

**Our Faithful  
and Loving Services  
at the Installation of  
Bishop**



**Souvenir of Installation of the  
Right Reverend John Joseph Mitty, D.D.  
Third Bishop of Salt Lake**

1776



1926

TO THE SELF-SACRIFICING  
PIONEER  
BISHOPS, PRIESTS AND LAITY  
OF WHAT IS NOW THE  
DIOCESE OF SALT LAKE  
THIS VOLUME IS  
AFFECTIONATELY DEDICATED

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THE RIGHT REVEREND JOHN J. MITTY, D.D.  
*Bishop of Salt Lake*

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1776



1926

# One Hundred and Fifty Years of Catholicity in Utah

*by the*

Rev. Louis J. Fries, S. T. B.

*With a Foreword by*

His Eminence, Patrick Cardinal Hayes,  
Archbishop of New York

**Souvenir Volume**

*of the*

Installation of the Right Reverend John J. Mitty, D. D.,  
as Third Bishop of Salt Lake on  
October 7th, 1926

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## Foreword

An invitation to the Archbishop of New York to write a brief foreword to this timely historic sketch of the part the Catholic Church has played in Utah for a century and a half comes as a call of a very agreeable and privileged nature. It provides, in the first place, an opportunity to present to the Church in Utah the felicitations of Catholic New York on the installation of the newly-consecrated shepherd of Salt Lake, the Right Reverend Bishop Mitty, D. D., whose departure from New York removes one of its most worthy priests, to the everlasting gain of Utah. The future of Catholicity in Utah, however, is another chapter; at the moment we are reviewing the past.

No one surely will peruse the story here appealingly told without feeling the glow of appreciation of the heroic pioneers, the apostolic bishops, the self-sacrificing priests, and the laity of an unerring and unfailing faith, whom neither mountains nor deserts, neither canyon nor waterway, neither smallness of number nor distance from native hearth, neither danger from foe nor treachery from false friend, discouraged or deterred from giving yeoman service and superhuman devotion to the territory now known as the State of Utah.

It is a happy coincidence that the year 1776, made epochal forevermore in the annals of time by the Declaration of Independence, should be credited with the first hour of Christianity in Utah. Both of these historic events look back, in the tolling of the years of the Christian era, to Christ, the Redeemer of the world, the Liberator of mankind, Whose Gospel made our American institutions possible and can alone guarantee their safety and perpetuity.

The Catholic Church, ever ancient and ever new, young in the days of the Caesars, venerable at the birth of American Independence, is the link today of our Christian faith, binding us to apostolic times and to the very Cross on which Christ died for all men, of all days, of all peoples, and of all lands, that all might be free, in the love of God, from tyranny of soul and conscience.

The Church of the mustard seed, "the smallest of all seeds," is to be measured, not so much by numbers and material progress as by the soundness of faith, the loyalty of members and the practice of Christian virtue. Judged by this standard, the Catholic Church in Utah has every

reason to rejoice on its noble record of one hundred and fifty years as a worthy member of the Church Universal, Christ's Own mystical body, united through Him, with Him, and in Him, unto the glory of our Heavenly Father.

Unity knows not the division of number. "For as the body is one," as St. Paul writes, "and hath many members, and all the members of the body, whereas they are many, yet are one body, so also is Christ." Wherever the Church is, whether in small or large diocese, either with less or more impressive numbers, there is to be found Christ in the perfection of integrity, unity, sacrifice and sacrament. The children of the Church, though scattered over the face of the earth, St. Augustine tells us, are united as brothers in Christ more closely by the bond of

a common faith than if it were of blood. Participating in Christ undivided and unchangeable, "yesterday, today, and the same forever" the Church in Utah will continue its Divine Mission of giving "glory to God in the highest," of preaching "peace to men of good will," and of practicing "charity to all, with malice towards none."

On this sesqui-centennial commemoration of Catholicity in Utah, may God graciously deign to bless with renewed strength and greater power the Diocese of Salt Lake, under the wise and zealous pastoral solicitude of Utah's new Bishop, that it may be "exalted like a cedar in Lebanon and as a cypress on Mount Sion."



HIS EMINENCE, PATRICK CARDINAL HAYES

*P. Kard. Hayes*  
*Archbishop of New York*  
 New York, September 8, 1926.





## Introduction

In the heart of Salt Lake City, on what is known as Temple Square, there towers a monument erected to the memory of Utah's Pioneers. On the top of a large stone base stands a life-size bronze statue of Brigham Young, leader of the Mormons, who came to Salt Lake in 1847. On the sides of the base are bronze statues representing Indians, the original inhabitants of the country, and trappers, who passed through the Salt Lake Valley in the twenties of the nineteenth century. There is also a representation of a Mormon family at work and the names of those who came to Utah with Brigham Young.

A stranger gazing upon this monument and reading the inscriptions would naturally conclude that the only people who played a part in the development of the country were the Indians, the trappers, and the Mormons. There is no mention of the Franciscan Fathers, Dominguez and Escalante, the first white men to enter the state, who came to Utah in 1776, seventy-one years before the Mormons, and preached Christianity to the Indians. Nor is there any indication that the famous Jesuit missionary and explorer, Father Pierre Jean De Smet, journeyed through here in 1841 and five years afterwards, meeting the Mormons at Council Bluffs, Iowa, described the valley of the Great Salt Lake to Brigham Young and his followers and was perhaps the cause of the determination of the Mormons to settle in the Salt Lake Valley. Though the trappers have received credit on the monument for their contribution to Utah's history, no reference is made to the fact that most of them, including the great Etienne Provot, after whom the city and river of Provo are named, and who was not the least important of the trappers, were French Creoles and Canadians and, consequently, members of the Catholic faith.

These important facts in the history of Utah, uncommemorated by the monument, are also, for the most part, passed over in historical works on Utah. In other words, the great part played by Catholics in the settlement of this state has not received the prominence that is its due.

The history of Utah cannot be written without more than passing reference to the great contribution made by the sons of the Catholic Church. The present year seems a most opportune time to call attention to these great events, for this year marks the one hundred and fiftieth anniversary of the

coming of the Franciscan Fathers to Utah and the bringing with them of the teachings of our Lord and Saviour. It is likewise the eighty-fifth anniversary of the arrival of the great Jesuit, Father De Smet. More than this, the first land for the erection of a temple of worship by Catholics was purchased in Salt Lake City in 1866, just sixty years ago, and the consecration of the first Catholic Church built in Utah took place fifty-five years ago, in 1871. Still more, the Holy See in 1886 erected this territory as the Vicariate-Apostolic of Utah. The present year, consequently, marks the fortieth anniversary of this event. Five years later, in 1891, just thirty-five years ago, the Diocese of Salt Lake was established by the Holy Father with the Right Reverend Lawrence Scanlan, first Bishop of Salt Lake, as its spiritual head.

The year 1926 marks the passing of the second Bishop of Salt Lake, the Right Reverend Joseph S. Glass, who died on January 26th, and the appointment, consecration and installation of Salt Lake's third Bishop, the Right Reverend John J. Mitty, D. D.

In commemoration of these events and to honor all those who have played a part in the development of Catholicity in this section of the Lord's vineyard, it has seemed good to publish this little story of the development of the Catholic Church in that section of the United States which now makes up the Diocese of Salt Lake, America's largest Diocese territorially.

The work will be divided into five parts. The first section will be devoted to the pioneers of Catholicism, those who labored here before the constitution of Salt Lake as a Diocese.

The second part will treat of the development of the Diocese of Salt Lake during the administrations of Bishops Scanlan and Glass and will contain a sketch of the life of Bishop Mitty.

In the third section of the work will be described the organization of the individual parishes of this vast territory and the contributions made by the self-sacrificing priests and the loyal Catholic laity scattered throughout these parishes.

The fourth part will be devoted to a description and history of the various charitable and educational institutions of the Diocese.

In the final section will be found the names and photographs of the priests laboring in the Diocese of Salt Lake in the Jubilee Year.



## PART I

## Catholic Pioneers of Utah

In this section will be outlined the labors of the great Catholic pioneers, Fathers Escalante and Dominguez, De Smet, Raverdy, Kelly, Mesplic, Foley, Walsh, Dowling and Seanlan, the last named becoming the first Bishop of the Diocese of Salt Lake, and also the famous Catholic trappers, Etienne Provot and Thomas Fitzpatrick, and the fearless Catholic soldier, General Patrick Edward Connor.





## CHAPTER I.

## Fathers Escalante and Dominguez

Catholic priests were the first white men to enter what is now the State of Utah. It was in the year 1776, one hundred and fifty years ago, that two Spanish Franciscan Fathers, Atanazio Dominguez and Silvestre Velez de Escalante, passed through this section of the country and preached Christianity to the Indians of Utah Valley. Not then was the country called Utah. Nor was it at that time a part of the United States. Not until the treaty of Guadalupe-Hidalgo, entered into between the Republics of Mexico and the United States and signed at Guadalupe, near Mexico City, on May 19th, 1848, did Utah, along with New Mexico, Upper California, etc., become part of the United States. In 1776, when the Franciscans came, it was part of Mexico and belonged to Catholic Spain, and no white man had up to that time set foot therein.

These two priests, Dominguez and Escalante, set out from Santa Fe, New Mexico, with eight companions—Don Juan Pedro Cisneros, mayor of the town of Zuni; Don Bernardo Miera y Pacheco, a retired captain of Santa Fe; Don Joaquin Lain, of Santa Fe; Lorenzo Olivares, of the town of Paso; and Luercio Muniz, Andrew Muniz, Juan de Aguilar and Simon Lucero. Their purpose was to find a direct route to Monterey, California. At the end of their first day of travel they arrived at the old Spanish town of Santa Clara. From here they journeyed to Santa Rosa de Abiquiu, where they remained two days. Then they turned north and west to the present town of Chama and swung abruptly to the west, following practically the present route of the railroad to the Dolores River, to a place about fifteen miles distant from the joining of this stream and the San Miguel, and then journeyed eastward.

They followed this easterly course for about fifty miles—many historians think this accounts for the failure of the expedition to reach Monterey—and then veered to the north, crossing the Gunnison and Grand Rivers, and then the White River, travelling entirely over Indian trails and with competent guides, until they reached Utah.

The first camp pitched in Utah was on the eastern bank of the Green River, very near the present town of Jensen in the Uintah Basin. This was on September 13th. They stopped here for two days and then continued on, following a westerly course to Brush Creek, thence southwest again to the Green River. From here they proceeded due west, reaching the Uintah River, which they crossed near the mouth of the Duchesne River. They followed along the latter, entered a narrow

canyon and emerged at the mouth of Strawberry Creek, where they turned to the northwest and camped at Currant Creek.

Leaving the camp on Currant Creek, they veered to the southwest, again crossed Strawberry Creek and then Soldier Fork Creek, and passed over the divide to Thistle Creek, spending the night of September 22nd upon ground which is almost the present site of the little town of Indianola.

The next day they went along Thistle Creek as far as its junction with Soldier Fork and then proceeded down the Spanish Fork. When near the valley, they ascended a high hill from the top of which—first of white men—they looked down upon the pleasant valley of Utah Lake. They descended again to the river, which they followed until it entered the valley and, on September 23rd, made their first encampment within the valley of Utah Lake on the north bank of the Spanish Fork, about two miles above the present village of Spanish Fork.

When they had pitched camp on Spanish Fork, they found that the Indians were gathered in hostile attitude in their village at American Fork, and had burned the grass in order to force the strangers to depart. Father Escalante immediately sent Father Dominguez, the two Laguna guides and an interpreter to visit the Indians and make known that their mission was a peaceful one. As a result, the party was received kindly by the native "Yutahs" and were told of a valley to the northward in which was a large salt lake. But they did not go further north.

The day after his arrival in the valley, Father Escalante moved his camp to the Indian village and spent the day talking to the Indians, instructing them and preparing them for conversion to Christianity.

On September 25th the journey to Monterey was continued. The party retraced their steps to the Provo River, swung westward and stopped for the night at the present town of Payson. They then turned south, passing near the village of Piontown and the Salt Pits, thence up Salt Creek and through the present towns of Santaquin and York and camped on the site of the little village of Mona, where they were visited by a band of Indians to whom they gave presents.

Still pursuing a southerly course, they pushed on the following day across the ground where Nephi is now located, through Juab, still following the line of the present railroad, to where the road turns to the west and crosses the divide into





the Sevier valley. About six miles further south they turned abruptly and crossed the divide and came to the Sevier River, where they camped and were again visited by Indians.

They left this camp the next morning and moved westward across the Sevier desert, and then started off to the southeast, stopping at Sevier Lake. From here they journeyed southwest, following the bed of the Beaver River. The weather began to grow very cold, considerable snow fell and their provisions were rapidly being exhausted.

Realizing the little actual progress they were making, Escalante decided to give up the attempt to reach Monterey and to return to Santa Fe by the most direct route. On October 9th the party began travelling toward the Colorado River going in a south-westerly direction, passing through Cedar Valley and thence down the Virgin River, leaving Utah near where this stream passes into Arizona.

They arrived back in Santa Fe on January 2nd, 1777, having travelled about 1,600 miles over mountains and deserts; most of the time without guides, always without a knowledge of the country which lay before them, and, at times, enduring untold hardships and privations. While their effort to open a route to Monterey was unsuccessful, it must nevertheless be admitted that they contributed no small part in the exploration and development of Utah and the Great West.

Practically nothing is known of the life of Father Dominguez prior to his journey with Escalante in 1776. All that is certain is that at that time he was the visiting delegate of the Franciscans to the district known as the Conversion of St. Paul of New Mexico.

Of Father Escalante more information is avail-

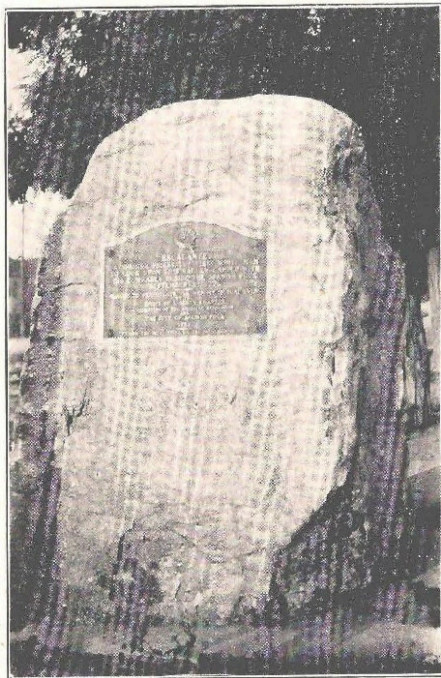
able. He was one of the congregation of fourteen priests who, in 1768, sailed from the port of San Blas, Spain, and after a stormy voyage, reached the Puerto de Guaymas, Gulf of California. From there he went to the town of Morcasitas, on the San Miguel, the headquarters of the Spanish governor and of the missions of Sonora and Sinaloa. In the distribution of the missionaries, Father Escalante was assigned to Terrenate and later became resident missionary at Laguna, New Mexico. From there he visited many of the sedentary tribes in and around Cebilita and El Moro.

In the year 1775 he was in charge of the Zuni mission at Ojo del Pescado and was held in high esteem by all the Indians.

After his famous expedition to find a new route to Monterey, Escalante spent some time completing from his notes the "Diary" of this trip, in which he charted the lands he explored, described the tribes he had visited, the botany of the country, the rivers and the mountains, and bequeathed to posterity an accurate map of the country as it then was and an invaluable treatise on the habits and manners of the Indians around Utah and Salt Lake. For a short time thereafter he again did missionary work among the Zunis, and then was ordered by his provincial to examine the documents found in the archives in Santa Fe and codify them. After completing this work, he retired to the

Franciscan college at Queretaro, Mexico.

Perhaps as fine a tribute as can be paid him is found in the application to him, by Dean Harris, of the words of Elliott Cones on Father Francisco Garces: "He was a true soldier of the Cross, neither greater nor less than thousands of other children of Holy Church. Poor, like Jesus, he so loved his fellow-man that he was ready to die for him. What more could man do?"



Escalante Monument—Spanish Fork, Utah





Some few attempts have been made in Utah to honor Father Escalante. There is a town in the southern part of the state in Garfield County which bears his name and recently the Union Pacific railroad constructed a hotel in Cedar City and gave it the name "Hotel Escalante."

In the first month of the year 1923 a monument was erected in the city of Spanish Fork, Utah, to commemorate the coming of Father Escalante to the shores of Utah Lake. This monument is in the form of a large boulder six feet high and weighing six and one-half tons, with a bronze plate inset, engraved with an inscription setting forth the facts of Escalante's visit to that section of Utah. The boulder is located on the corner of Main and Center Streets in the heart of the town, on what is believed to be the spot where Escalante and his men made camp on the night of September 23rd, 1776, the day upon which they came over the mountains and first saw Utah Lake.

The monument itself is a donation of the citizens of Spanish Fork and the cost of setting it and preparing the tablet was borne by the Spirit of Liberty Chapter, Daughters of the American Revolution, of Salt Lake City.

The unveiling of the monument and the dedicatory ceremonies took place on January 20th, 1923. Eleven hundred children participated in the exercises, which consisted of the following numbers: selection by the high school band; singing of "America"; historical sketch of the visit of Escalante and the reason for placing the boulder, by Mr. J. A. Brockbank; cornet duet and vocal solo. Following the last-mentioned numbers, Mrs. Jack Hosmer, chairman of the monument committee, made the presentation of the boulder to the Chapter; then Mrs. M. K. Parsons, regent of the Chapter, presented it to the city of Spanish Fork and unveiled the monument. In her remarks she dwelt on the historical value of the monument and said it would impress the young with the importance of remembering the early pathfinders. She

charged the citizens of Spanish Fork to care for the monument and guard it from destruction.

Mayor Joseph Hanson of Spanish Fork responded to the address, accepting the monument and thanking the Spirit of Liberty Chapter for its generous gift to the city.

The inscription on the monument is as follows:

#### ESCALANTE

A Spanish priest, the first white man to look upon this valley. Camped with his comrades beside the Spanish Fork, Sept. 23, 1776.

Placed to perpetuate the memory of that event by Spirit of Liberty Chapter, Daughters of American Revolution, and City of Spanish Fork, 1923.

Tho' the Pathfinders Die, the Paths Remain Open.

The efforts of Father Escalante in opening up this trail of the West will now be manifest to all who pass through Spanish Fork and gaze upon this monument.

The city of Spanish Fork celebrated the one hundred and fiftieth anniversary of Father Escalante's coming on September 23rd, 24th and 26th, 1926. A pageant was presented on the evenings of September 23rd and 24th in honor of the event. On Sunday, September 26th a Solemn High Mass was celebrated in the open at the Spanish Fork City Park. The Reverend Joseph G. Delaire of Provo was the Celebrant of the Mass and the Reverend Cornelius E. Reardon and the Reverend Joseph P. Moreton of Salt Lake City were Deacon and Sub-deacon, respectively. The music was furnished by the choir of the Cathedral of the Madeleine and a sermon was delivered by the Very Reverend Monsignor Duane G. Hunt of Salt Lake City.

Thus we see that Escalante's contribution to Utah's history was officially recognized both in a civic and religious manner.



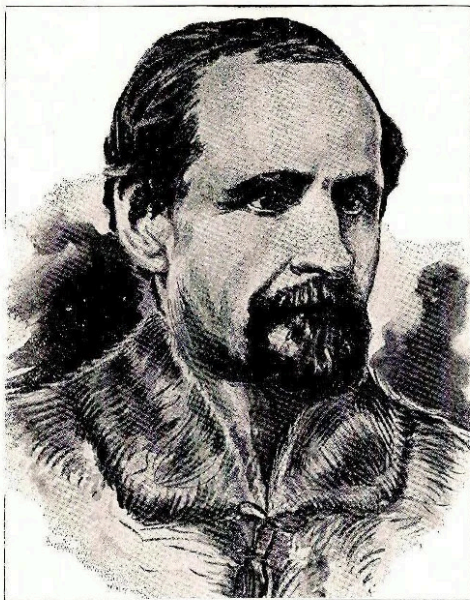


## CHAPTER II.

## Etienne Provot and Thomas Fitzpatrick

Conspicuous among the daring hunters and trappers of Utah and the intermountain region in the early days of the fur companies were Etienne Provot and Thomas Fitzpatrick, both splendid types of the Catholic manhood which was engaged in the expeditions of these companies and which left the impress of its faith upon the tribes with which it came in contact. The fur traders penetrated to the Rocky Mountains and westward to the streams flowing into the Great Salt Lake and the names of many of these early explorers are perpetuated in the rivers and lakes which are to be found in this vast territory. It is not too much to say that the fur traders were the pioneers of civilization in these immense regions. They undertook most fatiguing journeys with the greatest pluck and fortitude; they explored the land and made its wealth known to the outposts of civilization. Although wild and reckless at times, these hardy men were remarkable for obedience to their superiors, for their unequalled skill in handling the paddle, for their strength and endurance, and for their facility in adapting themselves to the habits and peculiarities of the Indians.

Etienne Provot (pronounced Provo) was one of a hundred young volunteers who answered the call for hunters and trappers for the Rocky Mountain Fur Company which was organized in March 1822 for an expedition to explore and to trap the mink and beaver rivers of the Rocky Mountain regions. On April 15th the expedition set out from St. Louis, ascended the Missouri River to the Mandan villages and established a fortified post at the mouth of the Yellowstone. After a series of mishaps and disappointments the party



ETIENNE PROVOT

reached the Powder River. From there Provot was dispatched with a small party on a scouting trip to the southwest.

Provot and his men were, according to H. M. Chittenden, "the first party of white men to have crossed the South Pass, late in the fall of 1823." This South Pass was afterwards known as the Mormon Trail, the discovery of which is credited to Jedediah Smith who claimed to have found it in 1829 and who gave his name to the road to California known alternately as Smith's Trail, the South Pass, and the Mormon Trail, "but," writes Chittenden, "tradition among the traders and trappers always ascribed the discovery of this pass to Provot, and there is

little doubt of the fact." He likewise adds, "He (Provot) was the first white man (American) who penetrated to the region of Great Salt Lake." In the winter of 1824 Provot joined Ashley in the valley of the Green River, from which place the following spring he led the chief of the expedition and his companions across the Wasatch Mountains into the basin of the Great Salt Lake with which he was already familiar.

From the valley of the Salt Lake Provot and Ashley began their remarkable explorations circling the land and finally arriving at the shore of Sevier Lake which was for years known as Ashley Lake. From here they swung north to the Green River.

In the autumn of 1828 Provot started out to round up the trappers of the companies scattered over a broad region and gather them together at Fort Floyd at the mouth of the Yellowstone.

Nothing is known of the life of the intrepid leader for the next several years beyond the fact





that he at once plunged into the wilderness and succeeded in his mission.

In February 1838 he arrived in St. Louis from the far west bringing tidings of the appalling ravages of smallpox among the upper Missouri tribes. On February 28th Charles Choteau, writing to his son Pierre, said:

"Late last night Etienne Provot arrived bringing melancholy details of plague, pestilence and devastation."

This plague was the smallpox and was perhaps the most frightful visitation that ever swept over the North American Indians.

Provot made his last expedition to the Missouri territory in 1846. Returning, he settled down in St. Louis, where he died July 3rd, 1850.

It may be well to say here that Provot is the correct spelling of the name and not Provost which occurs in all the histories of, and literature on, Utah dealing with the fur trading period. In answer to a request of Dean Harris to ascertain the date of the death and the correct spelling of the name of the famous guide, the following letter was received from Judge Walter B. Douglas of St. Louis:

"St. Louis, January 9, 1909.

"I went to the court myself this morning and after a long search I found the answer to your question. I discovered that in the record of the administration of the estate of Etienne Provot the name is Provot, not Provost. Searching the files of the 'Missouri Republican' I came across this obituary notice inserted in the issue for July 4, 1850:

"Died yesterday afternoon about four o'clock, Mr. Etienne Provot. The friends and acquaintances of the family are invited to attend his funeral this afternoon at four o'clock from his residence on the corner of Lombard and 2nd Streets to the Catholic burial ground."

"WALTER B. DOUGLAS."

As the "t" in the French name Provot is silent, the origin of the name Provo as applied to the city, valley and river is easily understood.

Thoms Fitzpatrick joined the Northwest Fur Company at Montreal, Canada, in 1819, at about the time that Peter Sken Ogden (after whom Ogden City is named) of the same company was leaving Vancouver to open a trading post in the Wasatch Range of the Rocky Mountains.

In 1824 Fitzpatrick became affiliated with the

Rocky Mountain Fur Company and was looked on as one of the "fairest, straightest and squarest" men of the West. The fame of his great knowledge of the Rocky Mountain country, his familiarity with the Salt Lake Basin and desert, his dauntless courage and singular honesty in all his dealings reaching the United States government, he was invited to join its frontier service and was made a military captain-at-large. While his commission was hunting him in the autumn of 1840, Fitzpatrick was guiding across the Rockies the John Bartleson party which threatened to go to pieces and perish of starvation and cold when Fitzpatrick found them. He was a man held in high esteem by Indians and whites, and was incorporated into the Flathead tribe when their chief Red Feather adopted him as his brother. In 1848 he was breveted Major and was appointed Indian Agent over the whole upper La Platte region. In his official capacity he was present with Colonel Robert Campbell and Father De Smet at the great peace council assembled in September 1851 in the vast plain of the Platte.

After the treaty of peace was signed, Fitzpatrick was continued in office and he was created a government guide, explorer and chief of scouts. In 1843 and 1844 he and Kit Carson were with Fremont on his explorations. The dime novel and the frontier dramas made Kit Carson a hero sixty years ago. History is now lifting Fitzpatrick to the plane of the heroic. Fremont in his report speaks generously of him, Chittenden praises him and Father De Smet says of him in a letter to Colonel McKay, written from St. Louis on May 10th, 1849:

"I had the pleasure and happiness of traveling in his (Fitzpatrick's) company during the whole summer of 1842 and every day I learned to appreciate him more and more."

With the possible exception of Bridger, Fitzpatrick was the most expert trailer and mountaineer of his time. His knowledge of the wilderness and his undoubted courage and honesty of purpose won for him the respect of the men of his time and territory and in the official and private letters of those times still extant he is spoken of in terms of the highest praise.





## CHAPTER III.

## The Reverend Pierre Jean De Smet, S. J.

Next in chronological order and interest in connection with the growth of the Catholic Church in Utah comes the heroic Jesuit missionary and explorer, Father Pierre Jean De Smet. Father De Smet, who has been fittingly designated the Apostle of the Rocky Mountain Indians, made two visits to Utah. The first was in 1841 on his way to Montana in response to an invitation from the Flathead Indians to preach Christianity to them. This was the first visit of a Catholic priest to Utah since 1776 when Fathers Escalante and Dominguez passed through on their expedition to Monterey. It was on his first trip that Father De Smet learned about the Salt Lake Valley and obtained the information which

he gave to Brigham Young and the Mormons when he met them at Council Bluffs, Iowa, in 1846. His second trip to Utah was in 1858 when he accompanied General Harney, at the latter's request and with the approval of the Government and the Church authorities, as Chaplain to the expedition sent to settle the troubles between the Mormons and the United States Government.

Born on January 30th, 1801, at Termonde, Belgium, Father De Smet's early boyhood was spent in his native city till he entered the seminary at Malines. He remained there until his twenty-first year, at which time the Reverend Charles Nerinckx, a priest who in the French Revolution had been driven into exile, came to Belgium from his missionary work among the Indians of North America in search of funds and recruits with which to carry on the work of the missions. Father Nerinckx succeeded in inducing six students of Malines to return with him to America and enter the Jesuite novitiate at that time estab-



REV. PIERRE JEAN DE SMET, S. J.

lished in the state of Maryland, preparatory to taking up missionary work among the Indians of the West. Although in opposition to the hopes of his family, De Smet became one of this number and sailed with the rest of the party for America in July 1821, arriving some forty days later in Philadelphia.

After visiting Washington, Baltimore and Georgetown, young De Smet with the other novices entered the Jesuit novitiate at Whitmarsh where he remained for eighteen months.

In 1823, at the suggestion of the United States Government, steps were taken for the establishment of a Jesuit novitiate near St. Louis, and on April 11th of that year a party of twelve priests

and novices, including De Smet, started from Whitmarsh for St. Louis, arriving there on May 31st after a most trying journey. They proceeded some fifteen miles further west to the little village of Florissant and there established the second novitiate of the Society of Jesus in the United States. De Smet therefore became one of the founders of the Missouri province of the Jesuits.

He remained at the novitiate until 1827 when he completed his studies there and was ordained to the priesthood. The first few years of his priestly life were uneventful until 1833, when on account of ill health, he was sent to Europe on business of the Society and to recuperate his health by the sea voyage. Before leaving for Europe on September 23rd, 1833, he took out his naturalization papers, becoming a citizen of the United States, and cast his fortune with the New World.

In the latter part of 1834 he returned to the home and country of his choice but again serious





illness compelled his return to Belgium, where he remained until 1837, occupying his time in soliciting financial aid and procuring recruits for the mission about to be established in the far West.

Returning to St. Louis, he started on May 10th, 1838 on his first missionary tour among the Red men. It was on this trip that he founded St. Joseph's Mission at Council Bluffs for the Pottawatomies. At this time also he visited the Sioux to arrange a peace between them and the Pottawatomies. This was the first of his peace missions.

After his return to St. Louis he remained there until March 27th, 1840, when he entered upon his first long journey into the Northwest among the Flathead tribes. This may be called the beginning of his life work which was destined to result in the establishment of the Rocky Mountain missions. As early as 1831 some Rocky Mountain Indians had made a trip to St. Louis begging for a "black-robe." Their request could not be granted at that time. In 1839 Father De Smet was successful in acceding to their desires. His reception by the Flatheads was inaugural of the great power over the Red men which was to characterize his career. On this trip he established St. Mary's Mission in the Bitter Root Valley, near the present town of Stevensville.

In 1843 De Smet again went to Europe for funds for the establishment of St. Mary's Mission. In 1844 he returned to the United States, made another trip to the Northwest and established several missions in British Columbia and also the St. Ignatius Mission in the midst of the beautiful valley within what is now the Flathead reservation. It was in 1845 that Father De Smet offered the first Mass ever celebrated in the land of the Kutenai Indians.

During this early period of De Smet's activity there occurred an incident which in face of the great influence it probably exercised in the settlement and the colonization of Utah by the Mormons seemingly enough has escaped the notice of all writers of secular history on Utah and the intermountain states. Returning to Missouri in the autumn of 1846, Father De Smet was the guest of Brigham Young and his band of followers who were camping near Council Bluffs, Iowa, and were preparing to enter the Great American Desert in 1847. The Mormon president had not yet determined where he and his people would finally settle. De Smet described to them the beauties of the Salt Lake and Cache Valleys stretching away from the Wasatch mountains and Young and his followers were greatly impressed and pleased by the Jesuit's account of this country.

In a letter to his nephew written in March 1851, Father De Smet says:

"The Great Salt Lake which is about 300 miles in circumference lies in the northern part of the great basin. It is rather shallow in the portions thus far explored but is supposed to be very deep in the central parts. The water of the lake is more salty than sea water; three gallons of it yield a gallon of salt of the greatest purity, whiteness and fineness. On the northwest of the lake is the termination of the valley of the Bear River. This valley is thirty miles long by twenty-two wide and communicates with another valley which is fifty miles by eight (now Cache Valley). It is in this first valley, inclosed by picturesque mountains, which has taken the name of the Valley of the Mormons, that their capital stands, called by some Great Salt Lake City and by others Mormonville."

That De Smet visited Salt Lake during his trip to the Northwest in 1841 does not seem to have been generally known. This visit, in association with the fact that he was the first Catholic priest to enter Utah subsequent to the exploration of Escalante and Dominguez, gives to this part of his journey great interest in connection with the history of the Church in Utah.

Further on in the same letter Father De Smet writes:

"In the fall of 1846, as I drew near to the frontier of the state of Missouri I found the advance guard of the Mormons numbering about ten thousand camped on the territory of the Omaha not far from the old Council Bluffs. They had just been driven out for the second time from a state of the Union (Illinois had received them after their war with the people of Missouri). They had resolved to winter on the threshold of the Great Desert and then to move onward into it, to put distance between themselves and their persecutors, without even knowing at that time the end of their long wanderings nor the place where they should once more erect for themselves permanent dwellings. They asked me a thousand questions about the regions I had explored, and the valley which I have just described pleased them greatly from the account I gave them of it. Was that what determined them (to settle there)? I would not dare to assert it. They are there! In the last three years Utah has changed its aspect and from a desert has become a flourishing territory which will soon become one of the states of the Union."

To the Mormons living in a temporary camp on the edge of the desert, unable or at least unwilling to retrace the road leading back to the land of their persecutors, ignorant of the region which lay before them, De Smet's glowing description of the beautiful and fertile valley far away beyond the mountains brought the solution of their most perplexing problem, for it indicated a place wherein they could establish their homes and their religion free from the troubles and persecutions which had so far beset them. Father De Smet's close acquaintance with Brigham Young and his many conversations with him on the Rocky Mountain regions and on Salt Lake Valley probably determined the choice of the Mormon leader and led





to the decision which ultimately settled the Latter-day Saints in the fertile lands they now occupy in Utah.

While it was not generally known that De Smet passed through the valley—for there appeared in De Smet's writings no exhaustive or detailed account of his visit to Salt Lake—no doubt can be cast on the fact that he was here and had explored a considerable portion of the valley. Under date of January 19th, 1858 in a letter addressed to the editor of the "Precis Historique Bruxelles" and following a description of the Great Salt Lake basin, Father De Smet writes:

"In 1841 I traversed much of this valley in my rambles in the Rocky Mountains."

Inasmuch as De Smet's writings consist almost entirely of letters addressed to friends in Europe which were written after his return to St. Louis from his various trips, no attempt being made to carry on any connected narrative and having for their principal object the obtaining of funds for the furtherance of his missionary work, it is not strange that he passed over somewhat lightly an incident which now seems of such historic value.

The following confirmation that Father De Smet directed the Mormons to Utah is supplied by John MacReynolds, writing in the Kansas City Star:

"The Rev. Father De Smet visited Kansas City, probably the last time in January 1862. He had walked the entire distance from St. Louis to Kansas City, as transportation had closed on the Missouri River and staging was attended with too many difficulties, owing to the disturbed conditions incident to the Civil War. He was on his way back to the plains and New Mexico, where he had spent many years among the Indian tribes.

"From my recollection of what Father De Smet said to me at that time about the Mormon immigration to Salt Lake Valley in Utah it is true that Father De Smet had met Brigham Young on the banks of the Missouri River and advised him to go to Utah with his followers, where they would be undisturbed by the trend of emigration for many years to come, and that Father De Smet furnished the Mormon prophet with a vivid description of the beautiful and fertile valley of Salt Lake, and also a map and chart of the route across the plains to that promised land; and Father De Smet must have been the archangel whom the Mormons generally credit with appearing unto Brigham Young and directing his course across the western wilderness into a hitherto almost unknown part of the country. That Brigham had no definite knowledge of just where he would settle with his colony is a well known fact, and after meeting with Father De Smet he determined to seek the land described to him by the Jesuit priest, and kept the matter a secret unto himself until he had discovered the exact location presented on the map furnished him."

With his return to St. Louis on December 10th, 1846 De Smet's active missionary work among the Indians practically ended, for he was then deputed by his superiors to other work at St.

Louis University. Only twice, and on both occasions on important missions, did he revisit the field of his early labors. Various reasons have been assigned for his retirement from active missionary work and many of them are far afield of truth. Certain it is that the abandonment of his missionary work was contrary to the desires of Father De Smet. For years he held the office of Procurator of the Indian Missions and it is quite possible that his former successful efforts in procuring funds and aid for the missions from Europe led his superior to believe that his services in this direction might ultimately be of greater benefit in Christianizing the tribes than they would be if devoted exclusively to missionary work. Though the arrangement did not altogether suit Father De Smet, he accepted the change with that spirit of cheerful obedience which characterized his entire life, yet we find in his more intimate correspondence frequent expressions of deep regret that he was no longer able to continue his work among the Indians.

After his return to St. Louis, De Smet entered upon a new phase of his career. His life up to that time might be called a private one, though crowded with stirring dangers from man and beast, from mountain and flood, and marked by the successful establishment of numerous stations over the Rocky Mountain region. His almost inexplicable and seemingly instantaneous ascendancy over every tribe with which he came in contact and his writings which had made him famous in both hemispheres caused the United States government to look to him for help in its difficulties with the Red men and to invest him with a public character. Henceforward he was to aid the Indians by pleading their cause before European nations and by becoming their intermediary at Washington.

In 1851, owing to the influx of whites in California and Oregon, the Indians had grown restless and hostile. A general congress of tribes was determined on and was held in Horse Creek Valley, near Fort Laramie, and the government requested De Smet's presence as pacificator. He made the long journey and his presence soothed the ten thousand Indians at the council and brought about a satisfactory understanding. For his valuable work on behalf of peace the great priest received the thanks of President Pierce. He remained at Fort Laramie for several weeks, preaching daily to the Sioux and other tribes, and baptized more than 1,500 children.

In 1858 he made his second journey to Utah, accompanying General Harney as Chaplain in his expedition against the Mormons, leaving St. Louis on May 20th. When the misunderstanding between the Mormons and the United States gov-





ernment had been settled, General Harney's expedition was called back and Father De Smet again returned to St. Louis, reaching that city in September of 1858, when he tendered his resignation as Chaplain in the army and prepared to resume his interrupted duties.

Shortly afterward there occurred an outbreak of the Indians in Oregon and Washington and he was requested by the Secretary of War to retain his commission as Army Chaplain and again accompany General Harney who was to command this expedition. This reappointment again meeting with the approval of his superiors in the Church, Father De Smet left for Oregon, going by way of Panama, and arrived at Vancouver on October 28th, 1858. The Oregon campaign, however, was closed before he was able to join the expedition or reach the field of operations but his long voyage was not without beneficial results, for he remained during the winter and the greater part of the following spring and summer, directing his efforts toward the pacification of the Indians and effecting a peaceable and satisfactory solution of the trouble with the mountain tribes. After his return from Oregon and the Northwest he once more resumed his duties in St. Louis, remaining until 1860, when business of the Society again took him to Europe.

A visit to the Sioux country at the beginning of the Civil War convinced him that a serious situation confronted the government. The Indians rose in rebellion in August 1862, and at the request of the government De Smet made a tour of the Northwest. When he found that a punitive expedition had been determined on he refused to lend to it the sanction of his presence. The conditions of affairs becoming more critical, the government again appealed to him in 1867 to go to the Red men who were enraged by white men's perfidy and cruelty and "endeavor to bring them back to peace and submission and prevent as far as possible the destruction of property and the murder of the whites." Accordingly, he set out for the upper Missouri, interviewing thousands of Indians on his way and receiving delegations from the most hostile tribes. But before the peace commission could deal with them he was obliged to

return to St. Louis where he was taken seriously ill.

On March 30th, 1868 he started on what was practically his last visit to the Indians and from a secular point of view his most important. Chittenden calls this trip "the most important mission of his whole career." A Sioux uprising was threatening all our northern territory. Father De Smet was appealed to from Washington to penetrate the regions closed to all other white men, reach the hostile Indians and bring a deputation from them to meet a peace commission. He crossed the Bad Lands and reached the main Sioux camp of some 5,000 warriors under the leadership of Sitting Bull. He was received with extraordinary enthusiasm, his counsels were agreed to and representatives were sent to meet the peace commission. A treaty of peace was signed on July 2nd by all the chiefs. This result has been looked upon as the most remarkable event in the history of the Indian wars.

Returning from his expedition, he made a short trip to Europe and on June 1st, 1870 started on his last visit to the tribes, ascending as far as the Grand River Agency in South Dakota.

Increasing illness and severe infirmities now weighed heavy upon him and in 1871 he made what was destined to be his last visit to Europe and to the home of his birth.

He left Europe on April 11th, 1872, completing his nineteenth voyage across the Atlantic, and with his arrival in St. Louis ended his life travels, which reached the prodigious total of 180,000 miles. When a moment's consideration is given to the crude methods of travel available at that time and the fact that much of this distance was accomplished by stage, wagon, horseback, and often on foot, his work in traveling alone bears convincing testimony to the arduous life he led.

He remained at the Jesuit college, St. Louis, till his death which occurred on May 23rd, 1873, in the seventy-third year of his life.

The body of the great missionary rests in the little cemetery near the Jesuit Novitiate at Florissant within sight of the spot where his labors began and within sound of the chapel bell.





## CHAPTER IV.

## General Patrick Edward Connor

It would be unfair to the memory of a distinguished man and a gallant soldier who figured conspicuously in the history of Utah in the early sixties of the nineteenth century to omit a sketch of his career in a work professing to deal with the origin and development of Catholicity in our state.

General Connor is held in kindly remembrance in Utah by those who knew him and are yet living, and his name is mentioned with respect and admiration by those who were not yet born when he crossed the Jordan and, with his regiment, camped among the foothills of the Wasatch.

Like many others of his countrymen who fought their way to recognition and promotion in the army and navy, Patrick Connor, when in 1836 he landed with his parents in New York, was a penniless exile. The hostility to his religion and his nationality was at that time in the United States a very serious handicap which closed to Irishmen the avenues leading to commercial and professional success.

Patrick Edward Connor was born in Ireland on March 17th, 1820, and arrived in the United States at the age of sixteen. Three years after his arrival he enlisted as a private in a regiment organized for active service in the Seminole campaign. His regiment was mustered out of active service in 1844 and Connor returned to New York. Later he went to Texas and it was while he was there that Mexico declared war against the United States. The "Lone Star" State immediately raised a detachment of volunteers, subsequently designated as Company A, First Texas Foot Riflemen, to serve for a term of three months in the Mexican War, and Connor enlisted with this company and was made a first lieutenant. At the expiration of his period of service he joined the "In-

dependent Company of Texas Volunteers" and took part in several engagements, among them the fierce fight of Buena Vista in which he was badly wounded. He was mentioned in the despatch to the War Office for "conspicuous bravery in action," and on February 12th, 1847 became the Captain of his company. Soon after, at his own request, he was honorably discharged from the service and retired to California, where he remained until the Civil War began.



GENERAL PATRICK EDWARD CONNOR

When the news of the attack on Fort Sumter reached California, Connor at once offered his services to the Government and was appointed to the command of the Third California Infantry. In May 1862 he was ordered with his regiment to Utah, ostensibly to guard the trails, to protect the mail and immigrant routes to the Wasatch and portions of the southwestern region and to keep an eye on the Indians, and early in October 1862 he marched his troops into the valley of Salt Lake.

Headquarters were established on a bench of land east of Salt Lake City. Ground was broken for a military fort and on October 24th the post was named Fort Douglas. Connor's soldiers were still engaged in the preliminaries of construction of temporary winter-quarters when a messenger came to the camp and reported that the Snake and Bannock Indians were holding up the trails and slaughtering immigrants along the valley of Bear River. Connor went after them and on January 29th, 1863 almost annihilated the Snake tribe and put an end for all time to Indian devilry in the Wasatch and Salt Lake regions.

On March 30th, 1863 Connor was appointed Brigadier General of the Volunteers and his command was honorably mentioned for their part in putting down the uprising of the Shoshonian tribes.





Early in 1865 the Indians of the intermountain country showed signs of serious discontent. General Connor's military jurisdiction was enlarged to include the territory of Nevada, Colorado, Utah and parts of Dakota and New Mexico. He received the appointment of "Military Commander of the District of the Plains." Soon after his appointment the Arapahoes ambushed the Overland Mail Route, killed the drivers, destroyed the coaches, and ran off the horses. At about the same time roving bands of Sioux were attacking the immigrant trains and putting to death women and children.

General Connor, at the head of two thousand cavalry, rode into the enemy's country, attacked the Arapahoes and inflicted a memorable defeat upon them. He then returned to Fort Laramie where, in obedience to orders from the War Office, he sent the troops under his command back to their separate states to be mustered out of service.

Soon after his return to Fort Douglas on March 13th, he was appointed Major-General of Volunteers as a reward for gallant and meritorious service. On April 30th, 1866 General Connor was mustered out of service, declining a tender by the President of the United States of the rank of Colonel in the regular army.

Upon his retirement from active military duty, the General at once entered enthusiastically into the political and industrial life of Utah. He launched the "Daily Union Vidette," a newspaper in which he advocated the basic principles of a united patriotism for the state and in which he endeavored to show the utter futility of propagating, with the hope of eventually establishing, the theory of a theocratic government in a free country.

Connor then entered the mineral region and located the Jordan mine in Bingham Canyon, said to be the first mine opened in the state of Utah. He summoned and presided over the first meeting of miners in Salt Lake City and submitted for the approval and adoption of those present a series of mining rules which were afterwards consolidated into law. He located the site of the

present town of Stockton, erected the first silver and lead smelting works in our state and put \$80,000 of his money into mining and other enterprises calculated to develop the resources of Salt Lake territory. His restless energy was not satisfied with the exploitation of the resources of the mountains; he believed that if the people living on the shores of the Great Salt Lake could be brought into closer touch and more intimate association it would add much to their social happiness and industrial prosperity. To achieve his expectations, he built the steamer "Kate Connor" and the sloop "Pioneer," the first craft of this kind which ever opened the salt waters of the lake.

In the autumn of 1870 conditions called for the presence of a strong man at the head of military affairs in the state and the central government appointed General Connor as "Major General in Command of the Utah Territory," embracing Utah, Idaho and Colorado. When the crisis passed he again retired to private life, took an active part in social and industrial life around him and retained to the last the good will and respect of all classes of the state and city.

On the evening of December 17th, 1891 his physician pronounced the General to be seriously ill. A priest was summoned and immediately hastened to the bedside of the dying General, heard his confession, and administered to him the last Sacraments of the Catholic Church. On the 19th the brave soldier and honorable man expired and two days afterwards was buried with military honors and the rites of his Church. He died as he had lived, a Christian, with the resignation of a devout man and the fortitude of a hero.

An imposing mortuary shaft rises over his grave in the lonely military cemetery at Fort Douglas. The Fort was his creation. He saw it expand from a collection of rough log shacks to the imposing group of buildings which impart dignity to the commanding plateau and it is fit and proper that within sound of its cannon and within the shadow of its buildings he should sleep his last sleep.



## CHAPTER V.

## The Reverend John B. Raverdy

In the month of May of the year 1864 a gentleman on horseback rode into the United States Army Headquarters at Fort Douglas, just outside the city of Salt Lake, and asked to see the commanding officer, General Patrick Edward Connor.

"General," he remarked, after he had met and shook hands with the officer, "I am a Catholic priest, the Reverend John B. Raverdy. I have come from Denver, Colorado. May I trouble you to examine my credentials?"

After carefully reading the letter presented by the priest the general greeted him most cordially and invited him to be his guest during his stay in Salt Lake. Father Raverdy remained several weeks searching for Catholics in the neighborhood.

There were a few Catholics among the soldiers at the Fort, whose confessions he heard and in whose presence he daily offered the Holy Sacrifice of the Mass. On the morning of May 11th, 1864 at the request of General Connor he blessed the military cemetery wherein were buried the soldiers who lost their lives in an encounter with the Indians on January 29th of the previous year.

So far as is known Father Raverdy is the first priest who entered the Salt Lake Valley since the year 1841, when Father De Smet passed through on his way to Montana.

The Reverend John Baptist Raverdy was born in Rheims, France, on June 24th, 1831. He received his early education in his home town and studied theology and philosophy at Chalons, France. He was ordained a sub-deacon in France. Early in the year 1859 Bishop J. B. Lamy, of Santa Fe, New Mexico sent the Reverend Peter Eguillon, his Vicar-General, to France to obtain other priests for his diocese. Among those who

volunteered for this work was the Reverend Mr. Raverdy. The party left Havre on August 17th, 1859 on the steamer Ariel, an old American boat nearing the end of its service. They reached New York in fourteen days. Coming by railroad to St. Louis, they were the guests, for a little while, of the Christian Brothers. They then sailed up the Missouri River into Kansas City. From here they journeyed across the plains, arriving at Santa Fe on October 27th, 1859. Shortly after the arrival of the party, Bishop Lamy ordained the sub-deacon to the priesthood.

Soon after ordination, Father Raverdy entered the Rocky Mountain region with Father Machebeuf, afterwards Bishop of Denver, and late in the evening of October 29th, 1860 arrived with his companions at Denver, then a collection of shacks, tents and rambling buildings.

At the suggestion of Father Raverdy, a Church was built in Denver and Father Raverdy sang the first Mass in it on Christmas day, 1860.

From Denver the zealous priest made excursions on horseback into Colorado, Idaho, Montana and Utah in quest of scattered members of his Church. He lived as best he could, slept in the open under his buffalo robe and companioned with prospectors, miners and adventurers. His life was as disinterestedly missionary as was that of St. Francis Xavier. In 1866 he was appointed pastor of Central City, Colorado, and from here attended the missions of Georgetown, Idaho Springs and Boulder. Bishop Machebeuf appointed him Vicar-General in 1868.

Father Raverdy died in Denver on the 18th of November 1899 and his memory lives still in the grateful recollections of the oldest inhabitants of Colorado and the city of Denver.





## CHAPTER VI.

## The Reverend Edward Kelly

In the year 1866 the territory of Utah was committed by the Holy See to the administration of the Most Reverend Joseph S. Alemany, Archbishop of San Francisco. In June of that year the Reverend Edward Kelly, at the request of Archbishop Alemany, journeyed to Salt Lake from California, rounded up the few Catholics in the city, and celebrated Mass. The services were held in the old assembly hall of the Latter-day Saints which was courteously placed at Father Kelly's disposal by the President and Elders of the Mormon Church. After administering to the spiritual needs of the few Catholics then in the city, Father Kelly returned to California.

A few months later he again visited Salt Lake to make plans for the purchase of ground for the erection of a Catholic Church. A bazaar was held and subscriptions taken up, and a piece of ground on Second East Street was purchased by him for the sum of \$1,500. Soon after the purchase of the lot it was discovered that there was a blemish on the title. To avoid litigation the seller and Father Kelly agreed to submit the matter in dispute to Brigham Young, the Mormon president, and stand by his arbitration. Mr. Young, after examining the deed and listening to the evidence, decided that Father Kelly was in the right and ordered that the title should be quieted, all claims against the ground settled by

the former owner, and the deed handed over to the priest.

Father Kelly looked upon Brigham Young as a devoted and sincere friend. One day the priest received a written notice to leave Salt Lake City. It was after the burial of Dr. Robinson, whose funeral he attended. Next day he repaired to the office of Brigham Young and handed him the letter. Mr. Young read it carefully and, after pausing for a few moments, said, "Father Kelly, that was never written by my people and I can prove that from the quality of the paper used. You remain and I shall see that you shall not be disturbed and that not even a hair of your head shall be touched."

Father Kelly did remain for a time, but his health was poor and he could not overcome a throat affliction and was forced after a few months to return to California.

Ten years later, on January 15th, 1876, when Father Scanlan was pastor of Salt Lake, Father Kelly visited him and preached at the eleven o'clock Mass at the Church of St. Mary Magdalen. At this time he called upon Brigham Young, who received him most cordially and expressed his regret that Father Kelly did not continue his ministrations in Utah, and before Father Kelly departed he was presented with a new book in which the Mormon leader had written his autograph.



## CHAPTER VII.

## The Reverend James P. Foley

On February 5th, 1868 Utah became part of the Vicariate-Apostolic of Colorado and Utah, and the Holy See appointed the Reverend Joseph P. Machebueuf as the titular Bishop of Epiphania and the Administrator of the new territory. He was consecrated by Archbishop John B. Purcell on August 16th of that year in St. Peter's Cathedral, Cincinnati, and established his see at Denver, Colorado.

One of his first official acts was to send the Reverend James P. Foley to Salt Lake as pastor of the city and surrounding territory. Father Foley, who became Salt Lake's first resident pastor, was hospitably welcomed by his Catholic parishioners, who, though few in number, were socially prominent and influential.

On November 30th, 1868 Bishop Machebueuf paid an official visit to Salt Lake. Three Catholic families were then living in the city. He assembled them in the home of Judge Marshall, where a room was set aside as a temporary chapel, and offered the Holy Sacrifice of the Mass for them. On several evenings he gathered the Catholic soldiers of Fort Douglas around him for instruction and on Sunday morning administered the Sacrament of Confirmation to fourteen of them. On December 8th he celebrated two marriages and had three baptisms. He departed on December 10th.

On the lot which had been purchased by Father Kelly two years before there was a dilapidated adobe structure. This humble ruin Father Foley repaired, and on Sundays and holidays, within its mud walls, offered the Holy Sacrifice of the Mass and taught his devout little flock the doctrines of the Lord and Master.

Father Foley continued his administrations in Salt Lake in obscurity and poverty until the autumn of 1870, at which time he returned to Denver.





## CHAPTER VIII.

## The Reverend Toussaint Mesplie

In December of 1870 the Reverend Toussaint Mesplie, an Indian missionary on his way to San Francisco, stopped at Salt Lake and said Mass in the Mormon Assembly Hall. He likewise offered the Holy Sacrifice for the Catholic soldiers at Fort Douglas on the 8th of December. The Mass was served by an old pioneer, George Rauscher, who was married the same morning.

Father Mesplie had been an Indian missionary for more than twenty-five years and had done much to tame and teach the Indians the arts of civilization.

He was of French descent and in the year 1863 was sent to the placer mines of Boise by Archbishop T. N. Blanchet, the first Administrator of Idaho Territory. Within six months, in cooperation with Father A. Z. Poulin, a Canadian, he had built the first Churches erected for white people in Idaho City, Placerville, Centerville and Pioneer. In 1867 he erected the first Church of any denomination in Idaho City and also built there a school. He built the first Catholic Church in the capital of Idaho in the year 1870.

On January 13th, 1872 Father Mesplie, en route to Washington and his native land, France, again stopped at Salt Lake City and sang the High Mass at St. Mary Magdalen's Church.



## CHAPTER IX.

## The Reverend Patrick Walsh

On February 12th, 1871 Utah was again placed under the jurisdiction of the Archbishop of San Francisco, and the Rev. Patrick Walsh was appointed pastor of Salt Lake by Archbishop Alemany. Father Walsh had been pastor of Sutter Creek, Amador County, California, for several years prior to his appointment to Salt Lake. He entered upon his pastoral duties in Salt Lake early in 1871 and at once began interviewing his parishioners touching the prospects of erecting a Church. His encouragement was such to induce him to frame a subscription list which he headed with a donation from his own limited means.

As a result of his own untiring efforts and the generous support he received from the citizens of Salt Lake irrespective of creed, a brick Church in honor of St. Mary Magdalen was erected by him at a cost of \$12,000 on the property purchased by Father Kelly. This Church was solemnly consecrated by Archbishop Alemany, who made the trying trip from San Francisco especially for this purpose, on the 26th of November 1871. In his sermon on the occasion, the Archbishop congratulated those present on the imposing appearance of their ecclesiastical home.

This was the first Catholic Church built in Utah and around it are grouped many pathetic and consolatory incidents in the early communal life of the Catholics of Salt Lake.

Early in 1872 Father Bouchard, a Jesuit priest



*Church of St. Mary Magdalen, First Catholic Church in Utah*

from California, came at the invitation of Father Walsh and conducted a week's mission. This was the first mission given in Salt Lake. Services were held every morning and evening; the Church was always crowded, non-Catholics as well as Catholics being present and listening to the discourses of the learned preacher.

Father Walsh also held services in Ogden. The old baptismal register kept by him in the early days shows the baptism on January 5th, 1872 of Fannie McGuire, whose parents then resided in Ogden.

In March 1873 two Benedictine Sisters from Chicago,

Sisters Alfonse and Bernard, were in Salt Lake soliciting funds to rebuild their convent which had been destroyed by fire. The Salt Lake Tribune of March 24th, 1873 contains this card of thanks:

To the Editor of the Tribune: The Sisters from Chicago, who left the city this morning for the East, render thanks to all who in any way responded to their call of charity, especially to the proprietors of the Salt Lake House for keeping them gratis; to Mr. and Mrs. Mann and Mr. J. L. Burns, who tried in every way possible to make their stay in this city not only successful, but also a pleasant one; to Mr. M. McKinnis and F. T. Mulloy, who kindly forwarded earnings for their use; and to the editors of the Tribune and Herald.

SISTER M. ALPHONSE L'ÉCLAIR, O. S. B.

Father Walsh remained as pastor until July 1873, when he was reappointed by Archbishop Alemany to the parish of Sutter Creek in California. He died on December 23rd, 1884.





## CHAPTER X.

## The Reverend Patrick J. Dowling

In the early seventies of the nineteenth century, before railroad communication was made with Montana, there was a place called Corinne which was the shipping point of Utah for Idaho and Montana. At that time it was one of Utah's liveliest and most thrifty cities. There were many Catholic families living there and they appealed to Archbishop Alemany for a priest. To meet the wishes of these Catholic residents of the place, the Archbishop, in 1872, sent the Reverend Patrick J. Dowling to Corinne as resident pastor. This was the first place in Utah outside of Salt Lake City to have a resident priest.

Soon after the opening of the Utah Northern Railway, Corinne was partially abandoned. Many of the Catholics left the town and the congregation dwindled to a few families. As a consequence, early in 1873, Father Dowling returned to San Francisco. He died on January 14th, 1894.



## CHAPTER XI.

## The Reverend Lawrence Scanlan

On the 14th of August 1873 the successor of Father Walsh as pastor of Salt Lake arrived in the person of Reverend Lawrence Scanlan. Little did he know on the day he assumed charge of the largest parish in the United States that he was to remain there and labor until his death, nearly forty-two years later, and that he would wear the mitre of a Bishop of Holy Church. Yet such was the case and so great were the accomplishments of this man of God that even today the name of Lawrence Scanlan is held in the highest veneration and is synonymous with the growth of Catholicity in the Diocese of Salt Lake.

Lawrence Scanlan was born in Tipperary County, Ireland, on October 3rd, 1843. He made his classical studies in Thurles and, having completed them, in 1863 entered All Hallows College Dublin, to study for the Holy Priesthood. He finished his theological studies and successfully passed his examinations and was ordained a priest on June 24th, 1868.

Selecting the far distant California for his field of labor, the young priest returned to his home in Tipperary to spend a few days with his parents and visit his relatives and friends before bidding them good-bye. On July 19th of that year he sailed to take up his duties in the Archdiocese of San Francisco.

On his arrival he was appointed to the old St. Patrick's Church on Market Street, San Francisco. At the completion of the new St. Patrick's on Mission Street, Father Scanlan was transferred and there served one year. He was then appointed to St. Mary's Cathedral where he remained a few months and then went to Woodland, California. In 1869 a cry came to Bishop O'Connell of Grass Valley from Pioche, Nevada, asking for a resident priest. Pioche was a mining camp among the hills of southwestern Nevada whose waters were tributary to the Virgin River. The camp was situated four hundred miles from the nearest railroad. Bishop O'Connell was unable to answer the call of Pioche and appealed to Archbishop Alemany for assistance. The Archbishop spoke to Father Scanlan about the spiritually destitute condition of Pioche and at once the young priest volunteered for the mission.

He then entered in earnest on his remarkable missionary career. Staging it from Palisade, Nevada, he arrived at Pioche on March 16th. The men of all creeds and no creeds welcomed him and with their cooperation he soon built a frame Church with two rooms added to the rear for his living and sleeping apartments. He also built a

hospital where the sick and injured of the camp might be cared for.

Early in 1873 Father Scanlan was summoned home by his Archbishop to take charge of the important parish of Petaluma, California. He remained there but a few months when he volunteered for the Utah mission and left for Salt Lake. When he assumed charge in Utah there was only one Church in the entire territory and that was encumbered with a heavy debt. His charge embraced the largest area of any parish in the United States but his flock were few. There were only eight hundred Catholics in the entire parish and but ninety of these were in Salt Lake and Ogden.

With apostolic zeal the privations which surrounded him gave zest and energy to his missionary spirit. He came to preach the Gospel of Christ to the poor and in the fastnesses of the mountains, among the miners and smelter hands, he found the poor of Christ.

His first effort was to liquidate a debt of \$6,000 which encumbered his Church. One of the means taken was a four days' fair held by the Catholic ladies of Salt Lake in December 1873 at Hussey's Hall. This debt was entirely wiped out in less than two years from the time Father Scanlan took charge of the parish. In the meantime, whilst laboring to pay off the debt, he had succeeded in securing the ground on which the old St. Mary's Academy stood. Without an additional appeal to his poor flock, Father Scanlan was able, through the generosity of his old Pioche parishioners, to secure the title to this property in 1874. He had in view the establishment of a school.

His plan was approved by Archbishop Alemany and in the spring of 1874 Father Scanlan wrote to the Very Reverend Edward Sorin, Spiritual Adviser of the Congregation of the Holy Cross, asking for Sisters to open a school in Salt Lake. The answer to this letter was that "at present I cannot supply your wants but in the future your demand will be considered." Before the end of that year correspondence was reopened and in December Father Sorin wrote that he would send Sisters the following year to investigate and see what the prospects were for founding a boarding and day school in Salt Lake.

The first midnight Mass celebrated in Utah took place on Christmas Eve of 1874.

Two Sisters came to Salt Lake from St. Mary's, Notre Dame, Indiana, in June 1875. After two days' conference with Father Scanlan and some of the leading citizens of the city, they decided to remain and open a school and they selected for









upon him and presented him with a gold watch and chain and delivered an address congratulating him on the success of his administration and expressing their admiration for him as a priest and citizen.

At about the same time his Archbishop conferred upon him the title of Vicar-Forane, or Rural Dean. The indefatigable priest then entered upon a visitation of his vast parish. On horseback or on foot he visited Provo, Ophir, Stockton, Alta, Castle Gate, Park City and Bingham, and wherever there was prospect of establishing a parish, he erected a Church.

On Christmas Eve of 1877 the first solemn High Mass celebrated in Utah was sung at midnight. Father Scanlan was Celebrant, the Reverend J. L. Buholzer was Deacon and the Reverend Denis Kiely, Sub-deacon. Farmer's Mass was sung and a sermon in defense of Christianity was delivered.

Just two months later on Sunday, February 24th, 1878, the second solemn High Mass offered in Salt Lake City was sung for the repose of the soul of the late Pope Pius IX. Father Scanlan was Celebrant; Father Buholzer, Deacon; and Father Kiely, Sub-deacon. The altar boys who served this Mass were Henry Lamm, William Sloan, Egbert Lake Wiest, Thomas Murphy, Lincoln Milford and Michael Murphy. The choir was led by Miss Rose de Voto, who also presided at the organ, and Florian Bernard de Voto was soloist. The sermon was delivered by Father Scanlan.

In the year 1881 Father Scanlan directed his attention to the erection of a Church and school in Park City. He procured a lot and in that year built a combination school and Church. The school was opened in September. Four years later a Church was built in Eureka, Utah, and the first services were held on Christmas Day of 1885. In January 1886 Father Scanlan opened a school in Eureka.

On January 1st, 1881 Father Scanlan purchased land on the corner of Second South and Fourth East Streets, Salt Lake City. It was his intention to use this for the building of a new Hospital to take the place of the quarters on Fifth East that had been outgrown. The land, however, was not used for this purpose, as a little later it was decided to build the new hospital further from the city and the land of the present hospital was then acquired and the new building erected.

Father Scanlan opened a school in the basement of the new hospital in 1882. About sixty pupils attended every day. This school continued for fourteen years most successfully. It was closed in 1896.

On Sunday, November 4th, 1883 Salt Lake City was highly honored by the presence of the Most Reverend Archbishop Alemany and his coadjutor, Archbishop Patrick J. Riordan.

In the party were also the Reverend D. Riordan,

the Archbishop's brother; the Reverend Dr. Zahm of Notre Dame University; the Rev. B. J. Spalding, the Rev. J. M. O'Sullivan, the Rev. Father Rolls, the Rev. M. F. Burke, later Bishop of St. Joseph, Missouri, and the Rev. E. J. Dunn, later Bishop of Dallas, Texas.

Pontifical High Mass was celebrated by Archbishop Riordan, who had been consecrated on September 16th of that year as Bishop of Cabessa, with the right to succeed Archbishop Alemany in the See of San Francisco. After the Mass a reception was held in honor of the distinguished guests. At this reception the priests of Utah presented a handsomely bound copy of the Bible and the following testimonial to Archbishop Riordan:

"Most Reverend Archbishop Riordan: We appreciate your visit and warmly thank you for it, not only because it is an expression of your benevolence toward us, but especially since through it you have afforded us the enviable honor of being the first to meet you on the threshold of your future Diocese and bid you, as we most heartily do, a sincere and cordial welcome.

"Although in the past the pleasure and honor of your personal acquaintance have been denied to most of us, yet we all have heard of your labors and of your noble qualities of mind and heart and have derived therefrom no little edification. Your priestly life, which has been that of an 'Alter Christus,' a true priest of God, has long since sufficiently introduced you to us, and has made us feel that we are already acquainted with the learned and zealous and beloved pastor of St. James' Church.

"Like your Divine Master, who has been the ideal of your life, your works have gone before you and have told us, more forcibly than words could, who and what you are. The magnificent and beautiful Church which you have erected and which would be an ornament to any city in the world, the schools, charitable and beneficent institutions which sprang up and flourished under your guidance and fostering care, these noble works so successfully brought to completion by means the most commendable, stand forth as enduring monuments to your untiring energy and indefatigable zeal and perpetuate your memory and transmit your name to generations yet to come.

"Nor have we been denied the influence of your works of charity. These works, although commendably done in secret and by one hand unknown to the other, have come to light at last and have found their natural expression in that universal wail of sorrow which so suddenly went up from your late flock when the news—sad indeed to them—was announced that they were to lose their beloved pastor and best and most trustworthy friend, one who consoled them in their weariness, helped them in their difficulties, consoled and sympathized with them in their afflictions. These expressions of sorrow, coming from the loving hearts of those who have known you best, are sufficient for us and clearly point you out as a faithful imitator and worthy apostle of Him Whose whole life was spent 'in going about doing good' and Who shocked and scandalized the world by His special solicitude and love for the poor and afflicted. It was therefore no surprise to us when we heard that your talents and virtues had been at length duly recognized and rewarded by the Sovereign Pontiff in selecting you for the exalted dignity with which you are invested and in appointing you Co-adjutor to the venerable and saintly Archbishop with the right to succeed him in the government and administration of one





of the most important, prosperous and promising Dioceses in America. In this action of the Church's Pastor we have another proof of the ever-abiding presence of the Holy Spirit promised by Christ to His Vicar on earth in his high and holy office 'of converting his brethren and of feeding the lambs and the sheep.'

"We then congratulate you, Most Reverend Archbishop, on your elevation to your exalted and sacred office of the Episcopate, as a worthy successor of the Apostles—as one 'quem posuit Spiritus Sanctus episcopum regere ecclesiam Dei'."

"We regret very much that circumstances forbid us the honor and pleasure of presenting your Grace with a suitable token adequate to our sentiments and expressions and in a sense worthy of your dignity; but nevertheless we cannot allow you to depart for the Golden Gate without bringing with you some little memento of your first visit to the City of the Saints. Although it is not gold, it is better than gold, for it can make saints, which gold cannot. It is a fine, richly-bound copy of the Holy Bible which we deem, though small, yet an appropriate offering to one who has so ably expounded, so zealously defended and so faithfully practiced its divine teachings.

"Here then, at the very entrance to your future field of spiritual warfare, we place in your hands the 'Sword of the Spirit' with confidence that your Grace will continue to wield, in the future as in the past, boldly and uncompromisingly against error, vice and wrong-doing, and in defense of true justice and humanity.

"Accept, Most Reverend Archbishop, these slight expressions of our regard and reverence for your Grace and be assured of our good wishes and prayers that your years may be made peaceful and happy and that your labors may be fruitful a hundredfold here and bring life hereafter.

"Your humble and obedient children in Christ,

"THE PRIESTS OF UTAH."

The land purchased originally for the new hospital in Salt Lake City Father Scanlan determined to use for a boys' school and in the spring of 1885, ground was broken for All Hallows College. School opened in September 1886, under the presidency of the Reverend P. Blake, then pastor of Park City. It had one hundred and fifteen pupils the first year.

Father Scanlan was appointed by Pope Leo XIII on September 16th, 1886 as Bishop of Laramie and the Vicar-Apostolic of Utah and Nevada. The official notice of appointment did not arrive from Rome, however, until April 1887. Father Scanlan was consecrated Bishop in St. Mary's Cathedral, San Francisco, on June 29th, 1887, by the Most Reverend P. J. Riordan, Archbishop of San Francisco, assisted by the Right Reverend Eugene O'Connell, Bishop of Japha, and the Right Reverend P. Manogue, Bishop of Sacramento. The sermon was preached by the Very Reverend J. J. Prendergast.

The ceremony of consecration, considered by itself alone, was magnificent and elaborate, as the ceremonies of the Catholic Church are wont to be, but to most of those present there was added deep

and significant interest. This arose from the fact that he who was being consecrated to one of the highest offices in the service of the Church and who was about to return to the rugged region in discharge of the duties which that office imposed was eight years before their own spiritual adviser.

He had been in and out among them, instructing them in all that was commendable, encouraging them to purity and holy living, sympathizing with them in their sorrows and afflictions, sharing their joys when they rejoiced, ministering faithfully to all their spiritual needs, reproving when reproof was necessary and always inspired with motives unmistakably for their best interests, both spiritual and material.

And then when the Church "put a fair mitre upon his head and clothed him with the garments of the high-priest" they rejoiced with exceeding great joy and knew he was not forgotten of God.

Bishop Scanlan, after his consecration, returned to Salt Lake and took up his duties at once. The ring and purple made no change in him. He remained the same kindly, unassuming character he was before the mitre and the garments of the high-priest were put upon him.

He resided at All Hallows College until August 1889. During those two years of his episcopacy, the College, under his immediate direction, made rapid progress, but to devote his entire time and attention to the College would mean a neglect of other episcopal duties, such as the visitation of his Diocese, administering Confirmation and erecting new Churches and other religious institutions. He therefore invited the Marist Fathers into the Diocese in 1889 to take charge of the College. They came in September of that year and the Reverend J. J. Fox became the President. Bishop Scanlan then began a pastoral visitation of his vast Vicariate, entering mining camps, visiting inland towns and crossing regions of desolation untouched by any mark of civilization.

When the Marists took over the College, Bishop Scanlan and his priests moved to a house on the corner of First South and Third East Streets which had been purchased in 1888 and intended for the future Cathedral of the territory. Plans for the Cathedral on this lot were later abandoned inasmuch as the lot was not large enough. In 1889 Bishop Scanlan obtained the property upon which the Cathedral is now erected and began at once the building of a rectory for himself and his priests. The home was completed in 1891 and the Bishop and his staff moved into it in May of that year. This was the last act of Bishop Scanlan before his appointment by the Holy See as the Bishop of the newly-created Diocese of Salt Lake.





## PART II

## The Diocese of Salt Lake

The Diocese of Salt Lake, embracing the entire state of Utah, an area of 84,990 square miles, together with the counties of Eureka, Lander, Lincoln, White Pine, Nye, Elko and Clark in Nevada, an area of 72,667 square miles, totaling 157,657 square miles, is the largest Diocese in the United States. To form an idea of this immense territory under the direction of one Bishop is best realized by comparison. In the state of New York there are seven Dioceses, namely, New York, Brooklyn, Albany, Ogdensburg, Rochester, Syracuse and Buffalo. Each of these Dioceses is presided over by a Bishop and the entire area of these seven spiritual leaders embraces only 47,246 square miles, which is only about one-third the size of the territory administered by the Bishop of Salt Lake.

Up to 1866 Utah, like all the far western states, was under the jurisdiction of the Archbishop of St. Louis. In that year its spiritual guidance was entrusted to the Right Reverend Eugene O'Connell, Bishop of Marysville, California, now the Diocese of Sacramento. By a Papal Brief of February 5th, 1868 Utah was annexed to Colorado as a Vicariate-Apostolic under the direction of the Right Reverend Joseph P. Machebueuf. Bishop Machebueuf asked the Holy See in 1870 to relieve him of that part of his territory which embraced

Utah. His prayer was granted and Utah was annexed to the Archdiocese of San Francisco and remained subject to the spiritual ruler of that see until 1886 when the state of Utah and half the state of Nevada were erected into a Vicariate-Apostolic with the Right Reverend Lawrence Scanlan as Administrator.

This Vicariate became the Diocese of Salt Lake in 1891 with the former Vicar-Apostolic as the Bishop. Bishop Scanlan until his death in 1915 guided and directed the spiritual interests of the Church in the territory committed to him.

In 1915 the Right Reverend Joseph S. Glass was appointed the second Bishop of Salt Lake and for eleven years continued the noble work of his predecessor in spreading the kingdom of God in the Diocese. Bishop Glass passed away on January 26th, 1926 and the Right Reverend John J. Mitty of New York was selected by the Holy See to assume charge of the Diocese.

In 1873, when Father Scanlan came to Utah, there was but one parish. Through his labors and those of his successor the work of the Church has been extended throughout the Diocese and when Bishop Mitty takes charge in October 1926 he will find twenty parishes established and twenty-eight priests laboring in the vast territory.





## CHAPTER I.

## The Right Reverend Lawrence Scanlan, D. D., First Bishop of Salt Lake

On June 2nd, 1891 the Vicariate-Apostolic of Utah and Nevada became, by Papal decree, the Diocese of Salt Lake, and Bishop Scanlan, who had been its ruler, was appointed Bishop of the new Diocese. He made Salt Lake City the seat of his authority.

*Kearns St. Ann's**Orphanage*

One of the first acts of the Bishop after he assumed charge of the new Diocese was the fulfilling of a very great need, namely, a home where orphans and children of neglected parents could receive attention and be educated and otherwise prepared for the battle of life. In July 1891 his former residence on First South and Third East Streets being vacant, the Bishop determined to open this as an Orphanage. On a Sunday morning early in the same month he preached to his people, made known his plans and expressed a wish that they would co-operate with him in the work contemplated. The following week a committee waited upon him, endorsed his plans and promised substantial aid in the carrying out of his wishes. The Bishop decided to place his Orphanage under the protection of St. Ann, the mother of our Lord's Mother. He appealed to the Sisterhood of the Holy Cross for aid and on October 15th, 1891 three Sisters came to Salt Lake from Indiana and took charge of the Orphanage. The need of the work in behalf of unfortunate children far exceeded Bishop Scanlan's greatest expectations. Within six years two additions had to be made to the building. The Bishop soon realized that he could not effectually accomplish his desires in the small quarters of the Orphanage. No further additions could be made to the building because of the smallness of the lot,



THE RIGHT REVEREND LAWRENCE SCANLAN

and so in June 1891 he secured an option on fifteen acres of land south of the city, on what is now Twenty-first South Street between Fourth and Fifth East Streets. It was his intention to erect thereon a new home for the orphans. He made the first payment on the property but was at a loss to know how to continue the payments on the property and erect the home. In May 1899 Mr. and Mrs. Thomas Kearns came to his assistance and presented him with \$50,000 to defray the expenses of the new building. Ground was broken in June of that year. The cornerstone of the new institution, which was to be known thereafter as the Kearns-St. Ann's Orphanage, was

laid by Bishop Scanlan on August 27th. The building was completed in the following year, and since that time has performed a notable service in the charitable activity of the Diocese of Salt Lake.

*New Cathedral*

Another important task that Bishop Scanlan took upon himself as soon as he was installed as the head of the new Diocese was the erection of a Cathedral Church in Salt Lake City. The building that now stands as a permanent testimony to the great Bishop was the result of no sudden inspiration but of a long-considered and carefully-arranged plan. On the twenty-first of May 1899 the Salt Lake Herald published the picture of a Cathedral that the Bishop had had designed in Chicago five years before. Accompanying this was the statement from the Bishop that he would begin work on the building without delay. This was the first intimation that the Catholic people of Salt Lake had that anything of the kind was in pros-





pect, but the movement met with great favor. The plans prepared for Bishop Scanlan in Chicago called for a plain structure one hundred and eighty feet long by seventy-five feet wide with a spire two hundred feet high, the whole to cost \$100,000. So quick and hearty was the response among the wealthy Catholics of Salt Lake that these old plans were discarded as unsuitable and C. M. Neuhausen was secured to prepare plans for a larger and more beautiful edifice. The new plans called for a Cathedral of Romanesque architecture of the eleventh century. The main building was to be one hundred and ninety feet long and one hundred and three feet wide, and there were to be two spires which would tower in the air to a height of two hundred and twenty feet and be surmounted with a golden cross. The structure was to be of gray sandstone and have a double row of fine granite steps and terraces from the East South Temple Street sidewalk. The main floor was to seat fifteen hundred people and it was intended to have a balcony.

Ground was broken for the new Cathedral on July 4th, 1899 and the work of excavating for the imposing structure was commenced.

At the time of the beginning of the erection of the Cathedral wealthy Salt Lake people, regardless of their religious beliefs, contributed freely toward defraying the expenses of the structure. Among these people were Mrs. Mary Judge, Mrs. A. H. Tarbet, Thomas Kearns, John J. Daly, James Ivers, David Keith, W. S. McCormick, Samuel Newhouse, O. J. Salisbury, Joseph Geoghegan, John McSorley, Timothy Kinney and Mrs. Kerwin, all of whom contributed substantial amounts.

#### *Visit of Apostolic Delegate*

An occasion of deep rejoicing to the Catholics of Salt Lake was the visit on May 29th, 1900 of His Excellency, the Most Reverend Sebastian Martinelli, Apostolic Delegate to the United States. The Delegate was returning to Washington from Portland, Oregon, where he had conferred the pallium on the Most Reverend Alexander Christie, Archbishop of Oregon City. He was met at Ogden by Bishop Scanlan and Father Cushman. The party proceeded by train to Salt Lake City where they were received by Governor Wells, Mayor Thompson, Thomas Kearns, Joseph Geoghegan and John C. Lynch. They drove first to the residence of Bishop Scanlan and then visited St. Ann's Orphanage, Holy Cross Hospital and All Hallows College. Luncheon was served at the Alta Club.

A public reception in honor of Archbishop Martinelli was held after the luncheon at the residence of Bishop Scanlan. Fathers Richard Kiely and Michael Curran assisted His Excellency in receiving a large gathering of representative Catholics and prominent members of other denominations.

At the reception the following address on behalf of the clergy and laity was delivered by the Reverend A. V. Keenan:

"Your Excellency—Our Right Reverend Bishop, the Reverend Fathers of the Church and the Catholic people in general greet you. They rejoice in this your first visit to Salt Lake City and bid you a thousand welcomes. As Papal Delegate, the representative in the United States of the great and illustrious Pontiff, Pope Leo XIII, Vicar of Christ, whom thinkers love as the sweet soul and tender heart, the master mind, the finished scholar and the wise and far-seeing statesman, and who has endeared himself to the American people by many thoughtful and loving acts especially in his writings and his teachings, we welcome you.

"Apart from your exalted office, we recognize in you the loyal and devoted priest of the august and apostolic Church, the unyielding friend of religious education, the tried and true servant of God and humanity, and therefore the hierarchy and Catholic people of Utah feel cheered and encouraged at your coming.

"While we are few in numbers and scattered, we are nevertheless as loyal to the principles of the Mother Church as any of her children, loyal to the Holy Father, loyal to your Excellency, loyal to the Bishop and the constituted authorities of our Church, at the same time living at peace with our neighbors and fellow citizens not of our religious belief, but who, however, share the same kindly and Christian-like feeling toward us.

"Here in this mountain country, in the state of Utah, dotted over with happy homes and contented people, strong under the folds of the Stars and Stripes, we enjoy the full measure of religious and civil liberty, and, as American citizens, bearing in one hand the cross and in the other the constitution of the United States, our motto is ever the same—'Pro Deo, pro patria.'

"It is fitting that the Papal See, the center of Christianity, should be represented in our country where the Catholic population is so great and the Church so progressive, and we congratulate ourselves on having in your Excellency as Papal Delegate, such a worthy successor to His Eminence, Cardinal Satolli, whom it was our pleasure to welcome to Zion several years ago.

"In conclusion let us express the hope that you will carry away with you kindly thoughts of Utah and its people, and that you will send careening over the mountains and plains, across rivers and seas, whispering into the ear of the illustrious successor in the chair of Peter, greetings from his children in the Mormon capital—greetings of loyalty and love."

In response to this address Monsignor Martinelli spoke very briefly but with deep feeling. He thanked the Bishop for the opportunity of seeing the Catholic institutions of the city. The love of God, he said, was the principle upon which the Church was founded. No man could be loyal to his country who was not loyal to his Church. Religion, education, and devotion to home and country, he thought, should go hand in hand.

The Papal Delegate would not be interviewed on subjects of general interest, giving as his reason that he did not care to express himself on important topics in a language with which he was not thoroughly familiar. He said, with a twinkle in his eye, that if the reporter would talk to him in Italian, he would be pleased to give his opinions. He expressed his appreciation of the beauty of Salt





Lake, his pleasure at the progress being made by the Church and the warm reception he had received.

After his remarks opportunity was given the people to meet the Delegate personally. At the close of the reception the Archbishop was taken to the Tabernacle and then to St. Mary's Academy where a reception and program were given in his honor. Then the party returned to the home of Bishop Scanlan and had dinner with the priests of the Diocese. Monsignor Martinelli left for the East on the evening train.

#### *Laying of Cornerstone of New Cathedral*

The cornerstone of the new Cathedral which was being erected in honor of St. Mary Magdalen was laid by Bishop Scanlan on Sunday, July 22nd, 1900, the Saint's Feast Day, with all the pomp and solemnity and color and effect of the ceremonial of the Church. At five-thirty in the afternoon a procession of two hundred and fifty children, led by the Reverend A. V. Keenan, marched from the residence of the Bishop to the spot where the exercises were to take place. They were followed by six boys from St. Ann's Orphanage dressed in purple cassock and surplice. Then came the clergy.

Marching to the spot where the altar now stands the Bishop blessed the cross which had been temporarily erected there. The procession then passed to the place where the cornerstone was to be laid and this was blessed and placed in position. Following this, the Bishop went around the entire building, sprinkling it with holy water, the clergy singing the 86th Psalm.

The clergy present included, besides Bishop Scanlan, the Most Reverend Patrick W. Riordan, Archbishop of San Francisco; the Right Reverend A. J. Glorion, Bishop of Boise; the Right Reverend Richard Scannell, Bishop of Omaha; the Reverend Father Joseph, of Baltimore; the Reverend W. J. A. Hendricks, of Montpelier, Idaho; and the Reverend Fathers Denis Kiely, A. V. Keenan, R. Kiely, M. A. Kennedy and Rosier, of Salt Lake City.

The sermon, delivered by Archbishop Riordan, was as follows:

"In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"Beloved Brethren of the Clergy and Laity: The words of the royal prophet David are appropriate on this solemn occasion. 'I rejoiced,' he says, 'at the things that were said to me. We shall go into the house of the Lord.' These words were spoken by the prophet before the erection of the temple of Jerusalem. He wished to build it, but the honor was reserved for his son, the man of peace, not him who was a man of war. But the very thought of the privilege of building a temple to the most high God thrilled his very heart with joy, and, as he looked into the future, the glory of the dedication day made him utter these words which I have quoted: 'I rejoiced at the things that were said to me.

We shall go into the house of the Lord.'

"And a joy, brethren, akin to this is ours today. To us is given the privilege of placing a cornerstone of a great building which, when completed, will be the house of God, the temple of prayer, the communicant's shrine beneath whose roof will repose the eternal Son of God, which will be to all you people of Salt Lake what the universal Church of Christ is in the entire world, the instrument of teaching God's truth and of pouring into the souls of men His divine grace.

"To you who have lived here for many years I can very well imagine the joy of today. When you go back only a few years ago and think of the little flock of only a few people gathered about the altar of an humble Church, and then today begin a building which will rank with the great cathedrals of the country, I can well imagine that your joy must be that of the royal prophet, and you look forward with desire to that still more glorious day when you will enter into the house of the Lord, completed and ornamented and fitted in all its details for the great mission which is given to a Cathedral Church.

"And you may ask me, those especially who are not of my faith, 'What does this Church stand for? What are its uses? For what purpose was it built? What end will it serve? What does it mean for this city and the people of it?' When a building is erected, we know the purpose for which it is intended. When men put up a hall of medicine, we know precisely what the purpose of it is. When a hall of legal science is erected, we are not in doubt as to the things that will be done therein. When a mart of commerce raises its front before the people, we know the object of the building, and you have a right to ask me: 'What does the Church stand for? What does it mean? Why should the people be asked to give their means and make sacrifices for its erection, its ornamentation and its maintenance?'

"First of all, my beloved brethren, for Catholic people the Church stands as the home of God. It is the house of God, the temple of prayer.

"We believe that the divine Saviour of the world, when He became man in the mystery of the Incarnation, proposed to remain with the children of men until the consummation of the world. He came not to depart. He came to be with them, in every age and in every clime, as their Father and their Friend.

"He came as the way, the truth and the life, the nourishment and sustenance of their souls. In the mystery of the Incarnation He was God, He became man, and the divine person, God and man, remains with us. He finds His place in every tabernacle, there to listen to our prayers, there to be the food and consolation of our souls. And for this reason, above all others, to the Catholic heart the Church is dear. We can say with the prophet: 'We love the glory of the house of God and the place of His habitation.'

"Around it the most sacred associations of our life are grouped. There at its font we are born again of water and the Holy Spirit. We become children of God and take our place as members of the great family of Christ. There in after years we receive the grace and strength of Confirmation. There we bring our sin-stained souls to the good physician and obtain pardon, steeped in tears of contrition and sorrow. There we receive the life-giving food of the body and blood of Christ. There before its altars we are brought when life has departed to receive for the last time the blessings of the great historic Church of Christ, and over our remains the last prayers are said. Therefore, for the Catholic people the Church is the dearest place on earth, for around it, as I said, are grouped the most tender memories and associations of our lives. Therefore, there





are motives why Catholic people should be generous in sustaining them.

"But the Church stands for more than this. The Church of Christ stands for all the people, not merely Catholics but those outside the pale of the Catholic Church. It stands as a complete exponent of the whole revelation of Christ. There is no other Christian, so-called, denomination in the world that pretends today to teach the original teachings of Christ in all their fullness.

"The theory of today is that, as the times change, religious truths must change with them; that religious truth is not above the speculations of the human intellect; that things must be added to and things must be dropped from the original revelation to suit the requirements of the changed conditions of things. The Catholic Church says that in all its essential elements, in everything that constitutes the essence of the Christian religion, the Church must be like her Founder, Who is the same forever. In its essential elements there can be no change, for this reason, that Christ placed His Church not among the mutable things of life, but lifted it above the speculations of human intellects, because it is to be a guide, unerring and unchanging in the things that belong to the soul; and the most important thing in life, after all, is the salvation of the soul, and the sign must be so clear, so beyond the region of speculation, the path which leads to heaven must be flooded with such light that the lowliest and the poorest and the most ignorant may understand it and walk therein without fear of going astray. We can afford to go astray in the things of life, we can afford to make a mistake in the things that belong to human science, because a day will come when for you and me the problems of science will have no interest. But Christ loves you and me with an infinite love and is anxious that you and I shall go to our eternal estates and be there forever.

"And therefore, Christ's Church in its essential conditions is unchangeable. Therefore, the Catholic Church teaches in every age the same doctrine. In every clime the self-same voice is heard, and therefore this Church will stand here as the Catholic Church stands everywhere, saying to the people one God, one faith, one baptism, one unchanging creed and revelation, safeguarded from all error by the protection of God Himself, the holy city placed upon the mountain top and beneath them the everlasting arms.

"Brethren, the Church stands for more than this, and this Church will stand, as the Church stands in every place, for the complete exemplification of the brotherhood of man; one God, one family one earth, one caste, no privileged classes, all coming within the portals of its temples, standing upon the same footing, children of the same Father, brothers of the same Jesus Christ, our Lord. This, then, I say is the exemplification of the most complete brotherhood that the world has ever seen. The rich and high-born, the gifted and those who have the advantage of social position stand on a level with the lowly and the poor, the child of the peasant kneeling at the altar rail with the son and daughter of the prince; the subject prostrate on the same pavement with the king.

"All are brothers of the same Lord and Master. And, therefore, there is nothing like it in the world. Every other place you go there is of necessity a distinction. Some are greater than others. This is heaven's law and therefore we must conform to this law, but in the Church of Christ there is the tabernacle, there is the Lord and Master; His children, all redeemed by the same blood, are asking for the same graces, all destined for the same home and all spiritualized by the same saving influence.

"And, therefore, for this brotherhood for which it stands, for this complete exemplification of the brotherhood of man, it comes to be the most popular and the most democratic institution of the world, and for that reason it teaches, more than anything else in our country, the equality of man and equal privileges to all classes of our citizens.

"When our blessed Lord came from heaven, what did He do? He came down and touched with a saving hand all classes of the community, the rich and the intelligent, the educated and the ignorant, the high-born and those of lowly birth, and going down to those who were not recognized under pagan law as men, but as things, He went down to the classes known as slaves and, putting His hand on the head of a slave, said: 'Come with me,' and the shackles of his slavery fell from about him and the poor slave, lifted up by the influence of Christ into the brotherhood of the young Church, felt at once that there was a throne for him, as for his master, close by the throne of the Son of God in heaven.

"And this feeling of equality in the spiritual order, that in the things of God and in the life to come, and that in all things that belong to the soul, all men are equal, this thought, I say, filtered down until at last the idea of equal civil rights and equal civil privileges began to leaven the entire society, until in a few years we find it attaining its growth and full flower in the mediaeval laws which recognized at once the necessity of constitutional government, and made the people the repository of the nation's power, so that all government was of the people and for them and by them.

"To this doctrine the historic Church of Christ has ever been loyal down to our days. The Catholic element of our great nation is today most loyal to this democratic principle founded upon the life of our blessed Lord and upon the utterances of His apostles. 'Neither Jew nor Gentile,' says St. Paul, 'neither Greek nor Roman, neither bond nor free, but all are one in Christ Jesus.'

"And so, brethren, it stands for that, and because it stands for that it commends itself not only to Catholic people but to all who are outside the fold of the Catholic Church. And, therefore, my dear good people, this new building of yours, when completed, will stand first for our own people as the house of God, as the shrine of prayer, as the temple of the soul, as the dwelling-place of the Lord eternal in the person of His Divine Son. It will stand for all the rest of the people as a complete exponent of the entire revelation of Christ. It will be an embodiment of the doctrine that we are all brothers in Christ, members of Christ's family with our Father Who is in heaven; and it will stand as a most potent factor by its influence, leavening with popular and democratic principles the entire society over which its influence extends.

"And, therefore, I say to you, let stone be placed on stone; let stone be fitted into stone; let its walls go up, and, when from the topmost final of its tower the golden cross shall be placed, it will throw over your city from its vantage point a sweet and solemn blessing; over this good city of yours with its homes of domestic peace and joy, its temples of learning, its marts of commerce, with the busy hum of traffic and of industry in its streets, and further still over this beautiful valley, framed by these eternal mountains, fit symbols of the Church that after nineteen hundred years is no mere antique, no heirloom of the past, not a stone from ancient buildings long fallen into ruin and decay, but after nineteen hundred years stands here today in the presence of this energetic, live people as strong, as vigorous, as full of life as on the day when it came down from the upper chamber of Jerusalem and began its conquest of the world.





"What is there in the world that can be compared with it? Look around you and give me an answer. Here it stands today, with its Pontiffs, Bishops and Priests and its two hundred millions of members, and the feeling has gone abroad among those outside the fold that, after all, the older Church, the first Church, will be the last Church; and the Church that can keep its doctrines intact for nineteen hundred years has a right to live; and the Church that carries in its bosom nineteen centuries of life is not going to die.

"And, therefore, it stands, I say, for undecaying spiritual life and I hope and pray that its cross will shed a blessing on this city and on this valley; that it will teach you and all men, as you move about and look at it, at what a cost was our redemption bought; that it was on the cross that the Church of Christ was born. As the sun comes up in the morning from the east and its first rays gild it, and as the last rays of the same sun sink in the west and give it a parting glow, it will say to you in all your homes: 'Seek first and above all things the justice of the kingdom of God and all the other things, the inferior things, in the way of eating and drinking and the wherewith to be clothed, these things will be given you, if not in much abundance at least in sufficiency. But seek first the kingdom of God and His justice, and all things else will be given unto you.'

"This will be its lesson. May it sink deep into your hearts, my beloved people. I thank you for what you have done here in making it possible to begin this. I ask you to continue your good work until the joy of the dedication day may be yours and mine."

The following editorials bearing on the laying of the cornerstone are taken from the Salt Lake papers:

"The laying of the cornerstone of St. Mary's Cathedral, with impressive ceremonies, took place in Salt Lake yesterday before thousands of people. The event was an important one in the history of the Catholic Church in this region, one of the most important that has ever occurred here—because it was the initial ceremony connected with the erection of the greatest house of worship the Church has in this state and one of the greatest in the entire West. The ceremony of yesterday is second only to the greater ceremony to come when the finished edifice will be dedicated to the Church.

"The building of this great Cathedral is an evidence of the great growth, not alone in a spiritual but in a material way, of the Catholic Church here, and it may justly be looked upon with pride by the Catholic people, through whose efforts its construction has been made possible. It will stand as a reward for years of patient labor and noble self-sacrifice, not alone on the part of the devoted clergy, but of the laity of the Catholic Church here. It will be a tribute to the generosity and Christianity of good Catholic men and women, an ornament to the city wherein it is located, and the consummation of the hopes and prayers of many who have for years looked forward to the building here of a great Catholic Cathedral."—*Salt Lake Tribune*.

"St. Mary's Cathedral, the Catholic edifice whose cornerstone was consecrated yesterday by Archbishop Riordan, is a magnificent monument to the religious zeal of the Catholics of this region. With Bishop Scanlan, their able, efficient head, they have long looked forward to the day when their faith should have a temple of worship commensurate with the importance of the organization here. Their hopes are to be realized, and yesterday's exercises mark the first step toward that achievement.

"This realization of a great purpose has been accomplished so quietly, with so little flourish of trumpets that few people, outside those directly interested, realize the importance of the task so happily approaching completion. The new Cathedral, when finished, will be one of the finest architectural designs in the country; it will be the most imposing Church edifice in the intermountain region, and it will be the center of Catholic activity in a vast territory.

"Credit for the success of this undertaking is largely due to Bishop Scanlan, whose piety, broad liberality of spirit and wisdom in administration, have endeared him, not only to the communicants of his own faith, but to every one who knows him or knows of him. Bishop Scanlan is most fortunate in having wealthy parishioners who recognized their religious obligations and have contributed generously from their wealth to the Cathedral fund. Nor should it be forgotten that the Catholics of smaller means have done their full share toward this crowning effort of the Church in Salt Lake.

"The Herald joins a host of well-wishers in congratulating Bishop Scanlan and his people on this added evidence of their strength."—*Salt Lake Herald*.

#### *Abandonment of the Old Cathedral*

Slowly, yet continuously, the work of building the Cathedral progressed and at the end of the year 1907 the new edifice had been completed sufficiently to abandon the old Cathedral on Second East Street and begin services in the basement of the new structure.

A Solemn Pontifical High Mass on December 27th, 1907, was the farewell service in the old Cathedral. Bishop Scanlan was the Celebrant of the Mass, the Reverend Cornelius Barth was Deacon, and Father Thomas Canning was Sub-deacon. Father Kiely acted as Master of Ceremonies, and the sermon was preached by the Reverend William K. Ryan.

The services were particularly beautiful and the last Mass in the old Cathedral was easily the most impressive service ever held in that Church.

Father Ryan in his sermon bade the old Church in which Catholicism had its birth in Salt Lake a touching farewell. He sketched briefly the incidents, pleasant and pathetic, which made the associations of the little old Church dear to the parishioners.

The preacher took occasion also to pay an eloquent tribute to the zeal and piety of Bishop Scanlan. He said that he could not refrain from comparing the poverty, humility and self-denial exhibited at the stable in Bethlehem on the birth of Christ with the self-denial, honesty and piety practiced by Bishop Scanlan. He called attention to the Bishop's devotion to duty and his plain manner of living and self-sacrificing disposition, and pointed out that these virtues are characteristic of those who follow the Divine example of the Saviour.

At the close of the Mass Bishop Scanlan gave the congregation the Papal Benediction. In a few words the distinguished prelate expressed a Christmas greeting to the members of his Diocese, complimenting them on their zeal and thanking them





for the way in which they had assisted him. He expressed regret at leaving the old Cathedral and said that in a few months he hoped that the ceremony of dedication would be held in the new Cathedral.

The following quotation is from the December 28th, 1907 issue of *The Intermountain Catholic*:

"The passing away of the old Catholic Cathedral as a house of worship, which occurred this week, marks a great, but sorrowful, epoch in the Diocese of Salt Lake City.

"Founded by Father Walsh and dedicated by Archbishop Alemany forty years ago, who themselves are no more among the busy scenes of life, it has been, though humble in its outlines, an honorable and serviceable temple to the glory and praise of the one true God. When it was built and for some years subsequently, Most Reverend Archbishop Alemany, of California, had included in his Diocese the city of Salt Lake. Many changes have taken place since that period. The Diocese has grown and flourished wonderfully, especially since Bishop Scanlan became its aggressive and indefatigable head, which event occurred in 1873. To him and his great zeal belongs the highest praise. The unsentimental, the irreligious, the indifferent man of the world will observe nothing calling forth deep feeling in the abandonment of the old Cathedral. We find no fault with them for that. But to the Catholic possessed of a living faith in Christ Jesus and His Church of Rome, the farewell to the old, sacred haven, wherein so many have knelt and prayed and found consolation and happiness will bring a sad regret that comes with the separation from an old familiar friend.

"Every day for forty long years the Holy Sacrifice of the Mass has been offered up to God from its altar. Many a sin-burdened soul has entered its doors to emerge, after the Sacrament of Penance, light-hearted, happy and free. At its altar rail thousands of infants have been cleansed from original stains by the waters of baptism. Down its silent aisle the caskets holding the beloved dead have been sorrowfully borne that they might receive the last solemn rites of the Church. From its choir have ascended to heaven many hymns of praise. Old St. Mary's has associated with it tender, hallowed memories.

"All earthly things change and pass away, and so with our regret mitigated by the conscious joy that we are soon to have a lofty and sublime Cathedral, we bid St. Mary Magdalen's Cathedral of the olden time a last farewell."

The first Solemn Pontifical Mass was celebrated in the new Cathedral basement on Easter Sunday, April 19th, 1908 by Bishop Scanlan. Father Gaihan, President of All Hallows, was Deacon; the Reverend Father A. Montruccio was Sub-deacon; and Father D. Kiely was Master of Ceremonies. About fifteen hundred people attended. The sermon was preached by the Reverend W. K. Ryan.

#### *Dedication of New Cathedral*

One of the crowning events in the lively growth of Catholicism in Utah took place on Sunday, August 15th, 1909, the feast of the Assumption of the Blessed Virgin Mary, when the new Cathedral, dedicated to St. Mary Magdalen, the finest ecclesiastical structure west of the Missouri River, was

dedicated with the most solemn ceremonies of the Church in the presence of His Eminence, James Cardinal Gibbons, Archbishop of Baltimore and Primate of America. It was a scene of Papal magnificence, the atmosphere was redolent of classical memories and historical associations of Mother Church. Bishop Scanlan, who celebrated the Pontifical High Mass, offered his prayers of gratitude to God, for this was the consummation of forty years of ceaseless toil on his part. It was the realization of the dream of his noble life.

The Salt Lake Tribune of August 15th, 1909 has this to say about the dedication:

#### *Dedication Today*

"There will be a great and solemn dedication in this city of a splendid religious edifice, the Cathedral of St. Mary Magdalen, that has been under construction for a good many years. Under the wise direction of Bishop Scanlan, this edifice has been constructed without debt, and has been paid for as the building proceeded.

"It is a magnificent structure; it has an imposing front which makes a magnificent appearance; it is centrally located, convenient of access, and will unquestionably be a great religious center, from which will radiate piety, charity, and all the virtues, to a wide area. It is, no doubt, the only structure of the kind in the country. Reaching east and west it will cover a field from Denver to Sacramento, north and south its influence will extend from the Canadian border to the land of Mexico.

"This great edifice will be dedicated today with the grand ceremonies that the Catholic Church provides for such occasions, and there is gathered here a noble assembly of ecclesiastics for this occasion. At their head is Cardinal Gibbons, famous for his learning and his all-embracing sympathy and charity. There is also here an assemblage of other distinguished prelates. The exercises will be grand, as is proper in the dedication of so noble a house to God and as befits the high office of those who will participate in the ceremonies.

"This dedication will be an occasion to be long remembered in the progress of this city, and will be especially enlivening and invigorating to the hearts of the faithful members of the great Church which this edifice represents."

In its issue of August 14th, 1909 *The Intermountain Catholic* contains a splendid editorial on this ceremony, as follows:

"The dedication of St. Mary's Cathedral, tomorrow, will mark an epoch in the history of the Catholic Church in Utah and the Intermountain region. On Sunday morning our venerable Prelate will witness the fulfillment of his dreams of twenty years ago, the consummation of his nearer hopes, and the consecration of a contract entered upon years ago. This great Catholic temple, overlooking from its commanding site, the expanding city, the fascinating valley and its wondrous salted sea, imparts a tone of dignity and quiet grandeur to its immediate neighborhood. It is an architectural achievement worthy of the Ages of Faith, a dream of plastic art materialized in stone, and an enduring monument to the faith of Bishop Scanlan and the generosity of the men and women that made it possible.

"The Dedication tomorrow will be an event in the history of Utah and in the annals of our city, the importance of which can hardly be overrated. Sunday, the 15th of August, will be a memorable day, not alone in the history of the Catholic Church in our own state, but also





in that of the entire region lying west of the Missouri River. To the Catholics of the state of Utah, and of Salt Lake City in particular, the opening of our great Cathedral for Divine Service will be a subject of religious consolation and patriotic joy.

"To Catholics everywhere in America it is a consolation and a motive for honorable pride that the zeal, the energy and the patriotism of our Bishops and priests, strengthened by the generous cooperation of our laity, have raised all over our great continent magnificent temples to God, built universities, colleges and academies for the education of youth, and opened everywhere splendid homes, orphanages and hospitals, for the care of the helpless and the assuagement of physical pain.

"The growth and expansion of the Catholic Church in our country, the multiplication and structural splendor of her Churches, educational and charitable institutions, and the steady and irresistible increase of her membership excite the wonder, if not the admiration, of thoughtful minds outside the fold.

"There is a striking and dramatic scene in *Athalie* when the veil of the Temple is drawn apart by invisible hands, and the voluptuous and terrified Athalia beholds her victim Joas—whom she thought to be dead—standing in his glory and his strength, surrounded by his warriors wearing their war-bonnets, and with swords and shields uplifted, impatient for the charge. Even so is the Catholic Church today revealed to the old men of our land, who, fifty years ago, thought her form was bent with age and her forehead wrinkled by time, her gait halting and feeble, her steps trembling with decrepitude and her garments moth-eaten. As she was, to all appearances, entering upon her agony of death, it was safe to extend to her the charity of silence and watch her staggering to her grave, old and unlamented. They said she dared not to trust herself to advancing civilization and free institutions, but must cling to the mouldering fashions of an age that was past, to sleep for evermore with dynasties dethroned and sepulchred.

"But these old men this morning look, as did Athalia on Joas, with wonder and awe on the resurrection of the dead. The step with which she moves forward is elastic with triumph—vera incessu patuit dea—her face is radiant, her brow erect and starlit, her garments, as those of Sheba's queen, fragrant with the odor of spices, and the old men look upon her with staring eyes, marvelling how, like the fabled phoenix, she got back her youth. O, beloved of God, in thy beauty and thy comeliness go forth, move forward prosperously and reign for all time—intende, prospere, procede et regna.

"This providential Church has now survived for close on two thousand years, or nearly twice as long as the most venerable commonwealth in history. She appears to the world today in unimpaired vigor, with her constitution, laws and government unchanged. So far from betraying any signs of advancing age or decay, she is instinct with life and enthusiasm, displaying on the morning of the twentieth century the same missionary spirit and the same Apostolic zeal that possessed her when she carried the gospel into France in the fifth century and into England in the sixth.

"When our own magnificent Cathedral will open to-morrow, the splendor and glory of Catholic rite and ceremony will be seen in all its sacred impressiveness, the solemn music, in language and notes which have come down through the ages, will be heard, and the Adorable Sacrifice, at which the Apostles—the companions of our Lord and Saviour, Jesus Christ—assisted, will be offered to God for the Living and the Dead.

"All will be displayed and enacted for the spiritual

edification of those present; the hearts of our Catholic people will experience anew the sense of religious obligation and their souls will be filled with sentiments of zealous and ardent devotion.

"Here, too, for unnumbered years to come the majesty of God will be proclaimed—His omnipotence and His glory—the solemn and tremendous sacrifice will be continued, the Sacraments administered and the impressive prayers recited by which the Divine Law is fenced around and the wisdom of the Church accredited.

"Henceforth this splendid fane will be for the Catholics of all Utah a citadel of their faith. Here, the attributes of the Deity, their transcendent operations, the creation of man and his unhappy fall, the promise of a Redeemer, the law of Sinai, the Incarnation of Christ, His Crucifixion and Resurrection will be developed, expounded and insisted upon. We will all be led to a better understanding of the mysteries and merciful plan of Redemption—the establishment of the Church—the marks by which it is to be known—the rewards of the good, the punishments of the wicked—those supernatural aids extended by divine goodness to support our weakness—the laws of God and of His Church—in short the nature, the necessity and conditions of the intimate and spiritual intercourse which ought to exist between man and his Creator, God.

"The glorious Cathedral, to all outward seeming, is as imperishable as the granite rocks which support it, and, from its material solidity of its structure is destined to last, like the Egyptian pyramids, 'till the end of time or the earth falls from under it.

"It is for us in this magnificent valley of Salt Lake the materialization of the vision of the prophet. 'Behold the tabernacle of God is with men; and he shall dwell with them, and they shall be His people and God Himself shall be with them.'

"To His Eminence, the Cardinal Archbishop of Baltimore, who is here to do honor to our own beloved Bishop and to grace by his presence tomorrow's ceremony, the citizens of Salt Lake extend a most cordial greeting. To the patriarchal Primate of San Francisco, to the eloquent Archbishop of St. Louis, to all the visiting prelates and pastors, this city—waving for the time all denominational and political lines—rises in its hospitality and bids you welcome."

The dedication ceremonies began at ten o'clock with a procession of one hundred boys and one hundred girls marching from the old Cathedral to the new and singing hymns of praise as they marched. At the rear of the new Cathedral a procession of clergy was formed headed by a cross-bearer and two acolytes. Services were held outside and then the procession entered the Church. At the end came the Right Reverend Denis O'Connell, Bishop of San Francisco, who represented Archbishop Riordan of San Francisco. He pronounced the dedication, blessing each portion of the Cathedral and then the people were admitted to the Church for the Solemn Pontifical Mass which followed. The Mass was celebrated by Bishop Scanlan assisted by the Very Reverend Denis Kiely as Deacon, the Very Reverend J. J. Guinan as Sub-deacon, and Reverend George T. McCarthy, Master of Ceremonies, and the Very Reverend Dean Harris as Arch-priest.

Other prelates assisting in the sanctuary were His Eminence, James Cardinal Gibbons, Archbishop





op of Baltimore; Most Reverend John J. Glennon, Archbishop of St. Louis; the Most Reverend J. Doppenwill, Archbishop of Vancouver; the Right Reverend J. S. Foley, Bishop of Detroit; the Right Reverend Richard Scannell, Bishop of Omaha; the Right Reverend J. J. Keane, Bishop of Cheyenne; the Right Reverend A. J. Glorion, Bishop of Boise; the Right Reverend John J. Carroll, Bishop of Helena; the Right Reverend Monsignor Patrick Hartnett, Vicar General of Los Angeles; the Reverend S. J. Sullivan of Butte; the Reverend William O'Ryan of Denver; the Reverend H. R. McIntosh of Idaho; the Reverend J. C. McGovern of Emmitsburg, Maryland; the Reverend Father McCabe of Idaho Springs, Colorado; the Reverend P. M. Cushman and the Reverend James Butler of Tonopah, Nevada; the Reverend Timothy Brennan of Bingham; and the Reverend Fathers A. J. Ryan, W. K. Ryan, M. Curran and William J. Collins of Salt Lake.

The sermon was preached by Archbishop Glennon and was as follows:

"Today we dedicate to Almighty God, our merciful Father, this new and beautiful temple. And we place it under the auspices of the great saint who, representing humanity in her penitence heard from the blessed Saviour the words of consolation: 'Thy sins are forgiven thee because thou hast loved much.' It was she who became in her penitence and devotion the illustrious follower of the Master, rejoicing with Him in His joy, following Him in His journey to the cross, and at that place by others deserted standing with Mary, His mother, at the foot of the cross; she was to be the last beneath the shadow of the dying Saviour and the first to welcome Him risen from the tomb. It is her forgiveness and life that remain for all time the sublime expression of the great charity of our Lord and Saviour. He who will not break the bruised reed, nor quench the smoking flax, who came to save sinners, to call them to repentance, to bring back the lost sheep of the house of Israel and to teach that, however bruised and broken the individual be, yet that human life, though a broken vessel, is still deemed worthy of the life and sacrifice of the Almighty. This is, therefore, a day when God's mercy to men should stand as the first lesson of our beautiful ceremony.

"It must be a day of special joy, and of special thanksgiving for your venerable Bishop, who now sees crowned the labor of many years, and today watches the transferring of this majestic temple from the hands that toiled in its uplifting, to the Lord for Whom it was built. Again, it is an auspicious day, for have you not with you a group of prelates so numerous as rarely to be seen in the Western land—men individually eminent in their various Dioceses as in the Church at large? And yet they are pleased to be with you and your Bishop on this occasion. Auspicious is it because of these distinguished visitors from outside, and particularly because at their head today, in this sanctuary, as at their head in all these United States, stands that prince among prelates, that prince of the Church Universal, His Eminence, James Cardinal Gibbons. It is a long way from here to Baltimore. It is longer from here to Rome, yet distance is today overcome, and the pleasing spectacle is presented of the prince pastor of Santa Maria in Trastevere coming to greet his brother, the pastor of Santa Maria in Salt Lake City. Lastly is it

an auspicious day because it is the feast of the Mother, the feast of the Virgin, the Assumption Day of the Queen, the feast known wherever the Church is known as the 'Lady Day of Christendom and the Church.'

"I would ask your thought for this feast of ours, because it is the feast day of the blessed Mother, and because through the blessed Lord's public ministry as well, and particularly toward its close, the Mary whose feast we celebrate and the Mary to whom a temple we dedicate, were friends; the one always the recipient of our blessed Lord's honor and affection, the other of His mercy and forgiveness. And I would direct your thoughts especially to the position of the blessed Mother in her relation to the Catholic Church and Catholic devotion; in her relation to society and social well-being; in her relation to Christian morals and their permanency.

"Do we speak of the blessed Mother in her relation to the Catholic Church, the Christian religion? We may have to meet at the very outset the objection of the modern religious purist who would claim that 'Mary has, or should have, no place in Christian service, in Catholic devotion—for what was the blessed Mary but an humble maiden of Israel who became accidentally an instrument unto the incarnation of the blessed Lord? We will admit,' they say, 'that she was pious and virtuous, but there were many others such as she among the women of Israel. When Christ would become man it was necessary that He be born of woman—and Mary was the woman selected; but the selection was not made with regard to the personal merit of the Virgin; it was only an act of divine condescension to one of His creatures.'

"This, my dear friends, is the average teaching outside the Catholic Church today concerning the blessed Virgin, and if it were true, it would follow that Mary deserves no more than passing notice, to be ranked at best with Esther and Judith and the other good women of her race.

"But we may not agree with such a view, for it is false to history; it is false to fact; it is false to our Mother.

"True, Mary was a creature—a human being—just as human as we are; and true it is also as a consequence that, as there must ever remain an infinite distance between the creature and the Creator, we may not, cannot, give to Mary or to any other creature the worship and adoration due to God alone. This we admit. Catholics the world over and during all the history of the Church have so held, and taught, and practiced.

"But while this is true, we next and with equal energy profess that Mary was not a mere accidental selection, not a mere pious woman of Israel; but that she was pre-ordained, and, by God's grace and the merits of the Redeemer, prepared for her high and holy mission, the highest and holiest ever performed by a human being; that she was prefigured in type and prophecy, and by the singular providence of God preserved immune from the slightest stain; that, therefore, honored by the Lord in so singular a manner and proclaimed by Him as His Mother, it becomes our pleasing duty to honor and to look to her with highest reverence and deepest affection.

"And for proof of these things we need do no more than open the sacred Scriptures, these very Scriptures which the religious purist proclaims to be the sole source of his belief and the only court to which he is willing to make appeal.

"At the very beginning, in the very first chapter of Genesis, when the sacred writer records the history of the primal fall, the Almighty gives hope to fallen man. If the enemy has conquered, and evil is for the moment triumphant, yet between the evil one and 'the woman' there shall be constant enmity; she, as the Vulgate says,





'shall crush the serpent's head.' So at the very dawn of history, when man emerges therefrom, though the light of God's presence is withdrawn because of sin, yet there is a rift in the clouds, and distant though the day of redemption be, he sees through the rift the blessed promise of the coming Redeemer, Mary's Child, Who was to conquer sin and death.

"Onward we go through the pages of the Old Testament; and whenever these pages return to the first blessed promise, when the prophets of hope arise, when the post-seers, looking into the future, tell of the great day that is yet to be—as the outline of the vision becomes clearer and clearer, so also do they more accurately define the dignity and prerogatives of Mary. Isaiah tells of a Redeemer; how was He to come? 'Behold, a virgin shall conceive and bear a son.' See-like, they in vision see this virgin approach, and ask in the ecstasy of this vision who she is: 'Who is she who cometh up from the desert?'—and the answer comes: 'Thou art all fair, oh my beloved, and there is not spot in thee.' Is she not even as fair as the moon, as bright as the sun, terrible as an army set in battle array? To these ancient prophets the Virgin mother was no accident, but a being of definite outline, virginal, beautiful, clothed with majesty and honor.

"And when we come to the New Testament—the fulfillment of the promise—we find all this verified. The rift in the clouds broadens, the air is warmed with the flush of the coming day, the rustle of the Angel's wings is heard, and the great angel messenger of God, Gabriel, comes with the message to the humble Virgin at Nazareth, and salutes her in terms never before spoken to human being: 'Hail, full of grace! the Lord is with thee.' The months pass by and the Virgin mother gives birth to the Saviour, while angels sing glory and peace. The Virgin mother trains the Child so that, subject to her, He grows in wisdom, age and grace; she seeks Him when lost in the temple; she journeys with Him to the temple and to the marriage feast; she rejoices with Him in His joys, treasures His words and love in her heart; and when the hour comes to test her love and fidelity, she fails not, but stands by the cross—a Mater Dolorosa—to watch her Son die.

"So, blessed by her Saviour and Son, honored as no one ever has been honored, she will be honored and revered by the people who in all the after years place their faith and hope in that Son Who redeemed them, and gave the life that He received from Mary in atonement for their sins, and Who, greeting Mary on the resurrection morning, proclaimed His conquest over death and sin and hell.

"From the earliest ages of the Christian Church we find that Mary's name is sung in psalms of praise. A monk, Nestorius, denies her holy place in the great plan of the Incarnation; says she is only the mother of the man Christ. But a solemn ecumenical council meeting at Ephesus rejects with indignation the false teachings, and solemnly defines and declares Mary to be the mother of God.

"Is it not proper, then, that we should honor her; that we should join the Prophet in proclaiming her 'Ave'; join Christ Himself in saluting her as our mother? When we hear criticism from without on the Catholic devotion to the Virgin mother, it comes with poor grace from those to whom the Sacred Scriptures are the only gospel; because we feel in honoring Mary these Scriptures so advise us, and that they in their criticism dishonor the blessed Saviour and disdain the injunctions of the Scriptures themselves. The Archangel saluted Mary as 'full of grace.' The Catholic in all ages repeats angelic words in the language of Sacred Scripture.

What think you then of those who criticize Catholics, who take from the Scripture, and from the Angel the words of praise for Mary, His mother; or what think you of a Church which, claiming in any way to be the Church of Christ, or in other words, the family of Christ, would rise up to say that in that family the mother of Christ shall have no place; that in that Church the one 'blessed amongst women' shall receive no benediction? As for us, true to Scripture, true to our Master, true to our mother, because she for her virtues merits our honor, for her august position she proves her worth, and makes her place beside her Son a place of power and dignity, while her title as 'mother of all the living' merits our reverence and affection.

"But again the blessed Mother has not only a close and holy bond, uniting her to the Church and binding all the children thereof in a holy and reverential union, the blessed Mother has also a relation to this civilization of ours which is paramount. You will, I think, admit that one of the tests of a civilization's greatness, a test of its progress or decay, is the position that woman attains therein. Her place in the home, her place before the children, her place in the popular mind—these indicate the standard that civilization has attained in the world. Now, if we take this as the test of civilization before our blessed Lord came, we will find that though in some aspects there were civilizations noted for domestic and national virtues, yet not in one of them (Grecian and Roman not excepted) had woman, whether as wife, mother or daughter, any recognition—her influence was unfelt because she had none to wield—a place of honor denied her because she was deemed unworthy of any.

"When our blessed Lord came on earth to redeem and save it, the blessed Virgin who guarded His infant life, who followed Him to Calvary, who stood beneath the cross, who was honored as His Mother, became to all His spiritual children henceforth a mother, and became then and for all time the type of what the Christian wife and mother should be. And as the Kingdom of the Cross became more firmly established, so also she who stood by the cross grew in influence and power. Womanhood, that at her coming was degraded, helpless and hopeless, finds in her a friend and an inspiration, for as Mary was honored so should be honored the mothers, wives and daughters of those who would revere and adore the Christ.

"But it was only when barbarism was conquered that woman began to benefit fully by the protection of Christian faith and the example of Mary, their Mother.

"In these crude but vital ages, now for better or worse forever gone, those middle ages, called by various names as men love or hate their memories, we witness the coming together of barbarism and faith. We watch the struggle and hear the clash of arms and the voice of the preacher. The men swore and drank, as did their barbarian forefathers in the forests of the Northland; but, anon, above their passions and their pride, there arose the conquering symbol of peace and goodwill. The standard of the Crucified One rises over city and hamlet, and the strong impetuous children of the Northland lower their standards and accept the sweet yoke of the gospel; while close to that cross, as on Calvary, stood also for them the sweet Mother Mary, compelling not alone their deepest admiration, but eliciting also their heart's love. Her name will they honor; for her will they henceforth draw their swords. She will govern their honor while they go forth, and home-coming they will bring to her shrine the treasures that they gather. And as they honor Mary, so they will honor their own wife and daughter and mother, for of all these Mary is the type, and as God has honored her, so shall her sex be honored. So we have, in the beginning of chivalry





under the influence of faith, the proper place finally accorded to the wife and mother and daughter in the economy of the Christian world. So that if today the degradation and miserable lot of the women of pagan times has given way; if the woman is no longer regarded as the property and slave of man; if she reaches up to her dignity and can assume the proud position she holds today; if, I say, woman is honored in the home, it is because that Nazareth home where Mary ruled has been its type and fore-runner; if the Christian matron and mother is honored today, it is because the Mother of Christ on being herself exalted has lifted her up and ennobled her. The slaves of antiquity are the ladies of today—gentlewomen, queens—and they owe it after Christ to the first Lady who could say that henceforth all generations shall call her blessed.

"But not alone for woman's elevation has the blessed Virgin been a power. Her refining influence is felt in every form of life. She becomes an inspiration unto all noble endeavor, unto all heroic sacrifice, unto all holy and exalted living. She enters the temple and there her litanies are chanted. She appears to the little children, and there her shrines are built. She enters the heart of the artist, and he seeks to fix on canvas—but all in vain—the majestic presence that fills his soul. Yet he would try, and behold! the canvas glows with his creation. There is the Madonna—a virgin face, all pure, or a mother all tender, or a 'mater dolorosa' wrapped in the mantle of despair. Whence come these effects? He can see in that youthful face of the Virgin, shining through her eyes, the dawn of eternal day. He can see the hues of the morning, the solemnity of the eve, the gladness of the accomplished promise, the sorrow of the sword-pierced heart—all gathered in that one beautiful, pitying Madonna face. Whence comes it that all this could be seen and set on canvas by the artists of the long ago, while today those who would be their successors cannot even be their imitators, and can only look with despair on these masterpieces of ages of faith? It was because when Rafael lived and Correggio and Murillo and Fra Angelico, the hand that painted was clean and the heart of the artist was filled with visions of faith and pure love. Mary was the queen over all hearts, and at once their inspiration and reward.

"My brethren, if ever in the world's history, this day is the day and this nation is the nation, when we must take the blessed Mother—her place, her history and her example, and apply them to the social conditions that surround us. We may boast of a commanding position among the nations of the earth, but what will these stand for, if beneath the surface there be a beginning of our decay and fall? What solace is there in riches, power of influence if the standard of life is lowered; if the home begins to fall, and with their failure a happiness that heretofore dwelt therein also disappears? What use to speak of greatness abroad, if we only have to contemplate weakness at home? And yet is it not true that paralleling our advancing wealth and prestige there is also through the nefarious influence around us the gradual decay of the home and all it stands for? Is it not true that the position of a great multitude of women is made miserable, if not impossible, by the deadly action of the divorce court, while those who have not had recourse to this same tribunal await with anxiety the outcome of the injustice done their sisters before them, expecting that their time will soon come to be made wives that are abandoned, mothers that are compelled to struggle for themselves and their children alone? The upbuilding of 2,000 years in the blessed Mother's influence, the blossoming out of the Christian home and all it stands for are now imperiled, and it looks as if that first and best result, humanly speaking, of our Christian

civilization is soon apparently to pass away. Have we not reason then to turn to her whose influence has been for woman's elevation, whose example has been for the stability and the perpetuity of the home, and whose life has by its many virtues ennobled all her sex? Have we not a right to turn to her today and to pray to her that she may restore Christianity to the home and such blessed influence as she exercised in Nazareth long ago, guiding still and guarding those who would claim kinship with her divine Son and membership in the family of Christ?

"In truth, it is high time to call a halt, and say to the neo-pagan—the destroyer of the home, the leaver in this ruthless revolution—to say, before it is too late, that the homes we have builded are sanctuaries, and that none may enter either by the decree of the court or the desire of the libertine to desecrate these homes or pillage them of their treasures; that with all the strength of our Christian faith and devotion we shall uphold what has cost so much and so long to make a permanent institution and a foundation at once for all future progress and prosperity; that we shall honor and continue to honor the names of wife and mother, and will not allow to become broken links those we hold to be the golden chain binding our civilization together, uniting generation to generation in the solid bond of their devoted life.

"This new and hopeful land of ours has been specially dedicated to Mary under the title of her Immaculate Conception. It is our duty as Catholics, as well as citizens, to uphold that which Mary, our Mother, represents, to make her reign complete in the duty and strength of her daughters, in the permanency and stability of our homes, and thereby in the ennobling and strengthening of our national life. For as the home is today so shall be the republic tomorrow; build wisely, therefore, who build under the influence of the blessed Mother. We worship wisely when we stand with her at the foot of the cross; we pray wisely when we say, with the Angel, 'Hail, full of grace, the Lord is with thee'; and kneeling with the sinners, we say to her, 'Holy Mary, Mother of God, pray for us sinners now and at the hour of our death.'"

At the end of the Pontifical Mass His Eminence, James Cardinal Gibbons, briefly addressed the congregation. He paid a glowing tribute to Bishop Scanlan on the completion of his great work in the erection of the handsome Cathedral. He told how the kings of Israel delighted in building temples to God, how the early kings of England, the Canutes of Sweden, the Henrys of Germany, and the rulers of France had exhausted the treasures of their nations in building magnificent Cathedrals, and how they had drawn upon the resources of their countries to assist them.

"In the past," he said, "the building of temples to God has been a royal privilege, but now that privilege has become the cherished possession of the democratic peoples of the world. It has passed from kings to the people who still have the intrepid faith which prompted the wearers of the ermine to make the great sacrifices they did."

In his tribute to Bishop Scanlan the Cardinal said, "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.”

His Eminence complimented the Bishop on the courage which he had displayed in coming to a country of hardship and trials and danger forty years before, a country, however, which became so fertile and beautiful. He spoke of the charming disposition of the Bishop and of the charity which enabled him to attract to him the people without regard to color or race and almost without regard to religion.

“This Cathedral,” he continued, “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 to Bishop Scanlan many long years of peace and happiness in his chosen field.”

At the conclusion of the ceremony His Eminence imparted the Papal Benediction.

Solemn Vespers were sung in the evening by Bishop O’Connell; Father Kiely was Deacon, and Father Thomas Moriarty of Omaha was Sub-deacon.

A sermon was delivered by Bishop Keane. His theme was “Faith” and he paid an eloquent tribute to the faith that had made the beautiful new Cathedral a reality.

“We have dedicated today,” he said in part, “another splendid temple to the Almighty. Lo! yesterday there was the desert and then came education and civilization and the cross of Christ uplifted by the humble missionaries. Today we have this splendid temple, this witness to firm faith in the crucified and surely it is a day of great rejoicing for your Pastor and you. The Man of Galilee is here in more than memory. He is here in love and power. Apostles and martyrs and confessors are all here now. The ages of persecution, the ages when worldly power bowed down to the Church, the glory of the centuries is here in the beautiful Church. It is the latest symbol and not the lowest of the heritage of faith.

“Today we consecrated an altar in this magnificent new building, symmetrical, beautiful, which will remain a lasting tribute to the faith that built it through untold sacrifice. It will challenge attention as would the Cathedrals of old and it symbolizes the faith which inspired it.

“This magnificent temple is a confession of faith of the Catholics of Salt Lake. Families will come and go, revolutions will arise, but temples such as this remain as lasting monuments to those who built them, monuments to the living faith in human hearts.”

Beautiful words of praise by non-Catholics appeared editorially in the Salt Lake papers. The Evening Telegram had this to say:

“The exercises in the Cathedral were most impressive. The authorities of the great Church were present in full force—priests, bishops, archbishops and the Cardinal; the music was filled with solemn splendor; it is both majestic and beautiful. Those who heard the dedicatory sermon were charmed. It was a great day for Catholics, and if congratulations is an appropriate word to use in this connection, it is theirs in all heartiness.”

Finally, an article was printed in the Intermountain Catholic of August 21st, 1909, which beautifully treats of the ceremony of dedication and is therefore quoted here as a fitting climax to the greatest celebration in the history of the Catholic Church in Utah:

“Never before in the history of Utah, perhaps never in the annals of the Catholic Church west of the Missouri, has there been such an imposing, beautiful and impressive ceremony as that which took place in St. Mary’s Cathedral last Sunday. The day itself, was ideal, the occasion inspiring, and the great Church in its solemn isolation and colossal proportions a revelation, especially to those who saw the Cathedral for the first time.

“Sunday, August 15th, 1909, will for generations remain a memorable day in the history of the Catholic Church in Utah. The dedication of the Cathedral was not only magnificent and imposing as a religious ceremony, but it was also the coronation of years of patient expectation, self-denial and liberal generosity on the part of the venerable Bishop Scanlan and his people.

“The procession entered the Church at about half past ten, the hierarchy and clergy filling the sanctuary. The effect was magnificent when the procession passed into the Cathedral. On the entrance of the Cardinal, the Archbishops, Bishops and Priests, the grand orchestra and full choir gave with thrilling effect the Alleluia from Beethoven’s ‘Mount of Olives.’

“The spectacular effect produced by the appearance of the procession as it moved slowly up the aisle to the sublime music of Beethoven was majestic in the extreme. The prelates, in the richest vestments—robes fashioned after a model eighteen centuries old—as they advanced with reverential mien, presented a spectacle nowhere to be seen outside the Catholic Church. Then, during the ceremony of the Mass, those solemn chants which were consecrated by their antiquity a thousand years ago, whose rich and inspiring music fell for ages on the ears and gladdened the hearts of Popes and emperors, conquerors and sages, reminded the worshippers present of the venerable age of the immortal Church of Rome. All present assisted at a sacrifice that was old in the time of Constantine, when the luminous Cross shone in the heavens, when the smoke of sacrifice rose from the Pantheon, and when leopards and tigers bounded in the Flavian amphitheatre.” The uplifted cross bearing the image of the crucified Christ, “Whose head was bowed down even as droops the yellow ear of corn;” the venerable Cardinal, Prince-Bishop of the Church; the assisting prelates and, above all, the sacrificial priest standing at the altar, and interceding for the living and the dead, strongly reminded one of Bourne’s great painting representing Peter, the Hermit, surrounded by the Bishops, organizing the crusades; or, more strikingly still, of the memorable time when Pope Leo, with his mitred Bishops and tonsured monks, went out from Rome to plead with Attila, the Hun, to spare the Imperial City.

“The representative character of the prelates who filled the chancel, their eminence of station and their acknowledged learning and ability; the splendor and richness of decoration demanded for the great occasion and blended with pomp of ceremony; the swelling strains of sacred music pouring forth in consonance with the sublime dignity of the Adorable Sacrifice; each and all conspired to entrance the soul with transports of divine adoration.

“Pontifical High Mass was begun at a quarter after eleven, and, by right of office, was intoned by the Bishop of the Diocese and builder of the Cathedral. The choir embraced sixty or seventy of the most eminent vocal-





ists and instrumentalists of the city. Gounod's "Mass of St. Cecilia" was performed in a manner that must have realized the conception of the great composer.

"The ceremonies of the day were conducted with an impressive magnificence and solemnity which seemed to raise all who witnessed them above the regions of storms and clouds into the pure atmosphere of God. As we listened to the wonderful music and gazed upon the inspiring and impressive scene, our memory carried us back across the ages, back through the avenues of time, to the days when the Apostles, the first Bishops of the Church, met in council in Jerusalem. We saw terrible trials of those early days, when Hebrew fanaticism, Roman law and pagan ferocity were leagued against the infant Church. We saw the banner of Faith borne steadfastly and determinedly from Jerusalem to Antioch; the banner is borne by St. Peter unto Rome, where it became the banner of light to those 'seated in darkness and in the shadow of death.' Rome, then and ever afterward, became, under the successors of St. Peter, the heart of Christendom, from which the blood of salvation flowed and is flowing to the remotest extremities of our racial body. From the meeting of the Bishops at the first Council of the Church in Jerusalem to the assembling of their successors in St. Mary's Cathedral last Sunday we may study the unfolding process of Divine revelation in its successive stages and progressive unity. Well may we repeat, with the Psalmist: 'Glorious things are said of thee, O City of God. This man and that man are born in thee, but the Highest Himself hath begotten thee.'"

"The memories so intimately associated with the dedication will live in the hearts of our Catholic people when other generations shall have replaced the present. So, too, the name of our venerated Bishop, inseparable from that of the Cathedral, will go down to posterity, evoking admiration for disinterested and unselfish devotion to duty, zeal for the salvation of souls, and for single-minded attachment to high ideals, lofty conceptions of the right and to a divine faith unalterable and imperishable."

Toward the end of the year 1910, the basement of the Cathedral was remodeled into a hall where meetings and entertainments might be held. The new hall was formally opened on December 2nd of that year.

#### *Judge Mercy Hospital*

Although the good Bishop was laboring with all his strength to complete his magnificent Cathedral, he was not neglectful of other needs of his Diocese.

At about the time that he began the erection of the Cathedral he also started another project that he felt would be of great benefit to his people, namely, a home and hospital for disabled miners. Through the generosity of Mrs. Mary Judge, the Bishop was able to carry out this work and the Judge Mercy Hospital was erected. It was completed in 1910 and placed under the direction of the Sisters of Mercy and was still ministering to the needy at the time of Bishop Scanlan's death, though it closed shortly afterward.

#### *New Parishes*

Many new parishes were established in various parts of the Diocese and pastors were appointed and Churches erected under the leadership of the

Bishop. Holy Rosary Church at Bingham, St. Marguerite's at Tooele, St. Anthony's at Helper, Our Lady of Lourdes and St. Patrick's in Salt Lake City and several other Churches in small towns of both Utah and Nevada, many of which today are but missions, raised their spires heavenward during the course of a few years and became havens of peace and joy to the Catholics scattered throughout the Diocese.

#### *Visit of John Cardinal Farley, Archbishop of New York*

His Eminence, John Cardinal Farley, Archbishop of New York, spent two days in Salt Lake City in 1912. The Cardinal, who had dedicated the Denver Cathedral, and a party of clergy arrived in Salt Lake City on the evening of Thursday, October 31st, and were the guests of Bishop Scanlan.

Never before in the history of Salt Lake was a prelate so auspiciously received in the city. Through the principal streets of the city to the Hotel Utah the party was escorted by the Twentieth United States Infantry, the Knights of Columbus and members of the Young Women's Sodality of St. Mary's Cathedral.

Upon the arrival of the Cardinal and his escort at the Hotel Utah he was shown to the President's apartments which were placed at his disposal during his visit. Then, in company with Bishop Scanlan, Monsignor Lewis, the Cardinal's secretary, and Thomas J. O'Brien, past Grand Knight of the Knights of Columbus, His Eminence was escorted to the East Banquet room where he received dignitaries of state and city prominence. A banquet followed, at which the Cardinal, attired in the crimson of his high office, was the guest of honor.

When the last course of the fare had been served William H. Leary, Grand Knight of the Salt Lake Council of the Knights of Columbus, toastmaster of the banquet, arose and stated the purpose of the reception.

Concluding his introductory address, Mr. Leary presented Mayor Samuel C. Park. In a few words the mayor extended a welcome to which the Cardinal listened with keen interest.

"The demonstration attending this reception to me has been most beautiful," said Cardinal Farley in response to the address of welcome. "However, I do not take all these things as coming to myself personally.

"I have heard a great deal about the West and almost since boyhood have I read about the wonders of your great empire. Also have I heard and read a great deal about Salt Lake City. And coming to see the West and your city, all my expectations have more than been fulfilled.

"The grandeur of your beautiful mountains surpasses anything that I have ever seen. I have traveled considerably, but I do not remember when I before have been so inspired by mountain scenery. The great plains and the great deserts add to their magnificence.





"Salt Lake is a magnificent city and its growth must have been wonderful.

"Of course you have been aided in making the city what it is today by that stern and worthy determination which characterized the pioneers who many years ago went out to reclaim the great domains of the West.

"I am informed that Salt Lake now has a population of about 100,000 people. If you progress as rapidly as you have progressed you should double the population in ten years. I want to thank you, Mr. Mayor, and I wish to extend to your city every blessing and hope of prosperity."

A reception immediately followed the banquet. The Cardinal said Mass in the Cathedral the following morning and then continued on his journey.

#### *Bishop Scanlan's Death*

After having been in declining health for several months, Bishop Scanlan departed this life at the Holy Cross Hospital, Salt Lake City, on May 10th, 1915.

On the afternoon of May 12th, his remains were taken from the undertaking parlors to the Cathedral where they lay in state until the funeral ceremonies. A procession accompanied the body to the Church and was made up of the children of St. Mary's Cathedral, Our Lady of Lourdes, and St. Patrick's parishes, and St. Ann's Orphanage, the students of All Hallows College, the Knights of Columbus, members of the Holy Name Society, the Sisters of the Holy Cross, the Sisters of Mercy, the Priests of the Diocese, and the Catholic laity. The Knights of Columbus' guard of honor stood at attention over the remains of the Bishop during the entire time that they were in the Cathedral.

Solemn obsequies were held on May 14th, at the Cathedral, in the presence of the Most Reverend Alexander Christie, Archbishop of Oregon City. Pontifical High Mass was sung by the Right Reverend Thomas Grace, Bishop of Sacramento; Father Kiely was Deacon, Father J. J. McNally, Sub-deacon, and Father P. J. Quinn was Master of Ceremonies. The funeral oration was delivered by the Most Reverend Edward J. Hanna, Archbishop of San Francisco.

The honorary pall-bearers were Governor William Spry, Judge W. H. Dickson, Judge C. C. Goodwin, Judge M. L. Ritchie, Samuel Park, T. K. Lyman, E. E. McGurrian, W. S. McCormick and James Ivers. The active pall-bearers were Messrs. B. Meeklenberg, W. P. O'Mara, A. J. Gillis, W. J. Dooley, J. C. Lynch, Michael Gibbons, C. J. Finnegan and J. J. Farrell.

In his sermon Archbishop Hanna reviewed the splendid life and works of the late Bishop. He began by painting a beautiful picture of Ireland,

the land which has given to the world so many great men, and then he recalled that more than fifty years had passed since the call came to the lad who was then the dead Bishop.

"Through long years of study," said His Grace, "Lawrence Scanlan had prepared himself to answer the divine call and in 1868 he received his priesthood. And after celebrating his first Mass there in the scenes of his boyhood he bade all farewell—mother, father, friends, and all that his heart loved—and went out to do God's work by our western sea. His first mission was in the great city of San Francisco among his own people, but ere many months had passed there came a call from the hills of Nevada for a priest and Father Scanlan answered. Who can tell the story of those first days of hardships, days and nights of lonely watching in the hills? No man can tell the trials and only the Angels could read the victory."

The Archbishop related the early coming to Utah of Bishop Scanlan and the trials that beset him in his sacred mission. "In 1873 he came into this place and for two and forty years he labored and struggled for the upbuilding here of the Kingdom of God. The eldest among you here know his work and the young should learn so that they may tell of him to their children and their children's children, that his memory may not be forgotten. He had been educated to appreciate the best, to know books, to love things that were high, to enjoy the society of men, but he found his mission so often among the very outcasts of the earth.

"He is a great man who completes great things; he is a greater man who does greater things with small means; but he is greater still who, out of almost nothing, builds as your Bishop did. Judging from this standard your Bishop was a knightly man."

The speaker then mentioned some of the foremost institutions of the city, all of which were closely associated with the late Bishop Scanlan.

"The secret of a man's inspiration is hidden in his heart," Archbishop Hanna concluded. "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."

At the conclusion of the sermon, five Bishops pronounced absolution and the remains of Lawrence Scanlan were placed in a crypt that had been built under the altar of the Cathedral that he himself had erected and even to this day many of his old friends and parishioners wend their way to this, his last earthly resting place, to breathe a prayer for the eternal repose of his immortal soul.



## CHAPTER II.

## The Right Reverend Joseph S. Glass, D. D., Second Bishop of Salt Lake

On June 1st, 1915 the Holy See appointed the Reverend Joseph Sarsfield Glass, C. M., D. D., pastor of St. Vincent's Church, Los Angeles, California, to succeed the late Bishop Scanlan in the See of Salt Lake.

Joseph Glass was born in Bushnell, Illinois, on March 13th, 1874, the son of James and Mary Edith Kelly Glass. He began his education in the parochial schools of Sedalia, Missouri. In April 1887 his family moved to Los Angeles and he was enrolled in the student roster of St. Vincent's College, Los Angeles. After three years at St. Vincent's, he went to St. Mary's Apostolic College, Perryville, Missouri, to study for the priesthood.

He passed through the novitiate and seminary of the Vincentian Fathers there and made his vows. In the summer of 1895 he was sent to Los Angeles and served for a year on the faculty of St. Vincent's College.

On the feast of the Assumption, August 15th, 1897 he was ordained to the Priesthood at St. Vincent's Church, Los Angeles, by the Right Reverend George Montgomery, Bishop of Monterey and Los Angeles, and on the following Sunday he celebrated his first Mass in the Church of his old home parish in Sedalia.

Later in the same year Father Glass was sent to Rome to pursue higher theological studies. After two years in the Eternal City he received from the Pontifical College of St. Thomas de Urbe (Minerva) the degree of Doctor of Divinity and



THE RIGHT REVEREND JOSEPH S. GLASS

upon his return to America was appointed Professor of Dogmatic Theology and Director of Novices at St. Mary's Seminary, Perryville, Missouri.

On August 14th, 1901, the eve of the fourth anniversary of his ordination, Doctor Glass arrived in Los Angeles as President of St. Vincent's College. The city was just then entering upon a career of expansion which later became a country-wide marvel and, under the guidance of Doctor Glass, the College kept pace with the city's rapid growth. In 1903 a large wing containing the fine Father Meyer Memorial Hall was built and in 1904 further additions to the buildings were

provided. The scope of college activities continued to widen and the institution was recognized as one of the great colleges of the southwest.

In the year 1910 the Vincentians decided to withdraw from the educational field in favor of the Jesuits. The change was made in the summer of 1911 and thenceforward Doctor Glass devoted himself to parish activities. The parish school was reorganized on a free basis and the old college buildings were placed at its disposal. Parish societies were enlarged and strengthened and parish life built up to meet the requirements of rapid growth.

But the influence of Doctor Glass was not confined alone to religious works. He was prominent in everything that made for upbuilding of the community and recognition often came in the





form of requests to address meetings of non-Catholics. He was a member of the Board of Directors of the Los Angeles Public Library for more than four years.

Doctor Glass was a charter member of Los Angeles Council, Knights of Columbus and was for several years its Chaplain. He was also Chaplain of the Central Council of the Society of St. Vincent de Paul and a member of several fraternal organizations in the City of the Angels.

#### *Appointment as Bishop of Salt Lake*

It was on June 1st, 1915 that Doctor Glass received the notification of his selection by the Holy Father as the successor of the Right Reverend Lawrence Scanlan as Bishop of Salt Lake. At the time of the announcement of Bishop Glass' appointment, the Right Reverend Thomas J. Conaty, Bishop of Monterey and Los Angeles, thus spoke:

"It is a source of great joy to us that our Holy Father, Pope Benedict XV, has chosen Very Reverend Joseph S. Glass, C. M., D. D., as Bishop of Salt Lake City, Utah. It is indeed an honor to our Diocese that one who has spent almost his entire priestly life here should be called to the greater responsibility of the Episcopate. We congratulate him and the Diocese over which he is called to preside. Bishop-elect Glass has been nearly all his life identified with Los Angeles; his boyhood, school and college days, and fourteen years of his priesthood have been spent in this city. As a teacher and president of St. Vincent's College, he has been identified with the educational life of the Diocese, and as pastor of St. Vincent's parish he has been one of the city's prominent rectors. As a public-spirited citizen he has taken part in the city's activities and it is not surprising that his friends, not only among the Catholics but among the non-Catholics, are legion. While all are happy that this well-merited promotion has come to him, yet there is sincere regret that his new field of labor takes him away from among us. The Diocese is proud of his appointment and the priests and people wish him many years of strong, vigorous and zealous life in which to work for the Church and the people in the great Diocese of Salt Lake. We congratulate that Diocese upon the appointment of Dr. Glass as successor to the late Bishop whose life was spent in the upbuilding of the Kingdom of God in the territory and State in which he spent so many years of arduous and devoted labor. The new Bishop and his Diocese have the best wishes and prayers, not only of the priests and people of our Diocese but of all the people of Los Angeles, regardless of creed or Church affiliation, for they recognize Doctor Glass as one of the foremost of our citizens. May his years in the Episcopate be many and golden."

In response to a telegram of congratulation sent by the Very Reverend Denis Kiely, Administrator of the Diocese of Salt Lake, the following reply was received on June 2nd from the Bishop-elect:

"I thank you for your gracious telegram and I assure you of my appreciation of the prayers of the clergy and laity. May you and they continue this helpful kindness that I may be in some measure worthy of the confidence of our Holy Father, Benedict XV.

"JOSEPH S. GLASS."

#### *Visit to Salt Lake of Papal Delegate and Bishop-elect*

Another visit to Salt Lake City of an Apostolic Delegate to the United States occurred on July 30th, 1915, when the Most Reverend John Bunzano, Archbishop of Milene, spent a day in the city en route to the convention of the Knights of Columbus in Seattle. The Papal Delegate was accompanied by the Right Reverend Joseph S. Glass, Bishop-elect of Salt Lake; the Very Reverend Francis C. Kelley, head of the Catholic Church Extension Society and now Bishop of Oklahoma; the Reverend J. R. Shamon, Editor of the "New World" of Chicago; the Reverend Dr. Philip Bernardini, attached to the Papal Delegate's staff in Washington; and the Reverend Dr. Tyson, the Delegate's secretary. The party arrived at Ogden in the early morning of July 30th where they visited with Father Cushman and then proceeded to Salt Lake City by automobile. During the morning they visited the Catholic institutions of the city and luncheon was served at noon. A sight-seeing trip around the city was enjoyed by the visitors in the afternoon. Dinner was served at the Hotel Utah roof garden in the evening and the party left Salt Lake early Saturday morning.

#### *Consecration of the Bishop-elect*

Bishop Glass was consecrated at St. Vincent's Church, Los Angeles, on Tuesday morning, August 24th, 1915, the feast of St. Bartholomew. It was eminently fitting that his elevation to episcopal rank should take place in the Church in which he received the Sacrament of Confirmation years before; at whose altar he served Mass when a boy and later ministered as a Levite; in whose sanctuary he was ordained to the Priesthood on the feast of the Assumption in 1897; and from whose pulpit he had so often proclaimed the word of God and the teachings of Holy Church in the fourteen years of his pastorate.

The visiting prelates and clergy assembled in the old college where a procession was formed, preceded by a cross-bearer and acolytes. It moved from the Father Meyer Memorial Hall through the shady lawns to the main entrance of the Church. A large number of priests walked behind the cross-bearer. A delegation from Salt Lake had come to witness the consecration of their second Bishop, and confreres of the Bishop-elect from all the houses of the Congregation of the Mission in its western province of the United States, many of whom had at one time or other been professors in St. Vincent's College or assistants in St. Vincent's parish, were in the line of clergy as they moved to the Church. Fifteen Bishops and Archbishops were also present. The procession entered the Church, the priests taking the front pews and





the prelates, their chaplains, and the officers of the Mass went to their appointed places in the sanctuary. The Most Reverend Edward J. Hanna, D. D., Archbishop of San Francisco, was the Consecrator and the Right Reverend Thomas Grace, D. D., Bishop of Sacramento, and the Right Reverend Thomas F. Lillis, D. D., Bishop of Kansas City, were the Assistant Consecrators. Very Reverend M. S. Ryan, C. M., President of Kenrick Seminary, St. Louis, was Assistant Priest; Reverend George Donahue was Deacon and Reverend Victor J. Follen was Sub-deacon; the Masters of Ceremonies were the Reverend J. A. Reardon and the Reverend Edward Brady.

The consecration sermon, delivered by the Right Reverend J. J. Keane, was as follows:

"And God indeed hath set some in the Church: first apostles, secondly prophets, thirdly doctors; after which miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches."—I Corinthians xii, 28.

"The beautiful ceremony of this morning with its sacred rites gives these words their present application. This ceremony stands not in isolation. It reaches back through the ages until it receives its sacred rite from Him Who instructed the episcopate, the Founder of the Church which He lovingly called His own, and to which He gave His solemn promise of indefectibility. He lives in it; and from the Holy Spirit sent down upon the Church on the first Pentecost Sunday, this beautiful rite has its power and its foundation. He gave it to some to be apostles, to others doctors, to other some evangelists and teachers of the word of Truth. And thus it has been, and thus it will be, all down the years until the angel's trumpet calls at last the redeemed to judgment.

"Today another Bishop is added to the hierarchy, another witness for Christ is placed in conspicuous position. Another receives the fullness of the High Priesthood and goes forth from this sanctuary to enter a new field of responsibility and to begin a new and blessed career. The power and grace of the episcopate come only to those called by God, for the grace of the episcopate is from the Holy Ghost, handed down from one to another under the direction of the Vicar of Christ on earth. His it is to appoint Bishops to be the pastors of Christ's flock.

"A short time ago the See of Salt Lake became vacant through the death of its great, venerable, holy Bishop. The people of that See prayed God with wonderful earnestness and beautiful perseverance for another good shepherd. God heard their prayers and gave wisdom to the council which selected candidates from among whom the Holy See would appoint one to be the representative in Salt Lake of Christ's Church. The Pope, in Christ's name, and by Christ's authority, named Father Glass, of St. Vincent's Church, Los Angeles, to that vacant See in the mountains. And today the representatives of the Holy Father have just consecrated the Elect and conferred upon him the fullness of Holy Orders. To Bishops it belongs to ordain Priests; to Bishops it belongs to consecrate Bishops; to Bishops it belongs to confirm and thus give the character of soldiers to the children of God; to Bishops it belongs to bless the holy chrism which mingles with the waters of baptism; to Bishops it belongs to bless the temples dedicated to the honor and worship of the Eternal God. These powers come to our new Bishop today in the

consecration which marks him forever—a mark which time and eternity cannot efface, for it is the mark of the great High Priest, Christ Jesus our Lord. But he would lack the right to use these powers were it not for the act of the Holy See, as Christ's representative, appointing him to a See and giving him jurisdiction. A lawyer may have all the qualities of a splendid judge; but a judge he is not until he receives his commission and has appointed to him a court or a circuit. A soldier may have all the qualities of a general; a general he is not until he receives his commission and is appointed to command a regiment in the army. So it is in the Church of Jesus Christ. A consecrated Bishop receives the power of the episcopacy; but he must not exercise these powers until he receives appointment to a See.

"Your friend and mine has received episcopal commission. He has heard the words of commission emitting from the lips of Jesus Christ through His Vicar, giving to him the care of a great Church and a loyal people. He leaves this beautiful sanctuary, so dear to him for its many hallowed memories. He leaves this beautiful city, where he has long been known and long been loved. He leaves this bright and cheery coast for the rugged heights of the mountains, and he goes to a people who have prayed for him; he goes to a people yielding to none in beautiful enthusiasm for the cause of Christ. He goes to a people to take up the work begun by one who in the days of his vigor was a true apostle, whose memory lives and will be handed down—a tradition of noble loyalty to the Holy See, of untiring devotion to the cause of Christ, of true priestly love for the souls of men. The human heart is not satisfied with the salvation of the souls of men. The human heart is not satisfied with the things of this world. It cries out with longing, 'What is beyond?' Man asks, 'What am I?' 'What is my destiny?' He needs to be taught; he needs a teacher in whom he can have confidence, one whose word is the word of God. The newly-consecrated Bishop goes forth to teach. He is to be the father of his people, the ruler of his clergy, the leader of his Church. This will be the work of Bishop Glass. He will go forth in God's name, encouraged by the prayers of those who knew him here to love him dearly. He will go forth in the spirit of his great father, St. Vincent de Paul. And in his zeal and enthusiasm we know that he will bless Salt Lake tenfold, aye, a hundred-fold in the future. He will make that garden bloom with the flowers of spiritual beauty; and he will gather under his pastoral staff not only those of the true Faith, but also those outside the fold who are yearning for Christ and the truths of His religion. May God bless him and give him length of years and strength to do his work well in the great See to which he is called! May his future be bright, and may his people love and bless him as you who are saying farewell to him now love and bless him!"

#### *Bishop Glass' Installation*

With "Fortitude and Peace" as his motto and amid the most solemn and impressive scenes, the Right Reverend Joseph S. Glass began his reign as Roman Catholic Bishop of Salt Lake on September 1st, 1915.

He was installed in his Cathedral by the Most Reverend Edward J. Hanna, Archbishop of San Francisco, assisted by the Reverend J. T. Fitzgerald, of California, and the Reverends Denis Kiely and Thomas Galligan as deacons of honor.

Following the procession to the altar, Solemn Pontifical Mass was sung by Bishop Glass. He





was assisted by the Reverend Richard J. Cotter as Assistant Priest, the Reverend E. R. Kirk as Deacon, and the Reverend Victor J. Follen as Sub-deacon. The Reverend Edward H. Brady and the Reverend Thomas A. Lilley, C.M., were Deacons of Honor. Present in the sanctuary were Archbishop Christie and Bishop Carroll and fifty priests.

At the conclusion of the Mass Bishop Glass was seated in the sanctuary facing the congregation. Very Reverend George S. Rapier, S.M., President of All Hallows College, read the papal messages conveying authority to Bishop Glass.

The first message, directed to Bishop Glass himself, was as follows:

"Benedict, Bishop, Servant of the Servants of God, to our beloved son, Joseph Sarsfield Glass, Bishop-elect of Salt Lake, health and the apostolic benediction. The office committed to our own lowliness by the eternal Prince of Pastors of ruling, feeding and governing the Universal Church imposes upon us the obligation of most diligently caring that all the Churches be provided with prelates who are able and willing properly to feed the flock of Christ.

"Since, therefore, the Cathedral Church of Salt Lake, which is a suffragan of the metropolitan Church of San Francisco, California, and of which the Right Reverend Lawrence Scanlan of happy memory was the last Bishop, has been through his death deprived of its shepherd, we, desirous of providing for the said Church of Salt Lake and its people, with the advice of our venerable brothers, the Cardinals of the Holy Roman Church, by our apostolic authority choose you, the pastor of St. Vincent's, Los Angeles, and Doctor in Sacred Theology, to preside over the vacant See of Salt Lake. We appoint you its Bishop and Pastor, committing fully to you the care, government and administration of the Church of Salt Lake in spirituals as well as temporals, with all the rights, privileges, duties and obligations appertaining to this pastoral office.

"We desire that all benefices and duties incompatible with the said office cease by virtue of this appointment. We desire, likewise, that after fulfilling the other things required by the law of the Church and before assuming the government and administration of the aforesaid Church of Salt Lake, you make, in the presence of some Bishop enjoying the favor and communion of the Apostolic See, a profession of the Catholic faith and take the customary oaths according to the forms herein contained. These forms signed and sealed by yourself and the aforesaid Bishop must be presented to the Apostolic See within a period of six months. To the aforesaid Bishop, by you selected, in our own name and in the name of the Roman Church, we delegate the duty and obligation of receiving the profession of faith.

"Moreover, we reserve to ourselves and the Apostolic See the right of changing the limits of the said Diocese in the manner and at the time which may accord with our judgment and that of the Apostolic See.

"We express the firm hope and confidence which we feel that with the divine assistance the Church of Salt Lake, under your pastoral care and zeal, will be wisely governed and will prosper both materially and spiritually.

"Given at Saint Peter's, Rome, the first day of June, in the year of our Lord, 1915, the first year of our pontificate.

PETER CARDINAL GASPARRI,  
*Secretary of State.*

The second message was to the Catholics of Salt Lake, as follows:

"Benedict, Bishop, Servant of Christ, to our beloved children, the clergy and people of the City and Diocese of Salt Lake, greeting and Apostolic Benediction.

"We on this day, with the counsel of our venerable brothers the Cardinals of the Holy Roman Church, have by Apostolic authority appointed our beloved son, Joseph Glass, Pastor of St. Vincent's Church, Los Angeles, and Doctor of Sacred Theology, to preside over your Cathedral Church of Salt Lake, bereft of its pastor, and have placed him over it as Bishop and pastor.

"Wherefore, we bind you all and we exhort you to accept devoutly and honor with due homage the said Joseph Glass, Bishop-elect, as your spiritual father and to render due obedience to his administrations and ordinances so that you may rejoice in finding—he in you devoted children, and you in him a benevolent father.

"We wish, therefore, and command that these our letters be read as a matter of official observance by the ordinary who now rules your Diocese from the pulpit in the Cathedral Church on the occasion of the first day of precept to be observed by the people.

"Given at St. Peter's, Rome, on the first day of June in the year of our Lord, 1915, the first year of our pontificate.

PETER CARDINAL GASPARRI,  
*Secretary of State.*

After the messages of the Holy Father had been read, Archbishop Hanna rose on his throne and delivered the installation sermon:

"Right Reverend and dear Bishop: That you feel the great responsibility that rests upon you, we know from long and sweet experience. Lift up your eyes, therefore, and see the white field, awaiting only your leadership. Your children are here before you. You come to succeed him who for two and forty years did reign and build in the kingdom of Jesus Christ. May it be given to you to bring his work to completion, to follow in his footsteps.

"And to you, priests and people, you are helpers of this man, sent to lift up his hands so that he may do his work. In our generation has come the time when the lay people especially must lend a helping hand to the clergy. Priests can do little save to place the ideals before the people. The people must do the work. If their lives are godly, if they have zeal and power, there is no end to their accomplishments.

"So, you, too, lift up your eyes and see the fields that are waiting for the harvest. May the Church here grow and prosper even unto the perfect day and may your Bishop and your priests be an honor to the country and to your high estate which is Jesus Christ in God!"

Father Kiely, Administrator of the Diocese, after Bishop Glass was escorted to his throne by Archbishop Hanna, read the following greetings from the Priests of the Diocese:

"The Right Reverend Joseph S. Glass, Bishop of Salt Lake:

"May it please your Lordship; we, the Priests of the Diocese of Salt Lake, hail with joy your appointment by our Holy Father, Benedict XV, to the exalted and responsible position of this young, growing and important Diocese, and your Lordship's arrival among us as chief pastor we now greet with sentiments of deep esteem and loyal obedience.

"Your energetic and successful labors, your varied experiences as an educator and as pastor of a large





congregation, your profound piety and administrative abilities, savoured with humility—the foundation of all virtue—are the best and surest guarantee that you will not only be a worthy successor to the late and deeply lamented Bishop Scanlan, but that religion and education under your fatherly guidance and care will reap a more abundant harvest in the future.

"Entering your new field of labor, your Lordship will, no doubt, receive many congratulations, addresses and hearty good wishes for a successful discharge of the honors and duties of the episcopate, but none more sincere, we trust, more welcome than those from the priests of the Diocese who pledge themselves to cooperate with you in every good work which you will undertake for the honored march and progress of religion and education in this, the Diocese of Salt Lake.

"With greatest respect, reverence and loyalty, and with the happiest auguries for a successful episcopate, and imploring divine assistance in every work, believe us, very obediently,

THE PRIESTS OF THE DIOCESE OF SALT LAKE."

Bishop Glass's first address in his Cathedral was as follows:

"To the very excellent and very splendid address made on the part of the clergy, I can but say that I am deeply touched by the good wishes and promises of loyalty and cooperation for the glory of God.

"I have come to you a stranger. I come because I was sent by His Holiness, Benedict XV. I come to dedicate myself to you, to the salvation of your souls and for the greater honor and glory of God.

"I can do little without the prayers and cooperation of the priests and people. I come, not merely to do the will of God, but to safeguard the interests of Jesus Christ that your souls may be saved.

"And so, this morning, we begin, in the name of the Lord, relying only on His assistance. Jesus Christ yesterday, today, and the same forever that He may be glorified throughout this country, this is my aim and my prayer."

Bishop Glass then pronounced benediction. Immediately after the services, the priests of the Diocese gave a luncheon to Bishop Glass and the visiting clergy.

#### *New Parishes*

When Bishop Glass assumed charge of the Diocese of Salt Lake on September 1st, 1915 there were ten parishes with resident priests, viz.: St. Mary's Cathedral and Our Lady of Lourdes, in Salt Lake City; St. Joseph's, Ogden; St. Mary's of the Assumption, Park City; St. Marguerite's, Tooele; and St. Patrick's, Eureka, all in Utah; and St. Joseph's, Elko; Sacred Heart, Ely; St. Joan of Arc, Las Vegas; and St. Patrick's, Tonopah, in Nevada. Seventeen priests were laboring in this territory and there were several other places where Churches had been built but a shortage of priests in the Diocese made it impossible to give these places a resident pastor and they were looked after by priests from the Cathedral or from parishes in their vicinity.

The new Bishop began immediately on a visitation of his Diocese to find out what prospects there were for placing priests whom he might succeed in inducing to labor in Salt Lake. He visited every

corner of this vast territory and at the same time made preparations for the bringing of other priests to his Diocese. This is one of Bishop Glass' great contributions to the history of the Church in Utah. Though he had seventeen priests when he arrived, several of them did not belong to his Diocese and in the course of time many of them were called back to their own Dioceses and many others were removed by death. Today only three of the priests who were in the Diocese when Bishop Glass arrived are still here. Yet, today there are twenty-eight priests laboring in the Diocese, twenty-three of whom are affiliated with it.

The new Bishop very shortly assigned pastors to the Churches already in existence at St. Patrick's, Salt Lake City; St. Anthony's, Helper; and Holy Rosary, Bingham.

As soon as the coming of new priests to the Diocese made it possible, several new parishes were established by Bishop Glass. The first to be erected was the parish of the Good Shepherd in Garfield, Utah, which was formed in the year 1916. Since that time the headquarters of this parish have been moved to Magna, Utah, where the Sacred Heart Church was built, and Garfield has become a mission. Our Divine Saviour parish in Salt Lake City was erected in 1917 and about the same time Murray and Midvale, which had been a parish, were assigned as missions of a second new parish in Salt Lake City, that of St. Ann's in the southern part of the city. During this year Helper was made a mission of Price, Utah, which was constituted a parish. The necessity of administering to the needs of the Catholics between Salt Lake and Price resulted in the erection of the Immaculate Conception parish in Provo during the same year.

A parish was established at Battle Mountain, Nevada, in the early part of 1918. This has since been changed to Austin, Nevada, with Battle Mountain as a mission. For a time Caliente, Nevada and Milford, Utah were parishes with resident priests, but the fewness of Catholics there made the support of priests an impossibility and these places are today looked after by the pastor of Las Vegas, Nevada. In 1922 the northeastern section of Utah received a resident pastor by the erection of the parish of St. John of God at Vernal and in 1925 Murray and Midvale, which had formerly been a parish and more recently missions of St. Ann's, Salt Lake, were again constituted a parish with a resident priest. As a consequence when the administration of Bishop Glass came to a close with his death in 1916, there were established in the Diocese twenty parishes with resident priests.

#### *Completion of the Cathedral*

Coincident with his attempts to erect new par-





ishes and bring more priests to his Diocese Bishop Glass began the completion of the Cathedral of St. Mary Magdalen, whose title he changed to the Cathedral of the Madeleine. The improvements made by the Bishop included the magnificent new entrance to the Cathedral in memory of his predecessor, Bishop Scanlan, and the complete renovation of the interior of the Cathedral. This work, performed at a cost of \$130,000 under the direction of Comas, the noted architect, is one of the finest pieces of interior decoration in the United States. It is a magnificent example of ecclesiastical art, a lasting monument to Bishop Glass, an accomplishment which excites the deepest admiration of all who visit the Cathedral.

#### *Societies*

The Knights of Columbus, established in six cities of the Diocese, constituted the only Diocesan organization in existence when Bishop Glass arrived. The new Bishop immediately set about to introduce other societies in his Diocese. Among the first was the St. Vincent de Paul Society to look after the poor of the various parishes of the city. This society, particularly the conference of the Cathedral, has labored zealously since its inception and the work that it has accomplished for the relief of the needy is written in letters of gold on the pages of time.

To unite the men of the city in a spiritual society Bishop Glass established the Escalante Club under the patronage of the great Franciscan missionary of the eighteenth century. This club functioned for a time and then passed out of existence. The Catholic Men's Club succeeded it in the year 1924 and has since done splendid work, particularly for the boys of the Diocese.

A Catholic Business Woman's Club was also organized in 1917 to provide opportunities for assisting the unmarried Catholic working women of Salt Lake. In 1922 this organization became the Meynell Club and is still in existence, caring for the spiritual and social interests of the young ladies of the city.

One of the really great organizations in the Diocese today is the Catholic Woman's League, established by Bishop Glass in Salt Lake City in 1916 and later in Ogden, Park City and Eureka. The work done by the different units of this organization has been monumental and reflects great credit on its founder and the ladies who gave their time and energy to the advancement of culture, education and the relief of those in need.

The need for a society to look after the spiritual interests of the Catholic students of the University of Utah resulted in the establishment in 1920 of the Newman Club which has had a very successful existence and is accomplishing much good for the Catholic young men and women who, while remaining at home, are seeking higher education.

#### *Education*

An educator himself, Bishop Glass became at once intensely interested in the furthering of Catholic education in his Diocese. From the start he manifested deep interest in the schools he found in the Diocese on his arrival, namely, St. Mary's Academy in Salt Lake City, the Sacred Heart Academy in Ogden, and the parochial schools in Ogden, Eureka and Park City.

All Hallows College in Salt Lake City for boys was also in existence when Bishop Glass came but it was having an up-hill fight to continue its work. For three years the Bishop endeavored to assist the college in its difficulties but success failed to come and in 1918 the college was forced to cease its activity. It was always a matter of deep regret to Bishop Glass that the Diocese lost this educational institution.

One of the greatest needs of the Diocese was that of parochial schools in Salt Lake City, schools which would train the boys and girls of the community not only in secular subjects but also in spiritual affairs. The Judge Mercy Hospital building which had been closed shortly after Bishop Glass' arrival because it was felt that the Holy Cross Hospital was able to minister to all such needs, was available and in the summer of 1920 was remodeled for a school and opened in September of that year. The following year another school was opened in the basement of the Cathedral and a third was established in connection with St. Ann's Orphanage. A high school was added in the same year and has so far graduated two classes.

One of the dreams of Bishop Glass was a new St. Mary's Academy with the addition of a college department. Due to his efforts a new Academy was begun during his administration of affairs in Salt Lake and he labored zealously in its interest but his early death prevented him from seeing the realization of his hopes. The new College and Academy, though not yet completed, opened for work in September of this year and is a valuable addition to the educational facilities of the Diocese of Salt Lake.

Closely allied to education is the publication of a Diocesan paper. Salt Lake had its organ, The Intermountain Catholic, which had been started by Bishop Scanlan in 1899. This paper, which was one of the finest Catholic weeklies of the West, prospered under Bishop Scanlan and continued to perform its mission in a very creditable manner under Bishop Glass' direction, but in the year 1920, owing to increased cost of materials occasioned by the war, its publication had to be suspended. The Bishop was not content to lose entirely the good results of this means of acquainting his people with Catholic truth and so he immediately arranged for the publication of a monthly





magazine to take the place of *The Intermountain Catholic*. It was published in California for a time and appeared under the name of the "Catholic Monthly" and then the "Monthly Bulletin." Business conditions having improved in the Diocese in 1923, the publication of the monthly magazine was undertaken by priests of the Diocese and was issued under the name the "Diocesan Monthly." In 1925 the old title "Intermountain Catholic" was reobtained and the magazine today is gradually coming back to the prestige of its old namesake.

Bishop Glass was also intensely interested in obtaining higher education for young men and women of his Diocese and many today are there, both young men and young women, who have reached high pinnacles of success as a result of the education obtained for them in Catholic colleges by their spiritual leader.

#### *Health and Recreation*

In 1919 with the assistance of the National Catholic War Council, Bishop Glass obtained property in Salt Lake for a clubhouse for the United States soldiers stationed at Fort Douglas. The property obtained was the old Newhouse home on East South Temple Street. It was secured for less than \$20,000 and remodeled for the use for which it was purchased. Opened very shortly after its purchase, it administered to the wants of the soldiers and served a great need in the community. When the needs of the war had passed, this building was purchased by the Knights of Columbus and is today their clubhouse.

A home was purchased by the Bishop in 1924 on East First South Street for the purpose of giving living quarters to Catholic working girls of Salt Lake City. This became known as the Catholic Girls' Clubhouse. It is also used by the members of the Meynell Club for their social activities.

In the summer of 1925 a boys' camp named after the Bishop was opened in Provo Canyon, forty-five miles from Salt Lake City. This camp has had two successful seasons and fills a great need in the Diocese for recreation for boys.

Extensive additions and improvements were also made during Bishop Glass's administration and with his approval at the Holy Cross Hospital and St. Ann's Orphanage, Salt Lake City, two institutions ministering to the sick and needy of the community. These institutions today are second to none of this kind in the intermountain country.

#### *Bishop Glass' Silver Jubilee as Priest*

On November 14th, 1923 the people of the Diocese of Salt Lake and the friends, throughout the country, of Bishop Glass joined with him in the celebration of the twenty-fifth anniversary of his priesthood in the Cathedral of the Madeleine, Salt Lake. Pontifical Mass was celebrated by Bishop Glass, assisted by the Right Reverend Monsignor

James P. Cantwell of San Francisco as Archpriest; the Reverend P. R. Mulligan of San Francisco as Deacon; the Reverend Edward Brady of Los Angeles as Subdeacon; the Very Reverend William O'Ryan and the Reverend William Brennan, both of Denver as Deacons of Honor; and the Reverend F. J. Conaty of Los Angeles as Master of Ceremonies. The sermon was delivered by Archbishop Hanna. It was an earnest, impressive appeal devoted to the analysis of the permanence of Christianity as exemplified by the priesthood of the Catholic Church which holds the key to eternal life as conferred by Christ on Peter. The text of the sermon follows:

"To interpret for you, in words, what passes before our wondering gaze this morning, is a delicate and difficult task. I crave your kindly indulgence whilst I strive to give utterance to some of the thoughts that well up spontaneously in our hearts as we look upon this awe-inspiring scene. In the midst of the mightiest crises that the Christian world has ever known, in a land of greatest power and of intellectual strength, in the shadow of the tabernacle where abides our Master—our King—we gather this morning to celebrate the jubilee of a priest of Christ, of a leader whom Christ has sent to guide unto truth and unto righteousness those whom He has redeemed in His precious blood. Verily, it is a day of joy, a day memorable in the life of our Bishop, a day fraught with significance for many.

"Faith teaches us that the priest is a man of mighty dignity. We measure dignity by the greatness of the charge confided to man's care. Judged by this standard, the priest, even of the elder covenant, was a man of high station, because he offered sacrifice unto the 'God of Hosts.' But if the priest of the elder covenant was a man of high place and of high station, what, think you, must be the dignity of him who no longer offers the blood of heifers and goats in sacrifice, but the blood of the Immaculate Lamb—of Christ? What, think you, must be the dignity of him at whose word Christ comes from His high place in heaven to find His lot among the children of men? What, think you, must be the dignity of him 'who binds and no one looses, who looses and no one binds'? What, think you, must be the dignity of him, who, as another Christ, goes about doing good and healing those oppressed by the evil one, who is the herald of Christ's wisdom and Christ's power unto the children of men? Faith teaches, also, that with this dignity there goes a mighty responsibility. When a man takes upon himself the priesthood of Jesus Christ, like another Christ, he becomes burdened with the responsibility for souls, for souls made in God's image, for souls redeemed in the blood of Christ, for souls destined to high things here and unto the vision of God hereafter. To live up to this dignity and to bear the great burden of this responsibility, man must possess qualities of mind and of heart that lift him above the ways of ordinary men and make him partaker of Christ's wisdom and of Christ's tender love, of Christ's unfailing strength. In vision, then, we see God's priest standing at the altar clothed with dignity, burdened with responsibility, and touched by the kindly light of Christ's wisdom, burning with love for God, for Christ and for the souls that He bought at so great a price.

"If, however, in your kindness, you would bear with me, I would ask to put before you the priest of Christ in our modern world, and I would strive to show you that in Him we ought to find those qualities of wisdom and of power, those marks of real leadership which the





world needs in order to return to ordered peace, in order to carry unto high perfection the inheritance of our Christian civilization. I need not weary you with the causes that led up to the conflict which, the other day, shook the world, nor need I tell the fear or the horror which still holds men's hearts. Thinking men are actually asking if the culture and the civilization which our fathers have built through the centuries can be saved, and in their anxiety are seeking for foundations, firm and enduring, upon which to rear that type of Christian economy which will fit the new era upon which we have entered. But when men of serious purpose seek these things, why do they not lift their eyes to Christ as He stands upon the summit of the ages? Why do they not remember that in each crisis of the world's story Christ's power has come for the "Healing of the Nations"? Why do they not recall that the Church, in every crucial age, has brought Christ's knowledge and Christ's strength to the solution of the problems that affect mankind, and by patient wisdom and a lasting love has, in the end, brought peace? Why will they forget the trials of the early Church in Jerusalem, and that even in Jewry the Church grew and waxed strong? Why do they not keep in mind that the Church conquered the wisdom of Greece and the might of Rome, and when the Roman empire tottered to ruin the Church took the barbarian hordes and out of them moulded the men of the twelfth and thirteenth centuries, mayhap the world's 'golden age'? Why do they not keep in mind the Reformation, which, throwing aside the stabilizing authority of the Church, proclaimed the gospel of private judgment, and, turning away from those whom Christ commissioned to guide the world, has finally brought its own destruction with the threatened horror of a world's revolution? But men have a right to ask: Is the Church still strong? Has she the wisdom necessary for the new task? Has she a real comprehensive view of the world and its thousand needs? Can she apply her wisdom to these problems, and, above all things, has she the strength, the organization and the leadership, without which she would strive in vain?

"To the man of faith the answer is simple. Christ came not only unto the redemption of the race, but He came as Teacher, as Master, to guide men unto all knowledge, unto all truth—"For this was I born and for this I came into this world, that I should give testimony to the truth." Unto His chosen followers and their successors He said, "As the Father hath sent Me, so I send you. Going, teach all nations, teaching them to observe all things whatsoever I have commanded you; and behold, I am with you all days even unto the consummation of the world." "Thou art Peter, and upon this rock I will build My Church and the gates of hell shall not prevail against it." "I have prayed for thee, Peter, that thy faith fail not; and to all the apostles, "Whatsoever you shall bind upon earth shall be bound in heaven." But how shall we convince the world that in our power is the healing balm which the world needs so sorely? How shall we convince the world that with us is wisdom, with us is power, with us is leadership? Upon us the world looks askance, the world hates us as it hated our Master, the world distrusts us for, verily, we are not of the world, and still we remember the words, "I have conquered the world." True civilization means the conquest of the spirit over the things material, the conquest of what is higher in man over the passions and tendencies of our lower nature. True civilization means the highest development of thought, of art, of literature, as instruments to man's ultimate perfection, as instruments for the working out in man of God's image in which man has been created; true civilization must take into considera-

tion the spiritual element and its needs, and, consequently, all wealth and all possession of power, which tend not to the development of nobility of character, and the development of strength and of wisdom are not a help, but a hindrance; true civilization needs, indeed, the material things of life and must make use of them; but not in the possession of many things, not in power over the destinies of men; but in glory of our manhood, and in the beauty and perfection of our womanhood is the hope of the world. The greatest need, therefore, of our day is a body of men with spiritual insight, who know how to adapt themselves to our peculiar conditions of life, to the peculiar evolution of our destiny, and who, putting store upon the things that really count, can bring the world back to sanity of judgment, to a right standard of values, to order and that harmony which means peace.

"Surely, across the ages, the Church, under the guidance of her priests, has ever taught that the great conquest of life is the possession of those things which give glory and beauty and strength to the soul; the great triumph of life is the triumph of the spirit over the weakness of the flesh. Surely the Church has been the fond mother of art, the careful custodian of monuments which mark the genius, the glory and the ascent of man. But the Church has not rested in these things as the purpose of her existence; nay, rather, has directed them to the development of God's image in man, to the development of man's higher faculties. Surely the Church has always considered, before all other interests, those of the soul, the interests that touch the well-being of men of whatsoever place or station—and, as a consequence, has ever espoused the cause of the poor, the downtrodden, yea, the cause of outcasts of the world, even as the Master did. Surely, finally, the Church has existed, across all the years, as a protest against the doctrine that 'might makes right,' as a protest against the oppression of the many by overweening power of wealth, and in every crisis of our common humanity she has defended the inborn rights of men against the violence of the mob, of the unjust tyranny of those who govern. Above all things, in our days, when, in the last reckoning, we must choose some sort of dictatorship, if there be a wrong use of power in the hands of the people, the Catholic Church—and the Catholic Church alone—knows how to guide men along that golden mean which guarantees our liberties while it safeguards, by its authority, man's sacred rights.

"Bear with me one moment while I make this more explicit. There is no hope for the rule of the people in the world, there is no hope in our own land, great as it may seem, unless men believe in man's dignity, man's power to rule, man's power to choose proper representatives, man's willingness to obey those whom they choose. There is no hope for constitutional government when men, forgetting the rights of the many, strive only for their own petty, selfish ambitions; when men strive only for wealth, for comfort, for luxury, for the things, in a word, that weaken the moral fibre, while they forget that our fathers builded by their toil and by their blood, if their children, after their example, are not willing to make sacrifice of the things which the world holds dear, yea, of life itself, that liberty may endure and the sacred rights of the least of men may be safeguarded. There is no hope, in a word, if there be not at this very hour a spiritual awakening, if men will not listen to the trumpet call which summons them to do battle for wisdom, for justice, for mercy, for love of our kind; which summons them to give up all things, to make every sacrifice that liberty and man's inalienable rights may not perish from the earth forever. This has been the teaching of the church and of the church alone.

"This will require a great, well-ordered organization





and leadership as fine and as ideal as the world has ever known. In this age of marvels we admit that the Catholic Church is so organized that it can undertake a world-wide, a great spiritual task. In fulfilling of prophecy, it extends "from sea to sea." In unity of principles and in unity of purpose we have attained that for which Christ poured forth His soul on Holy Thursday night: "Father, that they may be one as Thou, Father in Me and I in Thee, that the world may believe that Thou hast sent Me." The men representing our cause have been chosen with great care from among the people, have been set apart for their work; they are educated, yea, and cultured, and there is no task too great for their zeal, too mighty for their strength. They are found in the centers of learning and of knowledge, the men of research, the men who follow the course of the stars; where battles rage they are found ministering unto those who have fallen, inspiring strength and courage in those who face certain death; where pestilence rages they are not afraid, and the lowly places of earth know their saving presence. There is no spot on our globe to which they will not go to bring light to those who sit in the shadow of death, and, above all things, in every known land, generally in simplicity, sometimes in eloquence, sometimes in power, they point the way to higher things, encourage men to fight for what endures, to rise above the passing, fleeting things of life.

"But this depth of knowledge, this broadness of culture, this wealth of zeal must be directed, if it will be of avail for the healing of the world, and this means leaders—leaders after the manner of Christ. Christ's wisdom is indeed sublime,—for it touched the depths of human feeling; sublime, for it lifted men above themselves unto a higher light; sublime, for so great was its simplicity that even the most unlearned could understand. But the leader, like Christ, must be not only wise in his generation, but, like Christ, he must go out in sympathy to every kind of man, to every need of the race, to young and to old, to rich and to poor, to sick and to well, to those who have fallen out of the ways of life, to the outcast of the world he must turn in loving, tender, all-embracing sympathy. But for leadership wisdom is not enough, love and sympathy suffice not, if with the vision, with the consuming zeal there be not that strength of purpose, that indomitable will that spurns weakness; that strength which has made Christ the admired of the ages; that strength which weakened not before the demands of the high priests; that strength which quailed not when brought before the dreaded power of Rome's great imperial sway; that strength which made Christ live that truth might avail; that strength, which in the agony of the garden, obeyed the will of the Father; that strength which made Christ calmly die that a world might live.

"Where, then, shall we find, this leadership? To us to whom has come the kindly light of faith the answer is sure, 'As the Father sent Me, so I send you,' and Saint Paul, speaking to the Bishops, tells them that the 'Holy Spirit has placed them to rule, to guide the Church which He has bought with His blood.' The Bishops and their priests are our leaders, divinely chosen, set apart by Christ Himself to bring every intellect unto the obedience of faith, to guide this redeemed world unto the fulfillment of its destiny. It is time that we recognize our place in the divine economy of this world; it is time that, in wisdom, in loving zeal, in unconquerable strength, we lead the way. It is time that we master the whole counsel of God, as revealed to Jesus Christ; it is time that we understand the trend of the world, the truth and the weakness, too, of the theories that rule men's minds, and to the problems which arise apply the unerring wisdom of Christ; it is time that we recog-

nize that genius of the men whose false lead the world follows, and by guidance turn that might of power unto safety, or by wise opposition overcome and conquer. It is time that we, as heralds of the new dispensation, begin a spiritual crusade, and in spirit and in strength teach and persuade men that not in material things, not in the possession of wealth, not in glory of power, but in humility, in patient knowledge, in love of our kind, in helpfulness, is the kingdom of God.

"Dear Bishop, not of your own will, but of the will of Him who is our Master, you have been set apart to lead to battle, to lead to victory the host of Christ. In your veins flows the blood of a pure and noble ancestry, of ancestors who could live for an ideal, and for the ideal die. Your early life was passed in the world's most beautiful spot, lovely California; your teachers there belonged to that order of men whose charity and whose glory are known to the confines of the earth, whose founder marks an epoch in the social life of the Church. In the fullness of young manhood you journeyed to the world's spiritual center, and there, in the midst of all that inspires faith and zeal and courage, you grew in spirit and in truth as you grew in years. In the heart of Christ's empire you saw ever, in vision, the hosts that followed Christ, even from the beginning, and in the streets that once were purpled with the blood of martyrs you learned constancy and strength. From the lips of Christ's own Vicar you heard the command to go and to teach, and in the full tide of your mature manhood Christ spoke again to you through his vice-gent upon earth and sent you to be a veritable leader in Israel. May Christ, the great High Priest of the new and eternal covenant, grant unto you in largest measure the fullness of His wisdom, the intensity of His zeal, the might of His power! May you, under His kindly light, be filled with the knowledge of His counsel, with a keen perception of the world's needs, with the genius necessary to apply that knowledge unto the solution of the problems that vex us today! May you, in valor, in knowledge and in strength, be a veritable leader of our people, and may you, because you work in Christ and through Christ, help the spiritual resurrection of this land we love, and, helping unto a new and more spiritual insight this land of promise, aid in your own way to bring back the world to Him Who is the Christ, the King of Kings, our Lord, our Master, our God!"

At the close of the Mass the Bishop expressed the great joy he felt; he said his sentiments were best voiced in the Mass he had just sung, "devotion and gratitude that embraces all of us." He thanked Archbishop Hanna, Archbishop Harty, each of the other visiting dignitaries, the priests of this Diocese, his friends who had come "from California and from Omaha" to join with him in the solemn celebration of his Jubilee, and his people of the Diocese for their testimonial of interest and devotion. He paid a high compliment to the faithful of the Diocese who are making great sacrifices to wipe out the Cathedral debt so that it can be consecrated in the near future. It was the payment of this debt, which will make it possible to consecrate this beautiful temple to Almighty God, that he had asked for as a Jubilee gift and he spoke of the splendid efforts made by the priests and people of the Diocese toward this end, congratulating them upon the wonderful spirit of co-operation manifested in this great work for the glory of God.





The following cablegram of congratulations was received by Bishop Glass from the Holy Father:

"On the occasion of your celebrating the twenty-fifth anniversary of your priesthood, the Supreme Pontiff sends his fatherly congratulations and, wishing you every choice gift, grants benignly to you and your flock his Apostolic benediction."

PETER CARDINAL GASPARI,  
Secretary of State

On the occasion of the celebration, the Salt Lake Tribune paid Bishop Glass this tribute:

"Twenty-five years ago the Rt. Rev. Joseph S. Glass, Bishop of Salt Lake, was ordained a Catholic priest and from that day onward his life has been spent in the service of the Master. Yesterday his silver jubilee was celebrated in this city, the services being attended by distinguished prelates from all over the United States. Congratulations of the Holy Father at Rome have been received by Bishop Glass and his parishioners are vying with one another to do him honor. This is the true test of worth and moral greatness. A quarter of a century ago the young priest was at the threshold of his career. Today he stands crowned with the laurels of victory, but still wearing his unspotted Christian armor. Surely such a career is worth while. We do not believe it would be out of place upon this occasion to call attention to the value of the services of Bishop Glass as a citizen of Salt Lake and Utah. Being a gentleman of broad culture and wide experience, he has done much to aid the spirit of progress in the city and State, and, indeed, throughout the whole intermountain region. The Tribune, in common with all classes of Salt Lake citizens, extends congratulations to Bishop Glass on the occasion of his silver jubilee."

Among those present for the celebration were: Most Reverend Edward J. Hanna, Archbishop of San Francisco; Most Reverend J. J. Hart, Archbishop of Omaha; Right Reverend P. J. Keane, Bishop of Sacramento; Right Reverend P. A. McGovern, Bishop of Cheyenne; Monsignor M. P. Fitzgerald, Redlands, Calif.; Monsignor James J. Cantwell, Chancellor of San Francisco; Monsignor Day, Vicar-General of Helena, Montana; Very Reverend Thomas Finney, provincial of the Congregation of the Missions, St. Louis; Monsignor John Cawley, Administrator of the Diocese of Los Angeles and San Diego; the Reverend William O'Ryan and the Reverend T. D. O'Dwyer, of Denver; the Reverend F. J. Conaty of Los Angeles; the Reverend Patrick Guerin of Sacramento; the Reverend F. M. Harvey and the Rev. P. E. Mulligan of San Francisco; the Reverend M. G. Hanley of Los Angeles; Dr. John Cronin of St. Louis; Dr. Wm. Brennan, President of St. Thomas' Seminary, Denver; the Reverend Raphael Fuhr of Los Angeles; the Reverend Thomas J. O'Connell and Reverend F. X. Morrison, D.D., of Oakland; the Reverend Areste Trinchieri and the Reverend Joseph A. Simeoni of San Francisco; the Reverend Theo. Schultz of Cheyenne, formerly of Salt Lake; the Very Reverend A. L. McMahon, O. P., Provincial of the Dominicans; Reverend H. C. Hoff, President of Mt. St. Charles College, Helena; the Reverend Edward Brady, Los Angeles; Reverend N.

Connelly, San Bernardino; the Right Reverend P. M. Cushman, Ogden; Reverend J. M. Ryan, C. S. C., Bingham; Reverend J. D. Lagan, Eureka; the Reverend W. J. Giroux, Magna; Reverend Wm. Kennedy and Reverend John Lambe of Ogden; the Reverend C. E. Hogan, Park City; Reverend A. F. Giovannoni, Price; Reverend Jos. Delaire, Provo; Reverend J. P. Donnellan, Tooele; Reverend P. F. Kennedy, Austin, Nevada; Reverend J. Simon, Caliente; Reverend Martin Burke, Elko; the Reverend James O'Grady, Ely, Nevada; Reverend Edmond Sheehy, Las Vegas, Nevada; Reverend Edward Noonan, Tonopah.

A banquet was tendered the Bishop and the visiting clergy in the evening at which the following tributes were paid Bishop Glass by the laity:

#### "THE DIOCESE OF SALT LAKE"

Mr. James Brennan

"To be part of a magnificent gathering such as we have here tonight surely is an inspiring thing to each of us. To have the honor of responding to the toast assigned is especially inspiring to me, for the responsibility of giving proper expression to the significance of that toast 'Our Diocese' is a great one.

"When we speak of our Diocese we cannot be heedless to the voice of the past. We can not be unmindful of the superhuman labors of our great pioneer Bishop, our zealous pioneer Priests, our noble pioneer Catholics, for these glorious traditions are an integral part of our Diocese.

"May I quote from the words of a great American? 'Gather up the letters of the past—gather up the pamphlets—gather up the traditions—gather up the records—all are essential for the fullness of our Catholic History. For surely our Catholic people have no reason to be ashamed, but every reason to be proud of their glorious history.' Especially are these words true of the people of our Diocese.

"Let me digress a moment and recite an incident that should make us proud of our Diocese, our Bishop, our Cathedral, and our people. When that lovable, kindly, worthy man, the late President of the United States, President Harding, was making his tour of the West, I was on the official Reception Committee for Ogden to welcome him to Utah. On his trip by auto in Ogden and Salt Lake City many pleasant and touching experiences occurred. I dare say nowhere was greater patriotism shown than here in Utah, particularly so along the highways where all turned out to welcome him. On arrival at Salt Lake City throngs lined the streets. You all remember the route taken, and as we came to South Temple and proceeded East on South Temple there loomed ahead of us our own Cathedral, and presently there burst on the air the peal of bells from that Cathedral—The Presidential Salute. Inspiring, yes.

"As we passed the Cathedral, with uncovered heads, there stood our own Bishop in pontifical robes, with the Papal colors on one side of him and the American colors on the other. 'God and Country.'

"Most Reverend Archbishop, we, of the laity, proud as we are of our faith, were made doubly so by our Bishop's welcome to our President.

"Acts and traditions such as these, are many. All of which we may well be proud. However, the tradition of self-sacrifice of our people, to my mind, is the greatest. Self-sacrifice prompted our noble pioneer Bishop to accept the call of a life of toil. Self-sacrifice urged our pioneer Priests (of whom all but two are gone) to help





that Bishop in his glorious work. Self-sacrifice and self-denial of our Catholic people made possible the building of the monuments of Catholicity in this and other cities of our state. And we owe it to self-sacrifice that our present Bishop gave up a life of commercial promise to work in our midst.

"We of the newer generation of our Diocese must cling to the tradition of self-sacrifice; the work of building up our Diocese must go steadily on. Work is to be done in our day as great as ever occasioned in the past.

"Holy Mother Church will never cease to move forward while we follow the guidance of our learned Bishop, as loyalty to our spiritual heads (the Province, the Diocese and the Parish) has been and ever will be the motto of the people of Salt Lake Diocese."

#### "THE JUBILARIAN"

Mr. George J. Gibson

"I had looked forward to this banquet with pleasurable anticipation. I had hoped to enjoy the eloquence of his Grace, Archbishop Hanna, of Mr. Dockweiler and of Mr. Brennan. I had anticipated my whole-hearted enthusiasm in applauding the remarks of some speaker who would graciously express how much we rejoiced that Bishop Glass had come to this Diocese, but I tell you frankly that for the past few days, since this banquet committee has asked me to speak tonight, I have been downright sorry that Bishop Glass ever came here at all; and I further confess that by reason of my perturbation while waiting for this ordeal, I do not know whether Archbishop Hanna and the other speakers have been eloquent or not, as I have not the least idea what they have been talking about.

"One consolation there is I am sure and that is that Bishop Glass is yet to speak and when we have heard him, I, as well as you, assuredly will be glad that he is here amongst us.

"Be all this as it may, the fact is that Bishop Glass came here to be our Bishop eight years ago. He came to a Diocese which I believe is the largest in territorial area in the United States, including as it does the whole state of Utah and a large part of the state of Nevada, extending from approximately Tonopah on the west to the Colorado line on the east. So large is it that if every priest had a parish of equal size the parishes would each include over six thousand square miles.

"The Catholic population is meagre and scattered. The foundations of the Catholic organization had been laid before the Bishop came and it was his task to build the super-structure, a task which, if one considered only the material resources available, must at times seem a very discouraging one.

"Believing, I assume, that the roots and feeders of the city parishes are to be found in the parishes outside, the Bishop commenced at once to organize new parishes and perfect the organization of the older ones throughout this intermountain country tributary to Salt Lake City. He sent missionaries to the remotest hamlets and to the most isolated parts of the Diocese to seek out the lost, strayed and neglected, and it is surprising how many such there are. The Bishop seems to be able to find Catholics where no one ever found any before. New parishes have been established at Elko, Ruth, and I believe at Las Vegas, Nevada; at Magna, Utah, to the west of this city where a Church was bought and I believe the building of a new one is now contemplated; at Provo to the south where a beautiful Church and parish house are in course of construction; at Price still farther south where a beautiful Church and a parish house have been erected and a large hospital is about to be constructed. At Milford even farther south a parish is about to be organized and at Vernal, far to the east in the Uintah Basin, the center of a vast territory inaccessible

by railroad, a parish is already in existence. But two months ago I myself saw a class of approximately twenty confirmed in Vernal in the little chapel in the priest's house which he has purchased in a community where a Catholic Bishop had never been before. There are several places which are served by periodic visits from priests from other parishes. I attended Mass at Logan a few months ago and saw a congregation of fifteen in a town where no one thought there could be more than two or three Catholics. Two new parishes have been organized in Salt Lake City—St. Ann's and Our Divine Saviour's. St. Patrick's parish which was formerly served from the Cathedral has now a fine Church and parish house of its own.

"In speaking of parishes one naturally thinks of schools. Formerly we had no parochial schools. Now we have two in this city teaching both the grammar and high school grades and a new parochial school has just been completed in Ogden. Yet the Bishop has lent continual encouragement to the Sisters who conduct the convent schools and these Sisters and their students and the Sisters who conduct our splendid hospital are among the Bishop's warmest admirers.

"The Bishop has been much aided in his work of organization by the increased number of priests in the Diocese. They are mostly young men whose zeal is an inspiration to all of us. When I recall that when he came here there were I believe but four priests who belonged here and were permanently attached to the Diocese and that there are now over twenty, it can be seen that the Bishop has done much to stabilize and make permanent the Catholic organization. I was told a few months ago that there were at that time seven young men in various seminaries studying for the priesthood who intended to come to this Diocese.

"The Bishop has encouraged the various Catholic societies. We have been honored by his transfer to the local council of the Knights of Columbus. Conspicuous mention should be made of the Catholic Woman's League which has been of immense benefit to the Catholic women. We all feel that the spirit of cooperation and esprit de corps among the laity has been greatly increased and I think all appreciate that this has been especially marked of late.

"He has immensely increased the facilities for Catholic worship and devotion in the number of the services on Sundays, Holydays of Obligation and week days. His keen sense of the symbolism of the liturgy and his appreciation of art and music have added to the dignity and beauty of the Church services and the consequent edification and devotion of the laity.

"In this connection it is fitting to say that one of the great works that the Bishop has done has been the completion of the Cathedral in Salt Lake City, especially the interior. Due to Bishop Glass, the Cathedral has one of the most beautiful and artistic interiors of any in the country, at least in the West. It is not only a beautiful Church to worship in, but it is also a civic monument. Standing in its eminent position, the Cathedral is a permanent monument to the Catholic Faith and the various activities which I have recited continually bear testimony in this community that the old Church is not dead nor sleeping and that our Lord's promise to be with her all days even to the consummation of the world has not failed.

"Of course, to us Catholics it goes without saying the Bishop is our spiritual shepherd and the Bishop of the Church of God, representing the Church as the teacher of the great ethical ideals of the Gospel.

"When Bishop came here, however, this community acquired not alone a distinguished churchman but a patriotic citizen and lovable character. By his urbanity,





social gifts and personal magnetism he has become an outstanding figure in this community. He has contributed generously to all worthy civic undertakings. The tact which enables him to cooperate in, rather than a churchman to seek to dominate, the many community undertakings in which he has taken part, has greatly increased the universal esteem in which he is held. His great popularity among non-Catholics has done much to win respect for Catholic ideals and to break down prejudice.

"I know that you all respect and admire Bishop Glass and hope that he will live to celebrate many jubilees yet to come and even I, now that he is about to speak, am sure that I will again rejoice with you that he came here and is indeed our Bishop."

### *Visit of Apostolic Delegate*

The Most Reverend Pietro Fumasoni-Biondi, Apostolic Delegate to the United States, visited Salt Lake City in March 1924. On March 11th he was met at Ogden by Bishop Glass and Fathers Hunt, Sheehan, Wientjes and Giovannoni. He had arrived from Sacramento on that day with his secretary, Reverend George Leech. Luncheon was served the party at Sacred Heart Academy and they then proceeded to Salt Lake. On Wednesday afternoon the Delegate met the priests of the Diocese at the Knights of Columbus clubhouse. An address of welcome was given by Father Sheehan on behalf of the clergy. Dinner was served at St. Mary's Academy on Thursday. The Delegate, his secretary, Bishop Glass and Father Giovannoni visited Castle Gate, the scene of the great mine disaster, on that day. On Friday morning the Delegate said Mass in the Cathedral for the school children; he was assisted by Fathers Hunt and Keefe. A luncheon was served at Bishop Glass' residence. In the evening there was an entertainment at St. Mary's Academy. On Saturday morning His Grace said Mass at the Catholic Grammar School Chapel for the Sisters of Charity; he was assisted by Dr. Gomez and Father Keefe. On Sunday morning he said Mass at St. Mary's Academy and at eleven o'clock presided at the Solemn High Mass in the Cathedral which was celebrated by Father Hunt, with Father Reardon as Deacon, Father McDonnell as Sub-deacon, and Father Keefe, Master of Ceremonies. The Chaplains to the Delegate were Fathers McKey and Leech. Chaplains to Bishop Glass who was also in the sanctuary were Fathers Phelan and Gomez. The sermon was delivered by the Reverend Thomas Conroy. The Papal Benediction was given by the Delegate at the close of the Mass. On Monday the Archbishop motored to Ogden, visited the new St. Joseph's School and the Sacred Heart Academy and departed on the afternoon train.

### *Papal Honors*

In the fall of 1924 Bishop Glass left Salt Lake for the Eternal City to make the first ad limina visit to the Holy See of a Bishop of Salt Lake. He

was in Rome for the opening ceremonies of the Holy Year. On this visit he obtained several Papal honors for priests and laity of his Diocese. The Holy Father at the Bishop's request elevated four priests, namely, Fathers Sheehan, Wientjes, Giovannoni and Hunt, to the dignity of Papal Chamberlains. George Jay Gibson was made Knight Commander of the Order of St. Gregory; J. E. Cosgriff and J. C. Lynch became Knights of St. Gregory; and Walter Fitch of Eureka was made a Knight of Pius IX. Special honors were also conferred upon Mrs. Emma McCornick Bird who became a Commander in the Ladies of the Holy Sepulchre, and the dignity of Lady of Grace was conferred upon Mrs. Jennie Judge Kearns, Mrs. Stella Salisbury McCornick and Mrs. Alice Fisher Davidson.

While in the Eternal City and in other centers of art of Europe, Bishop Glass procured many valuable articles of painting and sculpture which he brought back to Salt Lake as means of increasing the faith of his people.

### *Failing Health and Death*

Though the Bishop returned to his Diocese in the early part of 1925 much benefited in health as a result of his trip, it was not long before he again began to lose his accustomed vigor. For several months thereafter he endeavored to recoup his failing strength but it was in vain. He passed away at St. Vincent's Hospital, Los Angeles, California, on the afternoon of January 26th, 1926, in the fifty third year of his life.

### *Funeral Ceremonies*

Pontifical High Mass was sung in St. Vincent's Church, Los Angeles, where Bishop Glass was pastor for many years, on Friday morning, January 29th, by the Right Reverend John J. Cantwell, Bishop of Los Angeles and San Diego. Bishop Cantwell was assisted by the Very Reverend Monsignor Duane G. Hunt of Salt Lake as Deacon; the Reverend Francis M. Harvey, C. M., of Oakland, California, as Sub-deacon; the Right Reverend Monsignor John Cawley of Los Angeles as Assistant Priest; the Reverend John J. Devlin and the Very Reverend J. M. Lavelle, C. M., of Los Angeles as Masters of Ceremonies; and the Reverend Martin O'Malley, C. M., and the Reverend Thomas Carney, C. M., as Deacons of Honor. The sermon was preached by the Most Reverend Edward J. Hanna, Archbishop of San Francisco. Archbishop Hanna was attended by the Reverend Edward Brady of Los Angeles. Most Reverend John B. Pitaval, Titular Archbishop, of Denver, also participated in the ceremonies and was assisted by the Rev. William E. Corr of Pasadena and the Reverend Thomas Blackwell of Los Angeles.





More than three hundred priests were in the sanctuary, representing the Diocesan clergy, the Franciscan Order, the Capuchins, Carmelites, Redemptorists, Paulists, Salesians, Oblates, Jesuits, Vincentians, Augustinians and the Immaculate Heart Fathers. All the Diocesan Sisterhoods were represented.

After the Mass the body was placed in a special car and borne to Salt Lake, Bishop Glass' episcopal city. It was accompanied by the Very Reverend Monsignor Duane G. Hunt, the Reverend Martin O'Malley, C. M., the relatives of the Bishop and a committee of lay people of the Dioceses of Salt Lake and Los Angeles.

The funeral train arrived in Salt Lake on Saturday evening, January 30th, at eight o'clock. It was met at Garfield by a Guard of Honor composed of Charles Maguire, State Commander of the Knights of Columbus; Leonard Littell, Grand Knight of Salt Lake Council, Knights of Columbus; S. A. Cotterell and John F. Malone, of the Catholic Men's Club; Rodman Connole, of the Rotary Club; James A. Foley, of the Society of St. Vincent de Paul; J. H. Rayburn, of the Commercial Club, and John H. Cook, Michael J. Dailey and J. A. Dooley.

The body was carried by this Guard of Honor from the train to the funeral car in front of the station between lines formed by the Fourth Degree Assembly of the Knights of Columbus. Members of the Knights of Columbus of the state of Utah and representatives of various religious and civic societies of Salt Lake preceded the body, which was followed by automobiles carrying relatives of Bishop Glass and Catholic women of Salt Lake.

Upon arrival at the Cathedral a double line from the street to the Cathedral doors was formed by the Fourth Degree Assembly of the Knights of Columbus and the body was carried into the Cathedral. It was met at the door by the Priests of the Diocese of Salt Lake and escorted to the catafalque before the main altar. The body was received by the Right Reverend Monsignor P. M. Cushman as Celebrant, the Very Reverend Michael F. Sheehan as Deacon, the Very Reverend Henry J. Wientjes as Sub-deacon, the Very Reverend Alfred F. Giovannoni as Master of Ceremonies, and the Reverend Louis J. Fries and the Reverend William A. Ruel as Acolytes.

During the procession to the catafalque Chopin's "Funeral March" was played by Miss Ethel Hogan, organist. The "Miserere" was then chanted by the Cathedral Choir, after which took place the reciting of the Rosary by the priests of the Salt Lake Diocese.

After the ceremonies the casket was opened for the public to view the body.

A special Solemn High Mass was celebrated on Sunday morning, January 31st, at eleven o'clock,

by the Reverend Thomas A. Lilley, C. M., assisted by the Very Reverend Monsignor Alfred F. Giovannoni as Deacon, the Reverend Louis J. Fries as Sub-deacon, and the Reverend Joseph I. Gosselin as Master of Ceremonies.

The Office of the Dead was chanted by the priests of the Diocese on Sunday evening.

On Monday Masses were celebrated continuously from five until nine o'clock. The eight o'clock Mass was a Solemn High Mass, offered by the Reverend J. Sidney Keefe, with the Reverend Wilfrid J. Giroux as Deacon, the Reverend William A. Ruel as Sub-deacon and the Reverend Louis J. Fries as Master of Ceremonies. The Mass was sung by the Cathedral High School Choir under the direction of Father Gosselin.

In the evening at eight o'clock the Office of the Dead was again chanted by the priests.

On Tuesday morning Masses were begun at five o'clock and continued until seven thirty o'clock.

The solemn procession of the clergy entered the Cathedral at ten o'clock on Tuesday morning and the Solemn Pontifical Mass followed immediately. The Mass was celebrated by the Right Reverend Patrick J. Keane, Bishop of Sacramento, assisted by the Very Reverend Thomas Finney, C. M., of Perryville, Mo., as Assistant Priest; the Very Reverend Monsignor Michael F. Sheehan as Deacon, the Reverend James O'Grady as Sub-deacon, the Reverend Martin O'Malley, C. M., of Los Angeles, and the Reverend J. S. Keefe as Masters of Ceremonies. Deacons of Honor to Bishop Keane were the Very Reverend Michael S. Ryan, C. M., of Kenrick Seminary, St. Louis, and the Very Reverend William P. Barr, C. M., of St. Thomas Seminary, Denver. The Acolytes were Reverend John A. Sanders and Reverend William A. Ruel; the Thurifers were Reverend Martin Burke and Reverend Edward Noonan; the Cross-bearer was the Reverend John J. Lambie.

The sermon was delivered by the Most Reverend Edward J. Hanna, Archbishop of San Francisco, who also presided over the ceremonies. Archbishop Hanna was assisted by the Right Reverend Monsignor John Cawley of Los Angeles and the Right Reverend Monsignor P. M. Cushman.

The following is the text of Archbishop Hanna's funeral oration:

"A leader of the hosts of the Lord, a guide in the rough ways of salvation, a father unto faithful children, a high-minded, patriotic citizen has passed from earth to his reward, and his passing has left us, who loved him and who had won the smile of his affection, sad and lonely because he has gone. Fulfilling the great office of devoted love, we gather here, in the place made memorable by his life, to pay our tribute of veneration to his memory, to offer Christ's mighty Sacrifice for his soul, to pray that peace may be his portion forever.

"Where the great prairies of Illinois roll on and on, Bishop Glass first saw the light. It was at this time that the great movement to the West began and, though





his earliest boyhood years were spent in Missouri, this sunset land of beauty and charm caught the fancy of his parents, and the city of the Angels became his home, the loved place of his heart. In old St. Vincent's he passed from school to college and those who remember him tell us that even then, among his peers, he showed those qualities of mind and heart which marked him in his after life, marked him particularly as one chosen by God to be His Minister, to walk in the footsteps of Christ, the great High-priest of the New Covenant. His was deep reverence for holy things; his was a judgment based on faith, his kindly, winning smile showing that sympathy with others which stands out in his life; his, above all things, that outspoken, fearless word in behalf of truth and of right.

"When the small, clear voice spoke to his soul calling him to higher ways, his eyes instinctively fell upon the figure of the great St. Vincent. In this mighty Apostle of charity he saw in vision the realization of his dreams. He saw a man who showed unto the world the love that is in Christ perhaps more than any man through the centuries. In St. Vincent he beheld one who, in wisdom and undaunted courage, went out to every need of our common humanity; who, in imitation of the Master, befriended in love's only way the young and the old, the rich and the poor, the learned and the unlettered, and above all things those who had fallen out of life's way and had become the world's outcasts. Looking upon St. Vincent, he lifted his wondering gaze to him who, because he was a great priest, knew, as few men could know, not only the glory, not only the dignity of the priesthood, but the need the modern priest would have of piety, of reverence, of knowledge and that training of mind and of heart that would fit him to become the herald of Christian Revelation and the dispenser of the mysteries of God. And finally from his great Patron he would learn and love the beauty of God's house and that naught could be too magnificent for the place where God's glory dwelleth.

"He went for his training for the priesthood to the Lazarist Seminary in the mid-west, and there, in the school of St. Vincent's sons, he grew in faith, in knowledge, in piety and in that priestliness which we all loved and admired. In 1897 he was raised to the priesthood by Bishop Montgomery and the dream of his youth was fulfilled as he stood at God's Altar and offered the Sacrifice once offered on the Cross. So promising were his talents that his superiors then sent him to the Eternal City and there, amidst chosen young men from all parts of the world, he obtained honorable and enviable distinction. But student life in Rome has always been trying and with the glory of his success he faced bodily weakness that threatened for a while his life and which mayhap brought him in the end to an early grave. On his return home he was made President of St. Vincent's College, and I feel that I can say in all truthfulness that his rounded education, his fine outlook upon life, his great zeal and devotion to his work, his nice understanding of young men and their many needs brought in a new era in the life of the institution in which he took so pardonable a pride.

"But while Bishop Glass was growing into the maturity of his powers and exercising great influence in this city he loved so well, a noble Bishop and a handful of noble priests were performing miracles of strength in the vast places of Utah and Nevada. Bishop Scanlan, like thousands of his race, turned from the land of his fathers and dedicated himself unto the children of the greater Ireland beyond the sea. Not content to remain among the great Catholic populations of the East, he, at the request of the sainted Archbishop of San Francisco, came to the land by the sunset sea. Hardly, however, had he reached the city of St. Francis

when he was sent to minister to the few Catholics scattered here and there throughout the desert places of Utah and Nevada. No man now living can understand the hardship, the loneliness, the heart-break of such a charge; nor is it easy, I fear, to appreciate the faith, the piety, the fearless courage, the super-human accomplishments of this mighty man whose name is written in letters of gold upon the proudest page of the history of Utah. Gradually others came to his assistance, and those of the elder day still speak with reverence the names of Foley and Kiely and Gaffigan, and above all of Cushman with, more than all, has borne the burden of the day and of the heat and is still with us to give high testimony of the glorious past. In 1886 this vast jurisdiction received a Vicar Apostolic in the person of Father Scanlan and in 1891 the Vicariate was erected into a Diocese with See at Salt Lake City. Broken by labors which only a man of gigantic strength could withstand, Bishop Scanlan, gradually weakening, died in the spring of 1915 and his place was taken by our Bishop, then in full tide of his manhood's power.

"When men accomplish great things in the world, we are wont to ask what were the motives that spurred them to labor, to toil, to sacrifice for the realization of their ideals. I do not think it hard to know the motive power which drove Bishop Glass to ceaseless activity. Reared in the school of St. Vincent, touched by love of Christ, in sympathy he went out to the needs of man and no labor was too tiring, no sacrifice too great, if there were question of relieving life's heavy burdens and saving souls made in God's image and redeemed in the blood of Christ. And this interest centered in large measure around the young. He had lived in that age when the foes of Christ had laid assault to the very foundations of our hope, had attacked the very existence of God's supreme power, His providential care over the children of men. He had lived in the age when the Divine Christ was only a byword with the great ones of earth, when the Church which carries His mission adown the ages was rejected of men. But with a knowledge of the world's history, with that wisdom that comes of faith in Christ he, the child of St. Vincent, saw Christ ruling from sea to sea; the world's hope, he saw the Church carrying the message of Christ to the poor, the needy, the outcast; he saw the Church in the power of Christ bending the intellects of the wise of the world unto the obedience of faith; he saw the Church interested, particularly, in the young of the flock, that the message of faith and hope might be secured to the coming generation.

"These, indeed, were the motives that ruled his life while in this city he went about doing good. He realized, as few have realized, the value of men possessed of the finest Christian education; he realized, too, that if we are to succeed in the field of education, our schools must be equal to others in scholastic accomplishment, in equipment, and especially in possessing teachers who are not only masters of what they teach, not only having that rare gift of being able to impart knowledge, but who also can instill into minds of their hearers a love for knowledge and a very high sense of obligation to truth wherever found. In a few years he had placed the college in Los Angeles among the great institutions of that city and from its hallowed walls men of culture and power went forth for the upholding of those truths which are the foundation of our hope here and hereafter. That city was indeed proud of her great son, and sent him forth to his new task with that heartiness of approbation which made him eager for the great things that lay ahead.

"When he came to Salt Lake in the early days of September 1915 he was one of the youngest Bishops in this fair land. He had come from the cloistered pre-





cincts of the college he loved to a land so vast that it baffled imagination. The children of the Catholic Church were few indeed, scattered far and wide over the vast Diocese in all our country. There was, to be sure, great mineral wealth, but the mines were uncertain and rarely favored stable population; there were fertile spots in the valleys and the plains, but development on a large scale had hardly begun. Out of this small number of Catholics, few of whom possessed great wealth, out of the poverty and faith of a devoted people, Bishop Glass has left behind monuments that tell of his zeal, of his power, of his intelligence. True to his calling as a schoolman, he began with the little ones of the flock, for well he knew how mighty would be the task of upholding Christ's cause in the next generation, particularly in the great open spaces of the West. Like Bishop Carroll, whom we lost the other day, he felt that education meant not only the gathering of facts and the garnering of information, but—if adapted to the needs of the new generation—power to think aright upon the problems that vex our day, power to distinguish between what is right and what is wrong; and, above all things, he felt that education meant that culture of mind and of heart that would make the growing child develop a taste for the finer things of life, not only in morals and in behavior, but also in art, in music, in literature. To provide schools wherein such education might come to his children has always been his greatest anxiety, and as he went to rest he had the satisfaction of knowing that out of his poverty he had done more toward the Christian education of his children than anyone else in his almost impossible conditions. A true follower of St. Vincent, he carried the heart of Christ in sympathy and in love to the poor, the sick and the needy. The institutions he found upon reaching his Diocese he cared for with loving care, and his hospital and his asylum for the children who need protection are equal to the best around about us, but particularly has he developed the great social agencies by which the Catholic Church, throughout the world, performs her great mission of charity.

"I will be pardoned if I say a word of his love for beauty in God's House. Whilst still in Los Angeles, he dreamed of a new St. Vincent's which would be not only a monument to the city but an honor and glory to the name of his great Patron. He was not permitted to realize the vision of a new St. Vincent's, but hardly had he reached Salt Lake than he turned his attention to making more beautiful the great monument which the zeal and intelligence of his predecessor had already erected. True to the tradition of his venerable Order, he thought nothing too glorious, nothing too grand, nothing too beautiful for God's House. To him it was the home of Christ, to him it was the place of prayer and adoration, to him it was the chair of truth whence thousands would derive inspiration for the finer things of life, and no beauty would be too great to enshrine these mighty things which lift men's souls beyond what passes unto the things that remain forever.

"But the true Shepherd, like Christ, must go about doing good, and I would that I had time to speak of his work as pastor. I would that I could tell you of his preaching in season and out of season, of the days and the nights he spent in the heat and in the cold. I would that I could discourse at length of his retreats to priests and to religious, when he poured forth the fullness of his soul unto the minds and hearts of those who had consecrated their lives unto Christ. I would, finally, that I could speak of his great labors in behalf of California and the state of his adoption, but though I may pass quickly over these things, I may not, on this occasion omit his service in behalf of the country during

the Great War that shook the earth. The Bishops and Archbishops of the United States, feeling the great duty incumbent upon them of mustering all their spiritual forces for the days of great stress, chose four Bishops to whom they confided the organizing and unifying of the Catholic forces for the work of the war. What they accomplished is a matter of proud record, but what concerns us most today is that Bishop Glass was a member of this great War Council and his wisdom, his intelligence, his knowledge of the world, his sympathy with men were large factors in the unparalleled success that attended the efforts of these men who represented the Church so well in the days of the Nation's struggle.

"He has gone unto his allotted place and has left us sad and sorrowful, has left the world poorer because he is no longer here to continue his God-given task. Unto those who knew him and loved him, he has left a memory that must endure, because men will always appreciate noble gifts employed for highest purposes. The highest appreciation of a great life is not in the act but in the deed. When dangers threatened the great institutions of our loved land, he forgot all personal interest in order that the liberties our fathers gained for us might not perish from the earth forever. In the spirit of St. Vincent he espoused the cause of the poor, the lowly, the down-trodden and the outcast. In the same spirit he sought to raise up for Christ a priesthood equal in culture, equal in knowledge, equal in steady devotion to the manifold needs of our strange and difficult age.

"As a watchman on the ramparts of Israel, he stood valiantly for the inborn rights of his people, especially the inalienable right to educate their children in accord with our Christian traditions. May our love show itself in imitation! The life of a priest is always a struggle—so often a losing struggle—for the higher things of life, for the things that matter most; the life of a Bishop, with its heavier burdens—its lonesome isolation, its fearful responsibility—is even harder, and the judgment on it more severe. Should our Bishop have erred through human frailty, through that weakness that touches us all, our prayers, our watchings, our fasting, our sacrifices will help him; but especially the Mass, which he loved, will bring solace and peace and refreshment to his soul. Unto us whom he loves he stretches now helpless hands and begs our aid that his time of suffering may be shortened; unto us he stretches helpless hands while he begs that he see, ere long, the blessed vision of Him Whom he loved so well and served so faithfully.

"Now, dearest of friends, farewell! Thou hast fought a good fight, thou hast kept thy pledged troth, thou hast merited thy crown. As we lift up hands unto the Father that thy place may be in peace, do thou in turn remember us and obtain for us wisdom and strength for the battle which for thee is over, the battle we must still fight to the end. Thy great, generous heart that beat with love and affection is still, alas, forever. Thy lips, that spoke words of wisdom—words that heartened and cheered—are closed, to open no more. Thy hands, through which flowed the gifts of the Precious Blood, are folded in peace. Thy feet, that were ever swift in the ways of mercy, rest forever. Thy lips, that spoke words of wisdom—words that heartened and cheered—are closed, to open no more. Oh! may thy great love and faithful service find mercy with the Father and may He command His Angels to conduct thee unto thy place of peace, and mayst thou, great, noble priest, be with Christ forever!"

The Absolutions were pronounced by Archbishop Hanna, Bishop Keane, the Right Reverend Patrick





A. McGovern, Bishop of Cheyenne; the Right Reverend John B. McGinley, Bishop of Monterey-Fresno; and the Right Reverend J. Henry Tihen, Bishop of Denver.

Other prelates present in the sanctuary were the Right Reverend John J. Cantwell, Bishop of Los Angeles and San Diego; the Right Reverend Francis C. Kelley, Bishop of Oklahoma; the Right Reverend Daniel M. Gorman, Bishop of Boise; and the Right Reverend James A. Duffy, Bishop of Grand Island, Nebraska.

Honorary pall-bearers included Messrs. Walter C. Fitch, John C. Lynch, George Jay Gibson, James E. Cosgriff, James J. Brennan, W. Edward Fife, Dr. John J. Galligan and Dr. E. F. Root. The active pall-bearers were Messrs. A. J. Bruneau, James Ivers, Thomas F. Kearns, Cesare Rinetti, John J. Neville, Daniel J. Laramie, Austin J. Gibbons, Don Morrison, Dr. Leo F. Hummer and William G. McHugh.

A procession escorted the remains to the Union Station in the afternoon and the body was taken to Los Angeles and interred in Calvary Cemetery in that city in the plot of the Congregation of the Missions, of which the Bishop was a member.

The following tributes to Bishop Glass are taken from the Salt Lake papers:

"Notwithstanding the fact that Right Reverend Joseph S. Glass, Bishop of the Catholic Diocese of Salt Lake, represented but one faith and one creed, all Utah, and in fact the entire intermountain country, regardless of church affiliations, is mourning his untimely death in Los Angeles Tuesday. The widespread grief and concern over his passing is a tribute to the greatness of the man.

"Bishop Glass was universally loved by the Catholics of his Diocese. That, of course, was natural. The high respect with which he was held by the community at large, however, and the friendship which he received from those of opposing religious views, give testimony to his love for the community, his high ideals and his sincerity of purpose.

"For the Catholic community he has done much. Taking the reins of authority from the pioneer missionary, Right Reverend Lawrence Scanlan, he looked to the young people of his flock for support. He established many schools throughout the Diocese and fostered education in every way by financing higher education for members of his flock from his private income. Students in many universities throughout the country are being supported in their educational career through the kindness of the prelate.

"One of the first accomplishments of Bishop Glass upon taking authority in the Catholic Church in Utah was the completion of the Cathedral of the Madeleine. The beautiful Church is a monument to his genius. He has established smaller Churches in the mining camps and smaller sections throughout his Diocese in Utah and Nevada.

"While he was looking to the religious welfare of his own charges, Bishop Glass always found time to work for the interests of the community. He was an indefatigable worker in every project that made for spirit-

ual or material advancement of Salt Lake and Utah. During the war he threw his boundless energy to the cause of the nation as a worker on the Utah State Council of Defense.

"While the Catholics of Salt Lake are stricken with grief over the passing of their leader, all Utah will mourn the death of an accomplished, loyal and valuable citizen."—*Salt Lake Telegram*.

"The Right Reverend Joseph S. Glass, Roman Catholic Bishop of Salt Lake, has been transferred from the Church Militant to the Church Triumphant, and the Diocese has suffered a well-nigh irreparable loss. Possessed of unusual intelligence and ability, Bishop Glass was a worthy successor to the much-loved Bishop Scanlan when the latter departed this life some years ago, and the Diocese has continued to prosper, while the individual communicants of the Roman Catholic faith were strengthened and encouraged by the precepts and example of their spiritual leader and adviser.

"Bishop Glass was born in Illinois, began studying for the priesthood in Missouri and finished his education in the Eternal City. He was ordained in St. Vincent's Church in Los Angeles in 1897 and was soon recognized as a profound theologian, a practical Churchman who possessed a heart as well as a head, and a substantial, patriotic American citizen. It is pleasant to remember that he did not fail to meet the fondest anticipations of hosts of friends and well-wishers, who predicted a great future for him, and that he labored long and well for his country and humanity in the dark days of the World War.

"He was called by the Angel of Death while still in the prime of life. Had he lived a few years longer he probably would have received still higher Church honors and also grown immeasurably in the love and estimation of Catholics and Protestants alike in his vast Diocese. But he has gone to his eternal rest and reward, and the best we now can do is to award him the laurel wreath of victory and strive to follow his example; for he fought the good fight and kept the faith until the Master summoned him home."—*Salt Lake Tribune*.

"The death of Bishop Joseph S. Glass is deeply regretted not only in this state but all over the West. To all members of his Church the news of his death came with a shock, for in their leader they found always a staunch friend for right. Bishop Glass was a fine scholar and a Christian gentleman. He came to Utah soon after the death of Bishop Lawrence Scanlan, and in the community he became a forceful character in his teaching of religious principles. He was a man of intense convictions but he was always fair and frank, and so openly did he meet people that no one ever questioned his sincerity.

"Bishop Glass did much to build up his Church in Utah, and with it all he was never known to attack the religious convictions of his friends. Mentally he was richly endowed, and socially he was charming; physically he was handsome of countenance, graceful and strong of body. It seems strange that he should go so soon, for he loved life and life meant everything to him. Enraptured as he was with the problems of the day, he ever placed his ideals beyond the final hour. For him the mystery has been solved, and the future stands revealed. With life's great lesson learned he sleeps well. The city, the state and the West realize that a fine character has passed to the other shore."—*Deseret News*.



## CHAPTER III.

## The Right Reverend John J. Mitty, D. D., Third Bishop of Salt Lake

The Apostolic Delegation at Washington, D. C., on May 28th, 1926, announced the appointment, by our Holy Father, Pope Pius XI, of the successor of the late and lamented Right Reverend Joseph Sarsfield Glass as the Bishop of the Diocese of Salt Lake. The new Bishop is the Right Reverend John Joseph Mitty, D.D., pastor of St. Luke's Church, New York City.

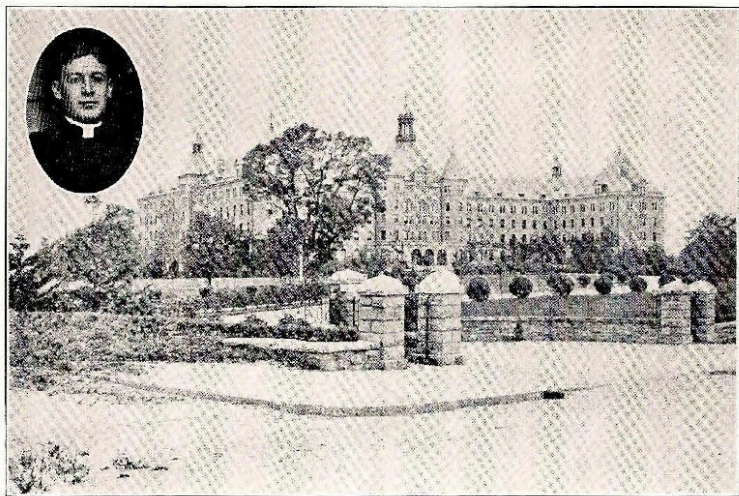
Bishop-elect Mitty was born in New York City on January 20th, 1884. His early education was obtained in St. Joseph's School, De La Salle Institute and Manhattan College, New York, from which latter institution he was graduated in 1901.

In September of the same year he entered the New York Archdiocesan Seminary of St. Joseph at Dunwoodie, Yonkers, New York, to prepare himself for the Holy Priesthood, and was ordained a priest by the late John Cardinal Farley, Archbishop of New York, on December 22nd, 1906.

Upon his return to the United States, Doctor Mitty was appointed an assistant at St. Veronica's Church on Christopher Street, New York City. He labored in this capacity for about one year.

In September 1909 the Chair of Dogmatic Theology at St. Joseph's Seminary, his Alma Mater, was tendered Doctor Mitty, and for eight years he worked earnestly and zealously to prepare young men for service in the vineyard of the Lord.

When the United States entered the World War in 1917, Cardinal Farley issued a call for priests to serve as chaplains in the Army and Navy and Doctor Mitty was one of the first to volunteer for this work. He was appointed to the Forty ninth Infantry and from September 1917 to June 1918 did excellent work at Camp Merritt, New Jersey. He then applied for an over seas assignment and was commissioned Chaplain of the One Hundred and First Infantry, A. E. F., the old Ninth Massa-



St. Joseph's Seminary, Dunwoodie, N. Y.  
Insert: Bishop Mitty as Professor of Dogmatic Theology

Following his ordination, Father Mitty was sent to the Catholic University, Washington, D. C., for post-graduate work and in 1907 he was enrolled as a student at the Pontifical Seminary in Rome, Italy, where he received the degree of Doctor of Divinity.

chusetts regiment, and accompanied his regiment over seas in July 1918. His work at the front, especially in the Meuse-Argonne region, won for him the highest commendation of his superiors. He was mustered out of service as a first lieutenant at Camp Devens, Massachusetts, on May 16th, 1918





and returned to labor in the Archdiocese of New York.

One month later, on June 19th, 1919, he was appointed by Archbishop Patrick J. Hayes as pastor of the Church of the Sacred Heart, Highland Falls, New York, and Catholic Chaplain of the United States Military Academy at West Point. He remained there for three years performing his duties for God and country, and was then transferred by his Archbishop to a larger field of work in the Archiepiscopal city.

Father Mitty assumed charge of St. Luke's parish, 623 East 188th Street, New York City, in 1922, where he was laboring at the time of his selection by the Holy See as the third Bishop of the Diocese of Salt Lake. Besides his parochial work he has served as Associate Superintendent of Schools, member of the Board of Managers of the Catholic Protectory and also as Labor Representative of His Eminence, Cardinal Hayes.

The new Bishop of Salt Lake is the first alumnus of St. Joseph's Seminary, Dunwoodie, to be elevated to the Episcopate of Mother Church.

#### *Appointment as Bishop*

Salt Lake City received its first news of Bishop Mitty's appointment on May 28th, 1926. A telegram of congratulation was sent the new Bishop by the Right Reverend Monsignor P. M. Cushnahan, Administrator of the Diocese, and the following reply was received from His Lordship:

"Deeply grateful for congratulations. Your cordial welcome heartens me. I pledge my best to the Diocese of Salt Lake and the great West. Heartfelt greetings to the clergy, religious, laity and to all my future fellow-citizens."

"JOHN J. MITTY."

The Salt Lake Tribune of May 30th contains this editorial on Bishop Mitty's appointment:

"It is eminently fitting that the announcement of the appointment of a successor to the late Bishop Glass should come upon the eve of Memorial day, for the Right Reverend John J. Mitty went through the world war as chaplain, going overseas with the 101st Infantry. The Bishop-elect is 41 years of age and will come to the Salt Lake Diocese with a well-earned reputation for both piety and scholarship. He is said to be a quiet, unassuming man with a rare faculty for making friends, not only among his parishioners, but likewise among all other classes of men and women of whatever religious belief. He will be welcomed when he arrives in the capital city to take charge of his new field of labor."

#### *Consecration of Bishop Mitty*

St. Patrick's Cathedral, New York City, which has been the scene of many elaborate ceremonies since its dedication in 1879, was again the setting for a beautiful and solemnly impressive ceremony on September eighth, when the Right Reverend John Joseph Mitty, D.D., was consecrated Bishop of the Salt Lake Diocese by His Eminence, Patrick Cardinal Hayes, Archbishop of New York, assisted by the



*Bishop Mitty as Chaplain of the 101st U. S. Infantry Regiment*

Right Reverend John J. Dunn, Auxiliary Bishop of New York, and the Right Reverend Daniel J. Curley, Bishop of Syracuse.

The ceremony was attended by twenty-one Bishops, forty-eight Monsignori, five hundred and thirty-five priests and a congregation of the laity which filled the vast Cathedral.

Preceding the ceremony a procession of those to take part in the consecration of the new Bishop formed at the Cardinal's home and proceeded through Fifth Street and by the main entrance on Fifth Avenue into the Cathedral.





Into its lights of various color, the reds, blues and greens of the stained-glass windows, walked fifty altar-boys, three hundred students of the Cathedral College and two hundred and fifty seminarians of Dunwoodie, Bishop Mitty's Alma Mater. Then followed the Christian Brothers and the hundreds of priests, with their garb of black cassock and white surplice.

Next in line came the Very Reverend and Right Reverend Monsignori and after them the Bishops, each with two chaplains, the vestments of these groups adding a stream of slowly-moving color to the sombre black and white of those preceding them.

Then followed the ministers of the Pontifical Mass in their vestments of gold, and after them the co-Consecrators with the Bishop-elect and his six chaplains. At the end of the procession were Cardinal Hayes and his eight chaplains, with three little boys dressed in black velvet and bearing the long train of scarlet robes.

The ministers of the Solemn Pontifical Mass were Cardinal Hayes Celebrant; the Reverend James F. Irwin Deacon; the Reverend Thomas J. Doyle Sub-deacon; the Right Reverend Monsignor John P. Chidwick Assistant Priest; and the Very Reverend Monsignor Stephen J. Donohue Master of Ceremonies. Deacons of Honor to His Eminence were the Very Reverend Monsignor Michael F. Sheehan and the Very Reverend Monsignor John E. Brady.

When the procession of clergy reached the sanctuary the Consecrator vested in full pontificals and the assistant Consecrators robed themselves in amice, stole and cope at the foot of the altar. The Consecrator then sat down on the faldstool with his back to the altar. The Bishop-elect, vested and wearing his biretta, came between the two Assistant Bishops before the Consecrator and, after bowing to the Consecrator, took his place in the sanctuary in front of the Consecrator. The Bishop-elect was then presented to the Consecrator by the Senior Assistant Bishop and then was read the Papal Bull of appointment.

Following this, the Bishop-elect knelt before the Consecrator and took the following prescribed oath of obedience to the Holy See:

"I, John Joseph Mitty, elected to the Church of Salt Lake, from this hour henceforward will be obedient to blessed Peter the Apostle, and the holy Roman Church, and to our Holy Father, Pope Pius XI, and to his successors canonically elected. I will assist them to retain and to defend the Roman Papacy without detriment to my order. I shall take care to preserve, to defend, increase and promote the rights, honors, privileges and authority of the Holy Roman Church, of our lord, the Pope, and of his aforesaid successors. I shall observe with all my strength, and shall cause to be observed by others, the rules of the Holy Fathers, the Apostolic decrees, ordinances or dispositions, reservations, provisions and mandates. I shall come when called

to a Synod, unless prevented by a canonical impediment. I shall make personally the visit *ad limina apostolorum* every ten years, and I shall render to our Holy Father, Pope Pius XI, and to his aforesaid successors an account of my whole pastoral office, and of all things pertaining in any manner whatsoever to the state of my Church, to the discipline of the clergy and the people, and finally to the salvation of the souls which are entrusted to me; and in turn I shall receive humbly the apostolic mandates and execute them as diligently as possible. But if I shall be detained by legitimate impediment, I shall fulfill all the aforesaid things through a designated delegate having a special mandate for this purpose, a priest of my Diocese, or through some other secular or regular priest of known probity and religion, fully informed concerning the above named things. I shall not sell, nor give, nor mortgage the possessions belonging to my *mensa*, nor shall I enclose them anew or alienate them in any manner, even with the consent of the chapter of my Church, without consulting the Roman Pontiff. And if through me any such alienation shall occur I wish, by the very fact, to incur the punishment contained in the constitutions published concerning this matter."

After the oath seventeen questions concerning the canons of the Church and the articles of faith were proposed to the Bishop-elect and answered.

Following the examination, the Bishop-elect kissed the hand of the Consecrator and the latter began the Mass with the Bishop-elect standing at his left. After the Consecrator the Bishop-elect was escorted by the Assistant Bishops to a side altar where he read the Mass up to the last verse of the Gradual.

The Bishop-elect was then led to the high altar where the Consecrator, wearing the mitre, was seated. The Consecrator turned to the Bishop-elect and said:

"A Bishop judges, interprets, consecrates, ordains, offers, baptizes and confirms."

Then the Bishop-elect prostrated himself and the Litanies were chanted. At the conclusion of the Litanies the open book of the Gospels was placed upon the neck and shoulders of the Bishop-elect and the Consecrator and the Assistant Bishops touched with both hands the head of the Bishop-elect saying:

"Receive the Holy Ghost."

This imposition of hands with the prayer constitutes, according to the general opinion of theologians, the essential rite by which Episcopal power is conferred.

The Preface was then read, after which came the anointing of the Bishop-elect with holy chrism. With his thumb dipped in the chrism, the Consecrator made the Sign of the Cross on the head of the Bishop-elect and then anointed the crown saying:

"May thy head be anointed and consecrated by heavenly benediction in the pontifical order."

The Consecrator then made the Sign of the Cross





with its accompanying words three times over the head of the Bishop-elect.

Next the hands of the Bishop-elect were anointed and joined, the right resting upon the left, and they were placed in a long cloth suspended from the neck.

The Consecrator then blessed the new Bishop's pastoral staff, the symbol of the pastoral office, and placed it between the fingers of the latter's still joined hands saying:

"Receive the staff of the pastoral office, so that in the correction of vices you may be lovingly severe, giving judgment without wrath, softening the minds of your hearers whilst fostering virtues, not neglecting strictness of discipline through love of tranquillity."

After this the new Bishop's ring was blessed and placed by the Consecrator on the ring finger of the right hand. The ring is the symbol of fidelity. While putting the ring on the Bishop's finger the Consecrator said:

"Receive the ring, the symbol of fidelity, in order that, adorned with unspotted faith, you may keep inviolably the Spouse of God, namely, His Holy Church."

The book of the Gospels was next taken from the Bishop's shoulders and presented to him to touch, the Consecrator saying:

"Receive the Gospel and go preach to the people committed to thee, for God is powerful to increase His grace in thee, He who liveth and reigneth, world without end."

The Bishop-elect then received the kiss of peace from the Consecrator and his Assistants and returned to his own altar. There the oil was removed from his head and he washed his hands.

The Consecrator at the high altar and the new Bishop at his own altar proceeded with the Mass and after the Offertory prayer the new Bishop was led to the Consecrator's altar where he presented to the latter two lighted torches, two loaves of bread and two miniature barrels of wine. This ceremony is a remnant of the ancient practice of the Church when the faithful on such occasions were accustomed to make their offerings for the support of the Bishops and Clergy.

From the Offertory of the Mass to the Communion the new Bishop stood at the Epistle side of the Consecrator's altar and recited and performed with the latter all the ceremonies of the Mass as contained in the Missal. This rite of consecration, still common in the Eastern Churches, is now seen in the Latin Church only on such occasions as the consecration of a Bishop or the ordination of a priest.

At the Communion of the Mass the Consecrator consumed only half the Host and half the Precious Blood together with the particle of the Host which had been dropped in the chalice. He then communicated the new Bishop with the remaining parts of the Host and the Precious Blood.

After receiving the ablutions—the Consecrator and the new Bishop from different chalices—the new Bishop, standing at the Gospel side of the high altar and the Consecrator at the Epistle side, continued the Mass down to the Blessing which was given by the Consecrator in the customary way. Then the latter, wearing his mitre, sat down and the new Bishop, wearing the biretta, knelt before him. The Consecrator then rose and blessed the new Bishop's mitre and placed it on the latter's head saying:

"We, O Lord, place on the head of this, Thy bishop and champion, the helmet of protection and salvation, so that, his face being adorned and his head armed with the horns of both testaments, he may seem terrible to the opponents of truth, and through the indulgence of Thy grace may be their sturdy adversary, Thou Who didst mark with the brightest rays of Thy splendor and truth the countenance of Moses, Thy servant, ornamented from his fellowship with Thy word, and didst order the tiara to be placed on the head of Aaron, Thy high priest. Through Christ our Lord."

The Bishop's gloves were then blessed by the Consecrator, the episcopal ring was drawn from his finger and the Consecrator, with the aid of the Assistant Bishops, put the gloves on the hands of the newly-consecrated prelate, afterwards replacing on the latter's finger the episcopal ring. As the gloves were being put on, the Consecrator said:

"Encompass, O Lord, the hands of this Thy minister with the cleanness of the new man Who descended from Heaven, so that as Thy beloved Jacob, his hands covered with the skins of young goats, implored and received the paternal benediction, having offered to his father most agreeable food and drink, so also this one may deserve to implore and to receive the benediction of Thy grace by means of the saving host offered by his hands. Through Our Lord Jesus Christ Thy Son, Who in the likeness of sinful flesh, offered Himself to Thee for us."

After this the Consecrator took the new Bishop by the right hand and the senior Assistant Bishop took him by the left and they enthroned him by placing him on the faldstool which had been occupied by the Consecrator, and the latter placed in the new Bishop's left hand the pastoral staff.

The "Te Deum" was then sung, during which the new Bishop was led by the Assistant Bishops around the Church, and he blessed the people. On his return to the sanctuary he gave his first solemn Episcopal blessing.

After this the Consecrator and Assistant Bishops moved to the Gospel side of the altar and stood facing the Epistle side. The new Bishop went to the Epistle side and facing the Consecrator made a genuflection, chanting in a low tone the words "Ad multos annos." In the middle of the altar this ceremony was repeated, the Bishop chanting in a higher key, and again at the feet of the Consecrator, the words being sung in a still higher tone. The Consecrator then gave the kiss of peace to the new Bishop, who afterward returned to his altar



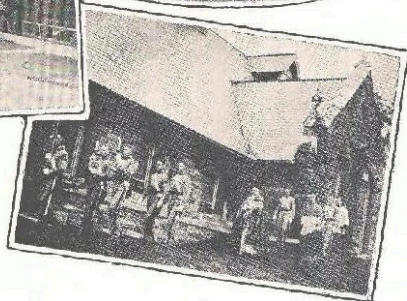
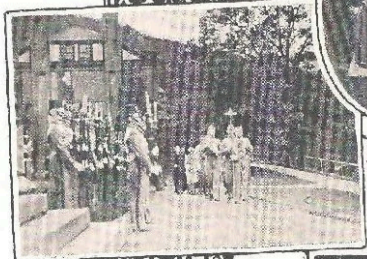
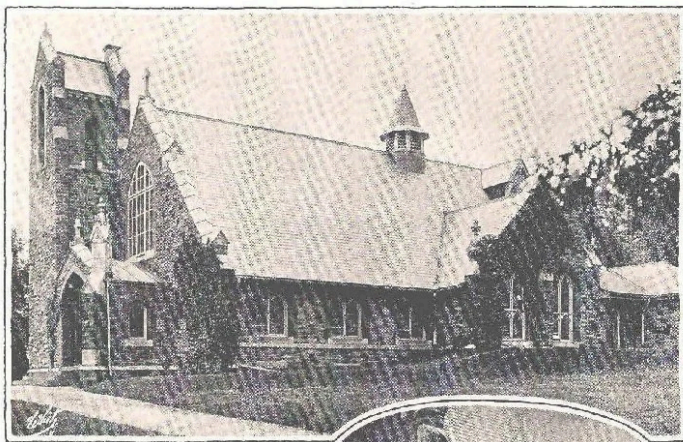
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*Catholic Chapel of the United States Military Academy, West Point, N. Y., where Bishop  
Mitty was Chaplain, and three pictures of a visit to West Point of His  
Excellency, Patrick Cardinal Hayes, Archbishop of New York*

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reciting the Gospel of St. John. Thus ended the magnificent ceremony with which Holy Church surrounds the conferring of Episcopal power and dignity.

The ceremony lasted three hours. There was no sermon, at the special request of Bishop Mitty.

an Greek Catholic Diocese; the Right Reverend Andrew J. Brennan, Bishop of Richmond; the Right Reverend Michael J. Crane, Auxiliary Bishop of Philadelphia; the Right Reverend Hugh C. Boyle, Bishop of Pittsburgh; the Right Reverend Francis J. Tief, Bishop of Concordia; the



*Bishop Mitty as Pastor of St. Luke's Church, New York City*

The visiting prelates attending the ceremony included the following: the Right Reverend Maurice McAuliffe, Auxiliary Bishop of Hartford; the Right Reverend John F. Noll, Bishop of Fort Wayne; the Right Reverend Joseph C. Plagens, Auxiliary Bishop of Detroit; the Right Reverend Constantine Bohachevsky, Bishop of the Rutheni-

Right Reverend John Gregory Murray, Bishop of Portland; the Right Reverend William A. Hickey, Bishop of Providence; the Right Reverend William Turner, Bishop of Buffalo; the Right Reverend Edmund F. Gibbons, Bishop of Albany; the Right Reverend John J. Cantwell, Bishop of Los Angeles and San Diego; the Right Reverend





Thomas J. Walsh, Bishop of Trenton; the Right Reverend Thomas J. Shahan, Bishop of Germanopolis; the Right Reverend Patrick A. McGovern, Bishop of Cheyenne; the Right Reverend J. Henry Tihen, Bishop of Denver; the Right Reverend Owen B. Corrigan, Auxiliary Bishop of Baltimore; the Right Reverend Daniel F. Fennan, Bishop of Fall River; the Right Reverend Thomas J. Hickey, Bishop of Rochester; and the Right Reverend Michael J. Hoban, Bishop of Scranton.

The Diocese of Salt Lake was officially represented at the consecration ceremony by the Very Reverend Monsignor Michael F. Sheehan, pastor of St. Patrick's, Salt Lake City; the Reverend Louis J. Fries, of the Cathedral of the Madeleine; the Reverend Martin Burke of Austin, Nevada, and the Reverend Patrick Kennedy of Ely, Nevada.

Bishop Mitty's first episcopal blessing was sent to the people of the Diocese of Salt Lake in the following telegram to the Right Reverend Monsignor P. M. Cushman, Administrator of the Diocese:

"With the sacred anointing of consecration fresh upon his head and hands and from a full heart, your newly-consecrated Bishop sends his first episcopal blessing to priests, religious and laity of Salt Lake Diocese and warm and sincere regards to all his future fellow-citizens. May the Holy Spirit enlighten and strengthen me to be another Christ to you and do the work of Christ for you! May that same Divine Spirit make my coming a blessing to you now and a pledge of eternal happiness hereafter!

"JOHN J. MITTY"

#### *Luncheon in Bishop Mitty's Honor*

Immediately after the consecration ceremonies Bishop Mitty was the guest of the priests of the Archdiocese at a dinner served in the grand ball-room of the Hotel Commodore. About six hundred priests were present, while at the dais table with the guest of honor were His Eminence, Cardinal Hayes, and the Bishops who had attended the ceremony at the Cathedral.

There were three speeches, all of them informal.

The Right Reverend Monsignor John P. Chidwick, D.D., who was president of St. Joseph's Seminary while Bishop Mitty was a professor there, acted as the toastmaster. He eloquently gave expression to the well-wishes of the priests of New York for Bishop Mitty's success in the western See, and on behalf of the priests presented the newly-consecrated Bishop with a token of their esteem, a purse of gold.

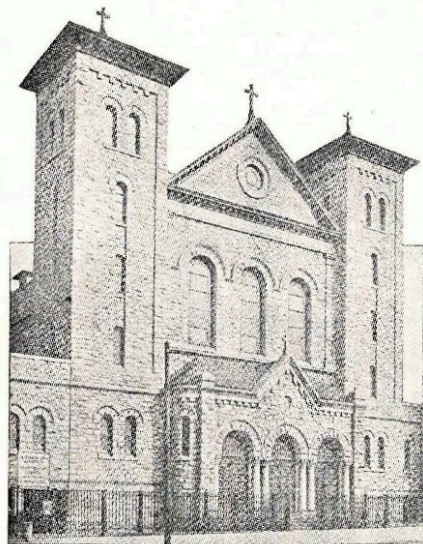
Monsignor Chidwick's address was as follows:

"Your Eminence, Right Reverend Bishops, Right Reverend and Very Reverend Monsignori, Very Reverend and Reverend Fathers:

"To me has been accorded the distinguished privilege and honor to present in the name of the clergy of the Archdiocese of New York and of the Alumni of Saint Joseph's Seminary at Dunwoodie and of all the friends of our distinguished guest, their warmest and heartiest felicitations upon his elevation to the episcopate in the Church of God. Right Reverend Bishop Mitty, you are now seated in the chair of the mighty and in the council which direct the eternities of men and guide the soul of the world in its true and enduring progress through the ages. The Holy Ghost has come into you and filled you with the plenitude of the Priesthood of Jesus Christ and made you a source of life and power: a living center and head of its efficacy and authority. He has drawn you into closer and more loving conspuals with the Divine

Master, to Whom you consecrated your life and by Whom you were filled in your ordination to the priesthood, and has infused into you an incalculable wealth of spiritual riches that might become your closer union with your Beloved and enable you from your place of eminent power and dignity to shine resplendently as His 'Alter Christus.'

"You are now a successor of the Apostles. You are a member of that wonderful body of ecclesiastics whose history, reaching back to the Master, is the history of Christian faith and civilization. You are a shepherd of the shepherds of the flock of the Saviour, a leader in the army of Christ; in your hands has been reposed a trust second only to that placed in the hands of the Sovereign Pontiff himself. Language is not rich enough to express all that has been done to exalt you in dignity; no mind can grasp all the heights and depths of the trust and grace bestowed upon you in the ceremony of this morning. With reverent and high exultation, your friends salute you in your sublime office and preferment, and realizing its exigent and onerous duties and its exacting and grievous responsibilities, they give you assur-



*St. Luke's Church, New York City*





ance of their constant and fervent prayers.

"When the call of the Fisherman, the successor of St. Peter, the Vicar of Christ on earth, came from across the seas, selecting you to the hierarchy of the Church in America, to no one was the announcement of greater surprise than it was to yourself. The astonishment expressed by those who know you was due only to the lack of signs or indications that New York was to be honored by the Holy Father's selection.

"God's special guidance and high purpose may be seen in your life from its earliest years. Eminent success attended you in school, in college and as a student in the seminary; while your exceptional character as well as your extraordinary ability, your deep piety as well as your assiduity never ceased to win the admiration and esteem of your superiors and the respect and friendship of your classmates and associates. Greater honor and trust can come to no young priest than to be chosen by his Ordinary to help instruct the minds, form the character and inflame the piety of those to whom the interests of the Church are to be committed in the future; and at the very dawn of your priesthood, this signal preferment came to you. What your influence was would be best expressed, if it were possible to have them read on this occasion, by the letters received from your former students by the committee in charge of the testimonial to be given to your Lordship.

"So beautiful, so grateful, so enthusiastic were they, that if bound into a volume, they would constitute the highest and best testimonial that could signalize the present memorable occasion.

"Piety dominated ability in your earlier years and zeal dominated scholastic attainment in your later days and urged you to sacrifice your honored and important position in the seminary to answer our country's call to attend our boys across the sea fighting in one of the bloodiest wars in history. Later your prudence and tact together with your accomplishments commended you to the present beloved Ordinary of our Archdiocese, Patrick Cardinal Hayes, and he assigned you to a mission from which the Church's influence stretches out through channels leading to commanding positions in our country. The Providence of God evidently guided and directed your career from its beginning.

"Human nature can never reach to worthiness deserving priestly or episcopal dignity and trust but in the opinion of all who know you, God has prepared you in an eminent manner to answer the call of our Holy Father to the office and power which has now been conferred upon you. We pay tribute to the hierarchy of our country for the courage, ability, prudence and discernment with which they direct the course of the Church in America in these times fraught with dangers, social, economic, political and religious. We hail them as worthy successors of bold pioneers, who in many instances reached the peaks of piety and marvelous achievement; and we hesitate not to express our confidence that he whom they receive into their ranks today will shine with Christ-like lustre in their galaxies, commending himself by his wisdom and learning in their assemblies and winning their affection and admiration by his piety, zeal and achievement.

"A new spirit has come into our Archdiocese. Our spiritual vision has been enlarged. It is no longer circumscribed by the material boundaries of the Archdiocese, but extends beyond the length and breadth of our vast country and views with eager interest through the sunlit gates of the East the arduous labors and self-sacrifice and zeal of the militant and missionary priests and sisters, who are breaking and extending the dawn of the day of Christ to kingdoms sitting in darkness. Our own flesh and blood has gone to take its place in the ranks of the heroes and our help, material and

spiritual, is pledged to the noble cause of the conversion of pagan lands. It is a spirit which has been awakened by an institution which we are privileged to claim as our own and by the wonderful activity developed in our branch of the Society of the Propagation of the Faith. It is this spirit, Right Reverend and dear Bishop, which inflamed your heart when your selection to your high and holy station was made known to you. Exalted as is your dignity, it is nevertheless a sacrifice of yourself which you offer in accepting the call. You are going from one of the greatest centers of Catholicity in the world, from a field of triumph on which our holy faith has won victories comparable to any in her history; from an Archdiocese which is without a peer in power and piety in the universal vineyard of the Lord; from a citadel of the Church's strength and glory, where Churches are crowded with God-fearing and God-loving adorers, where charity answers the cry of every need and sorrow with generosity unstinted; where the future is safeguarded by schools and colleges and universities for the education and training of the minds and hearts and souls of our children; where Catholicity exults in splendid achievement and glorious promise; and you are accepting a post of trying labor and heroic self-surrender, where Catholics are few, where the Church is weak, where her achievements, despite great and unflagging and devoted zeal of missionary Bishops, priests and people, are only the foundations of her future. They are a warm-hearted and eager people. They will appreciate the trying change in your life to serve them. You will bring to them the strength that comes from success and victory. You will infuse into them your own consciousness of power; you will inspire them with flaming hope for victory under your leadership.

"The Archdiocese of New York, Right Reverend Bishop, has been honored by your selection. It is a tribute to the zeal and spirit of the priests with whom you have been associated. You are a splendid type and exemplar of the priests who in faith and prayer and trial dare big things for God, who endeavor to master the duties placed before them, however monumental these duties or labors may be. This has been the reason of your selection by the Sovereign Pontiff. But we cannot feel that it has been the only reason. The Holy Father had confidence in us. He trusted in the great generosity of the New York Archdiocese that you will not be compelled to toil and sacrifice without its help. He relied upon the power and prayers of its prelates, priests and people to assist you, and this trust will not be turned aside. We shall prove true to the hope of the Vicar of Christ; to you, our former associate; to ourselves that our honor may be preserved, and to God's Church that her needs may be provided for.

"You will be another strong link between the East and the West of our great country. It will be for the benefit of our country as well as of our Church. You will make the East honored and loved through the personal esteem which you will win and the work you will accomplish. New York will especially enjoy a large share of the admiration and affection of your people and your people will find New York their friend and companion in their laudable struggle for the glory of God and the salvation of souls.

"To the faithful of Salt Lake City, we commend with hope and prayer our humble brother in the priesthood now elevated to the episcopacy of the Church of Christ. We assure them that they are receiving as their great shepherd a Bishop whose character is firm yet considerate, strong yet kind, ideal yet practical, deeply spiritual yet tenderly human, eager for work even to self-immolation. He will be a father to whom they will come with confidence, a leader whom they will follow with love





and loyalty, a brother to his priests and a friend to all of all classes and denominations.

"Patriot, Priest and Bishop, Church and Country will rejoice in his accomplishments and his flock will pray that God will spare him many years to rule over them.

"And finally, Right Reverend and dear Bishop Mitty, your former companions in the priesthood of the Archdiocese of New York, knowing your unselfishness and that you have need of material as well as spiritual assistance, present this gift to you with the hope that you will graciously accept it as a token of their esteem and best wishes, their affection and remembrance of you, and say, 'This is not all, but come again, come again.'"

Bishop Mitty responded to the address of Monsignor Chidwick in the following words:

"Your Eminence, Right Reverend Bishops, Right Reverend and Very Reverend Monsignori, Very Reverend and Reverend Fathers:

"I wish I had some of the eloquence of Monsignor Chidwick so that in some fitting manner I might express to you the thoughts and feelings that animate me today. Today's ceremony, with all that has gone before, has stirred my soul to its very depths and has left me almost powerless to give any adequate expression to my thoughts and feelings.

"Thirty four years ago today, in the Cathedral of New York, His Grace, Archbishop Corrigan, ordained to the Holy Priesthood a young, pious, learned and zealous young man. Today that same young, pious, learned and zealous priest officiated as the Consecrator in consecrating me to the Episcopate and I take this opportunity of expressing in your name to His Eminence our congratulations and good wishes and prayers that God may spare him to grace the Church for many years to come.

"I wish to express to His Eminence from the very bottom of my heart my very deep and affectionate thanks to him for consecrating me. It is the latest of a long series of kindly acts stretching over a period of twenty years. It is a matter of deep gratification to me that my Episcopal consecration has come from his hands and I pray that some of his great priestly spirit may overflow into my own soul.

"I wish to thank the Right Reverend co-Consecrators who have helped me ascend to their ranks. I am deeply grateful to the other Right Reverend Bishops who have honored me on this occasion by their presence at my consecration. My thanks go out to my brother priests of this and other Dioceses, especially to those who have come great distances.

"It would be ingracious on my part did I not say a word of thanks to the representatives of the small band of clergy of the biggest Diocese in the United States. His Eminence may have the greatest Diocese but I have the largest. I serve notice here and now to all present that Salt Lake's aim is not merely to be the largest but also the greatest Diocese in the country.

"I am thankful indeed to Monsignor Chidwick, our illustrious toastmaster. He painted me as I ought to be rather than actually what I am. He has closed his eyes to my shortcomings; he surely knows them, for he was my immediate superior in the Seminary for eight years. He has discovered in me traits and virtues which I never knew were in me. He must have used a powerful magnifying glass to find them.

"To my fellow-priests of New York, Dunwoodie and elsewhere, I must content myself with a simple word of thanks. No words of mine can describe to you what it meant to me to receive such congratulations and cordial expressions on the occasion of the an-

nouncement of my appointment to Salt Lake. It has served to encourage me and give me confidence as I felt the responsibility and weight of my new position and today you have crowned it by your very substantial testimonial. I feel you have given it to me as the Bishop of a scattered, struggling Diocese and I want to assure you it will be used for the needs of Salt Lake.

"It is a mystery to me why I have been selected to be a Bishop. To assume the prerogative of the Holy Father, I could have picked out other priests who are superior to me for the mitre. When the appointment first came to me it left me shocked and bewildered. There is a week or two of my life that are perfect blanks to me. I placed myself entirely in the hands of His Eminence and told him frankly of my feelings and fears and assured him that whatever he decided I would do. He told me to accept it and to go. He said it was the call of God and that the Lord confidently wanted me for some work in Salt Lake. I accepted. It is in that spirit I go forth to my new work encouraged by your good prayers and assistance. I ask your continued prayers that I fail not, that I may grow up into a Bishop worthy of the great Cardinal who consecrated me, worthy of the great Archdiocese that did so much for religion and souls, worthy of the great Seminary where I myself prepared for the priesthood and where in after years I labored to prepare others for that high office. I ask your prayers that I may prove a worthy successor of the other great Bishops of Salt Lake, Scanlan and Glass. I ask your prayers that I may fulfil the duties of my new state, that I may be a true shepherd of my flock, and that I may extend the Kingdom of Christ in Salt Lake."

The last speaker was His Eminence, the Cardinal Archbishop, who spoke of the loss that the appointment of Bishop Mitty to another See means to New York, but he said that there is consolation in the fact that New York's loss is Salt Lake's gain.

"This is a day of great joy," said His Eminence, "but it is also a day of regret in the sense that we are about to lose a priest of the type and the caliber of Bishop Mitty. We have here a vast problem in trying to supply priests for our ever-growing parishes, and the loss of a single priest is a serious thing, and it is especially serious when we lose a priest who has rendered such service as has Bishop Mitty; but there is consolation in the fact that our loss is the gain of the Diocese of Salt Lake. We hope that the golden glow of the West, the wonderful inspiration of the West, will not make him forget the sidewalks of New York; we would like to feel that he still belongs to New York; not canonically, but because of the affection we have for him, and because of the record of wonderful service that he has rendered the Church here in New York.

"Dear Bishop, you are leaving behind you hearts that will ever be true and loyal. You have been a source of edification to the priests of New York. I hope I am not violating any confidence when I say that the ideal of his life was not that of professor in the seminary, nor was it even to be a parish priest in this Archdiocese. What he did desire was to be a missionary in a far-off land, but in his modesty and humility he felt that even that desire was a presumption on his part. But now his dream has come true and he is going with joy to take up the life of a missionary.

"When the war broke out Father Mitty was in the Seminary, and he might well have considered himself exempt, but he offered himself for service as a chaplain. This is not the time nor the place for me to tell of his





great service, but it is a story that might well be written for our edification."

The Cardinal then told of Bishop Mitty's successful pastorates at Highland Falls, where he was Chaplain at West Point, and at St. Luke's in the Bronx.

"These parishes," said His Eminence, "were made to glow with the warmth of Christ Himself through the service and ministrations of Dr. Mitty."

"May God grant," concluded the Cardinal to Bishop Mitty, "that you will be an inspiration to the priests and people of your See and may Christ our Lord be ever near you; that you may ever labor for His honor and glory."

#### *Installation of Bishop Mitty*

Bishop Mitty will be installed in his Cathedral at Salt Lake City on Thursday morning, October

7th, by His Eminence, Patrick Cardinal Hayes. Solemn Pontifical Mass will be sung by the Right Reverend Patrick J. Keane, D. D., Bishop of Sacramento, and the sermon will be delivered by the Most Reverend Edward J. Hanna, D. D., Archbishop of San Francisco.

The new Bishop and the visiting clergy will be the guests of the priests of the Diocese of Salt Lake at a luncheon in the Hotel Utah and a banquet will be tendered the Bishop and the visitors on the same evening. Dr. John J. Galligan will be the toastmaster and addresses will be made by Mr. J. E. Cosgriff, Mr. James Ivers, Monsignor Duane G. Hunt, Bishop Mitty, Archbishop Hanna and Cardinal Hayes.





### PART III

## The Parishes of the Diocese

In this section an attempt has been made to outline the development of the individual parishes of the Diocese, now twenty in number. The treatment is not as complete as was desired. Many factors have rendered the gathering of the desired information impossible. Records of events have in numerous instances been destroyed or never preserved; parishes in existence at one period of time have been abandoned entirely or reduced to the status of missions, in some cases to revive later as parishes. Priests in charge of these various parishes have been changed about constantly. The task of visiting each parish and interviewing old settlers has been an insurmountable one, due to the vast extent of the territory. All these factors have made the task of gathering accurate information a most trying labor.

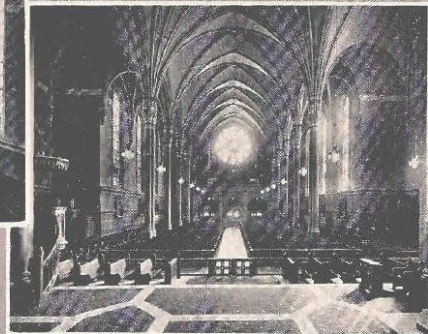
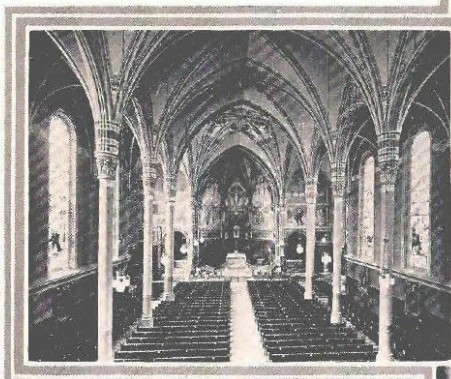
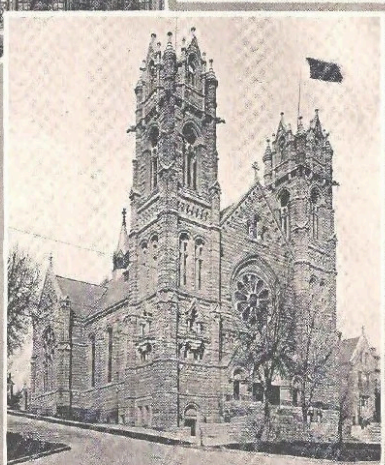
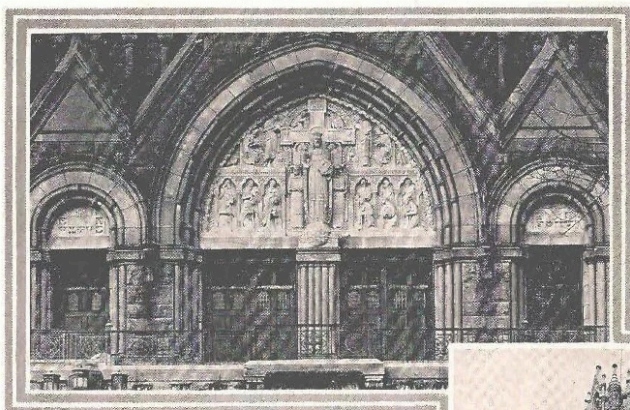
What has been learned of the history of these parishes has been gathered together in this section, and it is to be hoped that this will at least serve as a basis for the work of some future historian of the Catholic Church in the Diocese of Salt Lake.



1776



1926



*Front Entrance of Cathedral  
Interior of Cathedral from Rear*

*Exterior of Cathedral  
Interior of Cathedral from Sanctuary*





## CHAPTER I.

## Cathedral of the Madeleine Salt Lake City

The Cathedral parish, which today embraces only that section of Salt Lake City east of Second West Street between the northern limits of the city and Third South Street and also the territory east from Second West Street as far as Seventh East Street between Third South and Sixth South Streets, was the original parish in the present Diocese of Salt Lake, and its history, for the most part, is the same as the history of the Diocese as already outlined.

Land for a Church was first obtained in 1866 by the Reverend Edward Kelly, who made two visits to Utah but was unable to remain permanently owing to a serious throat affection. The Reverend James P. Foley was the first resident pastor, coming to Salt Lake in 1868 and remaining two years. Father Foley offered Mass in a little adobe house on the property purchased by his predecessor. After two years the Reverend Patrick Walsh became pastor and in 1871 built Utah's first Catholic Church, in honor of St. Mary Magdalen, on Second East Street. This Church was dedicated by Archbishop Alemany, of San Francisco, on November 26th, 1871.

The Reverend Lawrence Scanlan succeeded Father Walsh as pastor of Salt Lake in August 1873 and as Pastor, Vicar-Forane, Vicar-Apostolic and Bishop, guided the destinies of the Church in Salt Lake until his death in 1915.

Father Scanlan built St. Mary's Academy and Holy Cross Hospital in 1875. The following year he directed his attention to the needs of the Catholics in Ogden and obtained for them a Church and school. Later in Ogden was built the Sacred Heart Academy and a Sisters' Hospital. Ogden became a separate parish in 1878. The needs of the Church in the southern part of the territory committed to Father Scanlan were looked after by the zealous priests and parishes were established in many places. Park City and Bureka in Utah soon were cut off from the parent Church and made independent parishes with resident priests. Other parishes were established in course of time in various parts of Nevada and Utah, each in its turn lessening the territory to be looked after by the priests residing in Salt Lake.

Father Scanlan's first assistant in the City of the Saints was the Reverend Lawrence Breslin, who came in 1873 and remained about a year. Then came the Reverend Denis Kiely who became Bishop Scanlan's Vicar-General and pastor of the Cathedral and labored in the Diocese until 1915.

During the last quarter of the nineteenth century, as the records show, Father Scanlan was assisted at St. Mary Magdalen's by the following priests: Father J. L. Buholzer, R. H. McGuire, H. M. Heyde, William Moloney, R. Becker, J. B. Ruddy, Patrick O'Donohue, Thomas S. Galligan, E. W. Nattini, John J. Kelly, Lactantius G. Tremblay, I. Carden, Edward H. Fitzgerald, N. F. Scallan, Dennis O'Mahony, M. I. McMannus, Patrick Mannion, James Rochead, William Dermody, B. J. Hanratty, Francis Laslow, Daniel O'Shea, F. X. Sauterze, William F. Morrissey, Michael Curran, M. A. Kennedy, Richard Kiely, A. V. Keenan, James Butler and Patrick Lonergan.

In 1885 Father Scanlan opened All Hallows College in Salt Lake City for boys. The following year his territory was constituted a Vicariate Apostolic and Father Scanlan was made its ruler and consecrated Bishop of Lavandum. St. Mary Magdalen's Church then became his Cathedral. He began plans to erect a new Cathedral, purchasing property on the corner of B Street and East South Temple and in 1889 began construction of the present Cathedral rectory.

In 1891 Salt Lake was made a Diocese and Bishop Scanlan became Bishop of Salt Lake.

After the completion of the new rectory Bishop Scanlan opened the St. Ann's Orphanage in the old parish house. After nine years of service this became incapable of filling the needs of the orphan children and with the generous aid of Mr. Thomas Kearns the present Orphanage on Twenty first South Street was erected.

The Bishop, at the beginning of the twentieth century began in earnest the erection of his new Cathedral. Ground was broken on July 4th, 1899, the cornerstone was laid on July 22nd, 1900 and the magnificent edifice was completed and dedicated by the late James Cardinal Gibbons on August 15th, 1909.

Contemporaneous with the building of the Cathedral was also built the Judge Mercy Hospital for miners which was opened in 1910.

During the first ten years of the new century priests stationed at the Cathedral at various times were the Reverend Fathers Michael Sheehan, Peter Bullamonte, C. E. Begley, L. Sciochetti, M. J. Deneaf, Gallo Engster, William K. Ryan, A. Bucci, M. Gemberini, J. P. Prendergast, P. Connolly, J. L. Dudos, B. Montruccio, F. S. Hawelka, Andrew J. Ryan, M. F. McGuire, James Collins, E. V. Reynolds, Timothy Brennan, Matthew Col-





lins, J. Perse, Edward Donnelly and Daniel Slattery.

In November 1904 a cablegram to Bishop Scanlan from Queenstown, Ireland, brought the sad news of the Reverend William F. Morrissey's death on November 22nd. Father Morrissey left Salt Lake in August of that year to visit at his home after an absence of seven years. He had only reached Queenstown when he died. He was born at Waterford, Ireland, in 1873, obtained his classical education at the Monastery of Mount Mellary, and studied Philosophy and Theology at St. John's College, Waterford. He was ordained to the Priesthood in June 1897 for the Diocese of Salt Lake and arrived in Salt Lake in November of that year. He was stationed at the Cathedral during his entire priestly career with the exception of one year that he spent at De Lamar, Nevada. For two years prior to his death he was connected with The Intermountain Catholic. Solemn Pontifical High Mass was celebrated November 28th at the Cathedral for the repose of his soul. Bishop Scanlan offered the Mass and was assisted by Fathers Kiely, Curran, Guinan, Schiozetti, Engster and Deneaf.

With his Cathedral completed, Bishop Scanlan then began the erection of other new parishes in and around Salt Lake City. St. Patrick's, in the western part of the city, had already been established since 1892. St. Ann's Orphanage, the Holy Cross Hospital and the Judge Mercy Hospital had been quasi parishes. Churches were erected in Bingham and Tooele in 1910. Helper became a parish and the new parish of Our Lady of Lourdes was established in Salt Lake City in 1913. Each of these parishes lessened by a considerable amount the boundaries of the Cathedral parish, which was gradually increasing in numerical strength while it lost in territory.

Priests associated with the Cathedral from 1910 until 1915, when Bishop Scanlan passed to his reward included, besides those already mentioned, the Reverend Fathers William J. Flynn, James O'Grady, M. McCormack, William H. Corcoran, Edward J. Power, Michael J. O'Reardon, James J. McNally, Anthony Petillo, Jerome Diss, Timothy O'Brien, Edward Noonan, Stanislaus Bona and P. J. Quinn.

The sudden death of the Reverend William K. Ryan occurred in Cheyenne, Wyoming, during Holy Week of 1915. Father Ryan had gone to Cheyenne to procure the holy oils for the administration of the Sacraments. His remains were brought to Salt Lake where funeral services were held and he was buried in Mt. Calvary Cemetery.

Bishop Scanlan died on May 10th, 1915 after a period of forty-two years service in Utah and Nevada. He was buried from the Cathedral and

his remains lie in the crypt under the altar of the great monument he built.

The Right Reverend Joseph S. Glass became Salt Lake's second shepherd. The new Bishop took charge of the Diocese on September 1st, 1915 and assumed the pastorate of the Cathedral parish. Shortly after his arrival the Judge Mercy Hospital was closed. The Bishop established two new parishes in the city in 1917, again contracting the territory of the Cathedral parish.

Bishop Glass also brought several new priests to the Cathedral. First came the Reverend Rafael Chavez and the Reverend James O'Grady. In April 1916 the Reverend Dr. S. Anzaloni, C. M., came and a month later the Reverend Theodore J. Schultz was assigned as an assistant at the Cathedral.

Through the efforts of the Bishop a magnificent set of church bells was presented the Cathedral in 1917 by Mrs. Joseph Groghegan and a complete set of Pontifical Vestments, gorgeous in their splendor, enhance the beauty of the religious services held in the Cathedral.

The Reverend Captain Patrick Flynn, Catholic chaplain in the French army, was the guest of Bishop Glass at the Cathedral on October 24th and 25th, 1917. He spoke at St. Mary's Academy and at the luncheon of the Salt Lake Liberty Loan Committee at the Commercial Club. He told thrilling stories of life in the trenches and prophesied victory for the allied cause.

During the month of October the Reverend Christian Bache came to Salt Lake and took the place of Father Schultz.

A distinguished visitor to the Cathedral in December 1917 was the Right Reverend Thomas J. Shahan, Bishop of Germanicopolis and Rector of the Catholic University at Washington, D. C. Bishop Shahan preached at the Cathedral on Sunday, December 16th.

During the latter part of 1917 and the early months of 1918 extensive improvements were made to the Cathedral by Bishop Glass. The name was changed from St. Mary Magdalen's Cathedral to the Cathedral of the Madeleine, a new entrance was constructed in memory of Bishop Scanlan and the entire interior was redecorated under the direction of Mr. John T. Conas, one of the most famous architects of the United States.

Father Bache was appointed pastor of Battle Mountain, Nevada, in February 1918 and the Reverend Charles Eck took his place at the Cathedral.

A terrible epidemic of influenza in the fall of 1918 made it necessary to stop religious services at the Cathedral from October 18th until December 8th.

Two priests were added to the Cathedral staff toward the end of the year 1918, the Reverend



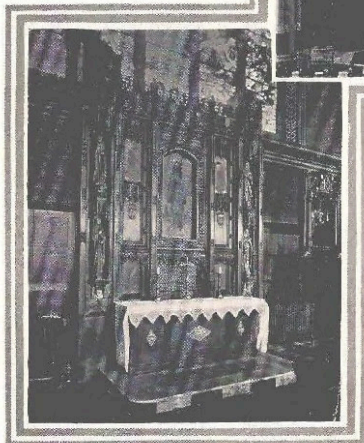
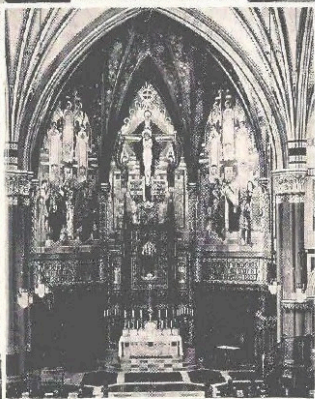
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*Blessed Virgin's Altar*  
*Main Altar of the Madeleine*  
*Sacred Heart Altar*

*St. Joseph's Altar*  
*Our Lady of Lourdes Altar*

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Peter J. Moran, C. S. P., who became pastor of the parish, and the Reverend Patrick F. Kennedy. The latter had been ordained shortly before and Father Moran came from New York City. He was a member of the Paulist community and had done considerable parish and missionary work in various sections of the United States prior to his coming to Salt Lake.

A Mass in commemoration of the victory of the allied cause was celebrated by Bishop Glass on New Year's Day of 1919.

Pontifical Mass was celebrated on Sunday, January 11th by Bishop Glass at the Holy Cross Hospital Chapel when the Reverend Cuthbert Hogan was ordained to the Priesthood. On Sunday, January 19th Father Hogan celebrated his first Solemn Mass at the Cathedral and became an assistant of Father Moran.

Father Anzalone, after three years service at the Cathedral, was recalled by the superior of the Vincentian Fathers, the community of which he was a member, and left Salt Lake early in February 1919. Father Anzalone came to this country from Italy when only a child. He studied in St. Vincent's College in Chicago and at St. Mary's Seminary, conducted by the priests of the Congregation of the Missions, commonly known as the Vincentian Fathers. He afterward joined the order, completed his study in philosophy and theology and was ordained a priest by Archbishop Glennon of St. Louis. His order then sent him to Rome, where he took an advanced course of study and obtained his degree of doctor of canon law. Returning to the United States he labored as priest and professor in different houses of his order at Denver, Perryville, Mo., New Orleans and Chicago. In 1916 he obtained leave of absence from his superiors and came to Salt Lake as one of the assistants at the Cathedral of the Madeleine. He entered earnestly into all the activities of the parish and was connected with several organizations as spiritual director.

In May 1919 the Diocese of Salt Lake was the recipient of an honor of national importance. Bishop Glass was appointed a member of the administration committee of the National Catholic War Council, a committee of Bishops in charge of the war activities of the Church. Bishop Glass succeeded Bishop Hayes, who had been raised to the dignity of Archbishop of New York.

Father Moran remained at the Cathedral for only about a year and then returned to his duties in the East. The Reverend James T. Torsney, who had been laboring in the Ogdensburg Diocese and had served as a chaplain in the army during the war came to Salt Lake in October 1919 and was appointed Rector of the Cathedral. A reception was tendered the new pastor on Thursday evening, November 20th at the Soldiers' Club

House. This reception was given by the Catholic Woman's League.

Early in the year 1920 plans were completed for the erection of a parochial school for the Cathedral parish. Ground was purchased on East South Temple Street between Eleventh and Twelfth East Streets and a carnival and bazaar was held to obtain funds for the building of the structure. It has, however, never been erected. In the summer of the same year the old Judge Mercey Hospital building was cleaned and remodeled and a parochial school opened there in September 1920 under the guidance of Father Torsney, whom the Bishop had appointed Superintendent of Schools.

Plans were also made during the year 1920 for an immense drive in Salt Lake to raise \$800,000 for the Catholic institutions of the city. Everything was in readiness for the opening of the campaign when it was decided by the authorities to postpone it indefinitely.

Father Kiely, who had been pastor of the Cathedral under Bishop Scanlan's administration of the Diocese and who had retired in 1915 owing to ill health, passed away at the home of his brother in Lawrence, California, on June 21st, 1920. A Pontifical Mass was celebrated at the Cathedral on June 28th for the eternal repose of his soul. Father Kiely was born in Waterford, Ireland, in 1850. After his ordination he came to America and became affiliated with the Archdiocese of San Francisco. In a few months' time he was assigned to assist Father Scanlan in Salt Lake. He was later made pastor of the Cathedral and in 1888 became the Vicar-General of the Diocese. He retired in 1915. In 1899 he was made Editor and Publisher of The Intermountain Catholic and remained in this position until his retirement.

The Reverend Edmund Sheehy came to the Cathedral in the early days of 1920 and was made an assistant.

The Reverend Duane G. Hunt was ordained to the Holy Priesthood in the Cathedral on June 27th. Bishop Glass was assisted by the Reverend Fathers Cotter, Hogan, Sheehy, Delaire, Moch and Lilley. Father Hunt celebrated his first Solemn Mass the following Sunday and was assigned to duty at the Cathedral.

In the summer of 1920 the Reverend Michael Raimundo and the Reverend Francis Alva came to the Cathedral. The former assumed charge of the work among the Italians of the city. He opened an Italian mission in the western part of the city and labored among these people for nearly a year when he died, in May 1921, at Holy Cross Hospital. Two days later his funeral was held at the Cathedral and he was buried in Mt. Calvary Cemetery. Father Alva had charge of the religious work among the Mexicans but did not remain long in the city.



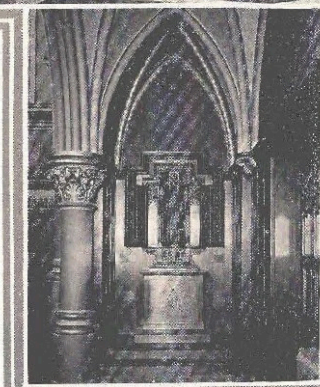
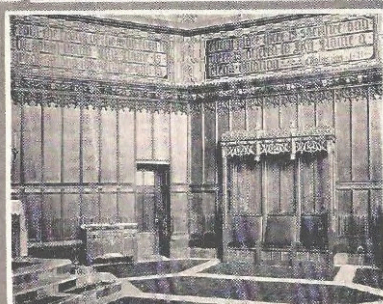
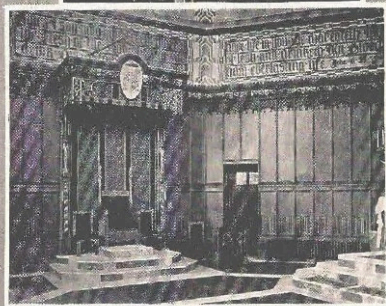
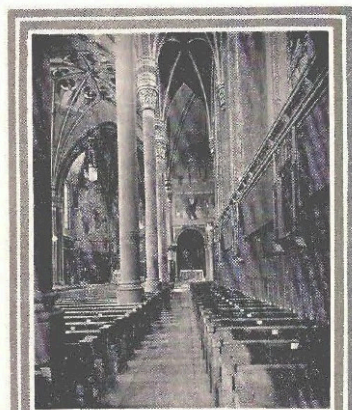
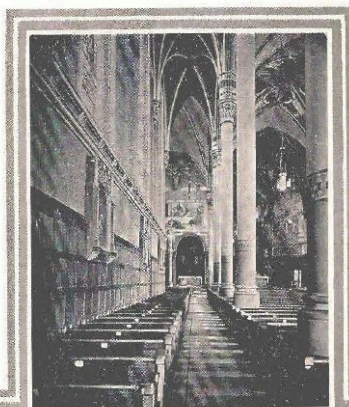
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*West Nave Showing Blessed Virgin's Chapel  
Bishop's Throne  
St. Vincent de Paul Shrine*

*East Nave Showing St. Joseph's Chapel  
Celebrant's Bench  
St. Anthony of Padua Shrine*





In October 1920 the Reverend Martin Burke, a newly-ordained priest, came to the Cathedral as an assistant.

Father Sheehy was transferred to Las Vegas, Nevada in 1921 and was succeeded at the Cathedral by the Reverend Wilfrid J. Giroux.

Death came again to the ranks of the Salt Lake clergy in October 1921 when the Reverend Michael O'Reardon, who had been ill for about a year, was called to his reward. Father O'Reardon was born in Kerry, Ireland, in 1887 and was ordained in Salt Lake City in 1911. His funeral was held from the Cathedral and he was buried in the priests' plot in Mt. Calvary Cemetery.

Another ordination took place at the Cathedral on September 11th, 1920 when the Reverend William Kennedy was made a priest by Bishop Glass. Father Kennedy was assigned to Austin, Nevada. About this time also, Father Burke was made pastor of Elko.

Three newly-ordained priests, the Reverend Louis J. Fries, the Reverend William T. Hart and the Reverend Joseph P. Donnellan, came to the Diocese in June 1922 and were appointed assistants at the Cathedral. Father Hunt was made pastor of a new parish at Vernal and Father Giroux assumed charge of Magna.

In April 1923 Father Torsney, who had been rector of the Cathedral for four years, resigned his office and left Salt Lake for California. To succeed Father Torsney in the government of the Cathedral parish the Reverend Duane G. Hunt was transferred from Vernal by the Bishop. Father Fries became pastor of Vernal; Father Hart was assigned to St. Ann's, Salt Lake City, and Father Donnellan was placed in charge of Tooele. The vacancies at the Cathedral were filled by the transfer of the Reverend Patrick Maguire from Ogden and the coming of two newly-ordained priests, the Reverend Joseph S. Keefe and the Reverend Cornelius E. Reardon.

The Silver Jubilee Celebration of Bishop Glass' ordination to the Holy Priesthood was celebrated in November 1923. Distinguished prelates and visitors from many sections of the country were present in the Cathedral on that day to assist with him in the Solemn Pontifical Mass and to rejoice with him in having reached the twenty-fifth milestone of his priestly life.

On March 2nd, 1924 another priest, the Reverend Joseph P. Moreton, was ordained in the Cathedral at a Pontifical Mass celebrated by Bishop Glass. The Reverend Emmett McDonnell, C. M., was Assistant Priest; the Reverend Francis Phelan, C. S. C., and Father Hunt were Deacons of Honor; Father Reardon was Deacon of the Mass; Father Maguire was Sub-deacon and Father Keefe, Master of Ceremonies. Father

Moreton was assisted by the Reverend Dr. Gomez. At the close of the Mass the Bishop explained the ceremony and extended a cordial welcome to the new priest who afterwards gave his blessing to the congregation. Father Moreton was assigned to the Cathedral, as also was the Reverend John Sanders, who had been ordained at Europe shortly before his coming to Salt Lake. Father Maguire was transferred to Elko, Nevada and Father Reardon went to Price, Utah.

The Most Reverend Pietro Fumasoni-Biondi, Archbishop of Dioclea and Apostolic Delegate to the United States, paid an official visit to the Diocese and the Cathedral in March of this year.

The first ad limina visit of a Bishop of Salt Lake to Rome was made by Bishop Glass in October 1924. It was on this visit that the Cathedral received a distinct honor in the elevation of the rector, Father Hunt, to the rank of Papal Chamberlain, with the title of Very Reverend Monsignor. Papal honors were also obtained by the Bishop for the following members of the Cathedral parish: George J. Gibson, who was made Knight Commander of the Order of St. Gregory the Great; J. E. Cosgriff and J. C. Lynch, who became Knights of St. Gregory; Mrs. Emma McCormick Bird, who received the honor of Commander of the Ladies of the Sepulchre; and Mrs. Stella Salisbury McCormick and Mrs. Jennie Judge Kearns, who were made Ladies of Grace in the order of Ladies of the Sepulchre. Mrs. Bird also received, a few months previously, the Papal decoration "Pro Ecclesia et Pontifice" in recognition of distinguished services for the Church and its head, the Holy Father.

Bishop Glass returned to Salt Lake in the latter part of April 1925. On the first Sunday of May he celebrated Pontifical Mass in the Cathedral. He was assisted by Monsignors Sheehan and Wientjes as Deacons of Honor; Father Harvey of San Francisco, as Arch-priest; Monsignor Hunt as Deacon of the Mass; Father Moreton as Sub-deacon; and Father Keefe as Master of Ceremonies. At the conclusion of the Mass Monsignor Cushnahan of Ogden delivered an address of welcome in behalf of the clergy and Doctor John J. Galligan spoke for the laity. Bishop Glass responded, thanking the speakers for their good wishes and enumerating the great joys that were his at the various functions in the Eternal City, and at the end imparted the Papal Blessing to the congregation.

In the spring of the year 1925 Father Fries returned to the Cathedral from Vernal and was appointed Editor of The Intermountain Catholic, the official paper of the Diocese.

At the close of a solemn High Mass celebrated on Sunday, May 17th by Monsignor Hunt, with Father Moreton as Deacon, Father Sanders as Sub-





deacon and Monsignors Sheehan and Wientjes Deacons of Honor. Bishop Glass invested the new Monsignori with the robes of their office. The sermon was delivered by the Right Reverend Daniel Gorman, Bishop of Boise.

The Papal honors granted by the Holy Father to Mrs. Bird, Mrs. Kearns and Mrs. McCormick, and to Mrs. Alice Fisher Davidson of St. Patrick's parish were conferred upon those ladies by the Bishop on Sunday, May 24th, following a solemn High Mass celebrated by Reverend Louis J. Fries, assisted by Father Moreton as Deacon, Father Sanders as Sub-deacon and Fathers Reinfels and Keefe as Assistants to the Bishop.

In the summer of 1925 two newly-ordained priests, the Reverend Joseph I. Gosselin and the Reverend William A. Ruel, came to the Diocese and were assigned to the Cathedral; and Father Moreton was made pastor of Magna and Father Sanders was assigned to Price.

Toward the close of the year 1925 two houses

adjacent to the Cathedral were purchased by Bishop Glass as residences for the clergy of the Cathedral.

On the 2nd day of January, 1926, Bishop Glass left Salt Lake for California to recoup his strength which had been failing. He never returned alive. The sad news of his death in California came to his episcopal city on the 26th of the same month. His remains were brought to his Cathedral, where they lay in state until the funeral ceremonies which took place on February 2nd, at which a most remarkable tribute of esteem and love was tendered him by the people of his Diocese.

After Bishop Glass' death the consultants of the Diocese met in council and selected Monsignor Cushman to rule the Diocese until the appointment by the Holy See of a new shepherd.

The Right Reverend John J. Mitty of New York City was appointed to this position on May 28th, 1926 and was consecrated in St. Patrick's Cathedral, New York, on September 8th.





## CHAPTER II.

## St. Patrick's

### Salt Lake City

By the year 1889 a great number of Catholic families were living on the west side of the city. Father Scanlan, with his accustomed foresight, realized that a new Church would eventually have to be built in that section of the city, as its distance from St. Mary's Church was considerable. Consequently, in the year 1889 he purchased land on Fourth West and Fifth South Streets. For three years nothing further was done. In June 1892 an adjoining lot on the corner of Fourth West and Fifth South Streets was bought. On this latter piece of property there was a brick cottage and a frame building. The latter was made into a Church and was dedicated and opened for service by Bishop Scanlan on October 16th, 1892. The Reverend Denis Kiely became the first pastor of St. Patrick's.

Father Kiely was succeeded by the Reverend P. J. Mannion, who remained in charge of the parish until the year 1898, when the Reverend Richard Kiely was appointed pastor. Five years later the Reverend M. Curran succeeded Father Kiely.

In 1908 the lot occupied by the Church and the cottage was purchased by the Salt Lake, Los Angeles and San Pedro Railroad Company and the Church was moved to a newly acquired site at Fourth South and Fifth West Streets, close to the viaduct.

Father Curran remained pastor until his death which occurred on August 20th, 1913 at the Judge Mercy Hospital. His funeral was held at the Cathedral on August 22nd. Solemn Requiem High Mass was sung by Father Kiely with Father McNally as Deacon; Father Diss, Sub-deacon; and Fathers William K. Ryan and Daniel Slattery, Masters of Ceremonies. The remains were blessed by Bishop Scanlan who delivered a brief but touching eulogy over the good priest, and the funeral sermon, an eloquent tribute to Father Curran, was preached by Father McNally. Interment was in Mt. Calvary Cemetery and the services at the grave were conducted by Father Ryan. Father Curran was born in County Galway, Ireland, in 1843. He was educated at Maynooth College and was ordained to the priesthood in 1867. His first charge was the pastorate of a parish in his home county. Later he was transferred to the noted Grotto of Knock, famous for its cures, where he remained six years.

Father Curran came to America after leaving the Grotto Church and his first mission in this

country was at Evanston, Wyoming. In 1896 he came to Salt Lake City. He served at the Cathedral for a time and was then appointed pastor of St. Patrick's.

The Reverend William K. Ryan became pastor of St. Patrick's Church after Father Curran's death and to him was committed the task of building a new St. Patrick's Church. Ground was broken on June 4th, 1914 and the cornerstone was laid on August 16th of the same year by Bishop Scanlan and the clergy of the Cathedral. It was a ceremony that was simple yet beautiful and impressive.

A procession was formed and marched to the place where the stone was to be set in place. First came the altar boys of the Cathedral and St. Patrick's, fifty in number, then the Junior Choir, the St. Cecilia Chorus, the Children of Mary and the Holy Angels Sodalties, and the Knights of Columbus. Last of all came the clergy—the Very Reverend Denis Kiely, the Reverend William K. Ryan, the Reverend James J. McNally and Bishop Scanlan. While the Bishop read the ceremony of the Church for the laying of a cornerstone, the choir of the Cathedral sang several numbers. The sermon for the occasion, preached by Father McNally, was as follows:

"Right Reverend Bishop and Friends: We are assembled for the laying and the blessing of the cornerstone.

"It is an antique ceremony. It dates back to the eleventh or twelfth century. To what purpose are these foundations blessed? To destroy the power of Lucifer over the material things used in construction of Catholic temples. These foundations are an expression of your belief in external worship of the Supreme Being and reveal your intention, namely: to erect a home, a temple, to your Lord and Master, so that the Word made flesh may dwell amongst you in the tabernacle. Certain adversaries of Christianity say in the worship of God Churches are not needed; we can and ought to worship God in spirit and in truth. True, but it is not sufficient. It is a fallacy. We must worship God with body as well as with soul. The whole being was created for God's service and if the senses are used to offend God, surely it is best they be used in serving God.

"Again, by nature we tend to express outwardly our thoughts and sentiments—for example, our feelings of joy and sorrow. Hence it is that at Christmastide we sing to sound of organ the Venite Adoremus, thus joining in the choir of angels that sang at Bethlehem at the nativity of our Divine Master; or when our feelings are sorrowful, as in the Lenten season, we sing the Stabat Mater Dolorosa in full sympathy of the suffering Virgin.

"Then in our Churches we have sculpture and paintings which express our religious belief and sentiment, telling the eye what the word of God tells the ear, spoken by God's ministers. Great temples are built for educational purposes. Magnificent institutions and

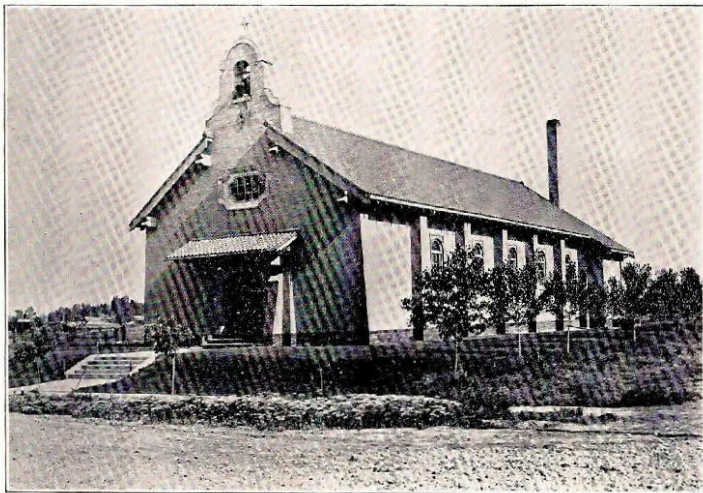




monuments are raised to science and art and to commemorate great achievements and noble deeds. Who can censure us, therefore, if we raise a magnificent structure—temple—to the glory of God as means to our own sanctification and salvation?

"At the dedication of this Church some un-Christian critic may remark: Why such splendor, such magnificence, such finery? See the incense, the flowers, the candles, the majestic organ, the costly windows, the gorgeous vestments. What lavish waste, what needless expenditure—why not give that money to the poor? This is tantamount to what Judas remarked regarding the precious ointment that the repentant woman poured upon the feet of Jesus. Why was not this sold and the money given to the poor? Friends, we honor and worship Christ now in His glorified state, therefore He is worthy of our best—best in painting, in music, in sculpture, in architecture and in decoration. You

adoration and consolation of the multitude. Mary at Nazareth lit the candle for Jesus to retire. Your good pastor will kindle the red light in the little lamp in front of the tabernacle—the sentry before the royal palace. Yes, here the work of Incarnation will be perpetuated. Again I repeat, you have begun a noble work. Continue and in continuing remember that in this material edifice you are called upon by Providence to build a spiritual edifice, and the building of this spiritual edifice to a great extent must be your own personal work. This spiritual edifice, namely, your own sanctification, must be built on faith, on hope, and on charity. Faith, hope and charity are received in the Sacrament of Baptism in their embryo form so to speak. They must be developed and nourished by prayer (word of God) and the reception of other sacraments, especially Holy Eucharist. The sacraments are the channels of grace, without which we cannot succeed in saving our soul.



*St. Patrick's Church*

have begun a noble work. Continue, for here in this temple the great work of the Incarnation and Redemption will be perpetuated. Mary in her poverty provided a manger for a cradle. She fed Jesus at her breast, she attended to His wants, washed His clothes, attended to His bed, bade Him to retire and to rise at becoming hours, and furnished Him with a home at Nazareth. You and your good pastor will now replace Mary. The cradle you will offer Jesus is the tabernacle. Under the Sacramental presence He will rest as tranquilly as in His Mother's arms. You will furnish clean linen on which His sacred body may repose.

"Here in the Church He will dwell away from the din and tumult of a busy and sinful world as peacefully as at Nazareth.

"Your good pastor will at suitable times bid Jesus to arise or to repose as is necessary. Arise when some loving soul is on bended knees at the altar to receive communion. To repose when in the tabernacle for the

"And here in this Church the waters of baptism will be poured over your children regenerated there according to Holy Scripture. Unless a man be born again of water and the Holy Ghost he cannot enter into the Kingdom of Heaven."

"Here in this Church by confirmation you will be made soldiers of Christ, champions of the gospel truth—defenders of the truth, at the cost of your blood if necessary. Here, when you have wandered like the lost sheep, when your soul is weighed down with sin, when your sorrow is well nigh breaking your heart, you will find pardon and consolation in the Sacrament of Penance. Here in this Church you will hear the word of God, threatening the wicked with the rigor of God's justice, consoling the good with the promise of eternal happiness. These are struggling along with patience and with resignation and according to the commandments under the weight of trial, troubles and tribulations. Here in this Church your soul will be fed, nourished with the





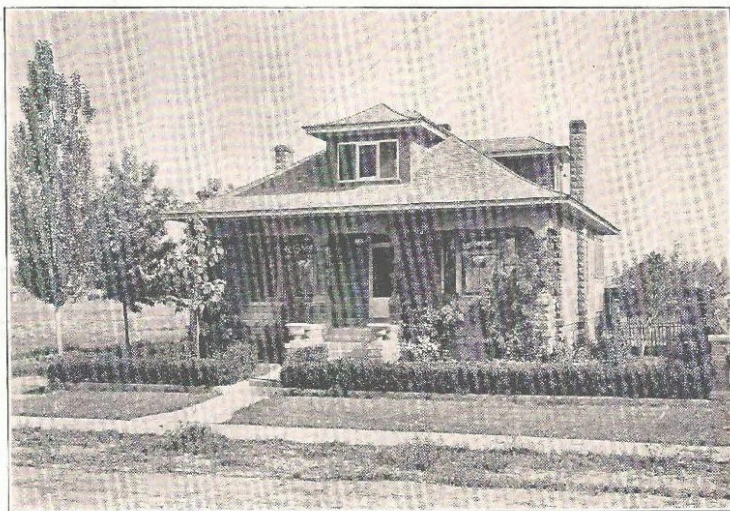
body and blood of Jesus. Here, when the world has turned against you, when your friends have become jealous of you, you will find a true friend, one who will never deceive you, one who will not play a double part, one who says exactly what he means and acts what He thinks.

"Yes, you have begun a noble work. Continue. You have put your hand to the plow. Don't look back. Contribute according to your means. Give even in your poverty. The widow's mite will be here acceptable. Don't refuse to help, don't let it be said that you refused to contribute from a human motive. Don't refuse therefore to contribute; it will be a blot on your memory, a stain on your character, an insult that may one day be spoken over your tombstone. Give and give

prevented the continuation of construction in the spring. The old foundation still remains in place.

When Bishop Glass came to Salt Lake he appointed the Reverend Michael F. Sheehan as pastor and charged him with the task of building a new Church further west. Ground was purchased on Fourth South Street between Tenth and Eleventh West Streets and the erection of a new Church of buff brick and of the mission style of architecture was begun.

The Church was completed in November 1916 and at that time was blessed and opened for divine worship. War conditions, bringing about



*St. Patrick's Rectory*

generously. The house you are building is a home for Jesus Christ, where the Word made flesh may dwell among you.

"Give and the prayer read by your good Bishop in the blessing of the stone will be heard and answered in your favor.

"Bless, O Lord, this creature of stone and grant that by the invocation of the holy name that all who with a pure mind shall act in the building of this temple may receive soundness of body and health of spirit through Christ our Lord. Amen."

Nothing further was done toward building this Church. Work had to be stopped during the winter months and the sudden death of Father Ryan in April 1915, when he went to Cheyenne to procure holy oils for use in the Diocese of Salt Lake, and the death of Bishop Scanlan on May 10th, 1915

many unforeseen contingencies from time to time, necessitated the postponement of the dedication.

In the spring of 1919 a residence was bought on Fourth South Street near the Church and was made the parochial residence.

The Church was solemnly dedicated on June 1st, 1919 by Bishop Glass. Solemn Mass was sung by the Reverend William Flynn, assisted by the Reverend Michael F. Sheehan as Deacon, the Reverend Cuthbert E. Hogan as Sub-deacon, and the Reverend Peter J. Moran, C. S. P., as Master of Ceremonies.

The sermon was delivered by Bishop Glass who urged that the dedication of the Church should also mean the dedication anew of St. Patrick's parishioners to the service of God and Church. He emphasized the point that the Church is not the





Bishop, nor the clergy, but the Bishop, the clergy, and the people. He pointed out that there rests upon the laymen as heavy a burden as upon the clergy to be faithful to the cause of religion and the Church, and declared that every member of the Church should take it upon himself to discharge his obligation faithfully. The Bishop paid a tribute to those whose pioneer work in the parish made possible the beautiful structure in honor of Erin's patron saint.

On December 2nd, 1914 a cablegram was received at Salt Lake from Bishop Glass, who was in Rome making his *ad limina* visit to the Holy See, that Pope Pius XI had honored the pastor and parish of St. Patrick's in a very singular way. Father Sheehan had been elevated to the rank of a Very Reverend Monsignor. Upon Bishop Glass' return to Salt Lake Father Sheehan was invested in the robes of his new office at the Cathedral of the Madeleine. This ceremony took place on Sunday, May 17th, 1925.

Another honor came to St. Patrick's parish in the conferring, by Pope Pius XI, upon Mrs. Alice Fisher Davidson, membership in the Ladies of the Sepulchre, for distinguished service in the interests of God and Holy Church. Mrs. Davidson received this honor from the hands of Bishop Glass at the Cathedral on Sunday, May 24th, 1925.

In July of 1925 Monsignor Sheehan celebrated his silver jubilee as a priest. On Thursday evening, July 9th, a banquet was served at his residence for the Bishop and clergy of the Diocese and on the following morning a Solemn High Mass was offered in St. Patrick's Church in honor of this event. Bishop Glass presided at the Mass

and was assisted by the Very Reverend Monsignor Henry J. Wientjes and the Reverend Thomas Kearney, C. S. P. Father Sheehan was the Celebrant of the Mass; the Reverend James O'Grady of Ely, Nevada, was Deacon; the Reverend Patrick Kennedy of Austin, Nevada, was Sub-deacon; the Reverend Joseph S. Keefe was Master of Ceremonies. A sermon on the dignity of the Priesthood was preached by the Reverend John Lagan of Eureka, Utah. The Bishop paid a tribute to Monsignor Sheehan for the work he had done in the Diocese of Salt Lake during the twenty-five years of his priesthood. Monsignor Sheehan also received a cablegram of congratulations from Pope Pius XI.

Monsignor Sheehan was born in Cahir, Tipperary County, Ireland, in 1873. He attended the National School, Mount Mellary Seminary and All Hallows College, Dublin. He was ordained to the priesthood on June 24th, 1900 and began his priestly duties in St. Mary's Cathedral, Salt Lake, in October of that year. Father Sheehan was soon transferred to Ely, Nevada, where he remained for many years, until his assignment in 1916 to St. Patrick's parish.

In November 1925 preparations were begun for the building of a new parochial school in St. Patrick's parish to take care of the many Catholic children residing in the western part of Salt Lake City. Up to the present, however, construction has not been started on this school.

During the summer of 1926 Monsignor Sheehan visited his old home in Ireland and the affairs of the parish were looked after by the Reverend Thomas A. Lilley, C. M.





## CHAPTER III.

## Our Lady of Lourdes

### Salt Lake City

The parish of Our Lady of Lourdes was established by Bishop Scanlan in the year 1913. It embraces all the territory within the city limits that is east of Seventh East Street between Third South and Seventeenth South Streets and all that east of Ninth East Street and south of Seventeenth South Street.

From the time that the Judge Mercy Hospital Chapel was opened in 1910 the Catholics living within the present limits of Our Lady of Lourdes parish attended divine services at the Hospital until plans were made by the Bishop for the new parish in the spring of 1913. At that time arrangements were made to build a Church on the Hospital property at the corner of Eleventh East and Seventh South Streets. Ground was broken and the laying of the cornerstone of the new Church took place on Sunday afternoon, June 29th, 1913. The ceremonies were in charge of Bishop Scanlan and Governor William Spry and other prominent citizens of Salt Lake were present in honor of the occasion. The sermon was preached by the Reverend Father Terence F. Kelly. He gave as the subject of his discourse, "The Sacrifice of the Mass," and showed how, through the long decades of which history tells us, there have always been sacrifices.

"Sacrifice," he said, "is the voluntary offering to the Almighty of some sensible and tangible object, together with the change or destruction thereof, in recognition of His supremacy as the author of life and death." The sacrifices of the ancients were of a two-fold character, bloody and unbloody. The former consisted of living animals, the latter of the first fruits of the earth."

Father Kelly told of the instruction that went

with the giving of the sacrifice, and explained that the Catholics followed those instructions.

Melchisedech was referred to by Father Kelly as appearing strikingly and conspicuously alone among all the priests, patriarchs and prophets from Adam to the last descendant of Aaron. "This," said the speaker, "was in offering the pure and clean oblation of bread and wine. His sacrifice prefigured the eucharistic Sacrifice of the Mass, around which are circled all the beauty, grandeur and mystery of religion."

Father Kelly closed his sermon with an eloquent tribute to Bishop Scanlan. He said in part:

"Two-fold is our joy today. We rejoice in having been the privileged witnesses of the solemn blessing and impressive laying of the cornerstone of another tabernacle of God with man. From time immemorial custom has sanctioned the dedication of the primary stone of edifices erected for the betterment and uplifting of the human family.

"Joy, too, is ours, today, because we rejoice in being here united with our Right Reverend beloved Bishop, to celebrate the twenty-sixth anniversary of his Episcopal consecration. As he reviews the long lapse of the past, his heart must thrill with joy in view of the many eloquent witnesses of his energy, devotedness and zeal in this fair portion of the Lord's vineyard. For there is not within the broad expanse of this vast Diocese a sacred edifice, an educational or charitable institution, not even God's own acre, which does not owe its existence to him."

Bishop Scanlan officiated at the services, being assisted by the Reverend William

K. Ryan as Deacon, the Reverend Timothy O'Brien as Sub-Deacon, and the Reverend Father Cotter of All Hallows College as Master of Ceremonies.

The procession formed at the east entrance of the Judge Mercy Hospital and marched to the Church. In the procession were members of the



*Church of Our Lady of Lourdes*





Knights of Columbus and the Young Ladies of St. Mary's Sodality.

Following the placing of the stone in position the choir sang the "Veni Creator." Then came the sermon, after which Gounod's "Ave Maria" was sung, and the service ended with the chanting of "Holy God, We Praise Thy Name," by the Knights of Columbus.

With solemn impressive ceremonies, marked by magnificent sacred music, eloquent words of congratulation and counsel, and much rejoicing, the new Church was dedicated on Sunday, June 14th, 1914 to "Our Lady of Lourdes."

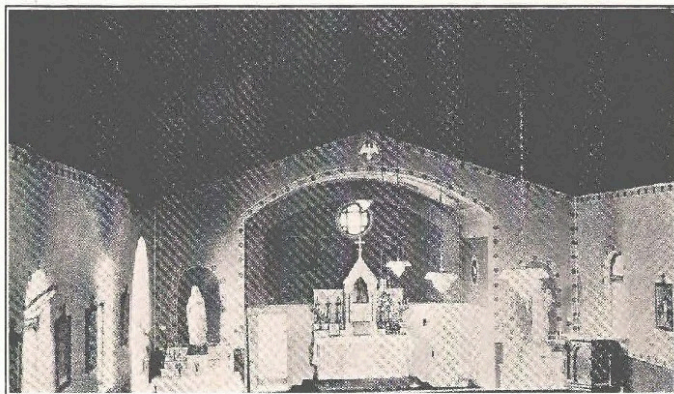
Bishop Scanlan performed the rite of dedication in the presence of a congregation that con-

tained the Haydn "Te Deum" by the Cathedral Choir, the clergy and the congregation.

The altar of this Church is the same altar that was in the old Church of St. Mary Magdalen, the first Catholic ecclesiastical structure in Utah.

Early in the morning, before the dedication ceremonies, fifty children attended Mass and received their first Holy Communion. After the Mass the little ones were the guests of Father Quinn at a breakfast served in the Judge Mercy Hospital.

The members of the clergy who were present at the services were Reverend William K. Ryan, Reverend James J. McNally, Reverend Michael J. O'Reardon, Reverend Timothy O'Brien and Reverend A. Petillo of Helper, Utah.



*Interior of Our Lady of Lourdes Church*

gested the handsome edifice, and hundreds who sought admission were barred for lack of room.

Immediately after the formal dedication Solemn High Mass was celebrated, with the Reverend P. J. Quinn, pastor, as Celebrant; the Reverend William K. Ryan as Deacon, the Reverend James J. McNally as Sub-deacon, and the Reverend Timothy O'Brien as Master of Ceremonies. During the Mass Bishop Scanlan presided in the sanctuary.

The dedication sermon was delivered by the Reverend William K. Ryan and Bishop Scanlan administered the Sacrament of Confirmation.

Knights of Columbus to the number of two hundred attended in a body and Sisters of the Holy Cross Hospital, the Judge Mercy Hospital and the Kearns-St. Ann's Orphanage occupied pews in the front of the edifice.

One of the most impressive parts of the service was the singing at the close of the ceremonies of

The first pastor of the Church was the Reverend P. J. Quinn, who remained only a few months. Father Quinn was succeeded in the fall of 1914 by the Reverend William J. Flynn, who had been at Tonopah, Nevada. Father Flynn labored in the parish until September 1919, when he was recalled to his home Diocese of Waterford, Ireland.

In the latter part of October of that year the present pastor, the Reverend Richard J. Cotter, D. D., who had come to the Diocese from California and was laboring in St. Ann's parish, Salt Lake, was given the charge of Our Lady of Lourdes.

Father Cotter, during the time he has been in charge of the parish, has made many improvements, including renovation of the Church and new stained-glass windows, and has built a very beautiful residence on Fourth South Street.





## CHAPTER IV.

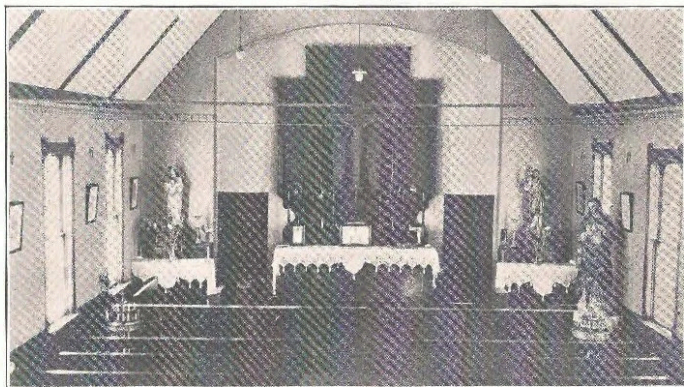
## Our Divine Saviour Salt Lake City

The latest parish but one to be established within the confines of Salt Lake City is that of Our Divine Saviour, located at Ninth South and Second East Streets. This parish was erected by Bishop Glass during the latter part of the year 1917. Father Henry J. Wientjes was appointed pastor and has been in charge of the parish ever since its foundation.

The boundaries of Our Divine Saviour parish are Sixth South Street, Second West Street, Seventeenth South Street and Seventh East Street.

The Church is of frame construction surmounted by an artistic bell tower. There is a neat entrance hall at the front and at the rear of the sanctuary is a roomy sacristy. The body of the Church has a seating capacity of three hundred people.

The Church was finished and services were held for the first time on December 22th, 1918. It was solemnly dedicated by Bishop Glass on Sunday, January 5th, 1919. Following the dedication ceremony, Solemn High Mass was sung with the Bishop presiding in the sanctuary. Father



*Interior of Church of Our Divine Saviour*

The organization of the parish was begun in 1917. Mass was for a time celebrated in private homes throughout the parish. Then a temporary chapel was provided in the parochial residence which had been built on the corner of Ninth South and Second East Streets. The first Mass was offered in this chapel on Christmas Day 1917. Seating but a few persons and comprising only the two main living rooms of a private house, the little chapel from the first carried with it an atmosphere of devotion. So rapidly did attendance at Mass in the parish increase that before a year had passed it was found imperative to provide for the erection of a Church.

As a consequence, property was purchased across the street from the parochial residence and a Church building, formerly used by the Swedish Baptists, was bought and moved to the new site. A donation of \$500 by Mr. Timothy Kinney made possible the purchase of the old Church building.

Wientjes was the Celebrant of the Mass, the Reverend William Flynn was Deacon, and the Reverend Michael Sheehan Sub-deacon. Bishop Glass was attended by the Reverend Peter J. Moran, C. S. P., and the Reverend Charles F. Meyers.

In his brief talk offering the Church to the parish as its first home devoted exclusively to religious worship, Father Wientjes declared that most of the credit for the establishment of the parish and its state of development at that time was due to Bishop Glass.

The Bishop declined to accept any such credit, declaring that when Father Wientjes said, "the Bishop," he should have said, "the Diocese." He paid a high tribute to the labor and devotion of Father Wientjes, declaring that the Church possesses far more than ordinary value because much of its construction was accomplished through the manual labor of Father Wientjes himself.

The Bishop reminded the parishioners of their





duty to see that their Church home was paid for and he urged particularly that they concentrate their energies on the establishment of a school as the next step in the upbuilding of the parish.

Cathedral glass windows were installed in the Church during the month of August 1919. These windows were given by, or in memory of: E. G. O'Donnell, Mrs. Mary A. O'Donnell, Mr. Antoine La Duke, Mr. James H. Howe, Mr. and Mrs. R. E. Mark, Joseph and Amelia Dufner, Mrs. J. J. Bartch, Mr. N. M. Long, John Baer, Mrs. Mary Murray Marron, Mrs. John J. Naughton, and Mrs. Agnes R. Stanley.

The rich altar-rail separating the sanctuary from the congregation and the marble baptismal font were the gifts of Bishop Glass.

On November 23rd, 1919 the new altar and shrines donated by J. E. Cosgriff in memory of his father were blessed by Bishop Glass. The altar and shrines were specially made for the Church by Mr. John T. Comas, the architect in charge of the interior decoration of the Cathedral of the Madeleine and one of the leading authorities of the United States on ecclesiastical architecture.

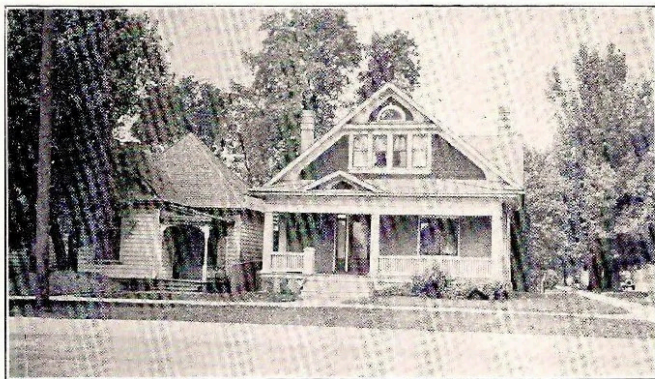
Following the ceremony of blessing the altar,

Bishop Glass spoke a few words congratulating the parish on the splendid progress it had made since its organization and reminding the communicants of the debt they owed their pastor. Mass was said by Father Wientjes who also spoke briefly, thanking the members of the congregation for the assistance they had given him and expressing his gratitude to Mr. Cosgriff for the presentation of the altar.

At the conclusion of the Mass, the Sacrament of Confirmation was administered by the Bishop.

In December 1924 the parish of Our Divine Saviour was highly honored when word was received from the Eternal City that Father Wientjes, the pastor, had been elevated by our Holy Father, Pius XI, to the dignity of a Papal Chamberlain with the title, Very Reverend Monsignor. On Sunday, May 17th, 1925 Monsignor Wientjes was invested in the purple robes of his office at the Cathedral of the Madeleine by Bishop Glass.

During the summer months of 1926 Monsignor Wientjes returned to his home in Holland on a visit. During his absence the parish was administered by the Reverend James Lilley, C. M., of St. Louis, Missouri.



*Rectory of Parish of Our Divine Saviour*



## CHAPTER V.

St. Ann's  
Salt Lake City

The latest parish to be established within the confines of Salt Lake City is the parish of St. Ann in connection with the Kearns-St. Ann's Orphanage on East Twenty-first South Street. This parish was canonically erected by Bishop Glass toward the close of the year 1917 with the Reverend Timothy O'Brien as first pastor. The territory assigned to the new parish includes all that section of the city of Salt Lake between Second West and Ninth East, and Seventeenth South and the southern line of the city.

The Holy Sacrifice of the Mass has been offered in this district since 1900 when the Orphanage was built. The Catholics of the vicinity were permitted to attend divine services there.

Father O'Brien labored in the capacity of pastor until his death which occurred in January 1919. He was a victim of the influenza scourge. From influenza he developed pneumonia and although every effort was made to save his life he passed away on Friday morning, January 10th, at the Holy Cross Hospital.

The funeral of Father O'Brien was held at the Cathedral of the Madeleine on the morning of January 13th, 1919. Solemn Pontifical Mass was celebrated by Bishop Glass. The funeral sermon was preached by the Reverend C. O'Farrell of Montrose, Colorado, a cousin of Father O'Brien.

Father O'Farrell described the work of the priest for his people, the sacrifice he makes to administer the sacraments to those in need and the difficulties

of the priestly life. He spoke of the work of Father O'Brien for the children of St. Ann's Orphanage, the prisoners in the penitentiary and the inmates of the County Hospital where he had been a frequent visitor. He begged the people not to forget to pray for the repose of the soul of Father O'Brien.

The death of Father O'Brien closed a career of helpfulness in the service of God and his fellow-men. The beloved priest was fifty-one years of age when he passed away. He was a native of Cork, Ireland, but left the Emerald Isle in his youth. After a number of years in the priesthood in Australia he came to the United States and filled pastorates in Denver and Los Angeles and for eight years before his death was stationed at St. Ann's Orphanage and parish. By the terms of the will of Father O'Brien the sum of \$500 was bequeathed to St. Ann's parish for the building of a Church.

Father O'Brien was succeeded in St. Ann's by the Reverend Frank A. Seifert. After a few months Father Seifert's place was taken by the Reverend James Lilley, C.M., who also remained for a short time only. Then came the Reverend Bernard J. O'Donnell as pastor. He was succeeded in the administration of affairs by the Reverend James J. McNally in 1922. Father McNally labored as pastor until October 1924 when the present pastor, the Reverend William T. Hart, received his appointment.





## CHAPTER VI.

St. Joseph's  
Ogden, Utah

The city of Ogden, which lies about thirty-six miles north of Salt Lake City, was established under the leadership of Lorin Farr, a member of the Mormon Church, in 1850, just three years after the Latter-day Saints had settled within the confines of Utah.

It was in this same locality that Peter Skene Ogden, Chief Agent of the Hudson Bay Fur Company, had made his headquarters about 1828. After him were named Ogden Valley, Ogden Mountain and Ogden River, and the Mormons gave their new town the same name.

At the time the Mormons settled in Ogden, there were no Catholics in the vicinity. In fact, no Catholics dwelt in Ogden previous to the year 1869. But in that year the Union Pacific Railroad came, and with it arrived Ogden's first Catholic families.

As far as is known, however, the Holy Sacrifice of the Mass had not been celebrated nor was the Catholic faith preached in Ogden prior to the year 1872. During the first week of that year the Reverend Patrick Walsh, pastor of Utah, with headquarters at Salt Lake City, came to Ogden. He celebrated Mass and preached a sermon at the home of Michael Maguire on the south side of Twenty-fifth Street, between what are now Lincoln and Grant Avenues. There were seventeen people present at the Mass—Richard Delaney; two ladies and gentleman of the Telegraph Company's service; Con Dawson and Robert Gettings, mining men; Mrs. John Maguire, Sr.; Michael Maguire and his wife Margaret, their two-year-old son, John, and infant daughter, Frances; John Maguire, Jr., and his wife, Mary E. Maguire; Mrs. Bridget McMonagle, a widow, and her little daughter, Mary; and Charles and Don Maguire.

Father Walsh came up from Salt Lake City on the evening previous to the day on which he celebrated Mass and returned to Salt Lake on an evening train. On the same day, January 5th, 1872, as appears from the old baptismal register, Father Walsh administered the Sacrament of Baptism to Frances or Fanny Maguire, who was born on August 10th, 1871.

From that time on, for several years, Mass was celebrated once a month in Ogden by a priest from Salt Lake City, sometimes in private homes, but more frequently in some public hall like the old Liberal Institute or the Spiritualist meeting house at the corner of what is now Twenty fourth Street and Adams Avenue.

In the year 1872 there was, in the district now

embraced in the Ogden parish, a thriving and prosperous little town called Corinne. At the request of several Catholics who lived there, Archbishop Alemany appointed the Reverend P. J. Dowling as resident pastor. Corinne, therefore, became the second parish in Utah to have a resident priest. Father Dowling did not remain long, however, for in 1873 Corinne ceased to be an important center of shipping activity, many families moved away and the good priest returned to California. Since 1873 Corinne was visited periodically by the priests of Salt Lake and Ogden. In 1892, when large tracts of land were being sold, it was hoped there would be some Catholic settlers. Dr. F. E. Roach, one of the most prominent citizens of the place, wrote Bishop Scanlan asking that a priest be sent there permanently. To encourage the few Catholic families of the place, Bishop Scanlan complied with the request. A temporary chapel was provided, and for six months the mission, abandoned in 1873, was continued. Then, due to lack of financial support, it was closed again.

Ogden's first Church was built by Father Lawrence Scanlan, who later became Bishop of the Diocese of Salt Lake. From the time that Father Scanlan arrived in Salt Lake City in 1873, he visited Ogden once a month and administered to the spiritual needs of the Catholics there.

Gradually, the number of Catholics increased and need for a Church was felt. On April 26th, 1875 Father Scanlan purchased ground for the erection of a Church. One year later, on May 1st, 1876 the work of construction began.

During the first week of the year 1877 a fair was held in the new Church just before it was opened for religious service. It was a mighty affair for those days. It was patronized by Catholics, Protestants, Mormons, Jews, Gentiles, infidels, and aristocratic Chinamen of those times. All spent money freely and about \$1,000 was raised for the Ogden mission.

The Church was completed and opened for public services on Easter Sunday of 1877. It was a small, plain, wooden structure, built on the south side of Twenty-fifth Street, between Lincoln and Grant Avenues, and was named in honor of St. Joseph.

As soon as the Church was completed, preparations were made by Father Scanlan for the opening of a school for the Catholic boys and girls of Ogden. Mr. Frank B. De Voto, a graduate of Notre Dame University, was engaged as teacher





and conducted the school from Easter 1877 until June 1878. Classes were held in the Church.

The large attendance at the school was an encouragement to Father Scanlan to develop Catholic education in Ogden in a fuller way. The citizens of Ogden were anxious to have a school conducted by the Sisters. To meet their demands, Father Scanlan, on the 6th of May, 1878, purchased a lot on the corner of what is now Twenty-sixth Street and Washington Avenue, the site on which the old Sacred Heart Academy was erected. It was then a swamp much lower than the street grade. Work of filling it up began on June 3rd; plans and specifications for the building were drawn the same month and the basement was completed on the 14th of July. On the following day the cornerstone was laid by Father Scanlan, who also preached on the necessity and advantages of Christian education. The music on the occasion was furnished by a choir from Salt Lake City. The building was ready for occupancy in the early fall of 1878, and on the 17th of September, nine Sisters of the Holy Cross, with Mother Francis as Superior, arrived in Ogden from St. Mary's, Notre Dame, Indiana, and commenced their labors, having on the opening day forty pupils in attendance.

From the establishment of Sacred Heart Academy in Ogden followed the permanent residence of a parish priest. From the year 1878 until 1881 Father P. M. Smith, and then Father Foley, made their home in the rear of St. Joseph's little Church and officiated as local parish priest, local Catholic missionary and chaplain of Sacred Heart Academy.

The solemn dedication of the old St. Joseph's Church took place on October 5th, 1879. At this time the Reverend P. M. Smith was the Rector of the parish. The Most Reverend Joseph S. Alemany, Archbishop of San Francisco, dedicated the Church. On this occasion, the first Solemn High Mass celebrated in Ogden was sung by Father Scanlan, assisted by the Reverend P. M. Smith as Deacon and the Reverend Denis Kiely as Sub-deacon.

In the year 1881 the attendance at the Academy was so large that accommodations could not be given all who desired to enroll. As a consequence St. Joseph's School was built in that year as the parochial school of Ogden.

It was in September of 1881 that the Reverend Patrick M. Cushman came to Ogden as the successor of Father Foley and pastor of St. Joseph's. Not more than 150 souls were there then, but the parish has grown constantly and its ecclesiastical growth and expansion is intimately interwoven with the priestly life of Father Cushman who still dwells there as its pastor. Father Cushman became at once active upon entering his appointed

field. He was energetic, filled with the apostolic spirit, and ever ready to assist those who showed the least desire to become more closely associated with the Catholic life. He labored energetically to obtain an increased number of students for Sacred Heart Academy. To encourage an increase of Catholic population he was ever ready to use his moral influence for those who desired to settle in Ogden. He thus very soon gained the good-will of Catholics, Protestants and Mormons alike, inasmuch as his labors tended to assist the general citizenship of the community. For a time in the year 1883 he was called back to California, his place being filled by a Father Sullivan. He was recalled, however, to take charge again of his Church in Ogden and on his return to his first field of work he went about his gospel labors with renewed energy.

An interesting incident in the ecclesiastical life of Ogden was the meeting and visit of Archbishop Alemany and his coadjutor, the Most Reverend Patrick W. Riordan, who was on his way to San Francisco to assume his duties. On November 3rd, 1883 Archbishop Riordan reached Ogden from the East, accompanied by a number of clergymen from Chicago. They were met at the depot by Archbishop Alemany and Father Scanlan and visited the Church and the Sacred Heart Academy where they were entertained in a most pleasant manner by the pupils of that institution. Archbishop Riordan expressed his agreeable surprise at seeing such an institution in the Far West.

Up to and including part of the year 1883 the pastor of Ogden had no parochial residence. He lived in the sacristy of the Church. In 1882 a lot on what is now Lincoln Avenue, in the rear of the Church, was purchased by Father Cushman for a home and in October of that year the erection of a pastoral residence was begun. This was completed in the following May and Father Cushman dwelt in it for six years.

In 1887 the Union Pacific Railway, wishing to establish a hospital in Ogden for its employees, applied to St. Mary's, Notre Dame, Indiana, for Sisters to take charge of the institution. On the 10th of August of that year, four Sisters of the Holy Cross commenced their labors in a building rented for that purpose by the railway authorities. The hospital was called St. Lawrence's in honor of Father Scanlan. Its work was for many years confined to the employees of the Union Pacific Railway. In the course of time, it was deemed expedient by the officials of the Southern Pacific Railway to avail themselves of the advantages of so useful an institution for its employees needing medical or surgical aid. By a mutual agreement of both railways, the employees of the Southern Pacific were admitted to St. Lawrence's Hospital.



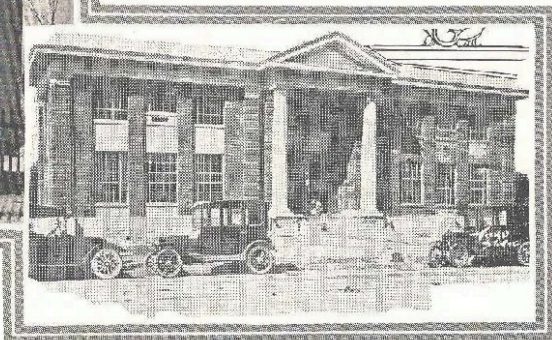
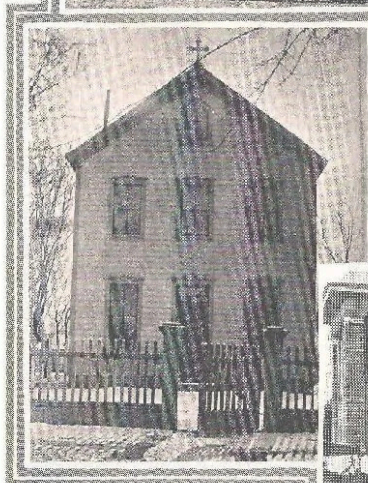
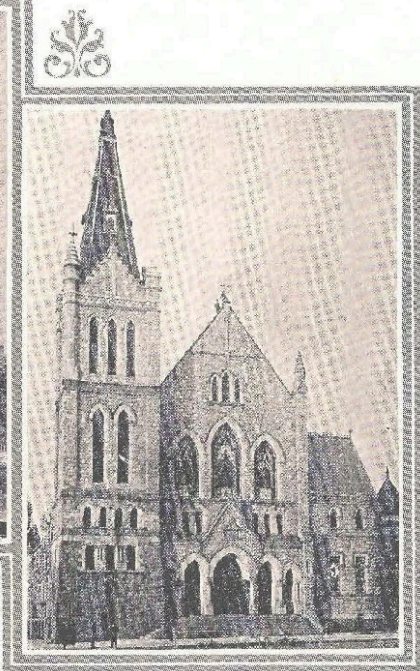
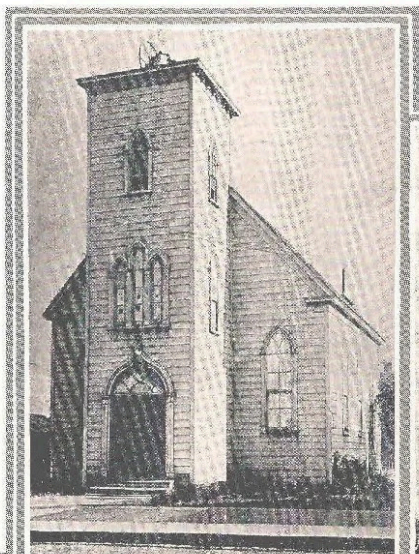
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*The Old St. Joseph's Church  
The Old St. Joseph's School*

*The New St. Joseph's Church  
The New St. Joseph's School*

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The old rented building soon became too small to accommodate the employees of both railroads. To facilitate and extend its sphere of usefulness a new hospital building was erected adjacent to the old one. In this new building were large, well-ventilated and commodious dormitories, private rooms for patients, operating rooms and all modern conveniences. It was built on the most approved plans and was, though small, a model building. Its life, however, depending on the idiosyncrasies of railroad directors, was not long. In 1887 a change in the management of the roads entering Ogden caused a change in their hospital system. With these changes came the closing of St. Lawrence's Hospital on May 1st, 1888.

During the years 1889 and 1890 a great real estate boom struck Ogden. The value of property increased by leaps and bounds. Father Cushman realized that it was a good time to sell the old Church property on Twenty-fifth Street and also the residence, both of which were becoming too small for the parish, and obtain more favorable ground space for a new Church plant. The ground on which the present Church and rectory stands was purchased, the money being secured from the faithful of St. Joseph's congregation and their friends. Immediately material for a Church foundation was secured and the foundation completed and on the east side of the Church location the new parochial residence was started and completed in the year 1890. The former residence on Lincoln Avenue was sold but the old Church was retained.

In the year 1891 it was found that the old Sacred Heart Academy, even with the addition of St. Joseph's School, was too small to meet the demands of its many applicants and the grounds were not sufficiently ample for recreation purposes for the boarders. To provide for future emergencies and to allow for a more substantial and commodious school, a five-acre lot was secured, on Twenty-fifth Street between Quincy and Jackson Avenues, a site which gave a commanding view of the city and the entire valley. Plans for a new Academy to cost \$250,000 were drawn; construction was soon begun, and in September 1892 the Sacred Heart Academy opened in the new building.

In 1893 came the great panic, the effects of which were felt from ocean to ocean and which rested heavily upon the country for more than seven years. Ogden was not unaffected by this panic and as a consequence the completion of the Church had to be delayed. In the year 1900 a hopeful light appeared and the work of building the new Church was continued. It was completed in the fall of 1902. It is eighty feet wide and one hundred and forty-eight feet from the sidewalk to the ridge of the main building. The tower is on

the southwest corner and is twenty-two feet square and one hundred and thirty-two feet high. The basement is of red sandstone and the main body of the Church is of gray sandstone trimmed with red.

All the wood, furniture, doors, and interior trimmings are of quartered oak, designed, built and furnished in harmony with the architecture of the Church. The interior color decorations are light and cheerful and the windows are of stained art glass. The credit of building the Church belongs chiefly to Father Cushman, but he was nobly encouraged by his parishioners who made many sacrifices in the cause of religion.

The Church was dedicated on Sunday, December 14th, 1902 by Bishop Scanlan, who, after the ceremony, celebrated Pontifical High Mass, assisted by Father Guinan as Deacon, Father Hopkins as Sub-deacon, and Father Morrissey as Master of Ceremonies. The sermon was preached by the Reverend Hugh Logan, pastor of Sacred Heart Church, San Francisco. At the conclusion of the Mass, Bishop Scanlan expressed his joy at the material progress of the Church and his good wishes for the future of Catholicity in Ogden. After the services a banquet was served at which Bishop Scanlan was the guest of honor.

In the year 1903 three new altars were constructed for the Church. They were unveiled and used for the first time at the midnight Mass on Christmas Eve.

The main altar stands thirty feet high and was erected at a cost of \$5,000. In the middle of the base four pillars of highly polished onyx support a marble slab of emerald hue which rests directly under the door of the tabernacle. Below the marble and within the compass of the four columns of onyx rich woodwork makes a beautiful background. The center of the figure is a resting lamb, emblematic of purity. To the left of the lamb, a heart pierced with a two-edged sword depicts the agony of Christ; on the right, an embellished heart typifies the resurrected Lord.

The tabernacle is Gothic. Within, the walls are lined with white satin; without, the door is plated with gold. Clusters of three pillars of onyx, the height of the tabernacle, stand at either side and ancient designs carved in the wood set off the whole. Farther removed to the right and left, some higher than the top of the tabernacle, are two domes. Adoring angels from the top of these look down upon the door of gold. Surrounding the domes are single small pillars of white onyx.

Above the whole, making the entire altar well balanced and rich with the best classical and modern wood art, stands a central spire surrounded by smaller spires of similar design. Greek crosses cap each spire and add a finish both typical and elegant.





Two smaller altars at each end of the main altar form nearly a half circle. They are made of wood, carved to blend well with the general style. These two, together with the central altar, are painted pure white and tinted with gold.

On Sunday, October 14th, 1917 Father Cushman, who had been named Vicar-General of the Diocese on the coming of Bishop Glass, was elevated to the dignity of a Domestic Prelate, in the Church that he had completed twenty-one years before. The ceremonies began shortly after eleven o'clock with a procession of prelates, priests and acolytes from the parish rectory to the Church through a guard of honor composed of members of the Knights of Columbus from the various councils of the state.

When the clergy were seated in the sanctuary, the Reverend Doctor S. Anzalone read the Papal Bull dated at the Vatican May 11th, 1917 conferring the honor of membership in the Papal household upon Father Cushman. The Most Reverend Edward J. Hanna, Archbishop of San Francisco, then invested the new Monsignor in the purple vestments of his office.

Pontifical Mass followed with Bishop Glass as Celebrant; the Reverend Michael F. Sheehan, pastor of St. Patrick's, Salt Lake, as Assistant Priest; the Reverend John Lagan of Ogden as Deacon, and the Reverend John Ryan of Eureka as Sub-deacon. The Masters of Ceremonies were the Reverend James P. Cantwell, Archbishop Hanna's secretary, and the Reverend William J. Flynn of Our Lady of Lourdes, Salt Lake City. Archbishop Hanna was seated on the throne with the Reverend John S. Laubacher of Oxnard, California, and the Reverend John Dunn, S. M., of Salt Lake, as Deacons of Honor. Attending the Right Reverend Thomas Grace, Bishop of Sacramento, who was seated at the Archbishop's right, were the Reverend Father Kiely of Grass Valley, California, and the Reverend Clement Maloney of Los Angeles. Monsignor Cushman was seated on the east side of the sanctuary, opposite Archbishop Hanna. Among the clergy in the sanctuary were the Reverend R. S. Keyser of Boise; the Reverend R. J. Cotter, D. D., of South Pasadena, California; the Reverend Edward H. Fitzgerald and the Reverend W. J. Kane, Chaplains at Fort Douglas; the Reverend Thomas Galligan of Park City; the Reverend James H. Reardon of Long Beach, California; the Reverend Joseph Schmitt, S. M., and the Reverend Patrick Mannion of Holy Cross Hospital, Salt Lake; the Reverend Timothy O'Brien of St. Ann's Orphanage; the Reverend George de Stoop of Tooele, Utah; the Reverend Henry J. Wientjes of Salt Lake; and the Reverend James O'Grady of Las Vegas, Nevada.

The sermon was preached by Archbishop Hanna, who said:

"Thirty-six years have passed since, in far-off Ireland, a young man knelt at the foot of the cross and offered to Christ his life, with all its fruitage and promise, for the uplifting and saving of men, with the sacrifice of everything the human heart holds dear. The years run on, and his dreams have been fulfilled. Now the Vicar of Christ honors him in a signal way, and brings joy to our hearts, as it brings joy unto him.

"It is a wondrous thing to be a priest, because he bears the greatest dignity of the children of men. We measure the dignity of an office by the functions the man holding it is called upon to perform. The sacrifices to God performed by the priests under the old law gave to the priesthood an exalted dignity, but in performing the great sacrifice of the new law the priest stands in the place of Christ and offers sacrifice for the sins of men. It is the priest that binds and no one looses. It is he that looses, and no one binds. It is he that, as another Christ, goes about doing good, that in the name of Christ proclaims the gospel of peace to the children of men. It is the priest who, holding Christ's place, heads the souls of men and brings unto men truth and joy and benediction.

"But where there is great dignity there comes great responsibility. The priest takes upon himself the burden of men's souls, and we weigh things in life by the value, the beauty, the love, the glory of men's souls. I know men are free, that they have the God-given gift of liberty, but I also know the necessity for the ministry of the priest. The inheritance of man is charity, truth, purity and holiness, and, above all, hope of eternal joy, peace and glory. It is the duty of the priest to help man merit this inheritance, and it is this that burdens the priest.

"Where there is mighty responsibility for high places in life there must be qualities of mind and of heart that will carry those responsibilities. In Christ there was a marvelous strength of mind and heart. Yet often, where there is sublime intelligence, there is a coldness of heart. But Christ was kind, gentle to the children, to the well and the sick, to the rich and the poor, to the saint and the sinner. He was so merciful as to find fitness in heaven for the murderer and thief who hung beside Him on the cross. Yet Christ showed strength that was not equalled in all history.

"The priest who takes on the character of Jesus Christ must live a life apart. His soul and mind and heart must be with the things of God, while he walks in the ways of men. He must go out to the young and old, to all, and his heart must be touched by sinners, and to them he must be like Christ—tender, patient, sympathetic, loving. He must know the ways of God, he must feel his responsibility, and in this changing world he must stand unchanging. He must know the truth and live the truth. He must live that truth may live, and die that truth may conquer.

"Dear Father, we come today in joy and love and congratulation. Joy because of your joy; congratulation because this honor has come to you, and with our hearts full of love to tell you of this joy that is in our hearts. We can but pray that the years will run on in the glory of your priesthood, and that you may ever have that strength that has characterized your whole priestly life."

Monsignor Cushman during the following week was the recipient of many testimonial entertainments from the Sacred Heart Academy, Ogden, and St. Mary's Academy and the Kearns-St. Ann's Orphanage of Salt Lake City.

One of the towns which comes under the jurisdiction of St. Joseph's parish is Logan, the third





largest city in the state and the home of the Utah Agricultural College. The first Mass ever offered in Logan was celebrated on Sunday, September 29th, 1918 by the Reverend Father Thomas N. Stanton. Monsignor Cushman was present and delivered the sermon.

Up to the time that the United States Government had established a mechanical school at the College, there was but one Catholic in town. The government school brought many Catholics and on the Sunday that the first Mass was said ninety boys were present.

Since 1918 Logan has been looked after by priests from Ogden, who make regular visits to the town and administered the Sacraments to the few Catholics who dwell there.

Three acres of land at the corner of Twenty-seventh Street and Harrison Avenue were presented Monsignor Cushman in April 1920 by Mr. Abbot R. Heywood, former Mayor of Ogden, as a site for a hospital to be conducted by the Sisters of the Holy Cross. As yet this hospital has not been built.

In the year 1920 Monsignor Cushman purchased land on the corner of Twenty-eighth Street and Lincoln Avenue for the purpose of building a parochial school to take the place of the school that had been used for many years on Twenty-sixth Street, the site of the old Sacred Heart Academy. The new property was purchased for \$10,000 and construction of a new school, fully fire-proof and in every way modern and capable of accommodating five hundred pupils, was begun by Monsignor Cushman. The new school was completed and dedicated on Sunday, September 23rd, 1923 by Bishop Glass and was opened in that month under the auspices of the Sisters of the Holy Cross. In the dedication ceremonies the Bishop was assisted by Monsignor Cushman and Fathers Sheehan, Lagan, Lambe, Groux, Hogan, Keefe

and William Kennedy. Remarks were made by Mayor Francis of Ogden and Monsignor Cushman and an address on Christian Education was delivered by Bishop Glass.

Monsignor Cushman has been laboring in Ogden for forty-five years. During that time he had a number of assistants: Father Sullivan, Father Donohue, Father Fitzgerald, Father Treublay, Father Patrick Kennedy, Father Sheehy, Father Hogan, Father Butler, Father Maguire, Father Burke, Father Lagan, Father Lambe, Father Ryan, Father William Kennedy, Father Reardon, Father McDonnell and Father Rucl. Most of these, when they came to Ogden, were newly-ordained priests and received their first practical training in the mission under the good old pastor of St. Joseph's.

Many are the Church societies connected with St. Joseph's Church. There is the Society of the Holy Name for the men; the League of the Sacred Heart; the Altar Society and the Sewing Society; the Knights of Columbus have been established in Ogden for more than twenty years and have a home of their own at Jefferson Avenue and Twenty-fifth Street. The Catholic Woman's League was established in 1921 and has performed great work in the cause of religion in the city.

Fifty-five years have passed since Holy Mass was first celebrated in Ogden and it is forty-five years since Monsignor Cushman assumed his parochial duties. Ogden was then a place of less than five thousand souls. Today it has forty thousand inhabitants and the Catholics of Ogden have increased in as great proportion as has the total population. The growth of the Church in Ogden is due to the tireless efforts of Monsignor Cushman and it is a great credit to the priestly work that he has performed during the past forty-five years.

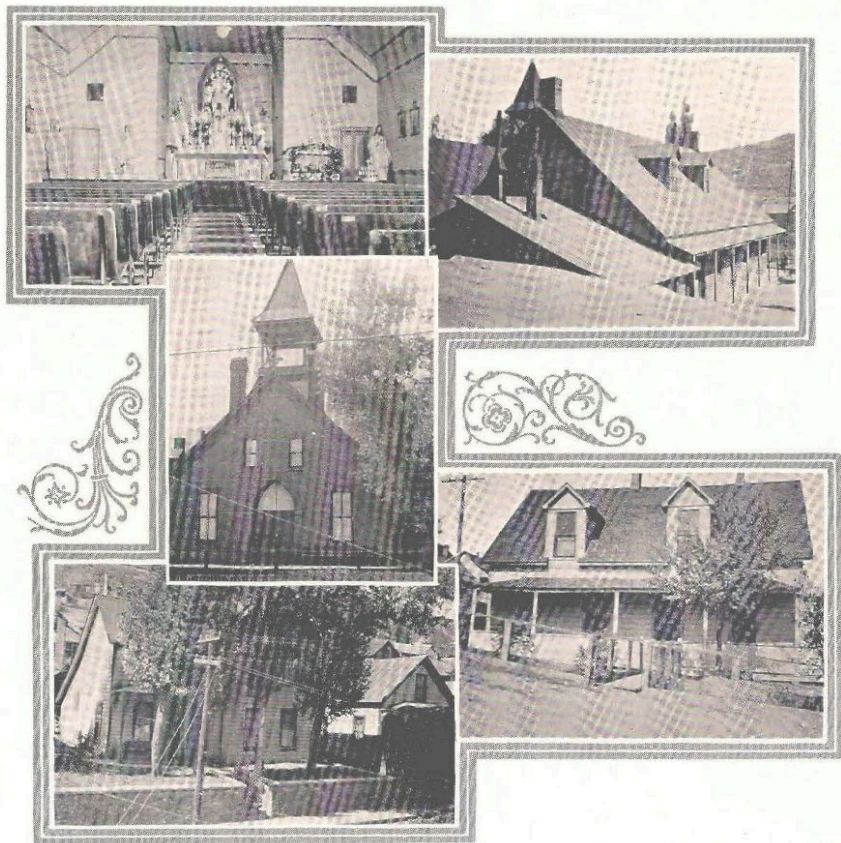




## CHAPTER VII.

# St. Mary's of the Assumption

## Park City, Utah



*Interior of St. Mary's Church  
Exterior of Church  
Rectory*

*St. Mary's School  
St. Mary's Convent*

The history of the early days of Park City is the secret of the past. There are no existing records of it. The available information is from the memory of the "Old Timers." The history of the Catholic Church in Park City is singularly different from that of other Utah towns. Park City was a Gentile camp from the very beginning,

and St. Mary's was its very first Church. It is related that two sheep-herders, going to Heber, pitched their camp on a side of a hill, and tied their horses to a near-by tree. During the night the horses pawed the ground, and in the morning the campers found a shining metal under their feet. They took samples of this ore to Salt Lake,





and it assayed very high. This marked the discovery of the first mine in Park City, the Ontario. The few farmers in the valley were not interested in mining, and many easterners who had made their way out West came to Park City as prospectors and miners. A few French families found their way to the new camp but the majority of the settlers were Irish and English.

Insofar as can be ascertained, Father Scanlan was the first priest to visit this mining town; he came as early as 1873 and from that time until 1878 made regular visits. Mass was said in Simon's Hall, where now stands the New Park Hotel. About forty people attended the services. Occasionally Mass was said in Dignan's Hall on the site of the present Episcopal Church. Various priests came from Salt Lake to administer to the spiritual needs of the people. Between the years 1881 and 1883 came Father Kiely, Father Donohoe, Father Tierney and Father Blake.

The congregation soon found the hotel lobby too small and decided to build a Catholic Church. It was the first Church in Park City. A plot of ground was obtained on the western slope of the canyon and a frame Church and school, begun in the fall of 1881, were occupied in the spring of 1882. Father Blake became the first resident priest. Fire destroyed the Church and school July 4th, 1883. It appears that a certain man had been told to leave town. He boasted that he would burn the town up before leaving. An unsuccessful attempt to burn the old Marsae Mill made Park City an unhealthy spot for him to live. To even up he decided to burn the Church of the men who insisted that he leave at once. The people were gathered on the ball grounds for a Fourth of July celebration; the town was deserted and the "man from Texas" took advantage of the opportunity to start the fire that destroyed the Church and school. Both buildings were burned to the ground. An Irishman possessed of more Christian charity than his friends made it possible for him to leave town; otherwise he would never have seen Texas again. The Catholic people were not discouraged by the loss of their property. Under the direction of Father Blake money was raised to erect a Church and school that now stand as a monument to their undaunted faith.

The first Episcopal visit to Park City was on the 21st of May, 1882. On that day Archbishop Alemany of San Francisco confirmed fifteen boys and eleven girls. Father Kiely was then in charge of the parish. The second visit was made by Archbishop Riordan who confirmed ten boys and nine girls. The rapid growth of the Catholic population is indicated by the fact that four years after the first visit of Bishop Scanlan in 1888 seventy-two children were ready for confirmation.

But to tell adequately the story of St. Mary's

Church one must tell the story of Father Thomas Galligan, that God fearing priest whom Providence directed to Park City. Father Galligan was born in County Cavan, Ireland. He came to America when a small boy, and received his primary education in the schools of Baltimore, Md. He studied for the priesthood at St. Bonaventure's Seminary, Allegheny, New York, and was ordained June 21st, 1880 by Archbishop Ryan of Philadelphia. He came West immediately after his ordination. After a period of three years spent at Silver Reef, Nevada, he joined the ranks of the missionary priests of Utah and was transferred to the City of Salt Lake in 1883. His first visit to Park City was in the summer of 1886; in the fall of the same year he took permanent charge of the parish where he remained until his death June 26th, 1918.

The name of the beloved priest will live forever in the hearts of Park City people; it has become a family tradition reverently handed down from generation to generation. And it is not the exclusive treasure of Catholics; Protestants, Jews and Gentiles still think kindly of the gentle priest who had a cheerful word for everyone and who visited their homes in time of sickness, frequently getting there before their own minister. His devotion to the sick and wounded was admirable. He possessed the fearless spirit of his people. The old miners love to tell how they would look for him on the surface when an accident occurred in the mines. He was always there ready to forgive sins and prepare the soul of the miner for its long journey to the King of the earth. Father Galligan grew old with Park City. The years were light upon his shoulders. On June 20th, 1906 he celebrated his Silver Jubilee of Priesthood. For thirty four years he gave his beloved people the best of his priesthood life.

An acute shortage of priests existed at the time of Father Galligan's death. Many priests were temporarily appointed to St. Mary's. The Reverend Fathers J. W. Sullivan, John F. Johnston, Chas. A. Eck and Daniel Slattery were in Park City during the next few months. On October 25th, 1918 Father J. J. McNally was appointed by the late Bishop Glass as pastor. He remained until June 1st, 1920. Reverend Father J. Diss succeeded him. Father Diss purchased the Judge Shields home on Park Avenue and gave the former rectory to the Sisters for their home. Father Diss was recalled to Kansas by his superiors in September 1921. Reverend John D. Lagan was transferred from Ogden to Park City in the fall of 1921. In June of the following year he accepted an appointment to St. Patrick's Church at Eureka, Utah. Reverend Cuthbert E. Hogan, his successor, was called back to his home in Ireland in August 1924. Reverend W. J. Giroux was then made pastor.





## CHAPTER VIII.

St. Patrick's  
Eureka, Utah

The parish of Eureka, which embraces Juab County, Utah, was first visited by Father Scanlan in 1873. Services were held there and also at Camp Floyd, Diamond, Silver City and Tintic. In the baptismal register are recorded five baptisms at Tintic by Father Scanlan on December 9th, 1873. At this early period but few Catholics dwelt in the district.

The little village of Tintic, which in 1873 was the largest of the mining camps in that section of Utah, was then in its infancy, having only a few log cabins and no big mine. In one of these cabins, with his blankets on the floor, Father Scanlan dwelt for three weeks, returning to Salt Lake on the eve of Christmas.

Some time later large bodies of ore were discovered around Tintic and this attracted many people to the place. It built up gradually and from 1876 for several years Mass was celebrated at regular intervals by a priest from Salt Lake City.

In the year 1884 Eureka became the principal place of the district and a number of Catholic families had settled there. They asked for a resident priest. In September 1885 the Reverend Denis Kiely was sent to take charge of Eureka. There being no townsite and all unoccupied land being free for settlers, Father Kiely selected the site on which the present Church and school are located. The land, subsequently patented by mine owners, was purchased from them and deeds made out in legal form to the Ordinary of the Diocese. After the Church and school site was located, a collection for a new Church was taken up. All gave according to their means and the work of erection began in the latter part of November 1885. The Church was completed on Christmas Eve and the first services were held on Christmas Day of 1885.

In January 1886 a school was opened in the Church by William J. Bogan, who also taught a night school which was largely patronized by the miners and other citizens of the place. The school continued until October of the same year.

Early in 1886 the Reverend Patrick O'Donohue was appointed parish priest at Eureka.

In the spring of 1891 Bishop Scanlan made an official visit to Eureka, having for his object the reopening of the school. Seeing that the Church could not accommodate the Catholic children of the place, the Bishop decided to erect a new building for school purposes. In this new project the citizens all gladly cooperated. After the encour-

agement received, Father O'Donohue commenced in May the construction of the school, which was completed in August of the same year and one month later four Sisters of the Holy Cross commenced their first school term. This school has continued to the present time.

Father O'Donohue remained in Eureka as pastor until his death on February 20th, 1909. His funeral was held on Thursday morning, February 25th, at St. Mary's Cathedral in Salt Lake. Solemn High Mass was offered by the Reverend Denis Kiely, assisted by the Reverend A. J. Guinan as Deacon, the Reverend Timothy Brennan as Sub-deacon, and the Reverend A. J. Ryan as Master of Ceremonies. Among the priests present in the sanctuary were the Reverend W. K. Ryan, the Reverend Michael Curran, the Reverend P. M. Cushman, the Reverend Thomas Galligan, the Reverend Matthew Collins, the Reverend James Collins, the Reverend John Ryan and the Reverend Theodore Rosier. The Mass was sung by the Cathedral choir assisted by the priests of All Hallows College.

After the High Mass, Father Kiely blessed the remains and preached the sermon which was a tenderly beautiful tribute to the dead priest. Father Kiely said:

"He hath done all things well."—Mark vii, 37.

"The life of a Catholic priest, at best, is always a trying one. In the community assigned to him his example is the guiding star for the people entrusted to his pastoral care. He can not stand or fall alone, for that example which he gives must sanctify or destroy souls. If he is firm and zealous, souls are saved; if he is tepid and indifferent, many souls are led to perdition.

"The priesthood, which he receives on the day of his ordination, is from God. It is a heavenly treasure placed in an earthen vessel. The value of this rich treasure depends not on the worth of the recipient. Be his example for the ruin or salvation of souls, for the uplifting or pulling down of his sacred character, this in no wise diminishes or exalts the heavenly treasure, the sacred character, which every priest receives on the day of his ordination.

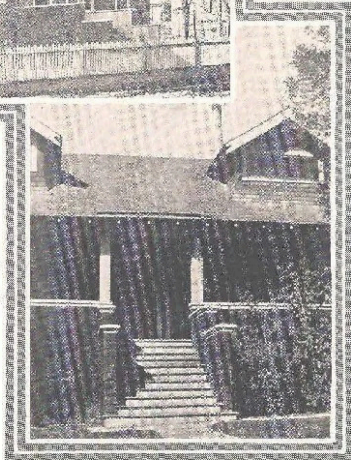
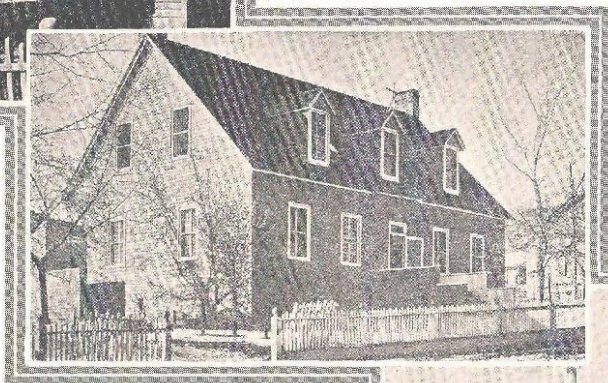
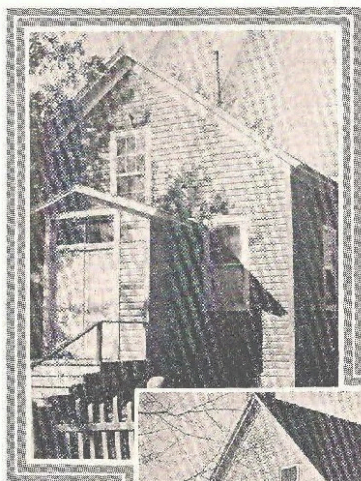
"Christ is the model of the sacerdotal type which no priest can realize, for a priest, invested with the sublime dignity of the priesthood, is nevertheless a man, who always and everywhere has the infirmities of man. Of Christ alone could it be said, 'He did all things well.'

"But it is the duty of every faithful pastor to follow the example of the good Shepherd and be a source of edification to his flock. 'I have given you an example,' said our Lord, 'that as I have done to you, so you do also.' This was verified in the life of Father O'Donohue, whose pastoral charge covers more than a quarter of a century. By his simple piety, instructions and edifying life, he did inestimable good in his parish. He was kind-hearted, generous and full of charity. He served at the altar for twenty-seven years without incurring any



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*St. Patrick's Church*

*St. Joseph's School*

*St. Patrick's Rectory*

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ecclesiastical censure from his superiors. Like our Lord in Nazareth, it could be truly said of him, "He was subject to them."

"He was not perfect, as no human being is, but his imperfections, not the result of malice, but of a guileless heart, were easily overlooked.

"For the flock entrusted to his charge he always bore the tender solicitude of a faithful shepherd. All were dear to him. They were his spiritual children, and for them he had the warmth and generous affection of a father's heart. If there was a misunderstanding it was soon forgotten, for all knew he lived only to serve them, and his best energies were directed to benefit them here and hereafter.

"In his home he tried to make his guests feel that it was their home as much as his, and he was always happy when they partook of his boundless hospitality. He bore his long and painful illness without murmur or complaint. Retaining his faculties to the last moment, his death was as edifying as his life was pure and holy in the sight of God.

"He is the first of the pioneer priests who was in Utah when Salt Lake was erected into a Diocese to pass to his reward. May his soul rest in peace and perpetual light shine upon him!"

Interment was in Mt. Calvary Cemetery, Salt Lake City, in that portion of the cemetery set aside for the clergy of the Diocese.

Father O'Donohue was ordained in 1882 and came to Salt Lake soon after his ordination, where he served as assistant pastor at St. Mary's Church. He was transferred to Park City in 1883. In 1886 he assumed charge at Eureka, Utah and he labored there until his death.

Father O'Donohue was succeeded by the Reverend Patrick J. Mannion, who remained as pastor of Eureka until the early part of the year 1915. At that time he was transferred to Salt Lake City and made chaplain of the Holy Cross Hospital. After three years in this position, having been in failing health for several months, his life was brought to a close by pneumonia.

His funeral was held at the Cathedral of the Madeleine on April 9th, 1918. Solemn Pontifical Requiem Mass was sung by Bishop Glass. Monsignor Cushman of Ogden was Assistant Priest, the Reverend Michael F. Sheehan was Deacon, the Reverend William Flynn, Sub-deacon, and the Reverend Dr. S. Anzalone, Master of Ceremonies. The Reverend John Ryan, then pastor of Eureka, and the Reverend George S. Rapier, S. M., were Deacons of Honor.

The sermon was delivered by Monsignor Cushman, who said that no sermon, no matter how eloquent, could be as powerful and as stirring as was the life of the servant of God (Father Mannion) who had at that time rendered the account of his stewardship.

"Father Mannion," said Monsignor Cushman, "came to this country when the land lying west of the Missouri River was looked upon with askance, even by the Americans who lived east of the river. Filled with the zeal of the Holy Ghost it was his desire to spend his

life giving the consolations of religion to the faithful souls in the isolated parts of the large but scattered Diocese of Salt Lake.

"He went into the desert and suffered untold hardships in the oppressive heat of the desert sands in summer and in the bitter cold of the biting western winds and the terrific drifts of snow in winter. But despite the weather, knowing he had a mission to perform on this earth and ready, anxious and willing to perform it, he let no inclemency of the weather deter him from reaching the isolated sections where faithful Catholics were waiting to receive him.

"There was no spectacle, no weird tale, of the work of Father Mannion but members of his little mission Churches could tell of his unflinching attendance at any place where he had promised to be and his willingness at all times to go to the bedside of the sick and dying of his scattered little flock.

"The life of Father Mannion was made up of little things done well; of an apostleship in the honor and glory of God well-filled and of a duty perfectly done. These things, small as they may seem, are acts done according to the will of God and acts that rise to him in Salt Lake as great as the works of famous missionaries. His mission completed, God has recalled his faithful servant."

Father Mannion was born in Dunmore, County Galway, Ireland, in 1854. He began early his studies for the priesthood and on March 2nd, 1879 was ordained at Maynooth, County Kildare, Ireland. For fourteen years he labored in the Emerald Isle.

In 1893 he left Ireland and came to America to assist in the many scattered missions in the western part of the country. Almost immediately he became attracted by the desolateness of the desert portions of the West and, his heart aching for the struggling little Diocese of Salt Lake, only a few years established, he became attached to the Diocese and took up his work in Eureka, Nevada. In 1907 he was appointed pastor of Eureka, Utah where he labored for eight years. In the year 1915, however, his health began to fail and he became chaplain of the Holy Cross Hospital, where the duties were light. He served in that capacity until his death.

The Reverend John Ryan, who for several years had been an assistant to Monsignor Cushman in Ogden, succeeded Father Mannion as pastor of Eureka early in 1915. He remained there until August 1919, at which time he was called back to his native Diocese of Cashel in Ireland. Upon Father Ryan's departure the Reverend George I. O'Connor, C. S. C., took up the duties of pastor of Eureka and labored there for two years. Then came the Reverend J. Simon, O. S. M., who remained only a few months, owing to ill-health. The present pastor, the Reverend John D. Lagan, was assigned to Eureka in the year 1922.

During Father Lagan's pastorate a new Sisters' Convent was erected and solemnly blessed by Bishop Glass during the fall of 1923. The foundation for a new school has also been laid.



## CHAPTER IX.

## Holy Rosary Bingham, Utah

Nestling at the foot of the Wasatch mountains, twenty-six miles from Salt Lake City, is the oldest and most productive mining camp in Utah. Whole mountains of copper ore encircle the town which is called Bingham.

This town is one of the first mining camps in Utah where Catholic services were held. The Reverend Patrick Walsh visited there soon after taking charge of the Utah mission in the year 1871, and since that time services were held at regular intervals by a priest from Salt Lake City.

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

Father Lawrence Scanlan, the successor of Father Walsh in Salt Lake City, visited Bingham in 1873. His first impressions of the place were favorable; so much so, that he proposed to build a little Church for the Catholics of the camp. Effort was then begun, but Bingham met one of its reverses and the people advised that the building of a Church be postponed. The erection of a Church was then abandoned and the movement was not taken up again until 1890. Priests, however, continued to visit the camp regularly and offered the Holy Sacrifice of the Mass and administered the Sacraments to the miners and their families.

In the spring of 1890 an invitation was sent to Bishop Scanlan to visit Bingham and arrange with the Catholics of the camp for the building of a larger and more commodious Church. Bishop Scanlan journeyed to Bingham on a Sunday in May 1890 and celebrated Mass in the school house. After the Mass a meeting was held. The entire congregation expressed their willingness to build a new Church and gave practical proof of their good intentions by signing a subscription list. The Bishop, full of joy at the good disposition manifested by the people, told of his paternal solicitude for them and said that he would cooperate with them to the full extent of his authority. Mr. Barney B. Quinn donated property at the entrance to Carr Fork, a most convenient location for the Church. A frame building was soon commenced and completed in the same year. Services were held on the first Sunday of each month since the Church was opened.

In the year 1902 the Catholic population of Bingham had so increased that the little Church was entirely inadequate for the accommodation of Catholics of the district. At a meeting held by the prominent Catholics of Bingham it was decided to raze the old church and to build a larger one. Having secured plans for the Church, it was found that the lot was not sufficiently deep and as the front was close to the street and the back up against the mountain, Thaumaturis-like, they had to remove a part of the mountain. The excavation for the new edifice was begun and the building was soon commenced and was completed in the year 1907.

In October 1910 Bingham became a separate parish with the Reverend Timothy Brennan as its first resident pastor.

One of the first events of the pastorate of Father Brennan was the dedication of the Church in honor of the Holy Rosary. This ceremony took place on Sunday, October 30th, 1910. The ceremony was performed by Bishop Scanlan. After the dedication, Solemn Pontifical Mass was sung by Bishop Scanlan, assisted by the Reverend William K. Ryan as Deacon and Father Brennan as Sub-Deacon. Music was furnished by the choir from the Cathedral.

After the Gospel Father Ryan delivered an eloquent sermon on the reverence which Christians should have for their churches. He referred to the work done by Bishop Scanlan and his faithful people for forty years and he paid a deep tribute to the Bishop and his flock for the works they had accomplished.

The Sacrament of Confirmation was administered by Bishop Scanlan after the Mass to a class of thirty-seven boys and girls. The services closed with Benediction of the most Blessed Sacrament.

After the dedication of the Church the people of Bingham began the erection of a home for Father Brennan. The work was under the supervision of Mr. John Palmer and was completed in January 1911, at which time Father Brennan moved into the house.

Father Brennan remained as pastor until his death which occurred at the Judge Mercy Hospital, Salt Lake City, on December 16th, 1911. He had been in poor health for some time but no one suspected the serious nature of his illness until a few days before his death.

His funeral was held from the Cathedral in Salt Lake on Tuesday morning, December 19th, when a Solemn High Mass was celebrated, with Bishop Scanlan presiding at the throne, by the Very Reverend Denis Kiely assisted by the Reverend Wil-





liam K. Ryan as Deacon, the Reverend Daniel Slattery as Sub-Deacon and the Reverend James O'Grady as Master of Ceremonies. In the sanctuary were the Reverend Thomas Galligan of Park City; the Reverend Patrick G. Mannion of Eureka, Utah; the Reverend L. Duclos and the Reverend J. Gludt of All Hallows College; the Reverend John Ryan of Ogden; and the Reverend W. H. Corcoran and the Reverend M. McCormack of the Cathedral.

The sermon was preached by the Reverend William K. Ryan, as follows:

"In the name of the Father and of the Son and of the Holy Ghost. Amen. My Lord Bishop, Reverend Fathers and My Dear Friends:

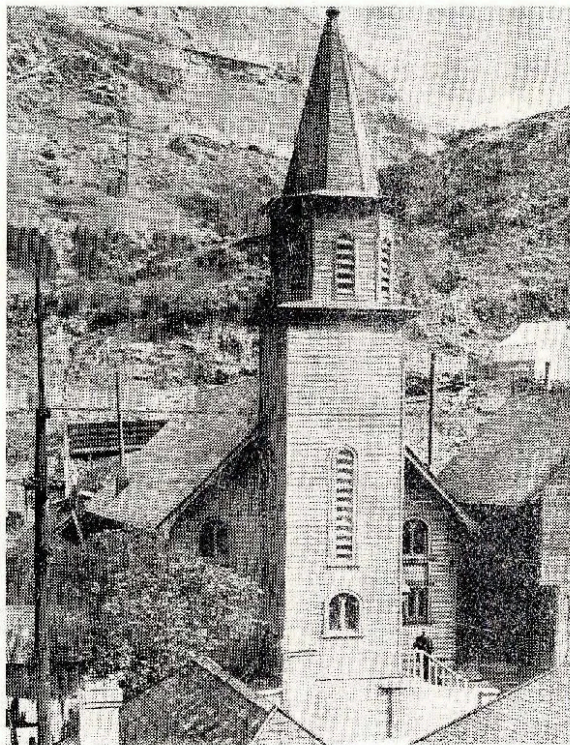
"It is very sad indeed, this occasion that has brought us together this morning. We are gathered to pay our last respects to one who loved us and one whom we all loved. We are gathered here watching the solemn rites of the Catholic Church, uniting our prayers with those of our presiding Prelate and the clergy who have come here to pay their last respects and offer their prayers for the repose of the soul of Father Brennan. A sorrow fills the heart of each one of us because we feel and realize that there has been taken from our midst a friend, and it would seem at a very unseemly time. A friend he was to you, as well as a kind and loving father; he was to you a zealous pastor of souls, and we the clergy deplore his loss very seriously from our midst because we know that we have lost one who in his own person always respected the great dignity of the priesthood, and because he did that, he thereby rendered an honor and a luster upon the whole priesthood in general.

"It is my hard lot this morning to be placed here to speak a few words and to try to console many afflicted hearts as well as to pay a tribute—a feeble one indeed—to a friend and companion of four years' standing. The outside world, my dear friends, those who are not of the household of the faith, can never really fathom the depth and strength and union that exists between the Catholic priest and the Catholic people. That union and bond is so strong and so sacred that even death itself cannot break it. Indeed it is one that follows our beloved to the other side of the grave. If they look into the life of a priest, and if they could only realize what the priest is to a community from the day that he receives from the hand of the consecrating Bishop his orders to go forth and preach, they would very easily

realize that that bond of love and affection should be so strong that nothing on earth could ever break it.

"It is the priest who stands at the baptismal font and by the waters of regeneration brings the little ones into the Church and makes them come within the great fold of Jesus Christ. It is the priest who takes the small children and by his kind words and instruction prepares them for the life-giving sacraments and especially those who are to receive Holy Eucharist. It is the priest who stands at the altar and offers up the Sacred Victim for the propitiation of the sins of those of his flock. It is the priest who in season preaches the word of God, the same Divine Word that our Blessed Lord spiced from the doorsteps and the mountain tops, that same charge that was given and spoken

to His apostles and to every priest in the Catholic Church at the beginning of his mission. It is the priest who, when clouds of misery come, disperses those clouds, because it is he who enters into your home and by his words brings cheer and comfort. It is the priest who is so necessary. When Almighty God selects from a



*Holy Rosary Church*





large family one who is to be His minister in future years to preach His gospel, you may say that at that moment begins the sacrifice of a priest's life.

"He is sent to the seminary, where he is carefully guarded by rules and regulations and carefully watched by his professors. His life is surrounded by all of the good things and good counsel and advice. He sees his people very seldom, and after he has been ordained he is sent forth into foreign lands and among strange people—sent out to preach the gospel and to begin to make friends anew. He goes forth with very little comfort and very little joy, as far as the world can give to him, but he goes forth strengthened by the grace of Jesus Christ. He goes forth as an Apostle of that Church that he knows perfectly well is impregnable—that Church that he knows will last for all time. He sees behind him the great barriers and he goes forth to take upon himself the care of the Catholic families of his parish, the work that he knows he must do for the sake of Jesus Christ. It is a priest of that kind that we have lost, and it because of that that sorrow fills our hearts this morning.

"It is because of that that there is cast over the hearts and souls of all who knew him a dark cloud of misery, a dark cloud of affliction because we have lost one of our best and noblest priests. His emaciated body separated from his priestly soul—those hands that have clasped the crucifix and held in up in sacrifice to the Living God—that voice now stilled—those embers paralyzed and dead—he lies here before this altar for the last time ever.

Fear of the Lord is the beginning of wisdom. It was that fear, that great gift of the Holy Ghost, that turned his young and tender heart from the world outside, from the world and all its vanities, and directed it to the sanctuary; and consequently we find him even in those young days entering into that great national university where by competitive examinations in philosophy and the sciences he won great distinction. He was sent forth to dispense that knowledge which he thus acquired.

"Every moment he had to spare from the exercise of his duties he spent in poring over his books, that he might obtain a greater and deeper knowledge, so that he could go forth and diffuse it for the betterment of his people and for their enlightenment. It is, my dear friends, no small tribute to be able to pay to the deceased when I say that he has gone down to his grave with a deep affection, that high respect and that great esteem of all with whom he worked, no matter of what denomination and no matter of what nationality. I can go further and say that during the fifteen or sixteen years of his zealous priestly life he has not gone empty handed to his Divine Master, for he has sent before him an abundance of merits accumulated from his sacrifices and contradictions and trials and difficulties

borne with patience for the sake of his Master during these long years of his priestly life.

"Wherever his death has been heralded, even on the distant highlands of Scotland where he first began his ministry and where people first knew him and his clerical work—many will fall down upon God's soil and will fervently pray to God for his soul, as well as those for whom he ministered and for the salvation of whose souls he was always zealous. I know full well, my friends, that you appreciate his work while amongst you. I know your appreciation of him because of the kind words you have spoken of him; I know the appreciation in which you hold him because of the kind inquiries about his illness during the past few months. I know your appreciation of his work when you flocked around him on the dedication of his Church; I know your appreciation of him as you gave those gifts and presents, and I know that those kindnesses that you extended to him were looked back upon and that he felt extremely grateful for them. I may tell you, my dearly beloved friends, that he fully appreciated every act of yours. I know better than anyone else—because I was closely associated with him—how he felt towards you and towards the members of the congregation. But he will appreciate ten times more, aye, a hundredfold more, every 'Hail Mary,' and every ejaculation that you offer for the repose of his soul. It is fitting indeed that this man who labored so among you should rest among his people—among a people that he loved so much.

"Father Brennan, you were truly a kind and gentle man. Take his body from this sanctuary and lower it reverently and gently in the grave that is to open to receive it, and may God grant you eternal rest and may the light of his divine countenance ever shine upon you. You have lost a zealous lover of your souls. We have lost our brightest and best, and I have lost a companion and a friend."

After the funeral obsequies the cortage wended its way to Mt. Calvary Cemetery where the earthly remains of Father Brennan were laid to rest.

The Reverend James O'Grady at the beginning of the year 1912 assumed the pastorate of Holy Rosary Church in Bingham and remained there for about two years. Prior to 1917 the Reverend Henry J. Wientjes was in charge. In 1918 the Reverend Jerome Diss became pastor and in 1920 was succeeded by the Reverend John M. Ryan, C.S.C. Father Ryan was recalled to his duties at Notre Dame University in 1924 and the Reverend John Lambe assumed charge of Bingham. The present pastor, the Reverend Joseph P. Donnellan, succeeded Father Lambe in September 1925.





## CHAPTER X.

## St. Marguerite's Tooele, Utah

Fifty miles west of Salt Lake is the city of Tooele. It is a Mormon settlement supported by a large number of small farmers. Prior to the year 1907 no Catholic services were held in the town because there were no Catholics residing in the district.

There were, however, several mining camps in the territory now embracing the parish of Tooele and these places enjoyed the ministrations of a priest at regular intervals from the very early days.

The camp of Stockton was first visited by Father Patrick Walsh in October 1871 and since that time services have been held occasionally when a priest was available and when the exigencies of the place demanded. At times there were many Catholics in the district. Then the number would dwindle down to a very few families.

In 1872 one of the best known and most prosperous mining camps of Utah was Ophir. On the 24th of September of that year it was first visited by Father Walsh who celebrated Mass in a small hall. From 1874 to 1878 services were held monthly. In 1875 a mission by Fathers Dwyer and Brady of the Paulist order attracted a large congregation and five converts were received by them into the Church. In 1878 the principal mines in the district were either abandoned or worked only on a small scale and the town became well-nigh deserted.

In the early seventies of the nineteenth century prospecting was done at a place called Mercur and smelters were built for reducing its ores. Father Scanlan visited this camp in 1873. Two years later Father Kiely with Sisters Augusta and Raymond went to Mercur to collect funds for the building of St. Mary's Academy. At that time there were only a few houses in the town and very little work was being done. Mercur was not visited again until 1894 when Bishop Scanlan went there and arranged for regular services. In 1898 the Reverend A. V. Keenan who conducted services there once a month appealed to the Catholics of the place for funds for the erection of a Church. To his appeal he received a generous response from all classes of citizens, especially from mine owners and superintendents. In May 1904 the Church edifice was begun and was completed in July. On July 16th the Church was blessed and the first public service, a Missa Cantata, was held by Father Keenan.

In the year 1907 a syndicate of mining men bought a large tract of land between the town of Tooele and the foot-hills four miles away and com-

menced the erection of smelters. Many of the employees of the smelters were Catholics who petitioned the Bishop for Mass at least once a month. Their petition being granted, the next move was to build a Church. A suitable site was secured and by subscription a neat Church was erected in the year 1910.

This Church, built in honor of St. Marguerite, was dedicated by Bishop Scanlan on Sunday, November 20th, 1910. The Church bell which called forth the people of Tooele to this dedication service was the same bell which had rung nearly forty years before to summon the Catholics living in Salt Lake City to the first Church erected there.

After the dedicatory ceremonies Solemn Pontifical Mass was celebrated by Bishop Scanlan. He was assisted by the Reverend Timothy Brennan of Bingham as Deacon and the Reverend William K. Ryan of Salt Lake City as Sub-Deacon. Music was furnished by the choir of the Cathedral of Salt Lake.

The sermon preached on the occasion was delivered by the Reverend Father Brennan and was as follows:

"And Peter answered and said, Thou art Christ, the Son of the Living God." (Matt. xvi, 18).

"In this cosy valley that sleeps beneath Utah's mountains, we are assembled, dearly beloved brethren, to dedicate this Church of St. Marguerite's to the Living God, and our presence here today expresses our ardent and loving belief in the Divinity of the Babe of Bethlehem, the Boy of Nazareth, and the Man of Calvary. Yes the Divinity of the Christ is ever our watchword. His cross is ever our banner. One day twenty centuries ago Christ was conversing familiarly with His disciples. It was at Caesarea Philippi. Turning sweetly to them, He asked this question: Whom do men say that I am? and in a chorus they answered Him, Some say that you are John the Baptist, others Elias, others Jeremiah or one of the prophets. Then He put this further question, and His eyes beamed with love as He put it: And Whom do ye say that I am? and Peter, strongly and bravely answered for the rest, Thou art Christ, the Son of the Living God.

"Since that day almost twenty centuries have elapsed, centuries teeming with rise and decline, revolution and change, cruelty and love, sin and sorrow, and in these centuries Christ and His cross were the central figures, the central theme. Some men swayed by pride of intellect have called Christ a great leader and law-giver, and in the conflicts that raged in the old Roman and Jewish day He played the part of a great reformer. His laws and His code of morals, they tell us, sprang from a mind skilled to know and foresee the height of human passion. Other men, swayed by the lust of passion, the greed of wealth, called Christ a usurper, an impostor. Christ stands before the world today as really and as truly as in that other day at Caesarea Philippi, and asks the world, Whom do ye say that I am? and the





Christian portion of it answer in a voice as strong and as true as Peter's, Thou art Christ, the Son of the Living God. Yes, dear brethren, Peter's answer is your answer, Peter's faith is your faith. Today you bend the knee in the little Church to the Christ of Bethlehem and Calvary, and today His cross, the banner beneath which you fight your fights and win your battles, floats above it. The scoffing, the ungodly world, whose God is reason and whose day is full of pride and passion, calls us weaklings, followers of a religion that is only superstition; but stay. In the older day Caesar lived and ruled and led. Yes, led the victorious Roman legions over the lands from the Yellow Tiber to the Rhine, and the eagle banner floated triumphant over citadel and rampart. The tread of the old guard with Napoleon leading shook Europe and brought proud thrones to the dust. Washington fought and won the independence of this glorious land, and lives forever in the hearts of free America. History and record tell us of these things. The ungodly world accepts history and record, and believes in the name, the deeds and the works of Caesar, Napoleon, Washington and the rest of the illustrious who have gone into the shadow. We have the history and the record of Jesus Christ and the rays of His Divinity light up our day with the light which never suffers diminution, but our ungodly world never reads aright the record, never sees the ray.

"The Gospel tells us that Jesus Christ stood forth to His disciples and friends and declared that He was the Son of God. Whom do ye say that I am? He sweetly asked Peter in that other day at Caesarea Philippi, and Peter, mindful of the miracles of Naim and Galilee, Peter mindful of the weary hearts made bright and the distorted limbs made right again, answered in a voice strong as it was true and loving, 'Thou art Christ, the Son of the Living God' and then Christ's answer came strong as the Throne of God, and gentle as the Heart of God. 'Blessed art thou Simon Bar Jona, for flesh and blood hath not revealed it to thee, but My Father, Who is in heaven.'

"Christ stands before the people. He came to the dwellings of men and brought with Him new laws, a new order of things, and that these new laws might have force, that this new order might remain, He had to declare who He was. It requires a great man to stand before the people with new laws and a new order of things. The great mind, the great leader will do it. Yes, he will do it and do it successfully for a few brief days. Great minds and great men have their spring, their summer, their autumn, and then comes the winter, and then succeeds the spring again of another mind, another leader, and the people hail him king, and their one-time hero is consigned to the shades of oblivion. Christ stands before the people and loud their agony

shout rings out. How long will Thou keep us in suspense? 'Tell us, art Thou the Son of the Living God?' And Christ faces that angry mob, as strong as the eternal hills, and calm as the peace of heaven, and says these words: 'I speak to you and you believe not; the works that I do in the name of the Father they give testimony of Me. The blind see, the deaf hear, the lame walk, the dead arise. I and the Father are one.' Christ the leader, Christ the law-giver, stood before the Jewish people. He has addressed since then the people of all generations, and although the Jewish people cried 'away with Him,' before the people of twenty centuries He stands still their leader and their King.

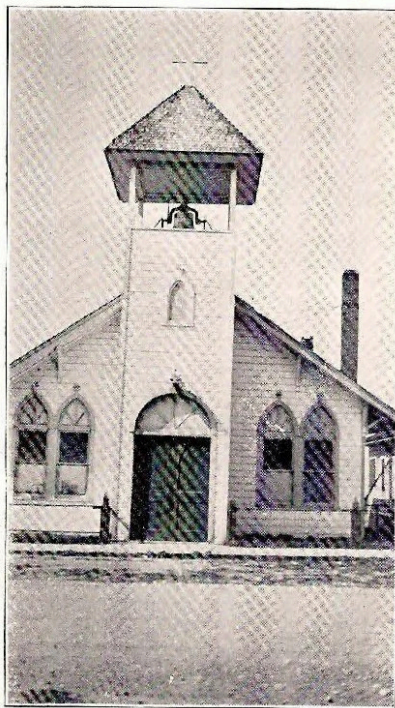
"In this twentieth century, you, dear brethren, are assembled in this little Church. You have before your minds Christ's avowal of His Divinity to His disciples and to His friends; you have before your minds that scene where He stands before the council of the elders, the chief priests and princes of Judea. He is accused

by them of being an innovator, a disturber of the peace, one who would do away with the traditions, rites and ceremonies which were written into the very heart of the Jewish race, and ah, most of all, He is accused of bartering with a dogma which was given at the head of the tables of Sinai—the unity of God—and His answer to that council, grave in its elders, powerful in its princes, is this. The chief priest arises and puts the question, solemn in its every line, 'I adjure Thee by the Living God to tell us if Thou be Christ, the Son of the Living God.' Christ's answer is, 'I am,' supplemented by these words, 'and you shall see the Son of Man sitting on the right hand of the power of God, and coming with the clouds of heaven.'

"You have in mind the gloom, the agony of Calvary. When man crucified God nature revolted, and the centurion, valiant soldier of a pagan race, seeing the revolution in heaven, the revolution on earth, cried out, with the sword trembling in his hands, his bronzed cheeks pale, his eyes fixed upon the Cross, 'Verily, this is the Son of God.' You have in mind, too, the tomb of Nicodemus, where they laid the body of the Christ. Roman soldiers guard it, but Divinity is above Christianity. The stone that seals the tomb is rolled back, and loud the apostles' and disciples' shout rings out, 'Our Christ liveth, our Christ reigneth, He

is our God.' That shout has never been stilled, that shout shall never be stilled in time or in eternity. You have in mind all these things, and having them in mind you are here today with Peter's words upon your lips, 'Thou art the Son of the Living God,' and your knees are bent to the Christ and your lips give vent to the words, 'Come, let us adore.'

"My lord bishop, this is one of your glad days. In the days past you climbed Utah's mountains, you jour-



*St. Marguerite's Church*





neyed the dreary plains of Nevada, you crossed the rivers of Colorado. These days were full of labors, full of difficulties, but you paused not, you stayed not. You had before your mind the uplifting of your people's mind to God, the raising up of temples to His name, and you paused not, you stayed not. You were surrounded then by a faithful people who shared with you their crust, who told you of their sorrows and their joys. Their wisdom was not the wisdom of the schools, their wealth was not the purse of the rich; no, their wisdom was the truth, the justice, the love of God, and their wealth was God's charity. God bless them, they were men. Many of them have gone to the land where the eternal crown awaits the good, the honest and the true. Some of them surround you still. To those who have passed away from your side and to those who remain, you were and are Father Scanlan. Others may call you Bishop, but to the old guard you are known only as Father Scanlan. Looking back to the olden day, the day of labor and trial, and beholding this day, your heart is glad. Yonder in Salt Lake is a magnificent Cathedral. Proudly and nobly and grandly it stands at the gates of the Golden West, symbol of faith and hope and charity. Around it sister Churches have sprung up, where the truth and justice of God are preached, and the Cross, the living flag of Christ, floats. The old guard have passed away, and you are lonely, but though lonely for the grasp of their hand, the sound of their voice, your loneliness has a touch of grief and happiness because around you today stand a faithful people who love and revere you, and outside your flock, too, are others who hold your name in the deepest respect. Yes, my lord, to the old and to the new, to those in the fold and to those outside of it, you will be Bishop, it is true, but you will bear to them the dearer name of Father Scanlan. Your flock surround you today in the little Church which they have erected to the service of the Living God. God bless the hands that erected it, God bless the hearts that generously gave. They are your people, and when the shadows fall for them and for you, may they be your little flock in the great bosom of God. AMEN."

For some time after the dedication of the Church no priest was stationed permanently in Tooele, the parish being looked after by a priest from the Cathedral in Salt Lake City. For a time in the year 1913 the Reverend J. A. Homan resided there and two years later the Reverend James O'Grady was pastor. In the year 1917 the Right Reverend Joseph S. Glass, Bishop of Salt Lake, sent the Reverend Frederick A. Murphy to Tooele as pastor. Father Murphy resigned his parish in May 1918, to become a Chaplain in the United States Army. He was succeeded in Tooele by the Reverend C. Bache, who remained only a short time. The next pastor was the Reverend H. Connery. In 1920 the Reverend Frederick A. Seifert was in charge of the parish.

In 1922 the Reverend Morgan O'Brien, who had come to the Diocese of Salt Lake in the year 1920 and since that time had been stationed at the Cathedral, was sent to Tooele as pastor. Father O'Brien labored there until his death on October 22nd, 1923 at Holy Cross Hospital, Salt Lake City,

after a brief illness. Stricken with typhoid fever, he had been in poor health for months but had not considered it serious and continued at his work until he had insufficient strength to resist the disease which attacked him. His funeral was held from the Cathedral and he was buried in Mt. Calvary Cemetery.

Father O'Brien's death was a great loss to Tooele and the Diocese of Salt Lake. Few men have ever undertaken any work with greater enthusiasm or zeal than he when he undertook his labors as a missionary priest. Few have labored as ceaselessly. His simple faith, humility and piety, drew to him the admiration and love of all who knew him. He gave himself without reserve to the cause of Christ in Whose service he had dedicated his life.

Father O'Brien came to Salt Lake in October 1920. Born in Ireland on November 20th, 1894, he studied for the priesthood in the seminary of Thurles. While there he answered the call of Holy Church for missionaries and enlisted in the Diocese of Salt Lake. He was ordained to the Holy Priesthood on June 20th, 1920. His first assignment was to the Cathedral in Salt Lake City and in 1922 he was made pastor of Tooele. When he first went there Tooele was suffering hard times, due to business depression, and the Catholic people were few in number and entirely discouraged. Father O'Brien shared the hard lot of his people uncomplainingly and threw all his energies into the fight to keep alive the flames of Christianity in his parish. Due to his efforts Catholic conditions began to improve. Within a short time fallen-away Catholics were won back to the Church. Neglected children were brought into Sunday school and the Sacraments were administered to a steadily increasing number of people.

Had he given more thought to himself, had he spared himself physical stress, had he looked for ease and comfort, he would probably be alive today. But he chose the course of sacrifice. With work to do he attended to that work without measuring the cost to himself. His early and premature death, his call back to God at the age of apparent greatest usefulness and with years of fruitful toil ahead of him would seem to be most unfortunate.

The Reverend Joseph P. Donnellan became Father O'Brien's successor at Tooele and for two years continued the work so well begun by his predecessor. In September of 1925 Father Donnellan was transferred to Bingham and the Reverend William Kennedy, the present pastor, was assigned to St. Marguerite's.





## CHAPTER XI.

## Notre Dame de Lourdes Price, Utah

The present parish of Notre Dame de Lourdes in Price, one hundred and twenty-five miles south-east of Salt Lake City, in the heart of the coal mining district, was established by the Right Reverend Joseph S. Glass in the summer of 1918. The parish embraces all of Carbon County and the counties south of Carbon as far as the state line of Utah. Among the missions looked after by the pastor of Price are Helper, Castle Gate, Sunnyside, Hiawatha, Kenilworth, Standardville, Scofield, Green River and Monticello.

Catholic services in Carbon County were held for the first time in 1873 by Father Scanlan who came from Salt Lake City to Castle Gate, then a very important coal producing district. From that time until the year 1897 the good priest visited Castle Gate at regular intervals. At the beginning of the year 1897 Bishop Scanlan asked the people of Castle Gate to assist him in the erection of a Church. They readily consented. A suitable site was donated by the coal company and in March 1897 grading for the new Church was commenced. The Church proper, a substantial frame building, was begun a few weeks later and completed in the following September. Then for many years a priest from Salt Lake City, notably the Reverend Peter Bullfmonte, offered the Holy Sacrifice of the Mass at Castle Gate once a month and on his visits administered to the spiritual needs of Catholics in surrounding coal camps that had gradually sprung up. In the early part of the second decade of the twentieth century the Church at Castle Gate was destroyed by fire and has never been rebuilt.

In the year 1913 the Reverend Anthony Petillo was appointed by Bishop Scanlan as pastor of the coal camps in Carbon County. He moved his headquarters to the town of Helper, about two miles from Castle Gate, and in the year following his arrival erected a Church at Helper which was dedicated to St. Anthony.

The Reverend Alfred F. Giovannoni became pastor of Helper on February 2nd, 1917. For a year and a half he dwelt there and attended the camps near by. Toward the close of the year 1918 Father

Giovannoni moved headquarters from Helper to Price and began plans for the erection of a Church there in honor of the blessed Mother. This Church, completed in 1923, was solemnly dedicated by Bishop Glass on June 20th of that year. In the dedication ceremonies Bishop Glass was assisted by the Reverend Duane G. Hunt, the Reverend James J. McNally and the Reverend Joseph P. Donnellan of Salt Lake, the Reverend Joseph G. Delaire of Provo, the Reverend Louis J. Fries of Vernal and the Reverend Paul Reinfels of Fruita, Colorado. The cost of the Church was \$35,000. A home was also purchased in 1923 by Father Giovannoni.

Father Giovannoni has had two assistants during his time there, the Reverend Cornelius E. Reardon and the Reverend John A. Sanders.

During the summer of 1924 and 1925 a summer school was conducted by the Daughters of Charity of St. Vincent de Paul and three hundred children attended each year. Plans are now being perfected for a parochial school in Price.

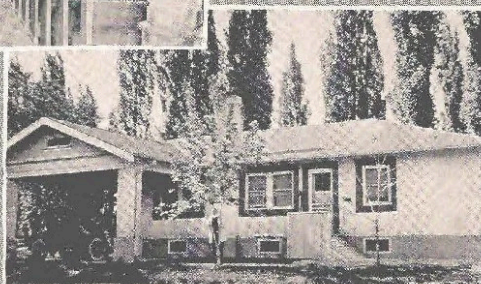
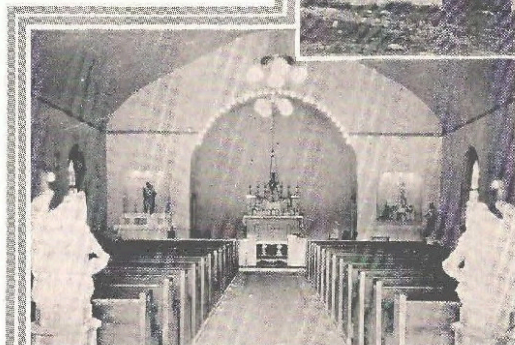
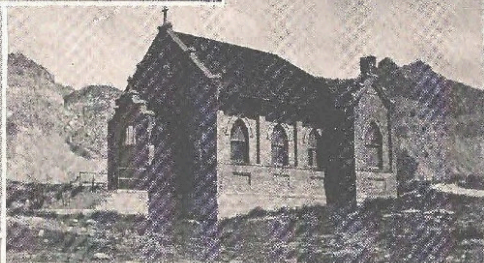
Among the Church societies established in the parish are Ladies' Altar Societies at Helper and Price, a Notre Dame Club for Girls at Helper, and a Young Ladies' Sodality and a Troop of Boy Scouts at Price. Carbon Council No. 2611, Knights of Columbus, was formed during the present year.

The work of the pastor of Price received due recognition from the Holy See when on December 30th, 1925 Bishop Glass invested Father Giovannoni in the robes of a Papal Chamberlain, which honor had been conferred by Pope Pius XI. On that day the Holy Sacrifice of the Mass was sung by the Reverend Cornelius E. Reardon and the clergy present included Very Reverend Monsignor Duane G. Hunt, the Very Reverend Monsignor Henry J. Wientjes, the Very Reverend Monsignor Michael F. Sheehan, and the Reverend Thomas A. Lilley, C. M., all of Salt Lake; the Reverend Joseph G. Delaire of Provo, the Reverend Joseph P. Donnellan of Bingham; the Reverend Paul Reinfels of Vernal; and Monsignor Giovannoni and Bishop Glass.



1776

1926



*Notre Dame de Lourdes, Price  
Interior of Church at Price*

*St. Anthony's Church, Helper  
Rectory at Price*





## CHAPTER XII

## Immaculate Conception Provo, Utah

About fifty miles south of Salt Lake, situated in a rich valley, is the city of Provo, with a population of about fifteen thousand persons. Agriculture, woolen mills, railroad shops and a steel manufacturing plant constitute its chief industries. The State Insane Asylum is located near the city, which is also the seat of the Brigham Young University.

The history of the Catholic Church in Provo dates from Father Escalante's trip to Utah at the beginning of the last quarter of the eighteenth century. The first time that the Catholic religion was preached in Provo was in September 1776, when Father Escalante preached to the Indians. There was no further Catholic missionary work in the Utah Valley until the coming of Father Scanlan to Salt Lake in 1873. For many years thereafter, Father Scanlan visited Provo occasionally. In 1890 several Catholics had settled in the town and for their accommodation religious services were held once a month by a priest from Salt Lake.

In 1892 Bishop Scanlan, unable to secure a suitable place for monthly services, purchased a lot on which stood a large residence. In the rear and adjoining the residence proper were three small rooms which were twenty-two feet in width. By taking down the end wall and building an addition of thirty feet it was possible to have a neat chapel fifty feet by twenty-two feet with a part of the house for the residence of the priest.

Bishop Scanlan, with his own hands and with the help of an Italian named Rocco Rita, performed this task and thus built the first Catholic Church in Provo which was dedicated to St. Peter, the Prince of the Apostles. From 1893 until 1900 Provo was visited about once a month by priests from the Cathedral at Salt Lake. During this time one by one the Catholics residing in Provo had moved out and by the year 1900 there were only a few left. As a consequence during the first twelve years of the twentieth century the Church was closed and no services were held in Provo.

During these twelve years, however, a few more Catholics again found their way to Provo, among them a Mr. Joseph Gendron. In the year 1912 this man learned for the first time that there was a Catholic Church in the city. He found the keys of the Church, had it thoroughly cleaned, and gathered the few Catholics of the community together. He acted as a sort of deacon, instructing the children and saying the Rosary for the people. He then made application to Bishop Scanlan for a priest.

During the following year the Rev. Anthony Petillo came to Provo twice a month on his way from Salt Lake City to Helper and it was under Father Petillo that the first Holy Communion in Provo took place in the spring of 1914.

The first resident priest in Provo was the Reverend Stanislaus Bona who assumed charge of the place in the year 1914. In May 1916 Father Bona was succeeded as pastor of Provo by the Rev. Michael F. Killeen who remained four years. The present pastor, the Reverend Joseph G. Delaire took up his duties in the parish in May 1920.

In the spring of 1923 new property was purchased in the city and the construction of a new Church dedicated to the Immaculate Conception was started. The basement has been completed and has been used for services since the fall of 1923. A rectory was built at about the same time.

The new Church, which when completed will be one of the most beautiful structures of the town, was designed by a Provo architect, Mr. Claude H. Ashworth. It is to be of Lombard Romanesque architecture. For many centuries the Romanesque or barrel-vault style of architecture, the distinct contribution of the Romans to the building art, was predominant in Church architecture. Its drawback was the enormous stone vaults which necessitated heavy pillars to relieve the pressure on the walls and it was to get away from that serious difficulty that later Church builders evolved the Gothic style. With the advent of steel in modern construction the barrel-vault has come back into favor because the light steel trusses relieve the pressure on the walls and largely eliminate the objectionable heavy pillars.

The Lombard Romanesque has produced many picturesque Churches in the sunny plains of Lombardy and was selected for Provo because it will harmonize admirably with the scenery of Utah Valley.

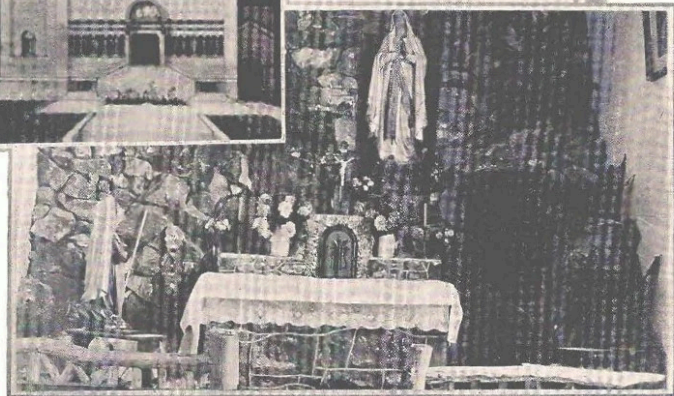
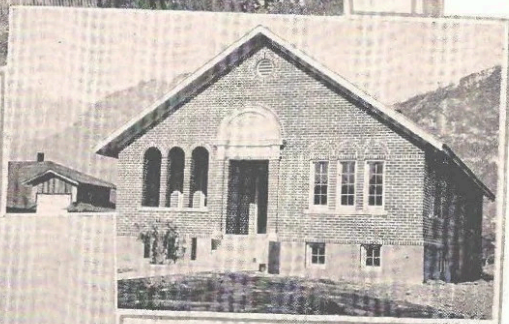
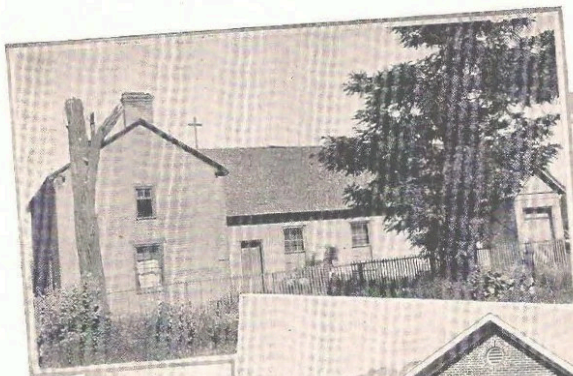
The new Church of the Immaculate Conception will be one hundred feet long by forty feet wide with a seating capacity of four hundred and twenty-five. It will be modern in every respect.

A feature of the Church is a beautiful Chapel reproducing the famous Grotto of Lourdes in the Pyrenees, which, already completed, was made possible through the generosity of Mr. Edmund Kearns, of Salt Lake City.



1776

1926



*First Church in Provo  
New Church*

*Present Rectory  
Our Lady of Lourdes Shrine*





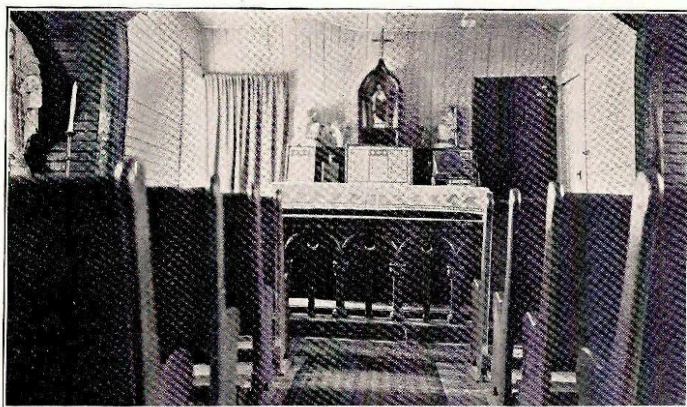
## CHAPTER XIII.

## Sacred Heart Magna, Utah

About eighteen miles southwest of Salt Lake lie the smelting towns of Magna and Garfield. Many Catholics, particularly those of foreign birth, dwell in these towns. In the fall of 1916 Bishop Glass erected a parish at Garfield. It was known as the parish of the Good Shepherd. The Reverend F. A. Murphy was appointed the first pastor. Father Murphy remained until December 1st, 1917, during

Church was dedicated to the Sacred Heart of Jesus.

For nearly three years thereafter the parish was in charge of the Reverend John Ryan, C.S.C. In June 1922 Father Ryan was transferred to Bingham and the Reverend Wilfrid J. Giroux was appointed pastor of Magna. Father Giroux remained in charge of the parish until the early part of 1925,



*Interior of Sacred Heart Church*

which time he did the preliminary work of organizing the parish. Transferred to Tooele, he was succeeded in Garfield by the Reverend Jerome Diss, who had been stationed at Bingham.

In May 1919 the headquarters of the parish were moved to Magna and a donation of \$500 was received from the Catholic Church Extension Society for the erection of a Church in that place. Property was bought on which a residence was erected and an old Church property was purchased and moved to the lot adjoining the residence. This

when he was transferred to the pastorate of Park City.

During the next few months the Reverend Paul Reinfels was in charge of the parish. Father Reinfels laid plans for the erection of a Church in Garfield but these plans have never materialized. In September 1925 the Reverend Joseph P. Moreton succeeded Father Reinfels as pastor and labored there until August of this year when he was succeeded by the present pastor, the Reverend John A. Sanders.





## CHAPTER XIV

## St. John of God Vernal, Utah

The parish of Vernal was established by the Right Reverend Joseph S. Glass, C. M., D. D., in June 1922. The first resident pastor was the Reverend Duane G. Hunt.

Vernal lies in the northeastern section of the state of Utah, the section known as the Uintah Basin. It is the center of a very valuable, though as yet undeveloped, mining, agricultural and grazing region. The parish embraces the counties of Uintah and Duchesne, an area of 7,600 square

made in Utah. Once a year, sometimes oftener, since about 1885 a priest had journeyed through the Basin, administering to the spiritual needs of the scattered Catholics. Sometimes the priest came from Colorado, sometimes from Salt Lake.

At the urgent request of the Catholics of Vernal, Bishop Glass in 1922 determined to give them a resident priest in the person of Father Hunt. For ten months Father Hunt labored in this region, doing real pioneer work—bringing back to their



*Interior of Church of St. John of God*

miles, and has several missions, the most important of which are Myton, Whiterocks, Roosevelt, Duchesne, Jensen, La Point, Fort Duchesne, Watson and Nicola.

When Father Hunt arrived in Vernal he made a visitation of his vast parish and found about two hundred Catholics scattered throughout its borders, a few here and a few there. Though the first resident pastor, he was not the first priest to enter the territory. In fact, the Franciscan Fathers, Escalante and Dominguez, the first white men to enter Utah, in 1776 had pitched camp quite close to the town of Jensen, the first stop these Fathers

religious duties fallen-away Catholics, instructing them and their children in the great truths of the Catholic religion, and by word and example breaking down the prejudice against the Catholic Church of those of other faiths and no faith. He lived in a small room in a private home in Vernal, said Mass on Sundays in a public hall and on week-days journeyed to the missions scattered far and wide throughout his parish, carrying the "good news" of the Master to these people who had been without the ministrations of a representative of God.

Father Hunt in April 1923 was recalled to Salt

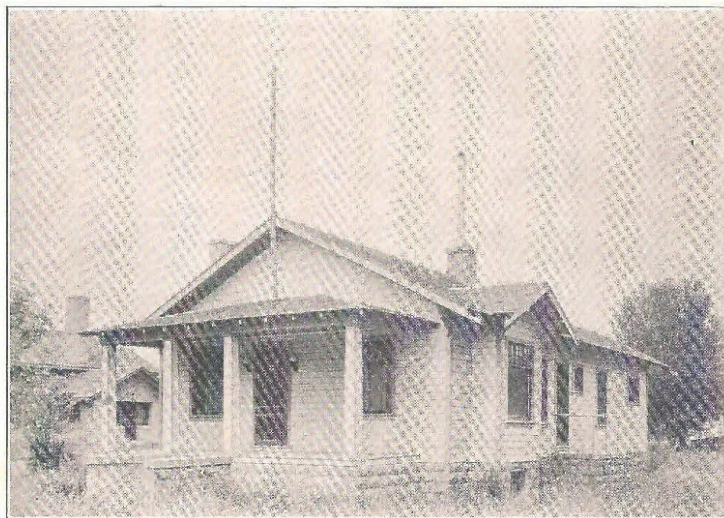




Lake to take charge of the Cathedral parish, and the Reverend Louis J. Fries became Vernal's second pastor. With the generous help of the Catholic Church Extension Society, Father Fries purchased a house in Vernal and remodeled it into a combination Church and rectory. He also visited

During the summer of 1924 Father Fries secured the services of three Sisters of the Holy Cross from St. Mary's Academy, Salt Lake City, and conducted a six weeks' summer school which was well patronized by the people of Vernal.

Continued ill health forced Father Fries to re-



*St. John's Rectory*

the various missions frequently and instructed the children for First Communion and Confirmation. These Sacraments were administered by Bishop Glass during his visit to Vernal in September 1923. At this time the little Church was dedicated by the Bishop to the service of God.

In March 1924 ground was broken for a new rectory and the Church was enlarged.

A week's mission, the first in the Basin, was given by the Reverend Joseph McKey, C. M., in May 1924 and proved of great spiritual benefit to Catholics and of real intellectual enlightenment to many non-Catholics who attended the exercises.

sign as pastor in May 1925. He returned to Salt Lake City and was succeeded in Vernal by the Reverend Paul Reinfels, who had been pastor of Magna, Utah. Father Reinfels continued the good work of his predecessors in floating the banner of Catholicity in this most difficult mission until the early part of 1926 when, his health having failed considerably, he found it necessary to obtain a change of climate and left Vernal for California.

Since then, owing to the shortage of priests in the Diocese and the vacancy of the Episcopal See, no priest has been stationed at Vernal, the parish being attended from Price, Utah, one hundred and twenty-five miles distant.





## CHAPTER XV

## St. Vincent de Paul

Murray, Utah

and

## St. Teresa of the Child Jesus

Midvale, Utah

The present parish of St. Vincent de Paul, Murray, and of St. Teresa of the Child Jesus, Midvale, was established by Bishop Glass in September 1925, with the Reverend Patrick Maguire as pastor.

This was not in reality a new parish. Shortly after the installation of Bishop Glass as head of the Salt Lake Diocese, Murray and Midvale had been constituted a parish and St. Ann's Orphanage was looked after by the pastor of Murray, the Reverend Timothy O'Brien. In the year 1917 Bishop Glass established St. Ann's parish, with headquarters at the Orphanage, and Murray and Midvale were made missions and were attended regularly by the pastor of St. Ann's.

Land had been acquired many years ago in Murray for the erection of a Church, but nothing as yet has been done toward building. Mass is celebrated every Sunday at both Murray and Midvale in public halls.

Bishop Glass visited these places on the last Sunday of December 1925 and administered the Sacrament of Confirmation to a large class of boys and girls at Midvale. The children were prepared for the reception of this Sacrament by the Daughters of Charity of St. Vincent de Paul, of Salt Lake City, who journeyed every Sunday to both Murray and Midvale to instruct the children in Christian Doctrine.

From February until August 1926 the parish was in charge of the Reverend Cornelius E. Reardon, Father Maguire having gone to his home in Ireland for a visit.





## CHAPTER XVI.

## St. Augustine's Austin, Nevada

Catholicity in Austin dates from 1862, when the first silver mine in the district was located by an attache of the stage station at Jacob's Springs. In May of that year a mining district was mapped out and many Catholics settled there. Reverend Edward Kelly, who bought the property for the first Church in Salt Lake, was the first priest to hold services at Austin, which he visited at the request of Bishop O'Connell. Soon after his first visit Father Kelly commenced the erection of a Church, but before its completion he was recalled to California and was succeeded by Father Monteverde, who finished the building of the Church. For ten years Father Monteverde labored in Austin, being transferred to Pioche in 1872. The Reverend William Maloney came to Austin at Father Monteverde's departure, remained a few years and was in turn succeeded by the Reverend Joseph Phelan. In 1880 the Church was partially destroyed by fire and was restored at an expense of \$3,000 by Father Phelan. The Reverend James Butler came to Austin in 1894 after Father Phelan had resigned his charge. The Reverend Michael Sheehan became Austin's pastor in 1903 and remained for four years, being transferred to Ely in 1907.

The writing of a connected history of this parish is most difficult. There are two other towns, Eureka and Battle Mountain, which are today missions of Austin but which at different times during the course of the last sixty years have been the parish headquarters.

As early as 1867 a priest had visited Eureka and held services there. Father Monteverde had built a substantial rock Church. In 1897 the Reverend Patrick J. Mannion assumed charge of this place. He remained there until 1910. The Reverend James O'Grady was pastor of Eureka in 1911.

The Holy Sacrifice of the Mass was offered at Battle Mountain for the first time in 1869. Father Butler early in 1897 received a donation of property for a Church and commenced to raise funds for its erection. In October of that year he commenced the erection of a Church, which was opened in the following month.

In 1921 Bishop Glass made Austin the headquarters of this section and Eureka and Battle Mountain were designated as missions. The Reverend Patrick F. Kennedy became the pastor with the Reverend William Kennedy as his assistant. The present pastor, the Reverend Martin Burke, succeeded Father Kennedy in September 1925.





## CHAPTER XVII.

## St. Joseph's Elko, Nevada

St. Joseph's, Elko, is the parish of northeastern Nevada. Carlin and Tuscarora are missions of Elko.

A Church was erected in Tuscarora in 1890 by the Reverend P. J. Quigley, who at that time had charge of the surrounding districts.

The Catholics of Carlin petitioned Bishop Scanlan in 1897 for a Church in their town. To encourage the people of the town the Bishop visited Carlin personally and remained there until the Church was completed.

In 1900 Elko, Tuscarora and Carlin were missions of Austin. In the year 1915 parish headquarters were at Carlin and the various missions were looked after by the Reverend Father W. H. Corcoran.

The Reverend James J. McNally was stationed at Elko in the year 1918. Two years later Reverend Christian Bache was pastor of Elko. The Reverend James O'Grady was there prior to 1923. In this latter year Reverend Patrick Maguire became pastor and remained there for two years. The present pastor, the Reverend John J. Lambe, assumed charge of the parish in September 1925.

Churches are in existence in Elko, Carlin and Tuscarora and the pastor lives in Elko, his living quarters adjoining the Church.





## CHAPTER XVIII.

## Sacred Heart Ely, Nevada

Ely has been a fairly prosperous mining camp since the early seventies of the nineteenth century. The first priest to visit the camp was Father Lawrence Scanlan, later Bishop of Salt Lake, who came there in 1874. Two other mining camps, namely Cherry Creek and Hamilton, were established about the same time as Ely and the Reverend William Maloney, the first priest stationed at Cherry Creek, came there in 1882. Small Churches were built in both Cherry Creek and Hamilton in the early seventies. Mass was said at Ely in the home of Miss Ellen Hayes, now the Handwright residence.

The present Church of Ely was built in 1906. Mr. Richard Riepe took up a subscription list among the forty Catholic families of the place at the time. The site for the Church and rectory was donated by Miss Hayes. Mass was said for the first time in the Church on Easter Sunday, 1907. The celebrant was the Reverend Michael Curran of Salt Lake City. Miss Hayes had gone personally to Salt Lake to arrange for the priest's coming for Easter. Father Curran remained in Ely for about three months, visiting the various camps.

The first resident pastor of Ely was the Reverend Michael F. Sheehan, now pastor of St. Patrick's, Salt Lake. He went to Ely from Austin in 1907. Three miles from Ely is the town of McGill, where smelters were erected for treating the ores that were extracted from the mines surrounding the camp. Many of the employees of the smelters were Catholics and in 1910 they informed Father Sheehan that they would willingly subscribe sufficient means for the building of a Church. With

the permission of Bishop Scanlan Father Sheehan built the Church in that year.

In the early part of 1916 Father Sheehan was transferred from Ely to Salt Lake by Bishop Glass and his place in Ely was taken by the Reverend Michael J. O'Reardon, who remained about three years.

Then came the Reverend Bernard J. O'Donnell, an Augustinian from Villanova, Pennsylvania. Father O'Donnell built a Church at Ruth, another town in this section of Nevada. In July 1920 the Reverend James J. McNally became pastor and labored in that capacity for one year, being succeeded by the Reverend James O'Grady. In September 1923 Father O'Grady was transferred to Tonopah and the present pastor, the Reverend Patrick F. Kennedy, went to Ely.

Many years ago the Hayes estate, consisting of a hotel, university club, several residences and real estate were given to the Roman Catholic Bishop of Salt Lake for a hospital. The hospital, however, has never been opened.

The Knights of Columbus were established in Ely during Father Sheehan's administration. The charter was granted on July 12th, 1908. There were thirty-two charter members. The present membership is seventy-two.

In a pageant at Ely on July 24th, 1926, Catholics were given two prominent parts. The Spanish missionaries, who were the first Europeans to enter Nevada, were played by local Catholics and the part depicting Anglo-Saxon immigration was carried out by the Knights of Columbus.

At the present time there are about sixty Catholic families in Ely. There is an Altar Society numbering thirty members.





## CHAPTER XIX.

## St. Joan of Arc Las Vegas, Nevada

Southeastern Nevada today has a parish at Las Vegas. The Church there is dedicated to St. Joan of Arc. There are missions in several places, notably Pioche, De Lamar and Caliente. All of these places at one time were separate parishes but the changes incident to mining development have reduced the population of the towns to a degree that does not enable a Church and pastor to obtain even the necessities of life.

Pioche was the earliest camp in this section. In 1870 its fame was wide spread. The large and rich deposits of ore—silver and lead—discovered there brought miners from all parts of the Pacific slope.

With Pioche's growing population a priest was necessary. In the early part of 1870 the Reverend Lawrence Scanlan was appointed pastor of Pioche. In February of that year he took the stage to Palisade. His first experience of night travel, by the side of the driver on a cold and frosty night, was far from being pleasant. When he reached Hamilton, owing to the exposure, he contracted a severe cold which developed into mountain fever and necessitated his stopping in the above-named camp for a whole month. Late in November he reached Pioche and immediately commenced his work. In less than three months a neat frame building, with two rooms in the rear for his residence, was the fruit of his labors in Pioche.

In his visitations to the sick Father Scanlan found prospectors feeble and bowed down with age and young, stalwart men, unaccustomed to a miner's life and work, suddenly stricken down by severe illness, and all living in dugouts or log cabins, neglected and deprived of the loving sympathy of far-away friends. He called a meeting of the miners and business men of the district, told his experiences with the sick, and in the name of humanity and Christian charity appealed to them to provide some suitable home for those poor men who were unable to care for themselves. The speech, remarkable for its brevity, was surpassed by its effects. A society was formed before the meeting adjourned, with Father Scanlan as its president, and sufficient funds subscribed to build a hospital and home for the aged, the feeble and the sick. Two months after the meeting a commodious and suitable building stood on the hillside. It was the only hospital then or since in the camp. Father Scanlan was succeeded in 1873 by Father Monteverde, who in 1874, finding the Church built by his predecessor too small, com-

menced the erection of a larger Church built of stone. By the year 1904 Pioche had practically been abandoned as a camp.

Prospecting was carried on at DeLamar to a large extent in 1890. Two large gold mines had been discovered there and three years later mills were erected. In the summer of 1895 it was first visited by a priest, the Reverend M. A. Kennedy, then rector of Eureka, who went there to give the consolations of religion to one of the dying citizens. In September of the same year another urgent sick call was telegraphed to Salt Lake. This was attended by Bishop Scanlan. During his visit the Bishop saw the necessity of establishing a permanent mission. A Church and residence for the priest were needed. The miners and citizens showed their willingness to co-operate with him. A lot was soon secured, subscriptions were generously given, and the erection of the Church began in November. The building was finished and ready for services on Christmas 1896, when the Bishop celebrated High Mass and preached. He continued his visit till the following April, holding services twice on Sunday in the Church.

In 1897 the Reverend M. A. Kennedy was appointed pastor of the district.

Catholics of Caliente in 1907 petitioned Bishop Scanlan to erect a Church there. Sufficient money was subscribed and a Church in honor of the Divine Child was erected in that same year. For a time it was looked after by priests from Salt Lake and eventually a pastor was appointed. The Reverend Daniel Slattery looked after the needs of the place for several years and in 1922 the Reverend J. Simon took charge, remaining about two years. Then Caliente became a mission of Milford, Utah, a parish established by Bishop Glass with the Reverend Emmett McDonnell, C.M., in charge. Milford was abandoned in 1925 and Caliente was assigned to the pastor of Las Vegas.

Las Vegas, which is midway between Salt Lake City and Los Angeles, received its first Church in 1910. It was built by the Reverend E. V. Reynolds, who had spiritual charge of the San Pedro, Los Angeles and Salt Lake Railroad. Reverend James O'Grady was pastor in 1920, being succeeded by the Reverend Edmund Sheehy. Ill health caused Father Sheehy's retirement in 1923, at which time the Reverend Thomas A. Lilley, C.M., was sent to Las Vegas. In 1925 the present pastor, the Reverend Charles Edwards, assumed charge of the parish.





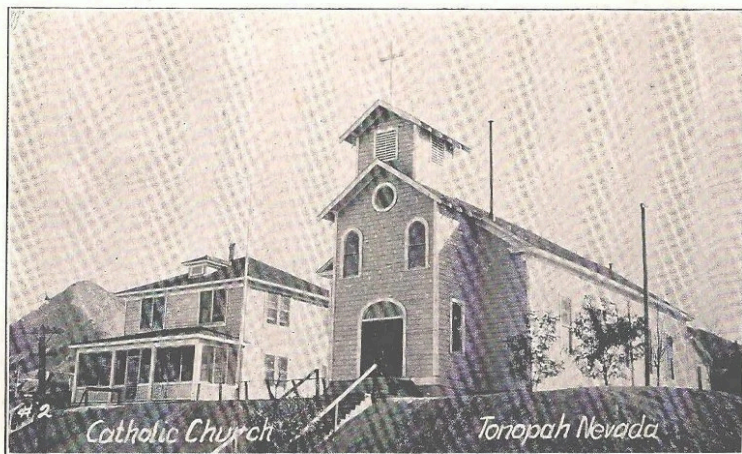
## CHAPTER XX.

## St. Patrick's Tonopah, Nevada

Good mines were discovered in 1866 at Belmont which became a prosperous mining camp with a mill employing about seven hundred men. The Reverend William Maloney visited this town in 1873 and commenced the erection of a Church. It was completed in the following year. But the camp soon ceased to produce sufficient mineral to warrant its continuance and was abandoned. Father James Butler when pastor of Austin used to visit it occasionally.

the Bishop's consent, the good priest secured a suitable location and built his Church the same year.

Rhyolite became the center of a large mining district in 1905 and many Catholics were among the prospectors who settled in that camp. In 1906 Reverend William K. Ryan was sent to the place to ascertain what was the prospects for building a Church. He was cordially received by the miners and after making known the object of his mission



*St. Patrick's Church and Rectory*

Ione is another deserted mining camp in this section. It had fairly good prospects when first discovered in 1863 but the hopes based on the discovery of gold and silver mines were of short duration. Father Butler held services at Ione occasionally during the existence of the camp.

In the year 1902 Tonopah became famous because of the deposits of rich ore discovered there. The following year the Reverend James Butler, who was the pastor of Eureka, seeing that most of his congregation was moving to Tonopah, followed them. Soon after his arrival at the new mining camp he wrote to Bishop Scanlan stating that most of his congregation had moved to Tonopah and asking if he might remain there and commence the erection of a new Church. Bishop Scanlan gave permission on the condition that no new debt would be contracted by Father Butler. Having obtained

a subscription list was ordered for the building of a new Church, and within one week the work of erection was commenced. The Church was completed in three months' time.

The Reverend William J. Flynn assumed charge of the parish of Tonopah and its surrounding missions in January 1911, and remained there for three years, at which time he was transferred to Salt Lake City and succeeded by the Reverend Jerome Diss. In 1919 the Reverend Edward Noonan became the pastor. Father Noonan was taken ill in 1924 and forced to seek a lower altitude. He departed for California and his place in Tonopah was filled by the Reverend Martin Burke. The present pastor, the Reverend James O'Grady, was sent to Tonopah in 1925, when Father Burke was transferred to Austin.





## PART IV

## Educational and Charitable Institutions of the Diocese

This section will treat of the various institutions of educational and charitable endeavor that have contributed to the advancement of the Faith here in our Diocese, and will outline the work of the College and Academy of St. Mary-of-the-Wasatch, the Holy Cross Hospital, Sacred Heart Academy, All Hallows College, St. Ann's Orphanage, the Judge Memorial Home and Hospital, the Intermountain Catholic, the Knights of Columbus, the Parochial Schools, the Catholic Woman's League, the St. Vincent de Paul Society, the Newman Club, the Meynell Club and Catholic Girls' Club House, and the Catholic Men's Club and Camp Glass.





## CHAPTER I.

## College and Academy of St. Mary-of-the-Wasatch Salt Lake City

With the commencement exercises of June 1926, St. Mary's Academy completed fifty-one years of service in Salt Lake City for God and country.

From the history of this institution may be gleaned the story of the coming of the Sisters of the Holy Cross to Utah and the further expansion of their educational labors into the states of the intermountain region and California. The accompanying suggestive pictures trace the exterior development of St. Mary's Academy, but written in the hearts of her faithful Alumnae, in the minds of the citizens of Salt Lake, and above all, in the imperishable records of Heaven, is the account of their struggle, labors, material and spiritual achievement.

Reverend Lawrence Scanlan, Pastor of the Church of Saint Mary Magdalen, Salt Lake City, Utah, having made an earnest appeal to the Mother House of the Sisters of the Holy Cross, Saint Mary's, Notre Dame, Indiana, to obtain Sisters for Utah, Mother M. Augusta and Sister Raymond were sent to Salt Lake, which they reached June 6th, 1875. Arrangements had been made for their accommodation at the home of Mrs. T. Marshall, where they remained until a little adobe house had been fitted up for them on First West street, on a lot secured by Father Scanlan for a future Academy.

The corner stone of the initial Saint Mary's Academy was laid, with appropriate ceremonies, on August 8, 1875, by the Reverend Lawrence Scanlan, assisted by Reverend Denis Kiely. The Academy was named Saint Mary's of Utah, and school was opened on September 6th.

At that time, the Catholic population of the city consisted of nine or ten families, but so appreciative of the Sisters were the non-Catholics that, at the end of the first week of school, there were one hundred day-pupils and six boarders.

The number of Sisters sent from Indiana to conduct the school increased in proportion to the needs, and a separate department for little boys was cared for by Mother Augusta and Sister M. Gertrude.

It might be here interjected that many influential men of Salt Lake City were at one time pupils of this little school.

The First Annual Commencement of Saint Mary's reveals in its program the high standard, in its literary and musical lines, which has ever been maintained. The address on this occasion, July 1st, 1876, was made by the Hon. Judge Hemingway.

In August 1878 Mother M. Charles, whose name is held in reverence at Saint Mary's, was appointed Superior of the Academy, a position which she filled with marked ability until her death in 1890.

The improvements and additions rendered necessary by the increased number of pupils were, from time to time, made by Mother Charles and her able successors, in all of whom Saint Mary's has been most fortunate. The close of 1925 which marked the Golden Jubilee of the institution showed a record of which any school might well be proud. Best of all, it has been always acclaimed as the cradle of Catholic education in Utah and the Western home of the Sisters of the Holy Cross, whence so many foundations have been made in this section of the country.

As the progress of a state or a city is not estimated by the material growth merely, but rather by its educational advancement, those organizations which have been the potent factors in this true development are entitled to the recognition and support always accorded real "builders in the walls of time."

Such being undeniably true, St. Mary's Academy, Salt Lake City, may well lay claim to the untainted admiration, loyal assistance and lasting gratitude of an untold number of people in this intermountain region, because for more than fifty years it has sent out into Utah and the neighboring states young women equipped to take their places in the professional, social and commercial world.

St. Mary's has effected this triumphant result by remaining, through the many phases of its existence, true to the ideals of its founders, the Sisters of the Holy Cross, who ever maintain in their standards of education the highest conceptions of life, and the belief that only that process of development is worthy the name of education which, while not ignoring the material, emphasizes the spiritual, the ideal.

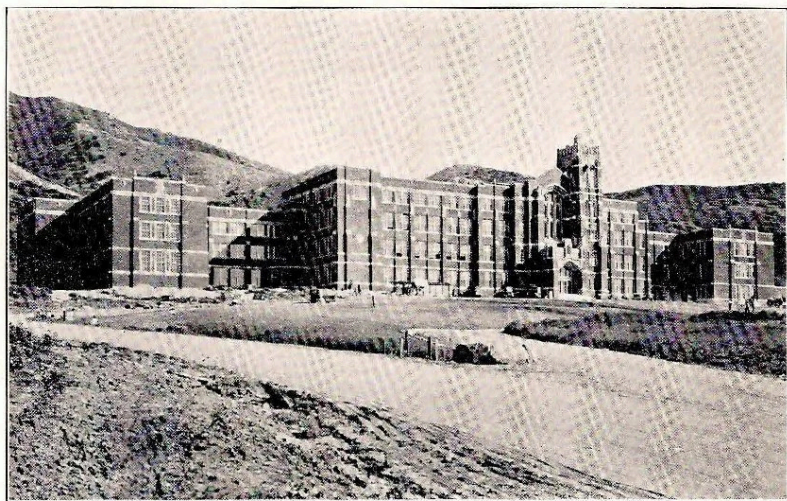
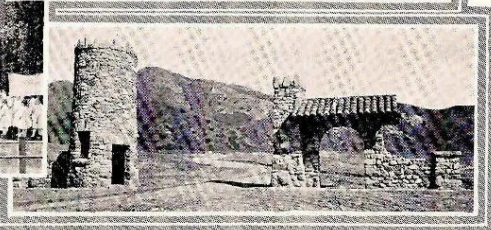
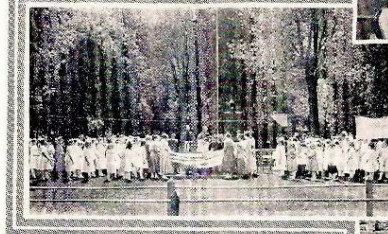
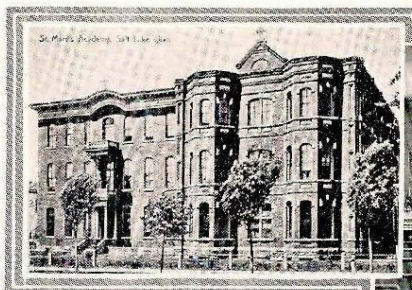
Aiming to impart this view to their pupils, it is almost superfluous to say that the subject of religion receives marked attention, since St. Mary's is pre-eminently a Catholic school. While pupils of other denominations are received into the academy and their beliefs respected, all are expected to conform to the outward observances and to attend Sunday services in the chapel.

Though, "a man's reach is beyond his grasp," yet the continual striving must succeed in making the aim accord with the ideal. Such has long been the experience at St. Mary's, where one desire has



1776

1926



*St. Mary's Academy  
Blessing of Flag at St. Mary's  
College and Academy of St. Mary-of-the-Wasatch*

*Chapel of St. Mary's Academy  
Entrance to New St. Mary's  
College and Academy of St. Mary-of-the-Wasatch*





ever been uppermost—to fit young women to live properly in their respective spheres.

The oft quoted expression, "Socialize the child," is frequently narrowed in its significance and generally made to imply preparing youth to meet the world only, whereas the main object is to show the young how to walk through life only as it proves to be a road to God.

Irrespective of creed, thinking minds the world over are giving expression to their forebodings regarding the trend of modern education, lamenting its Godlessness. Citations might be multiplied to prove our statement, but one of the most striking is from no less reputable a source than our President, Calvin Coolidge, who said in a recent letter:

"The foundation of all progress, all government, and all civilization is religion. Our country is not lacking in material resources, and though we need more education, it cannot be said to be lacking in intelligence. But certainly it has need of a greater practical application of the truths of religion. It is only in that direction that there is hope of a solution for our economic and social problems.

"Whatever inspires and strengthens the religious belief and religious activities of the people, whatever ministers to their spiritual life, is of supreme importance. Without it all other efforts fail. With it there lies the only hope for success. The strength of our country is the strength of its religious convictions."

The Divine Teacher has Himself outlined the course of study which every Catholic school proposes to its students for acceptance in their quest of knowledge:

"Seek first the kingdom of God and His justice, and all things else shall be added unto you."

The bigoted assertion that Catholic schools are behind the times is no longer heard throughout the greater part of our glorious country, for they have proved by their results that they have no superior.

And what of their methods? We might preface this explanation by saying that they are firm believers in the injunction:

"Be not the first by whom the new is tried,  
Nor yet the last to lay the old aside."

Modern fads, so eagerly sought and for a short time pursued, mere "will-of-the-wisps," are never the objects of interest at St. Mary's. Conforming always to the requirements outlined for secondary schools, and accredited to the University of Utah, St. Mary's safeguards itself against the intrusion into its course of study of meaningless and trifling ologies.

Combining in a most unique manner the comforts of home life with the atmosphere of school, St. Mary's may with all surety be recommended to parents seeking an ideal institution for their daughters. It embodies the true educational system; it fosters the real spiritual development; it is conducted by women who have learned from a Divine Teacher that "the heart of youth is the arena in which life's battles are lost or won."

During the second decade of the twentieth century, the needs of the community having increased considerably, plans were begun for the erection of a new academy which would also contain a collegiate department. A new structure known as the College and Academy of St. Mary-of-the-Wasatch was erected on a piece of property at Thirtieth East and Thirteenth South streets, Salt Lake City, on a tract of two hundred and forty acres, the site originally intended for the new home of the country club.

The buildings, fire-proof throughout, Gothic in architecture, of Salt Lake brick and Idaho stone trimmings, cover 600 feet and afford accommodations for college students, high school and lower school pupils. Equipment in all departments accords with housing facilities. Landscape gardening of the most artistic type will adorn the campus; golf, hockey, tennis, horse-back riding, all out-of-door sports will be unsurpassed. The opening of the College and Academy of Saint Mary-of-the-Wasatch will inaugurate a new era in the education world, supplying for Utah, Wyoming, Nevada, Oklahoma and New Mexico, where there is no Catholic College for women, a long-felt want. That students from states still farther away will seek the invigorating mountain climate is assured, and the expectation of citizens of Salt Lake is that within a few years the College and Academy of Saint Mary-of-the-Wasatch will be one of the great Catholic colleges for women in the United States.

The Flag that now floats so proudly on the campus of the College and Academy of Saint Mary-of-the-Wasatch is the one blessed with appropriate ceremonies by the late Right Reverend Joseph S. Glass. Directly after the World War, Bishop Glass suggested to the Senior Class that a more fitting souvenir of their loyalty to Alma Mater and to their country could not be presented to the school than this beautiful symbol.

A word from him was sufficient to arouse interest and enthusiasm. Immediately the members of the class procured a flag, and the Bishop and Chaplain Father Fitzgerald conducted the ceremony which is outlined in the accompanying photograph.

It signifies the spirit and the teaching of Saint Mary's and of all Catholic schools, loyalty to God and to country.

In September 1899 the twenty-seven graduates of St. Mary's met and perfected a temporary organization. A committee was appointed to arrange for a permanent organization of the graduates. A meeting was held at the Academy on November 4th, 1899 and the St. Mary's Alumnae Association was formed. It is still in existence.



## CHAPTER II.

## Holy Cross Hospital Salt Lake City

In order to secure an impartial account of any event, to estimate the success of any undertaking, to approximate the results of any venture, a retrospective glance is as necessary as a present-day view.

The tourist in Salt Lake City who stops to admire the Holy Cross Hospital grounds and the spacious buildings occupying the entire block on First South between 10th and 11th East Streets, would find it difficult to form a mental picture of the little rented building on 4th East, between South Temple and First South Streets, that was called, in 1875, the Hospital of the Holy Cross, and was where Sisters Holy Cross and Bartholomew began the glorious work in behalf of suffering humanity which has, in a special manner, endeared the Order of the Holy Cross to the people of Salt Lake City.

Yet, in that modest house recently razed, the initial steps were taken, in October 1875, towards the establishment and equipment of what is today one of the best-conducted and most thoroughly-organized hospitals in this western section.

Sister Holy Cross, whose name is held in benediction by the oldest residents of the city, opened the little house on 4th East, and with the generous assistance of Dr. Fowler and the two Drs. Benedict, who gave their service gratis, was able, with her Sister helpers, to care for thirteen patients. In this circumscribed manner, the Sisters continued their humble but efficient labors until January 1881, when ground was purchased for the present building, and by June 1883 the nucleus of the Holy Cross Hospital of today was ready for patients, it being then possible to accommodate one hundred and twenty-five.

In 1894 Sister Holy Cross was called to the Mother House of the Community in Indiana, but by the special request of Bishop Scanlan, another year of her active life service was devoted to the institution in Salt Lake City.

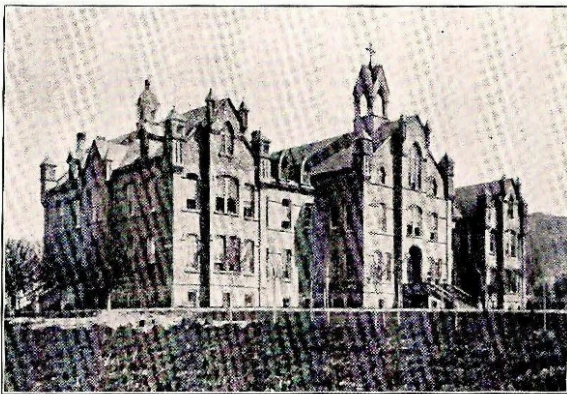
Sister M. Lidwina, who had been in charge of Saint Lawrence's Hospital, Ogden, was in August 1895 transferred to Salt Lake City. Under efficient management the institution grew in accordance with the imperative demands for its expansion.

In 1903 Articles of Incorporation were filed; the first nurses were given diplomas and pins, this being a prelude to the establishment of a regular Training School whose Alumnae list now exceeds the two hundred mark.

On the Feast of Saint Lidwina, April 14th, 1904, the new Chapel of the Hospital was dedicated by the Right Reverend Lawrence Scanlan. Its exquisite beauty, perfect furnishings,

and artistic decorations have made it the admiration of all who see it. From the Chapel, in February 1913, the mortal remains of Sister Lidwina were carried to their last resting place in Mount Calvary. Eulogies expressive of the estimation in which she was held by the people of the intermountain section were numerous, but an Editorial in the Salt Lake Tribune of February 16th summed up her worth; her memory is today treasured by the residents of Salt Lake City.

"Sister Lidwina," wrote the Tribune Editor, "was one of the great women of the western country. Her heart was full of human helpfulness, and her anxiety and care for those under her charge in Holy Cross Hospital has been, for the past eighteen years, manifested in the personal interest she has taken in all who have entered the Hospital. She was one of the best known women west of Chicago, and was held in the very highest regard by



*The Hospital in 1883*





all with whom she came in contact, officially or otherwise."

On March 27th of the same year which marked the death of Sister Lidwina, Sister M. Beniti, who was well-known in Salt Lake City, having been a nurse in Holy Cross Hospital for some years previous to her service in the Spanish-American War, was sent from the Mother House in Indiana to fill the place left vacant by Sister Lidwina's passing.

Under the direction of Sister Beniti, the Hospital progressed in every department. On May 23rd, 1916 the new wing on the east side was completed and blessed by the Right Reverend Joseph S. Glass.

May 27th, 1920 saw the completion of the Hospital as it stands today, an addition of two stories to the regular one-story projection having been finished on the west side of the building.

Like all other worth-while edifices, the exterior of Holy Cross Hospital gives but a faint intimation of the utility, beauty, and equipment of the interior. Patients to the number of two hundred and twenty-five may be efficiently cared for, and the service in all departments is unexcelled. In fact, visitors to the institution on Hospital Day, when the building is open for general inspection, marvel at the perfect adjustment of all departments to the requirements of all served.

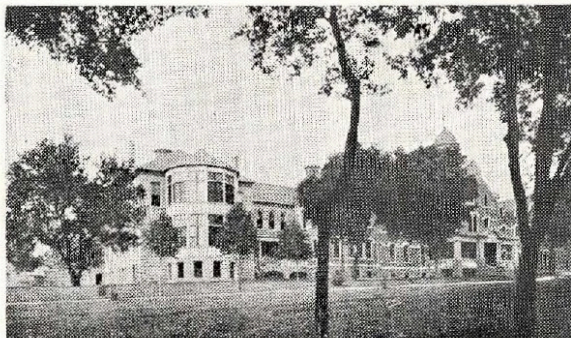
Operating rooms perfectly lighted, thoroughly equipped, efficiently supervised, and intelligently served by graduate nurses; an X-ray Department in which the latest make of machines have been installed, and which are operated by an expert reontologist; home-like private rooms, spacious wards for surgical and medical cases; solarium where Violet-Ray treatments may be happily administered; lecture halls, apartments for the graduated nurses, and for those in training are some of the essentials for which Holy Cross Hospital is noted.

While the efficiency of the Hospital is appreciated by all, it is the physicians, the members of the Holy Cross Hospital Staff, who especially value its appointment, its service, the skilled labor of its

personnel. Reciprocally the Sisters and nurses estimate the doctors whose assistance by lectures, assiduous care and kind advice render them invaluable to Holy Cross Hospital. From their lips one can obtain most perfectly the reason why Holy Cross Hospital stands as such a representative institution. For years these physicians have watched the untiring patience, the recognized skill, and the unearthly devotion of the Sisters whose sole motive has been to relieve, soothe and comfort the afflicted, the sad, and the suffering of this world.

Holy Cross Hospital has been particularly fortunate and singularly blessed in its personal management and direction. In the fifty-one years of

its existence, four exceptionally capable women have guided its destiny: Sister Holy Cross to whom it owes its foundation and origin; Sister Lidwina who added to the original building, established the Training School, and prudently kept abreast of the times; Sister Beniti to whose progressive spirit, untiring labor,



*The Hospital in 1920*

and unusual force of character the completed structure and equipment, as it stands today, may be attributed; and Sister Virginia, the present Superior, who during the three years of her tactful guidance has proved her exceptional ability, winning personality, and keen perception of the slightest need in the conduct and personnel of the Hospital.

Without doubt, it is to these capable women whose spirit is reflected in every Sister at the institution—in everyone connected with the Hospital, that Holy Cross has secured the enviable reputation it possesses in this western section. "It is a hospital, perfect in all its appointments, in the skill of its staff of physicians and surgeons, in the exact and tender care given by its nurses, in the unequalled service of its diet laboratories, and general kitchen—in fact, it is a hospital with all the comforts and atmosphere of a home," said a friend of the institution whose intimate knowledge of the workings of the Hospital was not confined to the opinion of either patients, or personnel, but whose grasp of the situation came from observation of the daily life and labors of all within its walls.



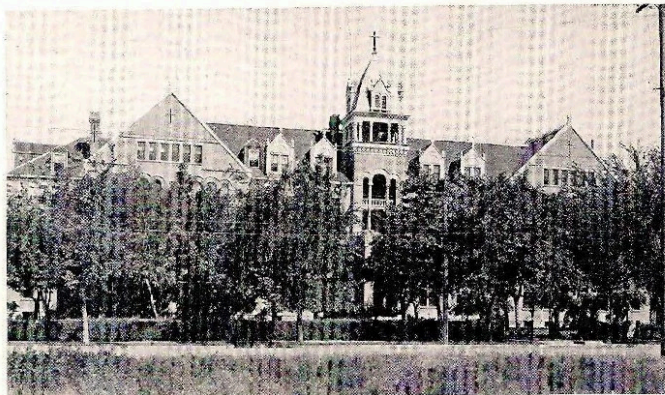


## CHAPTER III.

## Sacred Heart Academy Ogden, Utah

It was at the request of Reverend Lawrence Scanlan that the Sisters of the Holy Cross opened this Academy in Ogden in September 1878. The members of this pioneer band were Sisters Francis, Evangelista, Georgia, Anicetus, Calasactius, Bernardo and Flavia. Sister Flavia is still an active member of the community at Sac-

her. The new Superior realized the growing needs of the Academy and obtained consent from the Chapter to erect a new academy building. A five-acre lot on Twenty-fifth street and Quincy was purchased and plans for the present Sacred Heart Academy were drawn up. The ground was broken for the new structure on September 24th, 1890 and



*Sacred Heart Academy*

red Heart and has become almost as much a part of the Academy as the foundation of the building itself. The Sisters left Saint Mary's, Notre Dame, Indiana, on August 28th, 1878. A frame structure, on the corner of Twenty-sixth street and Washington, where the new Wattis-Kimball building now stands, was prepared for their coming and it was there that the Sacred Heart Academy of today had its humble beginning.

God blessed the work from the beginning and soon the number of Sisters had to be increased in proportion to the ever-growing number of pupils. The building itself soon became too small to accommodate the Sisters and the boarders, and in 1882 Saint Joseph's School, adjoining the Academy, was built. This same year the first Superior, Sister Francis, was replaced by Mother Annunciata, who possessed rare charms of culture, charity and zeal, which endeared her to all who knew her. And indeed the present scholastic standing of the Academy owes much to Mother Annunciata's untiring efforts in educational and religious works.

In 1889 Mother Annunciata was called to Saint Mary's and Mother Pauline was sent to replace

her. The corner-stone laid on May 24th of the following year. School opened in September 1892.

At the general election in July 1895, Mother Pauline assumed her duties as Directress of Saint Mary's College and was replaced in Ogden by Sister M. Lucretia. Since the new Academy was some distance from the center of the city, it was found necessary to continue the boys' and minims' departments in Saint Joseph's school.

In 1898 Sister Lucretia was moved to Salt Lake City and Sister Celsus succeeded her in the office of Superior. Today the name of Sister Celsus is almost synonymous with that of Sacred Heart Academy. She has lovingly watched it grow from a struggling school into a prosperous and well-regulated Academy of high standing in social and educational circles. The improvements in the grounds, the building, the school itself, are largely due to her interest and zeal.

The Sacred Heart Academy of today speaks for itself in the appearance of the campus and the buildings, in the scholastic ability of its teachers and pupils and above all, in the young women it sends out yearly, equipped in heart and soul with the sane and saving truths of Christian education.





## CHAPTER IV.

## All Hallows College

This institution of learning was founded by Father Scanlan in 1885. The growing number of Catholics in Utah and the neighboring states made it imperative to build a school where Catholic parents could procure for their boys the advantage of a good Christian education.

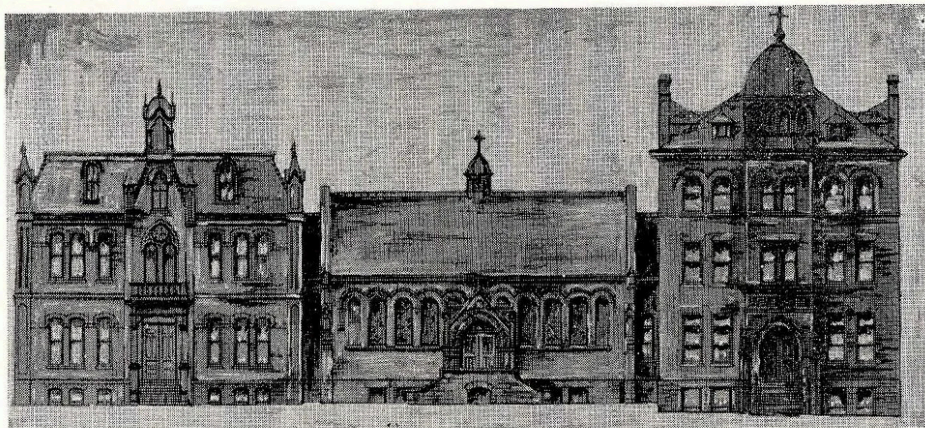
All Hallows College was the third Catholic institution in the city of Salt Lake founded by Father Scanlan, being preceded by St. Mary's Academy, and the Hospital of the Holy Cross, which were founded in 1875. In fact, the ground on which All Hallows was built, on the corner of First South and Fourth East streets, was acquired in 1881 for the new hospital building, but before construction began, Father Scanlan decided to move the hospital further east and set apart the smaller but more central lot for educational purposes.

Ground was broken for All Hallows College in 1885 and the work of construction began. In September of the following year it was opened as a day and boarding school for the youth of Salt Lake and the surrounding territory. For the first three years after its foundation, its destiny lay in the hands of its founder and the Reverend P. Blake, formerly pastor of Park City, who became its president.

After the first annual commencement of All Hallows Father Scanlan went to San Francisco and was consecrated Bishop. Following his conse-

cration, he returned to Salt Lake and made All Hallows College his episcopal residence. He remained there until August 1889, taking active part in the administration of the college. But to fulfill the office of Bishop of such a large territory and at the same time to direct successfully a struggling young institution was soon found next to impossible. Besides, the priests of the territory were few and could only with the greatest sacrifices to parochial and missionary work be spared for the teaching faculty of All Hallows. In 1889, consequently, Bishop Scanlan entered into negotiations with a religious order, the Society of Mary, to take charge of the College.

The Marist Fathers accepted the task and Fathers Fox, Guinnan and Delahaye were sent to Salt Lake, and Father Fox became president of All Hallows. The remainder of the faculty was made up of lay teachers. Ill-health prevented Father Fox from remaining in charge of the College and Father Forestier, the provincial of the Society of Mary, assumed charge for a few months. At the beginning of 1890 the Reverend J. B. Chataignier was appointed superior to relieve Father Forestier of a charge which was impossible for him to carry on along with his duties at All Hallows. But Father Chataignier was a man of advanced years and an old missionary and the life of a college president was not congenial to him.



All Hallows College





Father Chataignier remained as president for only one year and was succeeded by Father Henry who had been superior of Jefferson College, Louisiana, and was in every way fitted for the difficult work in Salt Lake. During the three years that he remained in charge great progress was made at the college but he was in poor health and again a change became necessary. He had to return to Louisiana where his health continued to fail and he died soon after his return.

In 1894 the Reverend Thomas J. Larkin took charge of the College and during six years he was untiring in his efforts to promote its success. Thanks to his earnestness and activity, All Hallows became more prosperous than ever.

During the scholastic year 1898-1899, an important step was taken in the history of the College. The building on Second South was then inadequate to meet the demands. A small house on Fourth East Street and another on Second South Street were bought to be used as quarters, but this was only a temporary solution of the problem, and it was evident that it would soon become necessary to enlarge the old College or to build a new one. The latter plan was thought better and a forty-acre tract of land was purchased on the bench east of Liberty Park.

But the new College was never built. In 1902 Father Larkin was appointed rector of the Church of the Holy Name of Mary at Algiers, Louisiana, and the Reverend J. J. Guinan became the president of All Hallows. Father Guinan was by no means unknown in Salt Lake. He was one of the three Marist Fathers who came in 1889 and he

had remained at Salt Lake for eight years as spiritual director and vice president before his appointment as vice-president of the Marist College at Atlanta, Georgia. He was cordially welcomed back by his many friends in Salt Lake.

The need of a larger College was more imperative than ever, but after mature consideration, it was decided to build, not a new College on the property acquired by Father Larkin, but a large addition to the old structure. For this it was necessary to buy first a tract of land adjoining the College grounds. Construction was commenced on the College annex and the cornerstone was laid on the afternoon of October 19th, 1903 by Bishop Scanlan, assisted by Fathers Guinan, Hopkins and Dryer. The annex contained a large and handsome building and a new chapel. They were dedicated on Sunday, September 6th, 1903 by Bishop Scanlan.

Father Guinan remained as head of the school until 1911, at which time he was succeeded in the presidency by the Reverend L. J. Kelleidy. After three years Father Kelleidy relinquished the reins of government of the College to the Reverend George S. Rapier.

The College for several years was having a hard struggle to maintain itself. Many were the difficulties to be overcome. Finally in 1918, after twenty-nine years of service, All Hallows closed its doors, never to reopen.

The buildings still stand, mute evidence of the work of the past, but they have recently been sold and now minister to worldly endeavor.





## CHAPTER V.

## Kearns-St. Ann's Orphanage

### Salt Lake City

The accidents and deaths inseparable from the hazardous occupation of men engaged in mining threw upon the hands of the charitably disposed many helpless orphans.

Touched by the spectacle of these fatherless children, Bishop Scanlan in 1891 resolved to make provision for their maintenance and education. He decided to open an orphans' home. He appealed once more to the Sisterhood of the Holy Cross and on October 15th, 1891 three Sisters arrived from Notre Dame, Indiana, to begin this work. The orphanage was opened in the residence up to that time occupied by the Bishop and his priests on the corner of First South and Third East Streets. To no more worthy purpose could this old adobe home be devoted than to a home where parentless children could be fed, clothed and educated so as to be prepared for the battle of life.

The number of applicants for admission increased so rapidly that additions to the old build-

ing were made on two different occasions in order to meet the demands. At last the number knocking at the door for admission precluded further enlargement of the building and a new orphanage became an imperative necessity.

In June 1898 an option was offered Bishop Scanlan on fifteen acres of land south of the city on what is now Twenty-first South Street. The Bishop closed the option, but the first payment exhausted his resources. Whilst revolving in his mind the problem of securing means to meet the second payment, an unexpected event took place. On the first day of May 1899 Mrs. Thomas Kearns called upon the Bishop and told him that \$50,000 was at his command to build a new orphanage. Without further delay, plans and specifications were prepared and work commenced on the new institution which was to be known as the Kearns-St. Ann's Orphanage. Its cornerstone was laid on August 27th, 1899 and it was completed



*Kearns-St. Ann's Orphanage*





in the following year and since that time has been engaged in one of the noblest and grandest of God's works, namely, charity.

In the year 1902, according to the will of Patrick Phelan, an estate valued at more than \$76,000 was given to the Orphanage. A corporation was formed for the purpose of controlling the fund. The first trustees of this corporation were Bishop Scanlan, Judge W. C. Hall and Stephen Hayes.

In accordance with the positive needs of the Orphanage repairs were frequently made, and with the coming of the Right Reverend Joseph S. Glass to the Diocese of Salt Lake extensive improvements made by him in the equipment and management rendered the institution exceedingly home-like in its appearance and contributed to the health and comfort of the occupants.

To conduct this praiseworthy establishment requires a large expenditure, but in this difficulty as in many others of a similar nature the Catholic Woman's League, by the untiring efforts of its members, in giving time, labor and financial aid occupies a prominent place among the benefactors of the Orphanage. The Knights of Columbus, the

St. Vincent de Paul Society, the Elks and many prominent individuals by their generous donations have added greatly to the happiness and well-being of God's little ones. At the present time the Orphanage is receiving \$9,000 a year for its support from the Community Chest of Salt Lake.

There are at present thirty-six boys and thirty girls between the ages of five and fifteen cared for at St. Ann's. Besides the orphans fifty day pupils living in the vicinity attend the school in which the regular grammar grades are taught.

The prejudiced idea entertained by many that the inmates of orphanages are sad objects of charity would be dismissed by a view of St. Ann's children at class, at play, on an outing, or when presenting a program in their school hall. Healthy, happy, talented, well-trained, and with a care-free, joyous air, they show the home-like atmosphere in which they live, and that the benefactions they receive are given with that spirit of charity which proves the donors have heeded the Divine counsel and rejoice in its accompanying blessing: "Amen, I say to you that whatsoever you do to the least of these, My little ones, you do it unto Me."





## CHAPTER VI.

## Judge Memorial Home and Hospital Salt Lake City

The dreams of old miners for a permanent home where they could end their days in sunlight after spending the best years of their life in extracting precious metals from the bowels of the earth were often a subject of serious attention to the wealthy mine owners of Nevada, Colorado, Montana and other rich mineral states. It remained for Utah to have those happy dreams realized.

On the twenty-seventh of November, 1901, the Right Reverend Lawrence Scanlan, Roman Catholic Bishop of Salt Lake, received a letter from Mrs. Mary Judge, widow of John J. Judge, an old miner, containing the information that "she was desirous of establishing as a memorial to her deceased husband a home for aged and infirm miners and a hospital where the unfortunate may receive proper medical and surgical treatment." Bishop Scanlan was directed to proceed with the necessary arrangements for the building of the hospital and draw on Mrs. Judge for all expenditures in connection therewith.

The Bishop immediately began preparations for the building of this memorial home. Ground was purchased between Tenth and Eleventh East and Sixth and Seventh South Streets. Plans were drawn by David C. Dart, architect, for a building two hundred and twenty-five feet long and two wings of one hundred feet each. The structure was to have four stories above the basement floor and was to be constructed of red pressed brick and brown sandstone trimmings. The interior was to be of hard wood and the building was to have every modern convenience in the way of sanitary plumbing and heating and an elevator. Plans called for dining rooms in the basement; on the first floor were to be a reception hall, parlors, administration quarters and private wards; the upper floors were to contain medical and surgical wards and bed chambers; the Chapel was to be on the top floor and there were to be accommodations for two hundred people. The building was to cost \$100,000.

The excavation was begun at once and the corner-stone of the new institution of mercy was laid on October 31st, 1902, by Bishop Scanlan. The services began at five-thirty in the afternoon with the singing of "Nearer My God to Thee" and the "Magnificat." Bishop Scanlan then approached the southeast end of the building and blessed the corner-stone according to the ritual of the Church, placing therein the following articles: pictures of the members of the Judge family, of Bishop Scanlan and Father Kiely; a souvenir Jubilee Medal of Leo XIII of the year 1901; and copies of The Salt

Lake Telegram, The Intermountain Catholic, Goodwin's Weekly and Truth.

The sermon of Bishop Scanlan, which was the next part of the ceremony, was as follows:

"Come to me all who labor and are heavy laden, and I will refresh you."

"The invitation contained in the text you have just heard is the broadest and sweetest ever given to human mortals. It is evidently the invitation of a tender, loving Father to His children. Had we heard it this evening for the first time, we would instinctively know who uttered it and recognize at once the voice of the Master—the lover of men. No one else in the history of our race had a heart big enough and tender enough to offer it or power enough to make good its promises. 'Come to me all you who labor and are heavy laden.' What a heavenly invitation! How different from the invitations of men! Note the class of persons invited to His table—the very class that the world carefully excludes from theirs. See how His big compassionate heart goes out to those who are in need of compassion and refreshment—to the oppressed and afflicted of humanity.

"Not that He did not love all, for He died for all, but He knew that those only who are groaning under the weight of the woes and sufferings of this life need care and refreshment and that all others could take care of and refresh themselves. The good shepherd in the gospel parable no doubt loved his ninety-nine sound and healthy sheep, yet he left them to themselves in the peaceful valley and his whole heart went in love and anxiety to the one sheep lost, bleeding and dying amidst the snows of the mountains. The father of the prodigal apparently lost all love for his good and dutiful son, in the joy and gladness that filled his soul on seeing his wicked and disobedient son that was lost return to his embraces. The good son, safe and sound, needed not any special love or compassion, whereas the bad son, ragged and torn in body and soul and crushed by the weight of his wicked and disorderly life, called forth all the affection and tenderness of his kind-hearted father.

"Although the chief mission of Christ on earth was to bind up the wounds of poor, bleeding souls, to refresh and save them, yet He took in the whole concrete man and appeared to be as deeply interested in the wounds and necessities of the body as in those of the soul. While He fed and enraptured by His sublime and wholesome doctrines the souls of the multitude, who, unmindful of their corporal wants, followed Him to the verge of starvation, yet He was not forgetful of their weary and hungry bodies, which he satiated even by one of the greatest miracles. It was the same voice that cleansed the soul of the weeping, penitent Magdalen and made clean the lepers and sent them on their way rejoicing. By the same touch He opened and gave light to the eyes of the body and those of the soul. It was the same eyes that shed tears over the death of Lazarus and that wept over the spiritual blindness and obstinacy of the unbelieving and unrepenting Jews. They were the same feet that ascended the Mount to deliver the immortal sermon, a sermon that has given consolation that the world never dreamed of, and that walked to the house of a poor dead girl to restore her to life and the embraces of her sorrowing parents. It was the same tongue that said to the sinner, 'Thy sins are forgiven



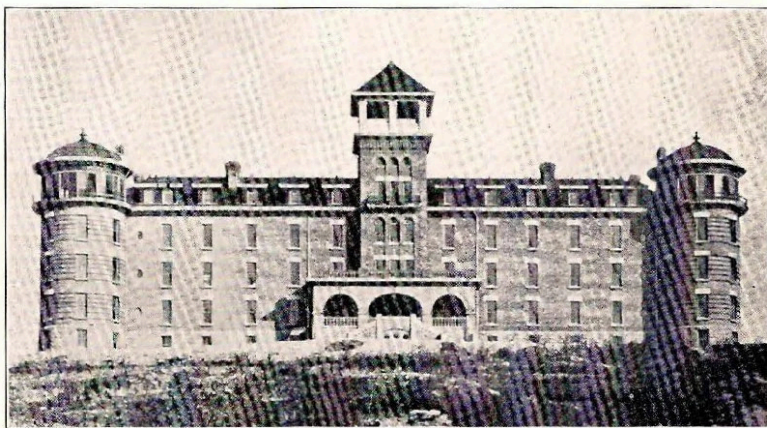


there; go in peace,' and that said to the cripple, 'Take up thy bed and walk.'

"The invitation, therefore, was given to and intended for all who are oppressed and wearied in body or soul. No civil, conventional, religious or even moral test or qualification is required—no questions asked. There is only one very easy condition, and that is to come.' Yes, 'come to Me all you who are weighed down by the ills and miseries of human life.' You may be poor and wretched and despised by your fellow-men. You may have fallen to the lowest depths of social and moral degradation. But come all the same, be not afraid or discouraged. Remember that the welcome and reception given by the father to his prodigal child shall be yours. Come, you are the very persons I want to come to Me, for you alone need the care and refreshment that I have in store for you. My mission on this earth is to seek such as you, to find, to heal, and to nourish, the

'praise and gladness that went forth from the throats of the dumb, the deaf, the blind and the sick that He heeded, in the merry voices of the little children that He bade come to Him, and whom He blessed, and in the hosannas of the multitude that followed Him and whom He refreshed, consoled and comforted.

"Jesus Christ had little use for mere ideals, however sublime, or barren professions, however grand. He knew that these mere words and abstractions could not avail or stand the test of time and intelligence, if not solidly backed up and concentered by works and actions. He knew, as His apostle teaches, that not the mere hearers or the professors, but the doers of His law would be justified, and that the world is influenced by works rather than by words. He wanted all His followers to be able to say to a doubting and unbelieving world what He said: 'If you believe not Me, believe My works.'



*Judge Memorial Home and Hospital*

lost and the dying sheep of My flock. Come, then, and be sure to bring with you all your heavy loads of woe and misery of body and soul; the greater and heavier your burden the more welcome you will be and the greater will be My joy and that of the whole court of heaven over your refreshment. Come, no matter how crushed down you may be under the weight of sin and sorrow and shame; you are still the children of My heavenly Father, you still have His innage on your souls, you are My brothers, and I wish to proclaim to the world that I recognize and treat you as such. Come to Me, then, with the promptness and resolve of the prodigal, with the tears of Magdalen, with the humility of the publican in the temple, with the reverence of the lepers, with the faith of the centurion, with the strong hope of the deaf and dumb and the sick, with the prayer of the thief on the cross, and with My charity for all I will refresh and inebriate you with the plenty of My and your Father's house.

"And what a refreshment! Its effects could be seen by the peaceful, happy faces of the sinners He forgave, in the joyous bounds of the cripples He had made whole, in the joy and happiness that pervaded the thousands that He fed, and in the clear skins of the lepers He had cleansed. They could be heard in the shouts of

"He meant all His teachings, not only to be believed and professed, but also to be practiced and applied. He Himself made no promises that He did not keep, and no professions that He did not practice. He taught the purest and highest principles of human action, but He took good care to carry them out in His own beautiful life. He promised refreshment to the weary soul or body, and He always gave it to those who came with the proper dispositions. He declared the poor blessed, and He was Mercy itself. He taught blessed are the clean of heart, and He challenged the most lynx-eyed of His enemies to point out a spot or stain in His life. 'Who shall convict Me of sin?' He declared blessed are the peacemakers, and He was and is yet known as the 'Prince of Peace.' He preached love for enemies and He prayed for and forgave those who nailed Him to the Cross. He taught truth, justice, patience and charity, and His whole life was the realization of these virtues. What poor imitators even the best of us are of the Master Whom we profess to follow, and what a sham our Christianity, as practiced and applied by us, is when compared with the genuine thing as taught and practiced by Jesus Christ.

"But some will say we cannot be expected to imitate Christ by inviting the oppressed to us for refreshment.





We have not the means to refresh others. Yes; but remember that Christ was poor. It does not require much riches to act the part of the good Samaritan, to visit the sick, to strengthen the weak, to instruct the ignorant, to encourage the hopeless and console and comfort the afflicted, to wipe away the perspiration from the fevered brow, to have a good will towards all, and to practice justice, patience, charity and forgiveness.

"If you are blessed with the goods of the world, then your responsibilities are increased. Then you are the stewards of God, who will hold you accountable for the use of the talents He has placed in your hands.

"Suppose I had been consulted by Mr. Carnegie, and asked by him, 'How shall I dispose of the millions of dollars for which I have no use?' I would say to him, 'Mr. Carnegie, this same question was once propounded to the good Master. I will not be as hard on you as He was on the rich young man mentioned in the Gospel. I will not say, 'Sell all you have and give it to the poor,' but I would say, 'Lay aside for yourself and your dependents an abundance, and the rest which you do not need, and you want to give away, as you say, distribute it amongst the poor and especially the starving poor of the human race.' Not without reason did Christ tell the rich young man to sell all he had and give it to the poor, who are mainly, if not chiefly, instrumental in accumulating the wealth of the rich; or, as in your case, Mr. Carnegie, is it not true that your immense wealth has been acquired through their sweat, through their poverty, through the natural necessities of those who were obliged to labor for you. Your immense wealth according to justice is rightfully yours, but there is a higher law which appeals to the heart, a law of gratitude, to which Pope Leo refers in his encyclical on labor, which opens the heart and disposes man to give to those who are in need all his superfluous wealth. This law of gratitude is one of the noblest instincts of the heart. It throws aside the scales of justice and is moved solely by charity and mercy. It knows no distinction of class or race and is a heavenly messenger to all in need. It has no boundaries, but extends its good offices to wherever starvation exists. An illustration of this higher law of gratitude is the man who went out to hire laborers to work in his vineyard and paid all the same amount in the evening because He knew that the man who worked only one hour had the same necessities and family wants as the man who worked all day, and consequently needed the same wages to supply those wants.

"It was the knowledge and wish to apply this higher law of gratitude for benefits conferred on her that prompted the heart of Mrs. Judge to found this institution as a memorial to her late lamented husband, and as a home for the old miners who have wasted out their lives in enriching others. Who could be more deserving? Among the working craft, the miner who spends his laboring hours away from sunshine in the bowels of the earth is most deserving of praise, care and attention. To him the millions of the coast are indebted for their countless millions. Who ever thought of providing a home for them where they could end their days in peace and comfort? Mrs. Judge was the only one, so far as known. These thoughts have materialized, and you have just witnessed the laying of the corner-stone of a monument which, unlike those over the dead, let us hope and pray, may grow, blossom, and bring forth fruit, to extend its usefulness that it may be able to say in the future, not only to miners, but to all who are afflicted and need a home. 'Come to me, all who labor and are heavy laden, and I will refresh you.'

The "Veni Creator" was then sung by the choir, following which Father Kiely presented to Mrs. O'Brien, who represented Mrs. Judge at the cere-

mony, a silver trowel bearing the following inscription:

"Presented to Mrs. Mary Judge by the miners of the Silver King, Park City, on the occasion of the laying of the corner-stone of the Judge Memorial Miners' Home and Hospital, Salt Lake City, August 31, 1902."

The following address was made by Father Kiely in presenting the trowel:

"As the years roll by and all here present have passed from the scene of life, this building will stand a monument of the noblest work of charity. When the remains of its generous founder will rest on yonder hillside, many a 'God bless her' will be uttered within its walls. Her grandchildren and great-grandchildren will share in those blessings. Its early history will be sought for and every little memento connected with the building will be treasured as something sacred and one of the dearest heirlooms in the family circle.

"Today, as the corner-stone is being laid, I am asked to represent the rugged, hardy miners of the Silver King mine, whose muscle and sinews are, in a measure, connected with every brick that will go into the building. They honor the occasion by showing their appreciation of the founder of this double institution. Their gift is not to be measured by its intrinsic value, but by the intentions which prompted the donors. This silver trowel is given to Mrs. Judge as a token of respect by the miners of the Silver King mine. It will descend as a rich treasure to her children, grandchildren and great-grandchildren. It will remind those yet unborn of the great work accomplished here today. In the absence of Mrs. Judge, Mrs. Elizabeth O'Brien, her oldest daughter, will be its custodian."

Slowly, but surely, the Hospital began to raise its walls heavenward at the same time that the new Cathedral was towering toward the skies, and both structures were completed about the same time.

The hospital in the spring of 1910 was taken over by the Sisters of Mercy who came from Los Angeles, California, at the request of Bishop Scanlan. The Mother Superior was Mother M. Vincent.

With accommodations for three hundred patients, including a number of beds in perpetuity for aged and disabled miners, and with Doctor Pinkerton as Chief of Staff, the Hospital opened for work early in July of 1910.

The dedication of the Chapel of the Hospital took place on November 8th, 1910. The ceremony was performed by Bishop Scanlan who afterwards sang Pontifical Mass, assisted by the Reverend Daniel Slattery as Deacon, the Reverend William Flynn as Sub-Deacon, and the Reverend William K. Ryan as Master of Ceremonies.

The Reverend J. A. Homan was appointed Chaplain, looking after the spiritual interests of the Sisters and the patients of the institution and also caring for the Catholic people in the neighborhood of the Hospital. The chapel was continued in use as a place of worship until the completion of the Church of Our Lady of Lourdes in June 1914.

On August 14th, 1911 two novices were professed and six postulants were received as novices





in the community of the Sisters of Mercy who were in charge of the Hospital.

The ceremony of profession began at eight o'clock in the Hospital Chapel. Bishop Scanlan presided over the solemnity which ended in the taking of vows at the Communion of the Mass which the Bishop celebrated assisted by the Reverend J. A. Homan, the Chaplain of the Hospital, and the Reverend W. B. Costello, O.P., of San Francisco. The ceremonial of the reception of the postulants was held in the afternoon. Bishop Scanlan presided over the ceremonies and was assisted by Fathers Homan and Costello. An impressive sermon was delivered to the candidates in the morning by Father Costello and Father Homan spoke in the afternoon before the reception.

On the evening of November 1st, 1911, a banquet was tendered the medical staff of the Hospital by Mother Vincent. Problems of hospital work were discussed by members of the staff and much valuable information was gleaned from addresses given by several noted visiting physicians.

On Friday, August 27th, 1914, four young ladies were professed in the community of the Sisters of Mercy and one other received as a novice. The profession took place in the morning and the reception in the evening. The sermons were delivered by Father Rapier of All Hallows College. Mass was celebrated by the Reverend James J.

McNally, representing Bishop Scanlan, assisted by Father Rapier, S.M., Father Dunne, S.M., and Father Flynn.

The Hospital closed its doors in the latter part of 1915. While it had accomplished much good in the five years of its existence, it was found that the number of miners to take advantage of its service was insufficient to warrant the enormous expense entailed in its management and the hospital needs of Salt Lake were being cared for sufficiently by the Holy Cross Hospital.

The old building, closed in 1915, became of real value to the city of Salt Lake during the influenza epidemic of 1918. It was turned over to the Red Cross in October of that year by Bishop Glass. The building was cleaned and renovated and put in shape for the relief of the victims of the epidemic. It remained open for about one month and was a valuable factor in the fight against the influenza epidemic.

During the summer of 1920 the old structure was remodeled for a school and in the fall of that year was opened as a parochial school in charge of the Daughters of Charity of St. Vincent de Paul. Since that time school has been conducted in the building. In 1921 the first year of high school was introduced and has continued to the present time, two classes having been graduated from the school which is known as the Cathedral High.





## CHAPTER VII.

## The Intermountain Catholic

The official paper of the Salt Lake Diocese, The Intermountain Catholic, was first published on October 7th, 1899. This paper had been known as The Colorado Catholic for fifteen years previously, having been printed in Denver since 1884.

For twenty-one years The Intermountain Catholic was printed weekly at Salt Lake City under the direction of Bishops Scanlan and Glass and an able corps of editors and contributors, and administered in a splendid manner to the needs of the Catholics scattered throughout the intermountain region of the United States.

In October 1920, owing to the increased cost of materials occasioned by the Great World War, it was found necessary to cease publication of the paper.

In order, however, that the beneficial result of a Catholic paper might not be lost entirely, Bishop Glass arranged with a California company to issue a monthly magazine. The first number of this, The Catholic Monthly, was distributed in December 1920. In February 1923 the name was changed to The Monthly Bulletin.

Financial conditions had improved considerably by 1923 and in September of that year the publication of the monthly magazine was undertaken by the priests of the Diocese of Salt Lake. The new magazine appeared for the first time in September 1923 as The Diocesan Monthly.

In May 1926 the right to use again the old title "The Intermountain Catholic" was obtained and the magazine is gradually coming back to the prestige of its old namesake.





## CHAPTER VIII.

## Knights of Columbus

In seven cities of the Diocese—Salt Lake City, Ogden, Park City, Eureka and Price in Utah, and Ely and Tonopah in Nevada—the Knights of Columbus are organized. Utah has also a State Council and is one of several states in the intermountain country that help to make up a Fourth Degree Assembly.

The present year is the twenty-fifth anniversary of the coming of Columbianism to the Diocese of Salt Lake.

Salt Lake Council No. 602 received its charter on September 9th, 1901. The Council has proved of great help to the Church in Salt Lake City. Whenever occasions have arisen for these Catholic men to do something for God or country, they have always been ready and willing to do their utmost. The spirit of the first year of Columbianism in Salt Lake is still active here. The Salt Lake Council purchased club-rooms in the year 1919. They bought, for \$50,000, the residence of Edgar Newhouse, which for some time previously had been used by the National Catholic War Conference as a club-house for soldiers of the World War who were stationed at Fort Douglas. The home was remodelled for the use of the Knights of Columbus and, though small, is well-adapted for the use of the Council.

Ogden Council No. 777 was organized in the year 1908. From the very beginning of its existence this Council has been active, fraternally, so-

cially and financially, in the work of religion and patriotism. For twenty years the members of this Council "carried on" without a club-house of their own. During the entire period, however, looking forward to the time when they would have their own home, they were accumulating a fund with which to procure property suitable for their needs. In the latter months of the year 1923 they accomplished their desires. A beautiful home on the corner of Twenty-fifth Street and Jefferson Avenue was purchased and, with the necessity of only a few minor changes, was remodelled to fill the requirements of the Council.

Park City Council was established in the summer of 1906 and is one of the most active Councils of the Diocese. It very recently celebrated the twentieth anniversary of its existence. The present Utah State Deputy, Austin Gibbons, is a member of Park City Council.

Eureka Council is also one of the oldest and most active Councils in the Diocese. Eureka is very famous for its degree teams.

Carbon Council, with headquarters at Price, is the latest unit of Columbianism in the Diocese. This Council was established in June 1926, under the auspices of the State Council, with thirty-five charter members.

In the Nevada section of the Salt Lake Diocese, there are two Councils, one at Ely and the other at Tonopah. Both of these Councils have been in existence for about twenty years.





## CHAPTER IX.

## Parochial Schools

In four cities of the Diocese parochial schools are in existence at the present time, namely, in Salt Lake City, Ogden, Park City and Eureka.

*Salt Lake City*

The first parochial school in Salt Lake City was opened by Father Scanlan in the year 1882 in the basement of the Holy Cross Hospital. There were about sixty pupils the first year. For fourteen years this school was quite successful, but in the year 1896 circumstances arose which necessitated its being closed.

The present system of parochial schools in Salt Lake City began in the year 1920. In July of that year announcement was made by the Reverend James T. Torsney, who had been appointed by Bishop Glass as Superintendent of Schools, that the old Judge Mercy Hospital building was to be remodeled for the accommodation of the Daughters of Charity of St. Vincent de Paul, who would teach the school, and as classrooms where Catholic children might receive a Christian education.

The announcement met with great favor in Salt Lake. On Sunday, July 18th the Reverend Father Hickey spoke of the benefits accruing from the opening of a parochial school. Father Hickey said in part:

"The opening of a Catholic school in the parish is an event of untold future good. The Catholic schools stand for the literary and religious training of the young. All really great men and women strongly favor moral education.

"Education, in the correct sense of the word, signifies to draw out. The word comes from the Latin *educere*, to draw, to bring out to perfection. Now, the human being is composed of body and soul. The body is material and to enable it to attain its perfection, to become physically strong, it must be supplied with proper food in the proper chemical proportions at the proper times and in the correct manner; otherwise it will be puny, it will decline and die.

"Both body and soul must be trained at the same time to make, or construct, so to speak, the perfect man or perfect woman, and where can this be done? It should be done to a great extent in the home, but in this busy world of ours the child is neglected at home and hence the Catholic school takes up not only the literary education of the young but also their moral training.

"Where outside the Catholic school is the child taught the Ten Commandments of God? Where outside the Catholic school is the child taught that the command of God demands a pure life? Where outside the Catholic school can the young be educated in the command, 'Thou shalt keep holy the Sabbath day?' The Catholic Church fears only the ignorant and against such she has to contend. The more educated (and I mean educated in the correct sense of the word) a man is, the more he will appreciate the Church and the school question.

"It is only the man or woman of little mind, little thought, little idea and piousness sentiment who does not understand the meaning of the word education, and talks against the Catholic school. The Catholic school

works to educate the young, to give what might be termed 'mundane learning' and moral learning—in a word, to form the perfect man and the perfect woman—the men and women who know their duty to God and perform it; who know the laws of the country and keep them."

The work of remodeling the building was begun immediately after the announcement in order that the school might open early in September. Eight rooms were remodeled, each room housing forty pupils. The second floor of the building was made into Sisters' quarters.

On Saturday, August 7th, 1920 a novena of prayers, Masses and communions for the success of the new school was started at the Cathedral of the Madeleine. It ended on Sunday, August 15th. The great good accomplished during the six years that the schools have been in existence is an indication that the favors asked during this novena were granted in abundance by Almighty God.

An opportunity of meeting the Sisters who had just arrived in Salt Lake and of inspecting the remodeled building was afforded the people of Salt Lake on September 18th. The affair was in charge of members of Our Lady of Lourdes parish and the Catholic Woman's League.

Eight grammar classes were begun in September 1920 under the direction of the Daughters of Charity, with Sister Teresa as Superior. In September 1921 another grammar school was opened in the basement of the Cathedral of the Madeleine in charge of the Sisters of the Holy Cross with Sister Beatrix as Superior, and still another grammar school for Catholic children of the city was begun at St. Ann's Orphanage in connection with the school conducted by the Holy Cross Sisters for the orphans.

The first year of High School was added at the Judge-Mercy building in September 1921. The following year the second year course was added and the high school was given over to the Holy Cross Sisters with Sister Des Victoires as Principal. Two classes have already been graduated from the High School, which has improved steadily in equipment and is a very great aid to the Church in Salt Lake.

The Reverend J. S. Keefe is the Diocesan Superintendent of Catholic Schools.

*Ogden*

Father Scanlan opened the first parochial school in Ogden in 1877. Mr. Frank B. DeVoto, a graduate of Notre Dame University, was employed as teacher. Classes were held in the Church and the school continued until June 1878.

The building of the Sacred Heart Academy





satisfied the educational needs of Ogden for a time and hence the first school was discontinued. But in 1881 the attendance at the Academy was so large that the need of a parochial school again arose. To satisfy this need, St. Joseph's school was built in that year as the parochial school.

In 1920 land was purchased on the corner of Twenty-eighth Street and Lincoln Avenue for the purpose of building a new school to take the place of the old St. Joseph's, which had become too small to accommodate the Catholic children of Ogden. A magnificent new building was erected and dedicated and opened in September 1923.

The St. Joseph's School is in charge of the Sisters of the Holy Cross.

#### *Park City*

Father Scanlan realized the necessity of a Catholic school for Park City and asked the Sisters of the Holy Cross to open a school there. His request was acted upon favorably, and on September 9th, 1882 Sisters Alexis, Martina, Aurea and Joseph arrived in Park City. School opened on September 11th. Shortly after the beginning of the term Sister Elise arrived as first Superior. The Sisters taught school in a little frame building, and lived in a small house close by. The school, together with the Church, was destroyed by fire on July 4th, 1883. Father Blake rebuilt the school at once and it was ready for the fall opening in 1883.

At first the school was very successful. St. Mary's, one of the first houses of learning in Park City soon became the outstanding school. Children of all denominations were accepted and the attendance was close to one hundred and fifty. The closing of the mines in 1897 forced many families to move elsewhere and the attendance dropped to ninety. The public schools, where no tuition was charged, drew many children away from the Sisters' school, which soon became what it was intended to be, a separate, Catholic school for Catholic boys and girls.

The work of the first Sisters in Park City deserves the highest praise. Their names are rightly placed on the honor-roll of the pioneer-builders of the Church in Utah. Although their work was primarily done in the class-rooms, it was not limited to that field of activity. They frequently visited the children's homes and were often the means of bringing wayward souls back to God. Their devotion to the sick is well remembered by the early parishioners of Park City. During the fire which destroyed the business section of the town in 1898, the Sisters were untiring in their efforts to alleviate the sufferings of the homeless and the destitute. In turn the miners were always very kind and generous to the Sisters; nothing was too good for them. The old records mention that the Sisters from Salt Lake and Ogden came to

Park City during the summer months to enjoy a cooler climate than they experienced at home.

The Silver Jubilee of the school was celebrated June 21st, 1907. The founder of the school, Bishop Scanlan, was the guest of honor. The Reverend Dean Harris and Father Galligan were also present. The children rendered a nice musical program and received their diplomas and prizes from the Bishop. Sister Joseph was then Superior of the school.

It is reported that Sister Gabriella, the second Superior, won the hearts of the children by her kindness to them. Many of her former pupils, now men and women of Salt Lake and Park City, love to relate how they would receive cookies and sweets as a remedy for sore throat, toothache and other ills. Sister Gabriella is now at St. Mary's.

By their untiring efforts extending over a period of forty-four years, the Holy Cross Sisters have helped to build and maintain Catholicity in Park City. Their work, frequently done under adverse conditions, has been a work well done, a labor of love. Their devotion to the tender hearts entrusted to their care has been admirable. They fashioned and moulded them into sterling Catholic characters that are, to this day, the honor of the Church of Utah.

As the mines of the district, the school prospers with age. Under the direction of Sister Hilarita, present Superior, it is living up to the standards of the past.

St. Mary's school is proud of its history. It has given society many of its leading citizens; professional, business and technical men have come from the "old school." Many girls educated there are now continuing the work of their former teachers. But St. Mary's has not yet the honor of having given a priest to God. Over a thousand boys have received their primary education within its walls; only one has answered the call of the Master and, if the good Lord blesses the generous efforts of this young man, St. Mary's of the Assumption will soon have a priest on its honor-roll.

#### *Eureka*

In January 1886 the first parochial school in Eureka was opened by Father Scanlan, with William J. Bogan in charge. Classes were held in the Church. The school functioned until October of the same year.

Five years later plans were made by Bishop Scanlan to erect a new building and reopen the school. Construction was begun in May 1891 and the school opened in September with four Sisters of the Holy Cross as teachers. This school, in the same building, has continued to the present time. But it has become too small to satisfy the educational needs of Eureka and plans have been drawn for a new school building. The foundation has already been laid.





## CHAPTER X.

## Catholic Woman's League

Probably the best known and most praiseworthy lay organization of the Diocese of Salt Lake is the Catholic Woman's League, established at the present time in Salt Lake City, Ogden, Park City and Eureka.

The League had its origin in Salt Lake City in March 1916. It was organized under the leadership of Bishop Glass and had three hundred and eight-two members on its rolls the first year of its existence.

The first officers of the League were: President, Mrs. A. H. S. Bird; First Vice-President, Mrs. A. G. Krauss; Second Vice-President, Mrs. James Ivers, Sr.; Recording Secretary, Mrs. W. E. Fife; Financial Secretary, Miss Nettie Fitzgerald; Corresponding Secretary, Mrs. J. E. Cosgriff; and Treasurer, Miss Kate Halloran.

Mrs. Bird has been the President of the League ever since its establishment.

The object of the League is "to work for the interests of Christ;" first, by spreading the Catholic Religion among those not of the faith; secondly, by instructing Catholic children in the knowledge of their religion and in promoting a better and more thorough knowledge of Christian Doctrine among the Catholic people; thirdly, by promoting the cause of Catholic education; fourthly, by caring for the poor, the stranger and those in trouble and sorrow; fifthly, by doing all that promotes civic betterment, and the making of a happy and contented commonwealth; sixthly, by safeguarding the honor and welfare of the Church; seventhly, by creating and maintaining a spirit of good fellowship and mutual helpfulness amongst Catholics.

The coming of this organization to Salt Lake City marked the beginning of an epoch in the

Diocese—an epoch of unification of the forces within the membership of the Church for practical devotedness to the interests of Christ and earnest, self-sacrificing service for our brethren.

The years have been of splendid service in the cause of Christ's interests; they have been characterized by a fine spirit of cooperation among the members, by an unselfish devotion to the works undertaken by the League, by an earnest determination to accomplish great things for God, for His Church, and for the neighbor.

The excellent results of the ten years of earnest, progressive and enlightened devotion to the serious work undertaken by the League, give eloquent evidence of the power of Christ's teaching, an influence most potent for intelligent citizenship and practical Catholicism. In these days of indifference and pleasure-seeking, in these times of moral looseness when so many are drifting away from truth's moorings, such an organization is a most hopeful sign—a light to those in darkness and a sure guide to those lost in the mazes of modern intellectual and moral wanderings.

The Catholic Woman's League was established in Ogden in February 1921 with Mrs. P. J. O'Carroll as President; Mrs. Mary Matson as First Vice President; Mrs. Dan Seerey as Second Vice-President; Mrs. Wilbur R. Lee as Recording Secretary; Mrs. E. A. Garcia as Financial Secretary; and Mrs. M. J. McLaughlin as Treasurer.

Units have also been founded in Park City and Eureka.

What has been written about the League in Salt Lake City is equally applicable to Ogden, Park City and Eureka. All four units are similar in organization, in purpose and in accomplishments. They are all doing noble work for God and country.



## CHAPTER XI.

## Society of Saint Vincent de Paul

The Society of Saint Vincent de Paul, called at first the Conference of Charity, is an association of Catholic laymen and was founded at the office of the "Tribune Catholique" in Paris in May 1833, by Frederic Ozanam and seven associates, all students of the Sorbonne University.

The object of the society is to sustain its members, by mutual example, in the practice of a Christian life; to visit the poor at their dwellings, to carry them succor in kind; to offer them, also, religious consolations. No work of charity should be regarded as foreign to the society, although its special object is to visit the poor. Every care is taken to respect the privacy of the poor. Another characteristic is the reluctance of the society to make known the extent of the work or the generosity of its members in giving their money or personal service to the cause of charity. Membership is composed of three classes—active, subscribing and honorary. "Love of our neighbor and zeal for the salvation of souls, is the very essence of the Conference of Charity." The society is under the patronage of our dear Mother, Mary Immaculate, and of St. Vincent de Paul. By Briefs of Popes Gregory XVI, Pius IX and Leo XIII, many indulgences are granted to the society, to its benefactors, to the poor assisted by it, and to the fathers, mothers and wives of its members.

Frederic Ozanam was born in Milan on April 23rd, 1813 and died in Marseilles on September 8th, 1853. On account of his life and his life work among the poor in France, an inquiry is now being made into the advisability of his beatification. Successful outcome of this will add sanctity to a name already favorably known throughout the Catholic world. As a student he was animated and exact; at the bar, in letters and in the schools, he was eloquent, brilliant, tolerant. He lived and loved for only forty years, yet so brightly, so intently, that the light of his life illumines the globe. He found a challenge in his brilliant, unbelieving contemporaries and won deserved applause, but his inspiration was among the lowly and the poor, his joys and his crown, that earned for him peace and life everlasting.

The first Conference of the St. Vincent de Paul Society in the United States was established in St. Louis in 1845, and the second in New York in 1846. The first Particular Council in New York was formed in 1856. In the reorganization of the Society in this country, in 1911, there was created a Council in each Archdiocese of the United States known as the Metropolitan Central Council; Diocesan Councils in each Diocese styled Diocesan Central Councils; and one General Council for ad-

ministration of all to be known as the Superior Council of the United States.

The Cathedral Conference was established in Salt Lake City October 11th, 1915. Mr. J. E. Cosgriff was elected the first president and now presides; his heart and mind are in the work and, under his guidance, the Conference has functioned regularly. When the scope of its task and its accomplishments are examined the Conference realizes that its success is due to the hearty cooperation received from all sides and to the generous support of the men, women and children of the parish. Priests of the Cathedral, Sisters of Holy Cross, Sisters of Charity, Little Sisters of the Poor, and some professional men of this city (Catholic and non-Catholic alike) deserve the graces and blessings that the Conference constantly prays will be showered upon all the benefactors of the poor.

Reports of works and receipts are issued to the parish annually. The total receipts for the first ten years of the Conference aggregate \$22,777.30; disbursements for the same period were \$22,647.01. Receipts for the first year were \$1,527.20; for the tenth year they were \$2,639.57; 1918 was the low year for receipts, \$1103.32 being received. The high mark was reached in 1922 when \$4,035.76 was received.

Some special works of the Conference follow: care of special cases; sick and aged; education and welfare of children; Christian burial of the poor; during the war, the care of aliens and alien enemies and their families. The first capital work of the Conference in 1915 was for Mexican refugees. No distinction is made on account of race, creed or color, but the Conference loves the brethren.

The Right Reverend Joseph S. Glass, C. M., D. D., soon after his installation as Bishop of Salt Lake, declared in his Cathedral Church that the care of God's own poor in this city was one of two pressing needs. It was upon his call that the Cathedral Conference was organized and it was with his benediction that all its works have been done. Archbishop Hanna once said of him (in effect): "Happy was the one who basked in the sunshine of his smile." Many there are who would crave this distinction, but the Conference knows that the poor and unfortunate, the pure and beautiful, always enjoyed it. He was a Vincentian.

Conferences of the Society have also been organized in St. Joseph's parish, Ogden and in St. Patrick's and Our Divine Saviour parishes, Salt Lake City.

John J. Harvey.





## CHAPTER XIII

## The Newman Club

In the fall of 1920 there was organized among the Catholic students and teachers of the University of Utah a club in honor of Cardinal Newman. The Reverend Duane G. Hunt was the moving spirit in the establishment of this organization which has as its purpose the spiritual and educational welfare of young men and women attending non-Catholic colleges and universities.

The first meeting was held on November 2nd, 1920. At this meeting, which was opened with Fred Quigley in the chair, Austin Gibbons was elected President; William Smith, First Vice-President; Valentine Gorlinski, second Vice-President; Grace Hogan, Secretary; Parnell Caulfield, Treasurer; and Father Hunt, Spiritual Director. There were fifty-one charter members.

A constitution was adopted to take care of the activities of the Club which are religious, literary, and social. On one Sunday a month the members attend Mass at the Cathedral and receive Holy Communion and hold a breakfast and business meeting immediately after the Mass. The Club also holds one evening meeting a month at which subjects bearing on Catholicism and matters of general interest are discussed by the members.

The second year of the Club was under the guidance of Austin Gibbons, President; First Vice-President, John Fennell; Second Vice-President, Valentine Gorlinski; Secretary, Grace Hogan; and Treasurer, Fred Quigley.

During this year a ritual was prepared for the conferring of degrees and the imparting of spiritual ideals to the members. The exemplification of the ritual took place at the November meeting.

Austin Gibbons was reelected President for the 1922-23 year's activities and was assisted by Thomas Martin as First Vice-President; Grace Hogan, Second Vice-President; Aline Griffin, Secretary, and Frances Huish, Treasurer. Father Hunt, who had been appointed pastor of Vernal, was succeeded by the Reverend Louis J. Fries as Chaplain.

During the new year the Club was favored with addresses by Bishop Glass and the Reverend Perry Conroy, C.M., of Bangor, Pa. The subject of "Evolution" was discussed at several of the meetings and radio concerts provided many interesting evenings. "The Big Idea" was presented in Salt Lake, Eureka, Park City, Myton and Vernal.

Thomas Martin became President in 1923. The other officers elected were: First Vice-President, Frank Murray; Second Vice-President, Gladys Griffin; Secretary, Evelyn Mano; Treasurer, Frances Huish. Father Fries and Father Hunt having exchanged places, the former going to Vernal

as pastor and the latter becoming the Vice-Rector of the Cathedral, the Chaplaincy of the Club again passed to Father Hunt. Bernard Niemeier was chosen as Secretary in place of Evelyn Mano, who moved to California.

The year 1924-25 saw the following officers in charge of the Club: President, John Pitman; First Vice-President, Matthew Devine; Second Vice-President, Helen Beesley; Secretary, Margaret Maguire; Treasurer, Andrew Gini.

Many debates were held at the evening meetings during this year. The subjects of these discussions were the Church and her Doctrines. The Club was also instrumental in forcing a professor at the University to apologize for remarks derogatory to the Church which he had made in class.

At the close of the year 1924-1925 Andrew Gini was selected as President for the new year. But he did not return to the University in the fall and consequently, Catherine Collins, who had been elected First Vice President led the Club during 1925 and 1926. David Kennedy was Second Vice-President; Francis Daley, Secretary; and Bartley McDonough, Treasurer. During this year Father Fries, who had returned to Salt Lake from Vernal, again became the Club Chaplain.

Prominent speakers during the year at the meetings of the Club included the Right Reverend Daniel M. Gorman, Bishop of Boise, and Levi Edgar Young, Professor of History at the University of Utah. On Sunday morning, May 30th, the children who made their First Holy Communion at the Cathedral were the breakfast guests of the Newman Club. A delightful breakfast was served in the Cathedral basement and each child was presented with a diploma and souvenir pin.

At the close of the 1925-1926 year the following officers were chosen: President, Bartley McDonough; Vice-President, Catherine Oxley; Secretary, Mary Ellen Hyland; and Treasurer, William Driscoll.

The Newman Club fills a great need in the educational field in Salt Lake. Little, if any, religious knowledge is gained by the Catholic young men and women at the University. Many times they are taught things derogatory to the Church and general discussion at the club meetings brings before the students the truth regarding the Church and prepares these young men and women to refute calumnies against the Church which are uttered by certain professors. Moreover the spiritual life of the students is cared for in an excellent manner, attendance at Mass and frequent reception of Holy Communion being urged frequently by the Director.





## CHAPTER XIII.

## Meynell Club and Catholic Girls' Club-House

Since the early days of the Catholic Church in Utah, there has been in existence a spiritual organization, the membership of which was composed of the young ladies of the parish, and which was known as The Young Ladies' Sodality. As the Church and parish grew, likewise there was a growing civic and social need, both in the parish and in outlying districts, which warranted an organization, the scope of which would be social and civic, as well as spiritual, and not restricted to any particular parish.

In January 1923, upon the advice and suggestion of the late Right Reverend Bishop Glass, tentative plans were made by which the pursuits and purposes of the Sodality could be enlarged, the members sharing in the same spiritual blessings as formerly. A meeting was held and a constitution, by-laws and final organization were perfected.

Typifying his admiration and devotion to Catholic talent and growth, the Bishop suggested the new organization, still old in the participation of spiritual blessing enjoyed by The Children of Mary, be named in honor of Alee Meynell, the noted Catholic poetess of England, whose death occurred but a few days prior to the formation of the Club. This was unanimously agreed upon and the name of the new club carries a memory twofold in its significance—the growth and advancement of the Catholic Sodality organization and honorable mention of a Catholic poetess.

The new organization, under the direction of Miss Margaret O'Brien, the first president, immediately began to function. Committees were appointed and the new work began with the former zeal of each of the Sodality members and still higher and more expansive aims. The first Sunday

of the month was selected as Communion Day for the Club. After Mass breakfast would be served. It was decided to set about immediately to establish and maintain a complete library in the basement of the Cathedral. This was done with untiring effort and the Club is now proud of a splendidly equipped library which serves not only the children of the Cathedral School but the entire city. The library is open every Sunday and fills a decided need in the parish.

The new home, selected and put under the di-

rectorship of Mrs. Fred Davidson, was purchased by Bishop Glass in 1924. The members of the club set about to remodel and refurnish the house, and the beautiful new home of the Club, located at 1172 East First South, a picture of which accompanies this article, was formally opened Saturday, November 29th, 1924. This was the beginning of one of the greatest needs a community of this size



*Catholic Girls' Club-House*

has—a beautiful Club-house for members of the organization, and a home for those members and visiting Catholic girls who are not living at home.

In order to differentiate between the social activities and the actual maintenance of the Club, a second organization was formed which applies only to the affairs and business of the Club-house proper and is entitled, "The Catholic Girls' Club."

The work of the Meynell Club on the West side in establishing an annual Christmas Tree program, night schools, entertainments and parties for the children has been particularly commendable and has met a need heretofore unfilled.

The members hold open house at the Club every Sunday afternoon at which two or three members are hostesses and to which the members of the entire parish and community are invited.



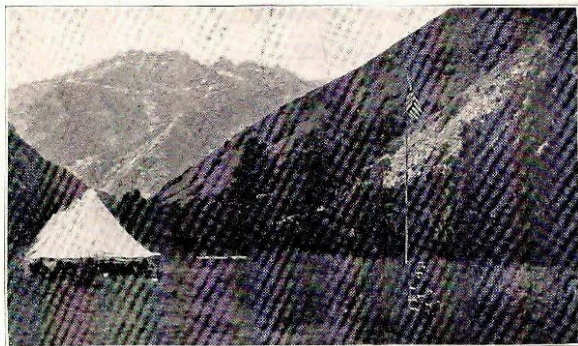


## CHAPTER XIV.

## Catholic Men's Club and Camp Glass

In the fall of 1924 the Catholic Men's Club was established in Salt Lake City. The primary purpose of the organization was to look after the spiritual and material interests of the Catholic boys and young men of the community.

Bishop Glass was made Honorary President and the first officers of the Club were: George J. Gibson, President; James J. Burke, Vice-Presi-



*Camp Site, Mt. Timpanogos in the Distance*



*Kitchen, Mess Tent and Sleeping Tents*

dent; John Malone, Secretary; W. E. Fife, Treasurer; and Reverend Joseph S. Keefe, Director.

The necessity of a summer outing place for boys impelled the Club members to acquire a piece of property in Provo Canyon and equip this as a boys' camp. It was formally opened and dedicated by Bishop Glass, after whom it was named, on Sunday, July 26, 1926. The camp has had two successful seasons.





## PART V.

## Priests Laboring in Diocese in Jubilee Year

Twenty-eight priests are now laboring in the Diocese. Twenty-three of them are affiliated with the Diocese, one belongs to a religious community, and the other four are temporarily assigned to work here, although they belong to other Dioceses.

The names of these twenty-eight priests, their parish and special duties are as follows:

*Priests Affiliated with the Diocese*

1. Right Reverend Monsignor Patrick M. Cushman, Vicar General of the Diocese and Pastor of St. Joseph's, Ogden.

2. Very Reverend Monsignor Michael F. Sheehan, Pastor of St. Patrick's, Salt Lake City.

3. Very Reverend Monsignor Henry J. Wientjes, Pastor of Our Divine Saviour, Salt Lake City.

4. Very Reverend Monsignor Alfred F. Giovannoni, Pastor of Notre Dame de Lourdes, Price.

5. Very Reverend Monsignor Duane G. Hunt, Chancellor of the Diocese and Vice-rector of the Cathedral.

6. Reverend James O'Grady, Pastor of St. Patrick's, Tonopah.

7. Reverend Patrick F. Kennedy, Pastor of St. Augustine's, Austin.

8. Reverend Joseph G. Delaire, Pastor of Immaculate Conception, Provo.

9. Reverend Martin Burke, Pastor of Sacred Heart, Ely.

10. Reverend Wilfrid J. Giroux, Pastor of St. Mary's of the Assumption, Park City.

11. Reverend William Kennedy, Pastor of St. Marguerite's, Tooele.

13. Reverend Louis J. Fries, Editor of The

Intermountain Catholic and Assistant at the Cathedral.

14. Reverend William T. Hart, Pastor of St. Ann's, Salt Lake City.

15. Reverend Joseph P. Donnellan, Pastor of Holy Rosary, Bingham.

16. Reverend Patrick Maguire, Pastor of St. Vincent de Paul's, Murray.

17. Reverend Joseph S. Keefe, Superintendent of Schools and Assistant at the Cathedral.

18. Reverend Cornelius E. Reardon, Assistant at the Cathedral.

19. Reverend Joseph P. Moreton, Assistant at the Cathedral.

20. Reverend John F. Sanders, Pastor of Sacred Heart, Magna.

21. Reverend Joseph I. Gosselin, Assistant at the Cathedral.

22. Reverend William A. Rudl, Assistant at St. Joseph's, Ogden.

23. Reverend Aloysius Ackermann, Assistant at St. Joseph's, Ogden.

*Priests Not Affiliated with the Diocese*

1. Reverend Richard J. Colter, Administrator of Our Lady of Lourdes, Salt Lake City.

2. Reverend John D. Lagan, Administrator of St. Patrick's, Eurcka.

3. Reverend Francis Phelan, C.S.C., Chaplain of Holy Cross Hospital.

4. Reverend Charles Edwards, Administrator of St. Joan of Arc, Las Vegas.

5. Reverend Albert Pinckney, Administrator pro tempore of Our Divine Saviour, Salt Lake City.





RT. REV. PATRICK M. CUSHONIAN



VERY REV. MICHAEL F. SWEENEY



VERY REV. HENRY J. WIENTJES



VERY REV. ALFRED GIOVANNONI



RT. REV. JOHN J. MITTY, D.D.



VERY REV. DUANE G. HUNT



REV. JAMES O'GRADY



REV. PATRICK P. KENNEDY



REV. JOSEPH G. DELAIRE



REV. MARTIN BURKE



REV. WILFRID J. GROUX





REV. JOHN J. LAYDE



REV. WILLIAM KENNEDY



REV. LOUIS J. FRIES



REV. WILLIAM T. HART



REV. JOSEPH P. DONNELLAN



REV. PATRICK MAGUIRE



REV. JOSEPH S. KRIFE



REV. CORNELIUS E. REARDON



REV. JOSEPH P. MORETON



REV. JOHN F. SANDERS



REV. JOSEPH I. GOSSELIN



REV. WILLIAM A. RUEL



REV. ALOYSTUS ACKERMAN'S



REV. RICHARD J. COTTER



REV. JOHN D. LAGAN



REV. FRANCIS PHELAN, C.S.C.



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