

CATHEDRAL OF THE MADELEINE

Historical & Background Material - Sec. I

Story of Cathedral(Robert J. Dwyer) Sec. II

General Notes & Description - Sec. III

HISTORICAL DATES
and
BACKGROUND MATERIAL
for
THE CATHEDRAL OF THE MADELEINE

- 1776 First white men to Utah:
Father Silvestre de Escalante, O.F.M.) Spanish Fran-
Father Atanazio Dominguez, O.F.M.) ciscan Fathers
- 1841 (Circa) Father Pierre Jean DeSmet visits Salt Lake Basin.

(Note: Utah was Mexican Territory at time of above visits. Utah did not belong to the United States until 1848.)
- 1864 (May) Father John B. Raverdy came to Camp Douglas. Said Mass there.
- 1866 Father Edward Kelly sent from San Francisco - purchased ground on Second East between South Temple and First South Streets (West side of street) for \$1,500.00.
- 1868 Father James Foley came to Salt Lake (sent from Colorado) used adobe structures on the property bought by Father Kelly. Father Foley remained until 1870. He was the first resident pastor.
- 1871 Father Patrick Walsh erects church on the property. Leaves in July 1873. Archbishop Alemany on November 26, 1871 dedicated the church under the title of St. Mary Magdalene. Father Walsh was the pastor until 1873. Cost was \$12,000. (Note: The church was built on the ground purchased by Father Kelly on Second East between South Temple and First South Streets, west side of street.)
- 1873, Aug. 14 Father Lawrence Scanlan arrived in Salt Lake City.
- 1877 (Christmas Eve) First Solemn High Mass sung in Utah in St. Mary's at midnight.
- 1878, Feb. 24 Second Solemn High Mass celebrated in St. Mary's. Mass was sung for the repose of the soul of Pope Pius IX.
- 1883, Nov. 14 First Pontifical High Mass in St. Mary Magdalene's was sung by Archbishop Patrick J. Riordan, Coadjutor Archbishop to Archbishop Alemany of San Francisco, on his way to his new See.
- 1886, Sept. 16 Father Scanlan named Titular Bishop of Larandum and Vicar Apostolic of Utah and Nevada.
- 1887, June 29 Father Scanlan was consecrated Bishop in St. Mary's Cathedral in San Francisco, California.
- 1889 Bishop Scanlan and his priests moved to a house on the corner of Third East and First South Streets.

- 1890 Two lots acquired by Bishop Scanlan as follows: The site of the present Cathedral stands on Lot 2, block 12, plat D, Salt Lake City survey, purchased February 25, 1890 from Sarah M. McKibben for consideration of \$35,000. Lot 2 extends from South Temple Street to a point behind the Cathedral about even with the driveway. Lot 3 behind the Cathedral to First Avenue was purchased for a consideration of \$14,500, by warranty deed, from Lorenzo D. Young, March 24, 1890. The parking lot North of the Cathedral comprises Lot 3. (The Chancery Office and the Convent stand on Lot 1, block 12, plat D, Salt Lake City survey. Lot 1 was acquired at a much later date.) (Lot 4 is the northwest quarter of the block bounded by South Temple, First Avenue, "B" and "C" Streets.)
- 1891 (May) Cathedral rectory occupied by Bishop.
- 1891, Jun. 2 Bishop Scanlan was appointed Bishop of newly-created Diocese of Salt Lake. St. Mary's now a full-fledged Cathedral.
- 1899, Jul. 4 Ground-breaking for new Cathedral of St. Mary Magdalene.
- 1900, Jul. 22 Cornerstone laid.
- (Note: Funds -- Greater portion of \$124,080.54 of the Pious Fund and \$87,549.25 collected from Catholics of Utah and Nevada.)
- 1899 to 1907 Construction was very slow because Bishop Scanlan preferred a pay-as-you-go policy. Basement auditorium was fitted-up for saying Mass.
- 1907, Dec. 27 Last Mass said in old St. Mary's. Solemn Pontifical Mass celebrated by Bishop Scanlan.
- 1908, April 19 First Solemn Pontifical Mass was offered in the new Cathedral basement on Easter Sunday by Bishop Scanlan.
- New Cathedral: C. M. Neuhausen, original architect, died and was succeeded by Bernard O. Mecklenburg.
- Style: TRANSITION, a mixture of Gothic and Romanesque.
- Altars of "Utah Marble"
- Windows of Bavarian manufacture; excellent examples of artistic realism.
- 1909 Construction complete in Summer of 1909. Interior plain plaster.
- 1909, Aug. 15 Dedication of Cathedral by Right Reverend Denis O'Connell, Auxiliary Bishop of San Francisco, in the presence of James Cardinal Gibbons, Archbishop of Baltimore. Bishop Scanlan celebrated the Pontifical High Mass.
- 1912 Report filed by Bishop Scanlan indicates he had spent \$300,012.65 on construction of Cathedral and \$43,789.52 on furnishings.

- 1915, May 10 Bishop Scanlan died; buried in crypt under Cathedral Main Altar on May 14, 1915.
- 1915, Jun. 1 Rev. Joseph S. Glass, C.M., appointed Bishop of Salt Lake.
- 1915, Sept. 1 Bishop Glass was installed as Bishop of Salt Lake City and Pastor of the Cathedral.

1917 Work begun on renovating interior of Cathedral under direction of John Comes, "one of the most gifted architectural designers America has ever known." "Influenced to some extent by Spanish Gothic of late Middle Ages, Comes conceived an interior of rich color and magnificent design." Comes secured top artists: Felix Liefert, who did murals; William Ross Company, East Cambridge, Mass., did panelling of Sanctuary and Sanctuary fittings, altar, throne, sedile, credence table, and Blessed Virgin and St. Joseph altars. Henry Schmidt, of Buffalo, "one of the few real artists in that field" carved statues of Our Lady of Lourdes, St. Vincent de Paul, St. Anthony.

Two Sanctuary windows were cast by George Sotter of Pittsburgh and are of exquisite workmanship.

Stations of the Cross -- painted by Robert S. Chase under direction of Ralph Adams Cram "foremost of American architects." Monstrance done by T. C. Claytor of Pittsburgh.

Sanctuary rail, choir stalls, confessionals, pulpit are all-of-a-piece with dignity of building.

Vestments selected by Bishop Glass.

Exterior: Tympanum over door-arches modelled by Francis Aretz (Figure of Christ the King-Teacher, flanked by Apostles and Evangelists) and executed in concrete
..... a masterly piece of work.

Steps in front re-arranged (originally a double flight of steps). At entrance to Cathedral steps, Bishop Glass erected a tablet to the memory of Bishop Scanlan.

"Very few (Churches in America) surpass it in the effectiveness of its interior.....there are faults, of course. Some of the paintings are imperfect, some only second rate. But a Cathedral, strictly speaking, is never finished, and artists are not found every day. It is for the future to complete the work inaugurated by Bishop Glass."
(Robert J. Dwyer - "The Story of the Cathedral of the Madeleine." 1866 - 1936)

1918 Cathedral interior completed, rechristened Cathedral of the Madeleine. (The most peculiar feature of the building is the covering of the three aisles under a single roof, leaving no space for the traditional "clerestory," as originally designed by Neuhausen.

1926, Jan. 26 Bishop Glass died. Buried in Los Angeles (Calvary Cemetery).

1926, May 28 Right Rev. John J. Mitty, D.D. appointed third Bishop of Salt Lake City.

1932, Jan. 29 Bishop Mitty was appointed Coadjutor Archbishop of San Francisco.

1932, Jul. 4 Most Rev. James E. Kearney appointed Bishop of Salt Lake.

1936, Nov. 28 Cathedral was consecrated (having been made free of debt) by Bishop James Edward Kearney, fourth Bishop of Salt Lake.

1937, Aug. 3 Bishop Kearney transferred to the Diocese of Rochester as Bishop of Rochester, New York.

1937, Aug. 6 Most Rev. Duane G. Hunt appointed Bishop of Salt Lake.

1948, Mar. 13 Most Rev. Leo J. Steck appointed Auxiliary Bishop of Salt Lake.

1950, Jun. 19 Bishop Steck died. Buried in Calvary Cemetery, St. Louis, Missouri.

1951, Feb. 14 Most Rev. Joseph Lennox Federal appointed as Auxiliary Bishop of Salt Lake.

1958, May 8 Bishop Federal made Coadjutor-Bishop of Salt Lake Diocese with right of succession.

1960, Mar. 31 Bishop Hunt died. Buried in Mt. Calvary Cemetery, Salt Lake City.

1960, Mar. 31 Bishop Federal becomes Ordinary and takes over administration of the Diocese.

THE STORY OF THE CATHEDRAL OF THE MADELEINE

THE HISTORY OF A CHURCH

By: Robert J. Dwyer.

Seventy years ago, in the old Salt Lake Assembly Hall, which stood where two modern thoroughfares of the city now join, the parish of the Cathedral of the Madeleine was cradled. There, on a Sunday morning in the June of 1866, the first public celebration of the Holy Sacrifice of the Mass in Salt Lake City took place. It was an event typical of the beginnings of Catholicity in a thousand places in Western America during the middle years of the nineteenth century. The comparatively short span which separates that obscure yet momentous event from the impressive ceremony that marks the consecration of the Cathedral of the Madeleine in 1936, is significant of the vitality of the Faith, its power to grow even where circumstances of time and place are the least favorable. That period embraces the history of the Cathedral parish.

In a certain sense, the history of a Cathedral parish, or of any parish, for that matter, can never be adequately told. We may have the collected books of the parish for reference, the accurate record of appointments, of activities, of business transactions, or of the hundred and one things that punctuate the parochial life, but these are surface matters. The baptismal register, the matrimonial book, the burial record are mute tongues. It is beyond the power of any historian, however painstaking, to read into these yellowing pages the story of comedy and tragedy, romance and despair, that they conceal. Thousands of names of the living and dead, recorded there, are as though they had been written in water. Only the walls of an old church, were they articulate, could unfold the intimate history of those forgotten names; and so it is with the Cathedral of the Madeleine. The history of the parish, which it is the object of this brochure to relate, is singularly revealing. Its true history is locked in the hearts and minds of those who worshipped within its walls, knelt at its shrines, received the benediction of the Divine Presence which it houses. It would be profanity to seek to unseal that manuscript.

The consecration of the Cathedral, on November 28, 1936, fittingly calls for a re-telling of that portion of its history which comes within the scope of recorded facts. Even then, it is impossible to surmise the quality of heroism that motivated the men who dedicated their lives to the cause of which it is the symbol. It is only their works which follow them and speak with silent eloquence of the value of what they wrought.

FOUNDATION

During the seventeen years which elapsed between the settling of the Salt Lake Valley by the Mormon pioneers, in 1847, and the first recorded visit of a Catholic priest to the vicinity, the Catholic history of the city remains a complete blank. It was in 1864 that the Reverend John B. Raverdy, stalwart missionary of Colorado, made the arduous trip across the Wyoming plateaus to attend to the needs of the Catholic soldiers at Camp Douglas, the military post established near the center of Mormonland. Friend and confidant of Father Machebeuf, the great apostle of Colorado, Father Raverdy had included Camp Douglas

on a circuit tour of the outposts of the immense Diocese of Santa Fe, within whose roughly-defined limits the territory of Utah was included.

Arrived at Camp Douglas, the missionary met the commanding officer, Brigadier-General Patrick E. Connor, hero of the Mexican and Indian War. There are no extant records of Father Raverdy's visitation, and there is nothing to show that he actually found Catholics living in Salt Lake City. Probably there were none. The Masses which he celebrated at Camp Douglas, however, were the first known to be offered on the soil of Utah, and incidentally, within the present confines of the Cathedral parish.

In the uncertain shifting of the territory of Utah from one ecclesiastical jurisdiction to another, it so happened that in 1866, Archbishop Alemany of San Francisco was entrusted with the care of as many of the faithful as might be found in the region. The completing of the transcontinental railroad, in the following year, presaged changes for the isolated community of Salt Lake. When, in that year, Father Edward Kelly made the first attempt at organizing the Church in the city, there were at least the beginnings of a congregation. It was Father Kelly who purchased the plot of ground on Second East Street whereon was later built the Church of St. Mary Magdalene. It is rather surprising to record that the price of the lot was \$1,500, even in those days of unlimited space. But Father Kelly did not remain long at his post, poor health forced his retirement to California; and closed the history of Catholic Salt Lake for another two years.

The Vicariate Apostolic of Colorado was established by Papal Brief in 1868, with Utah as a part. Hence it was that Reverend James Foley, who came to Salt Lake during the summer months, was sent by Bishop Machebeuf. A rude adobe structure on the property bought by Father Kelly served as his chapel and rectory. Here it was that Bishop Machebeuf came when he made the first canonical visitation of his Vicariate in November, 1868. The first Bishop to set foot on Utah soil found indeed a "little flock" ----- three families are mentioned, of whom the most prominent was that of Territorial Judge Marshall, whose wife and children were Catholics. In the Marshall home Bishop Machebeuf said Mass. Before leaving he again administered to the Catholics at Camp Douglas, and his records show that he performed two marriages and baptized three persons. Father Foley remained in Salt Lake until the Fall of 1870, at which time the mission was closed for the ensuing year and a half.

Judging Utah too heavy a burden for the shoulders of Bishop Machebeuf, the Holy See, in 1871, returned the territory to the care of the Archdiocese of San Francisco. The saintly Archbishop Alemany confided the Salt Lake Mission to the Reverend Patrick Walsh, who entered upon his duties immediately. Apparently a man of vision, Father Walsh undertook the erection of the church edifice which was later to become the first Cathedral of the Salt Lake Diocese. There was hardly the congregation to warrant the size of the building he completed, nor was he able to leave it free of debt before he was recalled to California in July, 1873. Nevertheless, in his eyes the parish must have held promise. Archbishop Alemany himself came to Salt Lake in November, 1872, to dedicate the church, under the title of St. Mary Magdalene. The first mission exercises held in Utah were arranged by Father Walsh with Father Bouchard, S.J., shortly after the church had been completed. Catholicism in Salt Lake had taken root.

Father Walsh was recalled to California in the mid-Summer of 1873. During his brief pastorate he had proved himself a far-sighted and zealous administrator. The Church which he had built would seem to indicate that he had faith in the future of Catholic Salt Lake. And the building lent prestige to Catholicity in the growing community, dominated, as it was, by Mormonism.

With the coming of Father Walsh's successor, the permanent record of the Church in Utah began. Obedient to the wishes of Archbishop Alemany, the young pastor of Petaluma, California, the Reverend Lawrence Scanlan left his prospects of a comfortable and pleasant clerical life in an established center of Catholicity, to devote his magnificent energies to the advancement of the Faith in the most difficult mission in the West. During the forty-two years that were to follow, Father Scanlan literally wrested a diocese from the wilderness. Our interest here is confined to his activities on behalf of the Cathedral parish. Yet so intimately is the history of the Diocese of Salt Lake bound up with that of its mother church, that it is impossible to separate them wholly.

Lawrence Scanlan, the son of simple Irish peasants, was born on a farm near Thurles, County Tipperary, Ireland, on October 3, 1843. There is a pitiful dearth of facts relating to his early life, as indeed there is concerning most of the details of his later private life. Characteristic of the man was his determination to bury himself in the cause which he served, and to identify himself with it even at the expense of depriving posterity of any intimate knowledge of himself. Tradition repeats that he was a born athlete, powerful in physique, leonine in build. His attraction to the priesthood was early manifested; he studied the classics at the college of Thurles and theology at All Hallows, Dublin, the Alma Mater of thousands of those Irish missionaries who contributed so largely to the growth of the Church in America. Ordained on June 24, 1868, he set sail for America a little more than a month later, and proceeding to San Francisco, was given his first appointment by Archbishop Alemany. He never returned to his native land.

Old Saint Patrick's in San Francisco was his home for a time, then Old Saint Mary's Cathedral, then the parish of Woodland. It was from this last place that he was sent on his initial missionary journey, to Pioche, in South-western Nevada. Here was the raw, semi-barbaric life of the typical mining camp of the 60's, a vastly different reality than that pictured by the romance of the Golden West. While in Pioche, Father Scanlan erected a church and a temporary hospital. He spent nearly three years there before his recall to California. He had proved his mettle, he was ready for any task his Archbishop might impose. And so after a brief interlude at Petaluma, he accepted the appointment to Salt Lake City, and the parish of Utah. We might fancy him repeating, as he walked across the station platform upon his arrival, "What went ye out into the desert to see?" But to Father Scanlan it was not so much a question of what there was to see as what there was to be done. Very few men in America at that time would have had the courage to face the work that he saw ahead of him on the 14th of August, 1873.

His parish was the territory of Utah, his parishioners numbered about eight hundred, scattered over the entire area, and his resources were represented by a \$6,000 debt on his only Church, St. Mary's in Salt Lake. There were, however, circumstances which told in his favor. There were, first of all, his dynamic leadership and his apostolic zeal which would be deflected by no obstacle; there was, in the second place, the real generosity of his people. Within two years of his arrival, he had cleared his parish church of debt, and had purchased property on which to build a school.

Father Scanlan's rectory, in those early days, was a one-story adobe structure in the rear of St. Mary's Church. There came to live with him and assist him in his work, Father Lawrence Breslin, who remained for about a year, and then Father Denis Kiely, the priest whose career was to be bound up with that of Father Scanlan for the next forty years. From 1874 until 1915, when the first Bishop of Salt Lake died, their companionship was uninterrupted save by the missionary trips undertaken by either the one or the other. Together they administered the spiritual needs of what was probably the largest parish in the United States at that time. Mass was offered regularly in St. Mary's, even though the congregation amounted to a bare handful. A notation in the early archives of St. Mary's Academy states that there were but nine or ten Catholic families living in Salt Lake City in 1875.

It was the growth of the mining industry throughout Utah and Nevada, that made possible the development of the Church during the last quarter of the nineteenth century. Ophir, Mercur, Silver Reef, Park City, all these sprang into life. Among the miners were many Irish, whose faith was as deep as their generosity was great. Constant appeals to that generosity on the part of Father Scanlan and Father Kiely explain in part the apparent ease with which financial burdens of the parish were carried.

Scarcely had Father Scanlan found his bearings in his new home than he began to lay plans for a Catholic School. In the light of future developments, it seems almost providential that he directed his appeals for a community of Sisters to the Very Reverend Edward Sorin, C.S.C., the founder of the Notre Dame University and the Director General of the American branch of the Sisters of the Holy Cross. By the Summer of 1875, the approval of Father Sorin, had been obtained; and two pioneer Sisters, Mother Augusta and Sister Raymond, came to Salt Lake to undertake the building and management of a school.

Father Scanlan had already secured the property on which to build. On the lot, situated on Second West Street between First and Second South Streets, stood a small adobe cottage. Here, as soon as proper accommodations could be made, the Sisters took up residence. It was decided, however, that the school would not be a parish project, but would be built and conducted by the Sisters as a private academy. Construction began immediately on a structure costing some \$25,000, and so rapidly was it pushed that classes were organized in the new building in early September. Though the population of Salt Lake was so overwhelmingly non-Catholic, the success of the Academy was insured from the outset. One hundred day-pupils and six boarders were registered, in spite of the fulminations of some ill-disposed factions. Ten Sisters staffed the school, and provision was made for young boys by organizing classes for them in the original adobe house. It is to be noted here, too, that contributions from the miners helped the Academy to make its way during the first years. Father Kiely accompanied the Sisters on more than one trip through the camps, appealing for assistance in the work.

In that same Fall of 1875, another project was undertaken by Father Scanlan. At the instance of the famous Marcus Daly, then superintendent of the Ophir Mines (the man who was later to become the legendary figure of Butte's mining history), he appealed again to Father Sorin for Sisters to take charge of a hospital in Salt Lake City. The response was instantaneous. With the arrival of new Sisters, a house was purchased on Fifth East between Brigham Street and First South, and equipped as a hospital. It, too, scored a marked success from its opening day.

Rarely, during the decade that followed, were the two Salt Lake Missions to be found together in the parish center. Organization of new potential parishes kept them constantly afield. When Archbishop Alemany came to the city in the June of 1876, for the First Commencement of St. Mary's Academy, he found that a church had been started in Ogden. A year later, Silver Reef claimed the attention of Father Kiely as a suitable place for development. By 1878, the Ogden church had been completed, Sacred Heart Academy founded, and a resident pastor, the Reverend P.M. Smith, installed. This was the first territorial division of the vast parish under Father Scanlan's care. Gradually, as the years went on, other parishes were formed, reducing the limits of St. Mary's parish.

A bit of local color in the bare recital of the foundation is contained in the record of the first Solemn High Mass sung in Utah. It was the Midnight Mass of Christmas Eve, 1877. No grandiose affair, it took place in old St. Mary's with the tall, imposing figure of Father Scanlan celebrating the Mass, assisted by Father Buholzer and Father Kiely---the sum total of the Utah clergy at the time. The old familiar strains of Farmers Mass were heard, "beautifully rendered". Nevertheless, for all the simplicity and poverty of the occasion, it was a momentous one for Utah. The Faith was beginning to grow.

EXPANSION

The decade 1877-1887, was marked by a rapid growth of the Church in Utah. The mines were yielding immense wealth, and the influx of Irish and American Catholics continued uninterruptedly. In Salt Lake City itself, the Catholic population increased consistently, if more slowly. Gradually, a congregation of some size was forming; and the influence of the parish was felt. In 1882, the hospital was forced to seek another location in order to expand. Property purchased on Fourth East and Second South was deemed inadequate, and the present location of Holy Cross Hospital was fixed upon. Completed during that year, the Hospital housed in its basement the first parochial school in Salt Lake City. Classes were held there for a period of fourteen years, until the school was closed in 1896.

Other priests joined Fathers Scanlan and Kiely in the field. Some remained only for a short time, others stayed to become intimately associated with the missions of Utah. Save for the beloved pastor of Ogden, the late Monsignor Patrick M. Cushnahan, who succeeded Father Smith in that parish in 1881, nearly all of these pioneer priests served for a time at St. Mary's in Salt Lake City. Their names are recorded in the old baptismal and marriage registers. Named Rural Dean of the Archdiocese of San Francisco, Father Scanlan was entrusted with the responsibility of superintending the clergy of his immense deanery---the territory of Utah. It was a preparation for his future episcopate.

In 1883, the Reverend Patrick J. Riordan of Chicago was nominated Titular Archbishop of Cabessa and Coadjutor to the aging Archbishop Alemany of San Francisco. On November 14th of that year the party accompanying the Archbishop to his new field of labor paused in Salt Lake, and St. Mary's witnessed its first Pontifical Mass. Shortly thereafter, Archbishop Alemany, who had shown such apostolic interest in the progress of the Utah missions and in the work of Father Scanlan, whom he loved as a son, resigned his See and retired to his native Spain. Under Archbishop Riordan, a new impetus was added to the progress of the Church in the far West.

The education of girls was being taken care of by the Sisters in Salt Lake and Ogden. The problem of advanced education for boys had not yet been solved. To provide for this need, Father Scanlan utilized the property on Fourth East and Second South for the construction of a unit of a school building. In September 1886, it was opened under the title of All Hallows' College, reminiscent of Father Scanlan's Alma Mater in Ireland. Though named a college, it was properly a high school, combined with grammar grades for the younger boys. With Father Blake, formerly the pastor of Park City, as President, the beginnings were encouraging. Father Scanlan and Father Kiely both took up residence in the new building, and assisted, to some extent, in the teaching. However, the difficulty of supplying priests to staff the school which made the hiring of lay professors imperative, led to an arrangement with the Fathers of the Society of Mary, whereby they assumed charge in the Autumn of 1889. By that time, however, Father Scanlan was a simple priest no longer. On September 16, 1886, he had been named Titular Bishop of Larandum, and Vicar Apostolic of Utah and Nevada. The parish of St. Mary Magdalene had entered upon a new phase of its existence.

Father Scanlan journeyed to San Francisco for his episcopal consecration. Notified of his appointment in April, 1887, he was raised to his high office on June 29 of that year in St. Mary's Cathedral, Archbishop Riordan officiating, with the Right Reverend Eugene O'Connell, Titular Bishop of Japha (since his retirement from Grass Valley), and the Right Reverend Patrick Manogue, Bishop of Sacramento, as co-consecrators. Just recognition, this, of Bishop Scanlan's magnificent work for the spread of the faith in the Inter-Mountain West. But the other side of the picture was the increased burden laid upon his shoulders.

They were shoulders, indeed, capable of bearing that burden. At the time of his consecration, Bishop Scanlan was in his prime. Forty-four years of age, strong, hardy, and imposing, he was a missionary bishop to the fingertips. His preaching was simple, yet singularly effective. He was a man of considerable erudition; not only was his Latin worthy of a contemporary of the great scholar, Pope Leo XIII, but he had an excellent command of German, learned for the simple reason that he hoped thereby to be of use to those of his flock who could speak only in that tongue. He was shrewd in his judgment, yet by no means narrow. Placed in the center of the religious stronghold of the Latter-Day Saints, he pursued his placid course, without compromise, but also without offense. His greatest pleasure was to be with the children, either of his college, or of the academies conducted by the Sisters. Among them he could lay aside the cares of his estate, perhaps living over again his youth in far-off Ireland. A master of men, he was adored by the miners in the camps which he visited. He was not afraid to soil his clothes by going down the shafts, encouraging the men, bringing them the realization that he was indeed their shepherd. Yet he was a sensitive man, somewhat quick to anger, slow to resume interrupted friendship. Still and all, he was a man eminently fitted for the work that was his to perform. How scrupulously he discharged his office, the record of his life and his achievements shows too clearly for any added comment.

As Vicar Apostolic, Bishop Scanlan continued in residence at All Hallows' College until the Marist Fathers, headed by the Reverend J. J. Fox, took over its direction. In 1889, the Bishop removed with his priests to a house on the corner of Third East and First South, which he had bought the previous year with a view toward the erection of a new church which would serve more fittingly as the Cathedral of the Vicariate. The property, however, was not sufficiently ample for the purposes. Hence, later in the year, he negotiated the purchase of the site of the present Cathedral of the Madeleine, paying for it around the sum of \$39,000. Those were the days when wealth was flowing into Salt Lake City, and

real estate was at a premium. Eager to carry forward his plans, he erected there-on the present Cathedral rectory, which was completed and ready for occupancy in 1891. In May he moved into his new home; on June 2, he was appointed Bishop of the newly created Diocese of Salt Lake. St. Mary's Church was a full-fledged Cathedral.

THE NEW CATHEDRAL

The ambition to replace the old St. Mary's Cathedral, built by Father Walsh eighteen years before, had already taken shape in the mind of Bishop Scanlan by the time the Diocese of Salt Lake was officially constituted. There were several reasons prompting him to undertake the work. The rapid growth of Catholicity in the city during the decade of the Eighties had made the old building quite inadequate. Its construction was not of the best, nor did it appear, moreover, as a fitting temple of God in a city where the evidences of the wealth of the Catholic group were becoming more and more numerous. As Vicar Apostolic, Bishop Scanlan had planned to erect a new church on the corner of First South and Third East, but fortunately realized that the property was not sufficient. Hence he seized the opportunity to obtain the residential section of the city. Time has proved that he chose well.

With the building of the new episcopal residence and rectory, the way was cleared for the discussion of plans for the new edifice. It was to stand on the corner of South Temple and "B" Streets, elevated by reason of the formation of the land, above the level of the street. Bishop Scanlan was no artist; he meant simply to build a solid, enduring, and not unworthy Cathedral. The first plans entertained, and indeed, those which were still contemplated when the actual construction work was begun, were for a plain sandstone church, unadorned by towers, and designed in the Romanesque style then popular in America due to the influence of the architect Richardson, whose work in Boston was particularly admired. Later changes have not wholly obscured the original plans for the new Cathedral.

The financial question was difficult, yet not insuperable. Funds for the work came from two main sources, one of which is of considerable historic interest. Since 1875, the territory of Utah, forming Father Scanlan's parish, had received annual subsidies from the Archbishop of San Francisco, who was in charge of the distribution of the Pious Fund of the Californias. Roughly, these subsidies varied from one to five thousand dollars each year, and continued up to 1890, bringing in a total of \$68,494.56.

In 1697 the work of evangelizing Lower California and Pima Land was in the charge of the Society of Jesus, the great leaders in the movement being Father Eusebio Kino and Father Juan Maria Salvatierra. Chiefly through the latter's efforts, generous donors in Spain and Mexico were found who, as it were, endowed the Missions by substantial investments in rich haciendas. The Society of Jesus, up to the Suppression in 1768, administered the proceeds for the northern missions. Later, the Spanish Crown took over the office, and in 1821, the Government of Mexico. In 1836, petition was made for the establishment of a diocese in the Californias, and upon the appointment of Bishop Garcia y Moreno, to him was committed the administration of the funds.

Difficulties soon arose with the unstable governments which succeeded one another in Mexico. In 1842, the estates of the Pious Fund were confiscated by President Santa Ana, who felt obliged, however, to guarantee the annual interest of 6% on the total valuation. Quite naturally, this provision was not

observed. With the American conquest of California came a total cessation of payments, and though the prelates of California agitated for justice, no definite steps were taken before 1869. At that time their plea was presented to the Mixed Claims Commission settling the affairs of the Mexican War of 1848, and in 1875, through the arbitration of Sir Edward Thornton, British Ambassador to Washington, the Bishops of California were adjudged the rightful claimants to the annual interest on the Fund, as well as to the accrued interest of the lapsed years. This meant an annual income of \$86,101.98 and a lump payment of \$1,808,141.58. Archbishop Alemany, faithful to the intentions of the original donors, saw fit to give one-seventh of the yearly income to the territory of Utah. Moreover, by a decision of Rome, in 1877, this arrangement was approved "in perpetuity". As might have been expected, the Mexican payments were not satisfactory. The arrears of interest were never paid, and in 1890 apparently all payments ceased. Archbishop Riordan, then took up the fight, and in 1902, carried it to a successful settlement through the agency of the Hague Tribunal, whereby Mexico was obliged to reimburse the Bishops of California for defaulted interest to the amount of \$1,420,682.67, and to make annual payments of \$43,059.99 in perpetuity. The Mexican government made some efforts to fulfill this obligation, but in 1912, again defaulted. No further steps have been taken, nor, in all probability, will be taken for the present.

Hence, in contemplating his Cathedral, Bishop Scanlan felt reasonably sure of guarantees. It is to be noted that Archbishop Riordan, arguing that the Fund was designated for California, reduced the share of the Diocese of Salt Lake to one-tenth, over the protest of Bishop Scanlan, who appealed to the intention of the original founders to aid missions and missionary priests, rather than established dioceses. Furthermore, after the settlement by the Hague, the Archbishop received instructions from Rome to the effect that the proceeds should be invested rather than spent outright. When he communicated these instructions to Bishop Scanlan, the latter replied that he had already spent a good portion of the payment made in 1903, and had contracted for further work on the Cathedral which would necessitate the using of other payments for the same purpose. He offered property owned by the Diocese of Salt Lake as a substitute for the investing of the funds.

All told, the Diocese of Salt Lake received \$124,080.54, from the Pious Fund. The greater portion of this amount was used for the building of the Cathedral. At the turn of the century, with what he had already received from this source, as well as what he hoped to receive in the future, Bishop Scanlan felt encouraged to proceed with the work. As architect, Bishop Scanlan employed Mr. C. M. Neuhausen, and with increased prospects of obtaining money, the plans were elaborated to the present general shape of the church. The style, from pure Romanesque, became what is known as the Transition ---- a mixture of Gothic and Romanesque, in adopting which Mr. Neuhausen, a German, was probably influenced by examples of Rhenish architecture. The most peculiar feature of the building is the covering of the three aisles under a single roof, leaving no space for the traditional clerestory.

The Pious Fund was not the only source of income for the building of the Cathedral. By 1904, \$87,549.25, had been collected by the Bishop from Catholics of Utah and Nevada. The part played by Nevada in the construction of the Cathedral should not be overlooked. As it is a debt that can never be repayed, it deserves the grateful recognition of all Catholics in Utah. Many gave with extreme generosity, evidencing not merely the Catholic wealth of the period, but the depth of their faith and the devotion which they felt for Bishop Scanlan.

Ground was broken for the new building on July 4, 1899, and the cornerstone was laid on the feast of St. Mary Magdalene, July 22, 1900, in the presence of Archbishop Riordan, Bishop Glorieux of Boise, and Bishop Scannel of Omaha.

During these years crowded with preparations for the work which was to crown the achievement of Bishop Scanlan, the affairs of the parish were by no means neglected. Many of the projects inaugurated by the Bishop during the last decade of the 19th Century and the first years of the 20th were, properly, diocesan in character. Nevertheless, so closely were they associated with the mother-parish of the diocese, that no clear mark of demarcation can be drawn. Thus, the foundation of the orphan asylum under the patronage of St. Ann followed almost immediately upon the removal of the Bishop's household to the present Cathedral rectory. The dwelling on Third East and First South was fitted up as well as limited means would allow, and the Sisters of the Holy Cross with accustomed generosity, took charge of the institution. The growth of the Orphanage created, within a few years, a serious problem of housing. It was only solved in 1899 through the cooperation of the Kearns family whose gift of \$50,000 enabled Bishop Scanlan to close an option on a property located on what is now 21st South Street and Fifth East, and to undertake the construction of the present St. Ann's. Doubtless many programs and undertakings filled the life of Bishop Scanlan during these years, but with his tender affection for children, the Orphanage yielded place to none of these.

Between St. Mary's Academy and All Hallows' College, the educational problems of the parish were quite adequately solved. Both schools reached the peak of their enrollment in the early years of the century. The times were propitious. Not only was Utah flush with the riches of the mining industry, but the same conditions obtained throughout the Intermountain region. Salt Lake was the center, and its schools quite naturally attracted students from all the neighboring states. All Hallows' was forced to build a new wing in 1903, together with a commodious chapel. St. Mary's, as well, had added to the original structure built in 1875.

It was in 1899 that the INTERMOUNTAIN CATHOLIC was launched. There is a rather interesting, though obscure, history behind this move. Since 1884, the Diocese of Denver had published with varying success, the COLORADO CATHOLIC. Apparently, in 1899, the paper was threatened with dissolution. At this juncture, the suggestion evidently was made to Bishop Scanlan that Salt Lake would be a central distribution point for a Catholic paper to serve the West. It would reach, not only the Catholics of Utah, but those of Colorado, Idaho, and Montana. In those days when the mines of the West were operating at full blast a close bond of intimacy united the Catholics of the entire region. There were constant interchanges of population between the various camps, and a Catholic miner of Butte, Montana was much more interested in the affairs of Park City, Utah, or Victorville, Colorado, than his present-day successor. So, it was that the INTERMOUNTAIN CATHOLIC, as the official paper of the region, was primarily designed to meet their interests and needs. News from Ireland was the main pre-occupation of the paper, both editorially and in the reporting of items of general concern.

Although the Diocese of Denver did not maintain its connection with the INTERMOUNTAIN CATHOLIC for many years, the paper continued to appeal to the western Catholic group. Its editorial policy, during the years following its establishment, was largely under the direction of Father Kiely. It is interesting, by way of comment, upon the editorials which appeared at frequent intervals,

written by Father Kiely, to note the preponderant influence of the writings of the American Catholic Philosopher, Orestes A. Brownson. Invariably, an exceptionally high standard of editorial composition was maintained.

The organization of the Knights of Columbus, in Utah is associated with the Cathedral Parish. In September 1901, the Salt Lake Council was chartered under the direction of Dr. Michael A. Hughes, as the first Grand Knight. Other societies, more closely linked with the Cathedral Parish, were either established or reached their maturity during these years. The Cathedral choir, which for years had been directed by Miss Rose De Voto, was put under the charge of Miss Nora Gleason, a gifted musician in whose career Bishop Scanlan took a personal and fatherly interest. Both the Cathedral Altar Society and the Sodality were active in their contributions to the well-being of the parish.

It would be unfair to the memory of a man who devoted nearly the whole span of his priestly life to the Cathedral parish were we to pass over without comment the work of Father Kiely. Born in Waterford, Ireland, about the year 1848, he was ordained in 1873, embarked for his chosen mission, San Francisco, and shortly after his arrival there, was sent by Archbishop Alemany to assist Father Scanlan. Together they kept alive the faith in Utah. At times they were almost alone in the vast field, but their courage was dauntless. It was a rare friendship which united them, surviving the misunderstandings and even disagreements which inevitably arose during the forty years of their association. Father Kiely was an indefatigable worker; much of the collecting of funds, for the construction of the Cathedral fell to his lot, as well as the burden of supporting and financing a number of mission churches served from the Cathedral.

When Bishop Scanlan was named Vicar Apostolic of Utah and Nevada, one of his first official appointments made Father Kiely Vicar General, in which capacity he served until his retirement in 1915. A reserved man always, Father Kiely was a scholar of no mean attainments. His library of classical literature is an indication of the depth and breadth of his culture. If it was not always an apparent thing, it was none the less real.

From 1899 until 1907, the building of the body of the new Cathedral went forward at a leisured pace. It was Bishop Scanlan's constant endeavor to avoid indebtedness. Rather than allow a burden of interest payments to accumulate, he preferred to delay the progress of the work. Hence, it was that even after the main portion of the structure was completed, he refused to attempt the decoration of the interior and the completion of the towers. Instead, he fitted up the basement auditorium as a place where Mass might be offered, relieving the vexed problem of crowding the Catholic population into the old Cathedral, now wholly inadequate.

On December 27, 1907, Mass was said for the last time in old St. Mary's. Bishop Scanlan pontificated at the altar before which he had ministered for thirty-four years. Shortly afterward, the church was stripped of its religious furnishings and the doors closed. The building, however, stood until 1918, when the property was sold and the construction of a new street and commercial houses brought about its destruction.

The death of the original architect of the Cathedral, Mr. C. N. Neuhausen, and the employment of his successor, Mr. Mecklenburg, was another retarding factor in the work. Had it not been for a number of outstanding donations from Utah Catholics, made at the time, it is possible that Bishop Scanlan would have left his life's ambition incomplete. As it was, he approved

plans for finishing the towers, although leaving the spires, which were to surmount them, for the future. The interior furnishings were also installed. The altars, dedicated to St. Mary Magdalene, the Blessed Mother, and St. Joseph, were executed in marble of Italian workmanship. The artistic taste prevalent almost universally at that time so far as ecclesiastical art was concerned, left its mark upon the interior. This remark, be it understood, implies no criticism of Bishop Scanlan. For a man without special training in the field of architecture, he had already amply proved his sound judgment in approving the general plans of the Cathedral. He was only following the general trends of his time in selecting "Carrara Marble" altars as the last word in correct ecclesiastical design. In the matter of the stained-glass windows, Bishop Scanlan was more felicitous. Of Bavarian manufacture, they are excellent examples of artistic realism. It is true that the revival of Catholic Art has condemned such realism in the field of ecclesiastical glass, but taking them for what they are, the windows rank easily among the best examples of their particular school in the United States.

The final details of construction were completed by the early summer of 1909. The Cathedral of St. Mary Magdalene as it stood then, was substantially the same as it is today, save for the decoration of the interior. The approach to the main entrance, elevated above the street level, was in the form of a double flight of steps, later changed to the present form. An unsatisfactory carving of the Crucifixion occupied the tympanum of the central door-arch; because of its poor workmanship, this was shortly removed. The interior, although somewhat lifeless because of the plain plaster finish throughout, was at least dignified and substantial. The Cathedral was ready for its dedication to the glory of God under the patronage of St. Mary Magdalene.

Worn down by age and the fatigues of his laborious life, Bishop Scanlan, prepared for the great ceremony which was to crown his life-work. The years had taken their toll; an accident which he had sustained while on a diocesan visitation some years before had weakened his constitution and made him nervous and easily exhausted. Nevertheless, by a supreme effort, he summoned his powers and made plans to act as host to one of the most brilliant assemblies of American Church dignitaries the Far West had ever seen. The date of dedication was set for the Feast of the Assumption of the Blessed Virgin, August 15, 1909.

On that morning of August 15, 1909, the Cathedral of St. Mary Magdalene stood as more than a religious edifice to be dedicated to the worship of God. It was a concrete symbol of the work of Bishop Scanlan, his associates, and the Catholics of his vast Diocese. What had seemed an impractical dream in 1873 had taken on reality thirty-six years later. Hence, it was only justice that the pontifical Mass should be celebrated by Bishop Scanlan himself, assisted by priests working in the Diocese. The actual ceremony of dedication was performed by the Right Reverend Denis O'Connell, Auxiliary Bishop of San Francisco, and preceded the Mass. In the sanctuary were present His Eminence, James Cardinal Gibbons, Archbishop of Baltimore, undoubtedly the outstanding man in contemporary American Hierarchy; the Most Reverend John J. Glennon, Archbishop of St. Louis, who is still living, now the oldest American prelate; the Most Reverend J. Dapenwill, Archbishop of Vancouver; the Right Reverend J. S. Foley, Bishop of Detroit; the Right Reverend Richard Scannel, Bishop of Omaha, one of the first leaders in the movement for reform in American ecclesiastical art; the Right Reverend J. J. Keane, Bishop of Cheyenne, who died as Archbishop of Dubuque; the Right Reverend A. J. Glorieux, Bishop of Boise, whose career as a western pioneer Bishop closely paralleled that of Bishop Scanlan; and the Right Reverend John J. Carroll, Bishop of Helena. Bishop Carroll was to return to Salt Lake in 1923, shortly before his death, to honor the successor of Bishop Scanlan, the Right Reverend Joseph S. Glass, on the Silver Jubilee of his ordination.

The sermon of the day was preached by Archbishop Glennon. It was a panegyric of the Blessed Mother as the inspiration for the filial love of all Christians. Cardinal Gibbons spoke with his familiar directness at the conclusion of the Mass, offering a heartfelt word of praise for the work of Bishop Scanlan: "When we study the character of this great and good Bishop to determine the characteristics which have qualified him for this great work, we find his sweet humility---that rare virtue of great men---stands out most prominently..... This Cathedral stands as a monument to that good Bishop, as it looms over and graces the incomparably beautiful city of Salt Lake. May the Lord with all his goodness and might grant Bishop Scanlan long years of peace and happiness in his chosen field."

In the evening, Solemn Vespers were sung at which Bishop O'Connell presided, and the congregation listened to an address by Bishop Keane, whose message was summed up in the meaning of the faith represented by the finished Cathedral.

The day was over and, in a sense, so was the active career of Bishop Scanlan. Although he continued to administer his Diocese, to preach, and even to travel, the effort was ever more costly. A report filed by him in 1912 indicates that he had spent \$300,012.65 on the construction of the Cathedral, and \$43,789.52 on the furnishings. At the time of his death, very little indebtedness remained. Indeed, had it not been for the necessity of building a number of mission chapels in various Utah communities, it is not improbable that he would have seen the entire debt paid off before he died. It stands as a record that the modern generation of Catholics would be somewhat pressed to duplicate.

Additions had been made to Holy Cross Hospital during the first decade of the century, and a wholly new project, conceived by Mrs. Mary Judge in memory of her late husband in the form of a Miners Hospital was pushed to its completion in 1910. A group of Sisters of Mercy undertook to staff this institution, situated on Eleventh East, between Sixth and Seventh South Streets.

Sinking into his decline, Bishop Scanlan was scarcely able to act as more than a passive host on the occasion of the visit of His Eminence, Cardinal Farley, when on October 31, 1912, the latter received the courtesy of the city from both public officials and the Catholic laity. The last few years of the Bishop's life were uneventful. There was difficulty in obtaining a sufficient number of priests to minister to the needs of the people, and shortly before his own death, the Reverend W. K. Ryan, who had assisted Father Kiely at the Cathedral for a number of years, was suddenly stricken in mid-career as a zealous priestly leader.

The end came for Bishop Scanlan on May 10, 1915, in the seventy-second year of his age. He had grown old prematurely, despite the vigor of his constitution. It had been customary to refer to him as "the old Bishop" even before he had reached his three-score and ten. With their leader of as many years gone, the Catholics of the Diocese united in paying homage to his memory. Men who had known him through the years bore his pall, and in the sanctuary of the Cathedral, on May 14, the Right Reverend Thomas Grace, Bishop of Sacramento, assisted by Father Kiely as Deacon, said the Mass of Requiem in the presence of Archbishop Christie of Oregon City and Archbishop Hanna of San Francisco. It was the latter's privilege to deliver the eulogy, as only Archbishop Hanna in the days of his magnificent power could do it. "The secret of a man's inspiration is hidden in his heart. If we study the life of Bishop Scanlan we can discover the secret

of his inspiration---the life of Christ was one of sacrifice---and so was his."

In a crypt under the sanctuary of the Cathedral, the remains of the first Bishop of Salt Lake were laid away. His successors, as an expression of the deep reverence they felt for him, have made his tomb a thing of dignity and beauty.

THE CONTRIBUTION OF BISHOP GLASS

Father Kiely, as administrator of the vacant see of Salt Lake, was informed of the appointment of a successor to Bishop Scanlan within three weeks of the latter's death. On June 1, 1915, the Holy See named the Very Reverend Joseph S. Glass, C.M., D.D., pastor of St. Vincent's Church, in Los Angeles, as second Bishop of Salt Lake. To Dr. Glass, the elevation came in deserved recognition of his outstanding qualities, both as a priest and as a scholar. Born in 1874 in Bushnell, Illinois, the son of James and Edith Kelly Glass, he received his early training at St. Vincent's College, Los Angeles, then under the direction of the Congregation of the Mission. Attracted to that community, he made his preparatory studies for the priesthood in Perryville, Missouri, and was ordained in Los Angeles on August 15, 1897. There followed a year of special study in Rome, then two years as a professor in the Perryville Seminary, and in 1901, his community abandoned the educational field in California. Thereupon, he was named pastor of St. Vincent's Church in Los Angeles, and in five years had brought his parish to a high point of spiritual development, while at the same time laying solid foundations for a material growth which was to fructify in the years following his departure.

Episcopal consecration was conferred on Dr. Glass on the morning of August 24, 1915, in St. Vincent's Church, by Most Reverend Edward J. Hanna, D.D., Archbishop of San Francisco, assisted by the Right Reverend Thomas Grace, D.D., Bishop of Sacramento, and the Right Reverend Thomas F. Lillis, D.D., Bishop of Kansas City. On September 1, 1915, the new Bishop was installed in St. Mary's Cathedral in Salt Lake as its pastor. There were present, besides the prelates who had accompanied Bishop Glass from Los Angeles, the members of that little band of priests who had served under Bishop Scanlan, and who were eager to offer their loyalty to his successor, Father Kiely, Father Cushnahan, Father Galligan, Father Sheehan, to recall a few whose names have become part of the intimate story of the Diocese of Salt Lake, were there as well as the Marist Fathers of All Hallows' College, headed by the saintly Father George Rapier, president of the institution. Briefly and earnestly Bishop Glass replied to the welcome of his clergy and the address delivered by Archbishop Hanna. "I come to dedicate myself to you, to the salvation of your souls, and for the greater honor and glory of God."

Within a few months after the installation of Bishop Glass, the Very Reverend Denis Kiely, pastor of the Cathedral for twenty-seven years, asked to be relieved of the burdens which he felt were too heavy for his impaired health. In Lawrence, California, at the home of his brother, he lived in retirement until his death in June of 1920. It was difficult for Bishop Glass to replace such a man, as well as others of the clergy who were recalled to their home dioceses within a few years. Acting as pastor and rector of the Cathedral, Bishop Glass bent his efforts toward securing a more permanent clergy for his diocese. In time, he was able to realize this aim, and had he done nothing more for the Diocese, his name would be deserving of high praise.

Bishop Glass did a great deal more, however. Since this is a chronicle of the Cathedral, it is impossible to record all that he did. Suffice it to say that the eleven years of his episcopate witnessed a rapid and solid Catholic growth in Utah, and in Nevada.

Endowed with a keen love and appreciation of art, Bishop Glass made plans, within a few years of his arrival, for completing the interior of the Cathedral. In his mind, nothing could be too beautiful to make the House of God a worthy dwelling place. As these plans took shape, he enlisted the aid of Mr. John Comes, one of the most gifted architectural designers, America has ever known. The collaboration of Bishop Glass and Mr. Comes was the outgrowth of a long intimacy, and their correspondence on the matter of the Cathedral reveals two highly cultivated minds attacking a problem in a deeply religious spirit.

Work was begun in 1917, and led to a complete renovation of the interior. Influenced to some extent by the Spanish Gothic of the late middle ages, Mr. Comes conceived an interior of rich color and magnificent design. The old lines were utilized, for Bishop Scanlan had built well, but an effect was obtained which rarely has been duplicated in the country. The services of excellent artists were contracted for by Mr. Comes. Thus the mural paintings are the work of Mr. Felix Lieftuchter, whose later designs for the Cathedral of Wheeling, West Virginia, are equally noteworthy; the paneling of the sanctuary and the sanctuary fittings, altar, throne, sedile, credence table, as well as the altars of the Blessed Virgin, St. Joseph, and the shrines of the Sacred Heart and Our Lady of Lourdes, were all executed by the William Ross Company, of East Cambridge, Massachusetts; among the statues of carved wood, those of Our Lady of Lourdes, St. Vincent, and St. Anthony, were made by Mr. Henry Schmidt of Buffalo, one of the few real artists in that field.

It was the hope of the Bishop to replace the Munich windows of the Cathedral with stained-glass of authentic design. Unable to realize this hope, he confined his efforts to the sanctuary windows, which were cast by Mr. George Sotter, of Pittsburgh. These windows, inconspicuous because of their position, are of exquisite workmanship.

Gradually, the effect of the transformation became visible. When the scaffolding was taken down, the interior of the Cathedral was revealed as a triumph of ecclesiastical art. Since the Cathedral of the Madeleine was finished, in 1918, many more costly churches have been erected in America, others of better design as a whole, but there are still very few that surpass it in the effectiveness of its interior.

Many of the details of the furnishings deserve mention. The Stations of the Cross, painted by Robert S. Chase under the direction of Ralph Adams Cram, foremost of American architects, are beautifully conceived, though perhaps too dark for the Cathedral. The monstrance, by T. C. Clayter, of Pittsburgh, won praise from the most eminent critics of the country when it was exhibited. The sanctuary rail, the choir stalls, the confessionals, and the pulpit are all of a piece with the dignity of the building. The vestments selected by Bishop Glass are examples of the best tradition of ecclesiastical design. Many of these furnishings were the gifts of parishioners who shared the desire of Bishop Glass to see their Cathedral beautifully appointed.

There are faults, of course. Some of the paintings are imperfect, some only second rate. But a Cathedral, strictly speaking, is never finished, and artists are not found every day. It is for the future to complete the work

inaugurated by Bishop Glass.

On the exterior, Bishop Glass re-arranged the approach to the Cathedral doors and finished the tympanum over the door-arches. Modelled by Mr. Francis Aretz, the figure of Christ the King-Teacher stands over the main portal, flanked by the Apostles and Evangelists. It is a masterly piece of work executed in concrete. At the entrance to the Cathedral steps, Bishop Glass erected a tablet in memory of the great missionary who built the Cathedral, Bishop Lawrence Scanlan.

By Christmas, 1918, the Cathedral of the Madeleine (thus rechristened by Bishop Glass) was ready for the celebration of Midnight Mass. It was a scene not merely reminiscent of the High Middle Ages, but testifying to the continued tradition of beauty in Mother Church.

There were difficulties through these years that taxed the resources of the Bishop. The Marist Fathers had found All Hallows' College incapable of supporting itself, and were thereafter forced to withdraw from the Diocese in 1918. As a result, the Cathedral parish found itself without a substitute for a parochial school, a lack chiefly felt by the Catholic boys. It was hoped by the Bishop that ways and means might be found to carry out the building of a modern school, plans for which were drawn by Mr. Comes. However, the financial status of the parish did not allow so great an expenditure, and the project had to be dropped. Then after various negotiations, the building erected as a miner's hospital under the title of the John Judge Memorial Home was transformed, in 1920, into an elementary and grade school. The Sisters of Charity staffed the school for a number of years. Furthermore, to provide for children in the immediate vicinity of the Cathedral, a school was opened in the basement hall, taught by the Sisters of the Holy Cross.

Reduced during the time of Bishop Scanlan by the establishment of St. Patrick's and Our Lady of Lourdes' parishes, to the west and east respectively, the Cathedral parish assumed its present limits with the establishment of Our Divine Saviour's parish to the south, in 1917. During the years when Bishop Glass acted as pastor, many of the priests now working in the Diocese of Salt Lake served as assistants under him. The first priest appointed to the rectorate was the Reverend Peter J. Moran, C.S.P., in 1918. He administered the office until the following year, when duties of his community called him away. Father Moran, a brilliant scholar and orator, was intensely active on behalf of the local Catholic War Council during the period of the conflict. As part of this program, the building now occupied by the Knights of Columbus was purchased for a recreation center for the soldiers, and at the expiration of the War, was taken over by the Council.

Organizations, now diocesan, almost invariably trace their origin to the Cathedral parish. Thus, in 1917, the Catholic Woman's League was founded by Bishop Glass, as a means of consolidating the body of Catholic women throughout the city. Its growth, not only locally, but through the Diocese, was an indication of the need it answered.

From October, 1919, until April, 1923, the Reverend James T. Torsney filled the post of rector of the Cathedral. Father Torsney occupied himself in large measure with the establishment of the schools in the city, as well as with the advancement of the various parochial organizations for the laity. During his administration, on June 21, 1920, Father Kiely died in Lawrence, California,

and a Pontifical Mass of Requiem was sung by Bishop Glass in the Cathedral for the soul of the priest who had helped to build it. When Father Torsney left for California, the Reverend Duane G. Hunt, who had been ordained for the Diocese of Salt Lake in the Cathedral on June 27, 1920, was appointed to assume the responsibilities of the parish. This, he did with marked success and earnest zeal. A convert to the Faith himself, he began a notable work of convert-making. In addition to his other duties, he undertook the direction of the Cathedral choir, and in the years that have followed, has maintained a high standard of musical excellence for the divine services. In this latter capacity, he carried out an ambition dear to Bishop Glass who had spared neither time nor money to secure competent organists and choir-masters. Mrs. Ethel Hogan Hanson, who had assisted Monsignor Hunt as organist since he began his work with the choir, is deserving of sincere praise for her unselfish generosity.

The Silver Jubilee of the priestly ordination of Bishop Glass occurred on August 15, 1923. The celebration, held in November of that year, brought to the Cathedral many of the leading prelates and churchmen of the West. In March 1924, the Most Reverend Pietro Fumasoni Biondi---now a Cardinal of the Church---paid a visit to the Diocese of Salt Lake as Apostolic Delegate to the United States. Coincident with his visit, a mine disaster in Carbon County occurred, and in company with Bishop Glass, the Delegate hastened to the scene, many of the afflicted being his own countrymen.

In October, 1924, Bishop Glass paid the first official visit of an Ordinary of the Salt Lake Diocese to Rome. On his return, he was able to enrich his Cathedral still further with a number of rare paintings and examples of antique religious art gathered during his travels. Most of these now form the Madeleine Collection at the College of St. Mary-of-the-Wasatch.

In 1917, Bishop Glass had obtained for Father Cushnahan, the venerable pastor of St. Joseph's, Ogden, the honor of a Domestic Prelacy. While in Rome, he bespoke the dignity of Papal Chamberlain for four other priests of his Diocese, Monsignor Hunt, rector of the Cathedral; Monsignor Wientjes, pastor of Our Divine Saviour Church; Monsignor Sheehan, pastor of St. Patrick's; and Monsignor Giovannoni, pastor of Notre Dame de Lourdes Church, Price. Papal honors came to a number of the laity as well, most of them residents of the Cathedral parish. Mr. George J. Gibson was made a Knight Commander of the Order of St. Gregory; Mr. J. E. Cosgriff and Mr. J. C. Lynch were made Knights of St. Gregory, while Mrs. Walter Fitch of Eureka was made a Knight of St. Pius V. Mrs. A. H. S. Bird, Mrs. Jennie Judge Kearns, Mrs. L. B. McCornick of the Cathedral Parish, and Mrs. Alice Fisher Davidson of Salt Lake and Mrs. T. D. Ryan of Ogden were all recipients of special papal honors procured by Bishop Glass in recognition of their part in Catholic action.

Failing health hastened the death of the Bishop, which came on January 26, 1926, in Los Angeles, California. His had been a brief career, but in the span allotted him he had contributed much to the Diocese of Salt Lake, and in particular, to his Cathedral. He left as his legacy a permanent clergy, a tradition of Catholic culture, and a lasting monument in the Cathedral of the Madeleine. He gave to his Diocese a distinction that was essentially a part of his own fine personality.

Following funeral services in St. Vincent's, Los Angeles, the body of the dead Bishop was brought back to Salt Lake; where, in the Cathedral, on February 2nd, the Pontifical Requiem was sung by Bishop Keane of Sacramento, in the presence of many of the western bishops. Once again the voice of Archbishop Hanna was raised to pay a last tribute to a noble successor of the Apostles.

In the plot of the priests of the Congregation of the Mission, in Mount Calvary Cemetery, Los Angeles, the body of Bishop Glass lies buried. The present Bishop of Salt Lake, in his memory, has lately erected an altar of the Crucifixion in Mount Calvary Cemetery, Salt Lake.

TOWARD STABILITY

Monsignor Cushnahan, though weighed down with his years, became the administrator of the Diocese. This post he held down until the appointment of the Reverend John J. Mitty, D.D., pastor of St. Luke's Church, New York City, as third Bishop of Salt Lake, relieved him of his duties. At the Cathedral, Monsignor Hunt, assisted by an active group of priests, carried on the work of the parish during the interregnum. Bishop Mitty was consecrated in St. Patrick's Cathedral, New York City, on September 8, 1926, by His Eminence, Patrick Cardinal Hayes, assisted by the Right Reverend John J. Dunn, D.D., Auxiliary Bishop of New York, and the Right Reverend Daniel J. Curley, D.D., Bishop of Syracuse. He was installed in the Cathedral of the Madeleine on October 7th, being led to his throne by Archbishop Hanna of San Francisco, who bade him welcome to his new See. A distinguished group of prelates headed by the Cardinal Archbishop of New York, accompanied Bishop Mitty to Salt Lake.

Bishop Mitty was born in New York City on January 20, 1884. Left an orphan while still young, he received his early training in the Catholic Schools of the city, and in 1901 entered St. Joseph's Seminary. Ordained by Cardinal Farley on December 22, 1906, he continued his studies in Washington and in Rome, receiving his doctorate in divinity in 1908. As a seminary professor, in New York as a chaplain of the One Hundred and First Infantry during the War, and of the Military Academy at West Point after its close, then as a parish priest in New York, he distinguished himself by his firm grasp of reality, his depth of insight, and his abiding spirit of prayer. Selected by the Holy See to rule over Salt Lake, the choice was a happy one for the Diocese which he headed for a period of over five years.

Bishop Mitty found the Cathedral parish a vastly different foundation than had his predecessors in office. Nevertheless, he was faced with a serious duty, that of reducing the indebtedness which encumbered the Cathedral itself, as it encumbered many of the parishes of the Diocese. Systematically, effectively, he set himself to accomplish his aim. During the five and one-half years of his episcopate, he succeeded beyond highest expectations. At the time of his elevation to the coadjutorship of San Francisco, the Diocese of Salt Lake was burdened by a debt proportionately very small; while upon the Cathedral, only \$50,000 remained to be paid.

The interests of the Bishop were only incidentally financial, however. His main emphasis was upon the growth of a sound spirituality throughout his Diocese. The Cathedral parish, to cite one example merely, witnessed a heartening increase in the number of Communion received and Confessions heard. Himself, a man of the schools, Bishop Mitty strained every nerve to equip the parochial schools of the Diocese in such a way as to answer the educational needs of the children. The growth of the Cathedral High School---later the Judge Memorial High School---was especially dear to his heart, and it was under his direction that the building was renovated and the splendid auditorium erected. The Sisters of the Holy Cross, always prompt to offer their services, assumed charge of the High School in 1922. Since 1927, when the Sisters of Charity opened in Price, the Judge Memorial School has been under the full direction of the Rev. Joseph S. Keefe and the Sisters of the Holy Cross. St. Mary-of-the-Wasatch,

dedicated in its new location on the day of Bishop Mitty's installation, had inaugurated higher education in Catholic Utah. To further this project, the Bishop gave generously of his best energies.

It was as Rector of the Cathedral that Monsignor Hunt, encouraged by the Bishop, inaugurated his brilliant work over the radio in defense of Catholic truth. As well, he revived the publication of the INTERMOUNTAIN CATHOLIC, which, since 1920, had been discontinued as a weekly paper. In recognition of these services, Bishop Mitty, in 1928, obtained for him the rank of Domestic Prelate.

The better to regulate the affairs of the Diocese, Bishop Mitty, on June 17, 1929, summoned the first Diocesan Synod, held in the Cathedral of the Madeleine. In the presence of the priests of the entire Diocese, including Utah and Eastern Nevada, the decrees of the Synod were formulated and promulgated. These decrees, regulating many points of Catholic life, both clerical and lay, made for greater uniformity throughout the Diocese, and put an end to the possibility of abuses surviving from times when the Church was but loosely organized in this western country. It was a step forward in the work of the Church.

In the early Fall of 1930, another change occurred at the Cathedral when the Right Reverend Monsignor Hunt resigned as rector; in order to devote his time more completely to the work of the Intermountain Catholic Truth Society, which includes the annual radio program. He was succeeded by the Reverend W. J. Giroux, who combined his new office with that of the Chancellorship of the Diocese.

The creation of the Diocese of Reno, Nevada, in 1931, reduced the area of the Salt Lake Diocese to the territorial limits of Utah---depriving it of its boast of being the largest Diocese in America. On January 29, 1932, came the news of Bishop Mitty's appointment as Coadjutor Archbishop of San Francisco, to assist the aging Archbishop Hanna. On April 12, Archbishop Mitty bade farewell to his people in the Cathedral of the Madeleine and accompanied by Archbishop Hanna made his entry into his new field of labor; where now, after the retirement of his predecessor, he rules as fourth Archbishop.

As Bishop of Salt Lake, he had performed a magnificent work; none the less valuable for all that it was not spectacular. His interest in the development of a native clergy made it possible for a number of young men to pursue their seminary studies; and shortly after his departure, the first ordination of a native priest was performed in the Cathedral of the Madeleine. Bishop Mitty not only relieved the diocese from the incubus of debt, but he placed its institutions on a sound financial basis. The organization of the Diocesan Chancery and Curia is his work and his solicitude for the spiritual welfare of his priests, of the religious working in the Diocese, and of the laity, marked his stay in Salt Lake as a time of spiritual rebirth. As Archbishop of San Francisco, he is continuing the same emphasis upon these essentials of sound Catholic living.

CONSECRATION

In the interim between the translation of Archbishop Mitty to San Francisco, and the appointment of the Most Reverend James E. Kearney, D.D., to the See of Salt Lake; it was to Monsignor Hunt that the administration of the Diocese was entrusted. Father Kearney, pastor of St. Francis Xavier parish,

the Bronx, New York City, received notification of his advancement on July 4, 1932. Like his predecessor before him, he was consecrated in St. Patrick's Cathedral, on the feast of Sts. Philip and James, October 23rd, with the venerable Cardinal Hayes again officiating, and the Most Reverend John J. Mitty, D.D., and the Most Reverend John J. Dunn, D.D., Auxiliary Bishop of New York, assisting. Bishop Kearney took possession of his throne on Thanksgiving Day, which fell on November 26th. Archbishop Mitty, acting for the Metropolitan, Archbishop Hanna, introduced him to his people from the pulpit of the Cathedral of the Madeleine. Bishop Kearney's response was a heartfelt prayer for strength and help to guide him in his pastoral charge, ending with a characteristic note of thanksgiving.

The new Bishop of Salt Lake, who in the four years of his leadership of the Church of Salt Lake has singularly won the affection of his people, was born in Red Oak, Iowa, October 23, 1884, the son of William and Rosina O'Doherty Kearney. The family moved to New York City shortly thereafter; and the future Bishop, after graduating from the New York Teacher's Training School, entered St. Joseph's Seminary, Dunwoodie, New York, and was ordained on September 19, 1908. After a year spent in further study at the Catholic University of America, the young priest returned to New York City; where for twenty-two years he served as assistant pastor of the Church of St. Cecilia, Manhattan, largely devoting his energies toward the success of the parish school. Assigned to the new parish of St. Francis Xavier in 1929, he gave immediate and striking proof of his ability as an organizer and spiritual leader. His appointment to Salt Lake came as fitting recognition of this ability. As Bishop of Salt Lake, he has continued and intensified his untiring efforts to realize the full meaning of Catholicity among those committed to his charge.

One of the first ambitions conceived by Bishop Kearney after his arrival in Salt Lake was the consecration of the Cathedral. His enthusiasm for the beauty and dignity of God's house lent itself to that object as eminently worthwhile. Through the husbandry of Archbishop Mitty, under whose direction a successful drive for the reduction of the Cathedral indebtedness had been conducted in 1929, the total debt had been reduced to \$50,000. In the Fall of 1934, therefore, Bishop Kearney, together with the pastor of the Cathedral, made plans for a Diocesan drive to raise that amount. These plans were submitted to a committee of the laity, headed by Dr. J. J. Galligan, and including Mrs. A. H. S. Bird, Mrs. J. J. Daly, Mr. John J. Brennan, Mr. Jerry Crowley, Mr. E. J. Cashin, and Mrs. James A. Foley, and their prompt co-operation was assured. Parish committees were then formed throughout the Diocese, and shortly after the beginning of the year, the campaign was formally launched by His Excellency. The response was gratifying to a degree. Despite the burden of depression, the Catholic people of the Diocese of Salt Lake, and not a few of the non-Catholics, as well, subscribed generously and wholeheartedly.

Social functions played their part in the raising of funds; and the Diocese of Salt Lake has contracted a debt of gratitude to the Reverend Bernard Hubbard, S.J., the world-famous explorer of inland Alaska, for his splendid cooperation in presenting, on two occasions, his lecture on "The Valley of 10,000 Smokes", for the benefit of the debt fund.

It was to be expected that a campaign of such proportions would take time. The fact that it has been completed before the end of the two years is a tribute to the energy and zeal of those who have carried the main burden of the drive. The announcement by Bishop Kearney, in the early Fall of the present

year, 1936, that the consecration of the Cathedral of the Madeleine had been definitely set for Saturday, November 28th, brought sincere joy to all who regard the Cathedral in its true light as the Mother Church of the Diocese. The realization that the church built by Bishop Scanlan made a thing of beauty by Bishop Glass, and relieved of debt through the efforts of Archbishop Mitty and Bishop Kearney, should be at last consecrated to the perpetual glory of God, means much to the Catholic mind of the Diocese. It is the fulfillment of a cherished aim.

The program of ceremonies, which will make this event forever memorable in the history of the Cathedral and of the Diocese, has been announced. On Saturday, November 28th, His Excellency, Bishop Kearney, assisted by his clergy, will perform the lengthy rite of consecration; when the symbolic formulae, centuries old, will be carried out in the sober splendor for which the Cathedral is so perfect a setting. On this occasion, the Bishop will act as host to the most impressive assembly of prelates that it has ever been the privilege of Salt Lake to welcome. His Excellency, the Most Reverend Amleto Giovanni Cicognani, D.D., Apostolic Delegate to the United States, will be the guest of honor. The Most Reverend John J. Mitty, D.D., Archbishop of San Francisco, together with other Archbishops from various parts of the country, will be present to witness the consecration and participate in the joy of the Catholic people of Salt Lake.

On Sunday morning, November 29th, at 10:30 O'clock, Solemn Pontifical Mass will be offered by Archbishop Mitty in the presence of the Apostolic Delegate, the Most Reverend Bishop of Salt Lake, and the other prelates. The sermon will be delivered by the Most Reverend William D. O'Brien, Auxiliary Bishop of Chicago, and President of the Catholic Church Extension Society, through whose kindly offices the missions of the Diocese of Salt Lake have benefitted in untold measure through the years.

With that, another chapter in the history of the Cathedral of the Madeleine will have been written. From his high place in heaven, we know that the spirit of Lawrence Scanlan will have looked down upon the fulfillment of his dream, and breathed a prayer that the consecration of his Cathedral might usher in a new era of faith for the Diocese he wrested out of the wilderness.

CATHEDRAL OF THE MADELEINE

(General Notes)

Breaking of Ground: July 4, 1899
Cornerstone laid: July 22, 1900 - By: Rt. Rev. Lawrence Scanlan.
Dedicated: August 15, 1909
Consecrated: November 28, 1936

Architect: C. M. Neuhausen
Bernard O. Mecklenburg (Succeeded on death of Neuhausen.)

Redecoration: Bishop Joseph Sarsfield Glass (1917 - 1918)

Architect: John Comes (Cost: \$130,000.00)

Artist: (Murals) Felix Liefertuchter

Romanesque style Cathedral -- Gothic Interior -- 190 feet long on "B" Street and 103 feet wide. -- One hundred feet wide at transepts; -- seventy-four feet wide at main body. Two towers were to have spires on them 220 feet high. Floor to apex is 65 feet; -- one hundred feet to Ridge of Main Roof.

Bells -- Donated by: Mrs. Joseph Geoghegan.

Seating Capacity: 1100 persons.

Original organ built by Kimball Company at cost of about \$15,000 and donated by Miss Ellen Hayes. Rebuilt in 1951 at almost the same cost by Bishop Robert H. Dwyer in memory of his mother and father. Organ has three manuals and thirty stops.

SANCTUARY:

(Note: Original three main Altars were given by Miss Frances E. O'Meara in memory of her father, mother, and brother.)

Main Altar -- Utah Marble with Venetian Enamel Mosaic.

(All the mensi of the altars together with the risers of the steps are of specially selected Utah marble and the harmony of this marble of various shades with the woodwork is extraordinarily satisfactory. Venetian mosaic bands; Tennessee marble treads and floor bands.

Above Altar: Painting of St. Mary Magdalene with Angel on each side.

Reredos: Niches contain statues of St. Ignatius Loyola, St. Teresa of Avila, St. Francis of Assisi, St. Benedict, St. Clare, and St. Dominic. (Carved in Oak by Krichmayer.)

Altar Railing: Donated by: John McSorley

Tympanum: (In three parts) Center: Blessed Trinity (Father, Son, Holy Spirit)
(Mural)

East : Old Testament Saints

West : New Testament Saints

(For description of Murals, see pages 2 and 3.)

Floor: (Sanctuary only) Hand made Tile.

SANCTUARY:(cont.)

Four Gold Figures at base of arches which go to Sanctuary ceiling are symbols of the four Evangelists together with the Latin words opening each of the four gospels. (Angel, Lion, Ox, Eagle)

St. Matthew	"Liber Generationis"	Angel
St. Mark	"Initium Evangelii"	Lion
St. Luke	"Quoniam Quidem"	Ox
St. John	"In Principio Erat Verbum"	Eagle

Gospel Side: Bishop's Throne and Coat of Arms:

(Inscriptions in Throne: "Obey your prelates and be subject to them." HEB. XIII, 17.

"The Holy Ghost placed your Bishops to rule the Church of God." ACTS XX, 28.

Bishop Federal's motto on his Coat of Arms: Jesum nobis ostende.
(From: Prayer "Salve Regina" -- "Show unto us Jesus".)

SANCTUARY MURALS: (Painted by Felix Lieftuchter.)

Main Panel: Blessed Trinity (Father, Son and Holy Spirit) surrounded by Angels.
(Lower Mural: St. Mary Magdalen)

East Side: Old Testament Saints:
(Adam, Eve, Esther, Isaias, Ruth, Melchisedech, Moses, David, Ann, Judith, Rebecca, Joseph.

West Side: New Testament Saints:
(Stephen, Jerome, Helena, Agnes, Pascal Baylon, Vincent de Paul, Gregory VII, John the Baptist, Venantius, Joan of Arc, Cecilia, Charles Borromeo.

Description of Old Testament Figures:

Adam and Eve	First parents of human race.
Esther	Queen who saved her people.
Ruth	Her love for her mother-in-law was outstanding.
Isaias	Prophet -- foretold the virgin birth of the Messias.
Melchisedech	High Priest in time of Abraham who offered sacrifice of bread and wine.
Moses	Lawgiver
David	Psalmist (King of Israel)
Ann	Mother of the Blessed Virgin Mary
Judith	Cut off the head of Holofernes (enemy of Israel).
Joseph	Sold into captivity, became leader of Egypt.
Rebecca	Wife of Isaac.

Description of New Testament Figures:

St. Stephen	Proto-martyr -- Stoned to death about year 35 A.D.
St. Jerome	Translated the whole Bible into Latin. Died about 420 A.D.
St. Helena	Mother of Emperor Constantine. Went to Jerusalem and found the true Cross.

SANCTUARY: (continued)

Description of New Testament Figures: (cont.)

St. Agnes	Young virgin who was martyred about 304 A.D.
St. Venantius	Youth who was martyred about 257 A.D.
St. Pascal Baylon	Devoted to the Blessed Sacrament. Died in 1592. Patron of Eucharistic Congresses.
St. Gregory VII	(Hildebrande) Corrected abuses that had arisen. Died in 1085.
St. Jeanne d'Arc	Martyr. Died in 1431.
St. Cecilia	Martyr. Martyred during Roman persecutions.
St. Charles Borromeo	Archbishop of Milan. Died in 1584.
St. John the Baptist	Precursor of Our Blessed Lord. Martyred.
St. Vincent de Paul	Religious Founder. (Daughters of Charity and St. Vincent de Paul Society)

WINDOWS (Sanctuary)

Made by: George Sotter of Pittsburgh.

(Contain the following Symbols of the Twelve Apostles.)

West Side:

(In Memory of William McCaskell)

<u>Apostle</u>	<u>Symbol</u>	<u>Description</u>
St. Peter	Keys	He was given the keys by Our Blessed Lord.
St. Andrew	Fish	Shows his occupation and he became a fisher of men.
St. James	Shells	Escallop shell is a symbol of pilgrimage.
St. John	Chalice with Serpent	Was said to have been given poison to drink.
St. Thomas	Spear and Wood Square	Is said to have preached in India where he was martyred. He was stoned, pierced with arrows and as he lay dying a pagan priest ran a spear through him. It is said that with his own hands he built a church in Malipur in East India, hence the carpenter's square.
St. Bartholomew	Knife and Book	He is thought to have been flayed alive and then crucified. Bible recalls his faith in word of God and flaying knife his martyrdom.

East Side:

(In Memory of R. Arigpy)

St. Philip	Cross	Usually shown with two loaves of bread to recall the incident of the multiplication. He was martyred, stoned, then crucified.
St. James the Less	Saw	Martyred in Jerusalem. Stoned to death and then saved in half.
St. Thaddeus (Jude)	Hook	Traveled with St. Simon on missionary journey hence boat-hook or often a boat.
St. Matthew	Battle-Ax	Is said to have been crucified in Ethiopia and his head cut from his body with a battle-ax.
St. Simon	Fish on Hook	Fisher of men through power of the Gospel.
St. Matthias	Halberd on Book	Stoned to death; then beheaded.

SANCTUARY: (cont.)

Epistle Side:

Celebrant's Bench

West Side of Main Altar:

Our Lady (Blessed Virgin's) Chapel

Statue: St. Peter and the Keys

Painting: St. Mary Magdalene anoints the Feet of Christ.

East Side of Main Altar:

St. Joseph's Chapel

Statue: St. Paul

Painting: The Risen Christ appears to St. Mary Magdalene.

(Note: Statues in niches in reredos of Our Lady and St. Joseph Chapels represent the following saints: St. Lazarus, St. William, St. Blase, St. Patrick, St. Charles Borromeo, St. John Nepomucene, St. Rita, St. Appolonia, St. Zita, St. Bridget of Ireland, St. Genevieve, St. Rose of Lima.)

TRANSEPT AND NAVE:

West Transept Shrine:

Our Lady of Lourdes Shrine

(Statue of Our Lady of Lourdes was carved by the famous sculptor, Mr. Henry Schmidt of Buffalo, New York.)

Picture: Our Lady of Perpetual Help

Figures in niches represent: St. Alphonsus Liguori, St. Francis de Sales, St. Bernard, St. John the Beloved Disciple.

East Transept Shrine:

Sacred Heart Shrine

(Painting of Sacred Heart by Norman Smith of Salt Lake City, Utah)

(Formerly: Light of the World Chapel)

Figures in niches represent: St. Augustine, St. Thomas Aquinas, St. Margaret Mary, and St. Martha.

SYMBOLS:

Pelican - According to legend, the pelican because of its great love for its offspring pierces its breast to feed its young with its own blood. On the basis of this legend, the pelican came to symbolize Christ's sacrifice on the Cross because of His great love for us; and also symbolizes the Holy Eucharist in which Christ feeds men with His Precious Blood.

Vine and Branches - Symbolic of the Vineyard of the Lord(hence the Church) "I am the True Vine, and My Father is the Husbandman. "I am the Vine, you are the branches." John 15: 1 - 5.

Wheat and Grape: Symbolic of the Bread and Wine and hence symbolizes the Blessed Sacrament.

TRANSEPT AND NAVE: (cont.)

<u>WINDOWS</u>	Nave	-	40 feet high, 6 feet wide.
	Transept		35 feet high, 16 feet wide.

General Note: Windows represent the Mysteries of the Rosary.
JOYFUL MYSTERIES on West Side; GLORIOUS MYSTERIES on East side. SORROWFUL MYSTERIES were in Sanctuary but have been covered up.

JOYFUL MYSTERIES.

Annunciation: Medallion above pictures Virgin with unicorn. The unicorn has been used as a symbol of Our Lord, His Incarnation, and His sinless life. The unicorn of olden times was said to evade all attempts to capture it and the only possible manner of overtaking it was to place a virgin in the forest. The unicorn was said to run to her and lay his head in her lap. This was regarded as a symbol of Our Lord Whom the heavens could not contain but Who humbled Himself and was born of a Virgin, and was made Man.
(In memory of Patrick Kerwin by Mrs. M. H. Kerwin of Reno -- formerly of Salt Lake City. Was mine operator (Comstock Lode - Ontario in Park City, Utah.)

Visitation: Medallion above has scroll with "Magnificat Anima Mea Dominum." (In memory of Phelan Orphans).

Nativity: Medallion above has Agnus Dei. Symbol of ancient origin is based upon scripture verses such as: Isaias 53, 7: "Though He was harshly treated, He submitted and opened not His mouth; like a Lamb led to the slaughter or a sheep before the shearers, He was silent and opened not His mouth." St. John 1, 29: "..... Behold the Lamb of God, Who takes away the sin of the world." Apoc. 5, 12: "..... Worthy is the Lamb Who was slain to receive power and divinity and wisdom and strength and honor and glory and blessing." (In memory of Mrs. W.J. Halloran. Died in Sept. 1900. Halloran was President of the Commercial Club.)

Presentation: Medallion above has "Sisterent eum Domino." (St. Luke 2,22: "..... they took Him up to Jerusalem to present Him to the Lord.") (Gift of Miss Ellen Hayes)

Finding in Temple: (Gift of Mrs. Mary Judge)- F. X. Zettler-Munich 1906.

St. John

St. Gregory

St. Matthew

St. Ambrose

Mary Magdalene
washes Our
Lord's Feet.

St. Jerome

St. Luke

St. Mark

St. Augustine

TRANSEPT AND NAVE: (cont.)

WINDOWS:

GLORIOUS MYSTERIES:

Resurrection: (In Memory of John Judge by Mrs. Mary Judge.)

St. Frances de Sales

St. Monica

St. Agnes

Christ Appears

St. Vincent de Paul

to

St. Stephen

St. Mary Magdalene

St. Bernard

St. Ignatius

St. Francis of Assisi

Ascension:

Medallion above shows eagle with young. It is said that the female eagle flew toward the Sun with her eaglets. Those of her young that cannot look into the Sun with unflinching eyes are cast down to the earth. Those that are able to gaze into the Sun are tenderly raised. So also, are those who cannot look upon the Face of the Son of God cast into outer darkness; while those who through God-given faith can regard Him unflinchingly are given richer measures of grace and finally taken to life eternal.

(In memory of William Hayes by Miss Ellen Hayes. William Hayes, early settler and merchant of Ely Nevada, died in 1902.)

Descent of the
Holy Spirit:

Medallion above shows Holy Spirit.
(In memory of Mrs. John and Hanna Keogh - Brother of Mrs. W. S. McCornick.)

Assumption of the
Blessed Virgin:

Medallion above shows peacock. In early days this was a very popular symbol of the Resurrection or immortality. The peacock is said to shed his brilliant feathers annually, after which he has new feathers, finer and more brilliant than before. Likewise, there is an old legend which states that the peacock's flesh is incorruptible. In like manner Our Lord's Body did not see corruption, but was raised up glorified on the third day. So, also, does He raise up all true believers to a more glorious existence.

(In memory of Father and Mother by Very Reverend Dr. Kiely.)

Coronation:

(In memory of Father and Mother by T. J. Lynch (Tonopah))
(Medallion believed to have inscription A M R representing words "Ave Maria Regina.")

NAVE AND REAR:

Way of the Cross:

Fourteen paintings representing the different scenes and events of Our Lord's journey to Mount Calvary and His Death on the Cross.
(Painted by: Robert S. Chase under direction of Ralph Adams Cram.)

Shrine: (West Side of Rear) St. Vincent de Paul (Painted by the famous sculptor Mr. Henry Schmidt of Buffalo, New York.)

Shrine: (East Side Rear) St. Anthony of Padua (Painted by the famous sculptor Mr. Henry Schmidt of Buffalo, New York.)

Window: (South Side over Choir Loft)

Rose Window -- St. Cecilia, patroness of music, playing organ and surrounded by Choir of Angels playing musical instruments to signify their eternal praise of God.
(Window was modelled after one in Toledo Cathedral of Spain.)
(Gift of Altar Society)

BAPTISTRY:

Baptismal Font - (Interior symbols represent the following: Shell - pouring of water in sacrament of Baptism which cleanses from original sin and makes us members of the Church. The other various symbols represent the seven sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.)

Windows: Angels holding symbols representing the gift of sanctifying grace which is received in Baptism and also the supernatural virtues and gifts of the Holy Ghost.

(Windows in memory of the following:

East side: Margaret Fischer, R. O'Keefe,
Rev. M. Curran, Stephen Lavin.

South side: P. Walsh, Junior Choir,
Mrs. T. Dixon, M. Cullen

EXTERIOR:

Center Doorway:

Tympanum of Christ the King-Teacher and High Priest with His Twelve Apostles. (Apostles are holding their appropriate symbols.)

(Symbols above: A O (Alpha and Omega) symbolic of the Holy Trinity. "I am the Alpha and the Omega, the beginning and the end," says the Lord God, "Who is and Who was and Who is coming, the Almighty." Apoc. 1, 8)

(Symbol: I H S (Chi Rho) initial Greek letters for the name of "Jesus.")

Note: The Four Great Western Doctors complete this group: St. Augustine, St. Gregory, St. Ambrose, and St. Jerome.

Side Doors: (West)
(East)

Symbols: Seven Sacraments of the Church.

Symbols: Seven Gifts of the Holy Spirit.

Gargoyles (13th Century)

Grotesque figures used as water spouts, used before the coming of Christ. (Note: Have been removed.)