrick, 11.
 Episcopate of Bishop Williams, 14.
 Holy Trinity Church, 137.
 Home for Destitute Catholic Children, 248.
 House of the Angel Guardian, 239.
 Immaculate Conception Church, 204.
 Maronite Mission, 191.
 Notre Dame Academy, 223.
 Notre Dame des Victoires Church, 140.
 Sacred Heart Church, 134.
 St. Cecilia's Parish, 142.
 St. James' Parish, 61.
 St. John the Baptist's Church, 136.
 St. Joseph's Parish, 66.
 St. Leonard's Church, 132.
 St. Mary's Parish, 42.
 St. Patrick's Parish, 49.
 St. Stephen's Parish, 128.
 St. Vincent de Paul Society, 268.
 St. Vincent's Orphan Asylum, 236.
 Vicar-General of the Archdiocese, 19.
 Working Boys' Home, 265.
 Working Girls' Home, 252.
 Young Ladies' Charitable Association, 261.
 Young Men's Catholic Association, 216.

South Boston District.

Carney Hospital, 815.
 Gate of Heaven Parish, 77.
 Our Lady of the Rosary Parish, 90.
 Polish Church, 192.
 St. Augustine's Parish, 81.
 SS. Peter and Paul's Parish, 53.
 St. Vincent's Parish, 57.

East Boston District.

Most Holy Redeemer, 94.
 Our Lady of the Assumption, 102.
 Sacred Heart Parish, 108.
 St. Mary's, Star of the Sea, 112.

Charlestown District.

Little Sisters of the Poor, 246.
 St. Catherine's Parish, 126.
 St. Francis de Sales' Parish, 121.
 St. Mary's Parish, 35.

Roxbury District.

Academy of Notre Dame, 229.
 Blessed Sacrament Parish, 165.
 Carmelite Convent, 257.
 Consumptives' Home, 261.
 House of the Good Shepherd, 243.
 Little Sisters of the Poor, 245.
 Our Lady of Perpetual Help, 155.
 St. Francis de Sales' Parish, 151.
 St. Joseph's Parish, 146.
 St. Patrick's Parish, 49.

West Roxbury District.

Sacred Heart Parish (Roslindale), 671.
 St. Thomas' Parish (Jamaica Plain), 190.

Dorchester District.

Consumptives' Home, 261.
 St. Anne's Parish (Neponset), 183.
 St. Gregory's Parish, 72.
 St. Mary's Infant Asylum, 251.
 St. Margaret's Church, 181.
 St. Peter's Parish, 175.

Brighton District.

Mt. St. Joseph's Academy, 234.
 St. Anthony's Parish (Allston), 198.
 St. Columbkille's Parish, 194.
 St. John's Ecclesiastical Seminary, 219.

Parishes, Etc., Outside of Boston.

ABINGTON.

St. Bridget's, 723.

AMESBURY.

St. Joseph's, 437.

- ANDOVER.
St. Augustine's, 409.
- ARLINGTON.
St. Malachi's, 614.
- ASHLAND.
St. Cecilia's, 774.
- AYER.
St. Mary's, 809.
- BEVERLY.
St. Mary's, Star of the Sea, 485.
- BRIDGEWATER.
St. Thomas Aquinas', 741.
- BROCKTON.
Sacred Heart, 737.
St. Patrick's, 732.
- BROOKLINE.
Assumption, Our Lady of the, 170.
- CAMBRIDGE.
Annunciation of the Blessed Virgin Mary (Cambridgeport), 538.
Holy Ghost Home for Incurables, 820.
Notre Dame de Pitie, 552.
Sacred Heart (East Cambridge), 526.
St. John's, 549.
St. John's Institute (East Cambridge), 555.
St. Paul's, 545.
St. Peter's, 533.
- CANTON.
St. John's, 684.
- CHELMSFORD.
St. John's, 354.
- CHELSEA.
St. Rose's, 116.
- COCHITUATE.
St. Zepherin's, 784.
- COHASSET.
St. Anthony's, 719.
- CONCORD.
St. Bernard's, 621.
- DANVERS.
Annunciation, 494.
St. John's Normal College, 497.
- DEDHAM.
St. Mary's, 667.
- EVERETT.
St. Mary's, 523.
- FOXBORO.
St. Mary's, 753.
- FRAMMINGHAM.
St. Bridget's, 780.
St. Stephen's (South), 780.
- FRANKLIN.
St. Mary's, 758.
- GEORGETOWN.
St. Mary's, 424.
- GLOUCESTER.
Our Lady of Good Voyage, 480.
St. Anne's, 475.
- HAVERHILL.
St. James', 413.
St. Joseph's, 420.
- HINGHAM.
St. Paul's, 718.
- HOLBROOK.
St. Joseph's, 700.
- HOLLISTON.
St. Mary's, 765.
- HOPKINTON.
St. John's, 768.
- HUDSON.
St. Michael's, 801.
- HYDE PARK.
Most Precious Blood, 676.
- IPSWICH.
St. Joseph's, 442.
- LAWRENCE.
Assumption of the Blessed Virgin Mary, 403.
Father Mathew Society, 405.
Immaculate Conception, 368.
Order of St. Augustine, 406.
Protectory of Mary Immaculate, 404.
St. Anne's, 398.
St. Augustine's, 396.
St. Lawrence O'Toole's, 393.
St. Mary's, 374.
St. Patrick's (South Lawrence), 386.
- LINGTON.
St. Bridget's, 618.
- LOWELL.
Academy of Notre Dame, 335.
Immaculate Conception, 291.
Sacred Heart, 330.
St. John's Hospital, 343.
St. Joseph's Parish, 304.
St. Michael's, 316.
St. Patrick's, 272.
St. Peter's Orphan Asylum, 351.
St. Peter's Parish, 322.
- LYNN.
Sacred Heart, 518.
St. John the Baptist, 514.
St. Joseph's, 510.
St. Mary's, 503.
- MALDEN.
Immaculate Conception, 584.
Sacred Hearts, 589.
- MARBLEHEAD.
Our Lady, Star of the Sea, 489.

MARLBORO.
Immaculate Conception, 786.
St. Anne's Academy, 799.
St. Mary's Parish, 797.

MAYNARD.
St. Bridget's, 806.

MEDFORD.
St. Joseph's, 579.

MEDWAY.
St. Joseph's, 762.

MELROSE.
St. Mary's, 594.

MERRIMAC.
Nativity of Blessed Virgin Mary, 601.

MIDDLEBORO.
Sacred Heart, 750.

NATICK.
Sacred Heart (South Natick), 665.
St. Patrick's, 661.

NEWBURYPORT.
Immaculate Conception, 429.

NEWTON.
Our Lady, Help of Christians, 648.
Sacred Heart, 652.
St. Bernard's, 644.
St. John's, 655.
St. Mary's, 640.
Working Boys' Home, 267.

NORTH CHELMSFORD.
St. John the Evangelist, 354.

NORWOOD.
St. Catherine's, 681.

PEABODY.
St. John's, 499.

PEPPERELL, EAST.
St. Joseph's, 812.

PLYMOUTH.
St. Peter's, 745.

QUINCY.
St. John's, 187.
St. Mary's (West Quincy), 712.

RANDOLPH.
St. Mary's, 695.

REVERE.
Immaculate Conception, 519.

ROCKLAND.
Holy Family, 728.

ROCKPORT.
St. Joachim's, 482.

SALEM.
City Orphan Asylum, 469.
Father Mathew Statue, 473.
Immaculate Conception, 445.
St. James', 460.
St. Joseph's, 464.
St. Mary's, 445.

SAXONVILLE.
St. George's, 776.

SOMERVILLE.
Little Sisters of the Poor, 247.
St. Anne's, 571.
St. Catherine's, 575.
St. Joseph's, 566.

STONEHAM.
St. Patrick's, 603.

STOUGHTON.
Immaculate Conception, 690.

TEWKSBURY.
Novitiate of the Sacred Heart of Mary, 361.

WAKEFIELD.
St. Joseph's, 597.

WALPOLE.
St. Francis', 755.

WALTHAM.
Convent and Novitiate of Notre Dame, 631.
St. Joseph's, 629.
St. Mary's, 624.

WATERTOWN.
St. Patrick's, 634.

WELLESLEY.
Academy and Convent of the Assumption, 659.

WEST QUINCY.
St. Mary's, 712.

WEYMOUTH.
Immaculate Conception (East Weymouth), 708.
Sacred Heart, 705.
St. Francis Xavier's, 793.
St. Jerome's, 710.

WHITMAN.
Holy Ghost, 726.

WINCHESTER.
St. Mary's, 609.

WOBURN.
St. Charles', 605.

Clergymen and Others.

Acquarone, Rev. Luigi, 475, 482.
Ahern, Rev. Father, 742, 751.
Anderson, Rev. J. S., 70.
Angelus, Rev. Father, 132.
Athanasius, O. S. F., Rev. Father, 132.
Audifred, S. M., Rev. Father, 140.

Bapst, S. J., Rev. John, 201, 210, 790.
Barrata, Rev. Joseph N., 810, 813.
Barrett, Rev. James A., 507.
Barrister, S. J., Rev. John H., 46.
Barry, Rev. A. J., 736.
Barry, Rev. Richard J., 142, 675, 678.

- Barry, Rev. Thomas, 482, 762, 769, 774.
 Beaudin, Rev. Father, 398.
 Begley, Rev. Michael E., 711.
 Bell, Rev. John J., 154.
 Bentley, Rev. William, 446.
 Bertoldi, Rev. Peter, 276.
 Billiard, Sister Julie, 223.
 Billings, Rev. P. W., 617.
 Blenkinsop, Rev. William A., 56, 77, 81.
 Bodfish, Rev. Joshua P., 687.
 Boland, Rev. J. B. F., 81.
 Boland, Rev. L. P., 81.
 Boniface, O. S. F., Rev. Father, 132.
 Boucher, Rev. Olivier, 398, 420, 464, 751.
 Boursaud, S. J., Rev. Edward V., 201, 213.
 Boyce, Rev. J., 765, 768, 801.
 Boylan, Rev. Matthew T., 126, 762.
 Boyle, Rev. P. F., 443, 488.
 Brady, Rev. John D., 450.
 Brady, Rt. Rev. John, 17, 56, 439, 601.
 Brady, S. J., Rev. Robert W., 46, 201, 211.
 Brennan, Rev. T. F., 80.
 Brannigan, Rev. F. X., 528, 540, 560, 605.
 Brennan, Rev. John P., 658, 682, 754.
 Broderick, Rev. John F., 754.
 Brosnahan, Rev. Timothy, 621, 627, 631, 806.
 Brosnahan, S. J., Rev. Timothy, 201, 204, 215, 218.
 Brother Cajetan, 498.
 Brother Eusebius, 240.
 Brother Joseph, 240.
 Brother Jude, 240.
 Brother Justinian, 240.
 Brother Wenceslaus, 240.
 Buckley, Rev. John J., 749.
 Burke, Rev. F. X., 814.
 Burke, Rev. Richard S., 283, 290.
 Burke, O. P., Rev. Thomas, 194.
 Burns, Rev. Daniel M., 303.
 Burns, Rev. M. J., 697.
 Buteux, Rev. S., 81.
 Butler, Rev. Edmund T., 189, 507.
 Byrne, Rev. Michael, 716.
 Byrne, S. J., Rev. M. F., 47.
 Byrne, Rev. Patrick, 27, 35, 82, 449.
 Byrne, Very Rev. William, 19, 35, 70.
 Caisse, Rev. J. Camille, 798.
 Cajetan, Brother, 498.
 Callahan, Rev. Father, 690.
 Callanan, Rev. P. H., 655, 658, 754.
 Campeau, Rev. Father, 367.
 Canavan, Rev. Patrick, 432.
 Canny, Rev. P. J., 67, 618, 621.
 Carney, Mr. Andrew, 818.
 Carragher, Rev. Bernard, 695, 713, 723, 728.
 Carragher, Rev. M., 433.
 Carroll, Rev. Father, 276, 456.
 Carroll, Rev. Lawrence, 528, 555.
 Carroll, Rev. M. X., 579, 597, 605, 640, 753, 758.
 Carroll, Right Rev. John, 21.
 Casgrain, Rev. Father, 420.
 Cassin, Rev. Joseph H., 102.
 Catani, S. J., Rev. J. B., 139.
 Cavanaugh, Rev. P. F., 386.
 Cheverus, Right Rev. John L., 3, 23, 81, 429, 448, 746.
 Chittick, Rev. J. J., 179, 680, 749.
 Chmellinski, Rev. John, 192.
 Clark, Rev. Father, 736.
 Clark, Rev. Michael, 111, 112.
 Cleary, Rev. H. J., 613.
 Colbert, Rev. John D., 748, 773.
 Conlin, Rev. John A., 678, 743, 751, 792, 801, 806.
 Connelly, Rev. Father, 274.
 Connolly, Rev. Arthur T., 166.
 Conterno, Rev. A. I., 81, 132.
 Conway, Rev. James, 274, 322, 332, 451, 460.
 Coppin, S. M., Rev. Father, 140.
 Corcoran, Rev. L. M. A., 33.
 Corcoran, Rev. William J., 58, 60, 676.
 Cosson, Rev. J., 293, 306, 793, 802.
 Coughlin, Rev. Thomas W., 749.
 Cowen, Rev. C. F., 722.
 Coyle, Rev. Joseph, 528.
 Crane, O. S. A., Rev. Peter, 372.
 Crimmins, Rev. Denis P., 574.
 Crowe, Rev. John A., 808.
 Crowley, Rev. Michael F., 675.
 Crudden, Rev. Peter, 323, 351.
 Cuddihy, Rev. P., 762, 765, 769, 774, 801.
 Cuffe, Rev. John T., 717.
 Cullen, Rev. John S., 638, 780.
 Cummins, Rev. John, 424.
 Cummins, Rev. John F., 672, 749, 773.
 Cummins, Rev. Richard, 414, 424.
 Cunningham, Rev. Francis A., 189.
 Curran, Rev. Francis J., 485.
 Curtin, Rev. Edward J., 693.
 Curtin, Rev. John J., 49, 274.
 Cusack, Rev. Thomas F., 804.
 Dacey, Rev. John J., 303.
 Daly, Rev. John A., 628.
 Daly, Rev. P. J., 154, 609.
 Daly, Rev. William J., 68, 415, 460.
 Danahy, Rev. Timothy J., 643, 717.
 DeBem, Rev. Francisco de Teira, 480.
 Delahunty, Rev. John, 154, 454, 485, 794, 802.
 Delaney, Rev. Michael F., 661, 665, 774.
 Denel, Rev. William, 443.
 Dennehy, Rev. J. S., 81, 697.
 Denvir, Rev. William J. J., 488, 697.
 De Serpa, Rev. Joseph T., 136.
 Devir, O. S. A., Rev. John H., 371.
 Devitt, S. J., Rev. Edward L., 201, 214.
 Doherty, Rev. John J., 777.
 Doherty, Rev. Michael L. J., 371, 392.
 Doherty, S. J., Rev. Daniel A., 204.
 Dolan, Rev. Michael, 640, 649, 655.

- Donahue, Rev. John W., 81, 528.
 Donavan, Rev. D. J., 668, 682.
 Donagan, Rev. John B., 795.
 Donnelly, O. S. A., Rev. Edward C., 397.
 Donnelly, Rev. John A., 666.
 Donnelly, Rev. Richard, 581.
 Doody, S. J., Mr. John H., 204.
 Doonan, S. J., Rev. James A., 204.
 Dorgan, Rev. E. A., 303.
 Dougherty, Rev. Manasses P., 528, 533, 538, 545, 579, 614, 618.
 Dougherty, Rev. Michael, 735.
 Driscoll, O. S. A., Rev. C. M., 408.
 Driscoll, Rev. John J., 711.
 Druilletes, S. J., Rev. Gabriel, 455, 746.
 Duane, S. J., Mr. William J., 204.
 Duarte, S. J., Mr. A. J., 204.
 Dumonties, Rev. J. Z., 464, 797, 799.
 Duncan, S. J., Rev. W. H., 47.
 Durant, Rev. Justinian, 634.
 Eagan, Rev. Ignatius P., 719.
 Eck, Rev. Gustave, 137.
 Edge, O. S. A., Rev. Louis M., 377.
 Emery, Rev. Father, 361.
 Eusebius, Brother, 240.
 Faculty, Boston College, 204.
 Faculty, St. John's Seminary, 221.
 Fagan, Rev. E. J., 773.
 Fagan, Rev. Gerald, 718.
 Farrelly, Rev. Edward, 765, 769, 777, 787, 806.
 Fennessy, Rev. William J., 795.
 Fenwick, Right Rev. B. J., 6.
 Ffrench, Rev. Charles, 369, 374, 413, 430.
 Field, O. S. A., Rev. T. A., 410.
 Finnegan, Rev. Charles A., 617.
 Finotti, Rev. Joseph M., 170, 194, 614, 618.
 Fitton, Rev. James, 27, 94, 102, 108, 111, 112, 624, 661, 765, 777.
 Fitzgerald, Rev. Maurice, 754.
 Fitzpatrick, Rev. W. H., 74, 183, 371, 594, 597, 603, 792.
 Fitzpatrick, Right Rev. John B., 11, 42, 335, 528.
 Fitzsimmons, Rev. T., 53, 72, 81, 624, 635, 684, 690, 695, 696, 713.
 Flanagan, Rev. T. L., 604.
 Flatley, Rev. John, 536, 549, 685, 690, 691.
 Flatley, Rev. M. F., 586, 597.
 Fleming, O. S. A., Rev. John, 393.
 Fleming, Rev. John H., 670, 811.
 Flood, Rev. Bernard, 621, 626, 636, 640, 644.
 Flood, Rev. Patrick, 42, 624, 636, 640.
 Foley, Rev. Charles, 810, 812.
 Ford, Rev. John F., 265, 795.
 Frawley, C. S. R., Rev. John J., 164.
 Freygang, Rev. Joseph, 137.
 Friguglietti, Rev. Francis, 189, 716.
 Fullerton, S. J., Rev. Francis de Sales, 204.
 Fulton, S. J., Rev. Robert, 201, 216.
 Gadoury, Rev. Joseph O., 465, 516.
 Galbery, O. S. A., Very Rev. Thomas A., 377.
 Galvin, Rev. John B., 571.
 Gallagher, O. S. A., Rev. M. F., 409.
 Gallagher, Rev. Joseph H., 52, 650.
 Garin, O. M. I., Rev. Andrew M., 293, 295, 301, 304, 306, 309, 312, 315, 316, 361, 398.
 Gasson, S. J., Rev. Thomas I., 204.
 Gerbi, O. S. F., Rev. Emiliano, 79, 81, 276.
 Gibson, Rev. Father, 661, 765, 768.
 Gilday, Rev. James, 321, 608.
 Gilfeather, Rev. James, 651.
 Gillic, Rev. P., 753, 758.
 Gilligan, Rev. Michael, 581.
 Gilmore, O. S. A., Rev. John P., 380, 396.
 Gleason, Rev. D. J., 290.
 Gleason, Rev. Thomas, 579, 586, 597.
 Glennon, Rev. Charles F., 179, 689.
 Glynn, Rev. F. J., 596, 734, 735, 769.
 Godin, S. M., Rev. Elphege, 398, 422, 552.
 Goodwin, Rev. George F., 35.
 Gormley, Rev. John T., 136, 717, 749.
 Gouesse, Rev. Francis, 753, 755, 760, 797.
 Grace, Rev. Charles F., 276.
 Gray, Rev. John J., 460, 472, 499.
 Green, Rev. M. M., 636, 648.
 Greisch, S. J., Rev. Nicholas, 139.
 Grenier, Rev. P. H., 629.
 Griffin, Rev. James, 151, 754, 760.
 Gross, C. S. R., Rev. William H., 164.
 Gudenus, S. J., Rev. Charles D., 139.
 Guerini, O. S. F., Rev. Joachim, 132.
 Guinan, Rev. L. A., 749.
 Hally, Rev. P. J., 456, 494, 597, 749.
 Hally, Rev. William, 454, 716.
 Halloran, Rev. John B., 551.
 Hamilton, Rev. George A., 35, 81, 121, 531, 661, 769, 777, 787.
 Hammill, Rev. Peter, 276.
 Hannawin, Rev. Francis P., 507.
 Harkins, Rev. Matthew, 63, 65, 454, 456, 464, 487, 614, 619.
 Harrigan, Rev. John A., 154.
 Harrington, Rev. John C., 510.
 Hartney, Rev. Michael, 453.
 Haskins, Rev. George F., 128, 151, 239, 242, 528, 534, 661, 665, 716.
 Hayes, S. J., Rev. William, 204.
 Healy, Rev. A. S., 63, 81, 151, 240.
 Healy, Rev. Daniel S., 387, 482, 487, 492, 711.
 Healy, Right Rev. J. A., 62, 65, 155.
 Healy, Rev. J. J., 475.
 Healy, Rev. Michael, 42.
 Heffernan, Rev. John F., 774, 783.
 Helmpraecht, Very Rev. Joseph, 155.
 Hennigan, Rev. Father, 703, 708.
 Henning, C. S. R., Rev. Joseph, 164.
 Herlihy, Rev. D. J., 80.

- Hickey, Rev. James W., 278.
 Higgins, Rev. Michael F., 79, 454, 487.
 Hoffman, Rev. Frank, 137.
 Hogan, S. S., Abbe John, 219.
 Holland, Rev. John B., 707.
 Hughes, Rev. H. B. M., 136.
 Ignatius, Rev. John, 136.
 Jacques, Rev. Joseph N., 784.
 Johnson, Rev. Robert J., 79, 669, 682.
 Joseph, Brother, 240.
 Joyce, O. M. I., Rev. W. D., 302, 330.
 Jude, Brother, 240.
 Juillard, Rev. Father, 295.
 Justinian, Brother, 240.
 Kavanagh, Rev. P. J., 620.
 Keating, Rev. William E., 702.
 Keegan, Rev. James J., 698.
 Kelleher, Rev. John B., 186.
 Kelleher, Rev. John F., 70.
 Kelly, Rev. James J., 697, 700.
 Kelly, Rev. J. P. F., 570.
 Kelly, Rev. William E., 743, 794.
 Kennedy, Rev. D. B., 494, 748.
 Keyes, Rev. Joseph E., 744, 749.
 Kiely, Rev. James M., 443, 487, 692.
 Kiely, Rev. M. C., 488.
 Korkemas, Rev. Gabriel, 191.
 Lagier, Rev. L., 293.
 Lamb, Rev. P. F., 112, 171.
 Lane, Rev. Michael, 57, 81.
 Lariscy, Rev. Phillip, 81, 448.
 Lavoie, O. M. I., Rev. Joseph T., 334.
 Le Compte, Rev. Father, 398.
 Leddy, Rev. Peter J., 718.
 Lee, Rev. James, 522.
 Lee, Rev. M. J., 760.
 Lefevre, Rev. Father, 295.
 Lennon, Rev. Henry, 424, 433, 437, 442.
 Leonard, Rev. Michael J., 290.
 Le Pine, Rev. Octave, 464, 797.
 Linehan, Rev. D. W., 578.
 Loewekamp, C. SS. R., Rev. William C., 158, 164.
 Lowney, Rev. Thomas B., 763.
 Lynch, Rev. John, 697.
 Lynch, Rev. Michael, 81, 624, 635, 703, 708.
 Lynch, O. S. A., Rev. P. A., 411.
 Lynch, Rev. Thomas, 49, 81, 82.
 Lyndon, Very Rev. P. F., 27, 33, 35, 55, 68, 77, 684, 690.
 Lyons, Rev. Jeremiah J., 781.
 Luby, Mr. Thomas, 469.
 Madden, Rev. Henry J., 609, 613, 811, 813.
 Magennis, Rev. Thomas, 190, 671.
 Maguire, Rev. Michael T., 742, 793, 801, 806.
 Mahoney, Rev. John, 81, 82, 274, 449.
 Mahoney, Rev. Thomas J., 628.
 Mahoney, Rev. Timothy J., 727.
 Manahan, Rev. Dr. Ambrose, 61, 66, 268.
 Mangin, Rev. Father, 295.
 Martini, O. S. F., Rev. Alexander, 134, 137.
 Masterson, Rev. M. J., 501.
 Maignon, Rev. F. A., 3, 23, 429, 448.
 McCabe, Rev. Father, 452, 482.
 McCabe, Very Rev. Michael, 758.
 McCall, Rev. M. J., 463, 621, 807.
 McCall, Rev. P. F., 570.
 McCallion, Rev. C., 94.
 McCarthy, Rev. John, 597, 605, 636, 640.
 McCarthy, Rev. L. P., 98, 108, 112.
 McCarthy, Rev. Thomas F., 647.
 McCarthy, Rev. T. P., 276.
 McClure, Rev. Edward L., 426, 736.
 McCool, Rev. E. J., 274.
 McCranor, O. S. A., Rev. Francis A., 397.
 McDermott, Rev. James T., 274, 322, 369, 386.
 McDonnell, Rev. John T., 413, 424.
 McDonough, Rev. William H., 329.
 McElroy, S. J., Rev. John, 42, 200, 208, 223, 335.
 McEvoy, O. S. A., Very Rev. Christopher A., 380.
 McGlew, Rev. James, 119, 276, 523, 697.
 McGoldrick, Rev. Thomas C., 179.
 McGrath, Rev. Christopher, 644, 765, 769.
 McGrath, Rev. Christopher T., 371, 570, 571, 575.
 McGrath, Rev. James, 295, 297, 301, 361.
 McGuickin, Rev. Father, 315.
 McInerney, C. SS. R., Rev. Augustine, 164.
 McKenna, Rev. John, 329.
 McKenna, Rev. P. A., 794, 802.
 McMahan, Rev. George, 791.
 McMahan, Rev. Lawrence S., 742, 751.
 McMahan, Rev. John B., 128.
 McMahan, Rev. John W., 35.
 McManus, Rev. Michael T., 278, 387, 644.
 McManus, Rev. Thomas F., 329.
 McNamara, Rev. John J., 777.
 McNiff, S. J., Mr. F. J., 204.
 McNulty, Rev. Father, 676.
 McNulty, Rev. John J., 90.
 McNulty, Rev. Thomas R., 72, 175, 276, 733.
 McQuaid, Rev. Paul, 448.
 McQuaid, Rev. William P., 64, 724, 729.
 McShane, Rev. John, 57, 393, 579, 586, 597.
 Merritt, Rev. N. J., 80.
 Metcalf, Rev. Theodore A., 79, 492.
 Michaud, Rev. Father, 398.
 Mignault, Rev. Napoleon, 787.
 Millerick, Rev. Jeremiah E., 597, 711.
 Millerick, Rev. W. H., 488.
 Minetti, Rev. Father, 769, 774.
 Mohan, Rev. Joseph F., 519, 523, 770, 810, 813.
 Moran, Rev. Dennis C., 276.
 Moran, Rev. Michael, 57, 81, 130, 724, 751, 810, 812.
 Moriarty, Rev. Edward J., 622.

- Morris, Rev. Lawrence J., 171.
 Moylan, Rev. Thomas, 602.
 Mulcahy, Rev. John M., 616, 760.
 Mulledy, S. J., Rev. Father, 787.
 Mullin, O. S. A., Rev. Ambrose A., 377, 409.
 Mundy, Rev. John F., 544, 725.
 Murphy, Rev. Edward L., 426.
 Murphy, Rev. James C., 724, 729, 747.
 Murphy, Rev. James F., 386, 392.
 Murphy, Rev. John J., 704, 707, 711.
 Murphy, Rev. M. D., 770.
 Murphy, Rev. M. F., 80.
 Murphy, O. S. A., Rev. Maurice J., 371, 372, 409, 412.
 Murphy, Rev. Patrick B., 664, 778.
 Murphy, Rev. Timothy J., 66, 183.

 Neagle, Rev. Richard, 19.
 Nilan, Rev. John J., 441, 780.
 Nopper, S. J., Rev. F. X., 139.
 Norris, Rev. Thomas, 674, 692.

 O'Beirne, Rev. John, 170, 194.
 O'Beirne, Rev. Patrick, 42, 50, 118, 146, 190, 667, 681, 695, 713, 765, 769.
 O'Brien, Rev. James E., 536, 697.
 O'Brien, Rev. James J., 575, 577.
 O'Brien, Rev. John, 274, 432, 812.
 O'Brien, Rev. John, 475, 528, 621.
 O'Brien, O. S. A., Rev. John J., 393.
 O'Brien, Rev. Martin, 278, 641, 652.
 O'Brien, Rev. Michael, 276, 316, 321, 356.
 O'Brien, Rev. Michael, 789.
 O'Brien, Rev. N. J. A., 81, 94, 116.
 O'Brien, Rev. Thomas, 426, 697, 700.
 O'Brien, Rev. Timothy, 275, 812.
 O'Brien, Rev. William, 278, 356.
 O'Brien, Rev. William M., 278, 316, 356, 358, 609, 613.
 O'Callahan, Rev. Denis, 83, 475.
 O'Connell, Rev. W. H., 70.
 O'Connor, Rev. Charles A., 731.
 O'Connor, Rev. Father, 276, 609.
 O'Connor, S. J., Rev. Jeremiah, 201, 212.
 O'Doherty, Rev. James, 72, 415.
 O'Donnell, Rev. Hugh Roe, 112.
 O'Donnell, Rev. James, 374, 409.
 O'Donnell, Rev. John, 81, 112.
 O'Donoghue, Rev. P., 276.
 O'Donovan, Rev. Denis J., 81.
 O'Farrell, Rev. D. J., 112, 130, 594, 603.
 O'Flaherty, Rev. Dr. T. J., 42, 82, 450.
 O'Kane, S. J., Rev. D., 46.
 O'Keefe, Rev. John J., 670.
 O'Laughlin, Rev. James, 697.
 O'Neil, Rev. James H., 752.
 O'Reilly, Rev. Bernard, 69, 87, 742.
 O'Reilly, Rev. Charles, 758.
 O'Reilly, Rev. Father, 494.
 O'Reilly, O. S. A., Rev. James T., 380.
 O'Reilly, Rev. Michael, 802, 806.

 O'Reilly, Right Rev. Patrick T., 66.
 O'Toole, Rev. Lawrence J., 644.
 O'Sullivan, Rev. Father, 451.
 Orr, Rev. William, 371, 386, 393, 545.

 Parent, Rev. John B., 516.
 Patterson, Rev. George J., 725, 726.
 Paulino, Rev. Father, 132.
 Pelletier, O. M. J., Rev. Father, 361.
 Petsch, C. SS. R., Rev. Leopold, 156, 164.
 Phelan, Rev. M. J., 604, 719.
 Pimentel, Rev. Antonio J., 136.
 Police, Rev. A., 141.
 Portel, S. M., Rev. J. M., 401.
 Poterie, Abbe, 21.
 Power, Rev. D. J., 74.
 Power, Rev. Thomas E., 494.
 Purcell, Rev. John B., 81.
 Putnam, Rev. Father, 750.

 Qualey, Rev. John, 605, 609, 618.
 Quinlan, Rev. R. J., 762, 765.
 Quinn, S. J., Mr. D. J., 204.

 Radigan, Rev. Father, 116.
 Raffeiener, Rev. John, 137.
 Rainoni, Rev. Charles, 489, 494.
 Rainville, Rev. Geo. A., 737, 784.
 Reardon, Rev. C. J., 643.
 Regan, O. S. A., Rev. Daniel D., 371, 380.
 Regan, Rev. James F., 664.
 Reid, S. J., Rev. T. A., 204.
 Reiter, S. J., Rev. E. A., 137.
 Remy, S. M., Rev. Joseph T., 554.
 Renaudier, S. M., Rev. O., 140.
 Rex, D. D., S. S., Very Rev. Charles B., 140, 219.
 Riley, Rev. Daniel H., 744.
 Riley, Rev. Patrick H., 544.
 Ring, Mr. Thomas F., 269.
 Riordan, Rev. C. J., 643.
 Riordan, Rev. D. C., 780.
 Riordan, Rev. Father, 661.
 Riordan, Rev. George J., 777.
 Riordan, Rev. George T., 528.
 Riordan, Rev. William F., 811.
 Riordan, Rev. W. L., 608.
 Roach, Rev. Ambrose T., 189, 717.
 Roche, Rev. A. L., 697, 703, 708, 716, 723, 728, 742, 751.
 Roddan, Rev. John T., 690, 696, 703, 708, 713, 723, 728, 732.
 Rogers, Rev. J. P., 777.
 Rogers, Rev. P. J., 196.
 Roloff, Rev. Father, 137.
 Ronan, Rev. Michael, 324.
 Ronan, Rev. Peter, 175, 823.
 Rossi, Rev. A. J., 197, 198, 777, 780.
 Rousselet, Rev. L., 21.
 Rueso, S. J., Rev. Nicholas, 201, 214.

- Ryan, Rev. F. J., 736.
 Ryan, Rev. John, 579, 584, 597.
 Ryan, Rev. J. P., 769, 774.
 Ryan, O. S. A., Rev. J. J., 393, 409.
 Ryan, Rev. William A., 181.
 Ryan, Rev. William H., 436, 443, 488.
- Sagg, Rev. M. S., 403.
 Salmon, Rev. John J., 780.
 Satolli, Most Rev. Francis, 142.
 Scannell, Rev. Daniel P., 321.
 Schmickler, O. S. A., Rev. B. B., 403.
 Schofield, Rev. E. F., 805.
 Scully, Rev. Thomas, 534, 538, 540, 579, 586, 597, 681, 820.
 Sexton, Rev. Phillip H., 488.
 Shahan, Rev. Thomas H., 63, 442, 452, 453, 460, 475, 482, 487, 489, 494, 589, 597, 614, 619, 620.
 Shaw, Rev. John J., 278, 356, 360.
 Sheedy, Rev. P. J., 752, 811.
 Sheridan, Rev. E. J., 57.
 Shinnick, Rev. William, 493.
 Simeon, S. J., Rev. James, 139.
 Slattery, Rev. L. W., 608.
 Smith, Rev. Charles, 503, 507.
 Smith, Rev. Father, 118.
 Smolnickar, Rev. Bernard, 137.
 Smyth, Rev. Hugh P., 148, 488, 704, 705, 708, 718, 719, 749.
 Splaine, Rev. D. J., 488, 775.
 Stack, Rev. Robert P., 636.
 Stack, S. J., Rev. T. H., 201, 213.
 Stanton, Rev. James F., 683.
 Stanton, O. S. A., Rev. P. A., 377.
 Steinbacher, S. J., Rev. Norbert, 139.
 Strain, Rev. James, 450, 624, 635, 640, 667, 681, 684, 695.
 Strain, Rev. Mgr. Patrick, 118, 119, 503.
 Sullivan, Rev. Dennis F., 518.
 Sullivan, Rev. James, 78.
 Sullivan, Rev. James F., 716.
 Sullivan, Rev. John P., 795.
 Sullivan, Rev. John W., 179.
 Sullivan, Rev. Thomas, 697, 713, 716.
 Supple, Rev. James N., 124.
 Supple, Rev. M. J., 121, 126.
 Supple, Rev. P. J., 80.
- Taaffe, Rev. James H. D., 370, 371.
 Talbot, Rev. George, 464.
 Taylor, Rev. William, 25, 449.
 Teeling, Rev. Arthur J., 277, 434, 508.
 Thayer, Rev. John, 21, 429, 446, 447.
 Tierney, Rev. J. D., 668, 682, 724, 729.
 Tobin, Rev. Thomas, 456, 482.
 Tortel, Rev. Father, 295.
 Touche, Rev. Father, 140.
 Troy, Rev. James B., 682.
 Trudeau, Rev. Father, 301.
 Tucker, Rev. Hilary, 66, 81, 274.
 Turpin, Rev. Edward, 777, 789, 806, 809, 812.
 Turpin, Rev. Timothy, 809, 812.
 Tyler, Rev. Father, 33.
- Ubaldo, O. S. F., Rev. Father, 132.
- Vandenburg, O. M. I., Rev. Father, 291.
 Vincentini, O. S. F., Rev. Dominic, 134.
 Vezina, Rev. F. X. L., 464.
- Wall, Rev. John, 81.
 Walsh, Rev. David, 61.
 Walsh, Rev. Francis, 731.
 Walsh, Rev. Henry A., 697.
 Walsh, Rev. James A., 154.
 Walsh, Rev. John, 661, 665, 762, 765, 769, 777, 789, 801, 806.
 Walsh, Rev. Louis, 221.
 Walsh, Rev. P. J., 70.
 Walsh, Rev. Richard L., 426.
 Walsh, Rev. William, 81.
 Wenceslaus, Brother, 240.
 Whelan, O. S. A., Rev. John A., 372.
 White, O. S. A., Rev. M. A., 397.
 Wholey, Rev. D. J., 652.
 Wiget, S. J., Rev. B. J., 42, 200.
 Wiley, Rev. William, 27, 42, 94, 430, 449.
 Williams, Most Rev. John J., 14, 61, 66.
 Williamson, Rev. Adolphus, 777.
 Wissel, C. SS. R., Rev. Joseph, 164.
- Xaverian Brothers, 497.
- Zaboglio, O. S. F., Rev. Francis, 134.

Illustrations—Portraits.

- Alexis, Sister Ann, 237.
- Bapst, S. J., Rev. John, 210.
 Begley, Rev. Michael E., 711.
 Billiart, Julie, 223.
 Blenkinsop, Rev. W. A., 78.
 Blin, Viscountesse De Bourdon, 224.
 Bodfish, Rev. Joshua P., 689.
- Boyle, Rev. P. F., 444.
 Brady, S. J., Rev. R. W., 46, 210.
 Brosnahan, Rev. Timothy, 628.
 Brosnahan, S. J., Rev. Timothy, 215.
 Boursaud, S. J., Rev. Edward V., 213.
 Burke, Rev. F. X., 814.
 Byrne, S. J., Rev. M. F., 48.
 Byrne, D. D., Very Rev. William, 18.

Callanan, Rev. P. H., 658.
 Carney, Andrew, 818.
 Carroll, Right Rev. John, VIII.
 Carroll, Rev. Lawrence, 531.
 Cassin, Rev. J. H., 107.
 Cheverus, Right Rev. John L., 4.
 Chmeilinski, Rev. John, 193.
 Connolly, Rev. Arthur T., 168.
 Conlin, Rev. John A., 790.
 Corcoran, Rev. L. M. A., 32.
 Corcoran, Rev. William J., 60.
 Crowe, Rev. John A., 808.
 Cullen, Rev. John S., 639.
 Cusack, Rev. Thomas F., 804.
 Cummins, Rev. J. F., 673.

 Daly, Rev. P. J., 154.
 Daly, Rev. W. J., 68.
 Dearborn, Gen. Henry, 156.
 Delahunty, Rev. John, 794.
 DeBem, Rev. Francis Vieire, 481.
 Delaney, Rev. M. F., 664.
 Devitt, S. J., Rev. Edward I., 214.
 Dougherty, Rev. M. P., 533.
 Dolan, Rev. Michael, 651.
 Donahoe, Rev. J. W., 531.
 Donegan, Rev. James B., 794.
 Driscoll, O. S. A., Very Rev. Charles M., 406.
 Duncan, S. J., Rev. P. W. H., 47.

 Fenwick, Right Rev. Benedict J., 7.
 Field, O. S. A., Rev. Thomas A., 411.
 Fitzpatrick, Right Rev. John B., 12.
 Fitzpatrick, Rev. W. H., 72.
 Fitton, Rev. James, 98.
 Flatley, Rev. M. F., 586.
 Fleming, O. S. A., Rev. John M., 395.
 Flynn, T. J., St. John's Institute, 565.
 Ford, Rev. John F., 266.
 Frawley, C. SS. R., Rev. John J., 163.
 Fulton, S. J., Rev. Robert, 208.

 Gadoury, Rev. Joseph O., 464.
 Galvin, Rev. John B., 571.
 Garin, Rev. A. M., 313.
 Gilligan, Rev. M., 581.
 Godin, S. M., Rev. Elphege, 423.
 Gouesse, Rev. Francis, 756.
 Grenier, Rev. P. H., 629.
 Gross, C. SS. R., Right Rev. William H., 163.

 Hally, Rev. J. P., 456.
 Hamilton, Rev. George A., 787.
 Harrington, Rev. John C., 511.
 Harkins, Right Rev. Matthew, 65.
 Haskins, Rev. George F., 239.
 Healy, Right Rev. James A., 65.
 Healy, Rev. J. J., 479.
 Henning, C. SS. R., Rev. Joseph, 160.
 Hogan, S. S., Abbe John, 219.

Ignatius, Rev. John, 135.

 Jacques, Rev. Joseph N., 785.
 Joyce, Rev. M. D., 302.

 Kane, Mr. Michael, 561.
 Kavanagh, Rev. P. J., 620.
 Keegan, Rev. J. J., 699.
 Kelly, Rev. James J., 701.
 Kelly, Rev. William E., 744.
 Korkemas, Rev. Gabriel, 191.

 Lane, Rev. Michael, 60.
 Lavoie, Rev. Joseph T., 334.
 Lee, Rev. James, 522.
 Lee, Rev. M. J., 760.
 Loewekamp, C. SS. R., Rev. William, 160.
 Lowney, Rev. Thomas B., 764.
 Luby, Mr. Thomas, 471.
 Luby, Mrs. Thomas, 472.
 Lyndon, Very Rev. P. F., 68.

 Masterson, Rev. M. J., 501.
 Matignon, Rev. Francis A., Frontispiece.
 McClure, Rev. Edward L., 735.
 McCranor, O. S. A., Rev. F. A., 396.
 McElroy, S. J., Rev. John, 209.
 McGlew, Rev. James, 118.
 McInerney, C. SS. R., Rev. Augustine, 158.
 McKenna, Rev. P. A., 795.
 McMahan, Rev. John, 38.
 McManus, Rev. Michael T., 390.
 McNulty, Rev. John J., 93.
 McQuaid, Rev. William P., 64.
 Metcalf, Rev. Theodore A., 493.
 Millerick, Rev. J. E., 597.
 Morris, Rev. L. J., 174.
 Mulcahy, Rev. J. M., 616.
 Murphy, Rev. John J., 707.
 Murphy, Rev. M. D., 770.
 Murphy, Rev. Patrick B., 779.
 Murphy, Rev. Timothy J., 183.

 Neagle, Rev. Richard, 20.
 Norris, Rev. Thomas, 673.

 O'Brien, Rev. John, 287.
 O'Brien, Rev. J. J., 578.
 O'Brien, Rev. Michael, 289.
 O'Brien, Rev. N. J. A., 94.
 O'Brien, Rev. William M., 321.
 O'Callahan, Rev. Denis, 87.
 O'Connor, S. J., Rev. Jeremiah, 211.
 O'Donnell, Rev. Hugh Roe, 114.
 O'Donnell, Rev. John, 114.
 O'Farrell, Rev. D. J., 131.
 O'Neil, Rev. James H., 752.
 O'Reilly, O. S. A., Rev. James T., 381.
 O'Reilly, Right Rev., P. T., 66.
 Ozanam, Frederick, 269.

Parent, Rev. John B., 517.
 Paul, St. Vincent de, 268.
 Pelletier, O. M. I., Rev. Father, 363.
 Petsch, C. SS. R., Rev. Leopold, 156.
 Pius VII., Pope, 3.
 Police, S. M., Rev. A., 141.
 Power, Rev. Thomas E., 496.
 Portal, S. M., Rev. J. M., 398.

Rainville, Rev. George A., 739.
 Remy, Rev. Joseph T., 554.
 Ring, Mr. Thomas F., 270.
 Ronan, Rev. Peter, 179.
 Rossi, Rev. J. A., 194.
 Russo, S. J., Rev. N., 213.
 Ryan, Rev. J. P., 770.
 Ryan, Rev. William A., 181.

Scully, Rev. Thomas, 544.
 Shahan, Rev. Thomas H., 589.
 Shaw, Rev. John J., 359.

Shinnick, Rev. William, 493.
 Stack, Rev. R. P., 636.
 Stack, S. J., Rev. T. H., 212.
 Strain, Mgr. Patrick, 509.

Teeling, Rev. Arthur J., 509.
 Tierney, Rev. John D., 730.
 Tobin, Rev. Thomas J., 484.
 Troy, Rev. James B., 683.

Vincentini, Rev. Dominic, 135.

Walsh, Rev. David, 61.
 Whelan, O. S. A., Rev. John A., 373.
 Wholey, Rev. D. J., 652.
 Wiget, S. J., Rev. B. J., 42.
 Williams, Most Rev. J. J., 15.
 Wissel, C. SS. R., Rev. Joseph C., 158.

Zaboglio, Rev. Francis, 135.

Illustrations—Churches, Institutions, Etc.

BOSTON.

Cathedral of the Holy Cross, 22.
 Interior, 24.
 Transept, 26.
 High Altar, 28.
 St. Patrick's Altar, 29.
 St. Joseph's Altar, 30.
 Altar of the Blessed Virgin, 31.
 Archbishop's Residence, 34.
 Old Cathedral, 25.
 Academy of the Sacred Heart, 819.
 Holy Trinity Church, 137.
 Interior, 138.
 Immaculate Conception Church, 205.
 Interior, 206.
 Notre Dame des Victoires Church, 140.
 Interior, 141.
 Sacred Heart Church, 134.
 St. Cecilia's Church, 143.
 Interior, 145.
 St. James' Church, 63.
 Old Church, 62.
 St. John the Baptist Church, 135.
 St. Joseph's Church, 70.
 Interior, 71.
 St. Leonard's Church, 132.
 St. Mary's Church, 43.
 Interior, 45.
 St. Stephen's Church, 128.
 Interior, 129.
 School, 130.
 Boston Academy Notre Dame, 226.
 Community Chapel, 228.
 Boston College, 201.
 Hall, 202.

Gymnasium, 217.
 Home for Destitute Catholic Children, 249.
 House of the Angel Guardian, 240.
 Industrial School, 241.
 Court Yard, 242.
 St. Vincent's Orphan Asylum, 238.
 Ursuline Convent, 10.
 Working Boys' Home, 265.
 Working Girls' Home, 253.

Roxbury District.

Blessed Sacrament Church, 165.
 Interior, 167.
 Rectory, 168.
 Convent, 169.
 Columbia Hall, 166.
 Our Lady of Perpetual Help, 157.
 Interior, 159.
 Miraculous Shrine, 161.
 School, 162.
 Convent, 164.
 Old "Datchet House," 155.
 Sacred Heart Church (West Roslindale), 671.
 Interior, 672.
 Rectory, 674.
 St. Francis de Sales' Church, 152.
 Interior, 153.
 Rectory, 154.
 St. Joseph's Church, 146.
 Interior, 147.
 St. Joseph's School, 148.
 St. John's School, 148.
 St. Joseph's Convent, 149.
 Rectory, 149.
 St. Patrick's Church, 51.

Interior, 50.
 Old Church, 49.
 School, 51.
 Rectory, 51.
 St. Teresa's Church (West Roxbury), 675.
 St. Thomas Aquinas', 190.
 Academy of Notre Dame, 230.
 Statue of the Sacred Heart, 231.
 Laboratory, 232.
 Carmelite Convent, 257.
 Consumptives' Home, 261.
 Reception Room, 262.
 Male Ward, 263.
 House of Good Shepherd, 244.
 House of Little Sisters of the Poor, 245.

South Boston District.

St. Augustine's Church, 82.
 Interior, 86.
 School, 88.
 Residence, 89.
 Hall, 85.
 Mortuary Chapel, 83.
 Interior, 84.

Gate of Heaven Church, 77.
 Rectory, 79.
 St. Agnes' Convent, 78.

Our Lady of the Rosary Church, 90.
 Interior, 91.
 Rectory, 92.

Polish Church, 192.

SS. Peter and Paul's Church, 53.
 Interior, 54.
 Rectory, 55.
 Convent Notre Dame, 56.

St. Vincent's Church, 58.
 Interior, 59.
 St. Vincent de Paul, 57.

East Boston District.

Most Holy Redeemer Church, 95.
 Interior, 97.
 Residence, 100.
 Old Church, 101.
 Fitton School, 99.
 St. Aloysius' Convent, 96.

Our Lady of the Assumption Church, 103.
 Interior, 105.
 Boys' School, 106.
 Girls' School, 104.

Sacred Heart Church, 109.
 Interior, 110.
 Rectory, 111.
 School, 111.

Star of the Sea Church, 112.
 Interior, 113.
 School and Convent, 115.
 Rectory, 115.

Charlestown District.

St. Catherine's Church, 127.

St. Francis de Sales' Church, 122.
 Interior, 123.
 Rectory, 124.
 School, 125.
 Convent, 125.

St. Mary's Church, 37.
 Interior, 39.
 Altar, 40.
 Old Church, 36.
 House of the Little Sisters of the Poor, 246.

Dorchester District.

St. Anne's Church, 184.
 Interior, 185.
 Rectory, 186.

St. Gregory's Church, 67.
 St. Margaret's Church, Interior, 182.
 St. Mary's Infant Asylum, 251.
 St. Peter's Church, 176.
 Interior, 177.
 Rectory, 178.

Brighton District.

St. Anthony's Church (Allston), 199.
 St. Columbkille's Church, 196.
 Interior, 195.
 Residence, 197.

St. John's Seminary, 220.
 Theology House, 221.
 Philosophy House, 222.

St. Joseph's Academy, 235.

Neponset District.

St. Anne's Church, 184.
 Interior, 185.
 Rectory, 186.

ABINGTON.

St. Bridget's Church, 723.
 Interior, 724.
 Rectory, 725.
 Lyceum Hall, 725.

AMESBURY.

St. Joseph's Church, 437.
 Interior, 438.
 Rectory, 439.
 School, 440.
 Convent, 441.

ANDOVER.

St. Augustine's Church, 409.
 Rectory, 410.

St. Michael's Church (North Andover), 391.

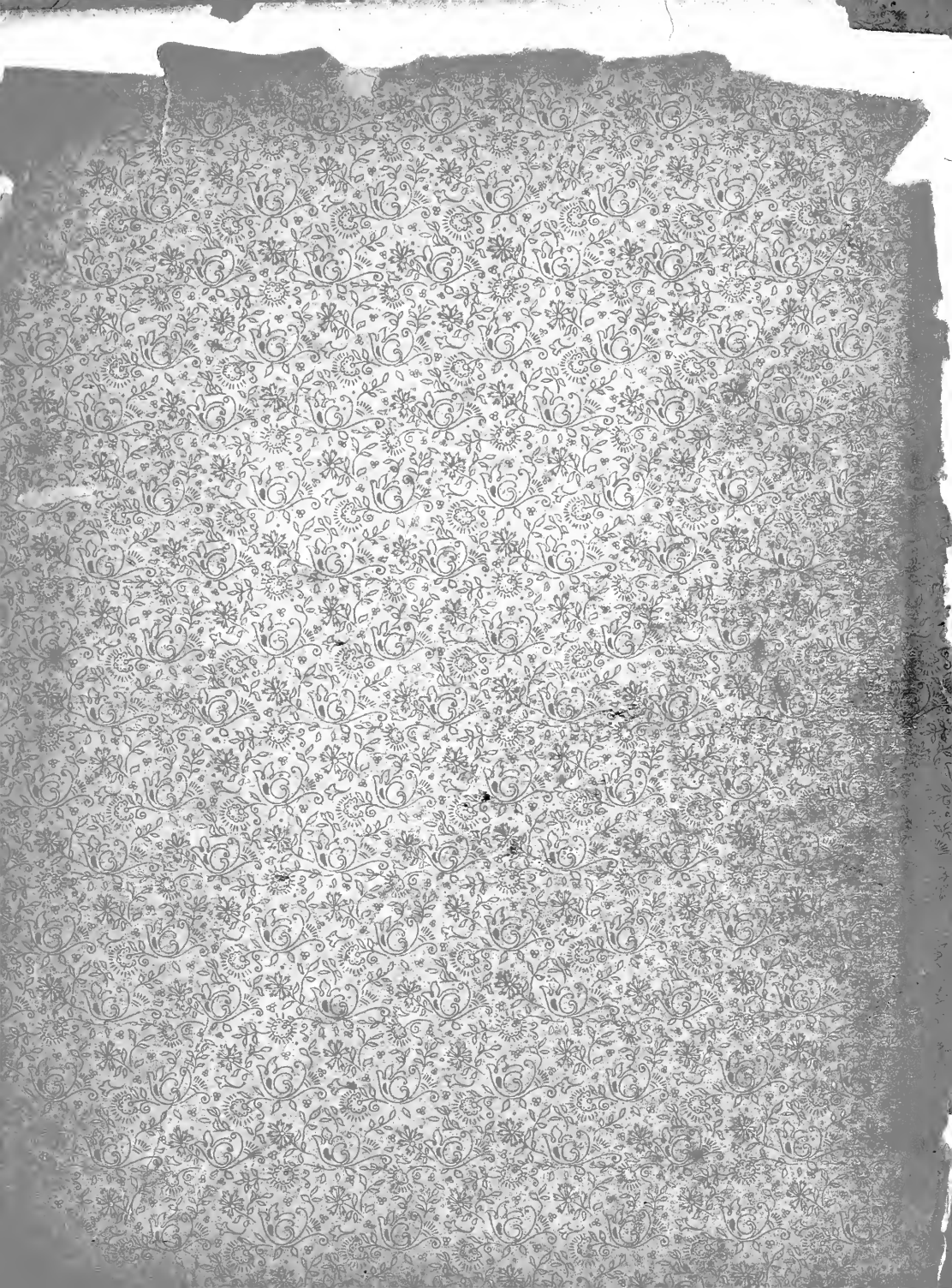
ARLINGTON.

St. Malachi's Church, 614.
 Interior, 615.
 St. Joseph's Convent, 617.
 School, 617.

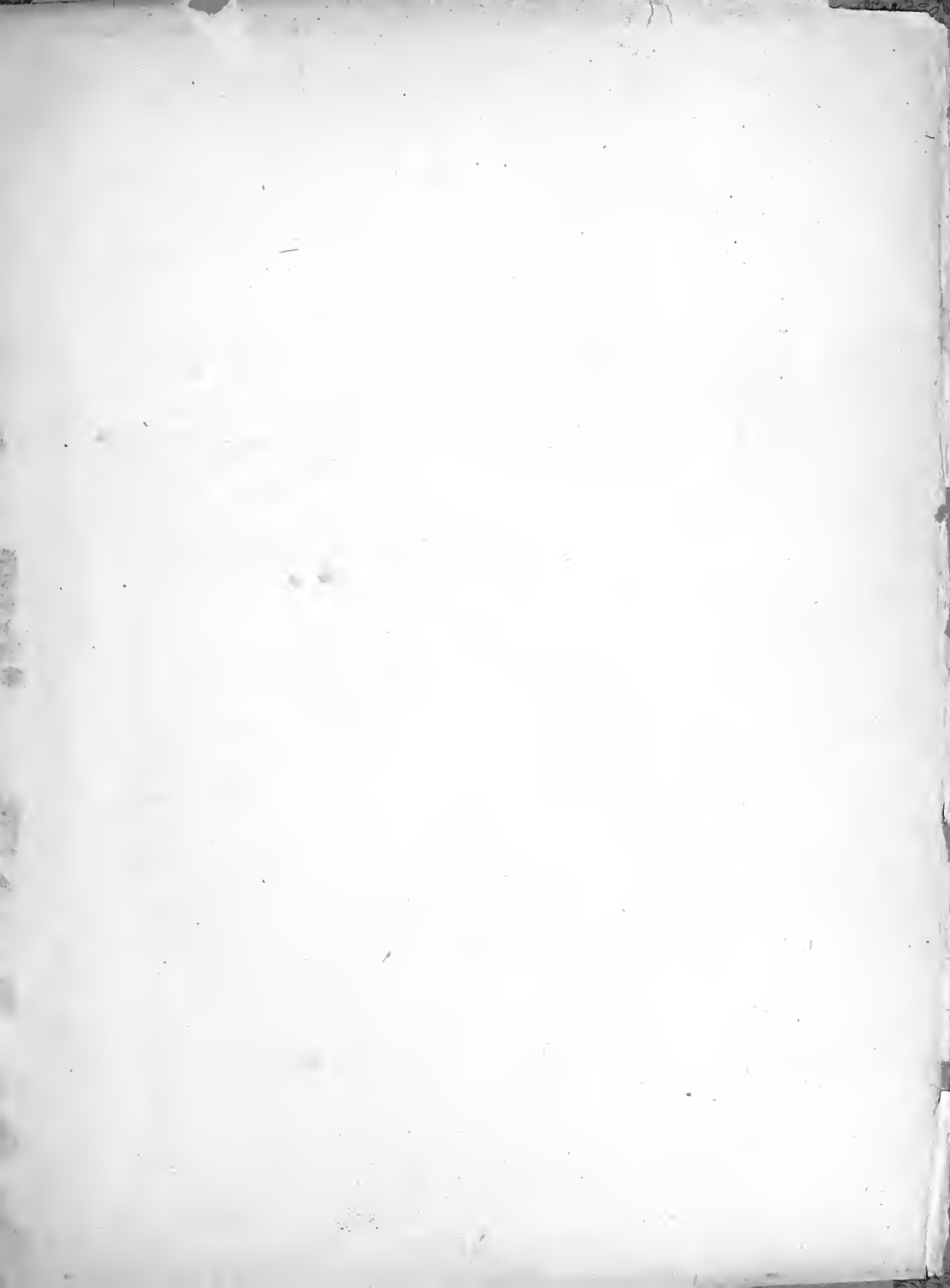
ASHLAND.

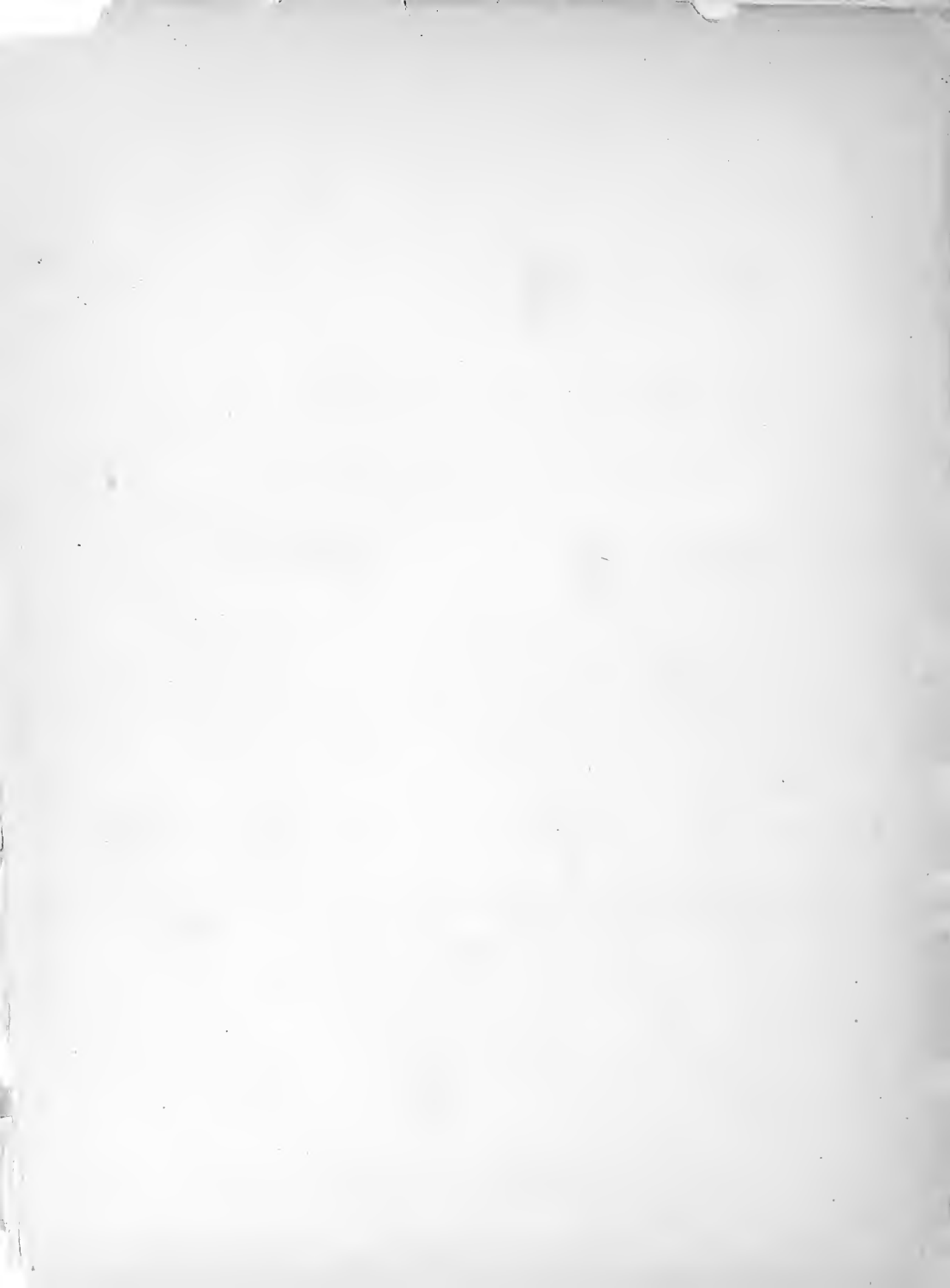
St. Cecilia's Church, 774.
 Interior, 775.
 Rectory, 775.

- AVON.
St. Michael's Church, 702.
- AYER.
St. Mary's Church, 809.
Interior, 810.
Rectory, 811.
- BALLARDVALE.
St. Joseph's Church, 411.
- BEDFORD.
St. Michael's Church, 620.
- BELMONT.
St. Joseph's Church, 616.
- BEVERLY.
Star of the Sea Church, 485.
Interior, 486.
Rectory, 487.
St. Margaret's Church (Beverly Farms), 488.
- BRIDGEWATER.
St. Thomas' Church, 741.
Rectory, 742.
St. John's (East Bridgewater), 743.
- BROCKTON.
St. Patrick's Church, 732.
Rectory, 735.
School, 733.
Sisters' Residence, 734.
Total Abstinence Society's Hall, 736.
Sacred Heart Church, 737.
Interior, 738.
Rectory, 739.
- BROOKLINE.
Assumption Church, 170.
Interior, 172.
Rectory, 171.
Convent, 173.
Young Men's Hall, 174.
- CAMBRIDGE.
Annunciation Blessed Virgin Mary Church, 538.
Interior, 539.
Rectory, 540.
Convent, 541.
School, 542.
Aquinas Hall, 543.
Young Men's Gymnasium, 540.
Young Ladies' Gymnasium, 541.
Holy Ghost Home for Incurables, 000.
Sacred Heart Church, 529.
Old St. John's Church, 527.
Rectory, 532.
Notre Dame de Pitie Church, 552.
Interior, 553.
St. John's Church, 549.
Interior, 550.
Rectory, 551.
St. Paul's Church, 545.
Interior, 546.
Rectory, 547.
- St. Paul's School, 547.
St. Paul's Convent, 548.
St. Peter's Church, 534.
Interior, 535.
Rectory, 536.
St. John's Institute, 557.
Old Hall, 555.
Hall, 558.
Gymnasium, 559.
Prize Flag, 562.
Reading Room, 563.
Billiard Room, 564.
- CANTON.
St. John's Church, 684.
Interior, 685.
Rectory, 688.
School, 686.
Convent, 687.
- CHELMSFORD.
St. John's Church, 354.
Rectory, 358.
- CHELSEA.
St. Rose's Church, 116.
Interior, 117.
Rectory, 118.
School, 119.
Convent, 120.
- COCHITUATE.
St. Zepherin's Church, 784.
Rectory, 785.
- COHASSET.
St. Anthony's Church, 719.
Interior, 720.
Rectory, 721.
- CONCORD.
St. Bernard's Church, 621.
Interior, 622.
Rectory, 623.
- DANVERS.
Annunciation Church, 494.
Interior, 495.
Rectory, 496.
St. John's College, 497.
- DEDHAM.
St. Mary's Church, 667.
Interior, 668.
Rectory, 669.
- EVERETT.
St. Mary's Church, 523.
Interior, 524.
Rectory, 525.
- FOXBOROUGH.
St. Mary's Church, 753.
Rectory, 754.
- FRAMINGHAM.
St. Bridget's Church, 780.

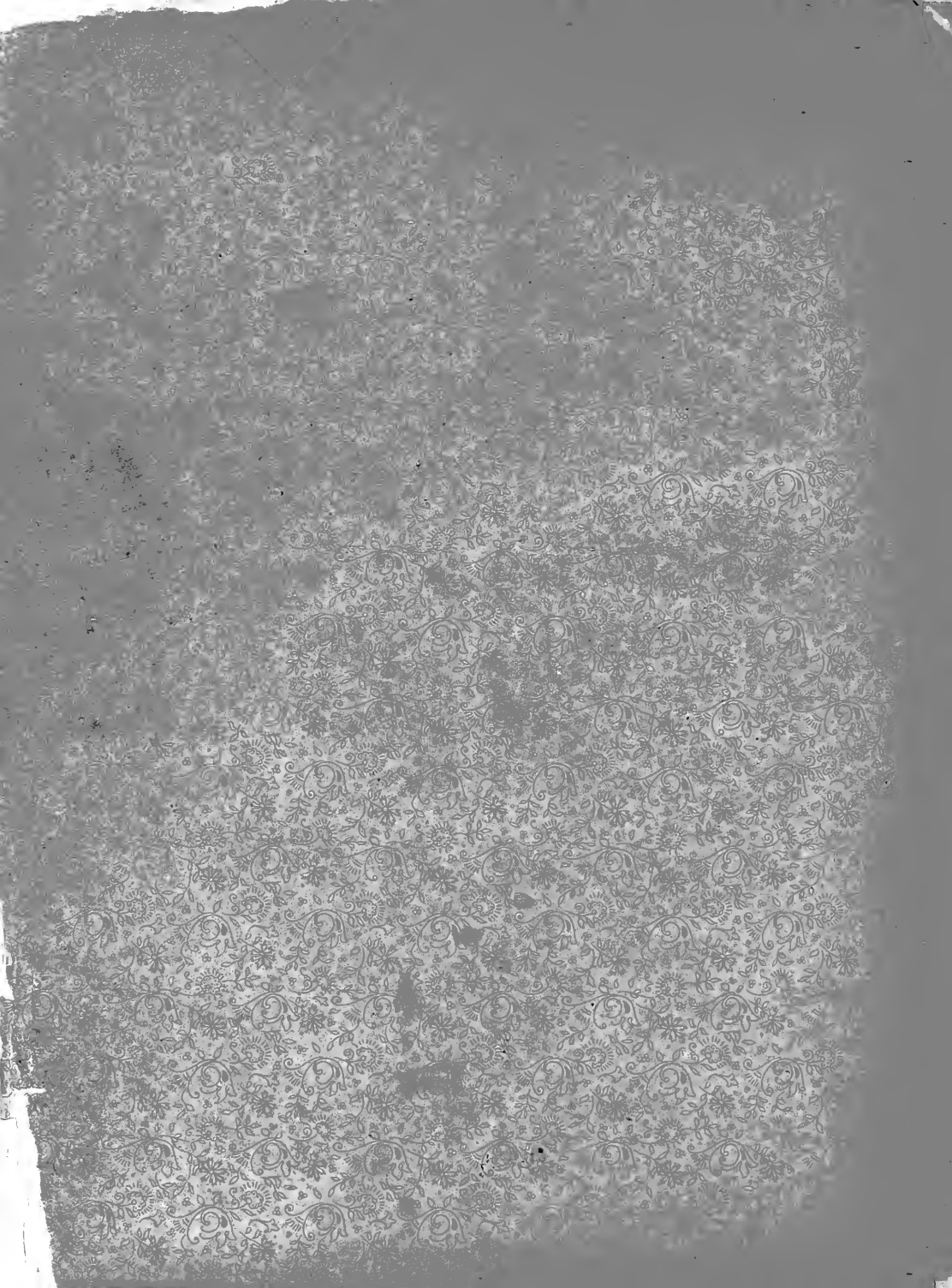












BOSTON PUBLIC LIBRARY



3 9999 04672 869 5

