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OF

Catholicity

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ORIGIN OF MODERN RELIGIOUS SECTS.

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The Lutheran Church came into existence in Germany about the year 1524. Its founder was Martin Luther, a priest of the Order of St. Augustine, who left his convent, burnt the Pope's letter reproving him, married a nun, and preached in favor of reformation.

The Episcopal Church was founded in 1534 by Henry VIII, King of England, who ceased to be a Catholic when he failed to obtain a divorce from his lawful wife, Catharine. Once out of the Catholic church, he married and murdered his wives without fear of God or man.

The Methodist Church is the same as the Episcopal, except in some minor points introduced by John Wesley, an Englishman, about the year 1739.

The Presbyterian Church owes its origin to John Calvin, an apostate from the Catholic Church, who fled from France to Geneva, where his adherents were first known as Calvinists. This happened in 1561.

The Baptist Church sprang up soon after the Lutheran. The sect was first known by the name of Anabaptists. Its doctrines were propagated in Germany, in the year 1520, by Nicholas Storch and Thomas Muenzer.

The Congregationalist Church was founded in England in 1583, by Robert Browne. His followers were at first called Browneists, but were afterwards known as Puritans.

The Church of the Disciples was organized in Virginia about 65 years ago, by Alexander Campbell. He was a native of Ireland, born in County Antrim, in the year 1786. He died at Bethany, West Virginia, March 4, 1866.

These are but a few of the more important religious denominations that have sprung up in various places since Luther's defection in Germany.

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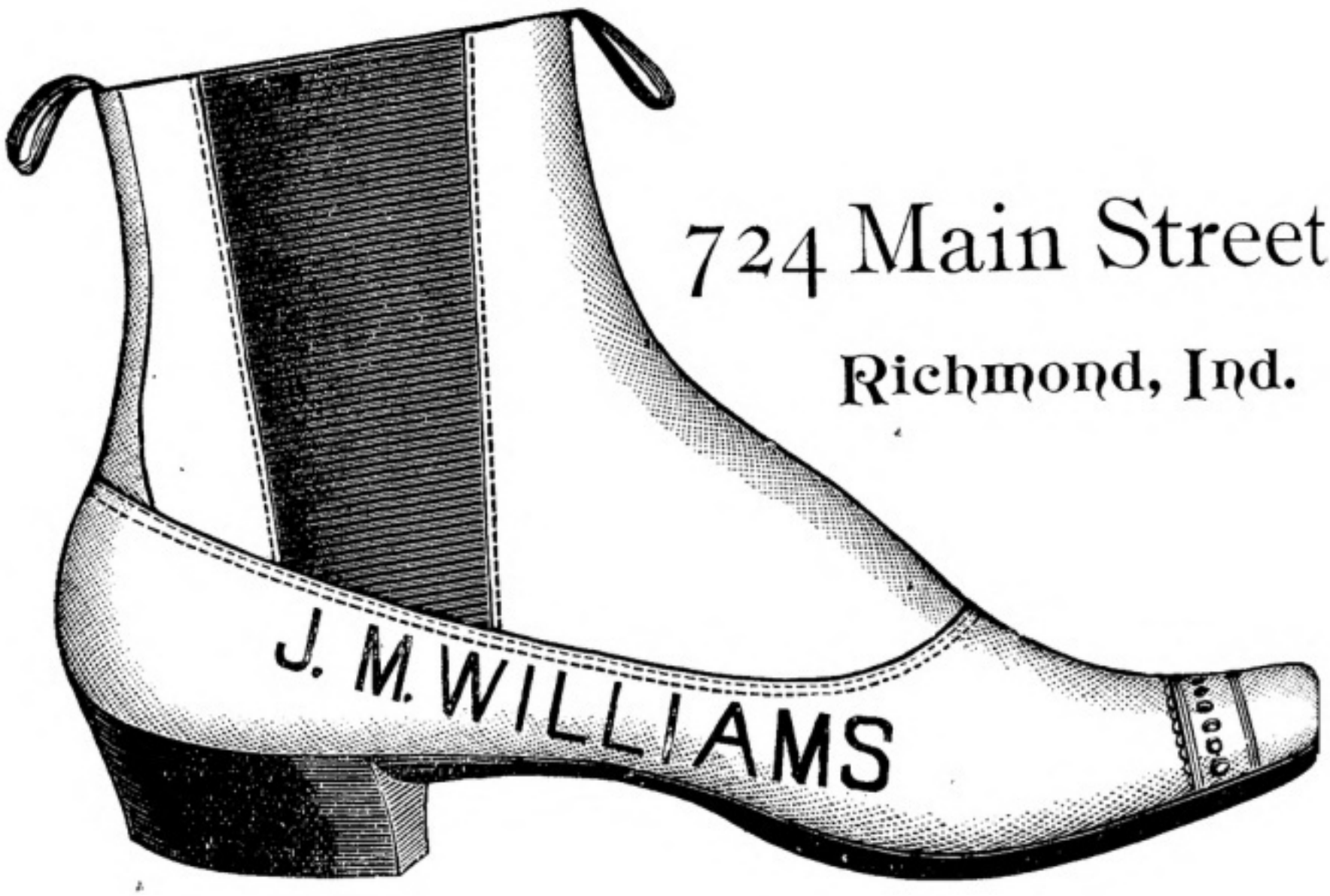

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THE LATIN LANGUAGE

IN THE LITURGY OF THE CHURCH.

The Catholic Church was the only visible embodiment of Christianity known to the world for many centuries. When it was established in the Roman Empire there were in existence two principal languages, the Greek and the Latin. The gospels and epistles were written mostly in Greek, which was then the learned language; and the liturgies formed by the Apostles were in Greek for the Eastern Christians and in Latin for the Western. The Latin became, in time, the official and learned language of the whole empire. After the fall of Rome and the dismemberment of the empire of the Cæsars, it continued to be the language of learning and of the Church, as it remains to this day.

The Latin is no longer the language of any particular nation or people. It undergoes no changes, as living languages do. The student who wishes to learn it, reads yet the orations of Cicero and the poems of Horace and Virgil.

This was the language in which the Sacred Scriptures were read to the people, and in which the dogmas of faith were defined and the prayers at public service recited. It was used in the administration of the sacraments and in the offering up of the sacrifice of the mass. It was the language in which the decrees of councils and the laws of the Church were written and promulgated, and in which the early Christian writers defended the faith and refuted the errors of their time.

By the use of this unchanging tongue, the exact unity and identity of faith is always and everywhere preserved, and the doctrines of the Church remain ever the same, not only as regards their meaning, but in the very words in which they were first handed down.

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GRAND OLD IRELAND.

To the distant observer this beautiful island appears like a city of ruins in the saddened light of evening. Her glory and her strength seem departed forever. But she is still the "Emerald Isle of the ocean." An air of romance and chivalry is around her. The traditional tales that live in her literature invest her history with heroic beauty. But she has no need of these. Real heroes, the O'Neills, the O'Briens and the Emmetts, will be remembered as long as patriotism and valor are honored among men.

In every department of literature she still takes her place. Where is the wreath her shamrock does not adorn? Where the muse that has not visited her hills? Her harp has ever kindled the soul of the warrior and soothed the sorrows of the broken-hearted. It has sounded every strain that can move the human heart to greatness or to love.

Often has the exile from Erin, as he wandered a stranger in some distant clime, sat down and wept when he remembered how the beautiful island of his birth has been marred and made desolate by the hands of the oppressor. Misrule, continued through long centuries, has strewn her surface with ruins and desolation, in the midst of which her impoverished people, the children of the former lords of the soil, subsist and move along, like spectres through desolate and abandoned castles.

Her woes and misfortunes move not the heart of her oppressors, but they are noted by the God of the poor.

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THE PROTESTANT LORD MACAULAY'S ESTIMATE OF THE CATHOLIÇ CHURCH.

The history of this church joins together the two great ages of human civilization. The proudest royal houses are but of yesterday, when compared with the line of the Supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon, in the nineteenth century, to the Pope who crowned Pepin, in the eighth, and far beyond the time of Pepin the august dynasty extends, till it is lost in the twilight of fable.

The republic of Venice came next in antiquity. But the republic of Venice was modern when compared with the papacy, and the republic of Venice is gone and the papacy remains, not in decay, not a mere antique, but full of life and useful vigor.

The members of her communion are certainly not fewer than one hundred and fifty millions; and it will be difficult to show that all other Christian sects united amount to one hundred and twenty millions. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments, and of the ecclesiastical establishments that now exist in the world, and we feel no assurance that she is not destined to see the end of them all.

She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished in Antioch, when idols were still worshiped in the temple of Mecca; and she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's.

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POINTS OF OBSERVANCE IN AND ABOUT THE CHURCH.

It is a vulgar practice to stand outside the doors of the church while mass is being celebrated. Some give the excuse that they are waiting for the next mass. It this be so, let them select some other waiting place.

No one should walk up the aisles of the church during the sermon. If you arrive late, wait in one of the lower pews until the sermon is over, then go to your place. There should be no moving up or down the aisles while the congaegation is being addressed.

At low mass it is proper to kneel the entire time, except at the Gospels. When the service is prolonged by a sermon, as it is at eight o'clock mass generally, it may be permitted to sit from the end of the *Credo* to the *Sanctus*, and from and after the communion until the blessing.

At high mass the people always stand while the priest sings. They should kneel from the beginning of mass until the Gloria, and from the *Sanctus*—that is, when the bell rings the first time until the *Pater Noster*. They kneel during the communion and rise at the last Gospel. At the elevation, the most solemn part of the mass, all should bow the head and pray.

Avoid the practice of coming late to church. In order to get there in time, leave home in time. Start at least as promptly for mass as you would for the depot, if you intended to take a train.

What shall be said of those who always stand in the back part of the church, near the door? Nothing. All has been said that can be said, and still they stand there.

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RT. REV. FRANCIS SILAS CHATARD, D. D.,

BISHOP OF VINCENNES.

The Right Reverend F. S. Chatard, Bishop of Vincennes, was born in Baltimore on the 13th day of December, 1834, and is, consequently, now in his fifty-fifth year. His father, Doctor Ferdinand E. Chatard, is also a native of Baltimore where he still resides. The Bishop's grandparents on his father's side came to the United States from the island of San Domingo, in the early days of the American republic. His mother's maiden name was Anna Eliza Marean. She was a daughter of Silas Marean, a soldier of the American revolution, who took part in the battle of Concord. The Bishop's maternal grandmother was an Irish lady, whose maiden name was Eliza Ferris.

His early studies were made in Mt. St. Mary's College, Emmittsburg, where he graduated in 1853. He immediately turned his attention to the study of medicine, and, in due time, received his diploma as a physician from the University of Maryland. In a short time he abandoned the medical profession for a higher calling. Entering the Urban College of the Propaganda, Rome, he remained there six years, and received the title of Doctor of Divinity in 1863.

He became Rector of the American college, in Rome, in 1868, holding this position for twelve years, during which time he visited his native country twice in the interests of the college. In March, 1878, he was named by Leo XIII Bishop of Vincennes. He was consecrated Bishop, in Rome, the 12th day of May, 1878, and, on the 16th of August of the same year, arrived in Indianapolis, the scene of his present labors.

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Rt. Rev. Francis Silas Chatard,

Fifth and Present Bishop of Vincennes.

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HISTORY OF CATHOLICITY

IN

RICHMOND AND WAYNE COUNTY, INDIANA.

The population of Wayne county, Ind., including Richmond's 20,000 citizens, is now over 45,000; of this number one-ninth, or nearly 5,000, is Catholic.

In 1835 there were less than twenty Catholics in the city of Richmond and vicinity.

Father Ferneding, the first visiting priest, found about ten Catholic families in the county of Wayne and immediate vicinity in 1836, when he came to say mass for them and hear their confessions.

Comparing the proportion of Catholics to the population of the county, which obtained more than half a century ago, with the figures as we now find them, the inference is that even in this "stony soil" the seed of the faith has taken deep root and flourished to a gratifying extent. Of course some of the seed sprang up and was trampled upon, or withered through drought, or was choked by the weeds of bigotry and intolerance. Not a few fall-away Catholic families, therefore, are to be found. Some have infidel members, some are broad-gauge Christians, while other few are nominal members of Protestant organizations. It was not popular to be a Catholic in this section

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years ago. The suggestive name, *Sullivan*, was borne by the first preacher the Methodists of Richmond had. Quite a few of the wealthy manufacturers of Richmond were once Catholics or descendants of Catholic parents.

In Know-Nothing days, and even in more recent years, to be a Catholic in Richmond and vicinity was to be comparatively isolated and often unjustly discriminated against. The antipathy to Catholics sure to be found in Quaker and Puritan communities was not wanting in this section of Indiana. Know-Nothingism flourished and waxed strong, became a factor in politics, and the taint of it is felt to some extent to this day. Many have political predilections because of the part it took in shaping the issues, one or the other political party revering its unsavory memory or adopting its wicked tenets, which were hatred of Catholics and all foreigners.

With the advent of a new generation, however, and the toleration that is born of enlightenment and the intercourse of men with one another the prejudices and hates which have disgraced the past are fast dying out. An angular, ranting anti-Catholic preacher is now regarded as a sort of *freak*. Some of the old heads may nod a "just so" to his tirades, but the younger generation smiles at the antics of the ranter and concludes to bear with him simply for the sake of the old folks. They do not believe him because of his marked unreasoning and because most of what he vomits forth is contradicted by facts which they know. Who of the young generation in Richmond and Wayne county, or in any other intelligent community, believes now that for money a priest grants a license to commit crime? Who believes that a penitent must pay the priest to have his sins forgiven? Who for a moment credits the old lie that a priest will agree to pray a soul out of purgatory for a monetary consideration? Not one believes these silly charges; but not a few yet

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remain who would like to have their prejudices fortified by proofs that these malicious falsehoods are true.

Even the latest scare on the school question does not affect the rising generation of non-Catholics. They know that the Catholic Church could teach nothing inimical to good government. In its schools and institutions of learning more attention is paid to patriotic matters, to the cultivation of love of country and the conscientious duty of the citizen, than is paid to such subjects in the public schools or in those of any other denomination. Young gentlemen and young ladies, educated in Catholic colleges and convents, can bear testimony to the truth of this statement.

As for the foolish claim that Catholics owe political allegiance to a foreign potentate (the Pope) no intelligent, sensible man ever did or ever can believe that there is anything but the veriest nonsense in the charge. Practical, intelligent, proud spirited American citizens are above being disturbed by the bugbear of "The Pope's Toe." The work of the Catholic Congress of Laymen, at Baltimore, has cleared the atmosphere of all such questions so thoroughly that all who have eyes and reason can see and judge for themselves.

FIVE YOUNG PRIESTS.

Before giving a detailed account of the growth of the Church in Wayne county we must first credit the city of Richmond with having given five young priests to the Church. Three of them are from St. Andrew's parish, namely: Father Charles A. Stricker, Father Joseph E. Hegger and Father William F. Seibertz. The other two, Father John F. Stanton and Father John S. Finn, are from St. Mary's parish. The portraits of these young priests, with short sketches, will be found farther on in these pages.

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ST. ANDREW'S CHURCH.

The history of St. Andrew's Parish, as here presented, is based upon facts obtained from the late Mr. J. H. Moormann, by his son-in-law, Mr. John N. Zeyen, and by him kindly written for this little work. It is but just to Mr. Zeyen to add that of the more recent dates and facts he himself has been a witness.

If Mr. Zeyen has been careful not to be lavish in praise of the present very deserving pastor of St. Andrew's, Rev. H. J. Seibertz, it is due more to a correspondence with the said pastor's wish than to any unwillingness to do so on the part of Mr. Zeyen.

The first Catholic who settled in Richmond was, in all probability, a Mr. Charles Buschi, a native of Alsace, France (now a province of Germany). He came here with his wife in the year 1832, of cholera fame. He bought property on Pearl street, now called Fifth street, at No. 29, South Fifth street.

John Henry Moormann communicated these early recollections to the writer January 1, 1889. At that time Mr. Moormann was the last surviving Catholic pioneer, but was called to a better life on Palm Sunday following, April 14, 1889.

When he arrived in Richmond, on the 8th day of January, 1835, he found about fourteen or fifteen Catholics residing in the place. Among them as permanent settlers were, Peter Schindler, Joseph Brokamp, Joseph Hollett, Fred. Bowing, his mother and two sisters, Ben. Baumer, Thomas O'Hara, John O'Hara, Dan O'Hara, John Rvan, Peter Essenmacher and a few more whose names Mr. Moormann had forgotten.

Rev. Ferneding, whose attention was called to this forlorn little flock by some of the German members thereof, was at that time stationed at New Alsace, Dearborn county, Indiana, and while visiting the la-

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ST. ANDREW'S CHURCH,

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borers employed in the building of the White Water Canal, that was in the course of construction at that time, he also visited the Richmond Catholics in early fall of 1835, administered to their religious needs, and offered up the holy sacrifice of mass for the first time in Richmond, in the house of Mr. Charles Buschi on Pearl street, now No. 29 South Fifth street. An old-fashioned bureau was improvised for an altar, and as appropriately fixed up as circumstances and means permitted. Mr. J. H. Moormann acted as sacristan and mass server at this first celebration and for a long time thereafter. Services were held at irregular intervals and in different houses. Sometimes in the house of Mr. Dan O'Hara, on Walnut street, now called South A street, between Third and Fourth. Likewise in the residence of Mr. Thomas O'Hara, on the corner of Washington and Walnut streets, now called corner of Third and South A, but better known as the former residence of Charles Coffin. For quite a long time services were held at the house of Joseph Brokamp, almost opposite the Lutheran Church on South Fourth street.

Rev. Ferneding visited Richmond during the years 1835–36–37. Father O'Rourke, from Dover, was likewise here a few times. After that time Rev. Bacquelin, who was stationed at Indianapolis, took charge of the mission and formed a congregation of the fourteen Catholic families, German and Irish, then residing in and close to Richmond.

Hon. Samuel E. Perkins, at that time attorney at law and editor of the *Jeffersonian*, afterwards judge of the supreme court, knowing the impecunious condition of most of the members of the infant congregation, was so liberal as to present them with the lot, now occupied by the parsonage of St. Andrew's Church, to erect a church upon it. J. H. Moormann, having received this offer from Judge Perkins, conferred with the other members and the proposition

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was laid before Rev. Bacquelin, when upon mature reflection it was decided that the location, on account of the (at that period) swampy condition of Marion (now S. 6th) street, was unsuitable to build a church upon and that Mr. Perkins be requested to exchange the same for the corner lot on Pearl street now occupied by St. Andrew's Church. Mr. Perkins agreed to make the exchange upon the payment of one hundred dollars. Rev. Father Bacquelin was in favor of it and proposed to donate $25 himself; and J. H. Moormann, Peter Schindler, John and Thomas O'Hara and Joseph Brokamp, as a committee, raised the balance in two days. Whereupon the deed was made out to His Lordship, the Bishop of Vincennes, De la Hailandière. Now it was decided to build a church and Rev. Bacquelin laid the petition before the Bishop, who at once approved of the plan and proposed to assist the new congregation in the undertaking by donating five hundred dollars to the building fund, provided the church be built of brick. Preparation and collections were at once begun in the fall and winter of 1844 and the corner stone was laid and blessed by Rev. Father O'Connor in the early fall of the following year.

Rev. Father Ryan was sent here in 1846 as the first resident priest of this mission. He boarded with Mr. J. H. Moormann, who resided at that time almost opposite the present church. Services were held in the meantime in the house of Mr. Jos. Brokamp on South Fourth street, opposite the present Lutheran Church. Joseph Brokamp, J. H. Moormann, Thomas O'Hara and Peter Schindler formed the collecting and building committee; Thomas O'Hara superintended the work.

The church was dedicated in the fall of the year 1846, by Rev. Father Wood, whose conversion to the Catholic faith was occasioned by the celebrated controversy between Bishop Purcell and Rev. Mr. Campbell, and who afterward became the renowned and saint-

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Rev. H. J. Seibertz,

Pastor St. Andrew's Church, Richmond, Ind.

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ly Archbishop of Philadelphia. He also delivered the dedication sermon. Rev. Ryan stayed here about fourteen months, when the congregation was left without a resident pastor for some time, until Rev. Father Wm. Doyle was stationed here, who remained until 1853, when he was succeeded by Rev. Father Merl, who had charge of the congregation until 1858, in June.

In the year 1854, during Father Merl's pastorate, the lot, now occupied by the parsonage, was acquired for $1,350.00.

The first parish school, with a dozen pupils, was opened by a Mr. Gerhard Budde during the pastorate of Rev. Doyle, in the year 1851, in Mr. Pardieck's house on South High street, the location being known at that time under the name of "Fredeburg," but now is known as South Sixth street between E and F. The same year the corner lot opposite the church was acquired for school purposes, and in 1852 a brick schoolhouse about twenty by thirty feet was erected upon it, and a Mr. Joseph Baker took charge of the school the same year. He was succeeded by Mr. H. Schulhof. This gentleman was subsequently called to Cincinnati to take charge of the German Catholic orphan asylum, and a Mr. Karm took his place; then followed Lorenz Winz, Nicolas Collet, Mr. Stolz, Frank Apel, Joseph Volkenrath, N. Collet, J. H. Horstman, and at present Mr. Raymond Flasch who is in charge of the upper class for boys. A Rev. Father Engel attended to the religious wants of the congregation during the interval between Rev. Ryan and Rev. Doyle. After Rev. Merl left, the congregation was without a resident priest until the following spring, when Rev. Ostlangenberg was stationed here; in the meantime Rev. Father Peters, from Connersville, paid monthly visits and administered to the wants of the mission.

Father Ostlangenberg stayed only a few months, and the growing congregation was left again without a pastor until the newly ordained Rev. J. B. H. Seepe arrived on Christmas Eve, 1859, and took charge of

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the congregation, which had greatly increased in membership since the construction of the L. M. R. R. between Richmond and Dayton and between Hamilton and Richmond the Eaton & Hamilton R. R., later called C. R. & C. In fact, the church was altogether too small to accommodate the faithful. It was therefore decided to erect a larger edifice; whereupon the English-speaking portion of the congregation resolved to organize a parish for themselves.

Rev. Father Seepe, with great energy and courage and full confidence in the assistance of God, pushed the undertaking; and the parishioners, seeing the noble, self-sacrificing spirit of their pastor, strained every nerve to accomplish the project.

Messrs. Pickett & Son, architects from Cincinnati, were engaged and furnished the drawings for a plain gothic church, sixty by one hundred and twenty feet in dimensions, providing for an apsis to be added in the future. The plan was accepted at a meeting of the congregation. As early as the weather permitted the school-house was sufficiently enlarged to accommodate the people and celebrate divine service during the progress of the erection of the new edifice.

The old church was torn down and work on the foundation pushed forward so that on the 27th of May, 1860, the corner-stone was laid by Rev. Sigrist, from Indianapolis. On the 6th of July following, contracts were formally signed for the brick and carpenter work. The brick work was executed by H. H. Downing and John Dougan, of Richmond, for $4,000, the congregation furnishing all the brick and stone, work to be finished by the first of October. Carpenter work was executed by Thomas W. Roberts and A. W. Cornell, also of Richmond, for $5,200, the work stipulated to be finished, except spire, by November 24, 1860. Contracts were signed by Rev. J. B. H. Seepe and the building committee, consisting of H. H. Geers, John B. Stiens, Gerhard Grothaus, J. H. Moormann, Herm. Temmelmann and Jos. Brokamp.

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The work was rapidly pushed forward under the immediate supervision of Father Seepe, who at times could be seen in the most dangerous places on the building, often walking erect on the walls and even on the cone of the roof as unconcerned as if he were walking on level ground. The work was accomplished in due time so that divine service was held in the unplastered church during the winter.

In the meantime secession was rampant and the war of the rebellion inaugurated, so that the completion of the spire was postponed for two years by mutual agreement and contract, April 2, 1861, and the tower was covered with a temporary roof.

At somebody's suggestion, a tall flag-staff was solidly planted on the summit of the tower and an immense star spangled banner, which the ladies of the congregation had made, was frequently displayed on it. This flag-staff was the innocent cause of quite an exciting, and for a little while, quite an alarming episode during the following year.

When it became evident that the completion of the spire had to be indefinitely postponed, Father Seepe decided to have the tower surmounted by a large cross, as every Catholic Church ought to be, and therefore had the flag-staff removed. At that time a regiment of recruits were encamped on the old fair-grounds, long since incorporated into the city as "Schwegmann's Addition." Some of these soldiers seeing plainly from that location that the flag was not floating in the breezes and that the flag-staff was removed, raised the cry that rebels and rebel sympathizers had insulted the national flag, and that the insult should be resented. The passions engendered by the war and the bitter party hatred were at fever heat. Quite a number of the soldiers came to town and proposed to raise a mob and storm and demolish the church. Father Seepe was informed of the excitement and hastened to display the large national banner from the top window of the tower. Several

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prominent citizens and Catholics, John B. Stiens in particular, succeeded in allaying the excitement by explaining matters to the frenzied soldiers. However the cross was placed in position and remained there.

The following year, 1862, the church was plastered and neatly frescoed by A. Hahne from Dayton, Ohio, and formally dedicated by His Lordship, the Bishop of Vincennes, Maurice de St. Palais, on the 14th of September. Rev. Sigrist assisted at the ceremony and delivered the dedication sermon. Times began to improve and the pastor directed his efforts to have the interior of the church properly furnished as becoming the house of God. He purchased a handsome altar and imported directly from Paris fourteen beautiful oil paintings, the stations of the cross. Three elaborately ornamented chandeliers were procured, as also an organ. The same year Col. Bridgeland presented the church with a fine and costly painting, a copy of the Madonna of Carlo Dolci, which he had bought in Rome, and which is suspended under the canopy of the pulpit. In 1864 a suitable schoolhouse was erected, for which $1,822 were collected by subscription and $1,380 raised by a fair. He also acquired the lot immediately north of the church for $800 and thus prevented its possible use for undesirable purposes afterwards. Rev. Father Seepe in 1866 purchased for cemetery purposes a ten-acre plat of ground, nicely situated, and about one mile south of the church on the Liberty pike, at a cost of $3,000. The old cemetery, about one and one-fourth acres, that was deeded to St. Andrew's congregation in 1850 by Mr. Christian Schwegmann, was taken into the corporate limits of the city and burials therein had to be suspended. The ground is worth over $2,000 and is owned by both congregations.

Father Seepe was indefatigable in his efforts to promote the spiritual as well as the material welfare of his flock. He was self-sacrificing almost to a fault. De-

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Rev. J. B. H. Seepe,

Formerly Pastor of St. Andrew's, but now of Madison, Ind.

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nying himself frequently many of the comforts and conveniences of life. Every cent of his income not spent in charity was directly used in the interest of the congregation. Indeed, it is known as a fact that when he left Richmond to go to the mission, where the Bishop had sent him, he was obliged to borrow money enough to pay his traveling expenses. He was of a studious, retiring disposition, ascetically inclined, but nevertheless heartily enjoyed innocent amusement. His departure from Richmond was deeply lamented by almost the entire congregation, and his memory is cherished by them up to this day as that of a true and faithful servant in the vineyard of the Lord. (Centerville, New Castle, Hagerstown and Middletown were the missionary stations Rev. Father Seepe had to take charge of, besides his Richmond congregation).

When Father Seepe, at his own request, was removed, September 15, 1868, there was a total parochial indebtedness of only about eleven thousand dollars ($11,000) remaining unpaid. He was succeeded by Rev. Ferdinand Hundt, a gentleman whose culture and refined and æsthetic taste are recognized by all who had and have the pleasure of his acquaintance. His reputation as a pulpit orator is well established, and his deep religious sentiment and literary and poetic talent are reflected in countless sonatas and poems well known to the German reading public. During his pastorate the beautiful and graceful spire of St. Andrew's Church was built at a cost of $11,000. The original design was discarded and the present artistic and more elaborate gothic structure substituted. It is the highest structure in the city, being two hundred and ten feet; its pleasing, symmetrical proportion is admired by everybody, and is truly a magnificent ornament to the city. The harmonious chime of bells, whose soul-inspiring sound may be heard for miles, and a town clock, the only one in the city, were acquired and placed in the tower as its

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proper completion. Father Hundt also ordered a magnificent statue of the dolorous mother to be executed by the noted artists and sculptors, Allard & Kloster, an artistically executed copy of the famous "Pieta," by the renowned Achtermann. His ardor for beautifying the interior of the church and his excellent taste prompted him to have the beautiful crucifixion group for the high altar executed in artistic style; also two handsome gothic side altars, a confessional, four statues of the Evangelists, and six other statues. The finest work of all is the magnificent crucifixion group at the new cemetery. The material is a gray sandstone, the figures life size, standing upon a solid and massive pedestal, the whole a work of great merit.

At a meeting of the congregation it was decided to improve the cemetery and embellish the same. Under the direction of Father Hundt this undertaking, costing $8,000, was accomplished; so that the German Catholic cemetery is as beautiful a home of the dear departed as can be seen in this section of the country. But after these improvements had been made and expenses incurred during the flush times of inflation, when money was plenty and a spirit of confidence in the perpetuity of the good times was reigning supreme all over the country, the unlooked for catastrophe of a general collapse of all business occurred, and bankruptcy was the order of the day. Values of all kinds of property shrank and continued to do so for years. Business in general was almost at a standstill, and Richmond being largely a manufacturing city felt the situation more than other towns not dependent upon manufacturing interests. But debts contracted during the period of inflation and the high rate of interest of those days did not shrink, but had to be paid in full. Thousands of business men were forced into bankruptcy and tens of thousands of farmers and small property holders lost their homes on account of a

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Rev. William F. Seibertz,
Assistant Pastor St. Andrew's Church.

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small mortgage at high interest which they were unable to meet. As property values continued to shrink debts necessarily increased at the high interests. Instead of counting their profits business men generally had to figure up their losses at the end of the year, and laboring men of all classes barely earned enough to keep soul and body together. During the period of collapse contraction and bankruptcy continued from the years 1874 to 1879. No wonder Rev. Father Hundt encountered many of the difficulties experienced by every business man during these years. Many members of the congregation could not contribute their usual stipend, many nothing at all, and some few, perhaps frightened by the stringency of the times, made excuses.

Thus it happened that Rev. Father Hundt got into a peck of trouble, as the popular saying is. Creditors clamored for their money; some few who had money refused to lend, and thus he was obliged to borrow money at exhorbitant interest for temporary loans. This state of affairs soon engendered dissatisfaction in the congregation and the relation between pastor and people became anything but pleasant. Unity and harmony were gone and therefore the income of the church necessarily decreased, while the debts accumulated more rapidly than ever. (During the temporary absence of Rev Ferdinand Hundt, in the year 1869, Father Isidore Hobi, of St. Meinrad's, had charge of the congregation for several months; as also, a Franciscan priest, expatriated from Germany during the "Cultur Kampf," Rev. Father Pancratius, on a similar occasion in the year 1877.)

The Bishop, being informed of this unpleasant state of affairs, transferred Rev. Father Hundt to another mission and sent Rev. H. J. Seibertz to take charge of the congregation and endeavor to harmonize the dissatisfied elements. This reverend gentleman, trusting in the help of God, began to infuse the same sen-

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timents into the hearts of his parishioners, and by wise and economical management succeeded, in a comparatively short time, in restoring confidence and harmony among his people. This being accomplished, the task of lightening the burden of debt, that had accumulated to the sum of thirty-nine thousand dollars, could be undertaken with greater hope of success.

The people took courage and harmoniously labored together with their pastor. Success became apparent and confidence in themselves was restored. At the same time the dark clouds of business depression that had been hovering like a pall over the country were gradually disappearing and a brighter future was n prospect.

This improved state of affairs was manifested by the liberal collection the reverend gentleman made in the fall of 1877. Fully two thousand dollars were donated and applied by him to the payment of the most pressing debts. He likewise succeeded in converting the loans from an eight and ten to a six per cent. rate of interest, thus saving a large amount of money in interest alone. Feeling encouraged by these primary successes, the Rev. Father continued the same wise course of action, and by his prudent and economical administration and the hearty co-operation of his parishioners, was enabled to materially reduce the original debt. But as the congregation had increased in membership, it became necessary to enlarge the school-house to more than twice its former capacity. The members of St. Andrew's congregation always showed a laudable spirit of enterprise in the cause of education and willingly shouldered this additional burden. Mr. Herman Pardieck showed his liberality by donating all the brick for the structure, and the balance of the expenses were collected by subscription. This work, costing $3.200, was accomplished in the year 1878. So that the congregation can boast of an elegant school-house, containing four large,

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REV. CHAS. A. STRICKER,

Pastor St. John's Church, Warrick Co., Ind.

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light, airy and well ventilated rooms, and a good sized hall, 38x69 feet.

By the first of January, 1885, the debt was considerably reduced, and the rate of interest was changed from six to four per cent. The membership of the congregation had also increased to such extent, that an assistant priest became a necessity, and the Bishop had given orders for the erection of a new parsonage. The result was the construction of the present handsome and commodious parsonage, at a cost of $6,200. It was begun in 1885, finished the following year and occupied July 5th, 1886.

The assistant priest arrived on the 22d of October, 1886, in the person of the Rev. W. F. Seibertz, brother of the Rector, Rev. H. J. Seibertz. He was ordained in 1886, at Innsbruck, Tyrol, by Rt. Rev. Simon Aichner, Prince Bishop of Brixen. The rector in 1887 had a magnificent high altar made, which was executed by Messrs. F. & H. Schroeder of Cincinnati. It is a masterpiece in the purest style of gothic art, is adorned by the two life-like statues of the Sacred Heart of Jesus, and the patron saint of the church, St. Andrew. The rich altar was the crowning glory of the artistic and elegant frescoe decorations of the sanctuary, which were designed and executed under the immediate supervision of Father Seibertz, by our talented artist and fellow-townsman Mr. Jacob Stahl, who also finished the balance of the interior of the church in the same style the following year, 1888.

Profiting by the suggestions made by Rev. Father Seibertz the artist, Mr. Jacob Stahl, produced a design that, for purity of style, nobility of conception and strict adherence to ecclesiastical rules, can not be excelled. The technical execution, in the finest oil colors, is no less perfect. The harmonious blending of colors, the delicate tracing and shading, show the hands of a master Chaste, classic, boldly yet exquisitely executed, it is one of the most perfect gothic

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church decorations to be found. In the sanctuary eight flat columns, forty feet high, rise from a solid base and form the support of a rich cornice-like frieze that runs all round the edifice and divides the decorations of the vaulted ceiling from the panels beneath. These columns, as well as the broad frieze, are executed in a lilac grayish stone, with a slight reddish shading effect. A deeply carved ornamental moulding upon a pompey blue background runs through the cornice, producing a pleasing effect. The columns divide the sanctury into seven panels, the two exterior ones forming the background for the side altars, while the three middle ones form the background for the high altar, and the two on either side contain the entrances to the sacristies.

The three feet wide space between the cornice of the columns and the moulded frieze contains oblong panels in deep rose color. Within are ornamented scrolls in blue and gilt bearing in golden gothic characters, the respective legends: "*Adoremus in æternum sanctissimum sacramentum*," "*Ave Maria, gratia plena*," "*Ite ad Joseph.*" The panels behind the main altar are forty feet high; the gothic frame thereof is executed in a wood color and highly ornamented in gold in an elaborate gothic design. The body of the panels is a mediæval pattern of a rose-colored brocade velvet, a superb effect. The others are similiar in design. Above the frieze three triangular panels converge to the center of the ceiling; the middle one contains upon a circular golden field, the apocaliptic lamb, resting upon the book with the seven seals. The two large fields over the sacristy doors are executed in a sky-blue color, dotted over with golden stars. In the center of the large field, extending over the whole width, the "eye of God" is prominently and happily placed in the star of an ornamented center piece.

The design of the vaulted ceiling of the body of the church is the representation of a circular dome, forty

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REV. JOSEPH HEGGER,

Temporarily Assistant at St. John's Church, Warrick Co., Ind.

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feet in diameter, surrounded by a quadrilateral enclosure. Four highly ornamented panels in darker shades and bearing the legends: "*Terribilis est locus iste*," "*Hic domus Dei est*," "*et porta cœli*," "*et vocabitur aula Dei.*" The dome itself is executed in sky-blue color divided in cruciform by heavy moulding; circular moulded ribs relieve the blue fields, while a magnificently executed rosette in gold color forms the center. The whole gives the church an airy and lofty appearance and produces a quieting and religious feeling. No wonder that St. Andrew's congregation is proud of its church and that Bishop Chatard could not help but say, "there is a good deal of art in it."

In the late fall of 1888, natural gas was piped to Richmond, and as it proved to be much cheaper and more convenient for heating purposes, its use was adopted for the church. In 1889 the old, worn out furnace was replaced by a new natural gas furnace; the schoolrooms likewise were supplied with the same subtle and labor-saving fuel.

During these twelve years of the pastorate of Rev. H. J. Seibertz, and under his management, the congregation has, with the visible blessing of God, been able to pay eighteen thousand dollars of the original debt, and almost a like sum in interest. Adding the cost of the new buildings, the new roof on the church, and the cost of all other improvements, the grand total foots up the large sum of fifty thousand dollars. Truly, a noble testimony of the ability and prudent management of the pastor and his efficient staff of assistants, the trustees, and above all of the liberal and hearty co-operation of his parishioners.

During the pastorate of Rev. Seepe, the Sisters of St. Francis, from Oldenburg, were engaged to take charge of the school for girls. While the lowest class for little children, boys and girls, and the higher girls' school were conducted by the two Sisters, Mr. Nicolas

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Collet taught the boys and presided at the organ. At this writing the parochial school has five class-rooms, in four of which instruction is given by Sisters; the upper class of boys is taught by Mr. Raymond Flasch, who also is the efficient leader of the choir and an experienced organist. The total number of children attending the parochial school of St. Andrew's is at present two hundred and seventy. The congregation consists of about three hundred families.

The existence of the following societies, mostly in a flourishing condition, shows that charity and piety are not neglected: There exsists a St. Andrew's Society for men; St. Aloysius Society for young men; St. Ann's Society for married ladies; St. Rose Society for the young ladies, also a young ladies' sodality; St. Elizabeth Society, to aid the needy poor; St. Joseph Mutual Benevolent Society; also a branch of the St. Boniface Life Insurance Association; a Rosary Confraternity. The third order of St. Francis is represented also.

St. Andrew's Church choir, established on a solid foundation by Mr. Nicolas Collet in 1860, under the pastorate of the Rev. J. B. H. Seepe, ever had the reputation of one of the best in the diocese. And under the able direction and leadership of a Nicolas Collet, a Frank Apel, a J. H. Horstmann and a Raymond Flasch, its reputation has been kept up and the praises received from many clergymen well merited.

Missions were given in St. Andrew's in following years: By Father Weninger in 1854; in 1870 by the Redemptorists; the Jesuits in 1874 and 1880, and by the Redemptorists in 1886.

The following are the names of the present trustees of St. Andrew's church: John N. Zeyen, secretary; Augustus G. Lukan, treasurer; William Torbeck, Joseph Werner, Bernard Broermann, Henry Imhof.

The following are prominent members of the parish: Joseph Ramler, Benjamin Pardieck, Herman

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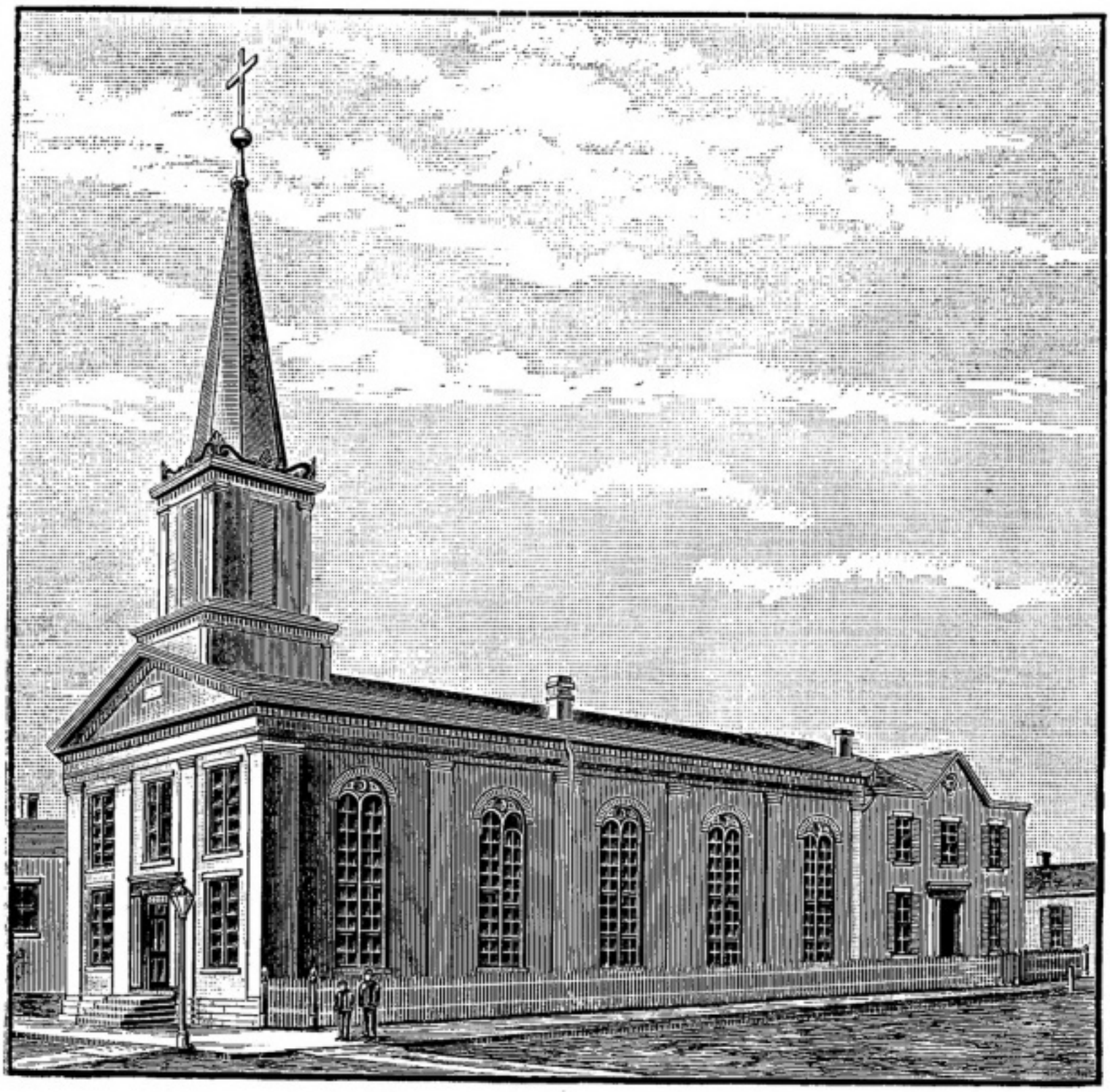

ST. MARY'S CHURCH,

Richmond, Ind.

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Pardieck, Andrew Worner, Sr., John H. Dickmann, Gerhard Grothous, Ferdinand Grothous, Jos. Zeyen and J. H. Berheide.

ST. MARY'S CHURCH.

In 1860 the English-speaking Catholics of Richmond moved in the matter of organizing a parish of their own.

From the beginning they had sermons in English at St. Andrew's Church, as can be inferred from the Irish names of the missionary and early resident priests. Among these are the names of Father John Ryan, the first resident priest in Richmond; Father William Doyle, the second resident priest, and Father Michael O'Rourke, who was one of the early missionaries visiting the place.

Because of the large influx of German settlers along about 1850 to 1860, sermons and the hearing of confessions in their language became a necessity. Larger church accommodations were demanded also. Recognizing the situation, and impelled to make the same demands for themselves, the English-speaking members of St. Andrew's congregation concluded to leave their German brethren in possession of the old church while they undertook the building of a new one. Perhaps other considerations entered into the shaping of affairs at that time, as the year 1860 is memorable for improvements among the Catholics of Richmond. Whatever these may have been St. Mary's people believe in the living present overlooking much of the past.

Episcopal sanction having been obtained for the new parish, it was named St. Mary's, and the people began to work with a will. Fathers Contin and Gueguen were the first priests to come to the spiritual

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aid of the new congregation. After them, in October of that year (1860), Father Merz was appointed the first pastor of St. Mary's. The old English Lutheran meeting-house was purchased for the sum of $8,000. It became the church of that year, and is, with many improvements, the present church. Being then, as now, within a block of the business center it was good value for the price paid.

When the improvements contemplated were so far advanced as to make the former Lutheran meeting-house look like a Catholic church, a thunder-storm came along one day and the church was struck by lightning. Some damage was done, especially by the drawing of gas pipes. The following day a believer in Martin Luther and a former worshiper at the old meeting-house, with an I-told-you-so look upon his face, accosted an Irish member of St. Mary's congregation and, suiting the nodding of his head to his words, declared that heaven had struck the church with lightning to manifest the Lord's disapproval of having the sacred edifice turned over to be desecrated by the mummery of Catholic worship.

"Is it yer manin'," replied the Irishman, "that God don't want mass said in the church? Bedad, then, if it is, yer anything but right. Christ wants us to have mass in the church, or at the back of a ditch if we can't do better; and I think he sent the lightning to drive the Protestant divil out of the ould meeting house entoirely so that we could have mass dacently."

St. Mary's people began at once to feel that they had not only an existence but also a future. Father Merz was removed in September, 1863, and Father J. M. Villars became his successor.

Being subject to cramps, and also a cardiac affliction, Father Villars suffered intensely at times. March 9, 1868, he was overtaken by a sudden or violent death which shocked the entire community. Some

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claimed it was suicidal, while others stoutly maintained that he was murdered and robbed of $5,000 which he had received from France, and which he had publicly promised to donate toward paying the debt of the parish. He was buried at Indianapolis.

Father Francis Moitrier was the next pastor of St. Mary's. He built the new brick school shown in the engraving on another page. It was a vast improvement upon the first school-room, which was up-stairs over a blacksmith shop, and, later, in the choir-loft of the church. He also built the pastoral residence in rear of the church, and purchased the cemetery grounds. As a consequence he added greatly to the burden of indebtedness then weighing down the congregation. He resigned in October, 1872, and Father D. J. McMullen became his successor.

On this point Father Alerding's history (1883) says: "The Rev. D. J. McMullen took charge of the congregation in October, 1872, heavily burdened with debts. But his administrative abilities soon ordered affairs. The congregation became united, and the debt has been considerably reduced. In a few years, no doubt, the church could be *consecrated*."

When the above was written it was both historical and prophetic. Father McMullen resolved at once to try and pay off the debt. His determination was seconded by almost the whole people of the parish, for they clearly saw that he was the man best suited to the time and place. He cemented the divisions occasioned by some ill-advised and unbusiness-like moves of his predecessor, and it is but the truth to say that the good sense of the congregation paved the way for the uniting of the people and quickened the healing.

There was a debt of nearly $27,000 upon the parish, most of it paying from 10 to 12 per centum interest. This did not include $3,000 for the lot adjoining the school, and on which the Sisters' house stands. This lot Father McMullen purchased, and made the first

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payment upon it of $1,000 out of his own pocket. He took the note of the congregation for the amount at the time, but he returned it subsequently, having no intention from the beginning of ever collecting it.

The first thing to be done was to try and scale the debt—to refund it at a lower rate of interest. Some of the creditors would have their pound of flesh, but they were given their choice to accept a less interest rate or take their money. A few took their cash, but not being able to place it as well elsewhere returned with it in a few months only to find that the financiers of the congregation, who were aiding Father McMullen in reducing its debt had money of their own, and more within easy reach, on such good security as St. Mary's offered.

By reducing the expenses of the congregation, cutting down the rate of interest on the debt, increasing the church revenues, and by collections, fairs, etc., a large portion of the debt was canceled in a few years. The good work went on, to the joy of the congregation and the satisfaction of the pastor, until July 19, 1883, when Father McMullen was removed to take charge of a new congregation at Terre Haute.

The people of St. Mary's were deeply grieved over the departure of their beloved pastor, but had their sorrow somewhat assuaged by being given Father Ryves, a young gentleman of talent and eloquence, who gave his best efforts to the congregation.

The affairs of the parish continued to move smoothly along during the pastorate of Father Ryves, which terminated July 2, 1885.

Father McMullen, having been reappointed to St. Mary's, appeared on the scene, and at once resumed the good work which he had inaugurated nearly twelve years before. The success of that work is evidenced by the fact that St. Mary's parish is entirely out of debt and possesses property valued at fully $50,000.

The church building, with the pastoral residence in

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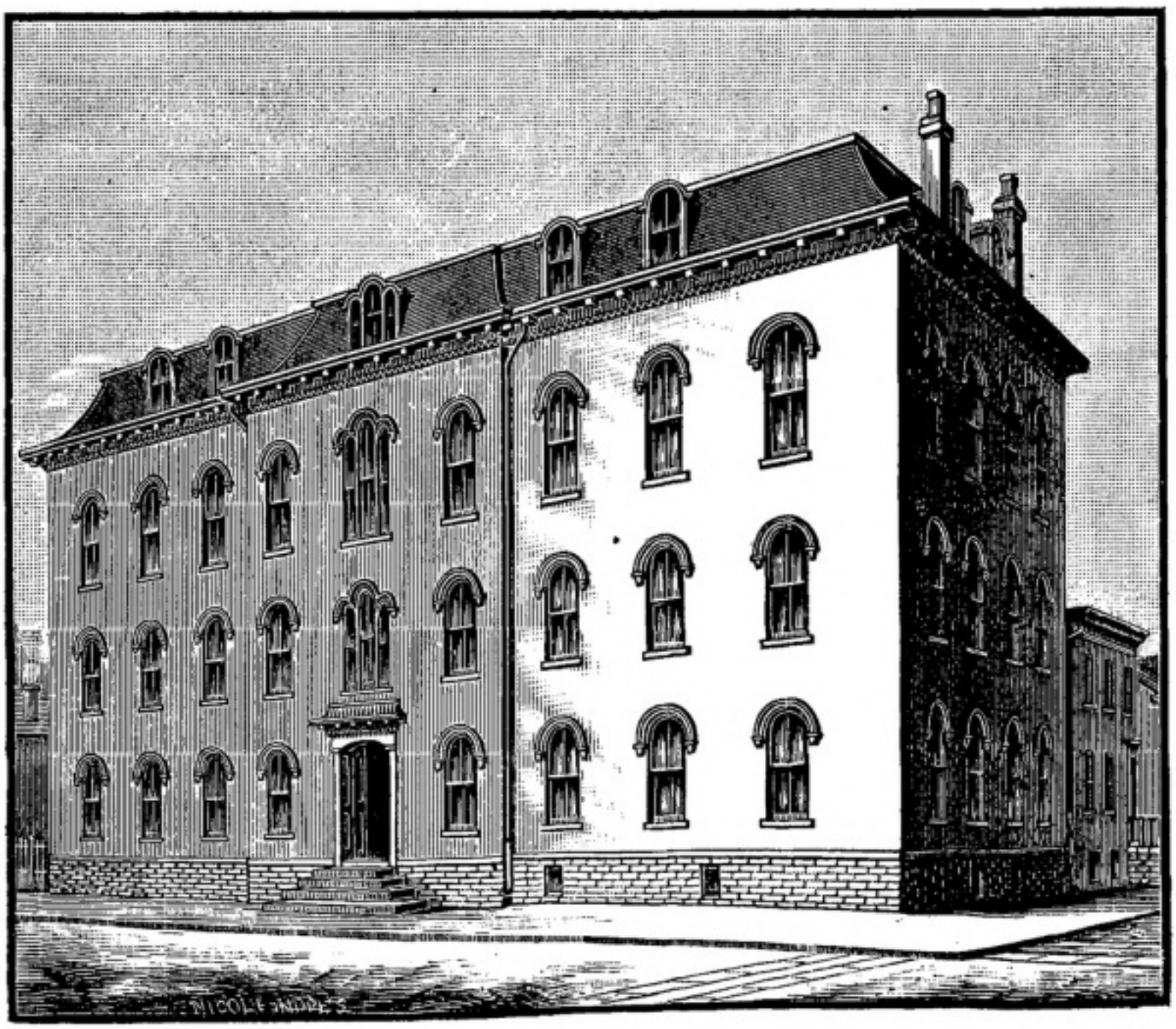

ST. MARY'S PAROCHIAL SCHOOL,

Richmond, Ind.

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the rear, is in the very best condition. Its ceiling and walls are frescoed, the pews newly varnished, while new stained-glass windows add wonderfully to the beauty of the structure. The high altar, costing $750, the gift of Father McMullen, is the crowning ornament in the church. The B. V.'s altar is in good keeping, too, while the chief lack is an altar to St. Joseph. The organ is a fairly good one, and the whole church and furniture could not be replaced, to say nothing of being improved upon, by a cash outlay of $20,000.

The school building is a four-story brick structure situated to the south of the church on the opposite corner. It cost $15,000. There are five spacious school-rooms, in which five Sisters of Providence teach 208 children of the parish. Also the music-room and the art studio. All these apartments, including the entire building, are heated with furnace heat and thoroughly ventilated. The whole is commodious and clean to a nicety. The order observed is almost perfect, and the tidiness and neatness of the pupils are matters of praise on all hands.

Seven acres constitute St. Mary's cemetery, situated southeast of the city. It is not yet as much improved as the people wish, but it will soon receive such attention as will bring it into good keeping with St. Mary's in every respect.

There are about 250 families in St. Mary's parish. Many are prosperous merchants in the city; some are farmers, owning each from 40 to 250 acres in the county, while the great mass of the parishioners are doing well, being a sober, industrious people.

Besides the Ancient Order of Hibernians, which numbers 40 members, there are four leading church societies, as follows:

Young Ladies' Sodality of the Sacred Heart, 110 members.

Society of the Immaculate Conception, 60 members.

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Altar Society, 80 members.

St. Aloysius Total Abstinence Cadets, 54 members.

The Parish Trustees are Messrs. Daniel Griffin, Christopher Connor, James Griffin and Michael Gavin.

Prominent among those who have served the congregation in the past, some of whom are now dead, and who have been tried and not found wanting, might be mentioned such men as—

James Stanton, Patrick Flannigan, James Varley, Patrick Stanton, Thomas Nestor, Patrick Golden, J. J. Harrington, John Lawler.

VERY REV. D. J. McMULLEN,

Pastor of St. Mary's Church, Richmond, and member of the Bishop's Council, is a native of Ireland. He was born at Newry, in the County Down, February 23, 1838, and emigrated to the United States in 1848.

He was educated for the Church at St. Mary's of the Barrons, Perry county, Mo., and also at the St. Louis University, where he studied philosophy. At the Vincennes Seminary he made his theological studies and was ordained priest, June 21, 1867, by Rt. Rev. Bishop de St. Palais.

Father McMullen's first mission was St. John's Church, Indianapolis, where he labored with zeal for fifteen months as assistant to Father Bessonies. He began there August 5, 1867. He was transferred to Rushville, November 1, 1868, and remained until the fall of 1872, when he was appointed to St. Mary's Church, Richmond, the pastorate of which he assumed the last of October of that year. During nearly twelve years he ministered to the people of St. Mary's, or until July 19, 1883, when he was removed to St. Patrick's, of Terre Haute, taking charge the following day. After twenty-three months he was re-appointed to St. Mary's, Richmond, July 2, 1885. Father McMullen, ever faithful and obedient, might be found

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Very Rev. D. J. McMullen,

Pastor St. Mary's Church, Richmond, Ind.

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the following day, July 3, 1885, at his old home and amongst his old parishioners at Richmond, just as busy and active as ever.

As soon as the news of his return became known his door-bell got many a ringing, and not a little of his time was occupied in receiving in his own easy way the joyful members of his congregation. Such exclamations as: "Thanks be to God for sending you back to us!" "It does us good to see you again!" "Welcome, Welcome—a thousand times welcome back to St. Mary's!" were upon the lips of the callers. Indeed, the rejoicing was most sincere and reciprocal as between pastor and people.

The pastor of St. Mary's has the faculty of forming warm friendships and attachments. He is very retiring in disposition, modest in manner and is as sincere as he is plain and matter of-fact. From his portrait given on another page it can easily be judged that he is a close observer, and a man of more than ordinary discernment and persistence. He looks the man of tact and good sense that he is. He is not so much a leader as a teacher of men. He begets activity in his parishioners and directs it without taking from the actors the consciousness and credit of being their own leaders. A man of comparatively few words he has many thoughts. He accomplishes much with little noise and no ceremony. If there must be some ado he lets others make it. He knows the worth of system and method in managing a congregation, and it would not be far from the truth to credit him with considerable financial ability, particularly when acting with his trustees and advisers. This might be inferred from the fact that he paid off nearly $40,000 of parish debt in Richmond alone, and this within the space of twelve years, and in a comparatively poor congregation, too!

But the elements that achieve temporal success are not the only ones to be desired in a priest after all.

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The faith, solid piety and the virtues come besides and are most to be desired. And who can say that the subject of this sketch is not the happy possessor of these! Faith is a gift of God, and the humble priest in question has received that great boon. When a babe he drank the faith in with his mother's milk; during his youth he inhaled it with the pure air of Catholic Ireland; and now as a man and a priest of God, by his obedience, humility, charity and piety he makes it manifest.

Were the writer to publish the high estimate of their pastor feelingly expressed by the people of St. Mary's, and even by non-Catholics—how he goes about amongst the poor doing good, exercising charity, seeking out the wayward and bringing them back, encouraging the despondent, instructing the ignorant, standing on the scaffold with the condemned culprit, and on invitation entering the non-Catholic home and instructing the family and friends in the presence of their dead in the consoling doctrine of Holy Church touching the resurrection and the life beyond—it would, indeed, far exceed the few hints here given. Even these hints are doubtless quite enough to offend against the retiring spirit and marked humility of the pastor of St. Mary's.

Were an opportunity afforded him he would pointedly say to the writer: "Praise no man until after he is dead;" but were Father McMullen dead it might be truly said for him in the language of St. Paul: *Bonum certamen certavi; cursum consumavi; fidem servavi.* "I have fought the good fight; I have finished my course; I have kept the faith."

A GREAT DAY AT ST. MARY'S.

Sunday, November 3, 1889, was one of the greatest days in the history of St. Mary's Church. It was

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also a great day for Richmond, and for the Catholics of the city.

The occasion was the celebration of his first mass by Rev. John F. Stanton, of Richmond, who was ordained priest on the previous Friday in St. John's Church, Indianapolis, by the Rt. Rev. Bishop Chatard, and the preaching of an eloquent sermon befitting the day and the event by Rev. John S. Finn, of Chicago, who was a school-fellow and companion of Father Stanton, and like him, too, a former Richmond boy.

Both young clergymen were former pupils of St. Mary's parochial school, Richmond, and servers at St. Mary's altar. Both were taken in hand by Father McMullen, who tested and determined their vocation, and taught them their earlier lessons in the Latin language. Both celebrated their first mass on the altar whereon they used to be acolytes, in the church of their boyhood, and in the joyful presence of friends and admirers who knew them from babyhood, watched them with solicitude, and loved them as well for what they were as for what they are.

The altar was tastefully decorated for the occasion with roses and plants, while the golden ornaments, set as if in banks of flowers of every hue, gleamed in the light of 100 burning tapers. The congregation, which filled the church to overflowing, was composed of some of the best people of Richmond. An agreeable feature was the giving up of their pews by many Catholics to their visiting non-Catholic neighbors and friends, among whom were several city officials including His Honor Mayor Thistlethwait.

Father Stanton sang solemn high mass in excellent voice, giving evidence of both self-possession and vocal culture. The preface was most touchingly and beautifully rendered, making good the claim that all the chants of the Catholic Church, when properly sung, reach the heart and inspire devotion in the soul. Father Finn, who acted as sub-deacon, sang the epis-

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tle in splendid baritone voice, while the clear tenor notes of Father Pickham, of Chicago, who was deacon, were happily heard in his rendering of the gospel. A special choir, composed of Misses Kathleen Carroll, Clara Moormann and Mary Fitzpatrick, sopranos; Mrs. Julia Engelbert, alto; Mr. Henry Engelbert, tenor; Messrs. Frank Maag and Jos. Grimm, bassos, with Prof. N. Collet at the organ, sang Mozart's celebrated Twelfth Mass. Father McMullen was the assistant priest.

A part of the exercises most affecting was when Father Finn was nearing the close of his very happy discourse. He was speaking of the priesthood of the Catholic Church, which alone is the priesthood of Christ. He addressed himself to the youthful and reverend celebrant, the companion of his boyhood, but now his brother in Christ, showing that the glories of their calling were about equally divided with its labors, its responsibilities and its trials, but that a crown awaited it. He then turned to Father McMullen, who sat on the gospel side of the sanctuary, and addressed him in behalf of Father Stanton and himself, feelingly referring to his tender care for them during their school days, the extra labors performed by him in their interest, and thanking him as their guiding star for his saintly example and encouragement. It was then that tears of joy moistened every eye, and every bosom heaved with emotion. The attention of all present was centered upon the good pastor of St. Mary's, gladdened, as he was, by the presence of his two young priests of his own making, so to speak. If anyone present were to interpret Father McMullen's feelings, and speak for him, it would be to cry out, "Lord, it is good to be here!"

Solemn vespers was chanted by Father Stanton before an overflowing congregation in the afternoon. Fathers McMullen and Stricker were deacons of

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Rev. John F. Stanton, S. T. B.,

Student at Catholic University, Washington, D. C.

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honor; Fathers Finn and Seibertz were sub-deacons, and Father Pickham was deacon of exposition.

In the evening at the home of Father Stanton's mother a family social celebration was had at which were present many friends of the family, a quartette from St. Mary's choir, who rendered appropriate selections, and the following reverend gentlemen: Father McMullen; Father Dowd, of Indianapolis; Father Stricker, of St. John's, Warrick county; Father Pickham and Father Finn, both of Chicago, and Father Wm. Seibertz, of Richmond.

Father Stanton was the recipient of many presents suited to his calling, but what he prized most of all was a beautiful gold watch, the gift of a dear, good mother, who is justly proud of her darling boy.

REV. JOHN F. STANTON, S. T. B.,

Is a native of Richmond, Ind., and is now in his 26th year. He began his preparatory studies in St. Mary's parochial school, taking lessons in Latin from Father McMullen. In 1880 he entered St. Mary's College, Kansas, a branch of the famous St. Louis University, conducted by the Jesuits. In 1881 he went to St. Joseph's College, Bardstown, Ky., from which institution he graduated in 1884. The following September he entered the renowned Theological Seminary of St. Sulpice, at Baltimore, taking, June 15, 1889, his degree of Bachelor of Sacred Theology.

With the exception of deaconship, which he received October 27, 1889, at the hands of Bishop Keane, rector of the new Catholic University, all the minor orders were conferred upon him by Cardinal Gibbons. At St. John's Church, Indianapolis, November 1, 1889, he was ordained to the priesthood by Rt. Rev. Bishop Chatard, and celebrated his first mass in his own parish church and native city, Sunday, No-

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vember 3, 1889, in the presence of one of the largest congregations ever assembled in the sacred edifice.

The career of the subject of this mention has been rather remarkable, in that a special Providence is plainly seen in its every detail. When the boy Stanton attended St. Mary's parochial school in Richmond he displayed talent. When he began to serve mass for Father McMullen he showed piety and an inclination to a religious life. When the prospect of the priesthood was held out to him, and its attainment made possible by study and knowledge, then it was that he developed mental growth and manifested those capabilities which afterward secured for him his graduation with honors; later his degree of Bachelor of Sacred Theology, and still later his selection by Bishop Chatard for a special course in scripture and English literature at the new Catholic University, Washington, D. C. With the opening of the University he entered upon his course as the representative from the Diocese of Vincennes, and as the special choice of the Rt. Rev. Dr. Chatard, than whom there is no better judge of talent, he himself being recognized as among the ablest of the American Hierarchy.

The portrait of Father Stanton, herewith presented, does not do full justice to him. Being of medium stature, symmetrical, with regular features, complexion dark, eyes and hair jet black, and pearly-white teeth, he might be said to be remarkable for the comeliness of his person. His manner is easy, his simplicity and affableness natural to him. He is always at ease, not having at any time overreached himself. Being the possessor of sterling mental qualities, he takes on the polish which education gives, while his religious training and calling have mellowed his whole nature.

It is a source of great satisfaction to behold a man full of talent and highly educated who does not seem to be burdened with the knowledge of the fact. And

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Rev. John S. Finn,

Assistant Pastor Our Lady of Mt. Carmel Church, Chicago.

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it is still more delightful to see these talents and capabilities unbegrudgingly devoted to the cause of religion and humanity, as is happily so in the case of Father John F. Stanton, who leaves all in his obedience to the command—the invitation rather—"Follow me!"

The subject of these few remarks is to be congratulated upon his good fortune and the great success that has attended his efforts. His future in the Church is bright with promise. His stout heart and his great talents, aided by God's grace, will make him a laborer in the vineyard equal to bearing up under the burden of the day and the heats.

REV. JOHN S. FINN.

A short sketch of Father Finn may seem to be one degree removed from the matter proper for this history. But having been a Richmond boy from his second year; having said his first mass in St. Mary's Church, and having been the preacher selected to deliver the sermon on the occasion of Father Stanton's first mass, it is reasonably expected by his friends and the public that his name figure in the history of Catholicity in Richmond and Wayne county, where he spent his boyhood.

Rev. John S. Finn is assistant pastor of Our Lady of Mt. Carmel Church, Chicago. He was born at Middletown, Ohio, September 21, 1863. When he was two years old his parents removed to Richmond, Ind. Having attained the proper age he attended St. Mary's parochial school, served on the altar, began his study of Latin, and grew up under the watchful eye and benign influence of good Father McMullen. He studied classics at Mt. St. Mary's Seminary, Cincinnati, made his philosophical studies at the American College in Rome, and having finished his theology

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at Kankakee, Ill., was ordained priest April 21, 1888, in the Cathedral of the Holy Name, Chicago, by the Most Rev. Archbishop Feehan. He said his first mass in St. Mary's Church, Richmond, April 29, 1888, in the presence of a vast congregation of his friends and admirers.

Only once since has he appeared in St. Mary's as a preacher, until the occasion of Father Stanton's first mass, November 3, 1889, when, in the language of the Richmond *Daily Telegram*, "His effort won for him a degree of admiration only second to that entertained for Father Stanton by the enormous congregation that assembled to do him honor, as he did himself, in the manner he conducted the impressive service."

For a young man of only 26 years he is wonderfully well equipped by nature and education for the arduous and exalted calling of a priest. Being tall, graceful and dignified, his appearance is much in his favor. This is particularly so now that he has increased in strength and flesh since he put off the close application and severity of seminary life. His voice is voluminous, compact and musical, and thoroughly under control. Although apparently cool and calm, he is quite emotional when preaching, and quickly warms to his subject. He enunciates clearly, gesticulates gracefully, and bids fair to become a matchless pulpit orator in the near future.

Father Finn, when a boy, had the friendship and best wishes of the people of Richmond; and now that he is a priest both Catholics and non-Catholics have increased interest in him and are especially proud of his success and the good use he is making of his splendid talents.

The one regret is that one of the young men of whom Richmond is so proud should find his way to Illinois when there is such demand for his talents in Indiana.

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ST. ELIZABETH'S CONGREGATION

At Cambridge City is the only Catholic parish in Wayne county outside of Richmond. It was a missionary station, visited occasionally by Father Bacquelin, of Shelby county, and other priests, as early as 1842. Father Michael O'Rourke, of Dearborn county, succeeded Father Bacquelin as visiting priest in 1844, continuing his visits until 1846, when, on account of ill health, he returned to Ireland.

Father John Ryan, of Richmond, succeeded Father O'Rourke as visiting priest. He bought a lot and a little frame house which he turned into a church to accommodate the few resident Catholics, and also the itinerant ones, who were engaged in the construction of the public works in the vicinity—the canal and the old Central Railroad, now the Pan Handle. In 1849 he was succeeded by Father Wm. Doyle, who also resided at Richmond, and occasionally visited Cambridge City. He remained until 1853 when Father Henry Peters, of Connersville, had the Cambridge City Catholics placed in his charge. Father Peters made some improvements, and also by order of Bishop de St. Palais, established the first Catholic school, which he continued for two years.

Father J. M. Villars, of Richmond, was next placed in charge of this mission. He continued his visits until 1863, when Father Joseph O'Reilly became first resident pastor of St. Elizabeth's Church. The first records of the parish were made by Father O'Reilly. His first baptism, May 22, 1864, was Charles, son of Luke Kuhn and Brissa Sheible; first marriage, May 11, 1864, Patrick Dagnan and Mary Broderick; last baptism, August 29, 1869; last marriage, August 14, 1869. He built, in 1864, what is now known as the old brick church, to make room for which his predecessor moved back the frame structure, and laid the

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foundation, very unwisely fronting on and within a few feet of the railroad tracks. The old frame building was now utilized as a school, which was taught by Prof. Allhands, who was the Protestant brother-in-law of the pastor. Not being up to the standard in many respects troubles followed, and the school was a failure for want of a good teacher, etc. Father O'Reilly was removed in 1870, and Father D. J. McMullen, then at Rushville, visited St. Elizabeth's for a few months, or until Father Vincent de Vilas became the second resident pastor of Cambridge City. He remained only until the spring of 1871, perhaps seven months, when, burning with the desire to become a martyr for the faith, he departed. Not succeeding in finding the yearned for opportunity he returned, hoping for his old place, but Father H. Alerding was already in charge, it being the fall of 1871. Father Alerding bought the lot upon which the present new church stands. In 1874 he was succeeded by Father J. B. Kelly, who built the present church and parsonage, and by his works, both temporal and spiritual, proved himself to have been the most successful of the priests who had to do with Cambridge City. In September, 1880, the church was dedicated by Bishop Chatard. Father Kelly was removed to New Albany in the fall of 1881.

Father Andrew Oster was the next in charge. He arrived in October, 1881. He paid some attention to improvements, did not do much in the way of debt-paying, and in July, 1885, was removed to Columbus and Edinburgh.

July 2, 1885, Father E. J. Spelman, the present pastor, took charge. From him it is learned that there are about 52 families in the congregation, with about 15 of the parish children attending the public schools. The parish debt is about $1,600, due to Mr. F. K. Eberts, who is said—in jest, with some truth in it—to be the owner of the church.

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Rev. E. J. Spelman,

Pastor St. Elizabeth's Church, Cambridge City, Ind.

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Father Spelman would do something for the congregation, but there is a scarcity of material to work upon. Money is scarce, because work is scarce, and as a consequence many members of the congregation are seeking employment and a home elsewhere. Cambridge City is not what it used to be, either in business or in population. It has the appearance of being demoralized, perhaps as much as when Father Alerding became the Catholic pastor there, and truthfully characterized it in his history as "demoralized."

At the very worst the congregation is not a failure; and while the property may be value for the thousands expended on it, it is probable that no improvements are promised in the near future. The church, a brick structure, 38 by 85 feet, is in good repair and cost over $8,000. The old brick church on the railroad still stands, and is for sale, lot and building. Including the cemetery the property of the congregation is valued for more than $12,000.

The apathy which some of the well-to-do members of the congregation manifest must be as disheartening to the pastor as it is discreditable to themselves.

REV. E. J. SPELMAN,

The pastor in charge, is a native of Ohio, having been born at Cincinnati, Sept. 28, 1850. He studied Latin under old Father Neyron at New Albany, Indiana, after which he continued his classical studies at Notre Dame University, at St. Thomas's Seminary, Nelson county, Ky., at Mt. St. Mary's Seminary, Cincinnati, and finally finished his theological studies in a three years' course at the Grand Seminary at Montreal, Canada. Not being of canonical age he awaited ordination, which finally came to him at the hands of Bishop de St. Palais, August 3, 1873, in Holy Trinity Church, New Albany, during the pastorate of Father John Mougin.

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Father Spelman's first mission was at St. John's, Indianapolis, where he was assistant to Father Bessonies. Sickness followed, and a sojourn in the Providence Hospital at Terre Haute, where he acted as chaplain during his convalescence. He returned to St. John's, Indianapolis, and was subsequently appointed pastor of Immaculate Conception Church, Rushville, January 1, 1875. He left there July 26, 1880, afterward spent some months at St. Ann's, Terre Haute, and was in charge at Madison during the first illness of Father Joseph Petit. April 23, 1882, he was appointed to Brownsburg, remaining in charge until his removal to his present parish, July 2, 1885.

Father Spelman's portrait, on an adjoining page, gives a very good notion of his appearance and manner. It tells of his mental capacity, which is very well known, he being recognized as in the front rank of the very ablest priests in the Diocese of Vincennes. In astronomy and music he is an amateur of far more than ordinary ability. He is a modest man by nature and calling, and his education helps him to continue as such. The Celtic in his make-up is to the front, when occasion requires, furnishing the glow in his discourses, the pathetic in his appeals, and that loyalty to faith and religion which characterizes his race everywhere. It may not be to his discredit to say that he loves books better than brick and mortar, by which it is to be understood that his forte is more in the line of the mental and the spiritual than in the material.

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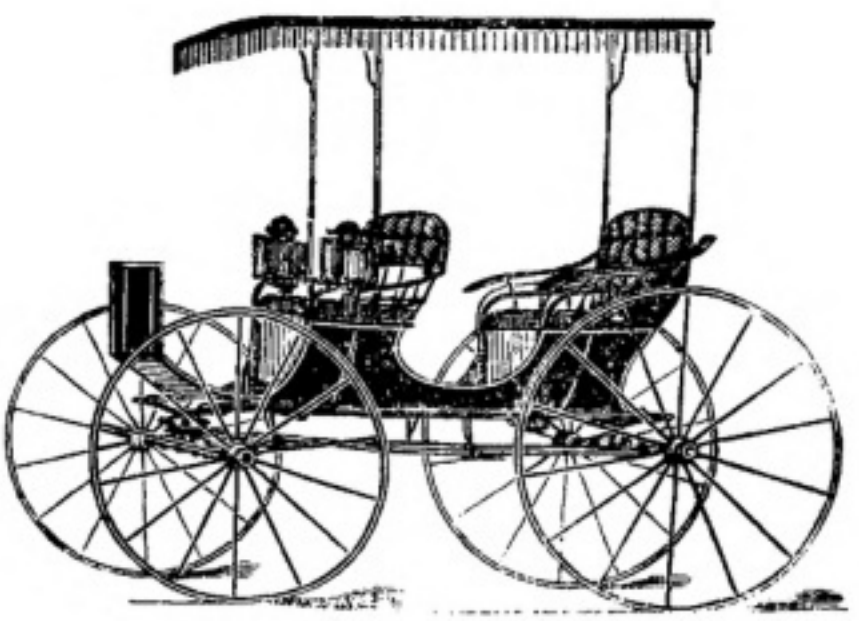

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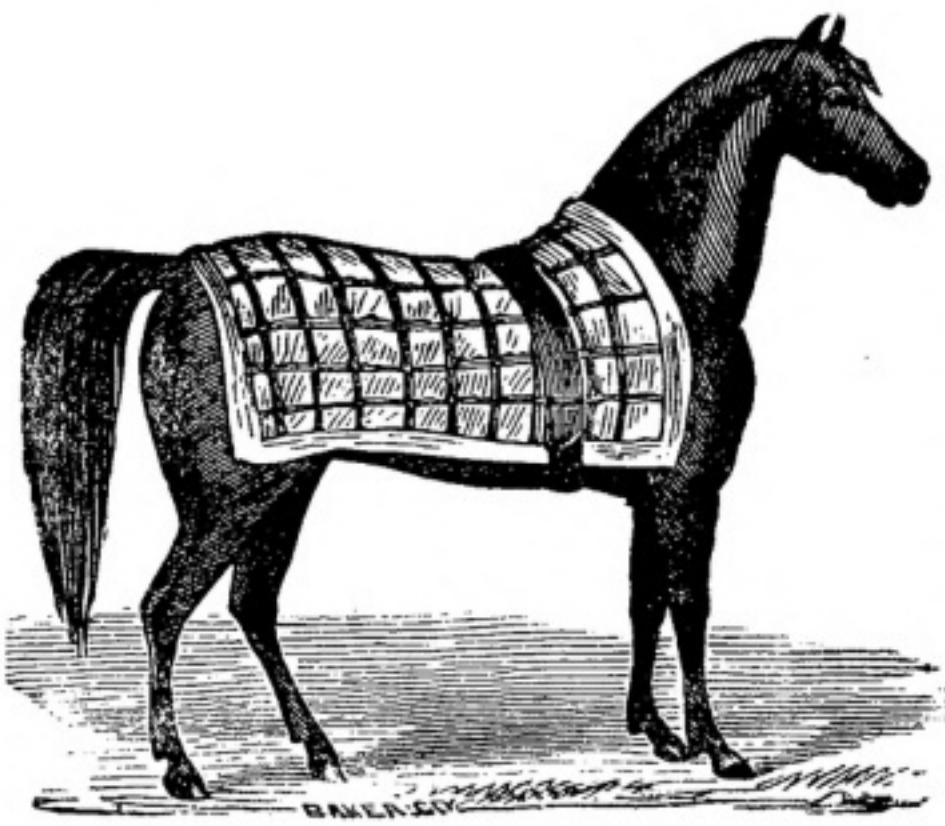

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No. 13 North Eighth Street,

RICHMOND, INDIANA.

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This Legal Guarantee is what we Advertise to Give with every article of Clothing sold in this Establishment.

WE HEREBY GUARANTEE:

1st. That the price paid for our goods is as low as the same quality of material and manufacture is sold anywhere in Richmond or in any other city in the United States.

2d. That the price, as marked in plain figures on each article, is invariably and precisely the same as others pay for the same quality.

3d. That the quality of goods is just as represented and that we do not allow any one in our employ to misrepresent any article.

4th. That the full amount of cash paid will be refunded, if the purchaser finds these articles unsatisfactory and returns them unworn and uninjured within twenty days of date of purchase.

TRUTHFUL REPRESENTATION.

It is our purpose to give Absolute Protection to all who deal with us. We do not claim to be infallible in judgment, but endeavor to have all our goods thoroughly reliable and exactly as represented.

In addition to the guarantee, we hope every customer will remember the spirit which prompts our dealings, and immediately report for correction any mistakes of employes, or any just cause for dissatisfaction after using our goods, that we may remedy defects of manufacture or make reparations wherever loss has been sustained.

Peter Lichtenfels & Co.,

DEALERS IN

Clothing, Furnishing Goods

HATS, CAPS, BOOTS AND SHOES,

Hittle Block, Cor. 8th and Main Sreets,

RICHMOND, IND.

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