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Rev. Father Stanislaus Pitte,
Notre Dame, Ind.

Illustrated History
Saint Joseph's Church
South Bend
Indiana

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ST. JOSEPH'S CHURCH AND RECTORY.

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INTERIOR ST. JOSEPH'S CHURCH.

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ST. JOSEPH'S SCHOOL.

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THE CHURCH COMMITTEE.

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ST. JOSEPH'S CHOIR.

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ST. JOSEPH'S ALTAR BOYS.

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Historical Sketch

.....of.....

St. Joseph's Church.

ST. Joseph's Church is the oldest Catholic establishment in South Bend. A short sketch of its history during the last fifty years is hereby submitted. For the material of the following pages the compiler depended on public and private records and the recollections of some of the oldest members of the parish.

THE FIRST CHURCH PROPERTY.

On the 18th day of September, 1847, at 2 o'clock in the afternoon, before Justice Johnson Howell, the Right Rev. Celestin Gugnemere de la Hailandière, Bishop of the diocese, in trust for St. Joseph's Congregation, bought of Christopher W. Emrick and Catherine Bachmann, his wife, lots 133, 134 and 135 situate on Main street of the village of Lowell for the consideration of fifteen ($15.00) dollars; and Catherine, the wife of Christopher W. Emrick, in consideration of the sum of one ($1.00) dollar to her in hand paid "relinquished said Celestin Gugnemere de la Hailandiere to the aforesaid premises."

At that time South Bend belonged to the Diocese of Vincennes, and regular transfers of the trust were made as follows: At the end of 1847, to the Right Rev. John S. Bazin; in 1848, to the Right Rev. Maurice de St. Palais; then in 1857, when the Diocese of Fort Wayne was established, to the Right Rev. J. H. Luers; in 1871, to the Right Rev. Joseph Dwenger; in 1893, to the Right Rev. Joseph Rademacher and in 1900, to the Right Rev. Herman Joseph Alerding, the present incumbent, who was consecrated Bishop of Fort Wayne on the 30th day of November, the Feast of St. Andrew, 1900.

RT. REV. BISHOP HERMAN JOSEPH ALERDING.

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Lots 133, 134 and 135 are the premises on which the present St. Joseph's church and parochial residence stand, the south-east corner of Hill and Water streets.

In the early forties the village of Lowell was owned by the elder Alexis Coquillard, the uncle of our late Alexis and Benjamin Coquillard, and of the Mesdames Sheriand, Miller, Decker, Rupel, Campeau, Beaubien, Meeker and Mills. But in 1847 a large portion thereof had been ceded to Christopher W. Emrick. Coquillard, Emrick and Sorin were considered the enterprising spirits of the time, and, no doubt, a place for a church was donated by Emrick, though not a Catholic, in a spirit of enterprise.

The Catholics of South Bend, however, were not as yet numerous enough, and consequently not as yet able to erect a church, and, like their brethren of the neighboring woods, towns, cities and states, they continued to depend on Notre Dame for their spiritual wants, which were administered by the Rev. Fathers Edward Sorin, Alexis Granger, Francis Cointet, Richard Shortis, Thomas Flynn, B. S. Force, and other Fathers of the Congregation of the Holy Cross.

Father Sorin with his small band of six Brothers arrived here and founded Notre Dame on the 26th day of November, 1842. On his arrival he found at Notre Dame a small log chapel which had been erected by Father Badin, the first priest ordained in the United States of America.

Father Badin, it is said, never collected any pew rent, nor did he ever pay a cent for any services rendered to him. To boat captains and to ox-drivers calling for fare he would reply simply: "I am Father Badin!"

In this chapel the earliest Catholic settlers joined in Divine worship the Indians who had been civilized, instructed and christianized by such early Missionaries as Father Badin, Father de Seille and Father Petit. The regularly kept records of these

REV. FATHER BADIN,
FIRST PRIEST ORDAINED IN THE UNITED STATES.

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early Missionaries, as far as they have been secured by Prof. James F. Edwards, the manager of the Archives of the Bishops' Memorial hall at Notre Dame, date back to the year 1830.

The site of the chapel is religiously preserved at Notre Dame. An arbor vitae hedge marks the lines of the original foundations and a large stone cross with a suitable inscription tells the visitor that this is a sacred spot.

It was in a small cell behind the altar of this chapel that the saintly Father de Seille succumbed to his labors in 1837. When he felt the end approaching he longed for the Last Sacraments, those very consolations of religion which he had so many times administered unto others. His nearest brother priests then had stations in Chicago, in Logansport and in New Albany. He knew that even these were for the greater part of the time away from home on missionary fields, and to make sure of receiving the rites of the church at the hands of one of them, he sent three of his faithful Indians for a priest, one to each of the above named posts. Father Louis Neyron, of New Albany, was the only one that could be found. He followed his guide, through woodland tracks, without any other thought before his mind but the sad duty of ministering, as he thought, at the bed side of a dying brother priest. But when he arrived he found the chapel surrounded and filled with Indians who, in silent mourning were praying for the repose of the soul of the departed shepherd of their own souls.

Father de Seille was dead three days, and the Indians never thought of either touching or disposing of his body. In his last hour he had asked his Indians to carry him to the tabernacle of the altar, whence his own dying hand drew forth the Blessed Sacrament and administered It to him as the Holy Viaticum. Father Neyron made preparations for the burial, and one of his warmest recollections in favor of the docility of the Indians on the one hand, and the zeal of Father de Seille on the other was

FATHER SORIN'S ARRIVAL AT NOTRE DAME.

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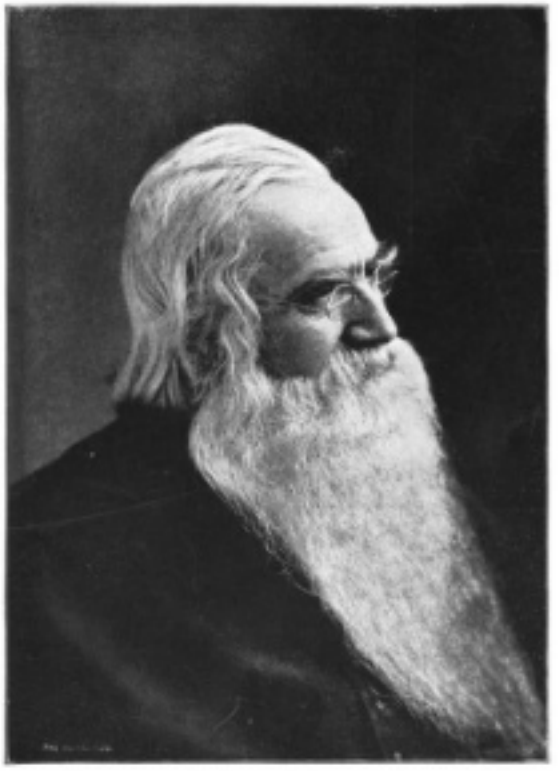
the fact that, at the funeral, the Indians sang the Requiem Mass from beginning to end, in a manner which would put to shame many a more pretentious church choir of the present day.

This same Father Neyron had charge of St. Joseph's congregation from 1864 to 1867. A native of France and an attaché of Napoleon's army previous to his ordination to the priesthood, he had labored in the American missions under Bishop's Bruté, de la Hailandière, Bazin, De St. Palais, Flaget and other pioneer prelates for 30 years when in 1862 his health failed and he retired to Notre Dame for rest. But to attend to the little parish of St. Joseph's at the very door of Notre Dame was for him but play.

THE FIRST CHURCH AND SCHOOL.

On the 14th day of September, the feast of the Exaltation of the Holy Cross, in the year 1853, the Very Rev. Father Edward Sorin, then Provincial Superior of the Priests, Brothers and Sisters of the Order of the Holy Cross in America, bought of Samuel S. Cottrell and Catherine his wife, lots 124, 125 and 126 in the town of Lowell for the consideration of two hundred and fifty, ($250.00) dollars. As a part of the consideration the deed provides that the property be used "*For the benefit of the Catholic School of St. Joseph's County, Indiana.*" This property, at present known as the north-east corner of Hill and Water streets, is now exclusively used for school purposes and is under the management of the Sisters of Holy Cross, the trust having been transferred to them for the consideration of one dollar

The same year, 1853, Father Sorin erected on the above-named property a brick structure, 22 x 40 feet to serve as a school and at the same time as a church for the Catholic population of South Bend. A little addition was made to the rear of the building to serve as a residence for the Sisters who taught the school. This rear addition is still standing. It continues to



VERY REV. FATHER EDWARD SORIN.

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serve as a kitchen and a dining room for the Sisters, but two years ago, was not considered strong enough to carry an additional school-room which was to be built over it.

Both church and school were then under the patronage and the title of St. Alexis, which name, however, never belonged to the congregation that worshipped therein and which, even as far as the school is concerned, is no longer in existence.

Mass was said here every Sunday for the people of South Bend and the Indians of the neighboring woods, and once a week for the Sisters of the school and their pupils.

Thus hand in hand together started school and church, and the wise pioneers appreciated the fact that the school is the more important of the two. The school received from the beginning a full corps of resident teachers whose kitchen in the rear of the house was regularly supplied by the Commissioner of Notre Dame and who lived in palatial rooms in the garret of the shanty.

THE FIRST TEACHERS.

Among the first teachers whom a great many old people of South Bend will remember with pleasure and gratitude, and for whom they will, doubtless, breathe an Our Father and a Hail Mary on seeing their names in print, the following may be mentioned: Sisters M. Immaculate Conception, M. Misericorde, M. Peter, M. Faustine, M. Presentation, M. Raphael, M. Circumcision, M. Patrick, M. Emiliana, M. Agatha, M. Clare, M. Anastasia, M. Cyprian, M. Bethlehem, M. Genevieve, M. Lydia, M. Isidore, M. Francis, M. Delphine, M. Assumption, M. Rita, M. Vincent de Paul, M. Justina, M. Albina, M. Bartholomew, M. Anatolie, M. Evangelista, M. Anaida, M. Anna, M. Holy Infancy, M. Margaret, M. Victoria, M. Marcina, M. Cosmas, M. Beniti, M. Visitation, M. Seraphim, M. Urbana, M. Eudoxia, M. M. Osmond, M. Damien, M. Simplicia, M. des Victoires, M. Cenacle, M. Irene, M. Donata, M. Scholastica, M. Leocadia,

M. Bonaventure, M. Carmelita, M. Marciana, M. Maura, etc., etc., and occasionally a Miss Sullivan, a Miss Aaron, etc. All these were members of the Order of Holy Cross. The majority of them were taught and trained by Mother M. Angela, whose name in the world was Gillespie and who was a cousin of the famous James Blaine, and they were sent forth to impart into the young that spirit of faith, that knowledge, and that superior patriotism which they had so freely imbibed under the wise direction of Father Sorin and the careful training of Mother Angela. They all taught, some for one, others for several years in the original St. Alexis' school, up to the year 1882, when the Sisters, at a cost of $5,000.00 and at their own expense replaced the old shanty by the spacious and beautiful school house of the present.

The name of Sister M. Martha must be inserted here, as the records do not contain it. She was not a teacher but she ministered to the material wants of the teachers from the beginning and with a short interruption until a few years ago. During the short interruption her place was filled by an equally holy soul, Sister M. Urbana, who went to her reward in 1894.

Sister Martha, with her wonderful influence over the Sisters of the school, and her glorious example to the children and their parents, would be with us yet, had she had her own way and had not her extreme old age and a serious malady brought her to the very door of death in the early winter of 1899. Her superiors at St. Mary's, all of them her juniors in age, determined that she had done enough of hard labor and they gave her an obedience to live in the well equipped infirmary of her community and to pray for those for whom they no longer considered her able to work.

Most of these good Sisters have since gone to their reward, and the few surviving members may point, either with pride or otherwise, to a large number of now prominent men and women of South Bend and tell to what extent the latter, in the years gone by, relished the narrow limits of a school discipline

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THE FIRST PASTORS.

In the St. Alexis' church, which was opened in 1853 and was used for Divine worship until the year 1866, the following Rev. Fathers have taken charge of the spiritual wants of the congregation: Edward Sorin, Alexis Granger, J. Bourget, E. Leveque, P. P. Cooney, Thomas Carroll and other priests of Holy Cross. But these can scarcely be called pastors. They were not resident priests. They all resided at Notre Dame, taught there all week and then on Sundays would do missionary work for St. Joseph's congregation in South Bend, for the Catholic congregations of Laporte, Logansport, Goshen, Kalamazoo, Niles, Bertrand and other missions the very names of which would, after this comparatively short time, be lost from the memory of a more prosperous succeeding generation if it were not for the Baptismal, Marriage and Funeral records which they so faithfully kept and which are preserved at Notre Dame. Father Sorin, during this time and for many years to come may be put down as the real pastor, who would on Sundays and whenever on week days a priest was wanted, send the one who to him appeared most available.

AN EXODUS.

In the year 1859 the Catholic population of South Bend had largely increased, and the people living in the western part of town considered themselves numerous enough to have a church of their own.

Father Sorin's generosity knew no bounds, whenever the honor and glory of God and the cause of religion were at stake, and with his own characteristic promptness he at once encouraged the enterprise and sent a priest to take the matter in hand.

This priest was Father Thomas Carroll, then newly ordained and incharge of St. Joseph's congregation in St. Alexis' chapel. Whatever his financial abilities may have been, or

REV. FATHER ALEXIS GRANGER.

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however limited his experience, he found a ready ear when he went among the people who were then arriving or passing here and persuaded them to settle permanently in South Bend. Whatever money these poor people then had, they had it, like the Early Christians, in common, at least as far as the building of a church was concerned. With the unanimous good will of the people and the material assistance of Father Sorin, the young priest organized St. Patrick's congregation and built the old St. Patrick's church on what is now known as Division street, one block west of Taylor.

While engaged in this work Father Carroll would teach Catechism daily for all the children of South Bend in St Alexis' school and say mass there every morning. All sick-calls and all other demands on the pastor were sent to the Sisters of the school who, as a rule, knew where the Rev. Father could be reached. Father Thomas Carroll may, therefore, be said to have been the first priest to whom Father Sorin had entrusted the full charge of South Bend.

When the old St. Patrick's church was built, Father Carroll continued to attend to the whole of South Bend on week days, but would give all his time to the new St. Patrick's church on Sundays. For Sunday services St. Joseph's congregation then again depended on Notre Dame, and the records show that Fathers A. Granger, W. Corby, C. Exel, J. Bourget, J. C. Carrier, L. Neyron, P. Hartlang, A. Lemonnier, S. Daugherty, L. J. L'Etourneau and Julius Frere of Notre Dame conducted services on Sundays. They all came by order of Father Sorin, and Father Sorin must still be considered the actual pastor of St. Joseph's church. It would appear from this that St. Joseph's church may be rightly called the mother of St. Patrick's church, the grand-mother of St. Hedwige's and St. Mary's, and the great-grand mother of St. Casimir's, St. Stanislaus', St. Stephan's and the Sacred Heart churches, of South Bend.

REV. FATHER WILLIAM CORBY.

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THE FIRST SCHOOL FOR BOYS EXCLUSIVELY.

In the year 1862 Father Sorin erected a frame building, 18x26 feet on the Lowell Hights, on the place which is now known as the north-west corner of South Bend Avenue and Notre Dame street, to serve as a school for larger boys. Here Brothers Raymond, Daniel, Romuald and Philip surnamed the "Presbyterian" (because he was a lineal descendent of John Knox), wielded the rod several years, and the large boys whom they made good still speak, at this late day, with the fondest recollections, of the school masterly abilities and the eccentric methods of these early masters.

The poor Brothers had to walk back and forth to Notre Dame for their board and lodging, and in winter they would carry the wood for fuel on their shoulders from Notre Dame or chop it along the road on their way to school. No wonder that some of the lads who attended school there appreciated the opportunities thus offered to them, and are now prominent business men of South Bend.

On the 13th day of September, 1869, Father Frere, then pastor of the new church on the original church property, had this school house moved from the hill into the middle of the parish, to the very site of the present parochial residence, at a cost of $75.36, and Brother Raymond taught the boys here until March 3, 1871, when Father Demers, a succeeding pastor, sold "la petite ecole a Cottrell" for $100, and when the larger boys were returned to the Sisters in St. Alexis' school, which had in the meanwhile been called "The Assumption Academy." La petite ecole is now a neat little residence. It stands on East Madison street and may be recognized by the name of Martin Hoban which this lad engraved on a door post while attending school on the hill.

THE SECOND CHURCH.

In 1866 the original St. Alexis' church was found to be too

small for the congregation, in spite of the comparatively recent exodus of the people who now formed St. Patrick's church.

Catholic families then seeking a home were naturally attracted to South Bend, and Father Paul Gillen, C. S. C., was even commissioned by Father Sorin to go abroad and invite Catholic people to settle in the neighborhood of Notre Dame or in South Bend, where spiritual opportunities had been prepared for them that could not be found any where else at that time. And would to God that similar opportunities had been found everywhere by Catholic families who then came to this country in search of a home, in search of shelter from oppression and in search of the liberty of the children of God! Would to God that a thousand Sorins and a million of Holy Cross men had preceded these people and had founded Notre Dames throughout the land—then the Catholic population of the United States of America would be many times what it is today—then we would not daily come across names which in Europe are household words of Catholicity and the holders of which, even if they have not changed them, now call themselves members of all kinds of denominations, the doors of whose houses of worship they never darken, the very tenets of which,—nay—the very names of which they are not able to account for. The fact is that a fallen off or apostatized Catholic will never make a faithful attendent of any other denomination. This is the only way in which we can account for the overwhelming number of infidel immigrants—and all but the Indians must call themselves immigrants—that are found now in this country.

It is precisely those that needed most encouragement in the practice of their religion that took no account of the presence of a Catholic church when selecting a place where to settle,—and it is these fallen-off or apostatized Catholics that formed the backbone of knownothingism of blessed memory and of the late A. P. A., in whatever manner these three letters, in their time, may have been translated in good United States English.

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The first church and the first school Father Sorin had put up at his own expense and on his own properties. It was but a few years ago that Notre Dame was apprised of the fact, that the north-west corner of the intersection of Notre Dame street and South Bend avenue was owned by Father Sorin and that the taxes for many years were due on it. It is the place on which the first boys' school stood. The second church, however, was to be erected on the diocesan property and at the expense of the congregation. Therefore

FATHER LOUIS J. L'ETOURNEAU

who succeeded Father Neyron, in Sept 1867, started a subscription for the new church. How he succeeded in this sweet task can only be surmised by the fact that, by the first day of January, 1870, two years and four months after the subscription had been started, the sum of $748.83 had been paid on the church contract.

The contract for building the church was given by Father Sorin to Mr. Hodson, for $1385.76. It was a frame building, 40x60 feet, and was erected on lot 133, the south-east corner of Water and Hill streets, on the very site of the present St. Joseph's church. The church was completed in September of 1868, by which time Father L'Etourneau had been succeeded by

FATHER JULIUS FRERE.

Father Frere was a musician, not without honor, except in his own country. When he worked in the early missions of Michigan his voice was beautiful, but now it was considerably benefited by a powerful musical instrument, and an organ melodium was bought at the cost of $125.00 and paid for by a cash collection made by Mrs. Sherland.

Father Frere, in spite of his old age and of his impaired health was a great worker Besides many other improvements, he added to the rear of the church a sacristy and one room to serve as a pastor's residence. This work was completed on the

1st day of July, 1869, when Father Frere became the first resident priest of St. Joseph's congregation. The cost of the addition was $100, which sum was realized by a musical concert which Father Frere had one Miss Smith to give in Good's opera house.

THE FIRST PEW RENT.

Father Frere also stands god-father for the first pew rent. The very day on which he entered into his new residence he rented the pews at public auction for the space of one year. It was, however, not destined to be long-lived. It yielded in July, $79.50; in August, $2 00; in September, 75 cents; in October, $5 00; in November, $2.00; in December, $2.00; and in January of the following year it died a natural death. The Sunday collections in those day amounted to an average of 37 cents per Sunday. If the priests of that time were spendthrifts, one thing is sure, they did not squander much.

THE CHURCH RECORDS.

Our sincerest thanks are due to the memory of Father Frere for the minute church accounts which he commenced and which have been continued since. Records of baptisms, marriages and funerals date back to the opening of the St. Alexis church, but no mention is made of any financial matters. Father Frere commenced these, and it is edifying indeed to see how scrupulously these early missionaries kept not only the church accounts, but even their own, day after day. Personal receipts contain under given dates, such accounts as $0 25, $0.50 or $0 00 for a baptism, $1.00, $3 00 and even $5.00 for a marriage, $2.00, $3.00 and $5.00 for a funeral, etc Under personal expenses we read: To Sisters, for board, $10.00; to Mrs. Logan, for room, $4 00; and then after the residence was built, For a broom, $0.15; for a brush, $0.10; for tobacco, $0.05; for a shoe string, $0.02, etc. Church receipts in seventeen months, from the 1st of September 1868, to the 1st of February, 1870, show a total itemized receipt

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of $242.90, with an itemized expenditure for church purposes of $231.84. The balance of $11.06 must have been the priest's salary for that length of time.

Among the above church receipts we must count the balance of Father L'Etourneau's subscription list which Father Frere collected of such persons as J. Naddeau, Smith and Lacosse, P. Bergeron, Ovid Crepeau, Mrs. A. D. Taylor, Mr. Tansy, Mrs. Luther, Mr. Bodoin, John McCafferty, P. Roach, Mrs. Talbot, Mr. Schroeder, J. L. Archambeault and Mrs. Sherland.

THE CENSUS.

A very precious relic of Father Frere's labors is the neat census of the parish, which he took up in 1868. It records 47 families with a total of 210 souls. Among these there appear such names as Etier, Louis, now called Hickey, then 38 years old; Lompre, Alex., now called Humphrey, then 20 years old; Hull, Louis, then 24 years old; Archambeault, Jos., then 32 years old; Lamirand, Jos., then 20 years old; Archambeault, J. L., then 30 years old, etc.

RELIGIOUS SOCIETIES

are also remembered in Father Frere's records. These were at the time:

1. The Ladies of Nazareth which society had been founded in 1860 and which exists in the church up to the present day. Their original object was to see to the washing and mending of church linens, to the decorating of altars and to the sweeping of the church. In 1890 they added a more distinctly religious object to their rules and became, at the same time, members of the Apostleship of Prayer, of the Living Rosary Sodality and of the Archconfraternity of the Immaculate Heart of Mary for the Conversion of Sinners. Besides faithfully supplying all the needful things which their constitution requires, they have also lent a ready hand in all other church enterprises

since the day of their organization. The officers of the society, unless removed by death, have been practically the same for the last 30 years, and they are now: President, Mrs. T. E. Howard; vice-president, Mrs. Joseph E. Robert and secretary, Mrs. Hugh Tansy.

2. The Children of Mary, which society was founded in 1862 and has ever since been the boast of the parish. It comprizes all the young ladies of the parish from the time when they are confirmed until they are married. Their number fluctuates between a hundred and a hundred and fifty. The rules of their society are but few, but these few are faithfully observed. On entering the society, the young ladies pledge themselves to keep away from all public dances or other public entertainments the character of which is, to say the least, doubtful. They promise to avoid anything which, even by the most fastidious might be interpreted as unladylike, and these promises they make to Almighty God and put them for safe-keeping into the hands of the Blessed Virgin Mary, their patron. And may they continue in the future, as they have done in the past, to take the Blessed Virgin Mary for their model and their guide, and to call regularly, as they have done in the past, upon the grace of God in the Sacraments of the church to strengthen the good resolutions which they have taken on entering the society. The material assistance which they have been to the church is too great to be estimated here in a transitory notice. It may be referred to later on, and even if it is not, it is fresh within the memory of all. "*She is a Child of Mary*" is the highest recommendation that can be given to any young lady of St. Joseph's parish.

3. St. Joseph's Society for men, founded in 1868. This society was, in its day, the strongest Catholic organization in South Bend. In the seventies and in the early eighties it was in a most flourishing condition. But the axiom "In Union there is Strength" was lost sight of by the members. They formed

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besides, a St. Jean Baptist society and an Ancient Order of Hibernians. Some of them became Catholic Knights and others even turned Maccabees, and others again Modern Wood Men of the Forests, and other again aspired to the "Higher forms of Catholicity" which were to follow later on. The society also had an insurance platform connected with it, too much insurance for a church society and not enough of it for business purposes. They disbanded consequently, in 1896, and gave the balance of their treasury in the boys' library. The dismemberment of this society has ever since been looked upon as a great loss. Apart from their material assistance to the church, the very idea of a *St. Joseph's society* in a *St. Joseph's church* on the very banks of the *St. Joseph* river and in the very county of *St. Joseph*,—when all these names were given by the very earliest of Catholic missionaries and settlers—makes the loss to be felt so much the more keenly. Nothing short of dire necessity can excuse this loss, nothing more than shere thoughtlessness or negligence can be blamed for it. And the reason for both of these is to be sought in the division of forces. The fable of Babrios which represents to us an old farmer who gave his twelve sons a bundle of twelve rods to break, a task which none of them could accomplish, but a single rod of which bundle each one of them separately could break without the least difficulty may not be a Gospel truth, but it is just as true. "In Union there is Strength." But if once the members of a society or, for that matter, of a church, divide their forces between several societies or several churches they can not fail to meet the fate of the proverbial Frenchman who tried to sit between the two chairs.

4. The Society of St. Aloysius for boys, founded in 1868. This society has been reorganized time and again and even under different names. It is now called The Catholic Knights cadets and bids fair this time, to contradict Father Oechtering's adage which is to the effect that any priest may organize societies

for boys, but that even the Grace of God cannot keep them up. In the fall of 1870, Father Frere was succeeded by

FATHER WILLIAM DEMERS.

The latter was less accurate in his accounts but much more active in doing business. By a musical concert given by Miss Smith, by monthly collections ($253.27 in 30 months), by the sale of the school house, by a public entertainment given in the church, by donations and private collections and perquisits he paid the debt of the church, had its tower whitewashed and made several other improvements. Father Demers collected monies from Jew and Gentile. His principal stand bys were the St. Joseph's society, the Ladies of Nazareth and the Children of Mary, and then there are on record for donations such names as Mesdames Sherland, Wagner, Roy, Campeau, Hooper and Matthew.

Then also the parish commenced to contribute for diocesan purposes. It sent to the Bishop $9.58, to the Holy Father, $15.00, to the orphans, $15.00, to the seminaries, $7.00, but paid to Pastor's salary, $0.00. The latter's personal wants were but few and were not taken into consideration. He would rather break up chairs and pews to use as fuel in his residence then ask the poor people for fuel.

Many are the interesting stories and anecdotes related about Father Demers, but they are not ancient history, they are known by all and will be handed down to generations to come.

THE FIRE.

On the 26th day of December, 1872, at high noon, the church, from some unknown source, took fire and burnt to the ground. The unknown source, however, became known in late years when an unfortunate man, a remnant of knownothingism or an advance sheet of Apaism thought he could not die without confessing his crime to those who surrounded his death-bed in

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Laporte. An eye witness of this sad scene now lives within a mile of the church.

The Blessed Sacrament, the Sacred Vessels, the greater part of the church-books and the church vestments were saved, and most of the latter are in use up to this day. Even the famous organ was thrown down from the gallery and out of the burning edifice. It survived the fall, but to judge from the groans which it now occasionally emits in the present St. Joseph's school, it never got over the shock. Father Demers also had the good sense to have the church insured for $2500.00.

ST. JOSEPH'S CHURCH ON THE HILL.

The congregation now returned to the old St. Alexis Chapel with Father Peter Lauth as their pastor, and Father Sorin bought the block, on which St. Joseph's Hospital stands for a new church. He summoned Father Lauth to his room, took a lead pencil and drew on a piece of paper the following plan:

which Bro. Charles, however, made two feet wider on account of the lumber, and which, four years later, Father L'Etourneau extended 25 feet. The cellar underneath was built last.

Beyond the fact that Father Sorin got the insurance money and bought the property of one William Neddo for $5,000.00 nobody ever knew what the cost of the building was. Father Sorin made the plan himself, Brother Charles, head carpenter at Notre Dame, superintended the work, and Brother Edward, treasurer at Notre Dame, paid the bills. St. Joseph's congregation seems,

indeed, to have been in those days a member of Holy Cross. Each one of the then 139 families was asked to contribute 50 cents a month toward the support of the pastor, and for the rest they did not need to care, no more than the simple religious cares where the potatoes grew which he eats or how much the habit costs which he wears. To Father Lauth, as pastor, it remained to take care of the spiritual matters of the congregation, to provide for his own living and the current expenses of the church, and to obey orders from Notre Dame.

He kept a faithful account of all receipts. As a matter of interest it may be stated here that of the 139 families the following went a trifle beyond the amount of 50 cents per month: Bertrand, Henry; Beriault, Paul; Burns, Arthur; Dietz, Wolfgang; Donohue, John; Durand, Mrs. Mary; Dwyer, J. H. Engeldrum, Jacob; Fleck, John; Flood, Thomas; Garceau, John Sr.; Gamache, C.; Gorman, Patrick; Hickey, Louis; Honer Geo.; Hanley, Michael; Hastings, Michael; Howard, T. E.; Joye, Wm.; Kenney, Mrs.; Killoran, Michael; Lacosse, Chas. Sr.; McCartney, James; McCafferty, John; Naddeau, Andrew; Odiet, Justin; O'Brian, Michael; Perry, Samuel; Sherland, Mrs. M.; Schwanz, Geo.; Williams, Matthew. The following came just up to the mark: Beck, John; Cassidy, Mrs. Mary; Coquillard, Theodore; Emond, Louis; Logan, Mrs. Ellen; Rene, Mrs. Mary; Redmond, John; Stoney, John.

The total amount of "Pastor's support" in 20 months amounted to $550.82, an average of $27.54 per months and an average of about $0.19 per family. More than one half of the people were unable to pay even $0.50 a month. The penny collections then averaged $5.30 per month.

If such was the state of affairs in the seventies what must it have been in the early fifties?

In the meanwhile the brick building on the Hill was completed, and when it was completed it was found to contain: a basement which furnished a cellar, a kitchen and a dining room;

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a first story which furnished residence, a library and a school, and a second story, all in one. The latter was the church. Access to it was gained by a boxed-in stairway which some people called the church tower.

AGAIN A SCHOOL FOR BOYS

was thus secured, and Brothers Philip, Ambrose, Simeon, and Father Michael Robinson are among those who taught it, but again the boys had to be sent back to the Sisters' school, when these quarters were abandoned for more spacious ones.

THE PEWS.

The pews were got from the old church at Notre Dame. They have since made their way down the hill and we continue to hang on them up to this day, although at present preparations are on foot for new ones. For other needed furniture Father Lauth took up a Monthly Collection which went in the following direction.

In April 1874, it brought	$61.15
" May, " " "	34.60
" June, " " "	33.70
" July, " " "	17.60
" Aug. " " "	6.90
A total of	$153.95

In September, 1874, Father Peter Lauth was succeeded by Father L'Etourneau, and the monthly 50 cents contribution toward the support of the pastor continued as follows:

Sept. 1874	$24.50
Oct. "	20.80
Nov. "	25.00
Dec. "	5.50
Jan. 1875	2.75
Feb. " by labor	5.00
Mar. "	.50

When Father L'Etourneau saw the monthly collection for the support of the pastor running dry, he betook himself to a new resource under the name of *Subscription* for the support of the pastor which yielded in five months $81.00. Father L'Etourneau did not crave poor people's money. His necessities were but few and he had large revenues of his own from his patrimony in Detroit.

Father L'Etourneau extended the building 25 feet and again rented the pews for High Mass on Sundays.

In September, 1875, Father Peter Lauth returned for another year. His census for that year mentions 165 families besides a number of single persons. All of them but 40 are credited with amounts which they contributed and which range between 25 cents and $9.50.

Matters remained in this state under Father Wm. Demers, who became pastor again from August 1, 1876, to September 1, 1877; under Father P. F. Veniard who was pastor from September 1, 1877, to July 1, 1880; and under Father Thos. Vagnier who replaced him from that time to the 15th of August of the same year. Then came

THE REV. MICHAEL PH. FALLIZE, C. S. C.,

whom Bishop, Joseph Dwenger declared to have been the first pastor, and no man ever contradicted the gentle Joseph Dwenger. The latter now took full charge of the temporal as well as the spiritual matters of the congregation, and father Fallize was his representative. The latter's zeal is too fresh before the memory of all to need any further comment. He had just emerged from the seminary, the whole world was before him and angels were playing bull fiddles before his eyes in the air—and he did make St. Joseph's congregation the religious center of attraction in South Bend. His first attention was given to

THE CHOIR.

Himself a first class musician and gifted with a rare voice

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he knew how to bring the musical talent of South Bend and even of other places into requisition. The late Paul Krueper was organist, the Elbels and the Toepps and the Baldaschinis and himself sang. The St. Joseph's choir of those days was without a precedent and has, up to this day, not been excelled in South Bend. Previous to this only home talent had been engaged to sing and Miss Alice Donohue, now Mrs. W. Dobson had been organist. All these cheerfully gave their services free of charge.

Now solemnities were the order of the day. These had to be in harmony with the high standing of the musical programs, and the Steils, the Fittes and the Stoffels, the Walshes, the L'Etourneaus and the Grangers came from Notre Dame to add eclat and dignity. All this and a new census taken by Father Fallize which showed a large increase in the Catholic population of East South Bend proved that the site of the church was no longer convenient, its capacity no longer adequate.

A NEW CHURCH

was planned. The site of the old Celestin Gugnemere de la Hailandiere property was considered more appropriate and the Bishop himself favored the project. The people themselves manifested a desire to rebuild, on a larger scale, the church which had been destroyed by fire in 1872. Father Sorin then refunded the $2500.00 insurance and all other interests which the parish had in the church on the hill, and sold building and property to the Sisters of Holy Cross at St. Mary's Academy who made of it the present St. Joseph's Hospital. In addition to these sums of cash money Father Fallize soon had subscriptions on paper which were deemed amply sufficient to erect the $18000.00 new church for which a Chicago architect had been pleased to submit plans. Whatever the original plans may have been, the St. Joseph's church turned out to be a brick building, 51x149 feet, with a shingle roof and a steeple in the Extenuated style of architecture. While building it the original

REV. FATHER M. PH. FALLIZE.

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contractors did not want to take all the money from the poor congregation, they now and then curtailed expenses and left to future geniuses of enterprise also many an opportunity of making a few sheckles.

A building fund was started in January, 1881, with a fair, which realized $422.83, and private collections were made the same winter from the people of the parish and the business men in town which ranged between $2.00 and $50.00 and which aggregated by the time the church was finished, $694.00. The collection at the laying of the corner stone, at the end of July, brought $61.00, and the collection on the occasion of the dedication amounted to $120.00. The $2500.00 credit at Notre Dame was drawn shortly after the work had commenced, and when this was exhausted money was borrowed from brokers and banks at a high rate of interest. To judge from the pay roll, which includes pay for material, and labor of all kinds, the work was not given out by contract, but one Kuppler and one Jackson must have done the lion's share of it. They alone received $4765.54.

A special collection was made for the plastering by Messrs. Garceau, Braunsdorf and McCartney. It brought an even $300, but the expenses for the plastering contract were $447.00. It was in the hands of Martin Hoban.

For a pastor's residence, Father Sorin bought of Alexis Coquillard the adjoining house and property on Water street and rented it to the congregation for the interest of the money invested, viz: $15.00 per month.

The church was ready for occupancy and was dedicated on the 10th day of September, 1882. Hugh Tansy says so. He claims to have married Mary Durand in it the very day after it was dedicated, and his marriage is recorded under the 11th day of September, 1882.

With the dedication of the church all accounts cease. The pastor who during the building period had been assisted by Father D. Hagerty, was now left alone and he turned his

undivided attention to the spiritual and mental improvement of the congregation.

A First Communion class of 24 children, and a confirmation class of 84 persons were first taken in hand, and in the mean time the necessary furniture was procured for the new church. Among the latter was the large pipe organ of today. Stained glass windows were furnished by the persons whose names they still bear. In the summer of 1886, during a mission, the northern half of these windows were demolished by a hail storm, and most of the original donors had them replaced at their own expense. The pews and the greater part of the church vestments, which originally hailed from Notre Dame were retained as precious souvenirs. The main altar is the most precious relic in the church. But precious as it may be as a souvenir of the early fifties, it would long since have been burned, had it stood in some isolated or fire-proof place. A new main altar has been promised time and again by private parties under certain conditions, but these conditions have been such as the congregation up to this day has not been able to meet. As it is, it is better than the wooden cross on which the Holy Sacrifice of the Mass was offered up for the first time, and at which holier people and indeed also people more worldly-minded assisted.

A SCHOOL FOR LARGE BOYS

was Father Fallize's next concern. This was to be the third one. "Omne trinum perfectum." This one must be a permanent success. To kill two birds, and here even three, with one stone, a hall for church entertainments, and society rooms were to be connected with it. Such a building was put up in brick, 30x60 feet in size, and two stories high, in the year 1884. The cost is guessed at. Experts put it a $4000.00. The lower floor contained two rooms, 30x30 ft. each, the one being intended for a school and the other for society meetings. The upper floor was in one, was furnished with a stage and all kinds of dramati-

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cal outfits and was intended for church festivals and society entertainments. The house was expected to pay for itself and to help to pay the debt on the church.

The boys' school was again taught here by Brothers Philip, Justin, Jerome and others; but, able and experienced as these teachers were, it was, nevertheless, found expedient, after a two years' trial, to return the boys to the Sisters under whose charge they have been doing well ever since.

The teachers in these years, from 1886 to 1890 were: Sisters Seraphim, Bernadette, Aloysia, Assumption, Renney, Urbana, Sebastian, Mathurin, Eustochium, Gonsague and Joseph Euphrozim, the superior.

For the hall a dramatic society was formed the members of which, under the able management of Father Fallize and the directions of the late and lamented Professor Jos. A. Lyons, of Notre Dame, attained great proficiency. Messrs. Edward Fogarty, Joseph Singler, John Singler, M. Brennan, James Scott, John Fogarty, and the Misses Virgie Crepeau, then but a child, Mary Howard, Lizzie Roach, Mary Giles, Anna Fogarty, Clara Brenfleck, and many other accomplished wonders as amateur actors and singers; but neither the size nor the construction of the hall did justice to either their talents or their efforts. Nor was East South Bend, as it now commenced to be called, as yet ripe for the drama either.

For church fairs and festivals also the hall could not accommodate the congregation which, by this time, had considerably increased, and a fair or festival which was expected to pay for the trouble of getting it up would be held invariably in Mr. James Oliver's Rink. Societies, too, left the quarters which they had helped to erect, for more commodious and more centrally located ones in the city; and so it came that school-room, hall and society-room stood for some time empty and abandoned. An occasional itinerant gentleman of leisure would find a night's lodging, and free gas in the house and plenty of

fuel in the neighborhood. Hall building for the purpose of keeping the men out of the saloon and the boys off the streets, has so far not proved itself to be the right step in the right direction. *Similia similibus curantur* does not hold good in morals. Homeopathy in religion was neither practiced nor even recommended by the Divine Master Himself or by any of his closest followers. The latter, on the contrary, have described the road to heaven as being narrow and steep and rough beyond description, and full of sweat and toil and care—as the way of the Cross. The attractions to a Christian life must be more solid, their foundation must be laid deeper and it must be laid earlier in life. A hall for young men, like a billiard table and a piano in a private mansion, are beautiful luxuries indeed for people that can afford them, but they are no safe-guards against the dangers that threaten young men.

In addition to the societies which already existed, Father Fallize established

1. THE CATHOLIC KNIGHTS OF AMERICA

on the 12th day of September, 1885. The charter members were: Paul Krueper, Timothy E. Howard, Thomas M. Howard, John M. Singler, Wilfred J. Crepeau, Henry Heiser, Joseph Bergan, John M. Cummings, Alexander Humphrey, John P. Drum and Zootic Crepeau. The name of the society is: St. Paul's Branch, No. 408 C. K. of A. This society has ever since been in a prosperous condition.

2. THE TOTAL ABSTINENCE SOCIETY

took the most prominent place among church societies. Father Fallize was for years the State President, and the congregation had the honor of entertaining within its precincts one of its most interesting conventions. A Valparaiso troop gave a delightful entertainment and extraordinary facilities were procured for delegates, by rail and by boat.

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In the numerous fairs, festivals, entertainments and excursions of those days all the societies rendered invaluable services.

From a financial point of view all these enterprises were not quite as successful. Some of them seem to have rather added to the church debt which grew larger and larger in proportion as the subscriptions on paper were not recognized as currency and as interest on standing debt had to be paid.

In the fall of 1888, South Bend lost its most efficient and enterprising pastor, when obedience called Father Fallize to a larger field of labor. He was chosen as the Proto-Vicarius-Notarius of the Missionary band which then was sent to East Bengal, India, and he is still working there as the Vicar General of the Diocese of Dacca. He was succeeded in the pastorship of St. Joseph's church by

THE REV. JAMES GLEESON,

who looked at things from a more prosaic point of view. He added the amounts on outstanding notes, computed the interest thereof, compared the actual revenues with the current expenses and concluded that the latter had to be greatly reduced. He commenced with the organist's salary, and Paul Krueper sought a more lucrative position in St. Mary's church. The choir, too, did not think they could keep up their reputation without their able leader, and a new choir was formed with Mrs. C. Rich, formerly Miss Alice Trainor, as their teacher and organist. Similar reductions were made in all, even the minutest departments, but saving alone did not keep the wolf from the door, and Father Gleeson left for another field of labor, in August, 1889.

THE REV. N. J. STOFFEL, C. S. C.

then again attended from Notre Dame, to the spiritual wants of the congregation, as he had done in many previous cases of emergency. He so attended for more than one year without knowing that he was to be the actual pastor, and all things were

REV. FATHER N. J. STOFFEL.

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$600.00. The accounts for this improvement never as much as entered the church accounts, the ladies taking full charge of all the expenses. The proceeds of other festivals and socials which the ladies held in the meanwhile were directly turned into the church funds and applied on the most urgent ones of the many demands which were then made on poor Treasurer, John M. Singler. The needs of the sanctuary, the sweeping of the church, the washing and mending of church linens, all such minor details continued to be provided for by the small monthly dues of the society.

THE CHILDREN OF MARY

were not less active. Besides lending a helping hand in every movement they would hold, year after year, lawn socials of their own during summer and make private collections during winter. The undivided proceeds of these would invariably wander into the church treasurer's pouch. The expenses for such extraordinary donations of theirs as a Blessed Virgin's Altar which they furnished in 1892 with the statues thereon which they had imported from France, at a cost of about $500.00; a cement sidewalk around the church property at about $300.00, in 1899; carpets for the church, ornaments for their altar, etc., all these they defrayed from their own private little treasury and from personal contributions thereunto. They would even furnish the pastor with an occasional new cassock, at one time with a new buggy and complete outfit, and to these they would surely have added a horse, had not the poor man been amply supplied in this respect by the Very Rev. Father Sorin. Nor did any organization undertake any improvement, but the Children of Mary would assist them with at least $25.00 or $50. These are societies which any church may feel proud of. As long as they are alive to their aim, no creditor need be afraid of his investment, and no church need be in want of anything necessary. The

Children of Mary also took the most prominent part in what we may call

A GALA DAY

in St. Joseph's congregation when the latter joined all the Catholic churches of South Bend and Mishawaka in duly celebrating the 400th anniversary of the Discovery of America by Columbus. It was on a Sunday afternoon, the 16th day of October, 1892, when

THE COLUMBIAN CELEBRATION

took place, and that beautiful day of October was fully in harmony with the spirit which animated every Catholic in South Bend and in the neighboring towns on the occasion. A monster parade, the result of months of planning and execution, was now ready and it surpassed the most sanguine expectations of the thousands of spectators that came from near and far to witness it. At 1:30 p. m., the various congregations fell in line, from appointed intersections, on Washington street and moved east on Washington to Main, south to Jefferson, east to Hill, north to Water, west to Michigan, south to Washington, west to Front and counter-marched to the speaker's stand at the court house square. Some idea of the length of the procession may be formed from the fact that when the head of the parade was crossing the Water street bridge going west the rear was pouring across the Jefferson street bridge, and the last carriage was passing the court house square when the leaders were as far as Center street, on Michigan, the line extending over the route given on the East Side. About 45 minutes were required to pass a given point, and the parade represented about 5000 persons.

All along this line eager spectators literally packed the sidewalks, the court yards and the porches and the windows of houses, and at every street intersection buggies and wagons were jammed, filled with persons anxious to obtain a view.

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Gospel preached to them by two of the early missionary fathers. It belonged to the St. Aloysius Society of Young Men. James Luther and Wm. Braunsdorf in black cassocks and white surplices were catechising a forest full of Indians of all ages and all sizes. An occasional war-whoop and even a war-dance around the trees of the forest showed that either the truths of Christianity or the plaudits of so much civilization were not all at once according to their taste.

The seventh float was a boat thickly filled with emigrants who came, as their costumes showed, from all parts of God's creation, and who now shower their blessings upon the memory of Columbus. "God Bless Columbus!" was their devise in large letters on both sides of the boat and on the large banner which they carried. This float was the pastor's device in favor of those children of the school that had not as yet been called upon to serve in any other capacity.

The eighth float repeetented the State of Maryland proclaiming religious liberty over two hundred years ago. In a diphros-shaped chariot and behind six horses one young lady dashed along shaking the flag of liberty right and left. To describe the outfit would require the pen of a modiste or that of a newspaper reporter at a wedding party. Suffice it to say that the float was furnished by the Children of Mary.

The ninth float characterized the material and political state of America at the present day. The States and Territories were represented on large badges worn by young ladies in white and the devise of the silver dollar "In God we trust" was conspicuous on banners and on the sides of the float. It was furnished and equipped by Messrs. Andrew Neddo and James Kenny for 48 young ladies of a Confirmation class.

The tenth float was: "Our Lady Immaculate", patroness of our country, or the religious state of America at the present time. The "Immaculate Conception" stood on a profusely decorated canopy and was surrounded by Faith, Hope and Charity. The

body of the float was filled with the girls of the First Communion class of that year, dressed in white and decked with wreaths. This float was furnished by the pastor with the aim of providing for the girls a place almost equal to the one which the boys of the same class were given on the "Santa Maria."

Following the above floats came the men of the congregation on foot and the members of the church committee in a carriage.

The church societies of men were assigned a special place of their own in the procession. But the members of the St. John the Baptist society readily renounced to that honor, when they were asked to act singly as an ornament, a protection and as a guide to each one of the 58 horses which drew the floats of St. Joseph's congregation through the forests of Red, White and Blue and through the floods of the music of cornet bands which filled the air.

From among the special notes which the newspapers appended to their accounts the following may be quoted:

There was never a more orderly large crowd upon our streets.

Money and effort were not spared to make yesterday's parade a splendid success.

Each church was well represented. St. Hedwige's led in the number of the parade and St. Joseph's in the number and in the beauty of floats. The representation as to floats was as follows: Mishawaka, 1; St. Joseph's, 10; St. Mary's, 5; St. Patrick's, 3; St. Hedwige's, 8.

St. Joseph's congregation was minus its Marshal on horseback. It is true, Mr. Paschal Bourdon was not in his position on horseback, at least not for a long time. But he was present at the parade in full regalia. From the beginning he wished to shine, not only in able horsemanship, but also by his steed and he presumed to ride the pastor's "Jim". The latter, however, soon became intoxicated with all the music, the bunting and the admiring multitudes, and Mr. Bourdon concluded that, after all, prudence was the better part of valor and he preferred to walk

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for even before they had arrived. Article upon article now arrived in school, the donations of parents, friends and business men of South Bend at large. They ranged from a Senegambian goat that jumps from precipice to precipice and back again all the way down to a pair of fighting cocks, and from gold watches and parlor stoves all the way down to a baby cradle or an ironing board. The pastor was kept busy, day after day, from mass time till noon, superintending the entering of the same and issuing books authorizing collecting thereon. An account also was opened of the books, the collectors and the contributors.

Armed with these books the children then would make a bee line for their parents, their friends, not even slighting their foes, in fact all over town, for a donation. The hope of making five cents would not allow any one to think of the distance even to Notre Dame and St. Mary's Academy.

Some people thought they were pestered with them and felt greatly worried about the children's attention being withdrawn from their books, others admired their courage and all, without exception, encouraged them with a small donation.

How useless the pastor's remark was, when on the following Sunday, Nov. 12, 1899, he asked the congregation: "Do you know that the children have really started their fair," was fully evinced by the "Indeed we do" look and by the "Indeed we ought to know" smile which was on every countenance. He continued by asking the people to encourage the children and to be kind to them in every case, assuring them that a kind refusal will be more appreciated than even a large donation given with a disdainful look or an unkind remark.

The pastor's request was not without its effect. The people always had a nickel or a dime in readiness for their youthful callers. Mrs Sherland who then resided in St. Joseph's hospital, sent them a check for $100.00 to save them the trouble of calling on her singly and individually.

The uniform collecting books contained room for just 100

uniform subscriptions, and before the end of the first week several of them were returned with five and ten dollars, and these same collectors would ask for a second, a third, some even for a seventh book.

Following is the list of the children who collected ten or more dollars together with their respective collections:

Adelsperger, Rose	$22.65	Kochenderfer, Anthony	15.40
Archambeault, Clyde	10.80	Krueger, Cecelia	10.00
Archambeault, Hildegard	10.00	Lafortune, Louis	15.00
Beriault, Arthur	13.31	Larkin, John	10.00
Black, Erl	14.30	Lonergan, David	32.10
Brunnsdorf, A	10.00	Maher, Bernard	12 00
Cassidy, Clifford	40.00	McCafferty, Anna	15.70
Couch, Fred	20.10	McCartney, Mary	10.00
Crepeau, Joseph	17.00	McNamara, Mary	20.00
Crepeau, Melvin	36.20	Miller, Otto	17.10
Dobson Bernard	65.80	Mittenberger, Joseph	10.00
Dobson, Mary	13.15	Murphy, William	20 10
Donohue, Joseph John	27.50	Murphy, James	15.00
Donohue, Joseph Joseph	15.20	Murphy, John	10 00
Dorn, George	11.00	Neifert, Anthony	11.05
Doyle, John	11 80	O'Connor, M	55.75
Eckenroth, John	11.20	Park, Hattie	10.50
Erl, Mary	14.50	Poulin, Leonie	10.50
Fleck, Clarence	20.00	Poulin, Joseph	22.60
Fisher, Francis	12.20	Probst, Ruth	10.00
Hanke, Lea	13.00	Robert, Wilfred	15.80
Hartford, Matthew	15.00	Semortier, Mary	10 00
Haverle, Julia	17.35	Seyen, Annie	12.20
Hickey, Thomas	10.00	Sheiblehut, Edward	10.00
Hickey, Virgie	10.00	Sheib'ehut, Leo	10.00
Hoban, Mary	13.80	Velaire, Leo	16.60
Hiss, Gertrude	10.00	Wagner, Ada	20.00
Johnston, Edward	13.20	Weston, Arthur	10.00
Johnston, Joseph	10.10	Zipperer, John	23 10
Joyce, Margret	12.70		

Besides these nearly every child of school reported with amounts varying from three or four dollars to ten.

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settlers of South Bend and a faithful member of St. Joseph's church. A few weeks after his demise his last will and testament was probated, and the local newspapers announced in large head lines

$5000.00 FOR ST. JOSEPH'S CHURCH.

The joy and the gratitude of the people were commensurate only with the need of the amount, and the pastor lost no time in putting red lines around the article and exclamation marks in the margin, in underlining the $5000.00 figure and in sending the papers to the ordinary of the diocese, the Rt. Rev. Joseph Dwenger, Bishop of Fort Wayne, in whose name the bequest was made in trust for St. Joseph's church.

By return of mail the Bishop instructed the pastor to make to the wife and relatives of the deceased the offer which is embodied in the following order:

JOSEPH,

BY THE GRACE OF GOD AND THE FAVOR OF THE APOSTOLIC SEE, BISHOP OF FORT WAYNE,

IN PERPETUAL REMEMBRANCE.

Be it known by this, that **ALEXIS COQUILLARD** *has bequeathed to St. Joseph's Church, South Bend, Ind., the sum of Five Thousand Dollars, and in consideration thereof a Requiem High Mass, the 25th day of February, shall be sung every year, and a Low Mass shall be said every month as long as said Church and Congregation remains in existence.*

Given under our hand and seal this 12th day of March, 1890.

[Seal.] **Signed: JOSEPH DWENGER, Bishop of Fort Wayne.**

Mrs. Mathilda Sherland, a sister of the deceased, had the order reduced to a neat card like the above, and as a suitable frame for it donated the new St. Joseph's altar in memory of her lamented brother.

It was found, later on, that the bequest to St. Joseph's church was contained in a codicil which was appended to the will on the 9th day of February of the same year and which provided that said sum of money may be paid in cash or by the conveyance of land at its appraised value as the trustees appointed may deem fit, provided, however, that it shall not be paid either in cash or in land until each and every bequest, devise and legacy of the will shall have been paid off and discharged. The bequest was paid on the 9th day of February, 1898, $500.00 being paid in cash and the balance by conveyance of real estate adjoining the church property.

THE CHOIR OF ST. JOSEPH'S CHURCH

within the last ten or twelve years has not boasted of any tenors with white cravats, "stand up" collars or tight trousers, nor of any lady sopranos with opera glasses in their hands and chewing gum in their mouths. Humble as their friends and relatives in the pews they sing the praises of God to the best of their ability, and angels can do no more.

As a rule choir singers are human like everybody else, but because they give their services free of charge their short comings are exposed to greater criticism. If they greet one another on Sundays or communicate to one another the news of the week and tell an irresistable joke, they are put down as *talking in church*; if they pass around the peanuts as a sign of a general good understanding or carry a bottle of coffee to clear their throats, they are said *to act disrespectfully in church*; if they leave the church during the sermon for a drink of cold water or to practice an Ave Maria, *they disregard the word of God*; if they sing well they are not noticed and if they fail to reach a note, people will not believe that *they have a cold*; if they give one another a friendly advise they will be reported as *having quarrelled*, and if they fail to notice a new hat entering the church they will be blamed as *having given up all interest in the*

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in the sounding brass of newspaper puffs. Nor, indeed, do they want to act, like the street parade of a circus, as a drawing card for extraordinary solemnities. The Catholic church has her regular succession of Feasts and Festivals which need no advertising, and her special devotions are in themselves sufficient to attract the people that appreciate them. For fellows that know of no cheaper place to entertain their girls of a Sunday evening or for pleasure-seekers in general the Catholic church makes no provision, and even if an accidental choir should aim to launch out in that direction, their efforts, at the best, could never hold their own against the attractions of a theatre or a public dance. No church choir, no more than the proverbial Frenchman, can afford to try to sit between the two chairs, if it does not want to come to grief in one way or in another.

If, however, apart from church services, they wish to indulge in a pastime of their own, a love-feast, for instance, an annual bath in Baron Lake during summer or a sleighride during winter, a Cantata in a public hall or theatre, the fact of their singing in church on Sundays will not debar them from any such innocent amusement.

St. Joseph's church boasts of three choirs. Besides the Sunday choir whose picture appears in this pamphlet there is a boys' choir of about 25 members that attend to all week day services and to all afternoon or evening services, and a little girls' choir that sing hymns during the early mass on Sundays. During the October, May and June devotions of the past few years the boys have covered themselves with glory and have rendered invaluable service to the congregation.

THE SCHOOL

for the last ten years has been under the care of Sisters. After the accounts of the children's fair, their services in the choir, their services at the altar, etc., etc., little remains to be said. These amply show the condition of the school, and the

school reports of the diocese are in harmony with these facts. To say another word about the school would be only repeating what every member of the congregation witnesses Sunday after Sunday and day after day. St. Joseph's congregation, and for that matter any congregation in the world, has its foundation, its source, its resource, its hope, its pride and its boast in its school. The school is the cradle of the congregation, is its life and is its strength. Without the school it may close its portals today just as well as tomorrow. A patron of the school is a faithful member of the church, and parents that do not send their children to their own Catholic school have thereby severed their connection with the church also.

The teachers in these years were: Sisters M. Clement, M. Mathurine, M. Clara, M. Gonzague, M. Benedicta, M. Giovanni, M. Isadore, M. Alfreda, M. Rosita, M. Lydia, M. Julia, M. Bianca, M. Hyacintha, M. Valeria, M. Canice, M. Assumption, M. Raphaella, M. Eudoxia, M. Justa, M Clement No. 2, M. Holy Infancy, M. Fortunata. Five of these died but recently, greatly mourned by the children who had learned to love them and whose prayers followed them beyond the grave.

The present corps consists of: Sisters M. Assumption, M. Clement, M. Clara, M. Fortunata, M. Canice, M. Cunigunda, and Miss Mary O'Connor. The school is attended by 317 children, 161 boys and 156 girls.

THE CITY OF THE DEAD.

An account about a Catholic church will not be complete unless its cemetery is mentioned. There is not a mass said in the church but the faithful departed are remembered, there is not a public devotion held, not a private devotion made in the church but the thoughts of the faithful revert to the dearly-beloved departed.

A mere annual remembrance of the dead on All Souls' Day does not satisfy the piety of either the church or of any of her

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children; and a worldly parade on Decoration Day or a worldly display at funerals the latter must naturally look upon as a sordid scheme to amuse the living at the expense of the dead. "If you are in any way generous with the goods of this earth, by all means give them to me during my life time when I can enjoy them; but after my death, I beseech you, pray for the repose of my soul!" is the appeal of the pulpit of St. Joseph's church in favor of both the living and the dead. That *charity which seeketh not her own and which never falleth away even if tongues shall cease* commands above all a continual and unselfish remembrance of the souls of the departed in our prayers, and then, in the second place, our deepest respect for their bodies in the graves.

The cemetery, or as it is less appropriately called, the grave-yard, is a sacred spot with all men, whether christian or pagan, civilized or uncivilized. Even pagans *who had not hope* affectionately clung to the remains of their beloved departed; they had them reduced to ashes so as to be able to keep them in their immediate presence. Christians buried them in consecrated ground along public roads or in much-frequented fields, in the Catacombs and, later on, in churches or in church yards – always in places where they were most likely to meet them often. Yes, the memory of the departed is dear to all men that are deserving of that name

If Christians consign the remains of their departed to the earth, it is, because they firmly believe in the *Communion of Saints and the Resurrection of the Body*, and find in these their only hope and consolation. For even as the grain of seed planted in the furrows of the earth greens up again in youthful freshness after a few days, or at least in the coming spring, so also, they know and believe, those far nobler grains of our fellow beings' bodies are entrusted to the earth's dark bosom in the hope that, on the last day, they shall rise again with renewed strength and beauty. From the earth the human body was taken when the

BRO. M. FRANCIS.

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Almighty breathed into it the breath of life, and into the earth it is returned until the Almighty will again and forever unite it to its immortal spirit. "*Quid majis humanum quam hominis exuvias humo reddere, What can there be more humane than to return the remains of man to the ground?*"—Gear. Euchol., fol. 542.

CEDAR GROVE

is the name of the cemetery which yearly claims the members of St. Joseph's church at the rate of twenty-five, thirty and forty. It does not belong to St. Joseph's church, nor to any one of the eight Catholic churches of South Bend in particular, but all of them claim it and it is equally dear to them all. It contains by far the largest portion of the bodies of the earliest settlers and claims the present Catholic population of South Bend in rapid succession. There is not a Catholic family in the city that has not some beloved one buried there, and all of them look upon it as the place where they themselves expect to await the General Resurrection.

BROTHER M. FRANCIS, C. S. C.,

one of the original band, was the man to whom Father Sorin entrusted the care of the remains of the dead in 1842 and who attended faithfully to that charge up to the hour of his death which occurred but a few years ago, when both his mantle and his name fell upon his assistant in the days of his old age, the amiable and energetic Bro. W. Francis, C. S. C.

On entering upon his charge Bro. Francis found between the upper Niles road and the river, about a mile north of town the "Old Indian Graveyard." The latter had been blessed by Father Badin, but was now, when Father Sorin's establishment considerably changed the public thoroughfares of those days, rather remote, comparatively speaking inaccessible and generally uninviting. It lacked, according to the Christian, or even the pagan

ideas, the essential requisite of a graveyard,—it was not likely to be seen or visited often by the living.

Bro. Francis, therefore, at once laid out the present cemetery on Notre Dame avenue, half way between South Bend and Notre Dame, and years later when his favorite evergreens gave it a sightly appearance, he called it Cedar Grove Cemetery. His every thought was in his graveyard; but as funerals in those days were comparatively few, he could be seen, now transferring the remains of the Indians to his new graveyard, now improving and beautifying the same and now again digging the grave for an occasional funeral of the following day. Being a cabinet-maker by trade he also made, with his own hands and in advance, all the sizes of coffins that were likely to be needed. His custom, in the early days, extended far beyond South Bend. It comprised all the surrounding missions which the Fathers of Holy Cross attended, and up to this day there are corpses brought from great distances to be buried alongside of relatives or friends who died in the early days when Cedar Grove was the only graveyard for Catholics within many miles of Notre Dame.

The work of mercy "to bury the dead," was Bro. Francis' chief aim. The pay for his material or labor was with him a secondary, an infinitesimal matter. His honesty, too, went so far as to lead him to assume the honesty of generations unborn. In this trusting spirit he would sell to applicants lots in his graveyard *without any condition*, even as a man would sell a farm or a lot in a town, and for these lots he would give deeds that were *unconditionally* recorded in the court house.

It is the tears of surviving friends and relatives—happily but a few—that taught Bro. Francis and Father Sorin and the Fathers of the Plenary Council of Baltimore a salutary lesson and led them to safeguard Catholic cemeteries, or single lots therein, against becoming subject to all kinds of barter. A graveyard, let it be repeated, is sacred ground, and whatever the successes or the reverses of a family may be, either materially or spiritu-

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