

A brief history of the Church in Utah, by

Very Rev. Denis Kiely,

Vicar General of the diocese of

Salt Lake.

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This brief history of the church in Utah, written with my sanction and approbation by one of my priests, who has himself taken part in planting the gospel of Christ in the large territory entrusted to my charge since 1873, is in every respect authentic.

For those who may in time need truthful documents, I vouch for all contained in the following pages.

Salt Lake City, Utah, July 22, 1900.

A handwritten signature in cursive script, appearing to read "L. Scaulan", is written over a horizontal line. To the left of the line is a small cross-like symbol.

Bishop of Salt Lake.

The Catholic church in Utah.

History, as defined by Cicero, "Is the witness of times past, the lamp of truth, the soul of memory, the messenger of antiquity, the teacher of light,"

None of these marks can be applied to the early visits of Catholic missionaries to the Indians of the far West, because no records have been left from which the historical beginning, ante-dating the arrival of white men, can be made.

That Catholic missionaries explored the basin of the Great Salt Lake long before its settlement by white people, is certain. In 1841 Father de Smet with two other missionaries came as far west as Fort Hall. They made a permanent home in the beautiful valley of the Bitter Root river, from which they extended their ministrations into Idaho and Utah as well as Montana. Their jurisdiction extended wherever Indians were to be found. At this period and until 1848 when Utah was acquired from Mexico, the writer can find no documents showing episcopal jurisdiction.

Before the advent of Father de Smet and his missionary band, the Flatheads who inhabited the Bitter Root valley were converted to Catholicity by four missionary Iroquois Indians who left Canada in 1820, never resting till they reached the western slope of the Rocky Mountains. The Flatheads at once fraternized with them. The first ideas of Christianity were received from these visitors who impressed upon them the necessity and advantage of having "Black Robes" to teach them the way to heaven. The Flatheads, being convinced and anxious to have Catholic missionaries, sent a delegation of Indians to St. Louis in 1831. They reached their destination but failed to accomplish the object of their mission.

In 1834 LeGrand Ignace, the leader of the four Iroquois, and two Flatheads, made a second trip to St. Louis, but failed in securing missionary priests as Bishop Rosati had none to spare.

Encouraged by promises of the Bishop of St. Louis a third trip was undertaken in 1837 but the brave Indians who undertook the perilous task were massacred by hostile Indians whilst crossing the plains. A fourth and successful embassy was sent in 1839. Bishop Rosati referred them to the Jesuit Fathers (to whom the First Plenary Council of Baltimore, held in 1845, entrusted the Indian missions of the United States). Father de Smet was chosen, and accompanied by two other Fathers and two lay Brothers, under the guidance of a Flathead Indian, left St. Louis for the Rocky Mountains in the spring of 1840 reaching his destination in 1841.

These facts show that an episcopal jurisdiction over the Rocky Mountain region, in which Utah was included, was exercised by the Ordinary of St. Louis, and that as there are no ecclesiastical documents extant showing a transfer of jurisdiction to Marysville up to 1866 when Rev. E. Kelly of the latter diocese made his first visit to Utah, it was under the jurisdiction of the St. Louis province.

The early history of the church in Utah.

The history of the Catholic church in Utah commences with the advent of Father E. Kelly, who at the request of his Bishop, Rt. Rev. Eugene O'Connell of Marysville, visited Salt Lake City in 1866. That Utah was not a part of the diocese of Marysville may be presumed from the fact that Father Kelly did not make his residence in Salt Lake City, and also, without any formal transfer, Bishop Machbeuf of Denver assumed official charge in 1868, appointing Father Foley pastor. In 1866 Father Kelly made two visits to Utah. During his second visit he purchased the lot on which the present church stands. In 1876 Father Kelly made a brief visit to the former scene of his labors and with the writer called on Brigham Young, who received them most cordially and expressed his regrets that he, Father Kelly, did not continue his ministrations in Utah, and before his departure presented him with a new book containing his autograph. The friendly feeling shown by Brigham Young was sincere and it was mutual too, for Father Kelly told his companion, the present writer, that on different occasions when he called on Brigham Young he was always befriended. After securing the lot, purchased for the church edifice, it was found there was a flaw in the title. The title to the property purchased in good faith was to be legally contested. Father Kelly told the contestant that he wanted no legal proceedings: that he bought the property in good faith and had paid the market price for it, and would abide by the decision of Brigham Young. As a compromise it was so agreed. They called on Brigham Young and his decision was that a clear title should be given to the Father and all adverse claims should be surrendered. This decision was final and a perfect title to the property was secured.

On another occasion Father Kelly received a written notice directing him to leave the city. It was after the burial of Dr. Robinson, whose funeral he attended. The next day he repaired to the office of Brigham Young and handed him the notice. It was read carefully and after pausing a few minutes, Brigham said: "Father Kelly, that was not written by my people and I can prove it by the quality of the paper used. You remain and I will see that you shall not be disturbed and that not even a hair in your head shall be touched." He did remain and said that the explanation made as to the source of

the note was most plausible. Reference is made to these facts because the writer has read articles written by sensational writers, who not only distorted the real facts but represented Father Kelly as being in imminent danger of his life. The charge has no foundation in fact: was never represented as such by the priest himself. In fact he considered himself entirely safe and looked upon Brigham Young as a devoted and sincere friend. His first services were held in the old Assembly hall which, as a mark of courtesy, was placed at his disposal.

Father Kelly returned to the diocese of Marysville in the winter of 1866. In 1868 Rt. Rev. P. Machbeuf was consecrated Titular Bishop of Epiplania and Vicar Apostolic of Colorado and Utah. He appointed Father Foley pastor of Salt Lake and surrounding districts the same year. The Bishop himself officially visited Salt Lake and other cities in 1868.

During his sojourn he was the guest of Judge Marshall and said Mass in his house. Father Foley during his pastorate held services in a small adobe building which has long since disappeared to make way for the present church edifice. The members of his congregation at the time were very few: those given to the writer as practical members were Mrs. Thomas Marshall, Mrs. Governor Vaughan, J. J. & T. B. O'Reilly, Judge Barron, J. L. Burns, C. L. Dahley, Mrs. Simkins and her family. Father Foley continued his ministrations to the end of 1870 when the Holy See at the urgent request of the Vicar Apostolic, placed Utah temporarily under the jurisdiction of San Francisco.

First Catholic church in Salt Lake City.

Rev. P. Walsh commenced his pastoral duties in 1871.

Was liberally assisted by all classes.

Father Scanlan arrived in 1873: his charge
comprising the largest area in United States,

Most Rev. J. S. Allemany in assuming ~~temporary~~ temporary jurisdiction of Utah appointed Rev. P. Walsh pastor. He commenced his pastoral duties early in 1871. Soon after his arrival in Salt Lake, he opened a subscription list for the erection of a new church. His success, considering the small number of Catholics then residents of Salt Lake, was phenomenal, for he was liberally assisted by all classes irrespective of creed. In the fall of the same year the little church in which Catholics have worshipped for twenty eight years was completed. It was dedicated to St. Mary Magdalene by Archbishop Allemany on November 26, 1871. In the early part of the following year the first Catholic mission, under the direction of Father Walsh, was given in the newly dedicated church by Father Bouchard, S.J. of San Francisco. The next year, 1873, Father Walsh who had the esteem and confidence of all classes of people, was recalled to San Francisco. Rev. L.

Scanlan, who had pastoral charge of the Catholic church at Petaluma, Cal., was appointed to succeed Father Walsh in Utah. He reached Salt Lake, Aug. 14 of the same year, and has since, as pastor, vicar forger, vicar apostolic, and bishop, faithfully and zealously ministered to the spiritual wants of the Catholics of Utah. When he assumed charge there was only one church in the entire territory, and that encumbered with a heavy debt. His charge embraced the largest area of any pastor in the United States, but his flock were few. Like the church in the Canacle or emerging from the upper chamber of the Morning of Pentecost, poor in a worldly sense, so was the commencement of the pastoral charge of the present bishop of Salt Lake twenty-six years ago. With apostolic zeal, the privations which surrounded him gave zest and energy to his missionary spirit. He came to preach the gospel of Christ to the poor, and in the fastness of the mountains could he not find among the miners and smelter hands the poor of Christ, who would gladly receive him? And whilst offering up the adorable sacrifice in some rude cabin, could he not truly say to his flock, as was said of the Apostles in similar circumstances, "Jesus stood in the midst of them?" His only luxury was the happiness resulting from his successful missionary labors and undertakings.

His first effort was to liquidate a debt of \$6,000 which encumbered the present church edifice. This debt was entirely wiped out in less than two years from the time he took charge of the parish. In the meantime, whilst laboring to pay off the debt, he had succeeded in securing the grounds on which the present St. Mary's academy stands. Without an additional appeal to his poor flock Father Scanlan was able, through the generosity of his old Pioche parishioners, to secure the title to the above named site. He had in view the establishment of a school. The location and the favorable circumstances under which the property could be secured impressed him that for a school in which the children of the city and surrounding mining camps could be educated, no better could then be obtained. Using his own judgment, seldom at fault, he purchased the site in 1874. Having secured a lien on the property, he made known his plans, which he hoped to develop in the near future, to Archbishop Allemany. Needless to add, his plans were adopted, his action in securing the property endorsed, and a promise to encourage his undertaking made. Poor before, but still poorer now, and ever since, Father Scanlan was yet happier, because he foresaw that it was only a matter of time till the great object of his zealous ambition would be realized, viz.: the lambs and sheep of his flock would be provided for with the food of divine truth.

In the spring of 1874, with the consent of Archbishop Allemany, Father Scanlan wrote to Very Rev. Edward Sorin, spiritual supervisor of the congregation of the Holy Cross, asking for Sisters to open a school in Salt Lake. The answer to this letter was that "at present he could not supply his wants, but in the future his demand would be considered." Before

the end of that year correspondence was reopened, and in December of the same year Father Sorin wrote, stating that he would send Sisters the following year to investigate and see what the prospects were for founding a boarding and day school in Salt Lake. Faithful to his promise, two Sisters from St. Mary's Academy, Notre Dame, Ind., reached Salt Lake in May, 1875. After two days' conference with Father Scanlan and some of the leading citizens of the city, they decided to remain, and chose for their future home the site previously secured by Father Scanlan, being the one on which the present St. Mary's stands. All canonical requirements being complied with, plans and specifications for the new convent home were made and drawn up by Captain Davis, U. S. A., then a resident of Fort Douglas. Ground was broken June 20th and the corner stone was laid before the end of July. The same week that ground was broken, the second Catholic mission in Utah was given by Fathers Elliot and Rosecrans in Salt Lake, whilst Fathers Dwyer and Brady, all Paolist Fathers, were conducting a similar mission in Ophir.

An appeal for funds for the new school then in course of erection was literally responded to by the citizens of Salt Lake. In July and August of that year the two Sisters visited all the mining camps that surrounded the Salt Lake valley, together with the smelters which were then in operation. A cheerful and generous greeting hailed their arrival wherever they visited, and every Saturday evening Father Scanlan, who superintended the construction of the academy, was enabled, through the collections of the week, to pay all his employees. He had no other source from which to expect, much less to draw, the necessary contingent expenses; so he grounded his faith on the generosity of the miners of Utah for the completion of his undertaking. He was not disappointed. The following September, three months after the breaking of ground, St. Mary's was ready for occupancy, and school was opened the same month. Whilst school was conducted in some of the rooms, plasterers and carpenters were busily occupied in other parts of the house.

Hospital of the Holy Cross.

Before St. Mary's Academy was completed, another institution, to be conducted by the Sisters, became a necessity, and that was a hospital for miners and smelter hands. Those who donated freely and liberally towards the building of St. Mary's Academy, did so with the understanding that a hospital would be opened for the benefit of employees who were lamed or hurt in the smelters and mines. Early in September, delegations waited on Father Scanlan, asking when the new Sisters's Hospital was to be opened. He promised that as soon as preliminaries could be arranged and plans matured for conducting such an institution, he would apply for Sisters to conduct a hospital. The time he prayed for was not granted. It was now a just demand. Pressed by two

prominent mining men, Fred Meyers, superintendent of the Flagstaff smelters near Sandy, and Marcus Daly superintendent of Walker Brothers' mines on Lion Hill and the Poor Man mine in Ophir, he was obliged to open a hospital at once. He sent a strong appeal to Very Rev. Dr. Sorin showing the urgent necessity of having a hospital. His request was granted.

Early in October, 1875, Sisters M. Holy Cross and M. Bartholomew prepared to act as Good Samaritans to the poor and sick and maimed and arrived in Salt Lake City. On October 22, humbly, unostentatiously and full of the spirit of the Good Master, their work began in a rented building on Fifth East between South Temple and First South streets.

It was called the Hospital of the Holy Cross. In this unpretentious abode their labor of love was preeminently successful. Their charity in behalf of suffering humanity won for them from a grateful people the true title of angels of mercy and real sisters of charity. No appeal was unheeded: immediate wants alone were considered. To this day their names are sacred in every household as symbols of charity and mercy, and their memories are enshrined like the Good Samaritan, in the hearts of a grateful people. For seven years they labored faithfully and successfully. As a mark of their success the present beautiful hospital with its spacious grounds and without incumbrance when Sister Holy Cross resigned her position as superior, stands as a living monument. The ten acre block was purchased in April, 1881. Ground for the new hospital was broken the following month. The next year the Sisters with their patients removed from the old to the new Hospital of the Holy Cross.

After the Sisters entered the new hospital, Father Scanlan who had been long desirous to provide for the children of his flock with a school in the eastern part of the city, saw his opportunity of founding a nucleus for a future school in the new building.

There were ample accommodations, and to what better advantages could he turn a part of the building than to educational purposes: with this object in view he made known his wishes which were cordially received and heartily approved of by the authorities at Notre Dame. In September of that year, 1882, school was opened in the large airy rooms of the basement. From the beginning the school prospered. Scholars numbering sixty were in daily attendance. Its influence for good was so manifest that it received every encouragement which a zealous founder could offer. It continued its work most successfully for fourteen years and in 1896, during the temporary absence of its patron and founder, to his regret and under circumstances which were beyond his control, it was closed and has remain so since. Its untimely demise was deplored by many parents who enjoyed its advantages.

On January 8, 1881, the lot on which All Hallows college was afterwards erected, was purchased. It was three months prior to the purchase of the hospital block and was originally intended for the new hospital. Before a change in the original designs was

agreed upon, some opposition to Father Scanlan's newly formed idea was made. The Sisters then in charge, Mother M. Charles, Sisters M. Holy Cross, M. Fideles and M. Bartholomew, held a conference with Father Scanlan and all save the last mentioned were in favor of selecting the corner 10 x 20 rods on Fourth East and Second South streets. The objection to the ten acre block was its remoteness from the centre of the city. At that period there were no electric cars and Eleventh East street was a suburban part of Salt Lake City. No modern residence was yet erected there. The disadvantages of lack of churches in that part of the city and of the inconveniences of going to church on Sunday were all urged against the building of the future hospital in the place where it is now. These objections were brushed aside by a promise from Father Scanlan that those inconveniences would be all overcome and that he would see that their spiritual wants would not be neglected. His better judgment prevailed and all yielded to the reasons which he gave for a change of location.

All being satisfied, the present college was set apart for educational purposes. Four years later, in the spring of 1885, plans of the present building were made by Henry Monheim, ground was broken and the work of constructing begun. In September of the following year, school was opened. Rev. P. Blake then pastor of Park City, assumed the presidency and with a corps of efficient teachers, All Hallows college became one of the leading factors in the intermountain region. The first year it was opened one hundred and fifteen pupils were enrolled. Of these forty nine were boarding and sixty six attended as day pupils. The following year, 1897, the school term opened with seventy boarders and eighty three day pupils.

Soon after the opening of All Hallows college, in September, 1886, Father Scanlan received news of his appointment as Bishop of Salt Lake. The news through the Associated Press reached this city Sept. 16. A present member of the Tribune staff called at the college and congratulated the Bishop-elect on his appointment. It was the first intimation which Father Scanlan had received. He told the reporter that it was a mistake, and, being assured by Mr. Jessup that there was no mistake, that a dispatch to that effect had reached their office, he was unable to realize to himself how his parish, large in area but small in a Catholic population, could assume the dignity of a diocese. To him personally the simple garb of pastor was preferable to the episcopal ermine. So he expressed himself to the numerous friends who came to extend congratulations the following day. The news was soon confirmed by a letter from his superior, Most Rev. P. W. Riordan, Archbishop of San Francisco; Rome, proverbially slow, did not send official notice, or what is termed canonically "Bulls," till the following April. Then, for the first time did he learn the nature and extent of his official jurisdiction. He was appointed Bishop of Larandum and Vicar Apostolic of Utah and the counties of Eureka, Lander, Lincoln, White Pine, Nye, Elko in the state of Nevada, embracing an area of nearly 155,000 square

miles. In territory his jurisdiction was more extensive than that of the Archbishops of Baltimore, New Orleans, New York, Philadelphia, St. Louis, St. Paul and San Francisco, whose archdioceses all combined, would cover an area of one hundred and thirty nine thousand two hundred and twenty one square miles, i. e., 15,779 square miles less than that assigned to the future Bishop of Salt Lake. In the province of New York are eight suffragan dioceses, namely; Albany, Brooklyn, Buffalo, Newark, Ogdensburg, Rochester, Syracuse and Trenton, with an area of 71,031 square miles, which is less than half the territory over which Bishop Scanlan's jurisdiction extends.

After receiving the Bulls in April, preparations were made for his consecration, which took place in St. Mary's cathedral, San Francisco, on June 29, 1887. Archbishop Riordan, assisted by Right Revs. Eugene O'Connell and P. Manogue, officiated on the occasion; Very Rev. J. J. Prendergast preached.

On his return to Salt Lake he made All Hallows college his episcopal residence, where he remained till August, 1889. During those two first years of his episcopacy the college, under his immediate direction, and the faculty and pupils, inspired by his edifying priestly life and wholesome example, together with his good, solid instruction, made rapid progress. To devote his entire time and attention to the working of the college would mean a neglect of other episcopal duties, such as the visitation of the diocese, administering confirmation, erection of new churches and other religious institutions, according to the needs of the diocese. Seeing that he could not faithfully do all the latter and oversee the work of the college at the same time, he invited the Marist Fathers into his diocese in 1889 for the sole purpose of taking charge of All Hallows College. With this mutual understanding they came. In September of the same year All Hallows college began its first session under their direction and rule. Rev. J. J. Fox was president. That it has been successfully conducted may be learned from its increasing popularity each succeeding year, and today the number of boarders who grace the institution show in what high esteem the college is held in Utah, Montana, Wyoming, Colorado and Nevada. On leaving All Hallows college Bishop Scanlan and his priests made their residence in the building which was afterwards and is at present used as St. Ann's Orphanage. That property, 10x10 rods, was purchased in 1888, and was intended for the future cathedral of the diocese. The same year Bishop Scanlan sent a plot of ground, with its elevation, to an architect in Chicago, asking his opinion as to how it would suit for his future cathedral. The answer received was "That the lot was not sufficiently deep for the imposing building which he contemplated." He then decided on abandoning his original plan, and of securing a larger lot and, if possible, a more desirable location. In 1889 his wish was gratified. Half the Block in which he now resides was offered for sale, and he at once secured the option which was given him. The same year he commenced the erection of his present residence. It was completed in 1891, and in May of that year he moved into it.

The former residence was now vacant. A long cherished wish presented itself to his mind as to the most desirable use that could be made of his old residence. He had been for a long time seriously considering the great need of an orphanage, where orphans and children of neglected parents could receive attention, be educated and otherwise prepared for the battle of life. In July of that year he preached to his people in St. Mary's church, made known his plans and expressed a wish that they would co-operate with him in the work contemplated. The following week a committee of ladies waited on his lordship. They all endorsed his plans and promised substantial aid in the carrying out of his wishes. It was then finally decided to open a new institution, to be known as St. Ann's Orphanage. Application for sisters to take charge of the new institution was made to St. Mary's convent, Notre Dame, Ind. The invitation was accepted. Oct. 15, 1891, three sisters from St. Mary's arrived and took charge of St. Ann's. Their zeal and motherly care in looking after the little ones entrusted to their care have won for them the confidence and esteem of many grateful hearts. Twice since it was first opened Bishop Scanlan was obliged to enlarge the building in order to accommodate the many applicants. Since it began its charitable work over 300 children have been received there. At present with seventy-six children the utmost limit of accommodation is reached. For three years past Bishop Scanlan realized that the good work which he wanted to accomplish could not be effectually carried out in the present home. The lot was too small and no further additions could be made to the building. In June 1898, an option was offered him at a very reasonable figure of fifteen acres of land south of Twelfth South and between Fourth and Fifth East. This option he secured. The same month Thomas Kearns of Park City was shown the lot, and his message to Bishop Scanlan was "not to give up the option." The secret and inspiring influence of his noble and loving wife did the rest. What words were spoken is known only to the Good Master, but the effect of two charitable, generous souls, pouring out their sympathy and love "for little homeless children" was made known in May of the present year, when Mr. and Mrs. Kearns called on Bishop Scanlan and quietly told him that \$50,000 was at his disposal to build a home that would suit all his wants. Now was verified for the first time during his lordship's long residence of twenty-six years in Salt Lake the words: "Nihil habentem, sed tamen omnia possidentem"--having nothing, he possessed all things. Plans and specifications were drawn up by C. M. Neuhausen. Ground was broken in June, and the corner-stone was laid Aug. 27 before an immense concourse of people. Bishop Scanlan officiated, and preached on the occasion. Other speakers were his excellency, Governor H. Wells, Senator Rawlins, C. S. Varian and Thomas Kearns. The orphanage is now in course of erection, and when completed will be known and "The Kearns St. Ann's Orphanage."

Encouraged by his good luck, Bishop Scanlan thought that the present year would be most opportune to make a commencement of his cathedral. He appealed to some generous friends and received a most satisfactory answer by getting from five different persons \$10,000 each. Ground for the new cathedral was broken in June, and the work of excavation immediately began. The retaining walls are being built at present.

To provide for the spiritual wants of Catholics living in the western part of the city, 4x8 rods was purchased for a church in 1889. In June, 1892, the adjoining corner on Fourth South and Fourth West was purchased. On that last purchased lot was a brick cottage and frame building, which has been since used as a church. It was opened for service and blessed by Bishop Scanlan Oct. 16, 1892.

In '96 Bishop Scanlan was appointed Bishop of Laranda and Vicar Apostolic of Utah and five counties of Nevada. The appointment of vicars Apostolic in missionary countries like the United States is very common precedence, and is done because ecclesiastical regime may not be thoroughly organized as required by canon law. In this case the territory assigned to the Vicar Apostolic is under the immediate jurisdiction of the propaganda. This is in conformity with canon law, since dioceses in the course of formation fall under the management of the propaganda. Vicar Apostolic possessed the plenitude to the Episcopal power, viz., the power of order and of jurisdiction, but for a bishop a special church, named the cathedral, is set apart. This is done by the Holy Father who alone can erect a church into a cathedral, and designates the limits of a diocese. A bishop must reside in his diocese. With these two exceptions a Vicar Apostolic and Bishop are identical. In 1891 the Vicar Apostolic of Utah and Nevada became the Bishop of Salt Lake, his diocese embracing the same territory that the Vicarate Apostolic did prior to the change. In '87 a special decree from Rome came to Bishop Scanlan segregating Utah from the Province of St. Louis and making it one of the suffragan dioceses of San Francisco. The portion of the flock of Christ assigned to Bishop Scanlan are the entire faithful throughout his diocese, priests and people, who are subject to his jurisdiction and for whose spiritual welfare he is ever solicitous. The state of the church in the out missions will be now briefly reviewed for the benefit of some future historian.

Ogden and Corinne.

The first place in Utah, outside of Salt Lake, honored with a resident Catholic pastor was Corinne. In 1872 Rev. P. J. Dowling received his appointment from Archbishop Allemany. In the early '70s before railroad communication was made with Montana, Corinne was a shipping depot for Idaho and Montana. At this early period it was one of Utah's liveliest and most thrifty cities. To meet the wishes of the then resident Catholics of the place, Father Dowling was sent from San Francisco. Soon after the opening of

the Utah Northern railway Corinne was partially abandoned. Many of the Catholics left; his congregation had dwindled down to a few families, and Father Dowling returned to San Francisco early in 1873.

Ogden.

Services were held in Ogden by Father Walsh. The old baptismal register kept by him in early days shows the baptism of Fannie McGuire, whose parents then resided in Ogden, on January 5, 1873. At this early period and for some years afterwards, Michael, John, Charles and Dominick McGuire, Mrs. Brown, their sister, and their aged and respected parents, together with Richard Delaney, were the embryo of the future congregation. Later Anthony Hassett with his family, and Pat McCormick and family came to Ogden as employees of the Union Pacific, and from the beginning became practical members who willingly lent their influence and substantial aid towards every Catholic enterprise in the place. The mustard seed, small indeed in the beginning, took deep root and steadily increased down through the years, and whilst Ogden continues the great railroad center of the intermountain region, its Catholic population is sure to grow and the church's prosperity is insured.

In 1873 and up to '78, when St. Joseph's Church was completed, a priest visited Ogden one Sunday in the month, celebrating mass in the old Liberal Institute.

April 26, 1875, the lot on which the present church edifice stands was purchased. May 1, 1876, the work of construction began. The following year, '77, on Easter Sunday, it was opened for public service. On the completion of the church it was deemed advisable to open a school for the Catholic children of Ogden. F. B. Devoto, a graduate of Notre Dame University, was engaged for this purpose, and he taught school in the church from Easter, '77, to June 20, '78. On the 5th of October, 1879, Most Rev. J. S. Alemany of San Francisco solemnly dedicated the church to St. Joseph. The first solemn high mass in Ogden was celebrated on the occasion. Very Rev. L. Scanlan, V. F., was celebrant, Rev. P. M. Smith acting rector deacon, and Rev. D. Kielly sub-deacon.

The large attendance at the school, which was conducted in the church, was an encouragement to Father Scanlan to still further the ends of Catholic education in Ogden, which had grown from a country village to a large sized and prosperous city. With this end in view he purchased, on the 6th of May, 1878, the corner lot on which the old Sacred Heart Academy is at present. The corner was then a swamp, being much lower than the street grade. The first work to be done was to fill it up. The work of filling up began June 3, of the same year. Plans and specifications for a new building were drawn the same month. The rock basement was completed on the 14th, day of July and the following day before a large concourse of people the corner stone was laid by Rev. L. Scanlan who on the occasion preached on the necessity and advantage of Christian

education. The music on the occasion was supplied by a choir from Salt Lake City. The building was ready for occupancy by the middle of the following September, and on the 17th., of the same month nine Sisters of the Holy Cross commenced their labor, having on the opening day forty pupils in attendance. Their work continued in the old Sacred Heart Academy for about eleven years. Up to and including a part of the year 1883 the priest officiating in Ogden had no parochial residence. He stayed in the sacristy. In 1882 the lot in the rear of the church was purchased for a home. In October of that year the erection of a pastoral residence was begun and completed the following May. Here Rev. P. M. Cushman resided for six years. Long before this date it was apparent that the old St. Joseph's church was too small, and as it could not be enlarged, because of the smallness of the lot, it was deemed better and wiser to secure plenty ground. With this end in view, in 1889, the large lot, in which the present beautiful rock church is being erected, was purchased. The same year, '89, the old residence was sold and the present residence erected. With the completion of the new church the Catholics of Ogden will be well provided for, and can justly boast of their church and schools.

In the old Sacred Heart Academy the attendance was so large that accommodations could not be made for the many applicants. In 1881 it was deemed advisable to extend its field of labors. For this purpose a new building was designed and erected in the rear of the Academy. From the beginning it had been and is still used for a parochial school.

In 1887 the Union Pacific railway wishing to establish a hospital in Ogden for its employees, applied to St. Mary's, Notre Dame, for Sisters who would take charge of the same. The invitation was accepted, and on the 10th of August of the same year four Sisters of the Holy Cross commenced their labors in a building rented for that purpose by the railroad authorities. The hospital after the ordinary of the diocese was called St. Lawrence's hospital. Its work of labor was for years confined to the employees of the Union Pacific railway. After some years it was deemed expedient by the management of the southern Pacific railway to avail themselves of the advantages of so useful an institution for its employees needing medical or surgical aid, and who lived in Utah or the eastern part of Nevada. Sacramento was the nearest point where otherwise they could be treated. By a mutual agreement of both railroad companies the employees of the Southern Pacific were admitted to St. Lawrence's hospital. The old rented building soon became too small to accommodate the employees of both railroads. To facilitate and extend its sphere of usefulness a new hospital building was erected adjacent to the old one. In this new building were large, well-ventilated and commodious dormitories, private rooms for patients, operating rooms and all modern conveniences. It was built on the most approved plans and was, though small, a model building. Its life, depending on the idiosyncrasies of railroad directors, was not of long duration. With

the changes that took place in segregating the Oregon Short Line from the parent trunk road, the Union Pacific, in '97, St. Lawrence's hospital closed its doors on May 1, 1898, and has remained closed since that date.

In the early '90s it was found that the old Sacred Heart Academy, even with the addition of St. Joseph's school was too small and the grounds not sufficiently ample for recreation purposes of the boarders. A half block of five acres was secured on the bench, which gave a commanding view of the city and entire valley. Accessible by electric cars and away from the bustle of the city, it was the ideal place of Ogden for a boarding school. Being so decided, plans for the future Sacred Heart Academy were drawn on a large scale. The building proper was soon commenced, and in September, '92, school was opened in the new Sacred Heart Academy. A better equipped school, with its corps of efficient teachers, is not west of the Rocky mountains. In every department it holds the front rank, turning out each year up-to-date graduates.

Since '73 Corinne was visited periodically by the priests of Salt Lake and Ogden. In '92, when large tracts of land were being sold, it was hoped there would be some Catholic settlers. Dr. F. R. Roach, one of the most prominent citizens of the place, wrote Bishop Scanlan asking that a priest be sent there permanently. To encourage the few Catholic families of the place, his lordship complied with the request. A temporary chapel was provided, and for six months the mission, abandoned in '73, was continued. As the main support of the mission was borne by Dr. Roach, and that the time for a permanent pastor had not yet come, the mission was closed. At present it is visited twice annually by the priest who has charge of the Southern Pacific railroad.

Bingham.

One of the first ⁱⁿ mining camps where Catholic services were held is Bingham. Father Walsh visited there soon after taking charge of the Utah mission. Since his time regular and continuous services have been held by a priest from Salt Lake.

No mining camp in the state has had more "ups" and "downs." Its years of plenty and prosperity following the development of some big mine would be followed by years of depression when those same mines became well nigh exhausted. Its population always varied with the success or ill-luck of its mines. At its worst the old prospectors, trusting in its hidden treasures, would style it "the Old Reliable." Their brightest hopes have been more than realized.

Father Scanlan visited there in '73. His first impressions of the place were favorable, ~~as~~ much so that he proposed to build a little church for the Catholics of the camp. An effort would then be made, but Bingham met one of its reverses and the people advised that the building of a church be postponed. The erection of a

church was then abandoned and was not taken up till 1890. That year an invitation was sent to Bishop Scanlan to visit Bingham on some Sunday, when the Catholics would gladly meet him and arrange for the building of a church. This he did in May, 1890. After mass, which was celebrated in the school house, the entire congregation, who remained after the regular services, not only expressed their willingness, but gave practical proofs of their good intentions by signing a subscription list which was offered them. His lordship, full of joy at the good dispositions manifested by all, told of his paternal solicitude for them, and that all he needed was an expression of their wishes, which on this occasion had come with the proper spirit, and he would not only carry out their wishes, but would co-operate with them to the full extent of his authority. At that meeting the building of a church was decided upon. The location of a suitable site was the first thing on the programme. B. B. Quinn, owning some vacant lots at the entrance to Carr Fork, offered to donate same. The location being most convenient the gift was accepted. The church, a frame building, was soon commenced, and completed the same year. Services on the first Sunday of each month are held since the church was opened for public services.

During the past year Bingham has, through the sale of large mines, been more advertised than any of the other mining camps that surround Salt Lake. Work on these mines being carried on on a large scale the number of hands employed is greater than it has been for many years. With the increase in population have come many members of the church, who help to make up the present congregation.

Provo.

About fifty miles south of Salt Lake, situated in a rich valley, is the city of Provo, with a population of 6,000 persons. Agriculture and woolen mills are its chief pursuits. The insane asylum is located near the city. Catholic services have been held there occasionally since 1874. In 1890 some Catholic families and many single members of the church had settled in Provo. For their accommodation services were held once a month. Early in '91 Bishop Scanlan, unable to secure a suitable place for regular monthly services, purchased a lot on which stood a large residence, which served a double purpose afterwards. In the rear and adjoining the residence proper were three small rooms, which were twenty-two feet in width. By taking down the end wall and building an addition of thirty feet he had a neat chapel 50x22 feet, with the frontpart of the house for the use of the priest. From the opening of the church until the commencement of the present year there were services one Sunday in the month. The Catholic families having all moved from Provo no services were held there since last March.

Ophir.

In '72 one of the best known and most prosperous mining camps of Utah was Ophir. On the 24th of September of that year it was first visited by the then pastor, Rev. P. Walsh, when he baptized David Hanly and celebrated mass in a small hall. From '74 to '78 services were held montly. In '75 a mission by Fathers Dwyer and Brady attracted large congregations, and five converts were received by them into the church. In '78 the principal mines in the district were either abandoned or only worked on a small scale, and the town of Ophir, which had been a few years before a typical mining town, became well nigh deserted. To park City, Silver Reef, Butte and Leadville most of the miners had gone. Since then no priest has held services in the camp.

STOCKTON.

Before reaching Ophir from Salt Lake, Stockton is passed. Here the first Catholic services were held by Father Walsh. On Oct. 29, 1871, he baptized Dora E. And Antonius Frank, residents of the little town of Stockton. On Oct. 5 of the following year he baptized in the same place Sarah C. Connor. Since '72, though services were held there occasionally, no regular Sunday or time was set apart for attending to that mission. At times there were many members in the district; then they would dwindle down to a few families. For this reason at no time were there regular montly service, as in other camps. Arrangements were always made, as they are at present, to suit the exigencies of the place.

Alta.

Alta, properly named from its high altitude, became famous in the early '70s through the Emma mine, which is located close to the town. First Catholic services were held there by Father Scanlan in '73. In '75 Alta's population was about 2,000 persons. Not less than a half dozen large mines, employing from fifty to 150 men, were in full operation. At this time and up to 1880 regular services were held there each month, excepting the winter season, when but few persons entered the town, owing to the many snowslides which occurred there in the winter months. At present no services are held there, as the town is nearly deserted.

Castle Gate.

The opening of large deposits of coal in Castle Gate made it one of the most important stations on the Rio Grande Western railway. It is 110 miles south of Salt Lake and has been since 1890 Utah's greatest coal producing district. Early in '97 Catholic services were for the first time held there by Bishop Scanlan, who since that has in person visited the place at regular intervals. His exclusive charge of the place was necessitated from the fact that all the coal miners are

Italians and Austrians. At the beginning of '97 he asked the people of the place to assist him and that he would erect a church suitable for the place. They readily consented. The coal company donated a suitable site, and in March of that year he commenced grading for his future church. The church proper, a substantial frame building, was commenced a few weeks later, and completed the following September. Since the completion of the church services have been held there regularly on the fourth Sunday of the month.

Mercur.

Not till '93 was Mercur, which to-day compares favorably with Utah's greatest mining camps, known. In the early '70s prospecting was done there and mills were built for reducing its ores. It came under the Camp Floyd district, and was known as Lewiston. In '74 it was abandoned, as there were no means then known of saving precious metals which its large ore bodies yielded in small quantity. Father Scanlan visited the camp in '73 when going from Camp Floyd to Tintic. In '75 Father Kiely with Sisters M. Augusta and Raymond went there to collect for the hospital of the Holy Cross, going there from Ophir. At that time there were only a few houses and very little work was being done. It was not again visited till '94, when Bishop Scanlan went there and arranged for regular services, which have been held since that year. In '98 Father Keenan, who conducted the monthly services, appealed to the Catholics of the place for funds for the erection of a church, and his appeal received generous response from all classes of citizens, especially mine-owners and superintendents. A site for his church was donated by the Golden Gate company. In May of the present year the church edifice, which measures 50x24, was begun, and was completed in July. The architectural style is Gothic. On July 16 the church was blessed, and the first public services--Messa Cantata--were held by Father Keenan.

Fort Douglas.

Soon after the erection of the first buildings at Fort Douglas, it was visited by Catholic priests, who always officiated there. In 1870, Dec. 8, Father Mesplie celebrated mass in one of the old log barracks. George Rauscher, an old-time citizen of Frisco, and one of the most highly esteemed members of that community, served at that mass and was on the same day married by the visiting priest.

Since then the priests in charge of the Salt Lake mission have regularly visited the fort. After the erection of the post chapel services for a long time were held once a month. A part of the time a high mass was sung, the choir consisting of members of the army there stationed at the fort.

Nevada.

When the parish of Salt Lake was raised to the dignity of a Vicarist Apostolic in 1887 to the parish proper, which embraced the entire State of Utah, was added five counties in the eastern part of Nevada. These five counties embrace an area of 71,578 miles. Three priests who are located respectively in Austin, Lander county, Eureka, Eureka county and De Lamar, Lincoln county, to attend to the spiritual wants of the Catholics in the entire district.

Austin.

Early in 1862 the first mine was located in that district by an attache of the stage station at Jacobs Springs. Being a rider in the pony express of these days, the new mine was christened "The Pony." On May 10, 1862, a mining district was mapped out, and called the Reese River district, after Captain Reese, the first explorer of that region. Its growth in a very short time was marvelous. Being chartered with its officers it was a model mining camp.

Rev. N. Kelly, who was the first priest to visit Salt Lake, was also the first to hold services in Austin, which at the time was under the jurisdiction of Rt. Rev. Eugene O'Connell. Soon after his first visit he commenced the erection of a church; but before its completion was recalled to Marysville. He was succeeded by Father Monteverde, who continued the work of his predecessor. The church begun was soon finished. In 1872 he was transferred to Pioche, and was succeeded by Rev. William Maloney, who remaining a few years, and was in turn succeeded by Rev. Joseph Phelan. In 1880 the Church, which was partially destroyed by fire, was repaired at an expense of \$3,000, by Father Phelan. In 1894 Father Phelan resigned his charge, which was taken up the same year by Rev. James Butler, the present incumbent.

Belmont.

The capital of Nye county was after the discovery of some good mines in 1866 a prosperous mining camp. The mines, with its ten-stamp mill employed about 700 men. In 1873 it was visited by Rev. William Maloney, who soon commenced the erection of a Church. The following year the Church was completed. All that remains of its "past faded glory" is, that it is still the county center. Being a part of the Austin mission, Father Butler holds services there occasionally.

Ione, another deserted mining camp in Nye county, is visited occasionally from Austin. It had fairly good prospects when first discovered in 1863; but the hopes based on the discovery of gold and silver mines were of a short duration. A few years ago, many hoped that some mines would, through the prospecting then done, be discovered. That ray of hope has now been dispelled. Services are held in a large hall and when Father Butler visits the place the ranchers from the surrounding districts come to the place and attend services.

Battle Mountain.

One of the principal towns in Lander county is Battle Mountain, which is situated ninety miles north of Austin, and on the Southern Pacific railway. It is near a range of mountains where a battle was fought in 1857 between the Indians and government surveyors engaged at the time in surveying land for the Pacific railway. The district borders on the valley of the Humboldt, which affords great advantages for mining purposes. Copper ore is found in various parts of the district. Catholic services have been held occasionally since the opening of the Southern Pacific railway, in 1869. At present the pastor of Austin has charge of it. Early in 1897 a site for a Church being donated, Father Butler commenced to raise funds for the erection of a Church. In October of the same year, after submitting his plans, and the probable estimate of the cost to the ordinary of the diocese, he commenced the erection of the Church, which was completed in November. Since then regular services have been held monthly. Catholic ladies of the place, on other Sundays devote an hour to teaching the children their catechism, when all recite the rosary and chant some Catholic hymns.

Eureka, Nev.

The history of the Church in Eureka dates with the discovery of the first great ore bodies in that once thriving and prosperous mining camp. As early as 1867 a priest visited the camp and held public services. The substantial rock Church yet used, was erected by Father Monteverde. The present pastor, Father Mannion, took charge of Eureka in 1897; in addition to Eureka proper his charge extends from Pallasade to Ogden on the Southern Pacific railroad. Twice each year he visits the different railroad towns, where he holds services for the benefit of his people. Hamilton and Cherry Creek, White Pine county, which have two nice churches built in the early '70s, are also a part of the Eureka district.

In Tuscarora, Elko county, a church was erected in 1890 by Rev. P. J. Quigley, who at the time had charge of the surrounding districts. During the present year a church was built by the Rt. Rev. Bishop of the diocese in Carlin. Both churches come within the jurisdiction of the Pastor of Eureka.

De Lamar, Lincoln County.

Among the Nevada mines, De Lamar has taken the front rank as a gold producing district. In 1890 prospecting was carried on there to a large extent. Two large gold mines were discovered, and in 1893, mills were erected. In the summer of 1895, it was first visited by a priest, Rev. M. H. Kennedy, then rector of Eureka, coming there to give the consolations of religion to one of the dying citizens. In September of the same year another urgent sick call was telegraphed to Salt Lake. This was attended to by Bishop Scamman. During his visit there he saw the necessity of establish-

ing a permanent mission in that district; and on his return to Salt Lake in the first week of October, he made arrangements by sending Father Mannion there. He remained till September, 1896. In November of that year Bishop Scanlan made a second visit to the place. Soon after his arrival, he found that for a permanent mission a Church and residence for the priest were needed. The miners and citizens showed their willingness to co-operate with him. A lot was soon secured. Subscriptions for the Church were generously given, and the erection of the Church began in November. The building was finished and ready for services on Christmas day, 1896. Being the first services they were solemn and suitable for the occasion. His Lordship celebrated the high mass and preached. He continued his visit till the following April, holding services twice on Sunday in the Church.

The following May Rev. M. A. Kennedy was appointed pastor of the district.

Pioche.

In 1870 the fame of Pioche was widespread. It was 400 miles from any railroad. The large and rich deposits of ore-silver and lead-discovered there, brought miners from all parts of the Pacific slope. A week on the stage from some railroad point was considered no hardship to old-time prospectors who now hoped to get their long dreamed of bonanza. With its growing population a priest was necessary, especially when it will be remembered that in the early days of Pioche law and order were at discount and many, to use a mining camp phrase, "were dying in their boots." The priest selected for that difficult and hazardous mission was the present Bishop of the same place. In the early part of 1870, Father Scanlan was appointed Pastor of Pioche. In February of that year he took the stage at Pallett. His first experience of night ~~travel~~ travel, by the side of the driver on a cold frosty night was far from being pleasant. When he reached Hamilton, owing to the exposure, he contracted a severe cold which developed into mountain fever, and necessitated his stopping in the above named camp for a whole month. Late in November he reached Pioche, and immediately commenced his Church work. In less than three months a neat frame building, with two rooms in the rear for his residence, was the fruit of his first labors in the place.

In his visitations to the sick he found prospectors feeble, and bowed down with age, young stalwart men unaccustomed to a miner's life and work, suddenly stricken down by severe illness, and all living in either dugouts or log cabins, neglected and deprived of the loving sympathy of far away friends. Seeing in many cases lives ebb away through want of proper care and attention, he assumed the role of the Good Samaritan. He called a meeting of the miners and business men of the district, told his experience with the sick, and said in the name of humanity and Christian charity he would appeal to them to provide some suitable home for those poor men who were unable to care for themselves. The speech, remarkable for its brevity, were surpassed by its effects. A society

was formed before the meeting adjourned, with Father Scanlan as its president, and sufficient funds subscribed to build a hospital and home for the aged, the feeble and the sick. The miners and business men promised \$1 a month for its support. Two months after the meeting a commodious and suitable building stood on the hillside. It was the only hospital then or since in the camp. Father Scanlan was succeeded in 1873, by Father Monteverde, who, in 1874, finding the Church built by his predecessor too small, commenced the erection of a rock church, where services are still held, by Father Kennedy of De Lamar.

In 1876 the fame of Silver Reef, because of its rich ore deposits, was becoming widespread. Before the discovery of rich silver ore it was an unattractive desert in the southern part of the state, and about seventeen miles from St. George, where the first Mormon temple was erected and completed. After the discovery of the mines persons flocked there from all parts of the states of Utah and Nevada. It was called Silver Reef from the geological formation of the hills. Coming within the jurisdiction of Father Scanlan's large parish, he visited the place in 1877, making the round trip of 1,000 miles from Salt Lake and back on horseback. In the trip were included Frisco, Fort Cameron and many other smaller mining camps. He was absent five months, returning to Salt Lake in October. Being pleased with future prospects of the place he sent Father Kiely on a visit there in 1878. He returned in August of the same year and reported that among the miners and other residents of the place were many Catholics who were desirous of having a church, and through him an invitation was extended to the pastor to revisit them. Immediately Father Scanlan made preparations for this second visit, leaving Salt Lake late in November of that year. After reaching his destination a large lot was soon secured, and on Jan. 1 a subscription list for a new church was opened. To the appeal all generously responded, and the work of construction was soon begun. In less than four months a neat, commodious frame church was completed. First services, a missa cantata, were celebrated on Easter Sunday, 1879; the Church blessed on the same day was dedicated to St. John.

Whilst the church was in course of erection the miners and citizens of the place held a meeting Feb. 21, 1879. The chairman of the meeting, Judge Barbee, appointed a committee of three of those present to wait on Father Scanlan, invite him to the meeting. His appearance was greeted, and being asked the conditions on which he would undertake to establish and conduct a hospital for the benefit of the people he replied: That, first, for establishing or building such an institution he would do it if they so wished, or they themselves could plan and supervise the building. Second, as to conducting the hospital, he would get sisters to do that, provided the citizens of the district, and the employees of the mills and mines would pay into the hospital \$1 a month. In consideration

of this all sick and disabled would be nursed and cared for. This privilege not only extended to all subscribers, but to all indigent or needy persons requiring medical treatment. The second proposition was unanimously adopted at the meeting. Four of the most prominent mining men then in Silver Reef-- Captain H. S. Lubbock, Colonel E. A. Wall, John H. Rice and Judge Parbee, signed papers to that effect. At a subsequent meeting the first proposition was disposed of by a committee being appointed to solicit subscriptions for the new building, and the same be given to Father Scanlan, who would plan and superintend the future hospital. On April 1 grading began. The rock basement was soon completed. On June 1 it was ready for occupancy. Five sisters of the Holy Cross reached Silver Reef July 31, 1879, and opened the hospital for those who needed their gentle and kind attention the following day, Aug. 1.

Ample provision had now been made for the spiritual and corporeal needs of the Catholic adults of the place. There were many little children who were not overlooked or forgotten by their vigilant pastor. He wanted a school for those little ones. He could not, or at least would not, appeal to his own people again for means to erect a school. All had generously given for the church, and then again for the hospital, so their pastor would not impose another tax. Yet he wished to establish a school. What better building for a school and to what better purpose could the church in that place be devoted during the week than to a school? Having decided that the church would suit and serve a double purpose, Father Scanlan invited the sisters of the Holy Cross to conduct a school in the church. They accepted, and on Sept. 1, 1879, school was opened for the benefit of the children of the place. For six years, and until the mines were nearly worked out, the school kept up, and was largely attended. In 1885 many families having left, and there being no work, or a very little, for miners, the sisters were withdrawn and the mission closed.

In 1879, whilst Father Scanlan was engaged in erecting the church and hospital at Silver Reef, an invitation was extended to him by the Mormon authorities of St. George to hold services in their tabernacle. He accepted, and as the services were to be on Sunday the regular Sunday services--missa cantata and sermon--formed the programme of the day. A choir was needed, and as the tabernacle choir of the place did not know Latin it was thought that the singing of Kyrie Elison, Gloria and Crede could not be carried out. The leader of the choir asked for Catholic music, and being given Peter's mass, in two weeks his choir knew the mass and could sing it in Latin. On the third Sunday of May high mass was sung in the tabernacle. Before the services Father Scanlan explained seriatim all the vestments used at mass, and at the gospel preached a logical and eloquent sermon, taking for his text, "True adorers of God shall adore him in spirit and truth." Careful to give no offence and respect the belief of his hearers, near-

ly all of whom were Mormons--he won for himself the esteem and good will of all. After an absence of nine months he returned to Salt Lake. He was met at the depot by a number of his parishioners, who made it the occasion of rejoicing, presenting him on the occasion with a gold watch and an address. It was during this visit in Silver that Father Scanlan, as a recognition of his zeal and successful labors, was elevated from the official title of simple pastor of Salt Lake to the high dignity of vicar foreign of the Archdiocese of San Francisco.

Park City.

Park City, so-called from the turtle shaped area of land at the mouth of the canyon which leads into park City. The land referred to was known in early days as parley's park, and so-called after Parley P. Pratt. Mines were discovered in this district in the '60s, but were not worked in any large scale till about 1873, when the development of the great Ontario attracted the attention of capitalists to the place. In December, 1874, it was first visited by a priest, and on that occasion mass was celebrated in an old log cabin, which stood about the center of Main Street. In 1875 visits were made every three months, and services were held in the school or some convenient hall. After 1875 services were held monthly, and generally in a school, which still stands in the Ontario gulch. In 1880 a number of Catholic families had settled in the place, and it was deemed necessary to erect a church and otherwise provide for their spiritual wants. With this end in view the lot on which the present school building stands was purchased. That being too small for church and school the adjoining lot on which a frame cottage of five rooms was built, was purchased. Grading for the new church began June 1, 1881. The church was completed and opened for services Oct. 23 of the same year. As in Silver Reef so in Park City also in a school for the Catholic children was considered a necessary appendage to the church. Father Kiely, who was then rector, with the advice of Very Rev. Father Scanlan, wrote to Archbishop Allenamy regarding future developments. To his letter he received the following reply:

"San Francisco, Jan. 11, 1882.--Rev. D. Kiely, Rector, Park City: Rev. Dear Sir--If you will remind me of it again I will try to appoint a day for confirmation, which, in all probability, will be in May or June next. I congratulate you on having your church and lot free of debt, and you could congratulate me on the same. If your people need a school it is unnecessary for me to say that you will encourage them all that is in your power. If it is yet too soon to call on them for that purpose, you might let them rest awhile, and when they then take some means of their; or in concert with you rather, and contribute to that end, you may call on me for a few hundred dollars. You will naturally act in accord in accord with Very Rev. Fr. Scanlan, whose advice will be useful in the selection of a lot, adopting plans, etc. Yours truly in Christ,

J. S. Allemany.
per G. M.

G. M. is the present Bishop of Los Angeles, Rt. Rev. George Montgomery, who was then secretary to Archbishop Allemany. As the then Rector of Park City was acting under the advice of his immediate superior, it was unnecessary to ask that he act in accord with him. Seeing that the time was opportune, and that, like Silver Reef, a school could be opened in the church, Father Scanlan advised that application be made to St. Mary's for Sisters. Father Kiely wrote, but was doomed to disappointment, receiving the following reply from Mother Angela, then Superiress of the Sisters of the Holy Cross:

J. M. J., St. Mary's, Dec. 10, '82. Rev. Dear Father: In order that you need have no false news, please let me state emphatically that we cannot take the school at Park City. Do not think of getting our Sisters for it. With greatest respect, your sincere friend in J. M. J., Sister Angela.

After the receipt of this letter, Father Kiely came to Salt Lake, explaining the situation to Very Rev. L. Scanlan, who expressed the hope that he would succeed with Father Sorin, when he would explain all the circumstances. Early in January, '83, Father Scanlan wrote the Superior General, Very Rev. R. Sorin. A prompt reply was received that the school would be accepted and Sisters sent for the opening term in September, '83. The matter being finally settled, preparations were made. The cottage which stood on the additional lot purchased was fitted up for a home for the Sisters; the basement of the church was used for a priest's residence. In August, Mother Angela, with Sisters to take charge of the school, came to Park City, and the opening term began in September, '83.

July 4th of the following year, '84, the church and school were destroyed by fire. Before the burning embers had consumed themselves, Very Rev. Father Scanlan had reached Park City, and with the Pastor, Rev. P. Blake, made an appeal to the citizens of the place. All generously responded. Work on the new church and school was immediately begun. The result still stands in evidence. The following September, '84, instead of a lumber church, school and Sisters' residence, the Catholics of Park City had two substantial rock buildings which will last for a long time. The school from its opening has in each succeeding year gained in popularity, and is largely patronized by all classes of citizens. Last September, for lack of accommodation, children who applied could not be admitted. The church members, since the first mass was celebrated in '74, have increased 500 per cent. The present Pastor, Rev. T. Galligan, with full faith in the future of Park City, believes that his church and school will be among the last of the many institutions in that thriving and prosperous mining camp to bid farewell to the everlasting hills with surrounding Park City.

The history of the Church in Utah is only a repetition of her history in all new countries. Ever the same, there could be no novelty in her history. Where ever, or whenever the mustard seed of Catholic faith has been planted, be it in the frozen north, or beneath the Southern Cross, it is but a repetition of the work first begun in Bethlehem by her divine founder, continued by his chosen twelve and their successors down through the centuries.

Circumstances in different countries and at different times may have varied the methods of planting the seed of divine faith, but not the faith itself. What Sts. Peter and Paul did in Rome St. Augustine did in England, St. Patrick in Ireland, Boniface in Germany, Jordan in Poland, or Francis Xavier in India, and a De Smet among the American Indians. All animated with the same spirit and fired with the same burning zeal, could not, having the same end in view, present new phases in their labors. Like causes produce similar effects, though the results may not be always exactly equal.

In reviewing the work done in Utah since '67, when the first Catholic priest began his labors, down to the present, the results have been greater than that attained in most states, when all circumstances connected with early history of the church and down to the past few years have been considered. Its numerical strength was small in the beginning; its means limited and under these adverse circumstances the first missionaries were obliged to commence at the foundation of all its material edifices. The first three Catholic priests who came to Utah to plant the faith have gone to their reward.

Their beginnings, though small, were indeed great. A priest in '68 securing a site for a future church, and not one Catholic family in the city, shows the efforts then made to work for the honor and glory of God. His second successor in '71, under circumstances a little more favorable, succeeded in erecting the church, where the Catholics at present worship.

The fourth in succession, the present Bishop of the diocese, took up the work of his predecessors in '73, and with the material growth of the Church since that date his life and labors are so intimately interwoven that a history of the Church without frequent mention of his name would be incomplete. The churches, schools, hospitals and orphanages which are in the different parts of Salt Lake diocese owe their origin to Bishop Scanlan, who has been at all times aided and encouraged by zealous and devoted priests, and has received the co-operation of a generous public.

From the commencement of his administration the present Bishop has proved himself not only a zealous missionary, a devoted church man, but also a thorough business man. His policy has been from the beginning conservative, while the principle which directed all his actions has been that of the Divine Master, viz., charity. Uncompromising in his faith and devotion to Catholic truth, he has always confined himself strictly

to his work. As a Shepherd of souls he has devoted his life to his flock, ever striving to impress them with their duties and obligations, carefully avoiding ever to say an unkind word of those who differ from him.

By no influence could he at any time during the twenty-six years of his pastoral charge in Utah be induced to take any part in the agitations of the Utah problem. The feelings of others were for him something sacred, and why not respect the same. Wherein he differed from others all know. It was needless for him to put himself on record by waging war on those who believed and taught differently from him. To do so was no in line with the principle which directed his church work. Whilst leaving all men according to their consciences in the hands of a just God, he is for the inquirer a stern Catholic; offers only what he has, viz., the Catholic Church as the true way to salvation. His judgment lead him to adopt this course from the beginning, and to it, as the wisest and most prudent, he still clings. Through it, respect for Catholic truth and practices has not been lessened. On the contrary, all, irrespective of creed, commend the wise, charitable and prudent course of the Rt. Rev. Bishop Scanlan.

After his three predecessors, who were the first to plant the mustard seed of Catholic faith in Utah, the work of development and extending the Church's influence through her institutions rested with Father Scanlan. How that could be best done he served to his own satisfaction. To reach the heart man must be appealed to through the senses. Twenty-five years ago, when the church was in her infancy, this could not be done through beautiful and grand churches, and even if it could, the erection of such edifices was impossible.

The best and most attainable means were through her institutions, i. e., her schools, hospitals and other charitable institutions. To found such was the first object of Father Scanlan's earliest labors in Utah. The many churches and other institutions in the state bespeak his success. The casual visitor or settler of recent years have often asked, why, with your fine academies, hospitals and other up-to-date institutions, you have not in the past built a large and grand church?

By the present they gauge the past, forgetting that till twelve years ago the present church with only one mass on Sundays was more than ample for the Catholics of Salt Lake; that twenty years ago there were not three Catholic families in the city; that when the present Bishop assumed charge of this parish his congregation rarely exceeded twenty souls.

Three years ago his most sanguine hope could not induce him to expect getting in his whole diocese what one generous soul during the present year gave for a home for the orphans, ~~and five persons gave for his future Cathedral, and without which a beginning could not be made.~~ Without an appeal to his people, or any cost to them, he managed by means unknown ever to himself to secure the present site where his future

Cathedral will stand. Had an effort been made two year ago to collect funds for the buildings which are now being built, it would be a mistake, and an unsuccessful attempt. "There is a time for everything," and to anticipate the proper time, when all, not members of his own church alone, but others with faith in the future of Salt Lake, and wishing to impress strangers with that idea, have liberally donated and promised the means for the buildings already commenced.

Tracing the progress of the Church for more than a quarter of a century in Utah, it will compare favorably with any diocese in America; nay, more, nowhere do we know has the mustard seed of Catholic truth planted under such adverse circumstances developed so rapidly and gained so much. This is especially true if measured by the numerical strength of its members.

Had the Church, in its infancy, been directed by a less energetic and zealous pastor than its present Bishop, who unselfishly sacrificed his own comfort for the Church's welfare, the advancement would not be what it is today.

In '75 St. Mary's Academy was founded. When Sisters M. Augusta and Raymond accepted the mission the real work of building up the material edifice began. The highest subscription received by Father Scanlan for the work then begun was \$100, and that only from a few persons.

There were not three Catholic families in Salt Lake at that time, and the entire congregation would not exceed thirty persons. Under these circumstances energy, backed by courage, was needed to begin a work which, when completed, would cost at least \$25,000. But the hand already put to the plow was not to be retarded. His faith on final success was not human. If it had been he would not have, in the face of so many difficulties, begun. He knew that "Nisi Dominus aedificaverit domum, in vanum laboraverunt, qui aedificant eam." The work begun was finished, and its success led to the foundation of similar institutions in Ogden, Park City, Silver Reef and Sureka. The little seed of Christian truth was so slow in its growth; but was all the more secure in its development, gradually taking deep roots wherever planted. The Church with its property nearly free from encumbrances, also with its many religious institutions, all the work of one head show a progress in twenty-five years that has no parallel in America. If the developments of the next twenty-five years should be in the same ratio and in proportion to the numerical strength and wealth of its members.

The Rt. Rev. L. Scanlan was born in Tipperary, Ireland, Oct. 3, 1843. His classical studies were made in Thurles and were completed in 1863. He entered his collegiate course in September of the same year at All Hallows college, Dublin; on June 24, 1868, he was ordained a priest of the Holy Roman Catholic Church for the Archdiocese of San Francisco. The following October he reached his adopted mission and was appointed assistant pastor to the old St. Patrick's Church, then on Market street, San Francisco. At the completion of the new St. Patrick's church on Mission street, he was transferred and served as an assistant for more than a year. He was next transferred to St. Mary's Cathedral where he labored only for a few months owing to ill health. From St. Mary's he was sent to Woodland, Cal. In 1871 he was appointed pastor of Pioche, ~~ka~~ Nev., exchanging his jurisdiction at the same time from Archbishop Alemany of San Francisco, to Bishop O'Connell of Marysville. In Pioche he labored for two years, erecting a nice church. In 1873 he was recalled to San Francisco, where he again came under the jurisdiction of Archbishop Alemany. After his arrival in San Francisco he was appointed pastor of Petaluma, Cal., where he remained until June of the same year, when he was appointed to succeed Rev. Father Walsh in Utah. He received the pallium on June 29, 1887. Bishop Scanlan has labored zealously for the cause of the Church and humanity in Utah for more than a quarter of a century.

The corner stone of the new cathedral of St. Mary Magdelene in Salt Lake City, Utah, was laid on Sunday, June 22, 1900, by Rt. Rev. Lawrence Scanlan, Bishop of Salt Lake, in the presence of the clergy and laity of the diocese. The sermon was preached by the Most Rev. P. W. Riordan, Archbishop of San Francisco. The Very Rev. Denis Kiely, Vicar General of the diocese of Salt Lake, officiated as Master of Ceremonies.

Upon that date

His Holiness, Pope Leo XIII. was the reigning pontiff.

His Excellency, William McKinley was President of the United States
His Excellency, Heber M. Wells was Governor of the state of Utah.

Hon. Joseph L. Rawlins was United States Senator from the state of Utah

Hon. William H. King was United States Congressman from Utah.

Hon. Ezra Thompson was Mayor of Salt Lake City, Utah.