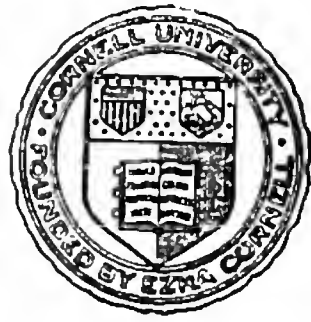


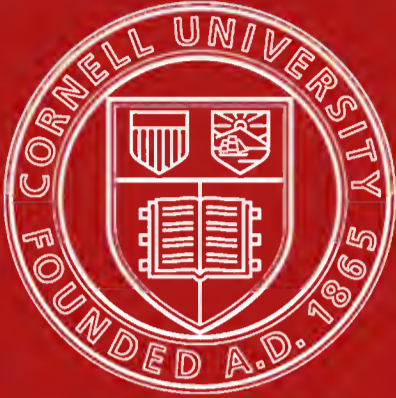
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HISTORY OF
ST. PATRICK'S CATHEDRAL



PHOTOGRAVURE & COLOR CO. N.Y.

ST PATRICK'S CATHEDRAL
NEW YORK 1858.



*James Renwick
Architect*

History of St. Patrick's Cathedral

By
MOST REV. JOHN M. FARLEY, D.D.
Archbishop of New York



*“And call to remembrance the works
of the fathers which they have done in
their generations.”—I Mach., ii. 51.*



SOCIETY FOR THE PROPAGATION OF THE FAITH
Archdiocese of New York
462 MADISON AVENUE, NEW YORK CITY

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PREFACE.

OLD St. Peter's, the old and the new Cathedrals, are the great landmarks of our local Catholic history. Old St. Peter's was the scene of the Church's struggle for existence. In old St. Patrick's the problem of her co-existence with the new Republic was successfully adjusted. The new Cathedral commemorates her triumph and marvelous growth.

In 1785 there were in this city but two hundred Catholics under one priest. They were Irish and French, German and Italian, Spanish and Scotch, English and Portuguese, few in number, poor in resources, divided by racial differences, but united by love of their adopted country, of its political ideals, above all, by love of their Church. At their express wish, the first Catholic temple in this city was dedicated to the Prince of the Apostles. They established the church of New York on the "Rock," and nowhere are the foundations of Catholicity more solidly laid than in this Metropolitan See. They also have the honor of opening the first free school in the State six years before any public school was started.

In 1808, this See was erected, and comprised the entire State of New York and the eastern part of New Jersey. There were 13,000 Catholics in the city, 16,000 in the whole Diocese, with one church, one parochial school, and three priests. Bishop Connolly arrived in 1815, and for some time had but one priest to minister in his vast Diocese. At his death, 1825, there were 18 priests, 8 churches, and 150,000 Catholics. Bishop Du-

bois added 18 priests and 8 churches. The Diocese had 124 priests when the Sees of Albany and Buffalo were created in 1847, and 113 priests when Brooklyn and Newark were erected in 1853. The Catholic population, in 1854, numbered 250,000.

Meanwhile, in the old Cathedral, the difficult problem of the Church's co-existence with the adverse elements of the New World was being solved, but not without many a hard blow "*scalpri frequentis ictibus et tunsione plurima.*" Within the fold, trusteeism threatened to undermine discipline in matters spiritual and temporal; without, persistent bigotry assailed everything Catholic, and engendered the Native American and Knownothing movements. In the pulpit of old St. Patrick's worthy defenders of the faith met every attack, and prejudice was compelled to retreat under the logic and eloquence of Levins and Taylor, of Pise, Power, and the gifted Father Burke, of Archbishop Hughes and Cardinal McCloskey.

Trusteeism succumbed to the young Bishop Hughes, who knew that the hearts of the people were right, if their heads went astray for a while. The fearless prelate, having formed his flock into a compact body, challenged and routed the Native American and Knownothing disturbers, and convinced the nation that allegiance to the Republic was eminently consistent with loyalty to the Church.

The new Cathedral commemorates the victory of the Church in New York and her wonderful development. Rochester was made a separate See in 1868, Ogdensburg in 1872, Trenton in 1881, and Syracuse in 1886. Within the original limits of this See, there are to-day an Archbishop, eight suffragan and two auxiliary Bishops,

1,546 churches, 2,710 priests, 583 parochial schools with 251,383 pupils and a Catholic population of 3,162,309, well provided with institutions of charity and of higher education.

This material progress is the manifestation of that spiritual growth which springs from the presence of Christ and of the Holy Spirit in the Church. Immigration, and conversions, of which there are 5,000 yearly, have been important factors in our rapid increase. In the pioneer days, our forefathers sought aid from France and Spain, from Cuba, Mexico, and Ireland. To-day this Diocese alone contributes to the foreign missions \$70,000 yearly. In the political, social, commercial, and intellectual life of the community, the Church labors strenuously for justice and charity, for honesty in business and public office, for the sanctity of the family, for lofty moral standards in literature and art, for law and order. The Cathedral for half a century has been an object lesson of the highest art for all our fellow-citizens.

Others have labored and we have entered into their labors. It seems proper that we should "call to remembrance the works of the fathers which they have done in their generations." They have left us a goodly inheritance. It is our duty to transmit that inheritance intact under the guidance of Peter and the patronage of St. Patrick to posterity.

"Funes ceciderunt mihi in praeclaris: etenim hereditas mea praeclara est mihi."

THE FEAST OF ST. PATRICK,
March 17, 1908.

INTRODUCTION.

IN a country where we are constantly reminded by the leaders of education to accept nothing but what we can establish by personal research, where the minds of public men are generally so fair and open, it is amazing to read, in a recent work on Old New York, this absurd statement:

At Fiftieth Street and Fifth Avenue is St. Patrick's Cathedral, the corner-stone of which was laid in 1858. The entire block on which it stands was, the preceding year, given to the Roman Catholics for a nominal sum—one dollar—by the city.*

The vitality of this long-lived lie is all the more astonishing when we consider that it has been repeatedly disproved by Protestant, as well as by Catholic writers. In the *New York Journal of Commerce*, June, 1882, Colonel William L. Stone, a non-Catholic, printed an exhaustive article on the title of the Cathedral property:†

We have several times replied to questions concerning the acquisition of the land upon which stands the Roman Catholic Cathedral on Fifth Avenue. It has been a very common impression that the property was acquired without due consideration, and although we have contradicted this several times in our paper, the accusation is still repeated, showing that the report is circulated by persons who are prejudiced

* Nooks and Corners of Old New York, by Charles Hemstreet, 1905, p. 203.

† T. F. Meehan in *The Catholic News*, Feb. 1, 1908, reproduces complete report; also *Catholic Review*, July 15, 1882.

against the present owners. Wishing to furnish an exhaustive reply to an inquiry recently sent us, we asked Franklin H. Churchill, Esq., attorney and counsellor-at-law, who had searched the title, to give us a full history of the several transfers. His reply has been made at considerable length, but we can not well abridge it without lessening its interest, and we therefore give it in full to our readers.

Colonel Stone published Mr. Churchill's entire report, which corresponds exactly with that of Mr. Beekman, which we reproduce below. Mr. Churchill, however, in spite of his personal investigation and lucid exposition of the facts, did not succeed in correcting the false impression. In our local annals there is no more flagrant example of how difficult it is to kill a lie, especially when begotten of prejudice and bigotry, than this persistent accusation against the large and representative body of Catholic citizens. Again, in 1893, Mr. John D. Crimmins requested a distinguished lawyer, Henry R. Beekman, to institute a thorough examination of the title to the Cathedral property, and we submit the result of Mr. Beekman's investigations to all fair-minded citizens, in the hope that it may eradicate this vestige of bigotry from the pages of our local history.

LEGAL OPINION OF HENRY R. BEEKMAN ON TITLE TO
CATHEDRAL LAND.

NEW YORK, October 23, 1893.

HON. JOHN D. CRIMMINS:

FOR many years the statement has been made from time to time in the public prints and elsewhere that the land on Fifth Avenue, between Fiftieth and Fifty-first Streets, upon which St. Patrick's Cathedral is

erected, was a gift to that church from the city, or had been acquired in some way, without adequate consideration, through the partiality of the officers of the city.

The natural effect of the constant reiteration of this statement has been to inspire a general belief in its truth and a feeling on the part of many that an indefensible use has been made of the public property.

That such a belief is prejudicial to the Church which the Cathedral represents is so apparent that no excuse can be necessary for the desire on the part of those belonging to it that the facts which support the title to the land in question should be fully stated. In response, therefore, to your request that I should examine the records which show how this property was acquired by the trustees of St. Patrick's Cathedral, and advise you whether there is any foundation for the statement above referred to, I take pleasure in laying before you the following results of my examination:

In 1796, Casimir T. Goerck laid out what were known as the common lands belonging to the Mayor, Aldermen, and Commonalty of the city of New York into blocks bounded on the north and south by unnamed streets, sixty feet in width. The property in question forms a part of Block No. 62 on said map, which in 1799 was conveyed by the Mayor, Aldermen, and Commonalty of the city of New York to one Robert Lylburn for the sum of £405 and a perpetual quit rent of "four bushels of good merchantable wheat or the value thereof in gold or silver coin of lawful money of the State of New York, payable on May 1st of each and every year." The deed also contained a right of re-entry, should the quit rent not be paid. The legal effect of this conveyance was to vest in Lylburn the title in fee to said premises, subject to forfeiture if the quit rent should not be paid. The property was conveyed by Lylburn in 1810 to Francis Thompson and Thomas Cadle, who in turn sold it to

Andrew Morris and Cornelius Heeney, by whom it was mortgaged in 1810 to the Eagle Fire Company of New York, and in 1821 conveyed to one Dennis Doyle, subject to said mortgage.

The Eagle Fire Company having instituted proceedings for the foreclosure of the mortgage, the property was, by the decree of the Court of Chancery, sold at public auction and was purchased on such sale by Francis Cooper, to whom it was accordingly conveyed on November 12, 1828, by Christian L. Grim, a master of Chancery.

By deed, dated January 30, 1829, and recorded in the Register's Office in this city in Liber 248 of Conveyances, page 71, Francis Cooper conveyed the same property to the trustees of St. Peter's Church in the city of New York. The recitals in this deed state that just prior to the sale in the foreclosure proceedings, Francis Cooper, Peter Duffy, Cornelius Heeney, Garret Byrne, and Hugh Sweeney, acting on behalf of the trustees of St. Patrick's Cathedral and St. Peter's Church, had selected the property in question for a burial-ground, and had designated Francis Cooper to attend the sale and bid for the property; that the purchase was accordingly made by Cooper for \$5,550, which money, as well as an additional sum of \$51.53, exacted by the master of Chancery for interest, was paid in equal parts by the trustees of St. Patrick's Cathedral and the trustees of St. Peter's Church, and that the property was purchased by Cooper and the title thereto taken by him for these two corporations which had advanced the purchase money. It was accordingly conveyed to them.

Thus the title to the property became vested in these two bodies by purchase at public auction for a substantial consideration, and some thirty years after the city of New York had parted with its title.

About 1811 a new plan of streets and avenues was adopted by the city, which differed from the one devised by Goerck in 1796, and the result was that the

city and the grantees of adjoining portions of the common lands it had sold found themselves in many cases with parcels of land cut off from a frontage on the new streets by strips, in some cases not more than a few inches in width. To remedy this mischief, a general plan of adjustment of boundaries was authorized by the Common Council, which involved an exchange of these strips between the city and its grantees so as to give each full blocks bounded by the new streets.

In the case under consideration the situation was as follows: The trustees of the Cathedral and of St. Peter's Church owned a strip of land extending along the northerly side of Fifty-first Street, being four feet, eight inches at Fourth Avenue and tapering to a point at the northeast corner of Fifth Avenue and Fifty-first Street. The balance of the block between Fifty-first and Fifty-second Street was owned by the city, which was thus shut off from any frontage on Fifty-first Street.

On the other hand the city owned a strip of land extending along the northerly side of Fiftieth Street, being five feet, six inches wide at Fourth Avenue and ten inches wide at Fifth Avenue, thus excluding the trustees of the Cathedral and of St. Peter's from any frontage on Fiftieth Street. As in numerous other similar cases, an exchange of these small strips so nearly equal in area was made between the city and the trustees in 1852, by which each secured the advantage of a full frontage on a street from which it had been excluded.

The exchange in question was fair, and was made in pursuance of a general plan and in no respect different from a large number of other cases of a like character.

During all of the time which had elapsed since the original grant to Lylburn, the property continued subject to the annual payment to the city of the quit rent of four bushels of wheat or their equivalent in current money. The city had made a large number of grants

of other property, reserving similar quit rents, which were perpetual in their character.

Subsequently, however, it inaugurated the policy of commuting these quit rents for a lump sum and releasing the property affected from the charge of future payments. Doubtless it was found that these charges materially interfered with the subdivision and sale of the property, and consequently tended seriously to impede the growth of the city.

In pursuance of this policy the quit rent in question—four bushels of wheat—was capitalized at \$83.32, which sum was paid to the city by the trustees, and the release, customary in such cases, was made to them by the Mayor, Aldermen, and Commonalty of the city of New York, by deed dated November 11, 1852, and recorded in the Register's Office in Liber 620 of Conveyances, page 364. The sum so paid represents a capitalization at six per cent., taking a bushel of wheat at \$1.25, and certainly appears to have been both sufficient in itself and conformable to the general rule adopted by the city at that time in similar cases.

Subsequently the trustees of St. Peter's Church conveyed their interest to the trustees of St. Patrick's Cathedral, who thus became sole owners of the property.

From the examination of the title thus made, these facts indisputably appear:

1st. That the bulk of the property in question had been sold and conveyed by the city for a valuable consideration some thirty years before it was purchased by the Cathedral and St. Peter's Church at public auction under a title derived through several intermediate owners from the original grantee of the city.

2d. That the rest of the property, consisting of a slender strip bordering on the north side of Fiftieth Street, five feet, six inches wide on Fourth Avenue, and ten inches wide on Fifth Avenue, was obtained by grant from the city, but in exchange for a similar strip on the south side of Fifty-first Street which was con-

veyed by the Cathedral and St. Peter's Church to the city—a full equivalent and a transaction as beneficial to the city as to the Cathedral.

3d. That the quit rent of four bushels of wheat reserved in the original grant to Lylburn in 1799 was released by the city upon the payment by the Cathedral of a lump sum in commutation, amounting to \$83.32, which represented a correct and fair capitalization, at the time, of the rent in question.

In all of the above transactions the dealings of the city with the Cathedral differed in no wise from a large number of similar ones had by the city with other owners of portions of its common lands, and it is apparent upon the face of the facts as I have detailed them, that the criticisms which have been passed upon the method of acquisition by the Cathedral of its property are wholly without foundation or justification.

Yours very truly,

(Signed)

HENRY R. BEEKMAN.

Some observations of Mr. Churchill may serve to explain how such an unjust charge could have had even the semblance of a foundation: "In order to remove some confusion of ideas which may exist and doubts which may remain, in spite of the facts which have been stated, it may be well to say that the property occupied by the Roman Catholic Orphan Asylum, between Fifty-first and Fifty-second Streets and Fourth and Fifth Avenues, was granted and leased by the city for nominal considerations. Such also is the case as respects the Foundling Asylum and St. Joseph's Industrial Home. If there is any question whether it is proper that the city should make gratuitous grants and leases to institutions engaged in works of charity, it must be remembered that sixteen other

institutions, mostly conducted in the exclusive interest of various Protestant denominations, but including one Jewish institution, and two or three hospitals having no religious character, have received and now enjoy similar grants or leases.”

“A more impartial witness,” writes Mr. Meehan, “to the details of the purchase could hardly be secured than *The Journal of Commerce*, which for generations has been New York’s leading commercial organ. Colonel Stone, as will be remembered, was, during a long and honored career as an editor, regarded as among the foremost of our public-spirited citizens and leaders of public opinion.”

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PART I.

Old St. Peter's (1785-1815).

CHAPTER I.

Beginnings of St. Peter's.

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THE first priest who regularly officiated for the Catholics in this city was the learned Jesuit, the Rev. Ferdinand Farmer,* whose real name was Steenmayer. A great mathematician, he had co-operated in a work on the Transit of Venus, and was a member of the Royal Society of London, of the American Philosophical Society, and a trustee of the University of Pennsylvania. Father Farmer came to America in 1752 and was assigned to the missions of Maryland. He visited New York at intervals, though obliged to enter the city in disguise and minister secretly to a few Catholics assembled in the house of a good German in Wall Street, or any other available place. "Until the close of the Revolutionary War and while the English laws were in force in the country, no Catholic clergyman was allowed to officiate in this State."† As soon as the British evacuated New York, Father Farmer

* Historical Records and Studies, Vol. I., p. 192.

† History of the Churches of New York, by Rev. Jonathan Greenleaf, p. 333.

came openly to the city and gathered together the scattered members of his flock. On April 6, 1784, the Legislature passed "An Act to enable all the Religious Denominations in this State to appoint Trustees." The Catholics at once took advantage of this statute, and on June 10, 1785, the Catholic Church in this city was legally incorporated, with Hector St. John de Crève-cœur, Consul General of France, José Roiz Silva, James Stewart, and Henry Duffin as the "Trustees of the Roman Catholic Church in the city of New York." The first pastor of this newly incorporated body was the Rev. Charles Whelan,* an Irish Capuchin monk, who had served as a chaplain in Admiral de Grasse's fleet. "At the close of the war," writes Bishop Bayley, "he (Father Whelan) determined to go on the American mission, and became the first regularly settled priest in the city of New York."†

In a letter dated December 15, 1785, the Rev. Dr. Carroll, Prefect Apostolic, writes to the Rev. Charles Plowden: "The congregation at New York, begun by the venerable Mr. Farmer, of Philadelphia, he has now ceded to the Irish Capuchin resident there." Father Farmer until his death, August 16, 1786, continued to visit the New York congregation of which he is justly considered the founder, and of which the Rev. Charles Whelan was the first resident pastor. In 1781 and 1782 Mass was celebrated in a loft over a carpenter shop near Barclay Street, which was then in

* Historical Records and Studies, Vol. I., p. 196.

† Bayley, History of the Catholic Church in New York, p. 56. The first native of New York State raised to the priesthood was the Rev. James Neale, who was born in St. Peter's parish and acted as assistant there from Oct. 16, 1833, until his death Nov. 6, 1838. He had previously entered the Society of Jesus. (Historical Records and Studies, Vol. II., p. 43.)

the suburbs of the city.* Sometimes the faithful assembled in the parlor of the Spanish consul, Don Thomas Stoughton,† and in 1785 Don Diego de Gardoqui, the Spanish ambassador, opened his house for Catholic services.

Mr. Greenleaf states that the Catholics, after their organization, worshiped at first "in a building erected for public purposes in Vauxhall Garden, situated on a margin of the North River, the garden extending from Warren to Chambers Streets."‡ This place was not suitable for church purposes and in April, 1785, Hector St. John de Crèvecoeur, who had won distinction as a brilliant soldier under Montcalm in Canada, applied to the city authorities for the use of the Exchange, a building then located at the lower end of Broad Street, and occupied as a court room. The Catholics were few in number, and poor in resources, but had some influence, because New York, then the temporary seat of the Government, was the residence of the foreign Ministers, several of whom were Catholics, and when Congress was in session the Catholic members added the weight of their social and political prestige. Of these Catholics, St. John de Crèvecoeur, who had become a farmer in New York, should be held in grateful remembrance. When the Common Council refused to give the use of the Exchange, St. John de Crèvecoeur resented the act as an insult. He took the initiative,

* An Italian traveler, Castiglioni, mentions hearing Mass in the "*camera poco decente*" but that the Catholics, though neither rich nor many, bought a lot in the winter of 1785. (*Viaggio negli Stati Uniti*, Vol. I., p. 177.)

† "Mr. Velasquez informs me that Mr. Stoughton lived at that time in Water Street, and that Mass was celebrated in the second story of a small frame house near his residence." (Bayley, *History of the Catholic Church in New York*, p. 54.)

‡ *History of the Churches of New York*, p. 333.

reorganized the faithful, and encouraged them to proceed at once to secure ground, and erect a church edifice. This zeal on his part is surprising, because according to reliable information he was by no means a fervent Catholic, and his *Letters of an American Farmer* revealed tendencies to the philosophy of Voltaire and to indifference in religion. How much the project of constructing a church meant in those days may be judged from the fact that at the close of 1784 the venerable Father Farmer could reckon only eighteen communicants in New York, three of whom were Germans. In a letter to the Rev. Dr. Carroll, dated February 21, 1785, Father Farmer says: "The Rev. Mr. Whelan from New York writeth to me that he counts about two hundred."*

However, in the summer of 1785, after considerable difficulty in selecting a site, Father Whelan, acting on the advice of Mr. Silva, bought a lease of five lots in Barclay Street extending to Church. These five lots, now occupied by St. Peter's Church, were leased "from parties who held a long lease from 'The Rector and Inhabitants of the city of New York in Communion of the Protestant Episcopal Church of the State of New York' (the old title of Trinity Corporation)."[†]

It may be interesting to note that the site on which St. Peter's now stands is that on which the Rev. John Ury, an English non-conforming clergyman, was executed, August 29, 1741, on the supposition that he was a Catholic priest and was involved in the "Negro Plot."[‡]

* Bayley, *History of the Catholic Church in New York*, p. 57.

[†] Mgr. J. H. McGean, *Historical Records and Studies*, Vol. I., p. 356.

[‡] His last speech and a brief account of the affair may be found in the *Green Banner*, November 5, 1836, and in the *New York Catholic Register*, October 17, 1839, pp. 27 and 28. Mr. Shea is of opinion that Ury was hanged on an island in the Collect. (See "Negro Plot," by John Gilmary Shea, printed in *Valentine's Manual*.)

The minutes of Trinity Church, August 17, 1785, record a petition from the newly organized parish of St. Peter that "it might be permitted to purchase the reversion of certain lots of the Church Farm, the leases of which they have purchased from former tenants." The Trinity Corporation acted favorably on the petition, and the corner-stone of the first St. Peter's Church was laid on leased ground in Barclay Street, then the outskirts of the young city, on October 5, 1785. The ceremony was performed by the Spanish minister, Don Diego de Gardoqui, in the presence of a numerous and distinguished assemblage.

The New York Packet, dated Monday, October 10, 1785, has this notice of the event: "Last Wednesday the foundation stone of the Roman Catholic chapel was laid (on ground lately purchased in the rear of St. Paul's Church, and set apart for the performance of divine service) by His Excellency, Don Diego de Gardoqui, minister from His Majesty the King of Spain." This is corroborated by the well-known Catholic historian, Mr. Martin I. J. Griffin, of Philadelphia, in *The I. C. B. U. Journal*, March 5, 1885, in which he quotes *The Pennsylvania Journal and Advertiser*, as stating in its issue of Wednesday, October 12, 1785, that the corner-stone of St. Peter's had been laid on the previous Wednesday.

In accordance with the desire of the congregation, the new church was named St. Peter's. It was to be a handsome brick structure, with a square tower forty-eight feet front by eighty-one in depth. Appeals for aid were addressed to the Kings of France and Spain. Notwithstanding the earnest endeavors of Mr. de Crèvecoeur, no response was received from the French

King. Charles IV. of Spain instructed Don Gardoqui to contribute in his name \$1,000. This contribution was received in June, 1786, and was acknowledged by the trustees, who set apart a pew in the church for the perpetual use of the Spanish Legation.

It is curious that the reports of the ceremonies attending the laying of the corner-stone make no mention of the pastor, the Rev. Father Whelan, a zealous, well-educated priest, with no little dry wit, more familiar with French than English, and hence a poor preacher, which was an unpardonable defect in those days, and estranged the congregation from the beginning. Early in 1785, after a visit to New York, Father Farmer wrote to Dr. Carroll: "The congregation there seems to me to be yet in a poor situation, and under many difficulties. Father Whelan, since getting faculties, had only twenty odd communicants, and I had eighteen, three of whom were Germans. When I left New York they were entirely out of place for keeping the church. Scarce was I arrived there when an Irish merchant paid me a visit and asked me if Mr. Whelan was settled over them. My answer, as far as I can remember, was that he had only power to perform parochial duties; but if the congregation did not like him and could better themselves they were not obliged to keep him. Some days after, another, seeing Mr. Whelan's endeavors to settle himself there, as it were, in spite of them, declared to me that he had a mind to apply to the Legislature for a law that no clergyman could be forced upon them, which he thought he could easily obtain. I endeavored to reconcile them by telling Mr. Whelan to make himself agreeable to his countrymen and by telling these to be con-

tented with what they had at present, for fear of worse.”*

Dr. Carroll, late in the same year (December 15th), in a letter to Father Plowden, bears testimony to the excellent character of Father Whelan, and reveals the motives of the congregation's dissatisfaction with him “The Capuchin (Father Whelan) is a zealous, pious, and, I think, humble man. He is not, indeed, so learned or so good a preacher as I could wish, which mortifies his congregation; as at New York and most other places in America the different sectaries have scarce any other test to judge of a clergyman than his talents for preaching, and our Irish congregations, such as New York, follow the same rule.”† These strained relations between Father Whelan and his people were aggravated by the arrival of the Rev. Andrew Nugent,‡ another Capuchin, in 1786, whom Dr. Carroll, after some hesitation, appointed as an assistant to the pastor of St. Peter's. Trouble soon broke out between Father Whelan and his assistant, as appears from a letter of Father Whelan, dated December 20, 1785, to Dr. Carroll, with “great complaint against his confrère.” Father Nugent was a good preacher and this made him very popular with the congregation, the members of which, with four exceptions, voted to depose Father Whelan in favor of Father Nugent. Father Farmer in one of his letters states: “Mr. Whelan informs me that ever since Christmas they have taken from him the collection which is usually made on Sundays after church, and which was his support. Your Reverence is very sensible of the irregularity of these

* Bayley, *History of the Catholic Church in New York*, pp. 57-58.

† *Ibid.*, pp. 55-56.

‡ *Historical Records and Studies*, Vol. I., p. 198.

proceedings.” The contest became so intense that the Prefect Apostolic was obliged to intervene. The trustees claimed the right to choose or depose their pastor, and asseverated that the ecclesiastical authorities must abide by their decision in such matters. If necessary, they were determined to resort to legal means to establish this principle and rid themselves of Father Whelan. Dr. Carroll undertook the difficult task of peacemaker. He urged the two priests to settle their contest in a generous spirit of fraternal charity, and set clearly before the trustees the pernicious tendencies of their principles. The words of the Prefect Apostolic will be found most interesting and instructive. “If ever the principles there laid down should become predominant, the unity and catholicity of our Church would be at an end; and it would be formed into distinct and independent societies, nearly in the same manner as the Congregational Presbyterians of your neighboring New England States. A zealous clergyman performing his duty courageously and without respect of persons would be always liable to be the victim of his earnest endeavors to stop the progress of vice and evil example, and others more compliant with the passions of some principal persons of the congregation would be substituted in his room: and if the ecclesiastical superior has no control of these instances, I will refer it to your own judgment what the consequences may be. The great source of misconception in this matter is that an idea appears to be taken both by you and Mr. Whelan that the officiating clergyman at New York is a parish priest, whereas there is yet no such office in the United States. The hierarchy of our American Church not being yet constituted, no

parishes are formed; and the clergy coming to the assistance of the faithful are but voluntary laborers in the vineyard of Christ, not vested with ordinary jurisdiction annexed to their offices, but exercising it as a delegated and extra-hierarchical commission. I can not tell what assistance the laws might give you; but allow me to say that you can take no step so fatal to that respectability in which as a religious society you wish to stand, or more prejudicial to the Catholic cause. I must, therefore, entreat you to decline a design so pernicious to all your prospects; and protesting against measures so extreme, I explicitly declare that no clergyman, be he who he may, shall receive any spiritual powers from me, who shall advise or countenance so unnecessary and prejudicial a proceeding."*

Notwithstanding the agitation against him, Father Whelan made every effort to advance the construction of his church. The New York papers, *New York Gazetteer and County Journal* and *New York Packet*, May 26, 1786, published a call for estimates from masons and carpenters, and the work progressed rapidly during the summer months, owing to the constant endeavors of Father Whelan, who, however, had to resign his office in February, 1786, because of the persistent, unjust, and ungrateful attacks of his enemies, who thus deprived him of the consolation of witnessing the dedication of the temple for which he had made so many sacrifices.† Father Whelan left New York and went to pay a visit to his brother, forty-five miles from Albany. Besides Father Nugent, there

* Shea, *Catholic Church in the United States*, Vol. II., p. 276.

† *Ibid.*, pp. 276-277.

was but one other priest in the city, M. de la Valinière,* to whom Father Farmer sent "powers to perform parochialia without restrictions to the French."†

On March 6, 1786, Father Farmer wrote to Dr. Carroll: "What to me is the greatest difficulty in the appointment of Father Nugent is the arbitrary and ungenerous manner in which they forced poor Father Whelan to depart, who, though he was not very learned, yet was ready to ask and take advice, which I believe is not the quality of the former. The second is they who take upon them to be the trustees (at least some of them), have the principle that they can choose for themselves whom they please, whether approved by the superior or not, as I formerly heard they said, and now the fact proves. The principle is of the most pernicious consequence, and must be contradicted."‡

Dr. Carroll had no alternative but to appoint Father Nugent, whose faculties were limited "*usque ad revocationem.*" Soon after, on April 13, 1786, Father Farmer informed the Prefect Apostolic that "the trustees at New York offered Mr. Nugent for his yearly salary \$300, the Sunday collections included, but he demanded \$400, upon which they declared to him if he was not satisfied he had liberty to depart and welcome."

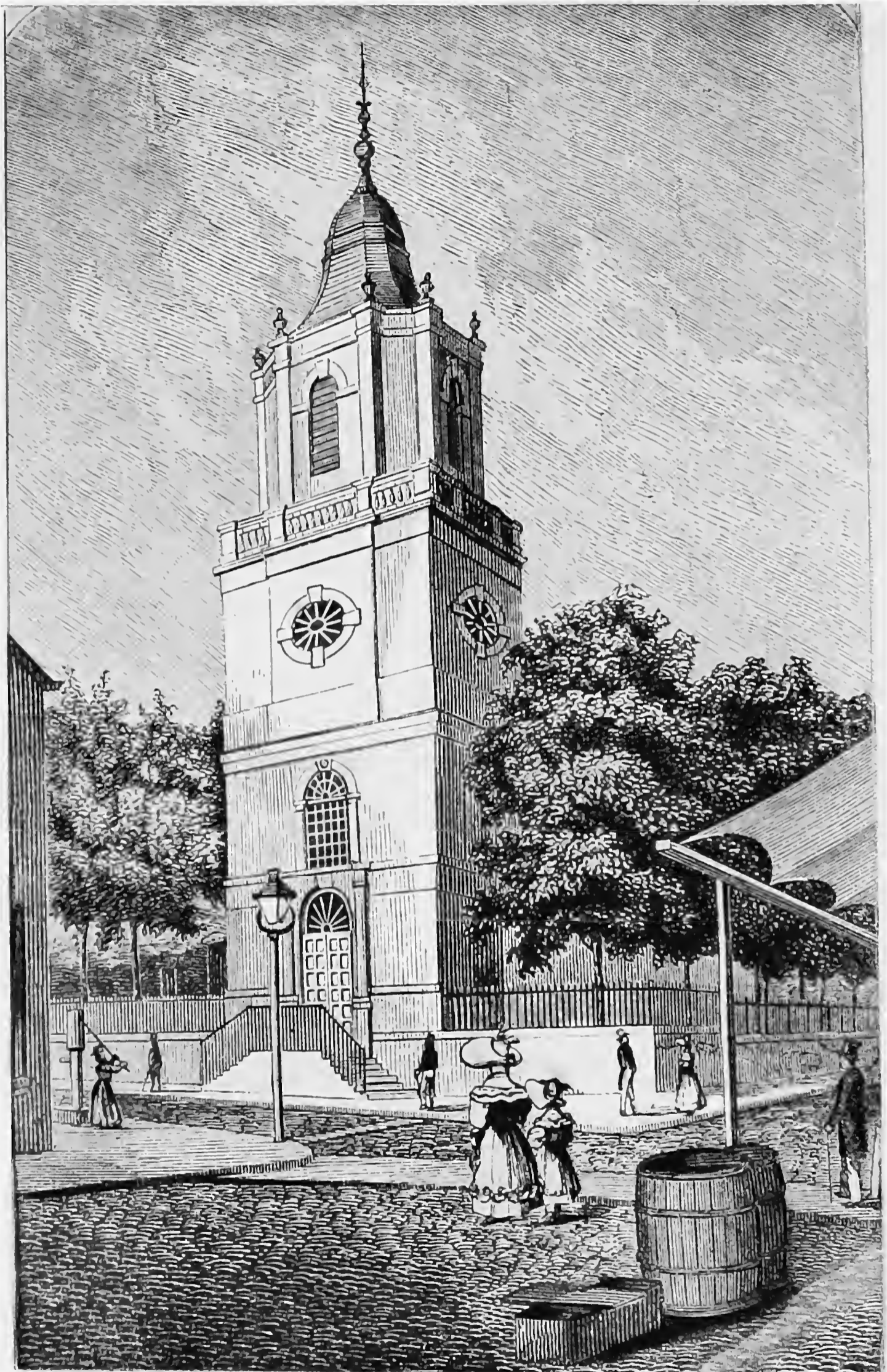
In producing the above letters, Mr. Campbell § in his Life and Times of Archbishop Carroll, makes the following reflections: "It may serve to illustrate the history and to show the pernicious tendency of the trustee

* Historical Records and Studies, Vol. I., p. 199.

† Bayley, p. 61, note.

‡ Ibid., p. 61.

§ Ibid., p. 62.



PHOTODUPLICATION & COLOR

OLD ST. PETER'S, BARCLAY ST.
1785

system to remark that at the period of this presumptuous interference of the trustees of the Catholic congregation of New York with the spiritual government of the Church, they were not in possession of an edifice of their own in which to perform divine worship, but were under the necessity of hiring a room for the purpose."

Here we must not forget to mention the Rev. John Connell, O.P.,* who arrived in New York May 17, 1786, and officiated in St. Peter's in 1787. Father Connell had been Vicar of the Hospital of the Irish Dominicans at Bilboa, and was sent to the Spanish minister at New York, who had appealed to the King for the services of a chaplain. "At the request of the King of Spain, faculties were given Father Connell by the Titular Archbishop of Corinth, the Apostolic Nuncio at Madrid, and in addition to his duties as chaplain he attended the few Catholics then in the city, thus becoming the first of the series of Dominican missionaries in New York."†

Father Nugent prosecuted the building of the church with vigor, and the work had advanced so far by the end of summer that the dedication was set for November 4, the feast of St. Charles Borromeo, as a compliment to the King of Spain, Charles IV., who had been so generous a benefactor of the church. *The New York Packet*, dated Tuesday, November 7, 1786, has this brief notice of the ceremony:

"Saturday morning the Roman Catholic church in this city was privately consecrated to the service of Almighty God by the Rev. Mr. Nugent, rector of said

* Historical Records and Studies, Vol. I., p. 197.

† Archbishop Corrigan, *ibid.*

church; when further progress is made in the building, it will then be dedicated with the usual solemnities, of which timely notice will be given. There were present at the ceremony His Excellency Don Gardoqui, and son, his excellency's secretary, and several other gentlemen of distinction."

In the sanctuary of the present church a marble tablet commemorates these two important events in its history by this inscription:

CORNER-STONE LAID OCTOBER 5, 1785.

CHURCH OPENING, NOVEMBER 4, 1786.

The first Mass in St. Peter's Church was the High Mass sung on the opening day by Father Nugent, assisted by the chaplains of the French and Spanish Legations. The church had been blessed privately the same morning by the pastor, who at the close of the Mass delivered a fitting discourse. Places of honor were occupied by Don Diego de Gardoqui, his suite, and prominent Spanish residents of the city. "After the ceremonies the Spanish minister entertained at dinner in his house the President of the United States and his cabinet, the members and secretaries of Congress, the Governor of the State, the representatives of foreign powers, many of whom probably attended the service in the church."*

The trustees decided to change the original title of incorporation, which was considered too vague. Due notice was given by the rector on two successive Sundays, and on April 23, 1787, the congregation adopted as its title "The Trustees for the Roman Catholic Con-

* Shea, Vol. II., p. 285.

gregation of St. Peter's Church in the city of New York in America."

The population of the city at the time was about 25,000, of which number not more than 400 were Catholics. The earliest entries in the baptismal register of St. Peter's Church reveal how cosmopolitan was this small flock. Irish names are the most numerous, then come the French, the German, the Italian, Spanish, Scotch, and English.*

Alas, the little bark of St. Peter's was not launched in peaceful waters. Soon the waves of discord again encompassed it on every side, and it seemed destined to be submerged by overwhelming debts and the constant trouble between the combative Father Nugent and his people. The trustees had good reason to regret their ungrateful action in substituting Father Nugent for the good Father Whelan, and frequently appealed to the Prefect Apostolic to depose their unworthy rector. At last, in view of the serious charges preferred by the trustees, Dr. Carroll in October, 1787, withdrew the temporary faculties of Father Nugent and appointed in November, 1787, as pastor of St. Peter's the Rev. William O'Brien,† a zealous Dominican. Father Nugent refused to obey the orders of the Prefect Apostolic, who proceeded to New York at once. Dr. Carroll attempted to begin Mass on Sunday morning, when Father Nugent interrupted the service and created such a disturbance in the church that he was suspended from the exercise of any priestly function. The Prefect, with the greater part of the

* See Baptismal Register of St. Peter's, Mgr. McGean, Historical Records and Studies, Vol. I., pp. 97, 387; Vol. II., pp. 148, 454; Vol. III., pp. 217, 506.

† Historical Records and Studies, Vol. I., p. 200.

congregation, withdrew to the private chapel of the Spanish minister, Don Diego de Gardoqui, where the Holy Sacrifice was offered. Some few members of the flock encouraged the unfortunate priest in his rebellion against ecclesiastical authority, and maintained that Dr. Carroll had no power to suspend him. "It was," writes Shea, "the first occasion in the history of the Church in this country where the laity, in their ignorance of the constitution of the Church, supported a priest in resisting lawful authority."*

On the following Sunday, Dr. Carroll again made an effort to say Mass in the church, but owing to the commotion aroused by Father Nugent and his adherents, had to repair with the people to the chapel of the Spanish Embassy. Finding it impossible to do anything with the intractable priest and his few blind followers, Dr. Carroll left New York in November. The trustees then resorted to legal measures. Father Nugent was compelled to withdraw from St. Peter's.

In the records of St. Peter's we find references to the expenses incurred by the lawsuits against Father Nugent and his adherents. We must bear in mind that in those days priests came to the United States and exercised the holy ministry without authority from the local ecclesiastical superior. Even in our own day this is not an infrequent occurrence. This practice led to such abuses that the Propaganda issued a decree forbidding any clergyman to exercise the sacred ministry in the United States without its permission. Hence when Fathers Whelan and Nugent arrived in New York the Prefect Apostolic was in a predicament. However, as Father Whelan was already

* Shea, Vol. II., p. 324.

in the country when the decree was received, the Prefect granted him faculties. Father Nugent received only temporary faculties. Again, the Catholics at that time were few in number and were not sufficiently instructed in their religion. They were living in an atmosphere entirely non-Catholic, and it is not surprising if they followed the practices and principles of the Protestant Church with regard to the relations between a pastor and his congregation and to the temporal administration of church affairs. For them the standard of excellence for a pastor was his ability to preach, attract large audiences, and so increase the revenues of the church. They claimed the right to nominate or depose the pastor at pleasure. "In the minutes of the Board of Trustees of St. Peter's Church and of the old Cathedral, one comes across the remark time and again that the Rev. NN. being a good preacher, should be invited to fill their pulpit, no mention appearing of his virtuous character, his experience, zeal for souls, or the Bishop's sanction."*

* Archbishop Corrigan, *Historical Records and Studies*, Vol. I., p. 199.

CHAPTER II.

Earliest Records of St. Peter's.

STRUGGLE FOR EXISTENCE.—APPEALS.—FATHER O'BRIEN COLLECTS IN MEXICO AND CUBA.—MEMORIAL TO TRINITY CORPORATION.—PLANS FOR COMPLETING CHURCH.—DONATION FROM BISHOP AND CHAPTER OF PUEBLO DE LOS ANGELES.—ST. PETER'S FREE SCHOOL ESTABLISHED MARCH 30, 1800.

Records of St. Peter's, 1789 to 1811.

THE first entry in the "Records of St. Peter's Church" reads as follows:

MONDAY IN EASTER WEEK, NEW YORK,
13th April, 1789.

At a general vestry held in St. Peter's Church in the city of New York, on Easter Monday, April 13, 1789 (subsequent to prior notifications published by the minister thereof) for the purpose of electing trustees for the ensuing year, agreeably to a law of the State passed the 6th day of April, 1784, entitled "An Act to Enable all the Religious Denominations in this State to appoint Trustees,"

The following gentlemen were unanimously elected to that office, *nem. con.*:

Dominick Lynch, Esq.,
Mr. George Barnewall,
Mr. Andrew Morris,
Mr. John Sullivan,
Mr. Charles Neylon,
Mr. William Mooney,
Mr. Thomas Stoughton,
Mr. José Roiz Silva, and
Mr. Patrick Farrell.

The foregoing gentlemen being authorized to act in the office of trustee for the temporalities of said church, from Monday in Easter week, 1789, to Monday in said week, 1790, which office they have respectively accepted of, during the period aforesaid.

At a meeting of the trustees held on April 24, 1789, in the "dwelling-house of the Rev. Mr. William O'Brien," the following measures were adopted:

That Mathias O'Connor, the present sexton of said church, be informed that the fees for burying the deceased belonging to the congregation, are to be paid before the ground is opened in the churchyard for the interment of any corpse whatever:

That a notification be printed, and put up in the church, setting forth that the necessities of the same, and deficiency of funds, require the subscribers to be punctual in the payment of their respective subscriptions.

That a committee consisting of Mr. Silva and Mr. Stoughton, be appointed to procure a plan from Mr. Thomas Ogilvie, the carpenter, for the erecting of from forty to fifty pews in the church, and to know his lowest terms of payment, and length of credit, and report the same at their next meeting.

On June 1, 1789, the trustees met at the house of Mr. José Roiz Silva, and resolved to hold regular meetings on the first Monday evening of each month at 7 o'clock during summer and at 6 o'clock during winter. Absentees, unless excused by sickness or business outside the city, were fined eight shillings. On motion of Mr. Barnewall,

It was unanimously agreed to select by ballot four gentlemen trustees who in due rotation, two and two, should make the collection, when the numbers being taken, stood as follows:

No. 1, Mr. Andrew Morris.

No. 2, Mr. William Mooney.

Nos. 3 and 4, Messrs. Lynch and Silva.

Nos. 5 and 6, Messrs. Barnewall and Sullivan.

Nos. 7 and 8, Messrs. Stoughton and Farrell.

Resolved, That the aforesaid gentlemen shall make the collections on every Sunday throughout the year in the church aforesaid agreeably to the aforesaid order and numbers as expressed above.

And the two trustees whose number and order it may happen to be for the Sunday collection may sit in the seat set apart for, and called the trustees' pew, and that not more than three of the trustees shall sit in the said pew at any time.

On June 8, 1789, an important meeting of the trustees took place at the home of Mr. José Roiz Silva. The following resolutions were adopted on motion of Mr. Lynch:

Resolved, That a portable book be purchased, and that the individuals who compose the congregation of St. Peter's Church be requested to inscribe their names therein, each in his or her own handwriting, together with the street and number of their respective residence and that the preamble or obligatory preface of said book be as follows, *vis.*.

We, the subscribers, do hereby promise to pay into the hands of the trustees of St. Peter's Church in the city of New York, for the time being, the sums annexed to our respective names, every three months successively for the use of said church, which payments are to commence on the first day of July next ensuing the day of the date hereof, given under our hands in New York, the ninth day of June, 1789.

Resolved, That a letter be written to the Count de Moutiers, His Christian Majesty's Ambassador to these United States, by the secretary, he affixing the seal of said church thereto, representing to him the

imperfect and reduced funds of said church, and requesting in very respectful terms his donation or contribution for the relief of the same.

Resolved, That two memorials in the Spanish language, one directed to the Bishop of Cartagena, and another to the pious, zealous, and well-disposed Christians, subjects of His Catholic Majesty, inhabiting his dominions in South America, and that Mr. Thomas Stoughton be requested to dictate, compose, and write the same, and that they be forwarded by Dr. Salvador de los Monteros for the purpose of charitable contributions.

The letter to Count de Moutiers reads as follows:

TO HIS EXCELLENCY, COUNT DE MOUTIERS, *Minister Plenipotentiary from His Most Christian Majesty to the United States*:

MAY IT PLEASE YOUR EXCELLENCY:

The trustees in behalf of the congregation of St. Peter's Church, in the city of New York, beg leave respectfully to represent that at the happy termination of the late Revolution, which secured in common with other religious denominations the free exercise of the Roman Catholic religion and the ample enjoyment of their civil rights:

Being destitute of a proper house of worship, the congregation determined to build a church in which divine service might be performed with decency, and the public conveniently accommodated.

This building hath been attended with more expense than at first expected, and the congregation, composed of the greatest numbers of poor though zealous people, instead of being able by their subscriptions to discharge a heavy debt contracted for in the erection of the edifice, it is with difficulty a competency can be raised to support a clergyman.

In this disagreeable situation, the trustees of St. Peter's Church aforesaid, being without any revenue or funds whatsoever to make good the pressing de-

mands of arrears due to mechanics for work and materials, with due submission are induced to apply to your excellency for an extension of that protection (in their present reduced situation), which the Universal Church hath ever experienced from the power, wisdom, piety, and zeal of her eldest son, and at the same time earnestly solicit your generous aid in support of the same and its religious establishments.

Praying that the Almighty Donor of every good and perfect gift may long preserve the sacred life of His Most Christian Majesty, who in his wisdom has been pleased to appoint you his representative to these United States, and that your administration may be permanent amongst us and happy to yourself.

By order of the trustees of St. Peter's Church.

W. TINNEY, *Secretary.*

NEW YORK, *June 13, 1789.*

Under the same date urgent appeals were addressed to St. John de Crèvecoeur, the Consul-General of France, to M. de la Forest, the Vice-Consul, and to M. Otto, secretary of the consul. When the trustees met on June 15th, the secretary read copies of the letters to Count de Moutiers, to the Bishop of Cartagena, and to the Catholics of South America, "representing the deplorable situation, and abject state of the finances of said church, the heavy debts remaining unpaid, the insufficiency of funds, and the great and imminent danger of losing their temple, if charitable, Christian succor is not speedily administered to their relief."

The trustees directed that a letter of thanks be sent to Dr. Salvador de los Monteros for his many kindnesses, with the request that he forward the respective memorials to the Bishop of Cartagena and to the Catholics of South America.

We read in the minutes of July 6th, that Count de Moutiers received a vote of thanks for his gracious reception of the appeal which he readily forwarded to the court of France. "At the same time a generous donation from himself," was solicited.

Unfortunately these financial difficulties were augmented by the strained relations between the congregation and the Rev. Andrew Nugent.* At a meeting held on August 3, 1789, "Mr. Lynch moved that a committee of three be appointed to wait on Richard Harrison, Esq. (lawyer), respecting his demand and account against St. Peter's Church, amounting to £199, 3s, 8d, New York currency, being amount of sundry charges incurred in suits at law between the trustees and the Rev. Andrew Nugent and his adherents.

"That the trustees' committee inform Mr. Harrison that they are appointed to make offer of a bond from the trustees payable three years after date with five per cent. interest."

It has been noted that the trustees imposed a fine of eight shillings on members who were absent from a meeting unless excused by illness or by important business outside the city. The records give ample evidence that this wise provision was enforced and the church treasury profited not a little by the fines collected from the delinquent trustees. Thus on August 17, 1789, we find this entry:

Dominick Lynch, Esq.	....	Present.
Mr. George Barnewall	.....	Absent.....Fined 8s.
Mr. Andrew Morris	.....	Present.
Mr. John Sullivan	.....	Absent.....Fined 8s.
Mr. Charles Neylon	.....	Absent.....Fined 8s.
Mr. William Mooney	.....	Absent.....Fined 8s.

* *Historical Records and Studies*, Vol. I., p. 198.

Mr. Thomas Stoughton.	Absent.	Fined 8s.
Mr. José Roiz Silva.	Absent.	Fined 8s.
Mr. Patrick Farrell.	Present.	
Total fines.		£2 8s.

On September 7, 1789, the trustees met at the house of Mr. José Silva. "It was moved that the Rev. Mr. William O'Brien, the present pastor, be requested to take a voyage to old Spain in order to solicit donations and obtain contributions for the present relief and permanent establishment of said church, to which, with the generous frankness familiar to himself, he agreed."*

At the same meeting a letter of thanks was forwarded to the Hon. Don Diego de Gardoqui for his great interest in the church, with the request that he come to their assistance again, otherwise the "church will be finally lost to the present proprietors."

The records of October 5th give in full the letter addressed to Don Diego de Gardoqui, who was about to depart for Spain. The following extracts may be found interesting:

"At a time when the liberties of our church were grossly infringed, and her sacred authority insulted, you, sir, came forward, the champion of her violated rights, and afforded a generous asylum to the pastor and his scattered flock in His Majesty's house." The letter concludes as follows: "We therefore most humbly entreat that you will please to represent our distressed situation at His Majesty's throne, and petition for us his royal grant that our Vicar Apostolic may be enabled to depute a priest to quest alms for our church in the Island of Cuba, this being the only pos-

* Records of St. Peter's, p. 24.

sible means we can devise to save us and our infant church from total destruction." The letter was signed by the Rev. William O'Brien and Dominick Lynch in behalf of the trustees and the congregation of St. Peter's.

At the same meeting it was ordered "that Mr. Dominick Lynch, senior trustee, and in behalf of the congregation of St. Peter's Church, sign a bond in favor of Richard Harrison, attorney-at-law, for the sum of £88, 11s, 10d, currency, payable in specie, with interest of 6 per cent. per annum, on the first day of September, 1790, and the further sum of £88, 11s, 10d, currency, with 6 per cent. per annum interest on the first day of September, 1791, being for amount of costs in defending the rights of said church." A copy of the bond is found among the minutes.

Under date of October 8, 1789, we find the reply of Don Diego de Gardoqui to the letter of appeal which he had received from the trustees of St. Peter's. The Spanish minister expressed his cordial appreciation of the sentiments which the congregation of St. Peter's entertained for His Majesty, the King of Spain, and for his plenipotentiary, and gave assurances that as soon as he arrived at the court he would at once make known to the King the extreme poverty of the infant church in New York, and he sincerely hoped that means would be found to establish the true religion in this country on a lasting basis.

On November 2, 1789, the minutes of the meeting of trustees have these items of interest. It was ordered, "That a letter be written to St. John de Crévecœur, one of the first trustees, reminding him of his subscription to St. Peter's Church, £10, in the year 1785. Secondly,

it was ordered that a letter be written, or two memorials in the Spanish language, to the Spanish Governor and citizens of Havana and the Island of Cuba, setting forth the distressed situation of St. Peter's Church, and that the same will be inevitably lost to the Catholic congregation in the city of New York, unless charitable and benevolent contributions are obtained for the relief of the same." Mr. Lynch proposed that each trustee advance the sum of \$20, part of which was to be appropriated for the use of the Rev. Mr. O'Brien, to defray his unavoidable expenses (if any) on his intended voyage to Havana. The trustees subscribed the required amount, and Father O'Brien repaired to Havana with the two memorials written in Spanish.

At the meeting of January 4, 1790, Mr. Morris requested that a collection be taken up to defray the "expenses of the passage of the Rev. Mr. Andrew Nugent to France in the packet *Le Télémaque*, now in this port, and advertised to sail this day," whereupon the following was read and adopted:

"That the subscribers, actuated by pure motives of benevolence toward the Rev. Andrew Nugent, whose present distressed situation being represented to us by Mr. George Shea, we have thought proper to subscribe and pay the following sums to be solely appropriated for discharging the expense of his passage and other incidental charges attending his voyage to France in the packet *Le Télémaque*." The trustees subscribed among themselves the sum of £17.

Under date of April 10, 1792, we find the following memorial addressed to Trinity Church corporation.

The trustees of the church of St. Peter in the city of New York beg leave most respectfully to state the



+ Rich^d Luke Concanen
First Bishop of New York.

following facts: That encouraged by that spirit of liberality contained in the Constitution of this State (which has and must ever be the admiration of all who enjoy it), they were induced to erect a church to the honor of that Deity in whom all Christians confide, on lands belonging to your corporation. That at the time said church was erected the congregation were in united harmony and peace, but unfortunately certain differences that afterwards took place, and which we most sincerely lament, tended to depress and reduce our finances. That their said church has been compelled to borrow monies, both from the Bank of New York and individuals for its support, which money to a very considerable amount is still unpaid. That from these circumstances, the remembrance of which to us is painful, and which can not be pleasing for you to hear, we have been unable to discharge the ground rent, so justly your due, and having learned that the secretary of your corporation had received directions to commence suit for the recovery of the same, confident of your generosity, acquainted with your resources, and relying upon your charity, we are emboldened not only to pray for your interposition, but to request your further benevolence. We earnestly solicit an abatement of the debt itself by arrears, and of our annual rent, in such proportion as your liberality shall suggest, and we will, tho' poor, endeavor to discharge it punctually, and as we increase in our temporalities, we shall with grateful hearts remember such relief as in our present distressed circumstances we hope to experience from the corporation of Trinity Church.

(Signed)

DOMINICK LYNCH,
JOHN SULLIVAN,
JOSÉ SILVA,
THOMAS STOUGHTON,
ANDREW MORRIS.

On November 20, 1792, at the usual meeting of the trustees, these measures were adopted:

Resolved, That a second memorial be made out to the corporation of Trinity Church, stating the return of the Rev. Mr. William O'Brien to this city, on whose success in foreign ports, say Havana and Mexico, we placed great confidence, but to our sorrow found he has been greatly disappointed therein, and to such a degree that his collection does not amount to the present existing debts of the church.

Resolved, That two or three able workmen, good master carpenters, be called upon as soon as possible, with verbal notification to meet them on Thursday, the 22d, and Saturday, the 24th inst., November, 1792, in St. Peter's Church, at eleven o'clock in the morning of such days, there to take measurements in order to make plans and estimate the cost of erecting the following, observing to particularize the charge of each, *vis.*:

1. For an altar and sanctuary.
2. For a sacristy or vestryroom, 16x12 feet, and 9 feet high, adjoining the church on the west.
3. For new pews for lower floor and galleries.
4. For galleries and organ loft.
5. For taking up the present, sawing the plank whole length in equal halves, and relaying the floor.
6. For a pulpit.
7. For a portico with stairs to the galleries.
8. For a steeple upon the plan of that of the new church in Newark.

Agreeable to the foregoing resolution, Joseph Newton, one of the master builders in this city, was notified to meet the following gentlemen in St. Peter's Church

at 11 o'clock on Thursday morning, the 22d inst., November, 1792:

Rev. Mr. William O'Brien,
Mr. Dominick Lynch,
Mr. Thomas Stoughton,
Mr. Andrew Morris,
Mr. Charles Neylon.

Mr. Newton having met the foregoing gentlemen in the church, agreeable to appointment, where he took measurements, has since informed the Rev. Mr. O'Brien that he would not undertake the erecting of before mentioned by estimate, but that he would engage to accomplish the same by day's work. He has since informed Mr. Andrew Morris that the probable cost may be:

For altar, pulpit and pews.....	£500
For portico and stairs.....	£500
For galleries.....	£400
For sacristy.....	£300

Which sums together make.....£1,700
and he gives the opinion that the whole may be accomplished for £2,000.

On December 9, 1792, the following order was sent to Thomas Barry at Albany:

The trustees of St. Peter's Church having resolved to make next spring as many improvements in that edifice as their funds will admit of, it is at their request we write to you, desiring you will purchase for their account on the best terms in your power:

One thousand pine boards and one thousand five hundred white pine plank, which are intended to make the galleries and pews, but as they will require to be well seasoned before they can be fit to work up, you will be pleased to have them properly laid up after you have made the purchase, which is entirely left to your best judgment, as also your sending the same

down to this city as early and cheap as you can in the spring. Their amount of cost and charges you can value on us for, and shall be duly paid. We are all endeavoring to lay in the materials necessary for a church of good quality, and as reasonable as possible.

We are, with much regard,

LYNCH and STOUGHTON.

Under date of May 24, 1793, we have the following:
JOSEPH DE JAUDENES AND JOSEPH IGNATIUS DE VIAR,
PHILADELPHIA:

We had the honor to address you the 18th of July last, as trustees of St. Peter's Church in this city, acknowledging, with grateful thanks, the receipt of \$1,000, which the illustrious Bishop and the Cabildo of the city of Puebla de los Angeles had been pleased to send through your hands as a donation for the present urgencies and the use of the church. We have now to request, in behalf of said Catholic congregation, who always place the greatest confidence in your wish to promote their welfare, that you will do them the favor to convey their united sincere thanks to the Bishop and Cabildo for this temporal proof of their generous and charitable present, which has filled the hearts of the congregation with gratitude. The deed is committed to posterity for succeeding generations to learn and admire their benefactors, who in the hour of distress enabled them to raise and to secure a temple for the culture of divine service, and to the extension and honor of our holy religion. We mention with satisfaction and pleasure that from the beneficent contributions amounting to \$4,920 (exclusive of the aforesaid gift from the Bishop and Cabildo of Puebla de los Angeles), received through the hands of our worthy pastor, the Rev. Mr. William O'Brien, from His Catholic Majesty's faithful and loyal subjects, St. Peter's Church has been extricated from the danger which it was exposed to by the accumulation of heavy debts. The present urgencies of the church consist in

the want of funds to defray the expenses of making an altar and pulpit, pews, galleries, and other indispensable conveniences, but having no revenue whatever, the contributions of the flock, although increasing in numbers, are generally poor and scarcely able to maintain one clergyman. Therefore, to complete these necessary works, we are still compelled to solicit the aid and assistance of the benevolent and charitable, to conclude what they have so far forwarded with distinguished merit and religious piety. The estimates of cost amount to \$10,000. The congregation feel a comfort in laying before you, gentlemen, their wants and situation, from a conviction of your kindness and protection, and that the information you will be pleased to give to the person who desired you to acquaint him of the particular exigencies of the church, will be conveyed in the strongest terms and expressions, in order that the Bishop and Cabildo of Puebla de los Angeles may be satisfactorily informed of the true state of St. Peter's Church, their kind promise of further contributing to the grateful congregation. We have no doubt of experiencing through your auspicious channel all necessary succor and support, and thereby add to the many favors already received.

We are, with sentiments of great respect and sincere esteem, gentlemen,

Your most obedient servants,

DOMINICK LYNCH,
JOSÉ ROIZ SILVA,
THOMAS STOUGHTON,
JOHN SULLIVAN.

On March 30, 1800, these resolutions were unanimously passed:

Resolved, That a free school for the education of children be and is hereby established, and that a proper master be chosen to superintend said school.*

Secondly, that Messrs. Morris, Neylon, Heeney, and

* The first public school was opened May 19, 1806. Bourne, History of Public School Society, p. 9.

the Rev. Dr. O'Brien be and are hereby charged for the due and immediate execution of the same.

Again on the thirteenth of December, 1801, it was

Resolved, That a committee of three be appointed to look out for a proper school-room and dwelling-house for the clergy, and report thereon before the first of February next.

The minutes of October 17, 1809, give an insight into the relations existing between trustees and clergy:

ST. PETER'S CHURCH,
New York, Oct. 17, 1809.

At a full meeting of the trustees, consisting of the hereafter mentioned names, three letters wrote by Mr. William Gaynor to individual trustees were laid before the board, which being read with deliberation, and their contents duly considered:

Represent to Mr. William Gaynor that the trustees, having no control over the spiritual functions of the clergy, their province being confined to the temporalities of the church only, they can not oblige the reverend clergy to attend funerals either in carriages or on foot.

The trustees have never heard of any deficiency in the duty of the officiating clergy of St. Peter's Church; they are ready day and night to attend, and as far as they know, do strictly comply with the extensive duties required from them as pastors and divines of the Roman Catholic Church, and in the opinion of the trustees are worthy of being recommended individually to the congregation by all its members.

(Signed)

THOMAS STOUGHTON,
ANDREW MORRIS,
MICHAEL ROTH,
JOHN HINTON,
JAMES WALSH.

N.B.—Mr. Patrick McKay was present but dissented from the above resolve.

CHAPTER III.

The Completion of St. Peter's.

THE CHURCH COMPLETED BY FATHER O'BRIEN.—HEROIC WORK OF CLERGY DURING YELLOW FEVER RAVAGES.—MOTHER SETON MAKES HER PROFESSION OF FAITH IN ST. PETER'S.—ILLNESS AND DEATH OF FATHER O'BRIEN.—MEMORIAL TO THE LEGISLATURE.—DISTINGUISHED LAYMEN OF ST. PETER'S CONGREGATION.—LIST OF PASTORS, ASSISTANTS, AND TRUSTEES.

FATHER O'BRIEN was a zealous, tactful, capable pastor. At the request of the trustees he visited Mexico to collect funds for the church. The Archbishop of Mexico at this time was Don Alonzo Nuñez de Haro, who had studied with Father O'Brien at Bologna in Italy, and now extended a hearty welcome to his former classmate. From the records of St. Peter's, Father O'Brien seems to have collected \$4,920 in Mexico, and received a donation of \$1,000 from the Bishop and Chapter of Puebla de los Angeles. With these funds he put in pews, erected the tower and pulpit and portico, all being completed by 1794. He also procured some valuable paintings and other ornaments. Bishop Bayley has this note in his history, page 65: "Mr. Velasquez informs me that the painting of the Crucifixion in St. Peter's was by José Maria Vallejo, a celebrated Mexican painter." While Father O'Brien was in Mexico, the congregation of St. Peter's was in charge of the Rev. Nicholas Burke,* who assisted there in 1789, 1791, and 1793. His residence is given in the

* Historical Records and Studies, Vol. I., p. 202.

Catholic Directory as 41 Partition Street (now Fulton Street), between Broadway and the North River, and the Ordo for 1801 says of him: "*Obiit in itinere mercus flumine, mense Febraii, 1800.*"

During the awful visitations of yellow fever in 1795, 1798 and 1799, 1801 and 1805, Father O'Brien rendered heroic service to the victims. In 1798 three thousand succumbed to the dread disease, and of these one hundred belonged to St. Peter's flock. Hardie* bears this testimony of Father O'Brien and his companions, in the ravages of 1805: "The three clergymen of the Romish Church, namely, the Rev. Dr. William O'Brien, the Rev. Dr. Matthew O'Brien, and the Rev. Mr. Hurley,† were incessant in administering spiritual consolation to the sick of their congregation, nor did they in the discharge of this duty avoid the most filthy cellars or most infected places. Yet none of them was in the least infected with fever during the season."

Father O'Brien was already breaking down under his arduous labors. In 1803, his brother, the Rev. Dr. Matthew O'Brien,‡ who had labored at Albany from 1798 to 1800, was appointed to St. Peter's, where he remained until 1807. Dr. O'Brien was an eloquent preacher, and had published a volume of sermons in Ireland. In 1805 he received into the Church Mrs. Elizabeth Bayley Seton, who afterwards founded the Sisters of Charity in the United States. Mrs. Elizabeth Seton belonged to one of the most distinguished families of the country, and her conversion was a great sensation in those days. In the spring of 1805 she made her profession of faith, received her first

* History of New York.

† Historical Records and Studies, Vol. I., p. 205.

‡ Ibid., Vol. I., p. 204.

holy communion October 25th, and was confirmed in St. Peter's Church. A few years later she established the religious community of which her two sisters-in-law, the Misses Seton, and later two of her daughters, became members. She died in 1821, with such a reputation for sanctity that the process of her canonization has already been instituted in Rome.

Father William O'Brien had also a reputation for learning, and had written a life of St. Paul, which was announced but never published. In 1800 the debt on the church amounted to \$6,500, and the annual income from pew-rents and collections was about \$1,500. The expenses, including interest, were about \$1,400. However, the congregation was increasing rapidly, and steps were soon taken to complete the church by erecting the steeple. An organ had been procured, a free or charity school was founded, and the Catholic body was already planning for the erection of a second church. In 1808, years and ill-health compelled Father O'Brien to relinquish his charge. The trustees made provision for their devoted pastor, as we learn from the following record of January 22, 1810:

The letter of the Rev. Mr. William O'Brien, dated December 15, 1809, addressed to Mr. Andrew Morris, our treasurer, having been presented and read, it was unanimously resolved that although the church has for some years past been deprived of the services of the Rev. Mr. William O'Brien, and obliged to have his former occupancy supplied by another clergyman, and that the funds of St. Peter's Church are inadequate to their wishes, they, out of regard and respect to the Rev. Mr. O'Brien, have resolved to allow him \$500 per annum, the same sum they pay to the present active officiating clergymen that now serve the church. Or-

dered that a copy of these resolves, signed by our secretary, be given to Mr. Idley to deliver to the Rev. Mr. William O'Brien.

Signed by order of the Board,

MICHAEL ROTH,
Secretary.

Father O'Brien labored under his infirmities until May 14, 1816, when he was called to his reward. He was a great loss to the Church in those days, not only because he was so successful in bringing order out of chaos in New York, but because he was also a valuable assistant to the Prefect Apostolic, who sent him on most important and delicate missions. He was buried beside the church. The original monument erected over his remains has been inserted in the wall of the passage leading to the sacristy in the basement of the new church. A tablet bears this inscription:

UNDER THIS HUMBLE TURF
REPOSE THE MORTAL REMAINS
OF THE
MUCH TO BE REGRETTED AND ONCE VENERABLE
PASTOR OF ST. PETER'S,
THE REV. WILLIAM V. O'BRIEN,
Who departed this life on the 14th of May, 1816,
AGED 75 YEARS.

Who is there that has not heard of his piety,
his benevolence, his charity, his zeal,
during the ravages of the yellow
fever in the memorable years
of 1805 and 1808?

Yes! "I was sick and you visited Me."—Matt. xxv. 36.

Reader! Pass not by without offering up some short prayer for the benefit of his soul, for remember "It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins."—2 Mach. xii. 46.

R. I. P.

In 1806, the Catholics of New York, under the direction of the trustees of St. Peter's Church, addressed a memorial to the Legislature of the State of New York. It reads as follows:

TO THE HONORABLE THE LEGISLATURE OF THE STATE
OF NEW YORK, IN SENATE AND ASSEMBLY CON-
VENED:

THE memorial of certain citizens resident in the city of New York professing the Roman Catholic religion, respectfully represent:

That your memorialists, who compose a considerable portion of the Catholic population of this city, while conscious of possessing sentiments of the purest and most steadfast allegiance and loyal attachment to the Constitution and Government of the United States in general, and of this State in particular, and of discharging their social and civil duties with a fidelity inferior to that of no other class of their fellow citizens, feel with the deepest concern that they are deprived of the benefits of a free and equal participation of all the rights and privileges of citizens granted by the enlightened framers of the Constitution of the United States (of which it forms one of the most amicable features), and by the third section of the Constitution of this State to all denominations of Christians, of what religious profession or worship soever, without discrimination or preference: in direct contradiction to this liberal principle, the form of oath prescribed to be taken previously on entering on any office, civil or military, in this State, by subjecting them to a religious test, to which their consciences are opposed, operates on them as an absolute disqualification; less injurious to the feelings and degrading to the character of your memorialists would have been, if the Constitution had not by that section held up to their reasonable expectations a fair participation of the advantages, as well as the burdens of citizenship; than to have the cup of

equalized rights dashed from their lips by the subsequent determination, and an invidious barrier, surmountable only by perjury or apostasy, placed between them and those rights. Though yielding to none of their fellow-citizens in attachment to the prosperity and independence of the State, your memorialists can not persuade themselves that the framers of the Constitution in 1777, or the revisers of the laws in 1801, intended that the form of oath above referred to should leave them and their descendants no alternative between a total exclusion from every office of honor, profit, or trust in the State, and a virtual abjuration of the religious principles of their forefathers and themselves; they are willing (consistently with these principles), solemnly and without equivocation, or mental reservation, to swear: that they renounce and abjure all allegiance and subjection to every foreign power, howsoever titled, in all matters, not only civil, but also *ecclesiastical*, as far as they may interfere with or in the smallest degree affect the freedom, independence, or safety of the State, but, as the Bishop of Rome is the acknowledged Supreme Head of the profession of which they are members, they can not renounce and abjure all subjection to the decrees of the Roman Catholic Church, as promulgated by him in matters purely and solely spiritual, and which can not interfere with the civil or religious rights of their brethren of other denominations, without a total dereliction of the religious principles they profess, which inculcate an abhorrence of perjury and other crimes and vices that can injure or disturb society. None of those States which adopt the liberal and just principles of the Constitution of the United States can exhibit an instance of any danger or inconvenience having resulted from the non-existence of the religious test.

Your memorialists, relying on the justice of their claim to the unprejudiced liberality of this honorable Legislature, flatter themselves the obnoxious part of

the law will be repealed, or that it may be modified or explained in a way that may be consonant to the spirit of this memorial, so that they and numerous other citizens of the same profession, resident in the various districts of the State, may have cause to unite with their fellow citizens in general, in self-gratulation for the unshackled enjoyment of the invaluable blessing of living under a liberal government and the influence of benign laws, exempt from the unjust and oppressive disqualifications on the score of religion which disfigure the politics of several of the European nations, and your memorialists will ever pray, etc.

Signed at a general meeting of the Roman Catholics of the city of New York, convened 6th January, 1806.

ANDREW MORRIS, *Chairman.*

JOHN BYRNE, *Secretary.*

The records have the following note: "This petition had nearly one thousand three hundred subscribers in a few days."

The records also give an extract from *The American Citizen*, February 12, 1806:

"The subjoined petition of the Roman Catholic Church, which embraces a great number of very respectable citizens, is published to show that their claim which has recently been introduced in the Legislature with success, is just, and such as no man exempt from religious prejudice can object to. We congratulate the Church on the relief which has been granted. Religion is most prosperous when it is most free. In all countries religious distinctions are odious, but in none are they more so than in this. Our city representation deserve credit for the zeal and ability which they have manifested on this occasion." It was not until 1784 that the Legislature of the State of New York repealed the law of 1700, which condemned to perpetual imprison-

ment any "Popish priest and Jesuits" found in the colony of New York. In 1777, when the Constitution was framed at Kingston, a clause was inserted compelling all those who desired to become naturalized citizens to take an oath of allegiance. On this occasion, the celebrated John Jay, afterwards Chief Justice of the United States, succeeded in inserting a special clause against Catholics, of whom he was ever an implacable enemy. According to this enactment, Catholics had "to abjure and renounce all allegiance and subjection to all and every foreign king, prince, potentate and state, in all matters ecclesiastical and civil." Hence Catholics from foreign countries were excluded from the right of citizenship by the State Constitution of 1777. These clauses requiring the oath of allegiance as a condition of naturalization were annulled when Congress assumed the power of controlling the Naturalization Laws. However, while these clauses were eliminated from the Naturalization Laws in this State, they remained in the official oath prescribed for those entering on public office, until abrogated as a consequence of the agitation begun by the trustees of St. Peter's Church in 1806, "on the occasion of Francis Cooper being elected a member of the Assembly from this city."*

On Christmas Eve, 1806, a band of rioters surrounded the church, expecting to enter it during midnight Mass and raise a disturbance. However, there was no Mass at midnight, and when the mob attempted violence they were driven away by members of the congregation.

We can not close this sketch of old St. Peter's with-

* Bayley, p. 53.

out a tribute to the distinguished laymen* who rendered great services to the cause of religion in those days.

Dominick Lynch held the highest place in commercial and social, as well as religious circles. Lynch and Stoughton were partners in business, and both took a great interest in the building of St. Peter's. They were among the first trustees, and advanced the money to pay for the ground leased from Trinity Corporation. In 1790, when the Catholics of the United States presented an address of congratulation to George Washington on his election to the Presidency, Dominick Lynch was one of the four laymen who signed it. The Lynches were among the select three hundred invited to Washington's inauguration ball. Daniel Carroll, brother of Bishop Carroll, and a member of Congress, was sponsor for Margaret Lynch.

His Excellency Didacus de Gardoqui was the godfather of Alexander Didacus Lynch.

Dominick Lynch had twelve children, who contracted mixed marriages, and unfortunately nearly all abandoned the faith of which their father was so distinguished a champion. Dominick Lynch and his wife repose in the family vault under old St. Patrick's.

Cornelius Heeney died a bachelor. He was associated with John Jacob Astor in the fur business, and amassed a considerable fortune. He donated about \$60,000 to works of charity and religion, an immense sum in his day. Among his gifts to old St. Peter's were the pews and gallery fittings, recently removed. His greatest charity was the orphans. He gave \$18,000 to establish the orphan asylum in Prince Street,† and

* T. F. Meehan, *Historical Records and Studies*, Vol. IV., p. 285.

† These buildings now form part of St. Patrick's Parochial School.

induced Mother Seton to take charge of it. Later he gave over some property adjoining the asylum. He built St. Patrick's Free School for Girls and a half-orphan asylum, and donated a lot adjacent to the graveyard. With Andrew Morris he took title to the property on which the present Cathedral stands. From 1818 to 1822, he served in the Legislature as a member of Assembly. It is interesting to note that Mr. Heeney was the legal guardian and patron of John McCloskey, afterwards Archbishop of New York, and the first American Cardinal, and was instrumental in having him sent to Mt. St. Mary's, Emmittsburg. Cornelius Heeney spent almost his entire income in charity, and on May 10, 1845, had incorporated "The Trustees and Associates of the Brooklyn Benevolent Society," to perpetuate his benefactions to the poor. The income from his estate amounts to \$25,000 a year, which, with the exception of five per cent. for administration expenses, is devoted to charity. Since his death, above one million dollars have been devoted to the relief of the poor. During the year ending March 1, 1906, the receipts were \$26,039.05, and the expenditures for the Borough of Brooklyn, \$22,655.18. He died May 3, 1848, and was buried in the vault in the rear of St. Paul's Church, Brooklyn. His noble and fruitful life should be an incentive to the Catholic laity, by whom his name should be held in grateful remembrance.

Andrew Morris was a soap maker. He was assistant alderman from the first ward from 1802 to 1806, and a member of the Assembly in 1816. He was a generous supporter of St. Peter's, to which he contributed \$1,000 on two occasions.

Francis Cooper was an assemblyman in 1807, 1808,

1809, 1815, and 1826. As agent of the trustees of St. Patrick's and St. Peter's Church, he purchased the ground on which the new Cathedral was built.

Don Thomas Stoughton was the Spanish Consul. His wife was the sister of Dominick Lynch.

José Roiz Silva was a wealthy Portuguese merchant, in whose family the Rev. Charles Whelan, the first resident pastor of St. Peter's, was chaplain.

One relic remains of old St. Peter's, and still hangs under the roof of the church—the old bell which called the parishioners to Mass, though its tones have been silenced for many years. It bears the following inscription:

The Rev. William O'Brien, Rev. Matthew O'Brien, Pastors of St. Peter's Church, New York. Thomas Stoughton, John Sullivan, Cornelius Heeney, Michael Roth, Francis Cooper, John Byrne, Andrew Morris.

COSSE, *Founder.*

Made under the inspection of Charles Sherry at Nantes, 30th of June, 1806.

We must now take leave of old St. Peter's. Its course under Father Kohlmann was peaceful. We have seen the frail bark weather the storm of dissension and want, and emerge victorious at last "*per tot casus, per tot discrimina rerum.*" It is significant that the first church in New York was dedicated to St. Peter "at the request of the congregation." That attachment to St. Peter has been handed down as a sacred inheritance from the mother church of the Diocese. When Pius IX. was abandoned by the powers of the Old World and robbed of his temporal power, when the organs of public opinion in America were maligning the Church,

and sounding the death-knell of the Papacy, a fearless Archbishop of New York issued a protest which astounded both Europe and America, and the few Catholics in this See presented to the exiled Pontiff the magnificent sum of \$53,000. How strong that attachment is to-day may be judged by the recent magnificent demonstration of loyalty to Pius X. in his conflict with the infidel usurpers of a once great Catholic nation.

PASTORS OF ST. PETER'S CHURCH, 1784 TO 1815.

The Rev. Charles Whelan, O.M.Cap., 1784 to 1786.

The Rev. Andrew Nugent, O.M.Cap., 1786 to 1787

The Rev. William O'Brien, O.P., 1787 to 1807.

The Rev. Nicholas Burke (acting rector), 1789 to 1792.

The Rev. Louis Sibourd, 1807 to 1808.

The Rev. Anthony Kohlmann, S.J., 1808 to 1814.

ASSISTANT PRIESTS OF ST. PETER'S, 1785 TO 1815.

The Rev. John Connell, O.P., 1787.

The Rev. Dr. Matthew O'Brien, O.P., 1803 to 1807.

The Rev. Anthony McMahan, O.P., 1800.

The Rev. John Byrne, in 1804 and in 1808.

The Very Rev. Michael Hurley, O.S.A., 1805 to 1807.

The Rev. Peter Vianney, 1804 to 1809.

The Rev. Nicholas Zocchi, S.J., in 1810.

The Rev. Dr. Caffrey, in 1805.

The Rev. Matthias Kelly, in 1806.

The Rev. Benedict Fenwick, S.J., in 1808.

TRUSTEES OF ST. PETER'S CHURCH FROM 1785 TO 1811.

Hector St. John de
Crèvecoeur,

José Roiz Silva,

James Stewart,

Henry Duffin,

Dominick Lynch,

George Barnewall,

Dennis Doyle,

Patrick Wall,

Dennis McCarty,

John Kelly,

Cornelius Heeney,

Thomas Cavanagh,
John Hogan,
Andrew Morris,
John Sullivan,
Charles Neylon,
William Mooney,
Thomas Stoughton,
Patrick Farrell,
James Walsh,

Captain John O'Connor,
Nicholas Duff,
James Byrnes,
Francis Cooper,
Charles McCarthy,
Michael Roth,
John Byrne,
Patrick McKay,
John Hose,

John Hinton.

PART II.

**The Old Cathedral of St. Patrick
(1809=1879)**

CHAPTER I.

Beginnings of the Old Cathedral.

SEE OF NEW YORK CREATED APRIL 8, 1808.—RIGHT REV. RICHARD L. CONCANEN, O.P., FIRST BISHOP.—SITE OF THE OLD CATHEDRAL.—REV. ANTHONY KOHLMANN, S.J., FIRST RECTOR.—PLANS FOR BUILDING.—CORNER-STONE LAID JUNE 8, 1809.—APPEAL FOR FUNDS.—PATRICIAN SOCIETY FOUNDED JANUARY 22, 1810.—DEATH OF BISHOP CONCANEN.—NEW YORK LITERARY INSTITUTION.

POPE PIUS VII. on April 8, 1808, erected Baltimore into an Archdiocese and created four Suffragan Sees at New York, Philadelphia, Boston, and Bardstown. The new Diocese of New York comprised the State of New York and the eastern part of New Jersey. On the recommendation of the Archbishop of Dublin, Dr. Troy, Pius VII. named as the first Bishop of this See the Rev. Richard Luke Concanen, an Irish Dominican, who had spent nearly all his life in the Eternal City, where he was highly esteemed as a great scholar and an able administrator.*

For some time the increasing Catholic population had found the accommodations of St. Peter's inadequate, and the recent erection of New York into an episcopal See inspired in the faithful a desire to welcome their first Bishop in his own Cathedral. St. Patrick's, therefore, was destined to be the Cathedral of New York, and to meet the needs of those Catholics who had settled "outside the city." Many leading

* Bayley, p. 71. Mgr. Lynch, Historical Records and Studies, Vol. II., p. 101.

Catholics cordially welcomed the project, especially as the Cathedral was to bear the name of Ireland's patron saint. Andrew Morris, Cornelius Heeney, Matthew Reid, and others, opened the subscriptions with generous donations, and Father Kohlmann, a distinguished Jesuit, at once went in search of a suitable location.*

Canal Street, then the northern limit of the city, was situated in the country amid the villas of the wealthy and the scattered dwellings of the humbler farmers. Two great thoroughfares, Broadway and the Bowery Road, ran up the island to the Stuyvesant Bouwerie, on the outskirts of the city; at a middle point between Broadway and the Bowery, amid woodland hills and meadows, "so very close to the wilderness that foxes were frequent visitors," a site was selected for the Cathedral of St. Patrick. To the south, before coming to the lower part of the city, stood the Collect, a large pond of fresh water, with one outlet into the North River by Canal Street, and another into the East River near Roosevelt Street. The growth of the city northward was slow. In 1753, the site of Columbia College at Murray Street was described as being "in the suburbs of the capital." Even in the year 1800, the city did not extend far beyond the present post office, with the exception of a strip along the East River. Archbishop Bayley writes that in the year 1820, St. Patrick's Cathedral in Mulberry Street was so far in the fields and so surrounded by woods, that a fox was caught in the churchyard.†

The zealous Jesuit, the Rev. Anthony Kohlmann, was the leading spirit in the movement to build the

* The Jesuits have lately perpetuated his name by the establishment of Kohlmann Hall at 187th Street and Washington Heights.

† Bayley, p. 68.



PHOTOGRAYURE & COLOR CO. N.Y.

OLD ST. PATRICK'S CATHEDRAL, MOTT ST.
1808.

Cathedral. Father Kohlmann arrived in America in 1807, and was assigned as an assistant at St. Peter's, of which he became rector in 1808. Bishop Concanen was consecrated in Rome on April 24, 1808, by His Eminence Cardinal di Pietro. In June he proceeded to Leghorn, expecting to sail for America, but England and France were at war, all American vessels were sequestered by the French, and Bishop Concanen, as a British subject, was held under suspicion. The venerable Bishop saw no hope of an early departure, and empowered Archbishop Carroll to appoint an administrator. Father Kohlmann was named, and continued to direct the affairs of the Diocese until 1814. In 1808 he was joined by another famous Jesuit, the Rev. Benedict J. Fenwick, young, energetic, endowed with great learning and ability. Fathers Kohlmann and Fenwick labored unceasingly for the salvation of souls.*

Under date of March 24, 1809, Father Kohlmann gives an idea of the spiritual condition of the faithful in this city. "This parish (St. Peter's) comprises about 16,000 Catholics, so neglected in all respects that it goes beyond conception." Some time later, he wrote as follows: "Communion-rail daily filled, though deserted before; general confessions every day; three sermons in English, French, and German every Sunday; three catechism classes every Sunday; Protestants every day instructed and received into the Church, etc."†

On Easter Monday, 1809, these gentlemen were elected trustees: Dominick Lynch, Andrew Morris,

* Historical Records and Studies, Vol. I., pp. 207-209.

† DeCourcy, p. 366. Historical Records and Studies, Vol. I., p. 207.

Thomas Stoughton, Michael Roth, Patrick McKay, John Hinton, James Walsh, Miles J. Clossey and Bernard Dornin. At a meeting of the trustees, held in the vestry of St. Peter's Church, New York, May 24, 1809:

It was unanimously resolved that in consequence of the public notices from the altar, that with the greatest speed they would carry into effect the building of the contemplated new church on the burying-ground belonging to the corporation of St. Peter's Church, situated between Mott Street and Catherine Street; that the said church, which is to be denominated St. Patrick's, shall consist of the following dimensions: 120 feet in length, 80 feet in width; that whereas the building of the foundation would interfere with sundry graves in the aforesaid burying-ground, it was resolved that Mr. Idley be instructed to have removed with all possible care, decency, and expedition, such graves as would be incommoded thereby, and have their contents deposited in fresh graves, with the assistance of the Rev. Mr. Kohlmann, and the relatives be invited to attend, if they pleased.

Under date of May 26, 1809, the trustees under the presidency of the Rev. Mr. Kohlmann adopted the following measures:

Resolved, To employ Mr. Peter Morte, mason, as master builder and superintendent of the work and building of St. Patrick's Church, at the aforesaid wages of \$2 per day, for such days as he may work, and be employed, at the option, however, of the trustees, to be discharged at their pleasure, whereupon the said Peter Morte, having appeared in person before the board, accepted the terms above specified and the conditions, promising to dedicate the whole of the day to the performance of his engagements, and to hold himself accountable to the trustees for any mistake

that may be committed by the inaccuracy of the workmen employed by him.

Resolved, To employ Patrick Mullany, mason, as assistant to Peter Morte, at the wages of fourteen shillings per day, his services to commence when they may be required.

Resolved, Unanimously to accept of the offer of Mr. Michael Roth as clerk for the superintendence in such points as may be requisite, and will be occasionally informed for the benefit of the building of St. Patrick's Church, which the trustees will remunerate him for at \$2 per day.

At a meeting held June 1st, it was resolved that the trustees provide a corner-stone for the building of St. Patrick's Church, with the following inscription:

Anno Domini, 1809,
DEDICATED TO ST. PATRICK,
Apostle of Ireland.

The corner-stone was laid on Thursday, June 8, 1809, by the Very Rev. Anthony Kohlmann, Vicar General of the Diocese. Bishop Bayley* quotes this newspaper account of the event: "On Thursday afternoon was laid the corner-stone of the new Catholic church between the Broadway and Bowery Road. The stone was laid by the Rev. Mr. Kohlmann, rector of St. Peter's Church, and Vicar General of this Diocese, in the absence of the Right Rev. Dr. Concanen, the newly appointed Bishop for New York, whose arrival in the United States is expected daily, direct from Rome. The rector, with the assistant clergy, choir and the board of trustees, walked in solemn procession to the ground, where was delivered a suitable discourse. The ceremonies were concluded amidst a large and

* Bayley, p. 73.

respectable assemblage of citizens, exceeding 3,000. We understand that the church, which is to be a large one, on the suggestion of the Right Rev. Archbishop, Dr. Carroll, is to be called St. Patrick's."*

Work began at once. On June 12, 1809, the trustees met and resolved:

That the ground plan for the building of St. Patrick's Church, presented by Mr. Dennis Doyle, having been duly considered, the same has been approved of.

Resolved, That Mr. Peter Morte be instructed that he will have the ground plan of Mr. Dennis Doyle for the building of St. Patrick's Church put into execution, that he is enjoined not to receive any materials from any person whatsoever but of the first and best quality, and that he will not employ any man, be he whom he may, that he does not approve of, and who will faithfully comply with his obligation.

It soon became evident that the money in hand was wholly insufficient for so great a task, and at the next meeting, July 3d, the trustees resolved to call upon the parishioners for special subscriptions. The appeal, as drawn up by Mr. Thomas Stoughton, will give the reader an idea of the spirit that animated those who laid the foundations of Catholicity in New York.

WHEREAS, the expenses of building and completing, fit for divine service, the new church dedicated to St. Patrick, must wholly depend on, and proceed from the voluntary donations and contributions of the generous benevolent, who are desirous as well for the promotion of religion, as for the better accommodation of the members of the Catholic congregation, to see that temple raised and finished as expeditiously as possible; and

* Cheatham's Republican Watch Tower, June 20, 1808.

WHEREAS, The undertaking of so spacious an edifice must be attended with very great expense, although erected with all possible economy, and the omission of useless exterior ornaments, which latter can prove of neither advancement to religion, nor convenience to the members; it is

Resolved, That the trustees of St. Peter's Church will respectively collect as many subscriptions as may be in their power, and persevere with their interest to influence the same laudable purposes with their friends and acquaintances; and that every contributor may be convinced that the trustees do not covet, nor will they permit unnecessary expenses, to prevent the covering in of the church, it is agreed upon, after the consideration of the considerable expense which the raising of a steeple would amount to, and thereby prevent the finishing of the church by an unnecessary and useless appendage, neither adopted by the recent Roman Catholic church built in Philadelphia nor in those of other religious denominations in this city, to recede from any idea which, to the prejudice of contributions, has been held out, of making a costly foundation for the erecting, at a future period, a steeple to St. Patrick's Church, thereby procrastinating the building, absorbing the funds which may otherwise complete the church for the only end proposed of having divine service in same with greater expedition.

On August 4, 1809, the trustees adopted the following measures:

WHEREAS, The building of St. Patrick's Church has been considerably protracted for the want of a water table, which the stonecutters could not furnish with the expedition expected and agreed upon, in order to prevent equal disappointment in the plain cut and rustic stone, which will be now soon required, at the proposal of Mr. Peter Morte, the master mason, it has been resolved by the trustees that instead of confining

Resolved unanimously, That the proposals for raising a fund for completing the building of St. Patrick's Church in this city by one of the members of this board, be adopted. The object is to institute in this congregation a society to be called the Patrician Society, the entire proceeds of which will be applied solely to that desirable object. The intention is to introduce the numerous members of the Catholic congregation and have their names entered on the books of this society, each member engaging to pay monthly, expressly for the above objects, from one-quarter of a dollar upwards, each in proportion to his means and inclination—the names of such members to be carefully preserved on the church books, and to be prayed for to time immemorial in said church. This great undertaking (so pleasing in the sight of Almighty God in every age of Christianity) of erecting a temple dedicated to His divine and sacred worship, is also most earnestly recommended to the female part of the congregation (whose piety and zeal are every day becoming more conspicuous), for their support and patronage, and the parents of children, whose circumstances in life are prosperous and happy, and to induce Almighty God to continue to them and their offspring this so great a blessing, it is most earnestly recommended, as well for this great good, as also to give to the innocent young mind an early veneration for their holy religion, to enter their names in the Patrician Society, which would create in their gentle minds a holy emulation or pride to say, when they have attained the age of manhood, that they contributed even when at school to the building of St. Patrick's Church, by their parents having their names enrolled on the books for a certain sum monthly for its completion. It was mainly in this way that the great and good divine, so well-known all over Europe, the Rev. Father Arthur O'Leary, built the Catholic church of St. Patrick in London. From these conditions, and hoping Almighty God's blessing for it, the reverend clergy, with the

trustees of St. Peter's Church, whose names are hereunto subscribed, do consider it their strict duty, in the strongest and warmest terms, to recommend the Catholic congregation to adopt and support the Patrician Society, and that those who are induced to subscribe by their piety thereto, will be pleased to pay punctually every month.

(Signed)

MICHAEL ROTH, *Sec'y.*
 ANTHONY KOHLMANN,
 BENEDICT J. FENWICK,
 THOMAS STOUGHTON,
 ANDREW MORRIS,
 MICHAEL ROTH,
 JOHN HINTON,
 JAMES WALSH,

Trustees.

The trustees made every effort to complete the church, but the resources of their brethren seemed unequal to the undertaking. On September 7, 1810, a committee was appointed to prepare an appeal to the Corporation of Trinity Church. Andrew Morris, Thomas Stoughton, Fathers Kohlmann and Fenwick were the committee. We have no record of what reply was made to this appeal, but it is proper to acknowledge that the struggling mother church of the Diocese in subsequent years received substantial aid from the great Episcopal Corporation of Trinity.

Under date of January 4, 1810, we have a report of expenditures made during the year 1809:

The undersigned being a committee of the Board of Trustees of St. Peter's Church, appointed to examine and report on the accounts of expenditures of the building of St. Patrick's Church for the last year, report after mature investigation that there has been paid to the treasurer, Mr. Andrew Morris, through various



PIUS VII
FROM A PAINTING BY DAVID IN THE ARCHBISHOP'S HOUSE.

subscriptions, the sum of \$8,551.15, to the 4th of January, 1810. He has paid to the same date \$9,439.09.

\$9,439.09
8,551.15

Hence a balance is due our treasurer, Mr.
 Andrew Morris, of..... \$887.94

(Signed) MICHAEL ROTH,
 JAMES WALSH.

Under date of November 8, 1810, we have the following financial report:

We, the undersigned, a committee of trustees of St. Peter's Church, appointed to examine and report on the amount of receipts and disbursements of St. Patrick's Church from its commencement, report that we have carefully examined the books of said church, kept by Messrs. Morris and Roth, which we found perfectly correct, and on comparing the books, we found them to agree exactly.

Amount expended in the year 1809.....	\$ 9,439.09
Amount expended in the year 1810.....	6,295.92

Making a total of.....	.\$15,735.01

Amount of cash received to 9th of October, 1810.....	\$13,926.47
Mr. Morris' second subscription 1,000.00	14,926.47

Balance due Mr. Andrew Morris.....	\$ 808.54

We find on examining Mr. Roth's books and accounts, that he is in advance in paying workmen

	\$ 35.56
And there appears due to Mr. Roth for his services up to the 7th of October last.....	188.27

Balance due Mr. Roth.....	\$223.83

We further report on examining the books of the Patrician Society that the sum of \$1,095.75 has been received, which sum is included in the amount stated above, except a balance of \$192.50, which remains in Mr. Roth's hands.

(Signed)

DENNIS MCCARTHY,
JAMES WALSH.

The building was retarded, not only by the lack of funds, but also by the sudden death of Bishop Concanen. In the spring of 1810, Bishop Concanen left Rome for Naples, having secured a berth on the steamer *Frances of Salem*, which was scheduled to sail for America on Sunday, June 17th, but the French police pretended to find some flaw in the passport and would not allow the Bishop to board the vessel, which departed without him. Disheartened by this new disappointment, the venerable Bishop exclaimed: "I may bid farewell to America forever. I pray you, my dear Abbé, to see that whatever regards my funeral and burial be done in a decent manner, so as not to disgrace my rank and character."*

That night he was stricken by a violent fever, the Last Sacraments were administered the next day by the Rev. John M. Lombardi, and on the nineteenth of June the venerable Bishop passed away.† His obsequies were held June 20th in the church of San Domenico Maggiore, and his body was deposited in its vault.

As soon as the tidings reached New York, a solemn Requiem was celebrated in St. Peter's Church for the repose of the soul of the deceased Bishop. Father Kohlmann, October 12, 1810, wrote an account of the ceremony to Archbishop Carroll: "The sanctuary, the

* Smith, Vol. I., p. 40.

† Historical Records and Studies, Vol. II., p. 103.

whole altar, all the curtains, were in black—a bier covered and surrounded by all the insignia of the episcopal dignity, such as the miter, crozier, etc. A High Mass, with deacon and subdeacon, accompanied with musical instruments, was celebrated, and a funeral sermon on the episcopal dignity delivered by Rev. Mr. Fenwick.”

Hostilities broke out between the United States and Great Britain. This checked emigration to our shores and brought distress throughout the country. Thus scarcity of money, the death of Bishop Concanen, the hard times produced by the war, all tended to arrest the construction of the Cathedral. Meanwhile, Father Kohlmann founded the New York Literary Institution, which was attended by the sons of the best families. At first it was started in a rented house* opposite the site of the Cathedral of St. Patrick in Mulberry Street. The school had great success. It was removed to Broadway, and in March, 1810, Father Kohlmann bought as a new site for the college the territory now made into two blocks by the opening of Madison Avenue, and lying between Fourth and Fifth Avenues, Fiftieth and Fifty-first Streets, then directly opposite the Elgin Botanic Garden. The college was maintained with difficulty, and in 1814 the Jesuit Fathers closed it and withdrew from the Diocese. Among its Professors was the distinguished writer on astronomy, Mr. James Wallace.†

In 1811 the Very Rev. Administrator received the assistance of his brother, Rev. Paul Kohlmann, S.J., Rev. C. Wouters,‡ and Rev. Peter A. Malou, S.J.§

* Historical Records and Studies, Vol. IV., p. 333.

† Shea, Vol. III., p. 165.

‡ Historical Records and Studies, Vol. II., p. 39.

§ Ibid., Vol. I., p. 210.

CHAPTER II.

The Completion of Old St. Patrick's.

RIGHT REV. JOHN CONNOLLY, O.P., SECOND BISHOP.—DEDICATION OF CATHEDRAL, MAY 4, 1815.—FIRST ORPHAN ASYLUM.—ST. PATRICK'S SCHOOL OPENED 1817.—SCHOOL REPORT (1805-1824) ST. PATRICK'S CHRISTIAN DOCTRINE SOCIETY.—SEPARATE INCORPORATION, APRIL 14, 1817.—DIFFICULTIES WITH TRUSTEES.—DEEDS FOUND AND REGISTERED.—FIRST ORDINATION.—DEATH OF BISHOP CONNOLLY.

ABOUT September, 1814, Pope Pius VII. appointed another Irish Dominican, the Rev. John Connolly, Chief Prior of St. Clement's, Rome, to be the second Bishop of New York. He was consecrated on November 6th, but nearly a year elapsed before he reached his See. Father Kohlmann was recalled and made Master of Novices in Maryland. Father Fenwick assumed charge of the Diocese, and made every effort to complete the Cathedral.* As no communication was received from Bishop Connolly, either by Archbishop Carroll or by Father Fenwick, the dedication was fixed for Ascension Day, May 4, 1815, and the Right Rev. John Cheverus, Bishop of Boston, was invited to perform the ceremony, the venerable Archbishop of Baltimore having been obliged to decline the invitation of the Catholics of New York.

In a letter to Archbishop Carroll, Bishop Connolly refers to the notice of the dedication which appeared in

* The old Cathedral was the first church dedicated to Ireland's patron saint in the United States.

The New York Gazette. Catholics of to-day will find it very interesting reading.

The new Catholic Cathedral in this city, which was begun in the year 1809, and lately so far completed as to be fit for divine service, was last Thursday, Ascension Day, solemnly dedicated to God under the name of St. Patrick, by the Right Rev. Dr. Cheverus, Bishop of Boston. This grand and beautiful church, which may justly be considered one of the greatest ornaments of our city, and inferior in point of elegance to none in the United States, is built in the Gothic style and executed agreeable to the design of Mr. Joseph Mangin, the celebrated architect of New York. It is one hundred and twenty feet long, eighty feet wide, and between seventy-five and eighty feet high. The superior elegance of the architecture, as well as the beauty of the interior, had for some months past excited a considerable degree of public curiosity, and crowds of citizens of all denominations daily flocked to it to admire its grandeur and magnificence, but on the day of its consecration the concourse was immense. Upwards of four thousand persons, consisting of the best families of New York, including the members of the Corporation, the present (John Ferguson) and former Mayors (De Witt Clinton), with many other officers of distinction, were able to find admittance within, but a far greater number for want of room were compelled reluctantly to remain without. The ceremony of the dedication, with the solemn service of High Mass which followed, was long and impressive.

The Right Rev. Consecrator, after the Gospel of the day was sung, delivered from the altar with his usual sprightly eloquence an appropriate address from the words of the forty-fifth, alias forty-sixth Psalm, eighth verse: "I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth," to his numerous and attentive audience.

When we consider that at this period New York had constructed its City Hall, and Trinity Church was the most pretentious religious edifice erected by any denomination, the Cathedral in Mulberry Street is a magnificent monument to the noble aspirations, the liberality, and the perseverance of our pioneer Catholics, who were comparatively so few in number and so limited in resources. Bishop Plessis was in New York in September, 1815, and describes the new Cathedral as "at the extremity of the city toward the country." "It has already cost \$90,000, but as yet has no steeple or sacristy or enclosure or annexed buildings. Besides, there is no roof casing or penciled joints, although the very ordinary stone of which it is built requires both. To make up for this, the interior is magnificent. Its tall clustered columns on each side, dividing the whole body of the church into three naves, surmounted by Gothic arches, form a sight all the more imposing, as the painter has designed on the flat rear wall terminating the edifice behind the altar, a continuation of these arches and columns, that form a distant perspective and produce a vivid illusion on strangers not warned in advance, giving them at first the impression that the altar stands midway in the length of the church, when in reality it touches the wall. The effect produced by this perspective makes this church pass for the finest in the United States. It is also remarkable for the size of the windows, the elegance of the two galleries, one above the other; a symmetrical staircase leading to the organ over the main entrance. The pews occupying the nave leave three spacious walls, and are capped all around with mahogany. It is intended to be the Bishop's Cathe-

dral, but the sanctuary is not at all adapted for placing his throne or for the performance of episcopal functions."*

Thirteen years later a guide-book spoke of the Cathedral as the largest religious edifice in the city, adding that it is built "of stone in massive style, the walls being several feet in thickness, the roof rising in a sharp angle to a height of more than one hundred feet and forming with the tower a most conspicuous object in approaching the city from the east. The front of the building is faced with hewn brown stone; and several niches are left open for statues that are to be placed. When completed, it will be the most impressive looking edifice in this city."

The effect on those outside the Church was considerable. For the first time non-Catholics began to realize the grandeur of the Catholic Church, the sublimity of her art, the beauty of her ritual, above all the noble faith, lofty sentiment, and self-sacrificing spirit of her children, who could erect a temple under difficulties so overwhelming. On May 15, 1815, the pews were offered for sale; of one hundred and ninety-five, seventy-seven were sold for \$37,500. Those nearest to the altar and pulpit brought \$1,000 each. Bishop Connolly arrived at New York in the ship *Sally* from Dublin, on November 24, 1815, after a stormy voyage of sixty-eight days. That day he took possession of his Cathedral, the finest church in the city, and unequaled in the whole country. Here, for more than sixty years, stood the seat of the spiritual ruler of the Diocese. Here priests were ordained for the service of the altar; here Bishops were consecrated, the pallium was conferred:

* Shea, Vol. III., p. 170-171.

here Diocesan Synods, Provincial Councils were held, and here the scarlet biretta was presented to the venerable Cardinal McCloskey. The Diocese, embracing the State of New York and part of New Jersey, had only four priests, Fathers Kohlmann, Fenwick, and Malou, Jesuits, and the Rev. Thomas Carbry, a Dominican.* There were but three churches, two in New York and one in Albany, accommodating thirteen thousand Catholics. Even in 1823, only four priests had been added to this number, making a total of eight for the entire State. The first pastor of the Cathedral was the Rev. Michael O'Gorman,† who is said to have been the first priest ordained in St. Patrick's. However, Mr. Shea and other historians consider it more probable that Father O'Gorman was ordained in Ireland shortly before he accompanied Bishop Connolly to this country. In April, 1816, the New York Roman Catholic Benevolent Society was begun by a few individuals, for the purpose of providing for the orphans. The members held monthly meetings and subscribed three dollars a year. On December 26, 1816, a collection was taken up in the Cathedral for the benefit of the orphans, and this gradually led to the custom established by Bishop Hughes of giving to the orphans the collections made in all the churches of the city on Christmas and Easter. A small frame building on Prince Street was secured, and in June, 1817, three Sisters of Charity‡ from Mother Seton's community in Emmittsburg opened the first orphanage in this Diocese. These Sisters were Sisters Rose White, Cecilia O'Con-

* Historical Records and Studies, Vol. II., p. 38.

† Ibid., Vol. II., p. 36.

‡ Mother Seton's Sisters opened free schools long in advance of the public school system. They conducted such schools in Philadelphia, New York, Boston, and several other places at a very early date.

way, and Félicité Brady. Mme. Malibran, the famous singer, gave a concert in aid of the asylum. The Benevolent Society was incorporated by the State Legislature in 1817. The officers for the year 1817 were the following :

S. P. LEMOINE, President,	
JOHN BRENNAN,	} Vice-Presidents,
J. B. DASEGE,	
CHARLES DELVECCHIO,	
MARK DESALRAYD, Secretary,	
JOHN O'CONNOR,	} Assistant Secretaries.*
HUGH SWEENEY,	

During the first year, only five orphans were received, but in the following year the number increased to twenty-eight.† The original frame structure soon becoming inadequate, additional ground was purchased on Prince Street, and a brick building was started. Later on, the large buildings on Fifth and Madison Avenues and Fifty-first Street were constructed. These, too, have disappeared, and the orphans are now installed in the new beautiful asylums at Kingsbridge.

In 1817, St. Patrick's Charity or Free School was opened in the basement of the church toward Mott Street, where it continued for some years. The school was in charge of the priests, among them Father Urquhart and Levins, who were assisted by lay teachers. On Sunday they were aided by a few pious men who taught Christian Doctrine to working boys and to those attending other schools. The old basement, before the church was extended, was not half as large as the present one, and soon became insufficient to

* Bayley, p. 181.

† Shea, Vol. III., p. 180.

accommodate the increasing number of pupils. In 1837 a new two-story brick building was constructed on the site now occupied by the Christian Brothers' School, erected in 1862, in Mulberry Street. The boys, under Michael O'Donnell, were on the first floor, and the girls, in charge of the Sisters of Charity, on the second floor. The school was supported by collections taken up in the churches and by a share of the State School Fund, which at that time was divided between the various denominational schools and those established by the Public School Society for the children of parents professing no religion. It is to the great credit of the priests and people of those early days that they fully realized the supreme importance of Catholic education, and manifested a great interest in everything that concerned the free schools. Among the minutes of the meeting held by the trustees of St. Peter's Church on May 2, 1820, we find the following report:

James J. McDonnell reported from the committee appointed to visit the free school, that they have visited the free school several successive mornings to witness the giving of lessons according to the Lancasterian System of Mr. Langin, the present teacher, that they are completely satisfied with his conduct, with the progress of the children under his care, and believe him fully competent and extremely attentive to his situation.

Again, on July 5, 1820, this resolution was passed:

Resolved, That Cornelius Heeney, treasurer of this Society, be and is hereby empowered to sign such instructions in writing and affix the seal of this board thereto, as shall be necessary for and on behalf of this board, to demand and receive that portion of the fund appropriated by the laws of this State for the support

of free schools, to which the free school attached to St. Peter's Church is entitled.

On April 16, 1821, we find this report among the minutes of the board of trustees of St. Patrick's Cathedral:

The committee appointed on the 2d of January last to examine accounts of Garret Byron, one of the Building Committee and Superintendent of Works done in erecting the free school attached to St. Patrick's Cathedral, report that they have examined the accounts of expenditures on such building kept by Mr. G. Byron and the vouchers in his possession for payments made by him, and charged in said accounts, and find them regular and satisfactory, and perfectly correct; by which accounts it appears that the amount of disbursements made by him, which were the whole cost of that building, amounted to the sum of.....\$3,314.94
 The amount of payments made to him by
 Messrs. Cooper and Heeney..... 3,307.49

Leaving a balance due to him of..... \$7.45

Under date of January 4, 1824, we have a copy of a report sent to the Superintendent of Schools.

To JOHN V. N. YATES, Esq.,
Superintendent of Common Schools.

NEW YORK, Jan. 4, 1824.

SIR:

The trustees of St. Patrick's Cathedral and St. Peter's Church have received your letter of the 5th of May last, requesting such information as they possessed relative to the free schools attached to those churches, on the several subjects embraced in the resolution of the Assembly of this State, of the 25th of February, 1823, a copy of which resolution is annexed to your letter. In compliance with your wish, they now respectively state that the free school attached to St.

Peter's Church was built in the year 1803.* The lease of the lot on which it stands was purchased in the same year for £860 currency, and the expense of erecting the building was £1,000 currency, both which sums, making together £1,860 currency, or \$4,650, were paid from private donations or legacies left for that purpose. That the school attached to St. Patrick's Cathedral and that attached to St. Peter's Church were both under one denomination, that of St. Peter's Church, until the year 1817, when the congregations of those churches were separately incorporated, and the information which we now give comprises both schools under the denomination of the free school attached to St. Peter's Church, until the above-mentioned year, 1817, from which period the accounts are distinct and separate. They further respectively state that an Act of the Legislature of this State, passed 26th of March, 1806, directed the Mayor, Aldermen, and Commonalty of the city of New York to pay to the trustees of the Roman Catholic congregation in New York the like sum as was paid to the other congregations respectively, by virtue of an Act, entitled: "An Act directing Certain Moneys to be Applied to the Use of the Free Schools in the City of New York," and that under the authority of said Act, the trustees of St. Peter's Church received from the Corporation of this city on the 5th of May, 1806, the sum of \$1,565.78. This was the first aid the free school of St. Peter's Church obtained from public funds, and from that period until the year 1814 they did not receive any portion of the school fund, and not having from the year 1805, the period from which the information you require is to commence, until the year 1814, made any returns or kept any account of the number of scholars, they can not for these nine years give the particulars required accurately, and have therefore in the enclosed account given an average for that term, from the best information they could collect. From the year 1814, when they commenced receiv-

* From 1800 until 1803 rooms were hired for school purposes.





AFTER THE PORTRAIT IN ARCHBISHOP'S HOUSE NEW YORK.

+ *John Connolly*
SECOND BISHOP OF NEW YORK

ing regularly a portion of the school fund, the account presented is accurate, and we believe will be found to agree with the records kept by the Commissioner of the school fund. The building in which the school attached to St. Patrick's Cathedral is now kept was erected in the year 1819. The upper floor is appropriated to the purposes of the church and the basement story to those of the free school. The estimated proportion of the latter is \$3,200, which was paid from the proceeds of a sermon preached for the benefit of that school, from a legacy left to said school, and from the funds of St. Patrick's Cathedral. The average expense of educating each scholar at the free school attached to St. Peter's Church was \$3.70½. The average expense of educating each scholar at St. Patrick's Cathedral was \$3.02¼.

Referring to the enclosed statement, we remain, with respect,

Your obedient servants,
 The Boards of Trustees of St. Patrick's Cathedral and
 St. Peter's Church,
 JAMES J. McDONNELL,
Secretary.

STATEMENT

of the number of scholars, salaries paid to teachers, extra expenses and public moneys received in and for the free school attached to St. Peter's Church and St. Patrick's Cathedral in the State of New York from the year 1805 to the year 1823.

ST. PETER'S CHURCH FREE SCHOOL.				
Year	No. of Scholars	Salaries to Teachers	Extra Expenses	Public Money Received
1805.....	500.....	\$1,600.....	\$400.....	00
Eight years to 1813 averaged as 1805	} 4,000.....	} 12,800.....	} 3,200.....	} \$1,565.78
1814.....	486.....	1,600.....	400.....	1,861.73
1815.....	500.....	1,600.....	400.....	1,840.00
1816.....	516.....	1,600.....	400.....	1,816.32
1817.....	344.....	800.....	200.....	1,124.88

Year	No. of Scholars	Salaries to Teachers	Extra Expenses	Public Money Received
1818.....	361.....	\$800.....	\$200.....	\$1,072.71
1819.....	350.....	800.....	200.....	1,007.12
1820.....	356.....	800.....	200.....	1,059.99
1821.....	328.....	800.....	200.....	731.44
1822.....	316.....	800.....	200.....	619.36
1823.....	311.....	800.....	200.....	510.04
	8,368	\$24,800	\$6,200	\$13,209.37

ST. PATRICK'S CATHEDRAL FREE SCHOOL.

Year	No. of Scholars	Salaries to Teachers	Extra Expenses	Public Money Received
1817.....	243.....	\$800.....	\$200.....	\$794.61
1818.....	275.....	800.....	200.....	817.16
1819.....	306.....	800.....	200.....	880.51
1820.....	359.....	800.....	200.....	1,068.92
1821.....	371.....	800.....	200.....	827.33
1822.....	345.....	800.....	200.....	676.20
1823.....	417.....	800.....	200.....	683.88
	2,316	\$5,600	\$1,400	\$5,748.61

On March 19, 1824, the trustees

Resolved, That a letter be written to Mr. John Morse, one of the delegation of this city, to use his influence with the other members to prevent the passing of any law respecting the free school, which may affect the schools attached to those churches (St. Patrick's and St. Peter's).

The following is a copy of the memorial addressed to Mr. Morse:

NEW YORK, March 20, 1824.

To JOHN MORSE, Esq.,

SIR:

The trustees of St. Patrick's Cathedral and St. Peter's Church, charged with the care of the free schools attached to those churches, beg leave to request your attention and that of the other members of the delegation from the city of New York to the Legislature of this State, on the subject of the measures now in progress for a change in the law regulating the dis-

tribution of the school fund. From a report made by the committee to the House of Assembly, apprehensions are entertained that there is a project on for withdrawing from the schools under the directions of the religious societies, that aid which they have been accustomed to receive from the common school fund. This measure, they consider, will be neither liberal nor politic. Children who are made to commence their daily exercises by prayer are not likely from that circumstance to be worse citizens than those who do not follow that practice, nor receive any religious instruction, and it would be strange indeed to discriminate between those descriptions, and disqualify the former. Should such a measure pass into a law, the religious societies, it is believed, will be obliged to reduce the salaries of their teachers so low that persons well qualified will not accept those situations, and they must employ persons less capable. They therefore request that the delegation of this city, whom they are proud to consider as their representatives, shall oppose any change in the law respecting the school fund, to the prejudice of the schools under their care, and that if such a measure should be proposed, sufficient time shall be given to all the parties interested to apply to the Legislature on the subject.

Signed by order of the boards of trustees of St. Patrick's Cathedral and St. Peter's Church.

JAMES J. McDONNELL,
Secretary.

On April 19, 1824, the trustees instructed the treasurer to "pay the Rev. Mr. Power the sum of \$100 for and in consideration of his expenses in going to Albany on the affairs of the free schools."

On May 3, 1826, on the recommendation of the Rev. Dr. Power, a small fee was charged for tuition.

From a report of Mr. John Costigan, the teacher of the boys' department, it appears that in August,

1828, there were eighty pupils, and in 1830 the number had increased to two hundred and thirty. The children were American, Irish, English, Scotch, French, Spanish, Portuguese, German, Italian, and South American.

In 1842 there were three hundred pupils in the boys' department alone. It is worth recording that a few devout laymen, who taught Christian Doctrine in the basement of St. Patrick's, organized the St. Patrick's Christian Doctrine Society, with Mr. McDonnell as the Superintendent of the Sunday-school, and President of the Society. Mr. O'Hanlon succeeded Mr. McDonnell, but soon made way for John Drumgoole, who subsequently as Father Drumgoole founded the Mission of the Immaculate Virgin for destitute children, and erected the splendid buildings at Mount Loretto and Lafayette Place. His memory is held sacred by the Catholics of New York. Under his zealous administration, the Sunday-school attendance advanced to three hundred and fifty. The Christian Doctrine Society not only provided suitable instruction for children and adults, but it established a night school for the education of immigrants in elementary subjects, and acted as a St. Vincent de Paul Society in furnishing clothes and food for the needy.*

Until 1817, St. Patrick's Cathedral was under the management of the board of trustees of St. Peter's. On April 11th of that year, the boards were separated, the corporate title of St. Peter's becoming "The Trustees of St. Peter's Church in the City of New York."

The board consisted of nine lay trustees with the Bishop of the Diocese as the President *ex-officio*. The

* The Seminary, p. 126.

trustees were elected annually from among the pew-holders. On Easter Monday (notice of the annual election being given during divine service on the three Sundays preceding), each year three trustees went out of office, and three others were elected to fill the vacancies. The corporation could not sell any real estate without previous permission of the Chancellor of the State.

Here it will be useful to sum up the different changes made in the incorporation of St. Peter's and St. Patrick's. St. Peter's was first incorporated by itself June 10, 1785, under the title "Trustees of the Roman Catholic Church in the City of New York." April 23, 1787, "Trustees for the Roman Catholic Congregation of St. Peter's Church in the City of New York in America." By the general law of April 5, 1813, St. Peter's and St. Patrick's were incorporated conjointly. Finally, they were incorporated separately by the Act of 1817, St. Peter's on April 11th,* and St. Patrick's on April 14th.†

This separate incorporation was precipitated by the difficulties that arose between Bishop Connolly and the trustees. On November 14, 1817, the trustees had decided to accept the services of the Rev. William Taylor,‡ and voted £60 to pay his transportation to New York. He arrived in June, 1818, being preceded by the Rev. Charles D. French, who came in January.§ These clergymen took the places of the two able Jesuit Fathers, Kohlmann|| and Fenwick, who

* Laws 1817, Ch. CCV., p. 238.

† Laws 1817, Ch. CCXXXIX., p. 275.

‡ Historical Records and Studies, Vol. I., p. 215.

§ Ibid., Vol. II., p. 40.

|| Father Kohlmann, while pastor of St. Peter's, baptized John McCloskey, afterwards Cardinal Archbishop of New York, and later in Rome, until his death, acted as Father McCloskey's spiritual director.

were withdrawn by their superior in 1817. Bishop Connolly, though in his sixty-seventh year, had to perform all the duties of a parish priest. He was most zealous in hearing confessions, in attending the sick, and sang High Mass every Sunday, without miter or crozier.*

To these obstacles was added the opposition of the trustees, who refused to support the two churches, withdrew the salary of the clergy, and at times threatened to withhold that of the Bishop. Bishop Connolly brought about a separate incorporation of the two churches, and succeeded in getting trustees of his own choice to manage the Cathedral. An effort was then made to get control of St. Peter's. As a result, the clergy and faithful were divided into two parties, one comprising the Bishop, with Fathers Ffrench and Carbry, the other led by Fathers Taylor and Malou. The subsequent meetings of the trustees became very stormy. At the elections held in March, 1818, four policemen were summoned to preserve order. Matters reached a crisis in April, 1819, when Father Ffrench attended a meeting of the board, took the chair forcibly, and gave the trustees "a piece of his mind." The trustees ordered the Bishop to suspend Father Ffrench, which he refused to do. The trustees appealed to Archbishop Maréchal, of Baltimore, who declined to take any action. Father Taylor was dispatched to Rome to bring the matter before the Propaganda. The contest ended with a victory for Bishop Connolly.

The minutes of St. Peter's and St. Patrick's churches reveal the various stages in the development of trusteeism, which was eventually crushed by the

* Bayley, p. 84.

great Bishop Hughes. We have already noted that the trustees claimed the right to choose their own pastors and insisted that the ecclesiastical authorities approve their selection. For them the standard of priestly excellence was ability to preach and thus increase the revenue of the church, by drawing large congregations. On April 11, 1820, the trustees resolved that no "advertisements should be placed on the doors or any other part of either of the churches, unless authorized and directed by their respective board of trustees, or by the Right Rev. Bishop Connolly *for the spiritual affairs.*"

On June 6th of the same year, the board resolved: "That for the purpose of terminating the engagement of the Rev. Mr. Malou as the officiating clergyman in St. Peter's, that a joint meeting of this board and that of St. Patrick's Cathedral shall be requested." The boards met, and named a committee to inform the Rev. Mr. Malou that his services were no longer required in St. Peter's Church, and discontinued his salary. On the other hand, there is abundant evidence that the trustees were a zealous set of men, and acted, as a rule, from good motives. It must be borne in mind that it was no easy task in those days to secure sufficient revenue to support the churches, the clergy, and the schools. The trustees appointed committees to stand in the porches of the churches on Sundays and solicit donations. Besides, the clergy made a house to house collection in the various wards of the city, and in each ward a committee of three was appointed to accompany them and aid in securing funds. On June 23, 1820, the joint boards of trustees issued the following appeal to the Catholics of New York.

TO THE ROMAN CATHOLIC INHABITANTS OF THE CITY OF NEW YORK:

The trustees appointed by you to manage the temporal concerns of St. Patrick's Cathedral and St. Peter's Church, feel themselves under the necessity of addressing you in this early stage of their administration on the subject of their finances. It is already well known to you that a heavy debt has been incurred, for the payment of which both churches are equally bound. The interest paid on the debt annually absorbs a considerable portion of the income. The actual amount of the debt at this time is \$45,000. The interest to be provided for within the year amounts to the sum of \$3,150. This money, with the salaries agreed to be paid the officiating clergy, would nearly equal the amount of the church revenues in the most favorable seasons. That on which we have entered unfortunately promises to be one of a directly contrary character, for the same causes which lower the prices of the produce of our country, and the rent of houses, has affected the sales of pews in St. Peter's Church. That excitement which arose to its height at the period of our last election, still unfortunately continues, and under its influence a considerable majority of those persons who were then opposed to the return of the present acting trustees have withheld, and still continue to withhold, the amounts respectively due by them. Whilst thus its income is decreased, an expense must be incurred by your trustees, but unavoidable, which they deem it their duty to state to you. Some of the sashes and window-frames over the approach of St. Peter's Church are decayed and falling to pieces, owing to the neglect of keeping them glazed and painted. These must be replaced by new ones, and to preserve the sashes and frames which still remain sound, they and all the external work of the building must of necessity be painted this season. The paling that encloses the burying-ground of this church, always insufficient to resist the pressure of the high banks that

fall on it from within, is also in many parts decayed and projected into the street, suffering the earth probably formed from the decomposition of human bodies to be exposed to public view. Decency, and the respect that is due to the memory of the persons buried in that ground, dictate the propriety of replacing the defective part in Barclay Street between the church and the free school with solid masonry, which it is purposed will be effected this year. Thus with increased expenses and diminished means, that object which so deeply interests us all, of diminishing the amount of the debt due by the churches can not be effected, to any extent, from its ordinary revenues. The interest of the debt our funds are amply sufficient to pay, and we are bound to give that precedence over all other demands, by every consideration that can influence religious and honorable men. The support of the clergy they also trust they shall be able to provide for. If your aid were necessary for that purpose, knowing the affection and respect you bear them, your trustees could not suffer themselves to doubt for a moment that you would cheerfully come forward and contribute, to afford them that support which they have been promised, and which they have the right to expect as your pastors. To relieve the churches from the perpetually recurring embarrassment occasioned by the magnitude of this debt, can only be effected by lessening its amount, and this requires your hearty cooperation, to obtain which your trustees have thought it their duty to make this statement. They have appointed a committee to accompany one of the reverend clergymen to call on you individually for such aid as your circumstances and your zeal will induce you to afford, and they call on you their brethren and their constituents, they earnestly and solemnly call on you, to come forward and afford your assistance, not with an apathy nor with a coldness of indifference, but with a warmth of human devotion to the interests of the holy religion they profess, and the energy that inspires the people of that

country which gave you birth, when its character or credit requires their generous exertions.

JAMES J. McDONNELL,
Secretary.

On September 21, 1820, at a joint meeting of the boards of trustees, Cornelius Darby Noon, Joseph Idley, Robert Fox, and James J. McDonnell were appointed a committee to make a search in the office of the Register in the City and County of New York, and find whether the deeds "conveying the lots on which St. Patrick's Cathedral and St. Peter's Church stand, also the deeds of conveyance of those lots which form the burying-grounds annexed respectively to those churches have been duly recorded." On the following Monday, September 25th, the committee reported to the board that they had found on record "A deed of conveyance of ten lots of ground from Aquila Giles and Eliza, his wife, to St. Peter's Church, bearing date the fourteenth of January, 1803, and recorded in February, 1813, in Book 104, Page 465, but they did not succeed in finding any record of the deed conveying the other ten lots from David Wagstaff, which along with those conveyed by Aquila Giles form the twenty lots on which St. Patrick's Cathedral stands, with the burying-ground thereunto annexed, nor did they find any record of the deed conveying the lots on Barclay Street on which St. Peter's Church and its burying-ground are placed." The committee then called on Mr. Andrew Morris, who promised to make inquiries and inform the committee as to where these two deeds might be found.

On September 23d the committee was informed by Mr. Morris "that the deed from Trinity Church, con-



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*John M. Farley
Bishop of N.Y.*

veying the lots on Barclay Street, was in the hands of Mr. Stoughton and the other deed from David Wagstaff, before mentioned, was in the hands of Mr. James Lynch, of Broadway." Mr. Morris gave assurances that the deeds would be turned over to Mr. Larue, who would have them recorded.

Finally, under date of September 29, 1820, the records of St. Patrick's Cathedral give the official report of this committee as follows:

The committee appointed on the subject of recording the deeds of the churches reported that the deeds alluded to were lodged with the Register of the City and County of New York at half after twelve on Wednesday, the twenty-seventh of September, by Mr. Louis Larue; that your committee had called at the Register's three successive times the day before they were lodged for the purpose of being recorded. In these deeds your committee have taken notice of the dates, the names of parties, consideration, and some other particulars, *viz.*:

Grantors, David Wagstaff and Sarah, his wife, to St. Peter's Church, May 23d, 1801, consideration, \$2,312.

Second. Robert Wagstaff and Fanny, his wife, to St. Peter's Church, one lot, January 12, 1811, \$600.

Third. Robert Wagstaff and Fanny, his wife, to St. Peter's Church, one lot, January 12, 1811, \$600.

Fourth. Which with ten lots from Giles mentioned in former record form the Cathedral lots.

Fifth. Protestant Episcopal Church to St. Peter's Church, March 8, 1796, for \$1,000.

Under date of July 15, 1823, at a joint meeting of the boards, it was resolved "That the purchase agreed to be made by the trustees of St. Patrick's Cathedral of three lots of ground, adjoining the burial-ground at said Cathedral, from Mrs. Jewell, is approved of by this board (St. Peter's), and they agree to pay or secure,

when necessary, the sum of \$300, the price of one lot, toward said purchase."

At this period the health of Bishop Connolly was considerably impaired. Among the minutes of the trustees' meeting, we find a copy of a letter of sympathy addressed to Bishop Connolly during his illness.

The first priest to receive Holy Orders in the Cathedral was the Rev. Richard Bulger, who was ordained by Bishop Connolly in 1820.* Father Bulger was at St. Patrick's at intervals between 1820 and 1824. We are told that in those days, in order to accustom the people to go "out of town" to the new church (St. Patrick's), services were held in it and in St. Peter's on alternate Sundays. Bishop Connolly, in spite of his difficulties with the trustees, of the infirmities of age, and his arduous labors, determined to reduce the debt on the Cathedral, which had cost \$90,000. In 1824 there was a debt of \$53,000. The Bishop called meetings of the faithful and made a special appeal to the wealthy, with such success that in 1830 only \$24,000 remained to be paid. His next project was to provide a more extensive burial-ground. The oldest Catholic tombstones in this city are those in Trinity churchyard. The first cemetery for the Catholics in New York was attached to old St. Peter's Church. It ceased to exist in June, 1836, when the remains and the earth were removed to make way for the building of the present structure.†

* Historical Records and Studies, Vol. II., p. 43.

† In 1823, Madame Charlotte Melmoth, who kept a private school, and had among her pupils John McCloskey, afterwards Cardinal, was buried in St. Patrick's Cemetery. The burial record has this entry: "Charlotte Melmoth, aged seventy-three years. Birthplace, England; place of death, 107 Washington Street; date of death, September 28, 1823."

Most of the remains were conveyed to the Cathedral ground and there reinterred. After St. Peter's, the graveyard at St. Patrick's old Cathedral was opened for interments. The original plot was rather small, and in 1824 it was necessary to purchase additional ground extending to Prince Street from Mott to Mulberry. In August of that year this new portion was solemnly blessed by Bishop Connolly, assisted by Fathers O'Gorman and Shanahan. At Vespers Father O'Gorman preached in Gaelic in the Cathedral and made a strong appeal for the new cemetery. A collection was taken up and brought \$450. Within a few months the heart of the venerable Bishop was wholly crushed by the death of his two most faithful priests, Fathers O'Gorman and Bulger, who passed away within eight days of each other, in November, 1824. They died in the Bishop's house, No. 512 Broadway, and were buried at the left of the Cathedral near the south door. Bishop Connolly did not long survive. He contracted his fatal illness while attending the funeral of Father O'Gorman and died at his home, February 6, 1825, on Sunday evening at seven o'clock.

In *The New York Gazette*, Thursday, Feb. 10, 1825, we read: "The remains of the pious, worthy, and venerable Bishop Connolly were entombed yesterday afternoon, attended by a larger concourse of people than is usual on such occasions. For the last two days the body of this good man lay in state in St. Peter's Church in Barclay Street, and it is said that not less than thirty thousand persons visited this novel exhibition. Everything connected with this ceremony was conducted in a most solemn and appropriate manner, and

reflects much credit on the Catholics of our city." His body was interred near the altar, but later when the new vaults were built, the remains were transferred to the one appropriated to the clergy.*

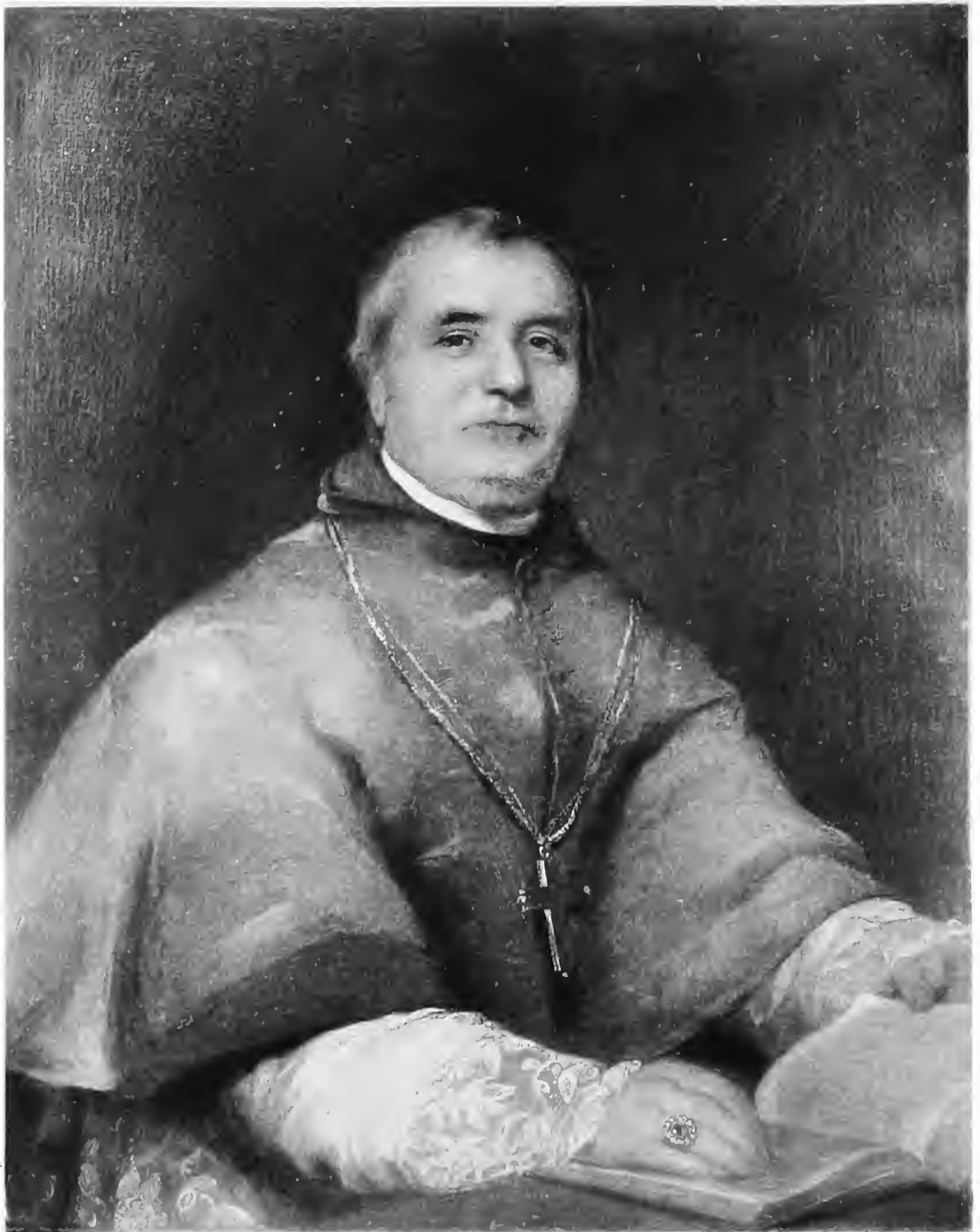
During his administration, Bishop Connolly ordained the following priests: The Rev. Richard Bulger, 1820, who was the first priest ordained in the city of New York,† the Rev. Patrick Kelly, in 1820 or 1821, the Rev. Charles Brennan, 1822, the Rev. John Shanahan, 1823,‡ and the Rev. John Conroy, 1825.§

* Bayley, p. 99.

† Historical Records and Studies, Vol. II., p. 43.

‡ Ibid., Vol. II., p. 45.

§ Ibid., Vol. II., p. 47.



From Painting in Archbishop's House.

Photogravure of Colver Co

J. DWYER

J.B./r

CHAPTER III.

Memories of Old St. Patrick's.

RIGHT REV. JOHN DUBOIS, THIRD BISHOP.—FIRST CONSECRATION.—FIRST DIOCESAN SYNOD.—FIRST, SECOND, AND THIRD PROVINCIAL COUNCILS.—DEATH OF ARCHBISHOP HUGHES.—INSTALLATION OF ARCHBISHOP McCLOSKEY.—OLD ST. PATRICK'S BURNED, OCT. 6, 1866.—RE-DEDICATED MARCH 17, 1868.—INVESTITURE OF FIRST AMERICAN CARDINAL.—RECTORS.

THE See of New York remained vacant nearly two years, during which time it was administered by the Very Rev. John Power, who had been appointed Vicar General by Bishop Connolly.* Father Power was one of the first, if not the first, of the sons of Maynooth, who came to this country. He came to America in 1819 at the request of the trustees of St. Peter's, of which he became rector in 1822, and shortly after was named Vicar General and Administrator of the Diocese. Father Power was a holy and learned priest and displayed unusual tact in dealing successfully with the trustees. When the See became vacant by the death of Bishop Connolly, the trustees of St. Peter's and St. Patrick's sent a petition to Rome, asking for the appointment of Father Power as their Bishop. The Propaganda, however, selected as the third Bishop of New York the Rev. John Dubois,† who was consecrated by Archbishop Maréchal on October 29, 1826, in the Cathedral of Baltimore. Bishop Dubois was the

* Historical Records and Studies, Vol. II., p. 42.

† Ibid., Vol. I., p. 278; Vol. II., p. 50. Bayley, p. 101.

founder and first President of Mt. St. Mary's College, Emmittsburg, and was sixty-two years of age at the time of his election.

In New York City there were but three churches and 35,000 Catholics. In the whole Diocese, comprising the State of New York and a considerable part of New Jersey, there were only eight churches, eighteen priests, and 185,000 souls. Bishop Dubois took possession of his Cathedral in November, 1826.

"On the feast of All Saints I took possession of my See," he wrote, "with what an impression! Was not my heart penetrated at the sight of the immense crush that filled the Cathedral! I estimate the number of the faithful present at more than 4,000. They were only the representatives of more than 150,000 others who were not present." President Jackson styled Bishop Dubois the most complete gentleman he had ever met. His first residence was in Prince Street, corner of Crosby. Then he moved to the house in Mulberry Street, which was built for him, and was half of the present rectory. *The Truth-teller* of September 16, 1826, contains the following list of the churches and clergy in the city of New York.

St. Peter's Church, the Very Rev. John Power, V. G.
The Rev. Mr. Malou.

St. Patrick's, the Rev. T. C. Levins,* and the Rev. William Taylor.

St. Mary's Church, the Rev. Hatton Walsh,† and the Rev. Timothy Maguire.‡

In a letter to the Council of the Propagation of the

* Historical Records and Studies, Vol. II., p. 49.

† Ibid., Vol. II., p. 50.

‡ Ibid., Vol. II., p. 51.

Faith at Lyons, the Bishop observed: "I am obliged to fulfil at the same time the duties of a Bishop, parish priest and catechist."*

Like his predecessor, Bishop Dubois had to battle with the evils of trusteeism. His appointment was not acceptable to a considerable number of the Catholics of New York, who had asked for the Very Rev. John Power. They did not hesitate to make plain their dissatisfaction with the appointment of one who was a stranger to them. We are told that they refused to pay the salary of the priest who was appointed rector of the Cathedral by the Bishop, instead of a clergyman proposed by the trustees. A committee called on Bishop Dubois and informed him that they could not "conscientiously vote the Bishop's salary, unless he gave them such a clergyman as would be acceptable to them." The Bishop replied, "Well, gentlemen, you may vote the salary, or not, just as it seems good to you. I do not need much. I can live in the basement or in the garret; but whether I come up from the basement or down from the garret, I will still be your Bishop."†

The first prelate consecrated in St. Patrick's Cathedral was the Right Rev. John Hughes, who became Bishop of Basileopolis and coadjutor to Bishop Dubois on June 7, 1838.‡ Bishop Dubois was the Consecrator, assisted by the Right Rev. Francis P. Kenrick, coadjutor of Philadelphia, and the Rev. Benedict J. Fenwick, Bishop of Boston. The sermon was preached by the Rev. Thomas Mullady, S.J. The Cathedral could not accommodate the immense throng, and platforms were erected around the walls outside so that the

* Bayley, p. 113.

† Ibid., p. 112.

‡ In 1839 the Diocese of New York had sixty-three priests.

ceremony might be viewed through the windows. Two weeks later, Bishop Dubois, already weakened by long illness, was stricken with paralysis, and left the administration of the Diocese to his young and vigorous coadjutor. He died on December 20, 1842, at his residence in Mulberry Street. At his own request he was buried under the pavement immediately in front of the main entrance to the Cathedral.

On March 17, 1842, Bishop Hughes dedicated the new sanctuary and vestries which were begun by Bishop Dubois in 1838. This addition carried the Cathedral to Mott Street, and made it the largest church structure in New York City in those days. The first Diocesan Synod was held in St. Patrick's on August 28, 1842.* The clergy, fifty-four in number, spent the week previous in spiritual retreat at St. John's College. At the opening session in the Cathedral, the Rev. John McElroy delivered the discourse. The subsequent meetings were held at St. John's College.

Some of the most violent exhibitions of religious bigotry known in the United States were directed against old St. Patrick's. In 1835 an attempt was made to burn or otherwise ruin the Cathedral; in 1842 a reckless mob broke the windows of the Cathedral and of the Bishop's house; in 1844, during the "Native American" disturbances, when James Harper was a candidate for the Mayoralty, a monster torchlight parade formed in City Hall Park, and marched through Chatham Street and the Bowery, intending to pass the Cathedral through Prince Street and burn it. Bishop Hughes filled the Cathedral and adjoining graveyard with armed men. The "Native Americans" avoided

* Shea, Vol. III., p. 538.

St. Patrick's that night. From 1835 to 1855 so intense was the opposition to Catholics in this city that frequently the Cathedral and other churches had to be guarded at night by armed parishioners.

March 10, 1844,* is one of the brightest days in the history of St. Patrick's. Within its walls on that date, three Catholic priests were elevated to the dignity of the episcopate. The new prelates were the Right Rev. John McCloskey, Bishop of Axière, and coadjutor of New York,† the Right Rev. Andrew Byrne, Bishop of Little Rock, Ark.,‡ and the Right Rev. William Quarter, Bishop of Chicago.§ The ceremony excited the greatest interest among Protestants as well as Catholics. It is estimated that between seven and eight thousand people assembled in and around the Cathedral, to witness the magnificent procession and consecration services. Bishop Hughes had made every effort to render the ceremony as imposing as possible. The interior of the Cathedral was beautifully decorated, and the sanctuary was ornamented with flowers and glittered with lights, "which threw an added luster upon the pontifical vestments and other appurtenances of the Bishops-elect." An eye-witness writes: "Since the enlargement and decided improvement in the Cathedral, there is perhaps no edifice in the country so well fitted for the due celebration of the solemn ceremonies of religion. The sanctuary—that all important portion of a Catholic church, yet so sadly contracted and ill-treated for the sake of an additional pew—here so spa-

* On Jan. 29, 1843, six deacons were ordained priests. It was considered an extraordinary event.

† Historical Records and Studies, Vol. II., p. 65; Vol. I., p. 48; Vol. I., p. 218; Vol. II., p. 9; Vol. II., p. 268.

‡ Ibid., Vol. II., p. 78.

§ Ibid., Vol. II., p. 56.

cious, extending across the entire width of the church, and nearly thirty feet in depth, beautiful and appropriate tabernacle, and a magnificent window of stained-glass, is in itself and at any time an impressive sight to the most unintelligent observer, but was on this occasion doubly so." The procession started from the sacristy at half-past nine precisely, and passing along outside the sanctuary, entered in front of the great altar. The Consecrator was the Right Rev. John Hughes, Bishop of New York.

The Freeman's Journal of March 16, 1844, makes this observation about the number of the clergy who were present: "Altogether, the number of clergy and seminarians during the day could not have been far from seventy, and to the Catholic heart it must have been not the least consoling of the many reflections suggested by the occasion, that from the immediate neighborhood of this one city, so many ecclesiastics and religious could be assembled, without withdrawing from a single congregation the opportunities of divine service in their own church. Surely such an abundance of laborers promises well for the gathering in of the harvest of this great Diocese!"

The consecration sermon was delivered by the Very Rev. John Power, D.D. The scene at the conclusion of the ceremony, when the new Bishops made the circuit of the church, and blessed the people, is described as wonderfully impressive and touching. The crowd seemed to be as impenetrable as the stone walls of the Cathedral, and yet as the Bishops approached it receded, without the least disturbance, and old and young knelt in reverence to receive the episcopal benediction. The services lasted exactly five hours, and notwith-



Painted by Healey

Photogravure & Color. Co.

John Hughes. A. 1842

standing the thousands who had gathered to witness them, not a single accident or untoward incident is recorded. The writer in *The Freeman's Journal* concludes his account of the consecration with these words: "Thus passed and terminated a day which in no spirit of vain words we say will be not only long memorable in this Diocese, but will be remarkable in the annals of Catholicism in the United States—a day which the Catholic historian will love to dwell upon with delight, and record upon his glowing page as the advent of one of the many bright eras, which, please God, will illustrate the history of the Church of Christ in the New World."*

Three years later, on October 17, 1847, Bishop Hughes consecrated the Right Rev. John Timon first Bishop of Buffalo.†

The Very Rev. John Power, pastor of St. Peter's, and Vicar General of the Diocese, passed away on April 14, 1849, and was universally mourned by the Catholics of New York. His body lay in state in St. Peter's, and was then borne to the Cathedral, where the obsequies were held. Bishop Hughes preached on the occasion, and paid an eloquent and well-deserved tribute to Father Power's thirty-two years of service in the mother parish of the Diocese.

New York was erected into an archiepiscopal See by Pope Pius IX. on July 19, 1850, with the Dioceses of Boston, Hartford, Albany, and Buffalo as Suffragan Sees.‡ Archbishop Hughes received the pallium from Pope Pius IX. in Rome on April 3, 1851. On October

* *The Freeman's Journal*, Vol. IV., p. 300.

† The Diocese of New York had one hundred and twenty-four priests when the Sees of Albany and Buffalo were made.

‡ The Diocese of New York had one hundred and thirteen priests when the Sees of Brooklyn and Newark were created.

30, 1853, St. Patrick's Cathedral again witnessed a triple consecration.

On that day His Excellency, Mgr. Bedini, Apostolic Nuncio to Brazil, consecrated the Right Rev. John Loughlin, Bishop of Brooklyn, the Right Rev. J. R. Bayley, Bishop of Newark, and the Right Rev. Louis de Goesbriand, Bishop of Burlington, Vt. At 10.45 A.M. the priests started from the Archbishop's residence and passed through Mulberry, Prince and Mott Streets into the Cathedral. The Archbishop walked under a rich crimson velvet canopy, nearly six feet square, lined with changeable green silk. Four trustees of the Cathedral carried the canopy. Among those present were Bishop Fitzgerald of Boston, Bishop McCloskey of Albany, Bishop Timon of Buffalo, Bishop O'Reilly of Hartford, and Bishop Connolly of St. Johns, N.B. *The Freeman's Journal* observes, under date of November 2, 1853: "As the procession passed through the streets, it was regarded with great respect by the spectators, who almost without exception uncovered their heads. Not the slightest interruption or confusion occurred." The consecration sermon was delivered by Archbishop Hughes. On such a significant occasion the great prelate could not help comparing the rapid progress made by the Church with its humble beginning. His words are worth quoting here: "Many of you remember when there was no Bishop in New York, and no great motive for a Bishop coming here. . . . What were the Catholics at that time? It was, I believe, in 1816, through the greater part of New Jersey, and the whole of New York there were supposed to be from 10,000 to 16,000 poor and scattered foreigners, yet they were too many to be neglected. How many

were the priests to assist and support the Bishop? Only three. Time has passed on. What was then so insignificant a Bishopric is now a Metropolitan See, and however unworthy the occupant of that See, he will not on that account restrain an expression of his pride, at least his great religious joy, at perceiving within the seven past years four illustrious Sees, offshoots from the primitive one established in New York in 1816. There has been a similar change in the Diocese of Boston, so that there are now nine Bishops in a region where about six years ago there were but two.”

The first Provincial Council of New York was opened in St. Patrick's Cathedral on Sunday, October 1, 1854. Three solemn sessions were held: the opening session, the session of Wednesday, and the closing session on Sunday, October 8th. The religious and clergy assembled in the archiepiscopal residence, and at 11 o'clock marched in solemn procession to the Cathedral. The Right Rev. Dr. McCloskey was the celebrant of the Pontifical Mass. He was followed by the Archbishop. The procession passed down Mulberry Street through Prince to Mott, and entered the east door of the Cathedral. At the end of the Gospel, Archbishop Hughes preached an eloquent discourse to the congregation that filled every available seat in the Cathedral. The Archbishop began his sermon as follows:

“The first Provincial Council of the ecclesiastical Province of New York is about to be solemnly opened under the invocation of the Spirit of God. . . . It is an event in the history of the Church in this country. There are, there must be many within the sound of my voice who recollect the time when there was no

Bishop in all that is now this Province, and scarcely more than two or three priests. Contrasting the memory of that day with the spectacle which you now witness, those persons must be struck with the wonderful development and progress which religion has made within this interval."

At the close of the session, the clergy and prelates returned to the archiepiscopal residence in solemn procession as before. *The Freeman's Journal* of October 7, 1854, observes: "The day and the ceremonies were the most grand, most interesting, and most impressive that the Catholics of New York City have ever witnessed."

During the Council two congregations were held each day. The prelates with the secretaries of the Council held a private meeting each morning at ten o'clock. The prelates and theologians, with the representatives of the Religious Orders, met together in the general congregation each afternoon at three o'clock. Besides, special subjects were assigned for discussion to particular committees, who reported to the general congregation. The theologians who attended the Council were as follows:

The Very Rev. J. J. Conroy, V. G., to the Right Rev. Dr. McCloskey.

The Rev. J. M. Forbes, to the Right Rev. Dr. Fitzpatrick.

The Rev. William Quinn, to the Right Rev. Dr. Timon.

The Rev. Matthew Hart, to the Right Rev. Dr. O'Reilly.

The Very Rev. Mr. Reffeina, V.G., to the Right Rev. Dr. Loughlin.

The Very Rev. J. Moran, V.G., to the Right Rev. Dr. Bayley.

The Very Rev. P. M. Mignault, V. G., to the Right Rev. Dr. de Goesbriand.

The representatives of the Religious Orders were the Rev. Father Boullanger, Pro-Provincial of the Jesuits.

The Rev. Father Helmprecht, rector of the Redemptorists.

The second solemn session was held on Wednesday. A Solemn Pontifical Mass was celebrated by the Right Rev. Dr. de Goesbriand for the deceased Bishops and clergy of the Province. The preacher was the Right Rev. Dr. Fitzpatrick.

The closing session was held on Sunday, October 8th. The ceremonies were as magnificent as those of the opening day. The procession started at the residence of the Archbishop and followed the same route through Mulberry, Prince, and Mott Streets to the Cathedral. The preacher on this occasion was the Right Rev. Bishop McCloskey.

At the conclusion of the Council, these decrees were promulgated:*

First, Profession of obedience and devotion to the Holy Father.

The second promulgated anew the decrees of the seven Provincial Councils of Baltimore.

The third forbade priests to mortgage church property without the permission of the Bishop.

The fourth repeated the injunctions of the National Council of Baltimore respecting Catholic education,

* *Life of Archbishop Hughes*, by Hassard, p. 367.

and exhorted clergymen to labor zealously for the establishment of schools.

The fifth admonished priests that it was unlawful for them to exercise functions of the ministry requiring faculties, except within their own Diocese, or with the permission of the Bishop in whose Diocese they may be sojourning.

The sixth enjoined upon all parish clergymen the duty of providing as soon as possible a pastoral residence adjacent to the church, the title of which, as well as of all other church property, was to be in the name of the Bishop.

At the close of the Council, Archbishop Hughes, in the name of the Bishops of the Province, issued a pastoral letter, exhorting all the faithful of the Province to bear themselves with dignity and patience during the Know-nothing persecution. At this time the question of Italian unity excited world-wide interest, and the American papers were filled with insulting articles on the Papal Government. Archbishop Hughes determined that the Catholics of America should not remain silent under such persistent misrepresentation. He assembled the Bishops in the second Provincial Council in the last days of January, and presented to them a pastoral letter, dated the nineteenth of January, which they all signed.

The letter read in part: "If princes are weary of the glorious privilege which God has conferred on them, of protecting the Sovereign Pontiff, let them abdicate any such pretensions. Let them not, however, spring upon Catholic Christendom, without notice, a policy so cruel, so unjust, as that which they seem to meditate. Let them make known to Christendom that they have



PHOTOGRAVURE & COLOR CO. N.Y.

John Card. McCloskey

ORIGINAL IN THE ARCHBISHOP'S HOUSE, PAINTED BY THE LATE AUGUSTINE HEALY.

ceased to protect the Head of the Church. Let them allow ten years for the Catholic peoples to provide the means of sustaining and defending the Holy Father in all his rights, and it will be strange indeed if the subjects shall not during that period be in position to carry on a duty which the sovereigns have neglected or betrayed."

The Catholics received the letter with the greatest joy. To the surprise of the Archbishop, some of the papers accepted the whole doctrine and in special articles recommended it to their readers. Copies were sent to all the monarchs of Europe, with the exception of Queen Victoria and King Victor Emmanuel, and also to the Bishops of Great Britain and Ireland. The Pope had the letter translated into Italian, and distributed throughout Italy. To Archbishop Hughes is due in great measure the loyalty and devotion to the Holy See which are characteristic of the Catholics of America.

On the following first of July, the Archbishop delivered one of his most eloquent discourses on the Pope. The Cathedral was crowded to the doors, and never did its walls echo more thrilling words than those uttered by the venerable prelate in defence of the Vicar of Christ. Our people to-day will be astonished to learn that the Catholics of New York contributed the magnificent sum of \$53,000, which was forwarded to Pope Pius IX., with a suitable address of sympathy from his children in New York.

The third Provincial Council was held in June of the year 1861. Seven important decrees were passed on the duties of the clergy, the superintendence of church schools, the solemn celebration of the Mass,

marriage regulations, church revenue, and church property.

In November, 1861, Archbishop Hughes was sent to Europe by the United States Government to exert his great influence abroad for the interests of this country, which was then in the throes of Civil War. On August 17, 1862, shortly after his return, he delivered in the Cathedral his famous sermon on the war. His remarks, especially on drafting, called forth considerable criticism, and alienated many of his Southern friends and admirers. "If I had a voice," he said, "in the councils of the nation, I would say: Let volunteers continue and a draft be made. If three hundred thousand men be not sufficient, let three hundred thousand more be called upon, so that the army in its fulness of strength shall be always on hand for any emergency. This is not a cruelty: this is mercy: this is humanity. Anything that will put an end to the draggling of human blood across the whole surface of the country."*

St. Patrick's Cathedral, which had so often resounded with the eloquent tones of the great prelate, was soon to open its portals for his last visit. He died on Sunday evening, January 3, 1864, between seven and eight o'clock, while Bishop McCloskey was reciting the prayers of the Church for a departing soul. On Tuesday morning, January 5th, about four o'clock, the body was removed from Madison Avenue to the Cathedral in Mulberry Street, and placed on a catafalque, which stood upon the very spot where Archbishop Hughes had knelt twenty-six years previous to receive the episcopal consecration. The Cathedral had been enlarged

* The Freeman's Journal, Aug. 23, 1862.

since 1838, and what was the sanctuary then is now part of the nave. The church was draped in deep mourning. The Archbishop was laid out in episcopal vestments, with miter and crozier. For two days the body lay in state and was viewed by about two hundred thousand persons. The obsequies took place on Thursday, January 7th, the anniversary of his consecration. An immense throng filled every approach to the Cathedral. The courts and other public offices suspended business, and appropriate resolutions were passed by the Common Council and State Legislature. Eight Bishops and nearly two hundred priests attended the ceremonies. Bishop McCloskey preached the sermon and paid this tribute to the illustrious Archbishop: "We have this to say in conclusion. That if ever there was a man who in the whole history and character of his life impressed upon us the sense and the conviction that he had been raised up by God, was chosen as His instrument to do an appointed work, and was strengthened by His grace, and supported by His wisdom for the accomplishment of the work for which he had been chosen and appointed, that man was Archbishop Hughes. He was from the beginning until the end clearly and plainly an instrument in the hands of God."*

On Sunday, August 21, 1864, Archbishop McCloskey was installed as Archbishop of New York. "The beloved Dr. McCloskey was on Sunday installed solemnly as Archbishop of New York. It was a magnificent affair. The procession was robbed of some of its accessories by the severe rain. It had to be formed in the Cathedral sacristy and confined to the building.

* Life of Archbishop Hughes, Hassard, p. 504.

Most of the Bishops of the Province graced the occasion. The Most Rev. Archbishop Spalding of Baltimore was also present. The new Archbishop preached on the occasion, and drew a contrast between the mourning so recently come upon the Cathedral and its present joy at the reception of its new pontiff. 'It has been with you, beloved brethren, even as it was with the Apostles on Resurrection night. Your hearts were sad, the prelate whom you had revered so highly, the father whom you had loved so long and so well, was taken from you. The joy of your eye, the pride of your heart, had departed. Shadows had fallen upon your path. You felt that you had been left orphans. The shining light of the sanctuary was extinguished. The Holy of holies was encompassed with the gloom of mourning. This church and See of New York sat widowed and desolate, for her great and good Archbishop was no more. But now the scene is changed. The church is holding high festival, for the pall of sorrow, which had so long enveloped her altar, has disappeared. The garment of her widowhood has been laid aside, while she celebrates this day with great pomp and splendor her new nuptials.' '*

On the night of October 6, 1866, historic St. Patrick's was destroyed by fire.† *The Freeman's Journal*, October 13, 1866, has the following account of the disaster :

* *The Freeman's Journal*, August 27, 1864.

† The Cathedral took fire in 1835, but was saved by a heroic act. "All who stood by one night in 1835 when the south side of the roof was ignited by sparks from a fire a short distance off must still remember the beating of the heart as they watched the daring man who at the risk of his life started from the peak to slide to the burning spot. There was at that time no guard around the eaves of the building, and had he failed to check his downward course at the opening already made by the fire, his death was unavoidable. At the risk of his life he saved the building." (Bishop McQuaid.)

“The old Catholics of New York have met with a loss that money can never replace. Our dear old Cathedral has burned down. St. Patrick's, extending from Mott to Mulberry Street, and flanked by Prince Street on the south, and the old burying-ground on the north, took fire on the night of the sixth inst. from embers flying from another fire on Broadway. By what we learn after the first confusion, the Rev. Dr. Mullen and other reverend gentlemen attached to the Cathedral, in the absence of the Vicar General, at the risk of their lives saved the sacred vessels and the Holy of holies, and many of the honored surroundings, most of the vestments and even all the pictures were rescued by the bold and gallant daring of one or another—but the old Cathedral is gone! It was the oldest Catholic church in New York City. The parish of St. Peter's is older, but its church is newer. Cardinal Cheverus, while exiled from his native land by French black Republicans, and while Bishop of Boston, dedicated it in 1815. The remains of Bishop Connolly, of the saintly Bruté, and of Archbishop Hughes lie in the vaults beneath, and the old Cathedral is consecrated by so many memories. So many have been christened there, so many marriages have been celebrated there, so many funerals! So many dear to us repose in the vaults. No! Money can never restore old St. Patrick's!

“The fire fortunately did not work down to the mortuary vaults, the remains of the dead are undisturbed. The building stands a bleak ruin of tottering walls. Most of its material value is destroyed. The absolute loss is probably \$40,000 or \$50,000. This is not appalling—but old St. Patrick's is gone!”

The second Diocesan Synod was opened in the Cathedral by Archbishop McCloskey on September 29, 1868. The sessions continued during two days. Archbishop McCloskey celebrated the Solemn Mass. About one hundred and fifty of the clergy were present. The Synod closed on the 30th, with the usual ceremonies. The decrees of the second Plenary Council of Baltimore, already approved by the Pope, and also the decrees of the third Provincial Council of New York, were promulgated. Important decrees were issued on all the Sacraments, except Holy Orders. This Synod decreed concerning pastors of parishes "that no other priest, even the assistant, had aught to do with the administration of the parish, except the pastor."*

The next important event connected with the Cathedral was the consecration of the Right Rev. Francis McNeirny as Bishop of Albany, which took place on April 21, 1872.†

On February 10, 1873, Father Starrs, the Vicar General, was buried from the Cathedral.‡ Father Starrs was ordained priest by Bishop Dubois on the twelfth of September, 1834. He was appointed assistant at the Cathedral, and in 1844 became pastor of St. Mary's. He was rector of the Cathedral and Vicar General in 1853, and several times Administrator of the Diocese during his office of Vicar General from 1853 to 1873—notably during the vacancy of the See after the death of Archbishop Hughes, and during the Vatican Council. He died February 6, 1873. Archbishop McCloskey sang the Mass of Requiem and

* Smith, *The Catholic Church in New York*, Vol. II., p. 365-373.

† *Historical Records and Studies*, Vol. V., p. 171.

‡ *The Freeman's Journal*, Feb. 8, 1873; *Historical Records and Studies*, Vol. II., p. 73.

Bishop Loughlin preached the panegyric. Several other Bishops attended the funeral. On May 1, 1873, the Rev. William Quinn was made rector of the Cathedral. Father Quinn was ordained December 17, 1845, by Bishop McCloskey, then the coadjutor to Bishop Hughes. Until September, 1849, he was stationed at St. Joseph's Church. Thence he went to Rondout as pastor, but after a few months was recalled to New York and assigned to St. Peter's, Barclay Street, where he labored for twenty-four years. The parish was in great financial embarrassment, but was saved through the great administrative abilities of Father Quinn. He became rector of the Cathedral in 1873, and for a time was Administrator of the Diocese, as well as Vicar General. In December, 1881, he was made a Domestic Prelate. On April 15, 1887, Mgr. Quinn died in Paris, while on his way to this country. "Monsignor Quinn was an able man, a successful administrator and a true friend."*

The crowning glory of the old Cathedral, the greatest event in its whole history, is the investiture of the first American Cardinal. *The Freeman's Journal* of May 1, 1875, begins its description of the ceremony as follows:

"The city of New York was moved by the event of Tuesday, April 27th, at St. Patrick's Cathedral, Mulberry, Prince and Mott Streets. There John McCloskey was ordained priest, there he was consecrated Bishop, there on Tuesday last he received the burden with an honor and a rank next to that of the Vicar of Christ. The Cathedral presented a throng limited only by the possibilities of its space. At twenty

* Archbishop Corrigan, *Historical Records and Studies*, Vol. IV., p. 102.

minutes to eleven o'clock, the reverend clergy, to the number of many hundred, in cassock and surplice for the secular clergy, and in the habits of their Orders for the Benedictines, Dominicans, and Franciscans of the Capuchin Observance, came into the Cathedral and filed down the middle aisle of the building, occupying chairs set between the pews on either side. When these were filled, seats in and around the sanctuary, that had been greatly enlarged for the occasion, were occupied to the utmost possible extent. Monsignor Roncetti, accompanied by Dr. Ubaldo-Ubaldi as his secretary, was ushered into the sanctuary by the Rev. Father Kearney as master of ceremonies. Monsignor Roncetti bore in his hands the red biretta, which he placed on a little table at the Gospel side of the high altar. Count Marafoschi of the Pope's Noble Guard took his place behind the table on which the biretta rested. Seven Archbishops and more than twenty Bishops and Bishops-elect came in procession from the sacristy. Monsignor Roncetti, having put on the scarlet mantilla and sash of white ermine, came next. He was followed by the Cardinal Archbishop of New York, at whose entrance the Archbishops and Bishops took off their miters, in recognition of his rank. The Pontifical Mass was celebrated by Bishop Loughlin of Brooklyn. The Rev. Dr. McGlynn acted as assistant priest. Fathers McGean and Kearney were the deacon and subdeacon. The Cardinal occupied the throne on the Gospel side, while Archbishop Bayley, who had been specially designated by the Holy Father to confer the biretta, was enthroned on the Epistle side. At the conclusion of the Mass, Archbishop Bayley ascended the Epistle side of the altar. Monsignor Roncetti, the

Papal Ablegate, advanced and handed the Archbishop the Papal brief, which was read by the Rev. Dr. McGlynn. The Papal Envoy then presented the red biretta to Archbishop Bayley, and made an appropriate address, both to Archbishop Bayley and to the new Cardinal. The biretta was placed on the head of Cardinal McCloskey, who then made a reply to the address of the Ablegate. The Cardinal addressed the congregation in a few words, thanking them for all the respect and devotion which had been manifested toward him, and explaining that the honor conferred on him personally was intended by the Holy See as an honor to the whole American episcopate and the laity as well. His Eminence intoned the *Te Deum*, which was magnificently rendered by the choir. Meanwhile, he retired to the sacristy and was vested in the scarlet robes of the Cardinalate. About the close of the *Te Deum*, he appeared again, and ascended the altar, from which he gave the blessing. It was an occurrence not to be described by words."

On May 1, 1877, the Right Rev. John Lancaster Spalding, D.D., was consecrated Bishop of Peoria. *The Freeman's Journal*, May 12, 1877, has the following notice: "The Right Rev. John L. Spalding, D.D., late of St. Mary's Church, New York City, and nephew of the Most Rev. Martin Spalding, D.D., late Archbishop of Baltimore, was raised to the sublime dignity of the episcopate on Tuesday, May 1st, in St. Patrick's Cathedral in this city, by His Eminence Cardinal McCloskey, Archbishop of New York. Dr. Spalding is the first prelate consecrated by the first American Cardinal, or by any Cardinal in America."

On May 25, 1879, St. Patrick's Cathedral became

a parish church. On the previous Sunday, the Very Rev. William Quinn, Vicar General, who had been rector of the Cathedral for six years, bade farewell to his congregation, before taking up his duties on Fifth Avenue and Fiftieth Street.

Three rectors of old St. Patrick's were raised to the episcopal office: Bishops Fenwick of Boston, Byrne of Little Rock, and Loughlin of Brooklyn. The Rev. Bernard O'Reilly, assistant in 1832-33, became Bishop of Hartford. Seven Bishops, Bayley of Newark, afterwards Archbishop of Baltimore; Bacon of Portland; McCloskey of Louisville; McQuaid of Rochester; McNeirny of Albany; McDonnell of Brooklyn; and Colton of Albany, were born within the parish district, and all but the first were baptized at its font.

Among the many priests born and baptized there, we may mention Right Rev. Mgr. M. J. Lavelle, V.G., and rector of the new St. Patrick's; the Right Rev. John Kearney, rector of old St. Patrick's; Fathers Madden, Allaire, Carroll, Conron, Corley, Foy, Ahearn, Shine, Kelly, English, and Smith. Father Daly of Utica; Right Rev. Mgr. Donnelly, Fathers Kean, Riordan, Chas. O'Keeffe, Drumgoole, founder of the Mission of the Immaculate Virgin; Martin, McCormick, Byrne, and Hannigan came to St. Patrick's parish as children, where they frequented the parochial schools, made their First Communion and obtained the grace of vocation to the holy priesthood. Many sons of St. Patrick's are to be found in the Religious Orders and among the Brothers of the Christian Schools, while a small army of its daughters are serving the Master in the various communities of Sisterhoods.

Rectors of Old St. Patrick's.

Rev. Anthony Kohlmann, S.J.....	}	1809-1815
Rev. Benedict Fenwick, S.J.....		
Very Rev. John Power, Administrator.....		1825-1826
Rev. Thomas C. Levins.....		1826-1834
Rev. Andrew Byrne.....		1836
Rev. John D. Urquhart.....		1836-1840
Rev. William Starrs.....		1841-1844
Rev. John Loughlin.....		1844-1853
Very Rev. William Starrs, V.G.....		1853-1873
Right Rev. William Quinn, V.G.....		1873-1879
Right Rev. John Kearney.....		1879-1908

Part III.

The New Cathedral of St. Patrick.

CHAPTER I.

The New Cathedral Begun.

THE BEGINNINGS OF THE NEW CATHEDRAL.—THE SITE.—OLD ST. JOHN'S CHURCH.—CONTRACTS.—ARCHITECT'S REPORT.—CIRCULAR LETTER OF ARCHBISHOP HUGHES.—CORNER-STONE LAID AUGUST 15, 1858.—EXTRACTS FROM SERMON OF ARCHBISHOP HUGHES.

WE have already noted that the site of the new Cathedral was purchased in March, 1810, by Rev. Father Kohlmann. Andrew Morris and Cornelius Heeney took title to the land, which, with some improvements, cost \$11,000. A mansion on the property was occupied by the Jesuit Fathers as their school, known as the New York Literary Institution, which had been transferred, as already explained, from its original location opposite old St. Patrick's. In the summer of 1813, the New York Literary Institution was closed. The title to the property remained with the Jesuits.* The price they paid for it above the mortgage was \$1,300. They sold it to the Diocese for \$3,000.

In 1814, after the college was closed, the Trappist monks occupied the buildings, and conducted an orphan asylum. They left New York in the autumn of that year and their work disappeared with them.†

* Historical Records and Studies, Vol. IV., p. 333.

† It is a curious coincidence that the site of the new as of the old Cathedral, was intended for a cemetery. The Truth Teller published a letter dated March 24, 1829, protesting against the purchase, because the ground was four or five miles distant from City Hall, and unfit for burial purposes. A vault was built on the premises in 1832. At a meeting held March 16, 1833, the trustees determined to find out and prosecute "the invaders of the vault out of town." After August 2, 1848, the Eleventh Street cemetery and the free vault at Fiftieth Street, were closed.

St. Patrick's trustees, at a meeting held November 13, 1827, invited the trustees of St. Peter's and St. Mary's to a joint meeting, "to consider the propriety of purchasing a new burying-ground." Accordingly, on May 14, 1828, a committee of the members from each of these boards was appointed to examine Mr. Dennis Doyle's place on the Middle Road, which place is now occupied by St. Patrick's Cathedral, Fifth Avenue, Fiftieth and Fifty-first Streets. A cursory examination would have revealed the nature of the soil, which rendered it entirely unfit for burial purposes. Fortunately, however, the trustees did not make any examination, and thus secured for St. Patrick's Cathedral one of the most beautiful and valuable sites in the United States.* The various transfers, beginning in 1810, may be briefly summed up as follows:†

Robert Lylburn and wife to Francis Thompson and Thomas Cadle. Deed dated February 20, 1810. Recorded in Lib. 244, p. 155. Consideration \$9,000.

Francis Thompson and wife and Thomas Cadle and wife to Andrew Morris and Cornelius Heeney. Deed dated March 6, 1810. Recorded Lib. 150, p. 235. Consideration \$11,000.

Andrew Morris and wife and Cornelius Heeney to Dennis Doyle. Deed dated May 21, 1821. Recorded Lib. 244, p. 140. Consideration \$2,000.

Christian L. Grim, master in Chancery, to Francis Cooper. Master's deed dated November 12, 1828. Recorded Lib. 246, p. 429. Consideration \$5,550. This was a foreclosure sale, the suit being by the Eagle Fire Company against Dennis Doyle and others. As stated

* Shea, Vol. II., p. 168.

† New York Journal of Commerce, June, 1882.

by Mr. Beekman, Mr. Cooper, Jan. 30, 1829, conveyed the property to the trustees of St. Patrick's Cathedral and the trustees of St. Peter's Church, as equal owners.

"In 1842, the trustees of the Cathedral and St. Peter's Church conveyed a part of the land, about one hundred feet square, on the northeast corner of Fiftieth Street and Fifth Avenue to St. John's Roman Catholic Church, for the purpose of erecting a church building. This land was, however, sold under foreclosure, and after passing through two or three hands, was purchased by the late Archbishop Hughes, and by him conveyed to the trustees of the Cathedral. The deeds may be found in Lib. 412, p. 221; Lib. 480, p. 241; Lib. 490, p. 230; Lib. 521, p. 193; Lib. 529, p. 173; Lib. 630, p. 337."

Until the year 1835, when St. Paul's Church in One Hundred and Seventeenth Street was established, the old Jesuit school at Fiftieth Street and Fifth Avenue was the only place where Mass was celebrated in the central and upper part of Manhattan Island. When the church of St. John the Evangelist was founded in 1841, the old college buildings were used as a rectory. These buildings were later removed to where now stands the Villard Block on Madison Avenue, opposite the Archbishop's residence, to make way for the construction of the present Cathedral. The trustees of St. Peter's Church got into debt and made an assignment for the benefit of their creditors on September 13, 1844, and in 1851, by order of the Supreme Court, the share of St. Peter's was conveyed to Dr. James Roosevelt Bayley and Jas. B. Nicholson. In 1852 a partition suit was instituted between the trustees of St. Patrick's Cathedral and the trustees of St. Peter's, and all

the property except that conveyed to St. John's Church was divided between them in severalty. They executed mutual confirmatory deeds, dated October 26, 1852. That from the Cathedral is recorded Lib. 614, p. 509, and from the trustees of St. Peter's Church in Lib. 621, p. 187. Finally, the trustees of the Cathedral purchased the lots set off to the trustees of St. Peter's.*

About the same time Archbishop Hughes, who held the record title to the plot of St. John's Church, conveyed it to the Cathedral trustees. In this manner the title to the entire block was vested in the trustees of St. Patrick's Cathedral, where it has ever since remained.†

The church of St. John the Evangelist, the pastoral residence, and the parochial school, stood for many years on the portion of the property lying to the east of Madison Avenue. "The church was destroyed by fire while the Cathedral was in course of erection, but was immediately rebuilt, and until the Cathedral was occupied was in constant use. The church, though of no great material value, was among the most important of the Roman Catholic churches in the city. The buildings have been removed, and all the property lying to the east of Madison Avenue was sold, with the condition that no other than first-class private dwellings should be erected on Madison Avenue, and for a distance of two hundred feet on the streets. An offer of a sum larger than any previously made was declined for the reason that it was understood that an opera house was to be erected on the property."‡

As early as 1850, Archbishop Hughes determined on

* See deed dated December 28, 1852. Recorded Lib. 630, p. 338. Consideration, \$59,500.

† Historical Records and Studies, Vol. IV., p. 333. Edw. J. McGuire.

‡ New York Journal of Commerce, June, 1882.

the construction of a monumental Cathedral for the growing See of New York. A few years later, in 1853, he instructed Mr. Renwick to draw plans, which were changed several times until 1858, when they were definitely agreed upon.

The first meeting of the Bureau of Contracts was held at the house of the Most Rev. Archbishop in Mulberry Street, on December 16, 1858. There were present His Grace and Mr. Davis.

The next meeting was held on December 21, 1858, at 263 Mulberry Street. There were present the Most Rev. Archbishop, Messrs. Smith and Carrigan, as well as the architects, Messrs. Rodrigue and Renwick. Mr. Renwick read the several proposals which had been presented for furnishing stone, and a report of the architects, giving the results of their experimental decisions in regard to the various kinds of marble and free stone which had been submitted to them. They recommended white marble from Hall's or from the Pleasantville quarry, and, furthermore, that the entire contract for the building of the new Cathedral be given to Messrs. Hall and Joyce.

The Bureau of Contracts met again on January 10, 1859, in the Emigrants Industrial Savings Bank, 51 Chambers Street. Messrs. Smith, Carrigan, Rodrigue, and T. James Glover were present. Mr. Glover was the legal advisor. Mr. Renwick submitted a form of contract and specifications which he had prepared. Various alterations were suggested, and the documents were referred to Mr. Glover to examine and report upon at the next meeting.

The Bureau of Contracts met on January 29, 1859,

at the Emigrants Industrial Savings Bank. There were present the Most Rev. Archbishop, Messrs. Davis, Carrigan, Smith, Mr. Glover, the counsel, and Messrs. Renwick and Rodrigue, the architects, and also Messrs. Hall and Joyce, who had submitted to His Grace a proposal for the erection of the new Cathedral. Mr. Glover read the form of a contract which he had drawn up. Mr. Renwick presented further specifications to the board.

Another meeting was held on March 14, 1859, at the Emigrants Industrial Savings Bank. There were present the Most Rev. Archbishop, Messrs. Carrigan, Smith, Glover, Renwick, Rodrigue, Hall and Joyce, and also Mr. Lyon, as counsel for Hall and Joyce. Mr. Glover presented another draft of contract which had been amended in accordance with alterations suggested at the previous meeting. Additional amendments were made and the board adjourned.

The contract with Messrs. James Renwick, Jr., and William Rodrigue is dated March 5, 1859. The architects were to receive \$2,500 a year for eight years. The Archbishop reserved the right to suspend or discontinue the building at any time.

On October 19, 1858, the architects drew up a statement setting forth the probable cost of the Cathedral in four varieties of stone—glazed or brown free stone, olive free stone, granite, and white marble. These materials were examined as to the price, quality, and appearance. The architects recommended very strongly that the Cathedral be constructed in white marble. This section of Mr. Renwick's report reads as follows:

Our opinion is therefore decided that there is no material which combines the three essentials of dura-



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James Penwick
Architect

bility, beauty, and economy as well as white marble. As regards the comparative expense of the whole building in the three materials, contractors estimate that the Cathedral will cost:

In white marble.....	\$850,000
In Albert Stone.....	800,000
In Belleville Stone.....	805,000
In Dorchester Stone.....	830,000

From the above it will be seen that the building will cost \$50,000 more than in the free stone. Our opinion is that the beauty and durability of the former material would more than justify this additional expense, and our belief is that if constructed of this beautiful material, it will be as worthy of the noble purpose to which it will be dedicated as the work of man's hands can be.

The lowest estimate for white marble is from the East Chester Co. This material is like granite, unexceptionable so far as regards action of weather; objections may be made to its color, but when I call to mind the Cathedral of Milan, the wonder of Europe, I can not but express the opinion that of all durable stones this is the most perfect. In Europe marble is so dear that it is almost considered a precious stone, and those buildings such as at Milan, Pisa, Florence, which are wholly or in part built of it, never fail to attract attention, and satisfy the taste of the learned as well as the unlearned in architecture.

Mr. James Hall, President of the East Chester Quarry, in company with Mr. William Joyce, offered to build the whole Cathedral of this white marble for the sum of \$850,000. This estimate comprised a brick vault for marble columns and a marble exterior, and everything else except the foundations and the furniture. The entire estimate was as follows:

For marble construction	\$850,000
For excavation	7,500
For foundations	10,000

Total	\$867,500

The cubical contents were 3,613,000 cubic feet, about four and a half times that of Trinity Church. This estimate was considered remarkably low, and can be accounted for only by the reduced price of wages, and the few buildings in course of erection and in prospect. The plan embraced two spires forty feet higher than that of Trinity Church. The walls were much thicker, windows more elegant, the doors much more imposing, and the floor was to be of stone and marble. The architect concludes: "My judgment, upon mature deliberation, is decidedly in favor of giving the contract to the above Company (Hall and Joyce Company). I am compelled to come to this opinion, first, from my experience in builders; secondly, from the character of the men; and thirdly, the quality of material—durable, beautiful, and almost a precious stone; every year will add to its beauty, and every turn of the setting sun will be reflected by the spires and pinnacles, and, thus forming a link with the colors of heaven, will produce the effect of carrying the mind of the beholder to the true object of the building—the worship of the Maker of the universe."

The contract, signed March 5, 1859, was given to Messrs. Hall and Joyce, for the construction of the entire work except the altars and furnishings. It included the building of the walls of the terrace and the flagging of the sidewalks. The Cathedral was to be finished on or before the first day of January, 1867.

The cost was fixed at \$850,000. The conclusion of the contract is unusual:

“The parties of the second part further covenant and agree that they will not suffer or permit any spirituous liquors to be brought or used on said premises; that they shall instantly discharge any workman who may bring or use the same thereon, and that they will not knowingly employ any workman who shall live or board at any place in which spirituous liquors may be sold, within two blocks east or west, or four blocks north or south of said premises, under pain of forfeiture of this contract.” The contract was signed,

JOHN HUGHES,

Archbishop of New York.

WILLIAM JOYCE,

JAMES HALL,

WILLIAM STARRS.

Meanwhile, Archbishop Hughes addressed the following circular letter to a number of the leading Catholic gentlemen of New York on the subject of funds for inaugurating and carrying on the work of the building.

NEW YORK, June 14, 1858.

GENTLEMEN:

The Archbishop of New York begs leave to apprise you that he will have the honor to call upon you personally, at the earliest opportunity, in reference to the great new St. Patrick's Cathedral, to be erected on the block bounded by Fifth Avenue, west, and Madison Avenue, east, and between Fiftieth and Fifty-first Streets. The building is to be 322 feet long, 97 feet wide in the clere, with a transept 172 feet, and an elevation of 100 feet from the floor to the crown point of the clerestory. The Archbishop feels authorized to present himself in the name of his office, of the clergy

and laity of his Diocese, at the head of this great undertaking, and in order that it may be begun under divine as well as human auspices, he now presents this first portion of his plan to those only who may be able and disposed under noble impulses to aid him in carrying it out. In the name of the Father and of the Son and of the Holy Ghost, Amen! We propose, for the glory of Almighty God, for the honor of the Blessed and Immaculate Virgin, for the exaltation of holy Mother Church, for the dignity of our ancient and glorious Catholic name, to erect a Cathedral in the city of New York that may be worthy of our increasing numbers, intelligence, and wealth as a religious community, and, at all events, worthy, as a public architectural monument, of the present and prospective crowns of this metropolis of the American Continent. The ultimate success of this undertaking is yet doubtful, but its triumphal accomplishment will depend in a great measure on the responses which I am to receive from those to whom I have the honor of addressing this letter. The object only is to ascertain whether there are not in my Diocese, or rather in the city of New York itself, one hundred persons who will subscribe \$1,000 each, once for all, to be paid in quarterly installments, if they desire it, during the first year, and to be expressly and exclusively appropriated to carry on the work during the same period. No other appeal shall be made to the Catholic body until toward the end of this first year, dating from the fifteenth of August, 1858. In about a year from that time, it is my intention, and I think with reasonable hopes of success, to call for another \$100,000 from those who can contribute in sums less than \$1,000, but not less than \$100 each. The success of the second year will depend on that of the first. Independent of the amounts thus provided at the commencement, the moral effect of such a noble beginning will be equivalent in importance to the amounts subscribed through the influence of example. It will sustain the heart of the people at large. It will inspire

them with an ardent desire to see this great work accomplished; it will stimulate them to an honorable rivalry in their liberal contributions, according to their means, and thus I anticipate that, allowing five years for its completion, there should not be a single suspension of the work. Everything depends on the first year. My principle is to pay as we proceed, up to an amount of half a million dollars; and if at that point it should be necessary to obtain a loan of two or three hundred thousand dollars, I do not think that this need frighten any one. But I should not wish it to be consecrated in my lifetime until it is finished from the foundation stone to the top of the cross on the uplifted spires. Whether I succeed or not in the object of this communication, I shall, with the help of God, bless and deposit the corner-stone on the feast of the Assumption of this year, *viz.*: the fifteenth of August, precisely at four o'clock in the afternoon.

If, what I can not anticipate, I should be unsuccessful in the object of this appeal, the corner-stone shall be laid the same, and protected by an iron railing against possible injury until the arrival of better times. I may not have the consolation of seeing it consecrated, but I can not leave for my successor the honor and great privilege of seeing it begun. The names of subscribers to this first expenditure shall be engrossed on parchment and deposited with other memorials in the cavity of the corner-stone, where, though unseen by men, they will ever be under the eyes and inspection of God, and will turn up for honor and mercy on the Day of Judgment. These names, however, of the first founders of the new St. Patrick's Cathedral will be handed down to posterity, embalmed in the traditions and cherished in the memories of future generations, a glorious example and distinction, not only to the people of New York, but also to the whole United States and the whole Catholic world.

✠ JOHN,

Archbishop of New York.

One hundred and three persons subscribed one thousand dollars each. Of these, two were non-Catholic gentlemen who in this substantial form expressed their high appreciation of the structure as an ornament to the metropolis of the country. The names of the subscribers to the Archbishop's appeal will be found in the Appendix.

The following extracts from the letters of Archbishop Hughes to Father Bernard Smith, Rome, will give the reader an insight into the lofty motives that inspired the great prelate to begin an undertaking so colossal in those days.

NEW YORK, June 16, 1858.

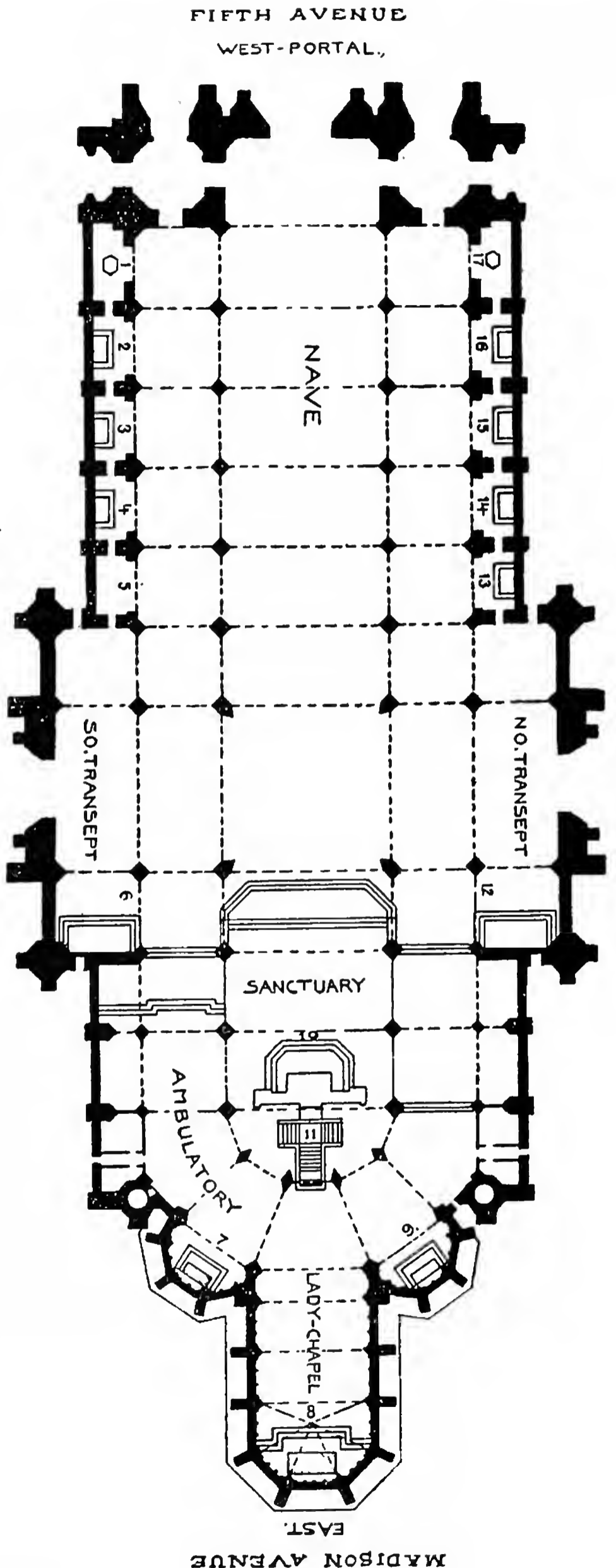
I am preparing to lay the corner-stone of our great new Cathedral on Sunday, the fifteenth of August, at four o'clock P.M. It is to be Gothic, 322 feet long, 97 feet wide, a transept of 172 feet and an elevation from floor to crown point of ceiling in clerestory of 100 feet. I suppose it will cost one million dollars. I am not obliged to be alive when it shall be completed, but I think it is my duty to see it begun. Its locality is the most elevated and most central in the city. It can not be built in less than five years, which, considering the facilities with which great works can be accomplished in this country, appears a long time.

NEW YORK, August 6, 1858.

I am exceedingly busy preparing for the laying of the corner-stone on the feast of the Assumption, the fifteenth inst. All the Bishops of this Province have most kindly consented to give solemnity to the occasion by their presence. There are one hundred and twenty boys in preparation for responding to the choir and the clergy in chanting the appropriate Psalms. Of course the whole ceremony on the scale which I have projected it will produce a sensation in this new country.

The Ground Plan of St. Patrick's Cathedral

1. Holy Water Well.
2. Chapel of St. Anthony of Padua.
3. Chapel of St. John the Evangelist.
4. Chapel of St. Stanislaus Kostka.
5. Chapel.
6. Altar of the Sacred Heart.
7. Chapel of St. Elizabeth.
8. Chapel of Our Lady.
9. Chapel of St. Michael and St. Louis.
10. High Altar.
11. Entrance to Sacristy and Crypt.
12. Altar of the Holy Family.
13. Chapel of St. Veronica.
14. Chapel of St. Augustine.
15. Chapel of St. John Baptist de la Salle.
16. Chapel of St. Bernard and St. Bridget.
17. Baptismal Font.



NEW YORK, August 12, 1858.

I have not been more than twenty hours altogether in making these visits to collect money for the new Cathedral, and I think it will speak well for the Catholics of New York that more than one hundred have given one thousand dollars each for the first year, as laid down in the circular.

The Archbishop preached the sermon at the laying of the corner-stone on August 15th. What joy must have filled his heart as he rose to address an audience of one hundred thousand people! Some passages of his eloquent discourse will be most interesting to Catholics of to-day.

At the opening of his discourse, the Archbishop returned thanks to the visiting prelates, to his own clergy, and to the vast numbers of the faithful who had come to witness the laying of the corner-stone. He thanked in a special manner those Catholics who had given such a generous response to his appeal for subscriptions. "Next to Almighty God," he continued, "the corner-stone of this Cathedral is to be laid under the auspices of the Immaculate Virgin Mary. Its special patron is announced as the glorious Apostle of Ireland, St. Patrick, originally selected as patron of the first Cathedral commenced by our Catholic ancestors in Mott Street, fifty-two years ago. Their undertaking was indeed an example of zeal and enterprise worthy of our commendation. They were few, they were very poor; but their efforts were as large as the Cathedral which they projected, and theirs were the hearts of great men. It might be said of them what is mentioned in the Scriptures, but in a different sense, that 'There were giants in those days.' They laid the foundation of the first

Cathedral at a period when it is said that the Catholics of New York were not numerous enough to fill the small church of St. Peter in Barclay Street, and that ten years after, when the Cathedral was opened, it was necessary, during a short period, to shut up St. Peter's on alternate Sundays, in order to accustom the people to find their way to the new church, which was then considered to be far out of the city. Honor to the memory of our ancestors of that period! The laws of the Catholic Church do not permit more than one Cathedral in one Diocese. There will be but one Cathedral in this Metropolitan See. It will be the same as it has been until the consecration of this church. . . .

“The spiritual descendants of St. Patrick have been outcasts from their native land and have been scattered over the earth. You can trace their path of life through all the civilized countries of the world. You can trace them through England itself, through America, through India, through Australia, and though there may be no mark to designate the graves in which they slumber, still the churches which they have erected either wholly or in part all around the globe, to the same faith by which St. Patrick emancipated them from heathenism—these churches, I say, are most fitting headstones to commemorate the existence, and I may add in a Christian sense, the honorable history of the Irish people. . . . On a parchment containing the names of the first patrons of the Cathedral now projected, the United States of America, Ireland, Scotland, England, Belgium, Spain, France, and Germany are all represented. The names of members belonging to the Catholic Church from all these countries will slumber

side by side on the parchment that engrosses them, and is to be deposited in the cavity of that corner-stone. Neither can I omit to mention that two gentlemen who are not Catholics have substantially contributed each the amount specified in my circular. Their motive is not their belief at the present moment in the Catholic religion, but it is that they are New Yorkers by birth—that they have traveled in Europe, and that they are ambitious to see at least one ecclesiastical edifice on Manhattan Island of which their native city will have occasion to be proud. With regard to this anticipation, I can only say that so far as depends on me, they shall not be disappointed. And now my hundred and three first patrons, what shall I say to you after having already expressed my gratitude for the prompt and generous manner with which you have responded to my call? I shall say this. That you have set an example that will edify your brothers both here and elsewhere. I will say this further. That those who are to carry on the work for the second year will emulate that example, and according to their means will rival you in zeal and generosity. I will say once again, that until this Cathedral shall have been completed and crowned with success, your example will save me from the necessity of begging; or if I should have occasion to beg, it will furnish me with a model text. . . . You have given one hundred and three thousand dollars toward the building of a temple which can add nothing to the glory of God; for His is the earth and the fulness thereof. On the other hand, this money might have been given to the poor. All this will be thrown up at you by those who are of this world, and have no comprehension of what is real faith, and what is real

charity, and it is significant that you would seem to belong in this case to the school of Christ, when He bore with the extravagance of Mary Magdalen pouring ointment on His sacred feet; and your accusers, if it were not almost uncharitable to say so, would seem to belong to the school of him who carried the purse and looked upon the penitent Mary's offering as if it were defrauding the poor. Now I will say for you that this is a great work for the poor. It comes up at a time when they are unusually depressed. Your charity will give them honorable employment to a considerable extent; and as the world is now constituted, compensation for honest labor is much better than alms for the relief of poverty under an unavoidable pressure, which imposes idleness by necessity on the working classes. Now when you are reproached with your extravagance, ask your accusers whether it is in fact a crime to provide employment and compensation for the mechanic and laborer, who really belong to the substantial portion of society in all countries."

In subsequent letters to the Rev. Bernard Smith, the Archbishop makes some interesting references to the laying of the corner-stone and its probable effect on the Catholic people of this city and of the nation.

SEPTEMBER 10, 1858.

The multitude of the faithful, with a very large number of Protestants, could not have been less than one hundred thousand. There was no disorder among the people, no accident occurred, and the secular papers without exception have spoken of the ceremony with kindest feelings of praise and admiration.

JANUARY 31, 1859.

The contract for the new Cathedral was finally set-



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EAST VIEW

tled on yesterday. It is to cost \$850,000, independent of the altars, finishing of the chapels, organs, and other furniture. A period of eight years is allowed for its completion, and I have the right to suspend the work whenever there is a deficiency of moneys in cash to carry it on. It is a gigantic undertaking, but it will be finished at some period, and from that time the Catholic Church will occupy the first place in a certain popular sense among the people of this immense city and more or less throughout the country.

The great prelate saw further into the future than most of his contemporaries. The site of the new Cathedral in 1858 was as much a wilderness as the site of old St. Patrick's was in 1808. Many looked upon the building of a magnificent Cathedral at Fifth Avenue and Fiftieth Street as a reckless undertaking; some even ridiculed it. The eloquent discourse of Archbishop Hughes at the laying of the corner-stone put courage into the most timid. Seven Bishops and one hundred and thirty priests witnessed the impressive ceremony. For two years the work progressed rapidly. The foundations were laid and the construction was carried up to the water-table. All the funds collected, \$73,000, had been spent, and the Archbishop decided to discontinue the work until the necessary means were at hand. The Civil War (1861-1865) brought on distress and further retarded the construction.

Meanwhile, death claimed the illustrious prelate; before his eyes could behold the glorious temple which he had planned on earth, they were opened to the infinite beauty of the heavenly Jerusalem: "*Cælestis urbs Jerusalem: Beata pacis visio.*"

CHAPTER II.

The Completion of the New Cathedral.

CATHEDRAL FAIR.—DEDICATION MAY 25, 1879.—FIRST CONSECRATION.—TRANSLATION OF ARCHBISHOP HUGHES' REMAINS.—CARDINAL McCLOSKEY'S GOLDEN JUBILEE.—THE CARDINAL'S DEATH.—INSTALLATION OF ARCHBISHOP CORRIGAN.—SPIRES ERECTED.—EPISCOPAL JUBILEE OF ARCHBISHOP CORRIGAN.—HIS DEATH.—SYNODS AND PROVINCIAL COUNCILS.—INSTALLATION OF ARCHBISHOP FARLEY.—CATHEDRAL PARISH.

THE appointment of the Right Rev. John McCloskey, Bishop of Albany, to succeed Archbishop Hughes in the See of New York, May 6, 1864, was fortunate for the Diocese and for the Cathedral. To his perseverance, financial ability, high intelligence, and refined taste are due the completion of the work in a manner worthy of the great mind that had inaugurated it. The Cathedral had reached the water-table when operations were suspended. Shortly after the war, Archbishop McCloskey resumed the construction, and completed it with the exception of the spires. He personally supervised the work, and twice, in 1874, and in 1878, while in Europe, contracted for the furnishings, such as altars, sanctuary decorations, and windows.

On October 22, 1878, a fair was opened in the Cathedral by the Mayor of New York, the Hon. Mr. Ely, in the presence of Cardinal McCloskey, Bishop Fabre, of Montreal, and Bishop Conroy, of Albany. Twenty-five thousand people were present. The

Mayor, in his opening remarks, expressed his great pleasure that New York possessed the most superb ecclesiastical structure on the American Continent. He was impressed by the cosmopolitan gathering in the Cathedral that night, and also adverted to the refining influence which such a structure would have on all the people of the city. Forty-five parishes of the Diocese were represented at the fair by parochial tables. The fair closed on November 30th. The total receipts amounted to \$172,625.48, distributed as follows:

St. Patrick's Cathedral.....	\$12,786.40
St. Francis Xavier.....	8,324.08
St. James.....	7,294.42
St. Vincent Ferrer.....	7,244.19
St. Michael.....	6,259.60
St. Agnes.....	5,055.20
Nativity.....	5,048.32
St. John the Evangelist.....	3,823.16
St. Stephen.....	3,568.68
St. Boniface.....	3,568.50
St. Lawrence.....	3,396.78
St. Joseph.....	3,169.52
Sacred Heart.....	3,166.69
St. Mary.....	3,116.71
Annunciation.....	1,456.71
St. Teresa.....	1,346.97
The Assumption.....	1,275.77
St. Vincent de Paul.....	1,130.70
St. Francis of Assisi.....	1,001.20
St. John the Baptist.....	945.72
Our Lady of Sorrows.....	734.26
St. Andrew.....	3,010.54
St. Jerome.....	3,000.00
Holy Innocents.....	2,690.94
St. Gabriel.....	2,509.08
St. Paul, Harlem.....	2,350.09

Immaculate Conception.....	\$ 2,348.58
St. Paul the Apostle.....	2,329.36
St. Ann.....	2,327.96
St. Peter.....	2,118.53
Most Holy Redeemer.....	2,106.33
Transfiguration	2,067.18
Holy Cross.....	2,035.34
St. Rose of Lima.....	2,026.65
St. Colomba.....	2,000.71
St. Anthony.....	1,933.86
St. Bernard.....	1,874.30
Holy Name.....	1,802.11
St. Elizabeth.....	1,752.72
St. Cecilia.....	1,734.27
Epiphany	1,708.71
St. Joseph, Harlem.....	1,522.88
St. Brigid.....	1,502.57
Refreshment Table.....	5,369.50
Floral Pavilion.....	2,931.51
Journal of the Fair.....	2,629.00
Hat and Cloak Room, etc... ..	1,780.60
Donations :	
Rt. Rev. Bishop Loughlin, Brooklyn	500.00
The Rev. P. Egan.....	300.00
The Rev. C. R. Corley.....	200.00
The Rev. P. F. McSweeney.....	50.00
Mr. T. W. Tone.....	100.00
The Rev. M. J. McSwiggan.....	25.00
The Rev. J. Fitzsimmons.....	25.00
Cash	2.50
From other sources.....	28,318.08
<hr/>	
Total	\$172,625.48

A most interesting "Journal" was published during the fair, under the able direction of John Mullaly.

St. Patrick's Cathedral was formally opened and blessed on the feast of St. Gregory VII., Pope and Confessor, May 25, 1879. The newspapers of the day

hailed the new Cathedral as the noblest temple ever raised in any land to the memory of St. Patrick, and as the glory of Catholic America. The long procession of priests and of religious in their distinctive habits was a most impressive sight. The Cardinal made the external circuit of the Cathedral and blessed it. The Pontifical Mass was then celebrated. Thirty-five Bishops and six Archbishops honored the occasion with their presence. The sermon was preached by Bishop Ryan, coadjutor to the Archbishop of St. Louis, at present Archbishop of Philadelphia. The sermon was worthy of the greatest preacher of the American Church: "Joy holy and exultant fills our hearts to-day as we go into this glorious house of the Lord. This joy is universal. You, Most Eminent Cardinal Archbishop, rejoice, because you behold this your great work accomplished, crowned by the magnificent ceremony of this morning. . . . and you, Most Reverend, Right Reverend, and Reverend brothers of the episcopacy and the clergy, rejoice, for you behold in the magnitude and majesty of this temple the evidence that the spirit of the ages of faith still lives on—that the spirit that planned and erected the vast Cathedrals of the Old World survives in the men of this New World, and here are found heads to conceive, and hands to execute, and hearts to love the glorious monuments that shall until posterity be erected—that in the utilitarian nineteenth century, Catholic faith retains all its fidelity and all its beauty. The men of this age have said to us that we could possess no more Cathedrals like those of past ages, because the faith that built them was dying or dead. Behold the splendid refutation of this charge! And also, you, my dear brethren of the laity, I well know what a

flood of joy and gratitude to God inundates your hearts to-day, as you behold this offspring of your piety and generosity consecrated to your good God! You, the rich Catholics of this metropolis, have nobly done what was at once your duty and your highest pleasure in giving openly of your means to erect this temple, and you are justly proud of it. And what shall I say to you—the children of toil—who have given so generously and so constantly of your scanty means, at the call of your devoted pastor? I know and feel how happy you are this morning under this roof of your Father's house. I know how you glory in what has been said, as if in reproach, 'that the great Cathedral of New York was built chiefly "by the pennies of the poor."' The pennies of the poor! The most sacred offering to Him whose first temple on earth, the first spot where His body and blood, soul and divinity were tabernacled, was the stable of Bethlehem. . . . It is appropriate that the poor whom He so honored should aid to build His house, which is also their house and home. We accept, then, the imagined reproach as an honor, and we ask in turn where in this great city hath the thousands of bondholders erected a temple like this temple, built up and adorned by 'the pennies of the poor'? Fearless and alone, it stands above all churches here, as the faith which inspired its erection is superior to all creeds. It shows what poverty with faith can do, and that the Church has the mark of Christ upon it. 'The poor you have always with you.' I am satisfied, too, beloved brethren, that the liberal non-Catholics of New York rejoice in the consummation of this great work. They behold the greatest church edifice of the New World, the ornament of their city, the temple of religious art,



F.C. Partridge
1914

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WEST VIEW

and the powerful means of preserving morality amongst those who shall worship within its walls."

The preacher then paid a glowing tribute to the steadfastness of the faith of the Irish people. "To-day," he concluded, "the eyes and hearts of that devoted race in every part of the world are turned to this scene. Here they behold the greatest temple of the New World dedicated to God under the invocation of their national saint, and forever more it shall be known as St. Patrick's Cathedral of New York." The Holy Father sent his blessing and congratulations to Cardinal McCloskey, who cabled the following reply:

TO HIS EMINENCE, CARDINAL NINA,
Secretary of State to His Holiness,
 Rome.

Thirty-nine Archbishops and Bishops unite with me in thanking our beloved Holy Father, Leo XIII., for his kind congratulations and blessing, and in praying God to grant long life and every good gift from on high to His Holiness.

JOHN, CARDINAL McCLOSKEY,
Archbishop of New York.

The first Bishop consecrated in the new Cathedral was the Right Rev. Michael J. O'Farrell, Bishop of Trenton, N. J. The Consecrator was Cardinal McCloskey.

On January 30, 1883, the remains of the illustrious Archbishop Hughes were transferred from the vault in old St. Patrick's Cathedral, and solemnly deposited in the archiepiscopal crypt of the Cathedral which he had founded. It was a memorable day in the history of both the old and the new Cathedrals. The coffin was placed on a catafalque in the old Cathedral, so as

to allow the faithful to gather and kneel for the last time at the feet of the great prelate who had rendered such glorious service to religion in this See. Monday evening the remains were privately transferred to the new Cathedral, where they were met at the door by Cardinal McCloskey, who had been the coadjutor of the deceased. The coffin was deposited on a catafalque, and Archbishop Corrigan gave the absolution. Crowds passed in and out of the Cathedral to say a prayer for the soul of their beloved shepherd, and throughout the night many kept watch over the remains. On Tuesday morning the Pontifical Mass of Requiem was celebrated by Archbishop Corrigan. Cardinal McCloskey occupied the throne, and was attended by his Vicars, Monsignors Quinn and Preston. A few relatives of the deceased Archbishop were present: Mr. John J. Rodrigue, a son of Archbishop Hughes' youngest sister; Mrs. Eugene Kelly, a niece, and Mr. Eugene Kelly and the members of his family. The panegyric was pronounced by Monsignor Preston. The five absolutions at the end of the Mass were given by Archbishop Corrigan, Bishop McQuaid, Bishop Loughlin, Bishop McNeirny, and Cardinal McCloskey. The coffin was then reverently lifted from the bier and, followed by the clergy, was borne to the crypt beneath and in front of the high altar. There, in the first of a series of *cubilia*, destined for the Archbishops of New York, John Hughes, its first Archbishop, was laid to rest.

The fiftieth anniversary of the ordination of His Eminence, Cardinal McCloskey, occurred Saturday, June 12, 1884. On that day a Solemn Pontifical Mass was celebrated in the Cathedral by the Right Rev.

John Loughlin, Bishop of Brooklyn. Archbishop Corrigan, then coadjutor of New York, Bishops McQuaid, Conroy, Ryan, McNeirny, Wadhams, Wigger, O'Farrell, and Spalding assisted in cope and miter. The ceremony was also attended by the Right Rev. Monsignori Quinn, Preston, Doane, and Seton, and by an immense gathering of the clergy and laity. The Cardinal Archbishop did not appear in the sanctuary until after the Post Communion. He gave the Pontifical Benediction at the close of the Mass, and then heard the addresses read in behalf of the Bishops of the Province of New York, by Bishop Loughlin; of the Diocese, by Monsignor Quinn, the Vicar General; of the Christian Brothers, by Brother Justin; of the laity by the Hon. John E. Devlin. A statue of His Eminence was unveiled. Mr. John O'Brien made the presentation address. The venerable Cardinal made a most touching reply to these many manifestations of affection and esteem and some of his words are worth recording. After thanking the prelates, the clergy and the laity, he said: "On this occasion I can not but contrast the scene of to-day with that which occurred fifty years ago in the old St. Patrick's Cathedral. There was only one Bishop and two priests in the sanctuary and not many people in the church. That Bishop was Bishop Dubois, who consecrated my hands with the sacerdotal unction, and the two priests, one his Vicar General, Very Rev. Dr. Power and the other the Rev. Dr. Pise; and to-day, the fiftieth anniversary of that event, I behold this sanctuary filled with the Bishops of my Province and the faithful clergy of my Diocese, and this great Cathedral, whose foundations were laid by my illustrious predecessor, crowded to overflowing with my de-

voted people. For all this I have only to thank God, who has spared me in His goodness to witness the glory of this day and the wonderful fruits of the mustard seed.”

The clergy on this occasion presented to His Eminence the beautiful marble pulpit which is one of the finest ornaments of the Cathedral's interior. Pope Leo XIII. presented Cardinal McCloskey with a chalice, and sent a letter of congratulation.

The Cardinal in a sermon preached in Brooklyn, drew a delightful picture of his early years, when his devout mother led her little boy by the hand on Sunday mornings down to the strand of the East River—Brooklyn had no wharves then—and crossed the stream in a rowboat or in the primitive horse-ferry that they both might attend Mass in the little red brick church in Barclay Street. In 1826, during the Cardinal's boyhood, he being then sixteen years of age, there were but three churches in New York and only six priests, and about twelve in the entire Diocese. In 1834, when the Cardinal was ordained priest, there were fifteen churches in New York, and about twenty priests in the Diocese, embracing the entire city and a part of New Jersey.

In 1854, twenty years after the Cardinal's ordination as priest, there were forty-five churches and eight chapels—one hundred and two priests, four asylums and hospitals, and a population of about 250,000.

In 1884, when he celebrated his golden jubilee, there were one hundred and sixty-seven churches, forty-nine chapels, three hundred and eighty priests, and twenty-nine asylums in the Diocese of New York, with a population of 600,000. There were eight Dioceses where



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PHOTOGRAVURE & COLOR CO N.Y.

NORTH TRANSEPT.

there had been but one, with over twelve hundred priests, nine hundred and fifty churches and chapels, one hundred asylums or charitable institutions, and a Catholic population of over 1,400,000.

His Eminence Cardinal McCloskey departed this life on October 10, 1885. From all parts of the world came telegrams and messages of condolence to the widowed Church of New York. On Tuesday morning, October 13th, the remains of the Cardinal were translated to the Cathedral and placed on a catafalque, so inclined that they were visible from the distant door of the Cathedral. He was clad in pontifical robes, wearing the miter, pallium, and violet vestments. The Cardinal's hat was placed at his feet. The members of the St. Vincent de Paul Society acted as a guard of honor during the two days that the body lay in state in the Cathedral. Every evening at four o'clock the Archbishop and clergy sang the office for the dead. The solemn funeral services were held on Thursday, the fifteenth. At nine o'clock, the procession of the clergy moved from the orphan asylum and proceeded to the Cathedral to chant the divine office. The Pontifical Mass of Requiem followed immediately. The celebrant was the Archbishop-elect of New York, the Most Reverend M. A. Corrigan. The panegyric was preached by the Most Reverend James Gibbons, Archbishop of Baltimore.

"Your venerated Cardinal," he said, "has left you at his death two great monuments of his zeal, and two great legacies of his love—the Catholic Protectory and this noble Cathedral, the grandest in the United States—which will stand as lasting monuments of his zeal for religion and humanity. He has left you two pre-

cious legacies of his love—first, the legacy of his pure and unsullied life as priest, Bishop, Archbishop, and Cardinal; he leaves you another precious legacy, in the person of his gifted successor.”

After the eulogy, the Archbishops and Bishops assembled around the bier for the final absolutions, which were given by Archbishop Gibbons, Archbishop Williams, Archbishop Ryan, Bishop Loughlin, of Brooklyn, and Archbishop Corrigan. The coffin was raised on the shoulders of the ministers and borne through the sanctuary behind the great altar, and then into the vault beneath. There he lies, beside his great predecessor, Archbishop Hughes. The following record of the Cardinal's life was enclosed in a case and deposited in his coffin:

I. H. S.

HIS EMINENCE,

THE MOST REVEREND JOHN McCLOSKEY,
CARDINAL OF THE HOLY ROMAN CHURCH,
AND ARCHBISHOP OF NEW YORK.

Born in Brooklyn, L. I., N. Y., March 10, 1810.

Ordained Priest, January 12, 1834.

Appointed Pastor of St. Joseph's, New York,
November 1, 1837

Named first President of St. John's College,
Fordham, New York, 1842, still retaining
charge of St. Joseph's.

Consecrated Bishop of Axière in Partibus,
and Coadjutor to Bishop Hughes of New York,
cum jure successionis,
March 18, 1844.

Translated to the new Diocese of Albany,
May 21, 1847.

Promoted to the Archiepiscopal See of New York,
May 6, 1864.

Created Cardinal Priest of the Holy Roman

Church, under the title of Sancta Maria
supra Minervam, March 15, 1875.

DIED OCTOBER 10, 1885.

R. I. P.

The inscription on the tomb is as follows:

JOHANNES

Tit. S. Mariæ supra Minervam

S. R. E. PRESB. CARDINALIS McCLOSKEY

Archiepiscopus Secundus

Neo-Eboracensis,

vixit an LXXV. Obit. Oct. MDCCCLXXXV

(Coat-of-Arms).

In Spem Vitæ Æternæ.

The Most Rev. M. A. Corrigan was solemnly installed as the third Archbishop of New York on Thursday, March 4, 1886. The pallium was brought from Rome by Archbishop Elder of Cincinnati. His Grace was received at the western portal of the Cathedral, by the Right Rev. Vicar General Quinn, the rector. The Rev. Dr. McSweeney, rector of St. Brigid's, read an address before the throne in the name of the clergy of the Archdiocese. The Archbishop in reply expressed his great pleasure at receiving such assurances of affection and cooperation, and commended his work to all the clergy, of whose zeal and loyalty he had had so many evidences. The Pontifical Mass was sung by Archbishop Elder of Cincinnati. The sermon was delivered by the Most Rev. P. J. Ryan, Archbishop of Philadelphia.

"The first thought that strikes one," he said, "on beholding the magnificent scene of this morning, is the strangely impressive contrast it affords to another scene witnessed by most of us in this Cathedral a few short months ago. A great priest who in his day

pleased God and was found just, had fallen by the hand of death. His priests and people met in sorrow around his bier. This great Cathedral which he built, adorned, and dedicated, clothed in mourning, seemed to grieve for him, and that grief seemed voiced in the plaintive tones of the Mass of Requiem. We saw him still clothed in full pontificals, with the pallium, the symbol of the plenitude of power, around his neck; descending into 'the house of his eternity,' into the Cathedral of death beneath this sanctuary, where from his darksome throne death rules the former rulers of the Cathedrals of the living. There he sleeps, with his predecessor in this great See. . . . How is it possible not to revert to him who has gone when everything around speaks of him, when Bishops and priests whom he ruled so long, so wisely, and so gently, are congregated here, when the very marble pulpit in which I stand, and from which the Word of God is to-day for the first time announced, was his last gift to this Cathedral, and is itself now an appropriate monument to the grace and solidity of his own eloquence? . . . Here between Life and Death—Life Essential within the tabernacle and Death beneath the sanctuary—here kneeling on the very grave of his predecessor, the successor of the dead Archbishop receives the symbol of power which never dies, communicated by the Church of the living God, which shares His immortality."

The pallium was then conferred by Archbishop Gibbons of Baltimore, who had been specially delegated by the Holy See for that purpose.

The spires of the Cathedral were completed in the early part of October, 1888. When the Cathedral was dedicated, the spires were on the level with the roof of

the building. They were left in that condition until the fall of 1885, when the work was resumed. The work was given under contract to George Mann & Co., of Baltimore, and was executed without a single accident to any person employed on the spires. On Sunday, October 14, 1888, Archbishop Corrigan preached at the High Mass and estimated the cost of the spires at \$200,000, of which \$120,000 had been contributed by the faithful. The cost of the Cathedral was considerably more than the original estimate, because the work originally begun under contract was interrupted by the war. Afterward it was resumed by day's work, and this system was followed until its dedication. Later in 1885, the spires were built under contract. The cost of the building of the Cathedral before the erection of the spires has been estimated at one million, nine hundred thousand dollars. Mr. Renwick put the total cost between two million and two million, five hundred thousand dollars, and added that the latter figure was probably the more correct. Up to the present, the Cathedral has cost about four million dollars.

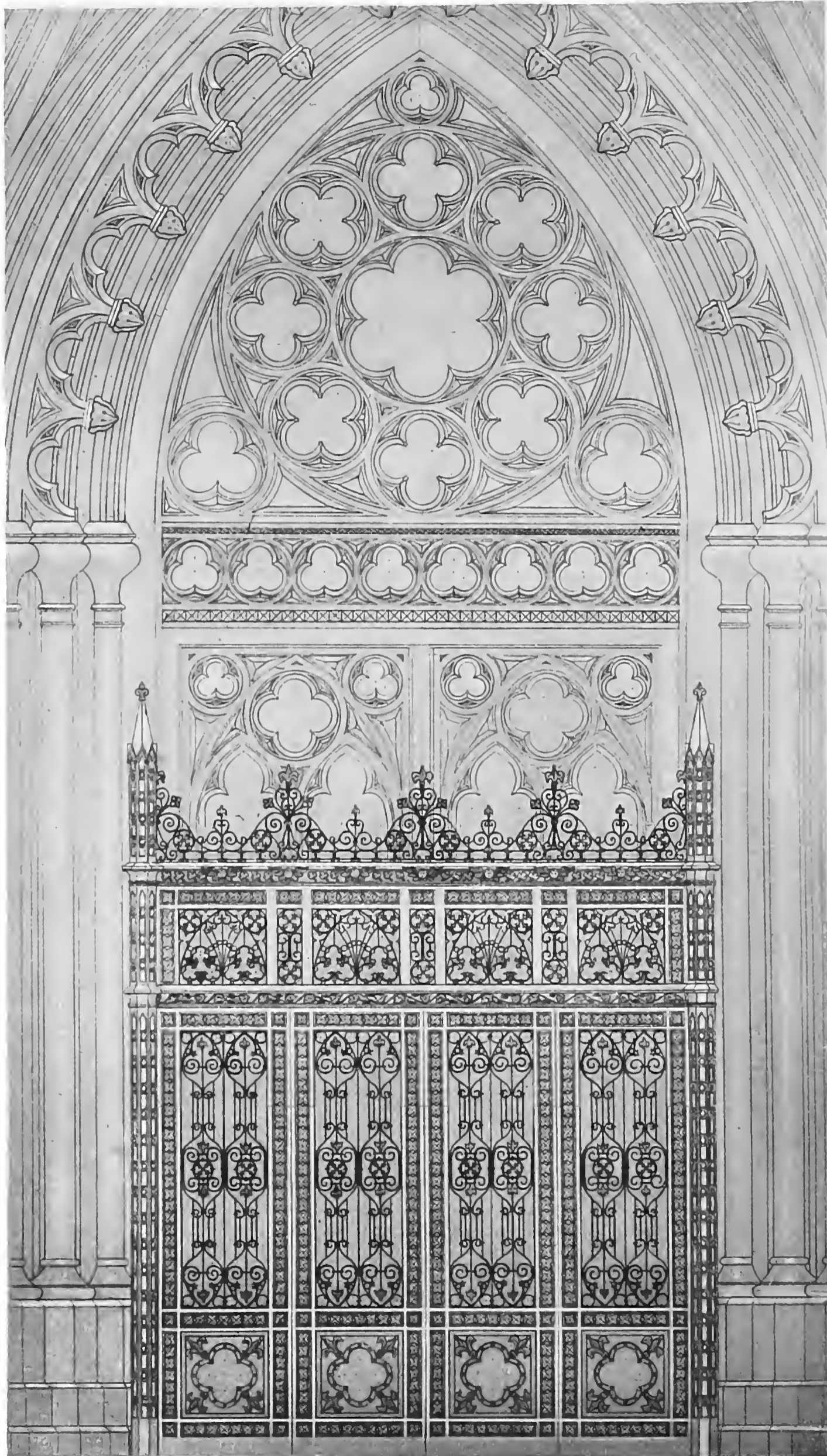
On May 4, 1887, more than two hundred priests assembled in the Cathedral on the fourteenth anniversary of the consecration of Archbishop Corrigan, and presented an address of loyalty and esteem. Archbishop Corrigan celebrated his silver jubilee as a priest on September 27, 1888. It was a memorable celebration, and the illustrious prelate received addresses of congratulation from the clergy, the laity, the Christian Brothers, the alumni and students of the American College, Rome, St. John's College, St. Francis Xavier's, the Superior Council of St. Vincent de Paul, and from the Catholics of the distant Bahamas. The Pontifical

Mass was celebrated by the Archbishop. Vicar General Donnelly read the address of the clergy from the pulpit, and Mr. William Hildreth Field read the congratulations of the laity from the sanctuary. Among the gifts presented to the Archbishop was a donation of \$10,000 from Mr. Eugene Kelly, to be devoted to the new seminary.

On April 25, 1892, the Right Rev. Charles E. McDonnell was consecrated Bishop of Brooklyn by Archbishop Corrigan. The assistant Consecrators were Bishop McQuaid of Rochester, and Bishop Chatard of Vincennes.

Perhaps the most impressive celebration connected with the Columbian Centennial in October, 1892, was the Pontifical Mass of Thanksgiving in St. Patrick's Cathedral. The sanctuary of the Cathedral was a mass of floral decorations. Palms from the Bahamas were of particular interest, because they came from the very spot where the great discoverer is said to have landed first. American flags were gracefully draped on the coat-of-arms of Columbus and on that of the United States, and also on the pulpit, reading desk, and sounding board, while outside the sacred edifice three large flags were stretched from tower to tower. Archbishop Corrigan was the celebrant. At the close of the Mass, a solemn Te Deum was chanted, after which the organ and orchestra played the national anthem, "The Star-Spangled Banner."

On Sunday, April 23, 1893, the Duke de Veragua, who was the head of the eleventh generation in lineal descent of Christopher Columbus, assisted at Mass in the Cathedral. He was accompanied by his wife, the Duchess Elizabeth de Aguilera; his daughter, Marquesa



T. H. POOLE CO. N. Y. ARCHITECTS

PHOTOGRAPH BY S. COLOR CO.

BRONZE DOOR OF TRANSEPT.

Maria del Pilar, a young lady of eighteen years; his son, Christopher Columbus de Aguilera, fourteen years of age; his brother, the Marquis de Barboles, and his suite. They had arrived only the day before and made their first visit to the Cathedral. Special places were arranged for them between the sanctuary and the pews.

On Sunday, May 28, 1893, Princess Eulàlie, the Infanta of Spain, assisted at High Mass in state at the Cathedral. At ten minutes to eleven o'clock, accompanied by her husband and her suite, and by the Hon. Joseph J. O'Donohue, City Chamberlain, as representative of the Municipal Committee of Reception, the Princess left the Savoy Hotel, and was escorted to the Cathedral by the Old Guard. As Princess Eulalie alighted in front of the Cathedral, the Old Guard was drawn up in three columns and presented arms. She entered the church on the arm of Mr. O'Donohue. At the foot of the center aisle she was met by the Very Rev. Joseph F. Mooney, Vicar General, representing the Archbishop, and Father Lavelle, the rector of the Cathedral. The Vicar General presented to her the crucifix and the holy water. She then proceeded with her suite to the places set apart for them in front of the sanctuary rail. The officers of the Old Guard followed her into the church, and remained during the Solemn Mass.

On the fifteenth of August, 1893, the Most Reverend Francis Satolli, Apostolic Delegate to the United States, celebrated Pontifical Mass in the Cathedral. His Grace Archbishop Corrigan made an address in which he set forth the relations of the Bishops to the Holy See. "Thank God," he said, "loyalty and fealty

to the Holy See have ever been shining and characteristic traits of this country at large, as well as this Diocese in particular. Each of the Plenary Councils in turn, in its collective address to the Sovereign Pontiff, each in its decrees has given luminous proof of deep and unswerving attachment to the See of Peter. No less conspicuous evidence of the same devotedness has been displayed by the prelates, Bishops and Archbishops, who have ruled this Diocese. Of the addresses, sermons, and pastoral letters of the late Archbishop Hughes in defence of Pius IX. and of his inalienable rights, it is unnecessary to speak. . . . I may mention particularly the pastoral letter of the second Provincial Council of New York, held in 1860—a letter written by the Archbishop himself, and which gave so much pleasure to the Holy Father that he ordered it translated into Italian and published officially in the Eternal City. For the rest, I rejoice most sincerely with you all to-day, dear brethren, that we are honored with the presence of him who represents the Vicar of Christ Himself, and in your name as in my own, I welcome him most cordially to this Diocese.”

On December 21, 1895, the Cathedral witnessed the consecration of the Right Rev. John M. Farley as Titular Bishop of Zeugma and Auxiliary Bishop of New York. The Consecrator was Archbishop Corrigan. Bishop McDonnell of Brooklyn, and Bishop Gabriels of Ogdensburg were the assistant Consecrators. Bishop McQuaid delivered the sermon.

On May 4, 1898, Archbishop Corrigan celebrated in the Cathedral the twenty-fifth anniversary of his consecration. This jubilee celebration will be forever memorable, because of the splendid testimonial pre-

sented to the Archbishop by the clergy and people of the Diocese. It was on this occasion that they paid off the mortgage on St. Joseph's Seminary at Dunwoodie, amounting to \$250,000. Of this sum \$176,000 came from the wealthy Catholics of New York, and the rest from the churches, the clergy, and people. The Pontifical Mass was celebrated by Archbishop Corrigan. The sermon was preached by Archbishop Ryan. Among those present were Bishops McDonnell, Burke, Ludden, Quigley, Gabriels, McQuaid, Wigger, McFaul, McCloskey, Horstmann, Chatard, Montes de Oca, and Archbishops Ryan, Williams, Chapelle, and Archbishop Martinelli, the Apostolic Delegate. At the close of the Mass, an address was read on behalf of the clergy by the Rev. Father Edwards. Among other things, Archbishop Ryan said: "During his episcopate in New York, he has added two hundred and fifty priests to the Diocese, one hundred and seventy churches and sixty chapels, but the most substantial monument to his sagacity and zeal will certainly be the great seminary at Dunwoodie."

Archbishop Corrigan passed away on the morning of May 5, 1902. His remains were transferred to the Cathedral on Wednesday, where the solemn office of the dead was chanted in the evening. The Pontifical Mass of Requiem was celebrated at ten o'clock on Friday morning. During the time that the body lay in state in the Cathedral, a continuous throng of the faithful passed in and out to take a last look at their beloved chief shepherd. A guard of honor from the Sixty-ninth Regiment was stationed outside the church on the day of the funeral, and saluted the procession of prelates and clergy as they entered. Black and purple

were draped about the high portals of the Cathedral, and also in the interior around the massive columns. The celebrant of the Mass was His Eminence, Cardinal Gibbons, Archbishop of Baltimore. Besides the Archbishops, Bishops, mitered abbots and monsignori, there were nearly one thousand priests present, and from six to seven thousand people. The Mayor, representatives of the different Departments of the City Government, Judges of the Supreme Court, as well as State and Federal officials, occupied prominent places in the Cathedral. Mr. Roosevelt sent a wreath of flowers from the White House, with a simple card attached, "The President."

The panegyric was preached by the Most Rev. P. J. Ryan, Archbishop of Philadelphia, who had occupied the pulpit when his deceased friend was formally installed as the third Archbishop of New York. After directing attention to the sad event that had brought prelates and clergy, the representatives of the city government, and vast numbers of the faithful together, the preacher proceeded as follows: "We often hear men of the world say nowadays that the day of merely ascetic Bishops and priests has passed away; asceticism was all well enough in the Middle Ages; we want the sterling public man. But the truth is, brethren, we want the combination of both, the combination of the ascetic with the public man, but the larger element of asceticism in that combination. Such was the departed Archbishop of New York. The three Archbishops of this See represented three features of human character. The Most Reverend John Hughes represented courage, fearless courage at a time, too, when it was needed. Cardinal McCloskey represented marvelous prudence,

that won without fighting. The late Archbishop might be regarded as belonging to the class of Cardinal McCloskey, yet when a principle was at stake the lamb became a lion, and he was found fearless as was ever Archbishop Hughes. . . . The Archbishop was himself as a rock gently yielding, mossy on the surface, but beneath all that gentleness, strength and power and immovability of principle were found. The late Cardinal McCloskey told me that Archbishop Corrigan did all that he could that his name should not be sent to Rome as coadjutor, with right of succession to this See. He was afraid of its responsibilities. . . . A newspaper of this city of high literary standing has said of the late Archbishop that as the perfume of the virtues of St. Francis of Assisium still remains amongst men, after so many centuries, so also shall the perfume of the virtues of Archbishop Corrigan survive among his people."

The usual five absolutions were given in turn by Bishops McQuaid of Rochester, Ludden of Syracuse, Gabriels of Ogdensburg, Burke of Albany, and by His Eminence, the Cardinal. Before the interment, a death mask of the prelate was taken by Mr. Joseph Sibbel, the sculptor. The body was then lifted into the coffin just as it had been exposed to view. After the Archbishop's brothers and relatives had taken a last farewell, a white linen cloth was placed over the mouth, and a sealed glass bottle containing a sheet of parchment on which was written the name and a short history of the Archbishop was enclosed. The coffin was then sealed and deposited in the vaults underneath the sanctuary, where the illustrious prelate lies with his two distinguished predecessors.

The inscription on the tomb reads :

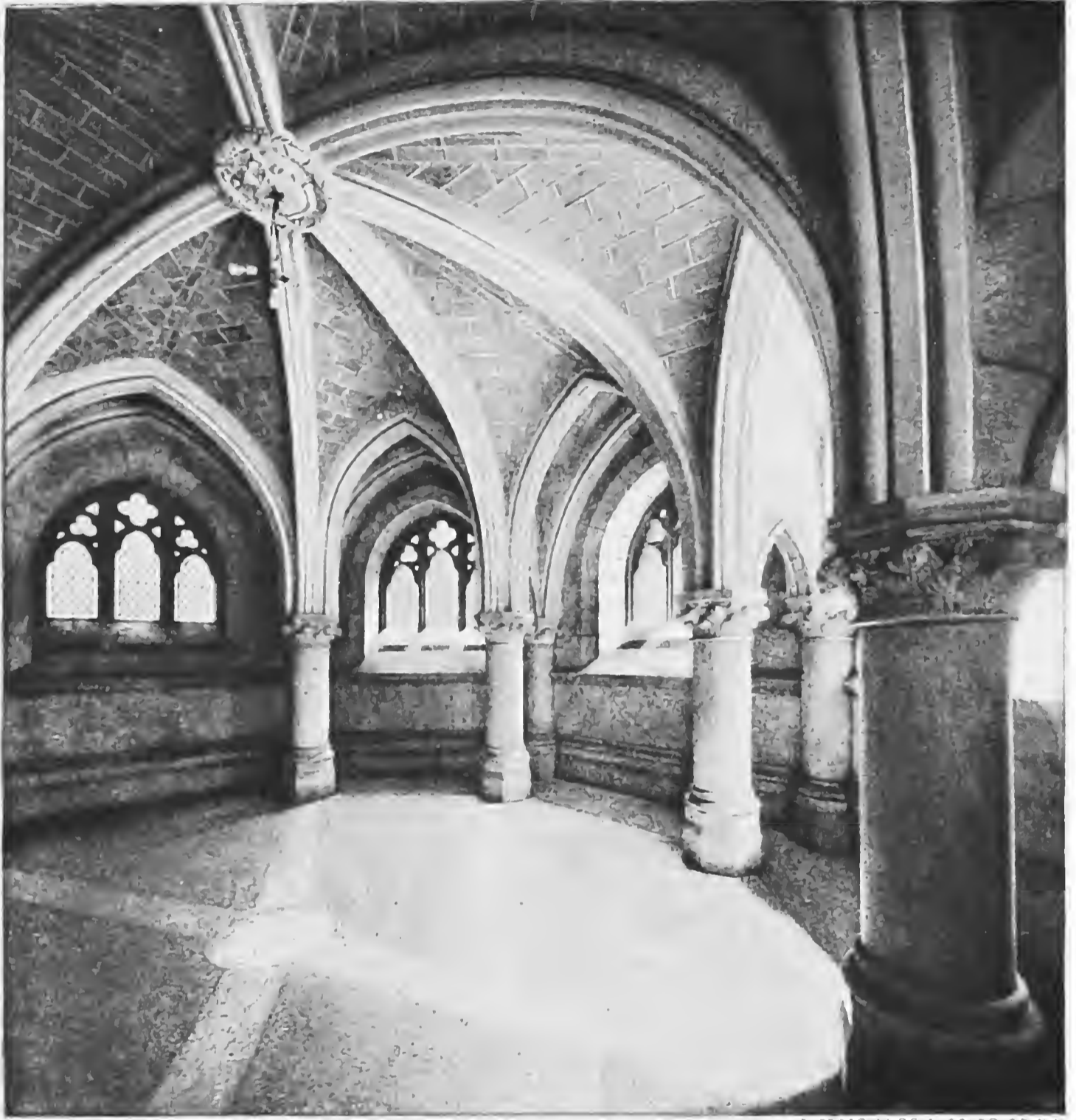
MICHAEL AUGUSTINE CORRIGAN
 Assistant at the Pontifical Throne
 THIRD ARCHBISHOP OF NEW YORK.
 The Staunch Defender of Christian Education
 Died May 5, 1902.
May his Place be in Peace.

During the seventeen years of Archbishop Corrigan's rule, the churches, chapels, and stations of the Archdiocese were increased by one hundred and eighty-eight.

Two hundred and eighty-four priests were added to the number of the clergy, seventy-five new schools were opened, existing charities were fostered, and new ones, more than thirty in number, were supplied, *viz.*, hospitals, schools for the blind, for deaf-mutes, industrial and reform schools, homes for immigrants. From his coming in 1880 to the close of the year 1895, he had confirmed 194,678 persons.

The fourth Diocesan Synod was held on the eighth and ninth of November, 1882. Cardinal McCloskey presided. The fifth Diocesan Synod was held on November 17 and 18, 1886.* Archbishop Corrigan presided. This Synod was the most important ever held in this Diocese. The decrees passed are distributed under twenty titles, with two hundred and sixty-four numbers, and bear splendid testimony to the administrative ability of Archbishop Corrigan. This Synod summed up all the legislation of the preceding Synods and provided for the future needs of the Diocese with such accuracy and completeness that the succeeding Synods have done little but promulgate again the de-

* Smith, History of Catholic Church in New York, Vol. II., p. 461.



PHOTOGRAPH BY S. COLOR COMPANY

CRYPT

crees of the fifth Synod. The subjects treated in these decrees comprise the meaning and importance of Catholic faith, the preaching of the word of God, Catholic education, parochial ministry, discipline of the clergy, the duties and relations of rectors and assistants, the diocesan officials, the regular clergy, the Sacraments in general and in particular, public worship, the administration of churches and other ecclesiastical properties.

“Archbishop Corrigan deserves the highest praise for the fine collection of useful and well written statutes which have ruled the Diocese so long and so well. They are truly a monument of his devotion and his learning.”*

The sixth Synod was held on November 21, 1889.

The seventh Synod was held on November 23, 1892.

The eighth Synod was held on November 20, 1895.

The ninth Synod was held on November 23, 1898.

The tenth Synod was held on November 27, 1901.

The eleventh Synod was held on November 15, 1904.

The twelfth Synod was held on November 26, 1907.

The third Provincial Council was called in June, 1861. Seven decrees were passed. In a pastoral letter issued by the Bishops, the educational authorities were taken to task for their proselytizing efforts in the public schools.

The fourth Provincial Council was held in the last week of September, 1883. The Council came toward the close of the career of Cardinal McCloskey, and is a fitting testimonial to his wise and efficient administration. The letter issued by the Bishops of the Council is a document of great dignity, and while acknowledging with gratitude the liberty granted to the Church

* Smith, History of Catholic Church in New York, Vol. II., p. 468.

in this country, it boldly attacked the errors that were being propagated, and provided means of protecting the faithful from the dangers to faith and morals.

The Right Rev. John M. Farley, Auxiliary-Bishop of New York, was named Archbishop on September 15, 1902. The pallium was brought from Rome by the Very Rev. Monsignor John P. Farrelly, D.D., Spiritual Director of the American College, Rome, and was solemnly conferred on August 12, 1903, by His Excellency, the Most Rev. Diomedede Falconio, Apostolic Delegate to the United States. Addresses of congratulation were read in the name of the clergy by the Right Rev. Monsignor James H. McGean, and for the laity by the Hon. Morgan J. O'Brien, late Presiding Justice of the Appellate Division of the Supreme Court.

On July 25, 1902, the Right Rev. Charles H. Colton was consecrated Bishop of Buffalo by Archbishop Farley. Bishops McDonnell and McQuaid were the assistant Consecrators.

The Right Rev. Thomas F. Cusack, director of the Diocesan missionaries, was consecrated Titular Bishop of Themiscyra and Auxiliary Bishop of New York on April 25, 1904. Archbishop Farley was the Consecrator, assisted by Bishops Colton and McFaul.

The Cathedral parish, in 1879, extended from the East River to Seventh Avenue, and from Forty-sixth Street to Fifty-ninth Street, with a strip reaching to Forty-second Street, between Madison and Sixth Avenues. Cardinal McCloskey with his secretary, the Rev. John M. Farley, and the Rev. James McMahan, lived at 32 West 56th Street. The Right Rev. William Quinn, the Vicar-General, resided at 26 East 50th Street, with his assistants.

About one-half of the lots on Fifth Avenue, between the Cathedral and Central Park, had residences, and there were scarcely more than one hundred houses on Madison Avenue north to the Harlem River.

In May, 1880, the parish of St. John the Evangelist was established in the district east of Third Avenue.

During Lent, 1880, the first mission was given by the Redemptorists under the Rev. F. W. Wayrich.

The Archbishop's residence was built in 1882. The Cathedral rectory was occupied for the first time on Thursday, May 8, 1884. Both were designed by Mr. Renwick.

St. Patrick's parochial school, Fiftieth Street near Fourth Avenue, was opened on the first Monday of September, 1882. The school is a brick building 80x105 feet and cost \$90,000. The first principals were Brother Isaac John for the Boys' Department, and Sister Mary Martha for the Girls'.

On June 2, 1886, the rector of the Cathedral, Right Rev. Mgr. Quinn, V.G., sailed for Europe to recuperate his broken health. The Rev. M. J. Lavelle was appointed Administrator, and succeeded to the rectorship on the death of Mgr. Quinn in April, 1887. About the same time, the League of the Sacred Heart, the Cathedral Library, the Cathedral Club, and the Holy Name Society were established. The clubhouse was blessed January 15, 1893, by Archbishop Corrigan. Father Lavelle was appointed a Vicar-General in October, 1902, and the following year was promoted to the dignity of Domestic Prelate.

Mgr. Lavelle celebrated the silver jubilee of his priesthood in 1904. He has the unique distinction of beginning his ministry in the Cathedral parish of which

he has been the efficient rector since 1887. At the close of the solemn Mass sung by the Jubilarian, an address of congratulation from the laity was read by the Hon. John D. Crimmins. Monsignor Lavelle was one of the founders and the first President of the Catholic Summer School.

William F. Pecher was the musical director of the Cathedral until his death in 1904. The chancel choir until 1888 was in charge of the Rev. Anthony Lammel, who became pastor of St. Joseph's, in Eighty-sixth Street. The Rev. John A. Kellner directed this choir until his appointment as pastor of St. Gabriel's, New Rochelle, in 1892. He was succeeded by Mr. James C. Ungerer, who became musical director of the Cathedral on the death of Mr. Pecher. Mr. Joseph O'Connor is in charge of the chancel choir, whose members are carefully selected from the boys of the parochial school and from the students of Cathedral College, the preparatory seminary, situated on Madison Avenue from Fifty-first to Fifty-second Streets. The grand choir of thirty male voices is directed by Mr. Ungerer. The music conforms strictly to the instructions of Pope Pius X.

CHAPTER III.

Description of the New Cathedral.

EXTERIOR.—INTERIOR.—THE LADY CHAPEL.—THE ALTARS.—THE THRONE.—THE PULPIT.—THE STATIONS OF THE CROSS.—THE OSTENSORIUM.

ST. PATRICK'S CATHEDRAL is an example of the decorated and geometric style of Gothic architecture which prevailed in Europe from 1275 to 1400, and of which the Cathedrals of Rheims, Amiens, and Cologne, on the continent of Europe, and the naves of York Minster, Exeter, and Westminster, are among the most advanced examples. Though the Cathedral of New York is in this style, its design is as original and distinct as that of any of the above cathedrals; for they, though in the same style of architecture, nevertheless have each the individual stamp of the genius and thought of their originators.

The original plans were drawn by the architect, Mr. James Renwick, in 1853, and adopted by Archbishop Hughes, who contemplated a larger building than the one now erected. In 1857 the Archbishop directed the architect to reduce its dimensions: to take off the side aisle round the apse, and the apsidal chapel and sacristies, as the ground covered by them would be required for the residences of the Archbishop and clergy. These alterations being decided upon, the building was begun and carried on under the supervision of Mr. Renwick and his associate, Mr. Rodrigue, until the illness which

terminated fatally rendered it impossible for the latter to give personal attention to business of any kind.

Europe can boast larger cathedrals, but, for purity of style, originality of design, harmony of proportions, beauty of material, and finish of workmanship, New York Cathedral stands unsurpassed. It is an ornament to the city, an edifice of which every citizen of our great metropolis may well feel proud; a proof that American architects and American artisans can hold their own with the architects and artisans of the Old World; and a proof, also, that the Catholics of New York, in the nineteenth century, were animated by the same spirit that, in the ages of faith, reared the sacred structures that have excited the admiration and wonder of cultivated and uncultivated minds for centuries.

The ground plan of the building is that of a Latin cross, with nave, choir or sanctuary, and transepts, each being divided into a center aisle with a clerestory and two side aisles, by thirty-two magnificent and perhaps unequalled, clustered columns of white marble, from which spring the arches which support the walls of the clerestory.

The dimensions of the building (the Lady Chapel excluded) are as follows:

Exterior.

Extreme length.....	332	feet.
Extreme breadth.....	174	“
General “.....	132	“
Towers at base.....	32	“
Height of towers.....	330	“
Central door.....	30 ft. wide, 51	“ high.
Width of front between towers.....	105	“



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LADY CHAPEL

Interior.

Length	306 feet.
Breadth of nave and choir :	
Excluding chapels.....	96 “
Including “	120 “
Length of transept.....	140 “
Central aisle.....	48 ft. wide, 112 “ high.
Side aisles.....	24 ft. “ 54 “ “
Chapels	18 ft. wide, 14 ft. high, 12 “ deep.

The block upon which the Cathedral stands is rocky, in many places the rock coming nearly up to the surface, and in others, especially at the south transept, the rock being more than twenty feet below the surface level. Before commencing the foundation-walls, the rock was in all cases cut into steps affording a level and true bed for the cutting course. The foundations are of very large blocks of blue gneiss, which were laid by derricks in cement mortar up to the level of the surface.

Above the ground-line, the first base course is of Dix Island granite from Maine, as is also the first course under all the columns and marble works of the interior. Above this base course the whole exterior of the building is of white marble from the quarries at Pleasantville, Westchester County, N. Y., and Lee, in Massachusetts, both of which are of excellent quality and color. The whole building is backed in with brick and stone masonry, with hollows in the walls for prevention of dampness and for ventilation, and is constructed in the most careful manner, so that probably no building in this country is more stable, no crack having ever occurred in any part of the whole structure.

The principal front, on Fifth Avenue, may be de-

scribed as consisting of a central gable, with a tower and spire on each side of it. The gable is one hundred and fifty-six feet in height, and the towers and spires are each three hundred and thirty feet in height.

The grand portal in the lower division of the central gable has its jambs richly decorated with columns with foliage capitals, and has clustered moldings, with rich ornaments in the arch, which is also decorated and fringed with a double row of foliated tracery, the thickness of the wall being twelve feet six inches, and the whole surface or depth of the door being encrusted with marble. It is intended at some future period to place the statues of the Twelve Apostles in the coves of the jambs of this portal in rich tabernacles of white marble. A transom of beautiful foliage, with emblematic designs, crosses the opening of the door at the spring line of the arch, over which a window, with beautiful tracery, fills in the tympanum or arch.

The gablet over the main portal is richly panelled with tracery, having a shield bearing the arms of the Diocese in the central panel. The label over the gable is crocketed with crockets of a very beautiful and original design of the grape-vine and morning-glory, intertwined and alternating in the crockets, and the whole is terminated by a very rich and beautiful finial. The door is flanked on either side by buttresses terminating in panelled pinnacles, and between these buttresses and the tower buttresses are niches for statues.

The horizontal balustrade over the first story is of rich pierced tracery. Over this and across the whole gable, except where interspersed by the gable over the central portal, is a row of niches, seven feet six inches high, for statues. These niches are decorated

by columns with foliage capitals and gablets, with tracery and finials, and are hereafter to be filled with statues of saints and martyrs. Above these niches a richly molded Gothic jamb, with an equilateral arch, encloses a magnificent rose window, twenty-six feet in diameter, a marvel of Gothic tracery of beautiful and original design, equalling those of the greatest of the cathedrals of Europe.

Above this window the main gable is carried up to the roof lines, and is veiled by a pierced screen of rich tracery, terminated by a label-cornice which is crocketed. The crockets are designed from the leaves and flowers of the passion-flower, and rise up the gable, and entwine and support a beautiful foliated cross. On either side of the jambs of the central window are buttresses, terminated by pinnacles, and between these and the buttresses of the tower are rich Gothic panels, terminated by crocketed gablets.

The towers on either side of the central gable are thirty-two feet square at the base, exclusive of the great buttresses, having walls of immense thickness and solidity. The towers maintain the square form for the height of one hundred and thirty-six feet, where they change into octagonal lanterns which are fifty-four feet high, over which are the spires, one hundred and forty feet in height, making the total height of each tower and spire three hundred and thirty feet. The towers are divided into three stories, the first containing portals corresponding in architecture to the central portal, with crocketed gablets, having tracery and shields containing the arms of the United States and the State of New York, over which are balustrades of pierced tracery. In the second story are windows with

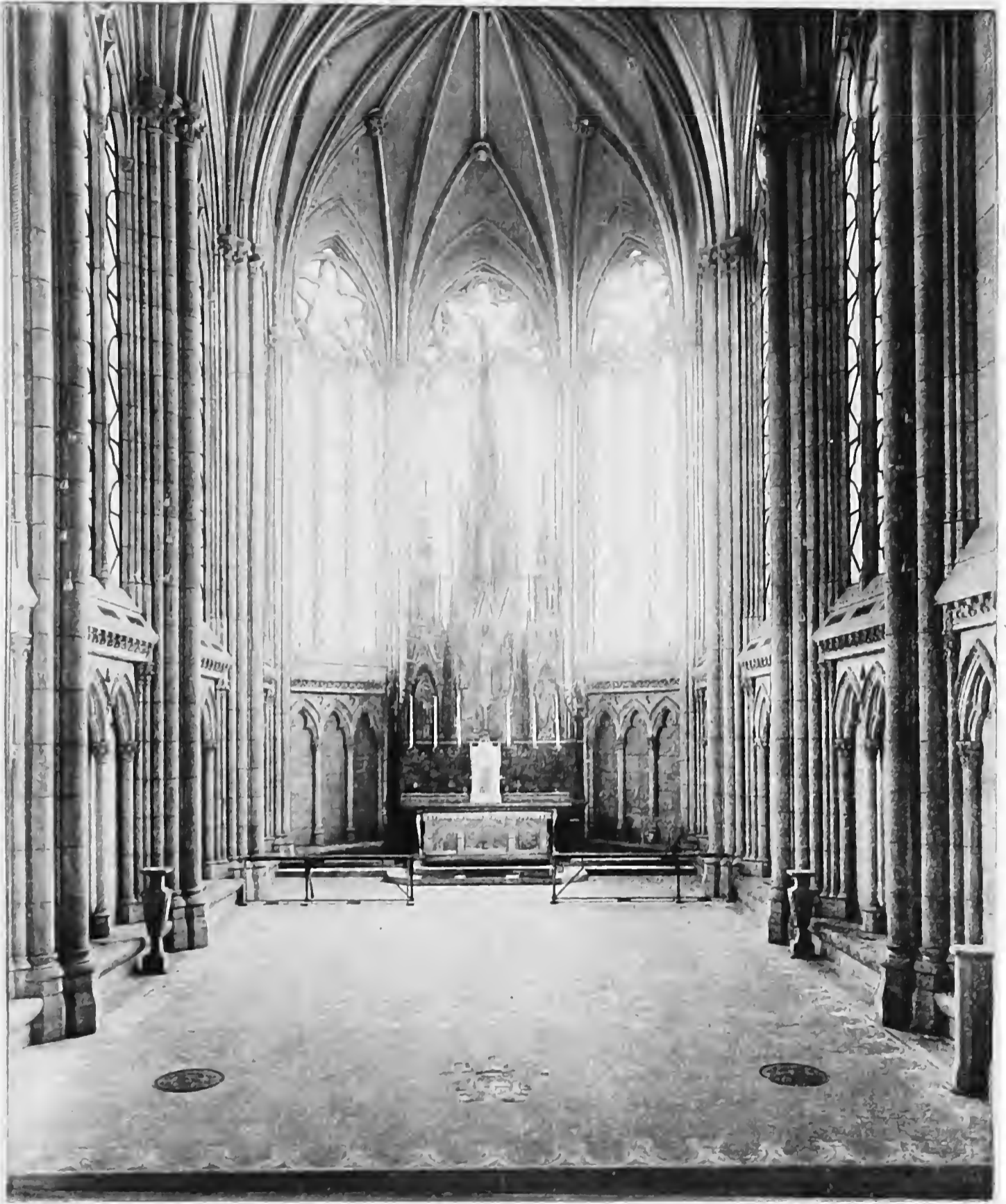
richly-molded jambs and beautiful tracery, corresponding to the great central rose, and terminated by gablets of pierced tracery. The third story has four small windows on each side, and is terminated by a label-mold cornice and pierced battlement.

The towers are flanked by massive buttresses decorated with very light and beautiful tabernacles at each offset, and are terminated by clustered pinnacles, which join the buttresses of the octagonal lanterns over the towers.

The octagonal lanterns have windows with fine tracery on each side, over which are gablets with tracteries, and the whole terminated by cornices and pierced battlements. The eight corner buttresses are terminated by pinnacles.

The spires are octagonal in two stories. The first story has rich molding in the angles, and the faces are panelled with tracteries. The single columns are terminated by capitals supporting gablets with finials. The second story is molded and panelled like the first story, and terminates in a magnificent foliage finial carrying the terminal crosses. Circular stone stairways are carried up in the buttresses of the towers, which communicate with the organ galleries and upper stories of the towers. A chime of bells has been installed in the third story of the tower at a height of one hundred and sixty feet above the grade of the avenue.

The side aisles of the nave behind the towers, and facing the two streets, are divided by buttresses with niches and pinnacles into five bays. Each bay is pierced by a window thirteen feet six inches wide and twenty-seven feet in height, divided into three bays by mullions, and having the tympanum or arch filled with



PHOTOGRAPHY BY COLOR CO.

LADY CHAPEL.
INTERIOR.

traceries of rich and varied design. The transept fronts are divided into a central aisle forty-eight feet wide and one hundred and seventy feet high, to the top of the crosses of the gables, and two side aisles. The central aisles are marked on the first story by portals corresponding to those of the front, and flanked by buttresses with pinnacles, with panelled gables over the doors, and pierced battlements. Over each door the great transept windows fill the whole space up to the springing of the gables. These two great windows are twenty-eight feet in width by fifty-eight feet in height, and are divided by clustered mullions into six bays, and the tympana or arches are filled with traceries of the richest design. The gablet over the window is richly panelled. A row of niches crosses each transept at the eave-line, and above this the gable is richly panelled with pinnacles and pierced battlements, and is terminated by an octagonal pinnacle and foliated cross. The side aisles of the transept are marked by windows similar to those of the side aisles, and flanked by octagonal buttresses, in which are spiral stairs leading to the triforium and roofs.

The side aisle of the sanctuary has three bays similar to those of the nave. The side aisle of the rear has five bays. The clerestory, which rises thirty-eight feet above the roof of the side aisles, and is one hundred and four feet high to the eaves above the ground-line, is divided into six bays in the nave, two bays in either transept, and three bays in the sanctuary. The apse has five bays, its ground-plan being half a decagon. The bays are divided by buttresses, terminated by grand pinnacles, which rise thirty feet above the eaves.

Each bay is pierced by a window fourteen feet six

inches broad and twenty-six feet high, divided by mullions into four bays, and having rich tracery of varied designs in the tympana. The windows are surmounted by panelled gablets with traceries, and the walls between the gablets and pinnacles are finished by pierced battlements. The roofs of the side aisles and clerestories are slated, and the clerestory roof is terminated by a rich metal cresting five feet six inches high, having the leaves and flowers gilded, with a central finial at the intersection of the nave and transepts fifteen feet in height, decorated with foliage and flowers, and terminated by a cross at the east end of the roof over the apse. The cross is thirteen feet in height, and gilt with flowers and foliage ornaments.

The windows are glazed by two thicknesses of sash and glass, set two inches apart, in order to produce an even temperature and prevent drafts of air in the interior of the building. The exterior sashes are glazed with figured glass in lead sash; and the interior sashes with stained glass of the richest description and most beautiful and appropriate designs. The windows of the clerestory were made by Morgan Brothers, New York.

There are twenty-one niches on the front, fifteen on the north, and fifteen on the south side. Of these only two have been filled. The statue of the Immaculate Conception north of the grand portal is the gift of Mrs. C. Finney. The statue of St. Joseph, south of the portal, was presented by Mr. Stoltzenberg. Both statues were made by the Stoltzenberg Co.

There are also spaces for thirty-two statuettes, sixteen for each transept. The Lady Chapel has six niches. A large bronze statue of the Blessed Virgin

will be placed at the end of the ridge of the roof.

The interior of the Cathedral, like its exterior, is cruciform, divided in its ground-plan into a nave, two transepts, and a choir or sanctuary. The nave of the Cathedral, or the entire portion between the transepts and Fifth Avenue, is one hundred and sixty-four feet long, ninety-six feet wide between the side-aisle walls, one hundred and twenty-four feet broad from out to out, including the side-aisle chapels. It is divided longitudinally into seven bays or divisions, defined by the columns, each bay being twenty-three feet in length, except the first one between the front towers, which is twenty-six feet long. In its cross-section the nave consists of a center aisle forty-eight feet wide and one hundred and ten feet in height from the floor to the apex of the groined ceiling. The two side aisles are each twenty-four feet in width and fifty-four feet high. The chapels, which are under the window-sills of the side aisles, are fourteen feet in width and eighteen feet high. The transepts, or arms of the cross, are one hundred and forty-four feet long, and are divided into a center and two side aisles of the same dimensions as those of the nave. The choir, or sanctuary, is ninety-five feet long, and has a center aisle of the same dimensions as that of the nave, and four side aisles, making a total width of one hundred and twenty-four feet from wall to wall. The choir has three bays and is terminated at the east end by a five-sided apse in the central aisle.

The columns dividing the central aisle from the side aisles are of white marble, thirty-five feet in height and clustered, having four main columns at the angles twelve inches in diameter, and eight columns six inches

in diameter attached to the central shaft, giving a combined diameter of five feet, and are ornamented with beautiful foliated capitals. The arches between the columns, and supporting the triforium and clerestory, are richly molded, and rise to the height of fifty-four feet. The space between these arches and the clerestory windows is sixteen feet in height. This is called the triforium, and is covered by the roof of the side aisles. The walls of the nave are pierced in the triforium by four arches, corresponding to the bays or divisions of the clerestory windows. A floor is laid over the side aisle arches, affording a passage in the triforium all around the building, at an elevation of fifty-six feet above the floor of the Cathedral. The clerestory windows come above, and are a continuation of the tracery of the triforium. They are each fourteen feet six inches in width, and twenty-six feet high.

The ceiling of the center aisle is groined with richly molded ribs and jack ribs, with foliage bosses at their intersections. The spring-line of the ceiling is seventy-seven feet from the floor of the Cathedral. The side-aisle chapel ceilings are also richly groined with ribs and jack ribs. Holes, one inch and a half in diameter, are pierced through all the groined ceilings of the building, through which ropes can be let down to suspend scaffolding or men for the purpose of repairing or cleaning the building.

The floors of the nave and transepts have four hundred and eight pews, varying in length from eight to eleven feet, and having a seating capacity of about twenty-five hundred. They are divided by aisles, varying in width from seven to eight feet. The sanctuary floor is raised six steps above the floor of the Cathe-

dral, and the high altar is three steps higher, or nine steps above the main floor. The steps are of gray marble and the platform in front of the altar of richly colored marbles.

The massive doors—heavily panelled, and displaying consummate workmanship—the handsome pews, the front of the organ gallery, and all the woodwork is of white ash.

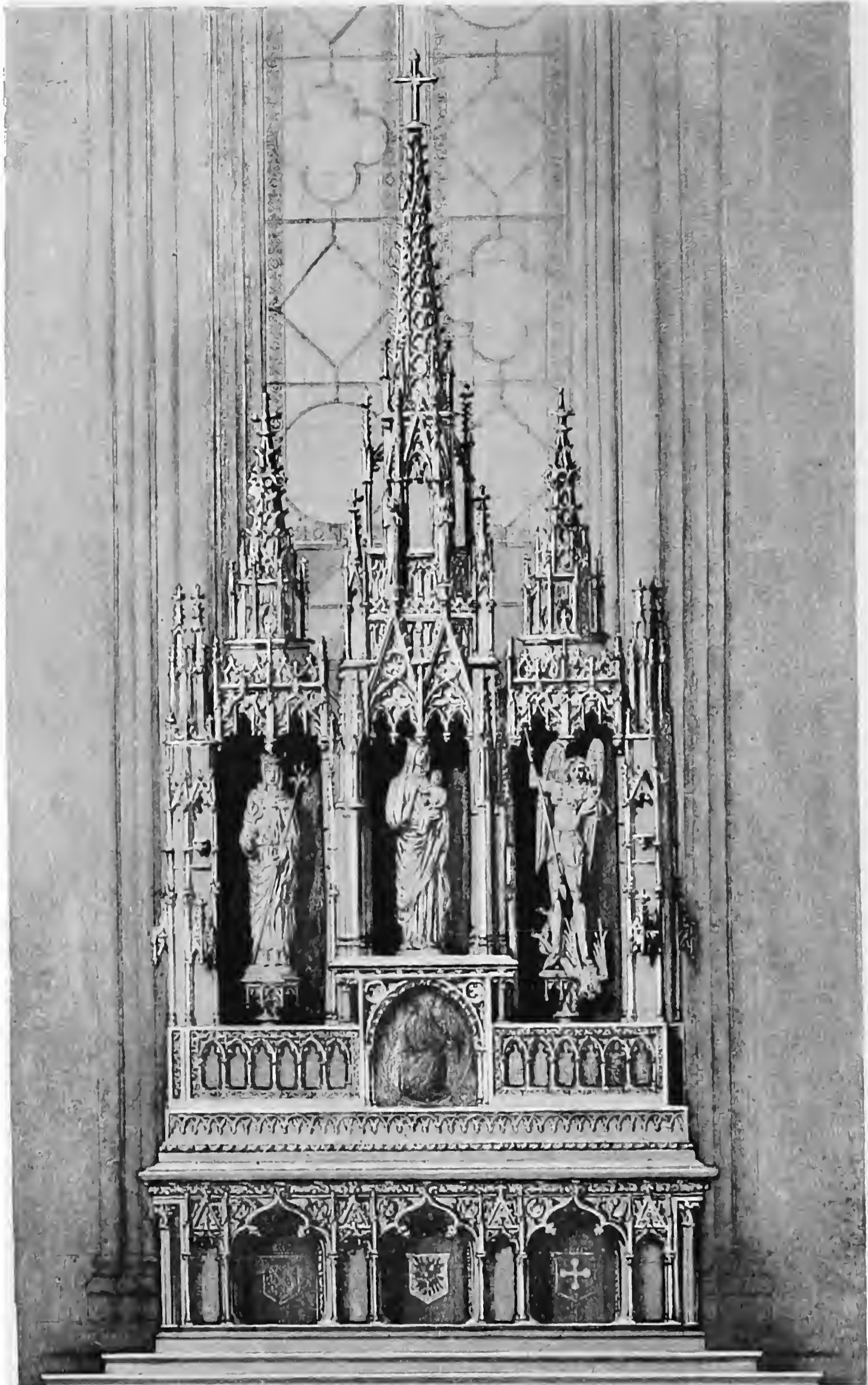
THE LADY CHAPEL.

The gem of the new Cathedral is the beautiful Lady Chapel, which is still under construction. During the Middle Ages, in England, as well as in France and Italy where the great Gothic cathedrals are to be found, it has been the custom to have behind the high altar in the middle of the apse a chapel dedicated to the Blessed Virgin, and called the chapel of Our Lady. As a rule this chapel was also used as the chapel of the Blessed Sacrament, and hence, because of its special dedication to the Mother of God, and its use as the tabernacle of the Eucharistic Christ, we find that all the skill and genius of architect, of sculptor, of metal-worker, of stained glass artist, are lavished upon this portion of the Cathedral. According to the original plans, St. Patrick's Cathedral was to have its apsidal chapel, but at the request of Archbishop Hughes, the architect, Mr. Renwick, was compelled to modify the plan and construct the rear so as to do away with the apsidal aisles and the chapel. Thus the Cathedral terminated abruptly behind the high altar, and a Lady Chapel was fitted up in the north side aisle. In 1900, thanks to the generosity of the Kelly family, measures were taken to complete the Cathedral by constructing a Lady Chapel worthy of the highest traditions of Gothic

art. A competition was opened, and fourteen architects from America, England, and France, were invited to submit plans for the remodeling of the eastern end of the Cathedral and the construction of the Lady Chapel. Among the conditions laid down for the competitors the following phrase is of interest: "The drawings shall contain no handwriting and no motto, emblem, or other mark of identification, but they are to be accompanied by an envelope containing the name of their author."* Professor William R. Ware, of the School of Architecture of Columbia University, was chosen as the architectural expert who was to determine the best design from an architectural view-point; Archbishop Corrigan was to decide from an ecclesiastical view-point, and the donors were to select the design that appealed most to their own personal appreciation. The authors were, of course, not known to the judges, who rendered their decisions separately, so that one judge was not cognizant of the opinion of the other until the final meeting. It was very gratifying to all concerned to learn that the three judges had reached the same conclusion, and awarded the commission to Mr. Charles T. Mathews.

"The first and perhaps the most important problem to be solved by the successful architect was the remodeling of the rear wall of the Cathedral. The visitor to the Cathedral will see at a glance with what great success this difficulty has been solved. The rear wall was removed and the side aisles were continued as an ambulatory leading back of the high altar. From the rear of the ambulatory we pass at once into the Lady Chapel, which is flanked by two small semi-

* *Architectural Record*, June, 1907, p. 420. A. H. Gumaer.



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ALTAR OF ST. MICHAEL AND ST. LOUIS

octagonal chapels. The great advantage of this solution is that the Cathedral was lengthened and a vista opened up behind the high altar, so that the Cathedral, viewed from the western portal, seems half again as long as formerly. The ambulatory, it is true, has decreased the available depth for the chapel, but as this floor space may be utilized when necessary, the seating capacity of the chapel has not been diminished to any great extent. Behind the high altar a marble stairway leads to the sacristy underneath the chapel. The bronze door to the west closes the burial crypt of the Archbishops. At the rear of the sacristy, and directly below the high altar of the chapel, there is a burial crypt for the family of the donors. The crypt is separated from the sacristy by bronze doors. At the foot of the marble stairway is an exquisitely wrought bronze grille, bearing in high relief the coat-of-arms of the late Pope Leo XIII., during whose pontificate the greater part of the chapel was constructed. On either side of the chapel underneath the terrace, with a floor level a few feet lower than the sacristy, are two rooms which are used for the sanctuary boys and for the sacred vestments respectively. From these side rooms stairways descend another story down to the subcellar. Beneath the terrace on the north side of the chapel, a boiler room has been excavated. The great problem which the architect had to meet in designing the underground sacristy was to provide for sufficient light. The great Gothic cathedrals of the thirteenth century rise from the ground in a mass of solid masonry, and this massive foundation emphasizes their strength and stability. Evidently, if these walls of masonry are pierced by basement windows, that impression of strength is

to some extent weakened, if not entirely lost. The architect has displayed great skill in solving this difficulty. He has cut areas between the buttresses in the large base or stylobate, from which the chapel arises. This base is so high that the gratings over the areas are not visible from the street or the terrace. The sacristy windows opening into these areas are of opaque leaded glass, so in the interior one does not in the least have the impression of being in a room which is more than half under ground. The construction of the stairway to the sacristy is a delicate piece of engineering, and at first occasioned considerable anxiety. The stairway passes between the foundations of the two rear piers of the Cathedral, which support the clerestory walls of the choir. These were built on a solid rock, and the construction of the stairway necessitated the removal of the rock between these piers. Blasting between these foundations was a very delicate operation, for the slightest accident might have wrecked the entire Cathedral. Fortunately, the work was carried out with great success, and the foundations are now in better condition than they ever were before.

“The style employed by Mr. Mathews for the architecture of the chapel is the Gothic of France in the thirteenth century, though as we get toward the top of the structure some of the carving, particularly that on the pinnacles of the buttresses, has the character of the more ornate work of the early fourteenth century, giving the impression of a building whose construction had extended from one century into the other. The aim has been to make the structure as nearly as possible archæologically correct, and the greatest care has been taken with all the details, in

order to bring about this result. The profiles of the moldings have been very carefully studied, especially those arch and gable moldings which appear in elongated vertical sections on the sides of the buttresses. This very characteristic feature is usually avoided in modern work, it being easier and cheaper either to continue the moldings down to the sill, or to terminate them on a horizontal band at the spring of the arch. The modeling of the grotesques and foliage was done under the personal supervision of the architect, and in some cases they are the work of his own hand. The gargoyles are not as fantastic as those which were originally designed for the purpose. As compared with the Cathedral, the chapel is more refined in scale. The moldings are sharper, the carvings have more sparkle, and the architecture, as a whole, is more ornate and elaborate. It is a rich and delicate pendant to the Cathedral rather than a glorious crown, as is suggested by the chevet of the French cathedrals. An original feature in the treatment of the exterior is the small octagonal spire, decorated with open tracery, which is placed over each of the flanking chapels. These are the means of hiding, in a very clever manner, the awkward silhouette of the main roof. The roof of the ambulatory is lower than the roof of the chapel, being a continuation of the roof of the side aisle. Consequently, we have in silhouette, first, the high choir wall, then a drop down for the roof of the ambulatory, then a rise for the roof of the chapel. The reason, of course, for making the roof of the ambulatory low is to get the full amount of light into the choir. If the ridge of the chapel roof were carried back to the choir wall, it would be impossible to bring the rear

choir window down to the same level as the others. In most French churches this unpleasant line is rarely seen on account of the maze of flying buttresses, which loses the outline of the roof, but at St. Patrick's, unfortunately, on account of the vaults being in plaster and not in stone, there are no flying buttresses, and it has been necessary to resort to this device, which is both ingenious and effective." The exterior of the chapel is practically complete, with the exception of a large bronze statue of the Blessed Virgin, which is to be placed at the end of the ridge of the roof. "The stone used in the construction of the Cathedral is dolomite, but for the Lady Chapel it was found impossible to obtain the same stone, as the original quarry was in no condition to yield large blocks. It was, therefore, decided to employ an entirely different sort of stone, and a very fine quality of Vermont marble was selected for the purpose, which weathers to warmer tones than the cold glaze of the dolomite. The roof and the flèche, which are of copper, together with the bronze figure of the Blessed Virgin, will in a short time take on patina, which will give a touch of color to the roof, lightening up this feature, which now, perhaps, seems a bit dark and heavy.

"Everything in the interior is stone, with the exception, as in the body of the church, of the vaults, which in this case are made in plaster on expanded metal. All the thrusts, however, for the stone-vaulted ceiling have been computed, and the buttresses are built sufficiently strong to withstand them. It is to be hoped that before many years means may be provided for giving to these buttresses the work for which they were designed and constructed. The pavement of the chapel is of

polished marble, inlaid in the Gothic pattern, yellow, gray, green, and white being the colors employed. In the middle of the pavement are inlaid the arms of Leo XIII., in high relief.”*

The Lady Chapel, including the flanking chapels, will have fifteen windows representing the fifteen mysteries of the Rosary. The type of window to be employed is the medallion window, of which there are such fine examples at the Cathedral at Chartres. “The large medallion at the top of each window is to set forth the mystery itself, while the lower part is to be made up of compositions representing the prophecies which foretold, or the types and symbols of the particular mystery in the medallion above. An elaborate baldacchino and screen are to form the climax of the interior scheme. This is to be made a very brilliant feature by gilding all the decorated surfaces, which will reflect the light at all angles. As has already been mentioned, one of the greatest advantages of the new chapel, or in the solution of the problem which has now been realized, is the gain which comes to the interior of the Cathedral in added length and increased interest at the end of the vista, which formerly terminated abruptly behind the high altar. Now one sees back of the great reredos a mysterious maze of arches and columns and vaults, continuing the perspective beyond until it is lost in the dimness of the interior, through which at the end of the vista glow the mysteries of faith in flaming jewels of light.”†

The Lady Chapel is indeed the Holy of Holies. It is difficult at this writing to realize what a magnificent contrast will break upon the visitor as he passes from

* Architectural Record.

† Ibid.

the heavy, severe tone of the Cathedral proper, to the finer lines and more delicate tracery of the Lady Chapel, and the harmonious colors of its jewel-like windows. The first Mass was said in the Lady Chapel on Christmas, 1906.

The Lady Chapel adds two hundred and ninety square yards of space to the Cathedral. It is fifty-six and a half feet long by twenty-eight feet wide and fifty-six feet high. The flanking chapels, semi-octagonals, are twenty-one feet in diameter. The ambulatory is sixty-four feet long by fifteen feet wide and forty-eight feet high.

THE ALTARS.

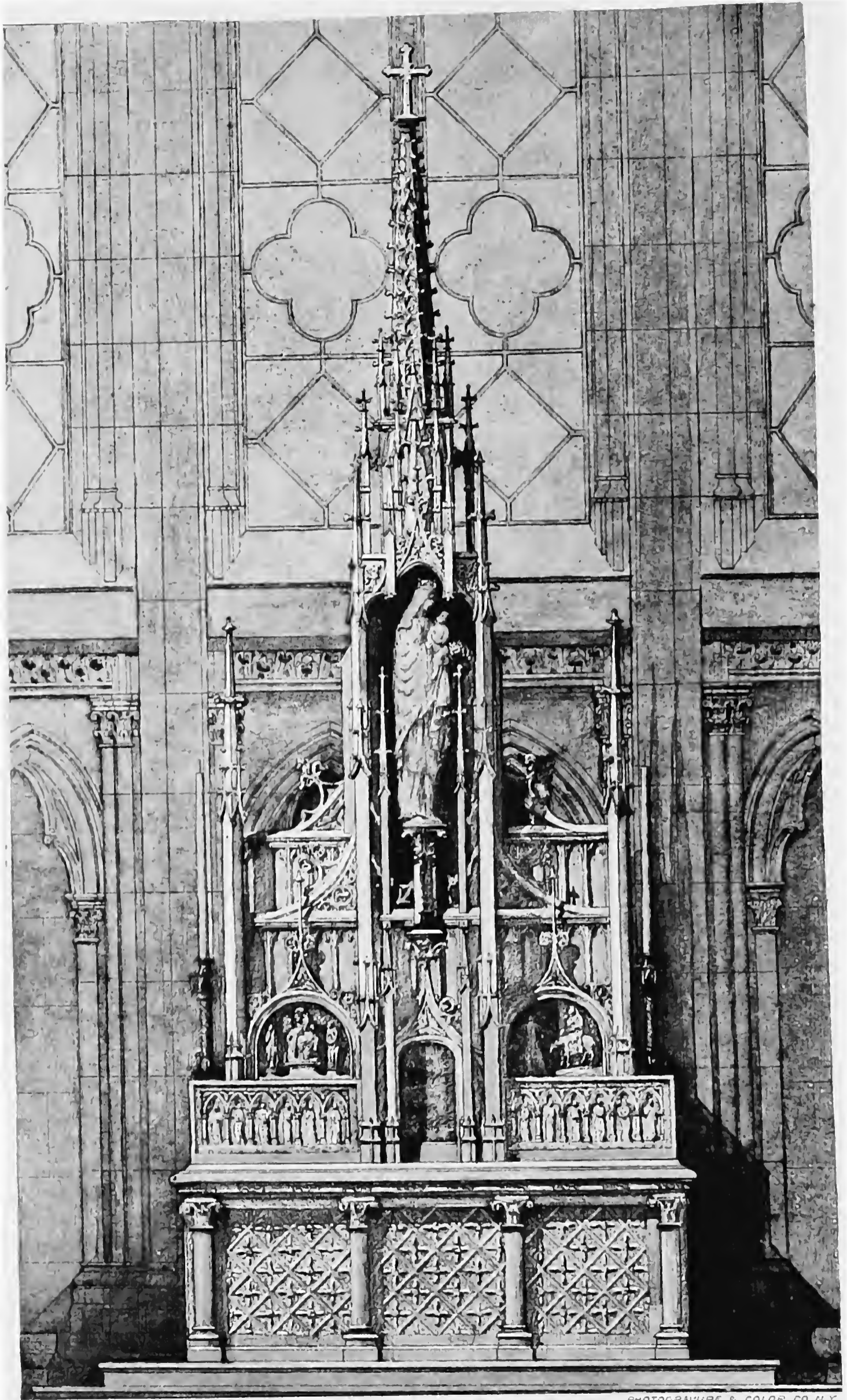
THE ALTAR OF ST. MICHAEL AND ST. LOUIS.

(North Side.)

This altar is dedicated to St. Michael and St. Louis, and has just been completed. The moldings, distribution, and mass belong for the most part to the thirteenth century Gothic of France, though the lighter carvings are more playful and are inspired by the later transitional period between the fourteenth and fifteenth centuries, as is customary in church furniture.

The reredos consists of three canopied niches. The center niche is lined with green and gold bronze, ornamented with a diaper pattern, and powdered with gold fleurs-de-lis. The two side niches are powdered with marble fleurs-de-lis, or the lilies of France, on the inside, and lined with gold mosaic of the Byzantine type, the cubes following the curvature of said lilies.

The side niches contain the statues of St. Michael and St. Louis, the two warrior saints (one celestial, the



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ALTAR OF ST. ELIZABETH

other terrestrial) as guardians of the symbol of Christianity which stands alone in its simplicity in the center niche.

The tabernacle is of marble richly carved, the door and door frame of green bronze picked out sparingly with gold. On the tabernacle door is a bas-relief showing an enthroned figure of Our Lord in an attitude of benediction. The antependium of the altar-table is triple in composition, with three deep sinkages framed richly in carving, and divided by small niches for statuettes. Marble escutcheons, against backgrounds of gold mosaic, ornament each of these sinkages, and in turn are charged with appropriate heraldic devices. The one beneath the statue of St. Louis bears the "arms" of the king. That beneath the statue of St. Michael holds the emblem of "The Order of St. Michael," while the center escutcheon is ornamented with the I. H. S. or monogram of Our Lord.

The sides of the altar-table are ornamented in a similar manner to the front, each with a shield bearing a small device, namely the crown of St. Louis, and the crown of thorns.

The altar was designed by Charles T. Mathews, the architect of the Lady Chapel, and executed by Tiffany and Co. The altar is the gift of Mr. Michel Bouvier, and the Misses Zènaide, Alexine, and Marie Bouvier.

THE ALTAR OF ST. ELIZABETH.

(South Side.)

The altar on the south side of the Lady Chapel is the gift of the Hon. John D. Crimmins, and is dedicated to St. Elizabeth. It belongs for the most part to the ornate fifteenth century Gothic period of France, though here and there the richness is punctuated by

thirteenth century feeling, as though to declare its evolution from that beautiful, severe style. The reredos consists of a single canopied niche, with rich carving falling away on either side, and is surmounted by a spire carved to a great height. The niche which contains the statue of the saint is lined with green and gold, the material being malachite, laced over with bronze covered with gold-leaf, and studded with fleurs-de-lis of the same material.

On either side of the tabernacle door are sinkages or niches rectangular in section, surmounted by ogival arches, and filled with sculptures representing episodes from the life of St. John the Baptist. The sculptures, which are grouped figurines, are thrown into relief by backgrounds of malachite.

The altar-shelf is supported by an elaborate arcature containing statuettes of the twelve Apostles. The antependium, like that of the north chapel of the ambulatory, is triple in composition. It consists of three niches rectangular in their horizontal section, divided by small fifteenth century buttresses, and surmounted by segmental arches deeply and heavily crocketed. The center niche is lined with malachite, having a diaper pattern and fleurs-de-lis in bronze covered with gold-leaf. The flanking niches are filled with sculptured representations, in high relief, from the life of St. John the Baptist, to whose mother the altar is dedicated.

At either corner of the altar-table front are Gothic columns with polished shafts. In the foliage of the capitals the architect has chosen a thirteenth century treatment, as showing greater vigor than the fifteenth century work, an important element in constructive

features or supporting members of prominence. The design is by Charles T. Mathews; the execution by Paolo Medici, Rome.

THE HIGH ALTAR.

The High Altar, erected at the east end of the edifice, in the center aisle of the choir, stands thirty feet distant from the entrance to the Lady Chapel. The reredos, or altar-screen, thirty-three feet in width and fifty feet in height to the top of the center pinnacle, was carved and finished in Poitiers stone, at St. Brieuç, in France by Paul Guibé. It was presented by the clergy of the Archdiocese. The center tower of the reredos has a niche containing a statue of St. Patrick, by J. Sibbel, and the two flanking towers bear statues of St. Peter and St. Paul. Over these statues the towers rise and are crowned with pierced spires of open tracery-work. The spaces between the central and the two corner towers are divided into six niches, three on either side of the center, containing angelic figures bearing emblems of the Passion.

The altar proper is the work of Signor Carimini and was constructed in Rome, Italy, together with the tabernacle and stylobate, or lower division of the reredos. These are all of the purest Italian marble, inlaid with alabasters and precious marbles. The front of the bottom part of the altar is divided into niches and panels; the niches containing statues of the four Evangelists, the panels representing in bas-reliefs the Last Supper, the Carrying of the Cross, the Agony in the Garden—all in the purest Carrara marble. The tabernacle on the altar is of marble, decorated with Roman mosaics, flanked by columns of rare and costly

marbles, and has a floor of gilt bronze set with rich stones. The entire cost was \$35,000. The altar is the gift of His Eminence Cardinal McCloskey. The statue of St. Patrick was donated by John B. Manning, and was blessed by Archbishop Corrigan, March 17, 1901.

A crypt or vault for the entombing of the Archbishops of New York is constructed under the floor of the sanctuary, at a distance of ten feet from the front of the high altar. The crypt is lined with stone of different colors and white marble. It is of sufficient capacity to contain forty-two coffins.

THE ALTAR OF THE SACRED HEART.

This is in the south transept, and is of bronze, very elaborately ornamented. Over the tabernacle Our Lord stands on a pedestal or base supported by two kneeling angels; on either side of the tabernacle are represented in bas-reliefs the Last Supper and the Apparition of Our Lord to Blessed Margaret Mary Alacoque. In front are four statues representing the sacrifices of the Old Dispensation, and in the middle Our Lord holds a chalice. Columns of Egyptian granite with capitals and pedestals of white marble stand on either side. They are surmounted by bronze statues of St. Peter and St. Paul, a gift from His Holiness Pius IX. to His Eminence the Cardinal. This altar is the gift of His Eminence Cardinal McCloskey.

THE HOLY FAMILY ALTAR.

The Holy Family altar is in the north transept. It was designed by James Renwick, and executed by the Draddy Brothers. The steps are of gray marble and the platforms of mosaic in marbles of different colors.

The altar itself is of white marble with columns of Mexican onyx. The plinth of the reredos is of light gray marble, inlaid with red and green marbles. The second plinth is of white marble with the panels of Mexican onyx. With the exception of the three bas-reliefs, the whole of the reredos is in Caen stone, very beautifully and elaborately ornamented. The three bas-reliefs are of statuary marble and the columns are of onyx. The center relief represents the Holy Family; the side-reliefs are the Annunciation and the Adoration of the Magi. The smaller figures are in white alabaster, the larger in white marble. Carved on the door of the tabernacle are clustering grapes and wheat, representing the bread and wine used in the Holy Sacrifice of the Mass. Mr. Renwick wrote to the donor: "I have made this design with all the thought and genius I am capable of, and I trust it will please you." This altar was donated by Joseph A. Donohoe of San Francisco, and was consecrated Nov. 11, 1893, by Archbishop Corrigan.

ST. JOSEPH'S ALTAR.

St. Joseph's altar stands in the south ambulatory, and is of bronze and mosaic. Three scenes are represented on its front. In the middle the Archangel Gabriel announces the mystery of the Incarnation to the Blessed Virgin; on the Gospel side St. Joseph teaches the Infant Jesus his trade, and on the Epistle side St. Anne instructs the child Mary. This altar, together with the window of St. Agnes, is the gift of Mrs. Agnes Maitland.

The Archbishop's throne, erected against the first column inside the sanctuary, on the Gospel side, is of

carved French oak. Over the seat is a magnificent Gothic canopy, supported by columns of the same style, and crowned by an octagonal lantern ornamented with statues, crockets, and finials.

The handsome sanctuary-rail, of polished brass, branching out from the first columns of the sanctuary, forms an elliptical curve. The design consists of highly ornamented pillars, from which spring wide arches; on the summits of the pillars, at the junction of the arches, are inserted intricate ornaments of delicate execution, prominently exhibiting the oak-leaf and the acorn. It is similar on both sides, and surmounted by a massive oak strip.

THE PULPIT.

This is situated on the Epistle side, at the first column outside the sanctuary of the main altar. It is of the same style of Gothic architecture as the building itself, and was designed by the same architect. It was carved and finished at Carrara, Italy. It is octagonal in form and is carried by eight columns of beautiful Sienna marble, with their bases and caps molded and enriched with carvings, and resting on a finely molded pedestal of Carrara marble. Over these columns the outward swell of the corbel or body begins; the surface is divided by light moldings, and tastefully ornamented with oak and chestnut leaves: the cornice of the corbel, enriched with carvings of the ball flower, marks the starting line of the *latera* or sides of the pulpit; each side representing the perfect triform Gothic arch sustained by columns of Mexican onyx, and molded, panelled, and highly ornamented. On the angles between each side are niches, in which are



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HOLY FAMILY ALTAR

placed statuettes of pure white statuary marble. The statuette in the niche nearest the sanctuary represents St. John the Evangelist; the next, St. Peter; St. Patrick occupies the center niche; on his left is St. Paul; and in the fifth and last is the statue of St. Andrew the Apostle. The niches are canopied, groined, and enriched with pendants and finials. The frieze is ornamented with grape-vines, while the cornice surmounting it is enlivened by twining sprays of shamrock. The rostrum is reached by a flight of twelve steps winding round the marble column; the lower steps are carried on a crypt, the upper ones are self-sustaining; they carry on their exterior curve a handsome balustrade of rich pierced tracery work, leading to the pulpit from a finely carved newel.

The marble in which this work is executed is known to connoisseurs as *canal-bianco*, and is from the quarry from which were extracted the marble columns of the portico of the Pantheon, Rome.

The pulpit was presented by the clergy of the Diocese to Cardinal McCloskey, as a memorial of the golden jubilee or fiftieth anniversary of his ordination to the priesthood, which took place January 12, 1884.

THE STATIONS OF THE CROSS.

The Stations of the Cross in the north and south transepts are in full relief, carved in the finest grade of Caen stone, and their cream white tone conforms to the tint of the stonework in the interior of the edifice. Both the statuary and frames are very richly carved in great architectural designs and proportions, in accordance with the other fixtures of the Cathedral. Three of the Stations were exhibited at the World's

Fair in Chicago, and were awarded the first prize. Their cost was \$10,000. Two were donated by Mrs. M. A. Mills, two by Cornelius O'Reilly, one by Mr. and Mrs. Joseph J. O'Donohue, one by Marquise de San Marzano, one by Thomas H. O'Connor and one by Mrs. D. M. Hildreth. The stations were ordered from the Stoltzenberg Co., ateliers in Raermond, Holland, and were specially executed after the designs of the celebrated architect, Dr. Cuypers, of Holland.

THE OSTENSORIUM.

On the occasion of the bi-centenary of Blessed Margaret Mary, October 25, 1890, the League of the Sacred Heart in charge of the Rev. Jos. H. McMahan, offered to present to the Cathedral a magnificent ostensorium to be used for the monthly exposition of the Blessed Sacrament. Many ladies contributed their diamonds, precious stones, gold and silver jewelry to make the work their own, and as worthy as possible of the Eucharistic Christ. The ostensorium is made of silver, first quality, heavily gilt, and consists of an ostensorium proper, and a thabor. The glory, or the rays of the ostensorium, consist of eight trilobated divisions, upheld by eight columns resting on the central disc. The base is formed of four panels on which is represented the brazen serpent, symbolic of the cross in the Old Testament, and the three sacrifices of Abraham, Melchisedech, and Abel. The base rests upon four animals, symbolic of vanquished evil. The shaft springing from the base is ornamented richly with enameled daisies, the daisy being the "marguerite," the flower of Margaret Mary. Under the knot of the shaft is a niche containing a group representing the

Nativity of Our Lord. In a corresponding niche on the opposite side a similar sacred subject is represented. In the compartments of the rose work of the glory there are eight medallions on each side, representing in relief subjects which form the theme of the poem to the Sacred Heart. On the first medallion there are two angels carrying the Sacred Heart surrounded by a nimbus. On the second, Blessed Margaret Mary is represented as seen stripping hemp on the steps at the convent at Paray-le-Monial. The third represents the apparition of the Sacred Heart to Blessed Margaret Mary. The fourth, the scene near the hazel-nut tree in the enclosure of the garden of the Visitation. The fifth represents the Blessed Margaret and another religious adoring the Sacred Heart. The sixth, which is at the top of the glory, represents the Crucifixion, with the soldier piercing the Sacred Heart. The seventh, which is at the right, represents St. John reposing on the Sacred Heart, and the eighth, which is on the left, represents St. Thomas touching the wound in the Sacred Heart. Inscriptions referring to these representations are drawn out and enameled on the foils. The medallions on the opposite side corresponding to these represent scenes from the life of Our Lord, especially referring to the institution of the Blessed Sacrament. The rose work is surrounded by enameled beams, and rises much above the irradiation, the ornamentation, and the cherubim. The cross surmounting the glory is covered with precious stones and almost every portion of the monstrance is decorated in the same manner. There is much enameling on the base, underneath the various representations, in the framework surrounding them, and on the flowers, especially

the daisies and passion flowers. The curves which cover the groundwork of the medallions in the rose work are also enameled, and likewise the angels' wings, the nimbus, etc.

There are fourteen seraphim modeled on the face of the monstrance, and as many on the opposite side. The ostensorium weighs 10,500 grammes and is one meter and ten centimeters in height. The thabor consists of a platform supported on the wings of four eagles placed at the corners, with angels adoring on the top of the platform. The ornamentations of the thabor are daisies and passion flowers on the moldings, the base, and the capitals. The figures are carefully modeled and chiseled. The flowers, one hundred and forty-eight in all, are enameled "*en feu*." Twenty medallions which adorn the thabor are also enameled. The thabor is made of gilded bronze ormulu.

The ostensorium was made at the studio of M. Armand Calliat at Lyons, France, and was presented to the Cathedral in 1893.

CHAPTER IV.

Description of the New Cathedral.

(Continued.)

THE WINDOWS.

THE Cathedral possesses a very fine collection of stained-glass windows. For size, number, richness of coloring, variety, and artistic beauty, the windows through which this vast Cathedral is flooded with dim religious light are perhaps unsurpassed in this country.

It is a matter of sincere congratulation that all have been executed in that country where the most precious treasures of the art survive—in France—and that almost all of them were made under the very shadow of the Cathedral of Chartres, where, it is universally admitted, the most beautiful specimens of the thirteenth century painted glass are preserved.

There are in all seventy windows in the Cathedral. Of these thirty-seven are figured, *i.e.*, represent scenes from Scripture and from the lives of the saints; twenty are filled with what is termed cathedral stained glass, having only geometrical figures; and the remainder being needed for the purpose of lighting portions of the building where utility rather than ornament is the object in view, are filled with white glass.

Of the figured, the two great windows of the transept are storied windows; so-called because they give the history or story of a life, told in a series of scenes—a sort of epic in stained glass. Of these the six-bayed window over the south transept door is first en-

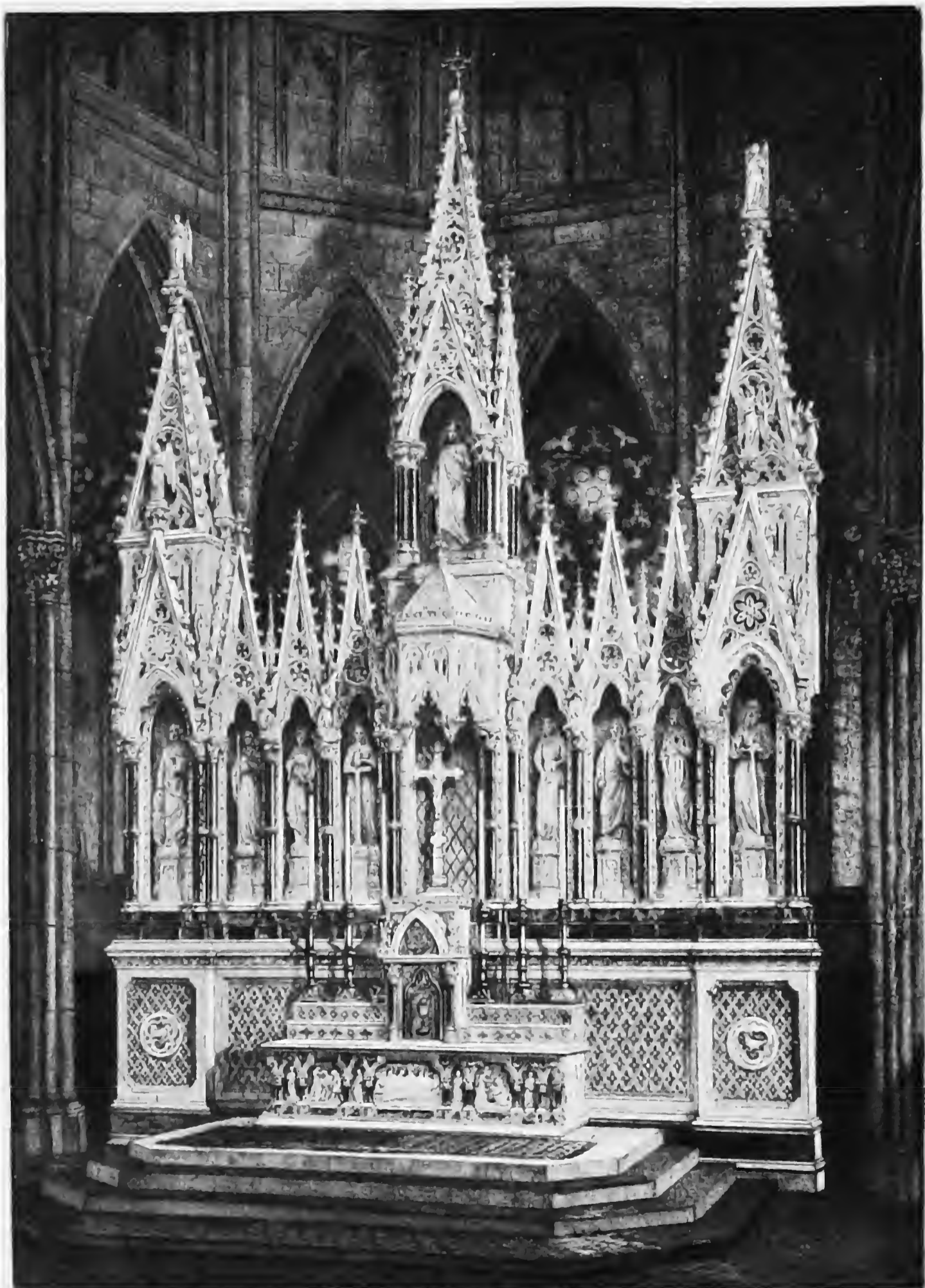
titled to mention, being the titular window of the Cathedral.

THE WINDOW OF ST. PATRICK.

Here we have the whole life of St. Patrick succinctly told in eighteen scenes, beginning with his baptism and ending with his apotheosis. We shall content ourselves with giving the inscriptions under each scene, and pointing out the order in which they are to be read.

Beginning at the base of the left hand bay, and reading the scenes upward in lines of three each, we find: 1, the baptism of St. Patrick; 2, he is taken prisoner at the age of thirteen; 3, an angel reveals to him his vocation; 4, he preaches the Gospel on board ship; 5, he is sold to King Milcho; 6, he is set at liberty at Maestric; 7, he is made a cleric by his uncle, St. Martin, Bishop of Tours; 8, he pursues his studies in the island of Lerins; 9, he is ordained a priest by Bishop Sancaur; 10, he sets out for Rome; 11, he receives the blessing of Pope Celestine; 12, he is consecrated Bishop by St. Amataur; 13, he visits St. Germain d'Auxerre; 14, he converts Dichu and his family (on his arrival in Ireland); 15, he gives Holy Communion to the princesses Ethna and Fethlema; 16, he raises Malfric from the dead; 17, the saint's death; 18, the angels singing his funeral dirge.

In the center of the tracery is the beautifully executed scene of St. Patrick's coronation in heaven. Around this scene, in the tympanum, hovers a circle of angels, copied after Fra Angelico, each holding a scroll on which one of the following lines is inscribed, and all of which taken together make a hymn of sweet and simple Latinity, descriptive of the glories of heaven.



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HIGH ALTAR

We give the hymn entire, and with it a beautiful and faithful translation not less poetical than the original:

Quae felix illa civitas!
In qua jugis solemnitas,
Et quam jucunda curia!
Quae curae prorsus nescia.

Illic patres dispositi,
Nec fraus, nec terror hostium.
Sed una vox laetantium,
Et unus ardor cordium.

Nec languor hic, nec senium.
Pro qualitate meriti,
Fruuntur nec fastidiunt,
Qui frui magis sitiunt.
Mirantur nec deficiunt
In illum quem prospiciunt.

Semota jam caligine,
Lumen vident in lumine,
Nunc revelata facie
Regem cernunt in gloria.

How fair that City of the Blest!
One festival forever there,
The Church, triumphant and at rest,
Rules her wide realm without a care.

Enthronéd there the Fathers reign,
Their combat o'er with foes of truth,
All voices blend in joyous strain,
From one full heart of ceaseless youth.

Nor strength can fail, nor time prevail,
Each soul, in meed of merit's due,
Receives its fill; and, sateless still,
With thirst and relish ever new,
Drinks in a joy that can not cloy
The vision freshening to the view,

Eternal Beauty meets their sight ;
 Not dimly now by faith and grace,
 They see the Primal Light in light,
 Their King in glory face to face.

This window is from the ateliers of M. Ely, of Nantes, France. The execution of the scenes is as true as an oil painting, even to the perspective, so difficult to realize in stained glass. It is seen to best advantage under the early evening light just before the sun goes down.

This window is the gift of the "Old St. Patrick's Cathedral to the New," and is a graceful tribute to her more accomplished offspring from the parent church, about to lay aside the honors of a cathedral, which she had worn with so much glory through storm and sunshine, during the lapse of more than half a century.

THE WINDOW OF THE BLESSED VIRGIN.

The window is located over the north transept door. Like the corresponding one in the south transept, it, too, is a storied window, giving the whole life, death, assumption, and coronation of the Blessed Virgin in nineteen scenes. These scenes are read from left to right in lines of six each. Beginning at the bottom of the left hand bay, we find: 1, the nativity of the Blessed Virgin Mary; 2, her presentation in the Temple; 3, she is taught by St. Anne; 4, she is espoused to St. Joseph; 5, the Annunciation; 6, the angel appears to St. Joseph in his sleep; 7, the Blessed Virgin visits St. Elizabeth; 8, the nativity of Our Lord; 9, the shepherds adore the infant Jesus in the arms of Mary; 10, adoration of Jesus by the Magi; 11, the presentation of the infant Jesus in the Temple; 12, the flight into Egypt; 13,

Joseph carries the infant Jesus during the journey; 14, the Holy Family in Nazareth; 15, the Mother of Sorrows; 16, descent of the Holy Ghost upon Mary and the Apostles; 17, death of the Blessed Virgin; 18, the Assumption.

High above, in the center of the tracery, is the scene of Our Lady's coronation. She is kneeling in an attitude of profound humility, while her divine Son, all radiant with joy, places the crown upon her head. The Holy Ghost, under the form of a dove, hovers above the Mother and Son, while higher still is seen the figure of the Eternal Father looking down "well-pleased" on the scene. These scenes are as delicately finished as miniatures, and will bear as close inspection. The mosaic portions of the work exceed, in richness and softness of tone, anything of the kind in the Cathedral. In the tracery around the coronation scene, the trefoils, etc., are filled with the symbols of the various titles of the Blessed Virgin as found in her Litany. Owing to its northern location this window is seen to advantage at any hour of the day. It is said by many, and not without reason, to be the gem of the collection. This and all the windows of the sanctuary, on which we shall touch next, are from the ateliers of M. Lorin of Chartres. It is the gift of the Right Rev. Bishop and clergy of the Diocese of Albany, whose cathedral was built and dedicated to our blessed Lady by His Eminence, the Cardinal Archbishop of New York, the first Bishop of Albany.

THE WINDOWS OF THE SANCTUARY.

Turning toward the sanctuary, which next claims our attention, we find in the clerestory eleven windows. Of

these the six lateral windows represent subjects relating to sacrifice—three on each side. The remaining five windows of the apse, or curve of the sanctuary, contain subjects taken from the history of our blessed Lord. Beginning with the windows of the sacrifice, and following the chronological order, we find that the first on the north side contains

THE SACRIFICE OF ABEL.

In the foreground are seen the first two sons of Adam tending each an altar. The whole is a graphic rendering of the scriptural history—“And it came to pass, after many days, that Cain offered of the fruits of the earth gifts to the Lord. Abel also offered of the firstlings of his flock, and of their fat. And the Lord had respect to Abel and to his offerings; but to Cain and his offerings He had no respect. And Cain was exceedingly angry, and his countenance fell.” On the altar of Abel a lamb is being consumed, the smoke of which ascends between the extended arms of the innocent youth, and forms a cloud, on which reposes a figure of the Eternal Father, who, with hand extended toward the altar, seems “to have respect to Abel’s offering.” On the left is the figure of Cain, crouching rather than kneeling, his fallen countenance averted from his altar, on which are being consumed fruits of the earth. The smoke ascends ungracefully, and forms a cloud, emerging from which is seen a horned figure of Lucifer. This window is the gift of Charles and John Johnston.

The subject of the next window is

THE SACRIFICE OF NOE.

The patriarch and family are represented as offering sacrifice to God in thanksgiving for their deliverance. The scriptural account gives the key to the whole scene: "And Noe built an altar unto the Lord; and taking all cattle and fowls that were clean, offered holocausts upon the altar." In the midst of the prayerful group is an altar on which burns a lamb, and the foreground is strewn with sacrificial knife, vessels of blood, and slain beasts and fowl ready to be consumed. In the background, oxen, asses, and deer are browsing on the hillside, while in the distance rises Mount Ararat, and on its summit rests the ark, around which flocks of birds are circling, and, enclosing all, the rainbow shines out conspicuously. The effect of the rainbow, as seen at night when the interior of the Cathedral is illuminated, is something remarkable.

The adjoining window represents

THE SACRIFICE OF MELCHISEDECH.

Here is beautifully portrayed the scene that took place in "the woodland vale which now is the salt sea," when "Melchisedech, the King of Salem, bringing forth bread and wine, for he was the priest of the most high God, blessed Abram, and said: Blessed be Abram by the most high God, who created heaven and earth." In the foreground is seen the majestic form of Melchisedech in regal attire, holding in his hands a smoking censer, and in the act of incensing the offering of bread and wine before him, in which was so literally foreshadowed the Sacrifice of the Mass. Around him stand Abram and a group of armed warriors, just returned from victory. In the

tracery above this scene an angel keeps watch, and around the circle that incloses it is the legend in Latin, "Thou art a priest forever according to the order of Melchisedech."

The first window on the south side of the sanctuary represents

THE SACRIFICE OF ABRAHAM.

The three figures, the angel, Abraham, and Isaac, fill the foreground. On a rude altar of wood and pile of faggots the boy, with hands bound, reclines, his countenance not betraying the least suspicion of harm. A vessel filled with fire stands ready near the altar to consume the human sacrifice, while the patriarch "has taken the sword to sacrifice his son, and behold an angel of the Lord called to him saying: Abraham! Abraham! lay not thy hand upon the boy." The face of the "father of the faithful" is full of astonishment, showing admirably the depth of his conviction that God must be obeyed, even though an angel should forbid. The calm expression of the angel forms a striking contrast with that of the patriarch, as the former stays the stroke gently with one hand, and with the other points to "a ram amongst the briars, sticking fast by the horns." In the background is a well wrought out mountain scene in "the land of vision." This window is the gift of Daniel J. Murphy, San Francisco.

The subject of the next window is

THE EATING OF THE PASCHAL LAMB.

Here we have the interior of a Hebrew household. The time is the night of the institution of the feast of



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ST PATRICK

the Passover, in the land of Egypt. The father of the family with uplifted hands and eyes is engaged in profound prayer, in which the other members unite, as they stand around the board, their loins girt, shoes on their feet and holding staves in their hands, while a slave bears in the paschal lamb, "roasted whole, with the head and feet and entrails thereof." A boy is seated at his father's feet, deeply intent on fastening his sandal for a journey he must soon make. At the door is seen a female sprinkling the door-cheeks with "a bunch of hyssop, steeped in the blood of the lamb, that he who destroyed the first-born might not touch them," whilst out against the dark night sky is seen the destroying angel speeding on his errand of destruction.

The sixth and last of the windows of the Sacrifice represents that of which all the others were but types and figures—the great Sacrifice of Calvary. In the distance rises the Mount of Calvary, with three naked crosses standing out against the sky. The sacrifice is over, Christ has been laid in the tomb. The sun of justice is rising behind Calvary. An allegorical figure of Error is seen fleeing into the night, surrounded by owls and bats and the emblems of darkness, and stumbling over the *débris* of broken altars and implements of pagan worship. In the foreground rises an allegorical figure of Truth, who, with uplifted cross, rules the world. Before this figure stands an altar on which a kneeling form is placing the noblest offering ever made to Truth in this hemisphere. The figure is that of His Eminence the Cardinal Archbishop of New York; the offering is the new St. Patrick's Cathedral. This window bears on it an inscription commemorating the date of His Eminence's creation as

Cardinal, March 15, 1875. It is the gift of John Laden.

The idea of the above six windows of the Sacrifice guarding the grand altar on which the most adorable Sacrifice of the Mass is to be offered will be recognized as one of the happiest conceptions in connection with the Cathedral. These windows will stand, we trust, for ages, as living witnesses to the fact that a priesthood, an altar, and a sacrifice have ever been essential elements in the worship of God.

We now come to the windows of the apse. The subject of the first of these, beginning on the south side, in order to follow here also the chronological order, is

THE RESURRECTION OF LAZARUS.

The scene represented is that which took place when Our Lord "cried with a loud voice: Lazarus! come forth." With one hand Christ is pointing toward heaven, as if the echo of His prayer, "Father, I give Thee thanks that Thou hast heard Me," still lingered in the air. With the other He points to Lazarus, and seems to order those present "to loose him and let him go." The face of Lazarus is a good subject for a meditation on death. He is verily a risen corpse "of now four days." He is kneeling at the entrance of the sepulcher, with the expression of one called suddenly from a deep sleep, half-doubting, half dreaming. Behind him stands a male friend who is in the act of removing the napkin that is bound about his head. An aged female is wrapped in prayer, and at her side, kneeling at the feet of the Master, is Martha, with a look of unutterable fear mingled with joy.

This window is the gift of Miss Ann Eliza McLaughlin.

THE COMMUNION OF ST. JOHN.

In this window is represented the scene at the Last Supper when Jesus took bread, and blessed and broke, and gave to His disciples and said: "Take ye and eat: *this is My body.*" "The disciple whom Jesus loved" is kneeling in the foreground, his eyes fixed on the Saviour's face, who, standing, is in the act of presenting His sacred body with His right hand to St. John, and in His left holding a chalice. Around the supper-table, in the background, are five of the Apostles looking on with wrapt attention. The window is a most appropriate offering and subject to commemorate the First Communion of the donor, Miss Mamie Caldwell.

The central window of the apse presents the scene of

THE RESURRECTION OF OUR LORD.

This window justly occupies the most conspicuous site in the sanctuary, as its subject is the hinge on which all our faith turns. "If Christ be not risen then our preaching is vain, and your faith also is vain." It contains also the best executed figure of our blessed Lord in the whole collection of stained glass. Our Lord is rising from the tomb, and bears in His right hand a bright banner on which a cross is emblazoned. The face and form are full of calm dignity and grace. Beneath the risen Saviour two of the guards are taking to flight, while a third has fallen down with fear, a picture of abject helplessness. An angel, bearing a palm branch, is tranquilly seated on the stone that has

been rolled back from the mouth of the sepulcher, and is awaiting the coming of "Mary Magdalen, Joanna, and Mary the mother of James," who are seen approaching in the distance. This window is the gift of the Diocese of Buffalo.

The subject of the fourth window of the apse is

THE GIVING OF THE KEYS TO ST. PETER.

Our Lord is standing, and in the act of addressing to the Prince of the Apostles the words, "Thou art Peter, and I will give to thee the keys of the kingdom of heaven." With His right hand the Saviour presents the keys, and with His left points to heaven, as if to remind Peter of the account to be rendered there. The Apostle, kneeling in an attitude of deep humility, hears the promise of the great trust to be committed to him—the government of the universal Church.

Six other disciples are witnesses of the scene. In the distance a mountain landscape, and on the summit of one are seen the towers and battlements of a city, an allusion to the words "the kingdom of God is like to a city seated on a mountain." This window is the gift of the Diocese of Brooklyn.

The fifth and last window of the apse represents

JESUS MEETING THE DISCIPLES GOING TO EMMAUS.

The risen Saviour is reproaching the disciples' incredulity with the words: "O foolish and slow of heart to believe. Ought not Christ to have suffered these things, and so to have entered into His glory?" It is the beginning of the journey, as appears from the fact that they have just come out of Jerusalem, whose gate, walls, and battlements are seen near by. In the distance, turning an angle of the high-road, is seen a



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PULPIT

horseman, with servant on foot. The expression of Our Lord's face is full of sweetness, while the countenances of the disciples are full of tender remorse for having, for a moment, wavered in their faith. This window is inscribed: "In Memoriam W. M."

Space would not permit us to enter into the description of the tracery of these windows, which teem with beautifully executed figures of angels, and texts from Scripture. If it be asked why so much time is spent on details that can not be seen, we reply in the words of Pugin, who was lavish of pains on the least detail of his work, "God sees it."

THE PRESENTATION OF THE BLESSED VIRGIN.

In the north chancel aisle, the window in the first bay represents the Presentation of the Blessed Virgin in the Temple. The high-priest, in rich vesture, advances to receive the child, while St. Joachim and St. Anne modestly remain standing behind. The friends of the family are assembled to witness the ceremony. This bears the inscription, "John Kelly, In Memoriam." The next is:

THE ADORATION OF THE CHILD JESUS.

The shepherds crowd around, some on bended knee; on the opposite side the Magi approach, bearing their precious gifts. This is the gift of Thomas H. O'Connor. Finally, the Blessed Virgin exposes to our veneration the Infant after His birth. The face of the Mother is admirable. This window is the gift of Mrs. Julia Coleman.

THE DEATH OF ST. JOSEPH.

Opposite this window, on the south aisle of the church, we come to the "Death of St. Joseph;" our

divine Lord is seen sitting near the foot of the couch upon which St. Joseph lies dying. The Blessed Virgin is kneeling in prayer near the head; on high two angels hold a scroll, on which is written, "Blessed are the dead who die in the Lord." The attitude, the attire, the coloring of this group, and the beautiful expression of the features, render it one of the most pleasing windows of the collection. This window is the gift of Joseph Florimond Loubat.

ST. ALPHONSUS, ST. TERESA, ST. SUSANNA.

In the center bay of the next window we see a life-size figure of St. Alphonsus Liguori, vested in cope and miter and holding the monstrance in his hand. The scene underneath represents St. Alphonsus miraculously giving speech to a dumb youth. The saint holds a statue of our blessed Lady in his hand and as the youth approaches, asks him: "What is this?" The youth, speaking for the first time in his life, answers: "A statue of the Blessed Virgin!" The surprised look and attitude of the youth as he stands before the saint, and hears the sound of his own voice, is admirably portrayed in the picture. Beneath is the inscription: "In memory of Joseph Alphonse Loubat." The figure in the left hand bay represents St. Teresa, one of the great mystic writers of the Church, whose wonderful life is known to all. Underneath: Our divine Lord appearing to the saint a short time before her death. This bay is inscribed: "In memory of Theresa Aimée Loubat, Countess of Comminges Guitaut." The figure in the right hand bay represents St. Susanna, the martyr; the scene underneath, the angel protecting Susanna from the evil designs of Maximian, the infidel, and

chosen heir to the Roman throne, to whom her relative, the emperor Diocletian, wished to wed her, for which she *suffered death, rather than obey him, and break her vows to God.* Given by Susan Elizabeth Loubat.

ST. AGNES, ST. JAMES, ST. THOMAS.

The next window is divided in the same way. In the center a life-size figure of St. Agnes, the virgin martyr of Rome, is seen: underneath the angel protects her from the pagan and casts him, blinded, to the ground. In the right hand bay the Apostle St. James the Greater stands forth; the scene below this figure represents the Blessed Virgin appearing to him at Saragossa, in Spain, and on the spot where was built a church that is known to the present day as the church of the Pillar of St. Mary, because the Blessed Virgin appeared to the Apostle on a pillar, which yet remains. The figure in the left hand bay is St. Thomas, the Apostle. Underneath he is seen touching the sacred wound in the side of Our Lord, whom he would not believe had risen from the dead until he would behold Him himself and see His wounds. This window is the gift of Mrs. Agnes Maitland.

Having described the windows of the sanctuary, we turn now to the southern arm of the transept, where we meet, first:

THE WINDOW OF ST. LOUIS, KING OF FRANCE.

Here we have presented to us a memorable event in the life of that saint. He had rendered great services to Baldwin, Emperor of Constantinople, and received from him in return the gift of many precious relics of Our Lord's Passion. To receive these sacred relics

worthily, the King built the Sainte Chapelle of Paris. The subject, then, is the solemn procession in which the relics are borne to their resting-place. In the foreground is seen the saint, bearing on a richly embroidered cushion the crown of thorns; on either side walk two prelates, bearing each a jewelled casket containing, one of them a portion of the true cross, the other the nails. All three walk barefoot, and over them is borne a rich canopy of royal purple, shot with the golden fleurs-de-lis of France. Behind the King is seen Queen Blanche, his mother, surrounded by nobles wearing the coronets distinctive of their rank. The artist has succeeded admirably in imparting to every face an expression of devout reverence. Underneath is the inscription, "From Henry L. Hoguet."

Adjoining this is

THE WINDOW OF THE SACRED HEART.

In this scene Our Lord is standing on the predella of an altar. Clouds encircle His feet, and cherubs hover around Him. Before Him Blessed Margaret Mary is kneeling, looking in ecstasy at the Heart of Jesus, to which He points, an expression of ineffable tenderness lighting up His face. An angel stands in the background, holding a scroll, on which we read the words: "*Voilà le cœur que tant aime les hommes*"—"Behold the Heart that loves men so much." Behind Blessed Margaret is a nun, kneeling at a prie dieu, reading attentively. The whole is a happy rendering of the apparition which has given such an impetus to the beautiful devotion of the Sacred Heart. The window is from Mrs. Eleanora Iselin.

Passing next to the north transept, we find on the same line, first:

ST. PAUL'S WINDOW.

The Apostle of the Gentiles is here seen preaching before the sages of the Areopagus. His action is full of the well-known energy of St. Paul's character. With arms outstretched between heaven and his hearers, he has startled the novelty-loving Athenians into listening, by his bold exordium, "Ye men of Athens, I perceive that in all things ye are too superstitious. For passing by and seeing your idols, I found an altar also on which was written: *To the unknown God*. What, therefore, you worship without knowing it, that I preach to you." On the faces of the venerable group before him are written all stages of belief, from doubt to deepest conviction, as they stand or sit in every attitude of profound attention. Prominent amongst them is seen one on whose noble features is stamped an expression of faith and goodness which marks him as no other than Dionysius the Areopagite, the most distinguished of the Athenian converts, who, the same tradition says, afterward preached the faith in Gaul and founded the church of Paris. Viewed from an artistic standpoint, the heads of the Grecian elders are studies worthy of a master, and the whole scene is instinct with life. This window bears the inscription: "To the memory of Rev. John Kelly, from his brother Eugene."

Adjoining this is

THE WINDOW OF ST. AUGUSTINE AND ST. MONICA.

St. Augustine stands by the death-bed of his mother, St. Monica. His head is bowed down in sadness as he

listens to the last wishes of her who has been to him twice a mother. Her last injunction is, "My son, when I am dead lay this body anywhere, but remember me always at the altar of God." An attendant is raising the arm of the dying saint, with which she seems about to bless, for the last time, her son. Around the apartment stand weeping friends and attendants. In the distance is seen a view of Ostia-on-the-Tiber where the saint died. This window bears the inscription: "From Mamie and Lina Caldwell in memory of their parents."

ST. MATTHEW'S WINDOW.

It is located on the east side of the north transept door. A life-size figure of the Evangelist, with pen in one hand and book of his Gospel in the other, occupies the central bay. Beneath him is the distinctive symbol of St. Matthew, the figure of an angel. The two lateral bays are filled with four scenes from the life of the saint. These are: 1, St. Matthew's vocation, in which Our Lord is represented saying to him, "Follow Me;" 2, he preaches the Gospel in Ethiopia; 3, he raises the king's son from the dead; 4, the saint's martyrdom. This window is the gift of Andrew Clarke.

On the west side of the same door we find

ST. MARK'S WINDOW.

The figure of the Evangelist, with pen and book, the winged lion of St. Mark reposing at his feet, fills the central bay of this window. Four scenes from the saint's life fill the two side bays. These are: 1, writing the Gospel in company with St. Peter; 2, he builds the church of St. Peter, Alexandria; 3, Our Lord appears to him in prison; 4, his martyrdom. This window is the gift of Bernard Maguire.



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ALTAR OF ST. BERNARD AND ST BRIDGET

In the south transept, on the west side of the entrance, is

ST. LUKE'S WINDOW.

Here, too, the central bay is occupied by the figure of the Evangelist, with the customary pen and book, and beneath is the figure of an ox, the emblem of St. Luke. The four scenes from the life of the saint that fill the two remaining bays are: 1, he is writing his Gospel in company with St. Paul; 2, his preaching and conversions in the Thebaid; 3, he paints the portrait of the Blessed Virgin; 4, his martyrdom. This window is the gift of Denis J. Dwyer.

ST. JOHN'S WINDOW

occupies the corresponding position on the east side of the south transept door. The Evangelist, holding as usual the pen and book, an eagle, the emblem of St. John, perched at his feet, is the central figure of this window. The four scenes from the saint's life are: 1, he is reposing on the bosom of Our Lord; 2, he, in company with St. Peter, cures the cripple at the "Beautiful Gate" of the Temple, saying: "In the name of Jesus, arise and walk;" 3, he converts the young man who had become an outlaw; 4, he is writing his Apocalypse. This window is the gift of William Joyce. The above-named four windows are the work of M. Ely of Nantes.

On the west wall of the north transept is

THE WINDOW OF ST. CHARLES BORROMEIO.

The saintly cardinal, bearing a crucifix, advances in solemn procession from the door of the Cathedral of

Milan. Before him lie prostrate two victims of the plague. One of the figures is that of a mother, to whom clings a distracted child. It is a most graphic description of the horrors of the plague. Below is represented the scene of the dissolute monk firing at the cardinal, who is conducting evening prayer in his private chapel. This window is the gift of Lorenzo Delmonico.

On the west wall of the south transept is

THE WINDOW OF ST. PATRICK,

designed and presented by the architect. It is of particular interest on account of the subjects introduced. St. Patrick is represented preaching to an assembly of peasants, whose faces are admirable types of Celtic character. In the distance is seen a primitive wooden church in process of erection. The scene underneath represents the architect James Renwick submitting his plan to Archbishop Hughes, who is seated at a table. His Eminence Cardinal McCloskey stands in the foreground, holding the diagram of that part of the building which he has altered from the original plan. Behind His Eminence stands M. Lorin, the maker of the window, Rev. John M. Farley, secretary of the Cardinal, and a few religious, who furnished the historical scenes that have been so vividly realized in the various windows throughout the Cathedral. The portraits are excellent, and so perfect are the details that on a portfolio resting against the table may be read: "James Renwick, Esq., New York."

Turning now toward the "long drawn aisles" there remain ten windows which merit a more detailed description than the space allotted to us will permit.

However, owing to their proximity to the spectator, their many, even the least, beauties are within easy view. Beginning on the north, or Gospel side, at the angle of the transept, we meet first with

ST. BERNARD'S WINDOW.

The scene here laid before us is St. Bernard preaching the Second Crusade. Habited in the simple white robe of the Cistercian Order, with shaven crown, the cross uplifted in one hand, the other resting on his breast and his eyes raised to heaven, the figure of St. Bernard forms a striking contrast to the group around him. Mail-clad warriors of every age, from maturity upward, listen eagerly to the burning words of the greatest preacher of his time. The effect of the saint's thrilling eloquence on his hearers is seen in the eager gestures of the leaders among them, many of whom are offering their drawn swords to heaven, as if pleading to be allowed to fight the battle of God. The picture is full of life, and the treatment of this subject is historically correct. This window is the gift of the Diocese of Rochester.

The subject of the next window is

THE MARTYRDOM OF ST. LAWRENCE.

The figure of the martyr, on which all the interest of this scene centers, is considered by all who have seen it a masterpiece. The saint is stretched on a gridiron; a glowing fire blazes beneath him; his *Acts* tell us that "his face appeared to be surrounded with an extraordinary light, and his broiled body to exhale a sweet, agreeable smell." His eyes are turned toward the cruel judge who directs the barbarous execution, and

to whom he seems to say, with a smiling countenance, as his *Acts* relate: "Let my body be now turned; one side is broiled enough." The savage cruelty of the judge's expression is in marked contrast to the meekness of the martyr's look. The crouching figure of the executioner in the foreground, as he plies his horrid work, is a study. This window is the gift of the Diocese of Ogdensburg.

Adjoining this is

THE WINDOW OF THE BROTHERS OF THE CHRISTIAN SCHOOLS.

The scene represented here is the Papal approbation of the Constitution of the Brothers of the Christian Schools, by Benedict XIII., January 26, 1725.

The Pope is seated on a throne, and in the act of receiving from Brother Timothy, Superior General, a volume, supported on a richly embroidered cushion, and containing the Rules of the Society. The faces of the assembled Brothers are full of intense anxiety, as the event is for them full of the deepest interest. Their dark habits contrast strikingly with the bright uniforms of the members of the Papal court. The window is the gift of the Christian Brothers.

The next is one of the brightest pictures in the Cathedral: it is

THE WINDOW OF ST. COLUMBANUS.

The subject of this painting is briefly this, as related in Cantù's *Universal History*: Thierry II., King of Burgundy, led a life that was the scandal of his kingdom. He had often, but to no purpose, been rebuked and threatened by his own clergy. St. Columbanus,



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ALTAR OF ST. JOHN B. DE LA SALLE.

though a comparative stranger, had but a few years before migrated from Ireland and founded a monastery near the palace of the King. The latter, hearing of the saint's austerities, and wishing to be on friendly terms with him, visited the monastery, bringing with him rich presents of delicate viands and wine. In the scene presented to us the saint meets the King at the door of the monastery, rebukes him for his scandalous life, and with a blow strikes from the hand of the attendant the rare vessel of wine, saying: "God rejects the gifts of the wicked, nor ought they to pollute the lips of the servant of God." The King is at once converted, becomes contrite, and humbly sues to be reconciled to the Church. Behind the King is seen the stately figure of Brunichilda, whose nuptials had never been blessed by the Church, but who had been to Thierry as Queen. She, having prayed the saint to bless her offspring, receives for answer, "No; and of them none shall ever wield the scepter of his father, because they are the children of sin." The proud woman is seen retreating, with a gesture of reprobation, toward her converted husband, regarding the monk with a look of intense hatred. The scene would require pages to do it justice. This window is inscribed: "In memory of Daniel Devlin, from his brothers Jeremiah and William." The four above-named windows are the work of M. Lorin.

The last in this, the north aisle, is

THE WINDOW OF THE THREE BAPTISMS.

The three baptisms are, as termed in theology, the baptism of water, the baptism of blood by martyrdom, and the baptism of desire when no one is near to administer the sacrament, and the soul ardently desires

it. These are the three gates through some one of which all who are to be saved, must enter into the city of God. This window is appropriately placed near the main entrance, and over the chapel of the baptistery. In the central bay is the scene of Our Lord's baptism by St. John, the baptism of water; to the right is the scene of a martyrdom, and in the left bay a solitary reclining figure dying with a desire to be baptized, to "be dissolved and be with Christ." This window is the gift of James McKenna.

Crossing now to the south aisle we first meet with

ST. VINCENT DE PAUL'S WINDOW.

In the central division of this window stands a life-size figure of the saint, habited in stole and surplice. The expression on his benign countenance is all we would look for on the face of the messenger of charity. The two scenes in the lateral bays give the two grand features of his life—his devotion to homeless children and to the worst class of criminals. On the right hand the saint is represented calmly seated whilst the ball-and-chain of a galley-slave is made fast to his foot. The prisoner whose punishment the holy man has taken on him is seen going on his way rejoicing. On the left St. Vincent is holding an infant in his arms, while he directs the attention of a Sister of Charity to another little waif asleep on the pavement. This window is the gift of James Olwell. The two last-mentioned windows are from the studio of M. Ely of Nantes.

We next come to

THE WINDOW OF ST. ELIZABETH, ST. ANDREW, AND ST. CATHERINE.

The three bays of this window are filled, each with

an admirably executed life-size figure of one of these saints. St. Andrew the Apostle holds the place of honor in the center. He is represented as if in the act of taking upon him the cross on which he, like St. Peter, had the glory of receiving the martyr's crown. The expression on his furrowed features is one of calm courage, which seems to come to him from heaven, on which his uplifted eyes are fixed. Beneath him is a finished miniature, if we may be allowed to so name anything so large, representing the scene of the martyr's execution. The same face is recognizable in this as that of the larger figure above, notwithstanding the difference of dimensions. In the right compartment of the window is the figure of St. Catherine of Alexandria, martyr. She holds in one hand the palm branch of victory, and with the other leans on a wheel, the instrument of her cruel torture and glorious death. Beneath is a beautiful and graphic rendering of the espousals of St. Catherine to Our Lord, which Rubens has made so memorable. The Infant Jesus is seated on the lap of His Virgin Mother, and, smiling sweetly, places a ring on the finger of the saint, who is kneeling at the feet of the Virgin. This reward the saint received in a vision, after having vowed her virginity to Christ. In the left bay is a figure of equal size with the others—of St. Elizabeth, Queen of Hungary. Her eyes are cast down, looking in wonder at the miracle God has performed in her behalf. The object of her regard is a bouquet of exquisite flowers, which she holds in the folds of her mantle. Beneath the figure is the explanation. St. Elizabeth, who loves the good poor exceedingly, is here represented, after the true history, as told in her life by Montalembert, as carrying

bread to some of her clients, when she is met by her husband, who has had unjust suspicions. He insists on seeing what his spouse carries so carefully concealed; she unfolds her mantle, when lo! the bread has turned to flowers. This was heaven's approbation of the saint's charity and rebuke to her husband. This window is inscribed, "From the family of J. A. and Eliza O'Reilly."

The adjoining window is regarded by all as one of the chastest designs in the Cathedral; its subject is

THE ANNUNCIATION.

The Blessed Virgin is here represented kneeling: her countenance does not betray a shadow of surprise at the appearance of her angelic visitor, who, with a look of profound respect, is in the act of delivering the message which has brought so much "Glory to God on high and peace on earth to men." The interior of the house of Nazareth is evidently copied in all its details from the Holy House of Loretto, as any one who has seen the latter will at once recognize. Through the door, which is partially concealed by a half-drawn curtain, is seen St. Joseph in his carpenter shop, discussing, doubtless, the details of some little household improvement pertaining to his trade, with an elderly female. The same peace and silence appear to reign over the simple scene without, as over the momentous one taking place within between God's messenger and God's Mother soon to be. The position this window occupies throws it out in greater relief, and lends it new attraction, as the visitor will at once realize when, passing from the turbulent field of battle, his eye rests on the peaceful home of Nazareth. This window is the gift of William and John O'Brien.

We next come to

ST. HENRY'S WINDOW.

This is a battle-piece that, it has been said, would do honor to the Louvre. The subject of the window is the battle fought by St. Henry, Emperor of Germany, with the Slavonians, who had risen up against the ecclesiastical authorities, put to death priests, drove bishops from their sees, and generally laid waste the fair land of Poland. The aid of the Emperor was invoked, who, ever willing to raise his arm in the cause of God, went to the assistance of the distressed. The enemy outnumbered the Emperor's troops by thousands. The saint, however, did not lose heart. He heard Mass early in the morning, at which all his troops devoutly assisted, and, invoking the blessing of the God of battles on his arms, went forth fearlessly to victory. That no assurance of triumph might be wanting to him, God vouchsafed to reveal to him the presence, in the field, of St. Lawrence, St. Adrian, and St. George, fighting on the side of the Emperor. This painting needs no comment. It is instinct with life and "movement," as artists say. This window is the gift of Henry J. Anderson.

The last window that remains for us to speak of is

THE WINDOW OF THE IMMACULATE CONCEPTION.

The scene which this window portrays is the memorable one which took place in Rome in the year 1854, when the beloved Pontiff, Pius IX., proclaimed to the world the dogma of the Immaculate Conception. The Sovereign Pontiff is standing on his throne after having proclaimed the dogma, *urbi et orbi*, and in the

act of giving the apostolic benediction, while he holds in his left hand the decree of the dogma. The well-known, benign features of the lamented Pius are easily recognized. The surrounding group is a good representation of the Church. Here we have cardinals, patriarchs, bishops, prelates, priests, and religious of several Orders in the distinctive habits of their congregations. The bright costumes of the Papal household troops give additional animation to the scene. Above the head of the Pope is a figure of the Immaculate Conception. The statues of Sts. Peter and Paul, on either side, will be recognized by all who have seen the originals as admirable reproductions of the two magnificent statues of the Apostles that stand guardians of the entrance to St. Peter's, Rome. This window is the gift of the Diocese of Newark.



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ALTAR OF ST. AUGUSTINE

CHAPTER V.

Description of the New Cathedral.

(Continued.)

THE STATUES.—THE CHAPELS.—THE PAINTINGS.—THE CHIMES.—THE ORGANS.—LIGHTING.—HEATING.—VENTILATION.

THE STATUES.

THE statues in the north transept are the gifts of Mrs. Joseph W. Drexel. West of the portal in the upper tier is St. Dominic, the founder of the Dominican Order. East of the portal is St. Thomas Aquinas, the greatest Doctor of the Church. In the lower tier are the four great Fathers of the Eastern Church, St. Athanasius, St. Gregory Nazianzen, St. Basil the Great, and St. John Chrysostom. These four statues in the lower tier were made by J. Massey Rhind.*

In the upper tier of the south transept we have, east of the portal, St. Gregory the Great and St. Francis de Sales; west of the portal are St. Ambrose and St. Jerome. In the lower tier, east of the portal are St. Anselm and St. Bernard; west of the portal are St. Bonaventure, the great Doctor of the Franciscan Order, and St. Alphonsus Liguori, founder of the Congregation of the Most Holy Redeemer. The statue of St. Alphonsus was donated by the Redemptorist Fathers; the estate of St. Bonaventure by the Franciscan

* New doors of bronze have just been set in the north and south transepts. The design, by Thomas H. Poole, is elaborately worked out in harmony with the Gothic lines and ornamentation of the Cathedral. The panels of the base bear the arms of the four Archbishops of New York. The doors were executed by Paul E. Cabaret.

Fathers. The other statues are the gifts of Mrs. Joseph W. Drexel. Mr. Sibbel made the four statues in the lower niches, and installed them in April, 1903. The statue of St. Francis de Sales was placed on August 8, 1891; that of St. Ambrose on August 11, 1891. All the statues are of Carrara marble.

The massive pair of Benediction lights on either side of the sanctuary were given by Mr. and Mrs. John C. Moore in memory of Mrs. Moore's father, Louis de Bebian.

The chapel at the beginning of the north aisle is used as a baptistery for the present. Adjoining is the Coleman chapel, erected by James S. Coleman in memory of the deceased members of the Coleman family. The altar is dedicated to St. Bernard and St. Bridget, and is a unique as well as an artistic ornament to the interior of the Cathedral. The background to the altar is a perfect reproduction of the doorway of St. Bernard's chapel, Mellifont, County Louth, Ireland, built A.D. 1142.

About three miles from Mellifont monastery was situated the ancient monastery of Clonmacnoise, which, for a long time, was the most celebrated religious community in Ireland, and distinguished as the chief school of art and learning in that country. The abbot belonged to the family whose territory lay in the County Louth. The monastery was erected in the early part of the tenth century by the Abbot Coleman, who died, according to the Four Masters, in A.D. 924.

The cross in the center panel of the communion table is an exact reproduction, on a smaller scale, of the cross of the scriptures at Clonmacnoise. The original is about eleven feet high. About three miles from

Mellifont, as above noted, was the ancient monastery erected by St. Boyne in the tenth century, and the famous cross, elegant in its details and ornaments, its fillets and tracery, and its scroll work of the tenth century, has been exactly reproduced, on a small scale, on its obverse and reverse on the outside panels of the communion table. Other crosses at the sides of the communion table represent other abbots of the family of Coleman at Mellifont.

Great attention was paid to the marbles used in the chapel; the arch and the fascia, the canopies and their pedestals are of Eschallion. The marble of the green columns is known as Verde Calabrese. The yellow marble in the panels under the grilles, and in the panels of the altar proper, is from the celebrated quarries of the nuns of the Società Santa Maria Maddelena near Sienna, and such is its value that the product of these quarries is sold by weight.

The altar marble is called Beluglia, and the crosses are from Crestaline. The plinths and margins of the predella are made from flowered Bardiglia. The ashlar work is called penumbria, and the small columns are in Mexican green onyx. Even the flooring retains the Celtic character, in a ribbon border to the Bardiglia being shown as a shamrock, and this same emblem of Ireland is also fashioned in the bronze gates.

To reproduce these details suitable to a metropolitan Cathedral, required great time, preparation, and study, and the consultation of many works of learned authors who have written on the antiquities of Ireland, besides a visit by Mr. Coleman to the site of the original monastery at Mellifont. The architect entrusted with the work was Mr. Henry Glentworth Wynn; the sculpture

was executed by Draddy Brothers. The altar was consecrated May 30, 1903, by Archbishop Farley.

The St. de la Salle chapel, the gift of the Brothers of the Christian Schools, is dedicated to their founder, and is appropriately placed beneath the beautiful window donated to the Cathedral by the Brothers. The altar is Gothic. The various kinds of marble used in the construction are known as the Eschallion Blanc, from the south of France, for the reredos; the Blanc P. Italian for the panels; Mexican onyx for the columns; the best of Carrara for the statue of St. de la Salle; beautiful Tennessee varieties for the walls and floor, and the variety called Ravaccine, from Italy, for all the other parts of the altar. One of the panels represents St. de la Salle distributing alms to the poor; the title of this panel is "The Corporal Works of Mercy;" the other represents the saint teaching, entitled "The Spiritual Works of Mercy." The panel below the altar table represents the saint on his death-bed surrounded by Brothers, and the boy kneeling at the bedside speaks of the saint's great love for youth. The statue is original, and the only one of its kind in the world, and with the exception of the church of St. John Baptist at Rheims, this is the first altar erected in honor of the saint in a public church. The suggestions and general designs of the altar were furnished by the Brothers themselves. The construction and sculpture were all done in New York City by D. Borgia. The altar was consecrated November 10, 1900, by Archbishop Corrigan.

The next chapel is dedicated to St. Augustine, the great Bishop of Hippo, and is the gift of Augustine Daly. The altar is of Carrara marble with decora-

tions of Mexican onyx and Sienna marble. The statue represents the saint holding in his hand a heart as the symbol of his great tenderness and wonderful insight into the depths of the human heart. "Never did man unite in one and the same soul such stern rigor of logic with such tenderness of heart."* The panels represent the baptism of Augustine by St. Ambrose, Bishop of Milan, and the meeting between the saint, who was meditating on the Holy Trinity, and a child trying with a shell to empty the ocean into a small hole in the ground. When asked why he was attempting such an impossible task, the child replied that it was not so impossible as Augustine's effort to fathom the mystery of the Holy Trinity. Archbishop Corrigan consecrated the altar January 5, 1895.

The altar of the Holy Face in the chapel of St. Veronica is the gift of Daniel Daly, of Brooklyn, the father of the Rev. W. J. B. Daly, for many years an assistant at the Cathedral. The altar is built of Carrara marble, trimmed with Pratrana onyx from Mexico. A mosaic picture, representing the Holy Face, is the chief adornment of the altar. The sanctuary floor and the steps leading to the altar are of Italian marble. The top of the communion rail is of St. Baume marble, and is supported by fifteen onyx columns, surmounted with marble capitals. The altar was consecrated by Archbishop Corrigan on February 4, 1891.

The beautiful holy water well at the beginning of the south aisle is the gift of Joseph Rutledge, for many years the vergier of the Cathedral. The well is of pure Carrara marble, and was designed by Renwick, Aspin-

* Mgr. Bougaud.

wall & Owen. The work was executed by Draddy Brothers in 1898.

The chapel of St. Anthony of Padua is the gift of Mrs. Joseph A. Donohoe, of San Francisco. In the center is a relief of St. Anthony caressing the divine Infant. The altar is carved in marbles of Carrara and Sienna. Flanking the relief are statues of St. Anne and St. Monica. The altar was consecrated by Archbishop Corrigan on November 4, 1894. The design is by James Renwick, the execution by Draddy Brothers.

The chapel of St. John the Evangelist is a memorial erected by Archbishop Corrigan to his predecessors—John Connolly, John Dubois, John Hughes, and John McCloskey. St. John is represented holding a chalice with a serpent coming out of the cup: this symbol alludes to the poisoned cup given to St. John to drink, over which he first made the sign of the cross and the poison came forth under the form of a serpent. The eagle is at his feet, and recalls that St. John soared higher on the wings of divine inspiration than any of the other Apostles. The statue is of white Carrara marble, the altar of dark Sienna marble. It was designed by Renwick and built by Draddy Brothers. Archbishop Corrigan consecrated the altar May 6, 1894.

The next chapel is dedicated to St. Stanislaus Kostka, and is the gift of Miss Rose Rigney, in memory of her brother, the Rev. P. S. Rigney, who was an assistant in St. Andrew's Church, this city. The altar was consecrated by Archbishop Corrigan on June 3, 1896, the twenty-fifth anniversary of the dead priest's ordination. It was designed and built by Peter Theis.



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ALTAR OF THE HOLY FACE.

THE PAINTINGS.

On the south side of the west portal is a beautiful copy of Raphael's "Transfiguration." The Saviour is transfigured between Moses and Elias, who represent the Law and the Prophets; Peter, James, and John lie prostrated by the dazzling light. To the left are St. Lawrence and St. Stephen in an attitude of adoration. In the lower part, the disciples are being urged to cure a possessed boy. This painting, together with the copy of the "Sistine Madonna," north of the west portal, were donated by the Hon. John Kelly.

The "Flight into Egypt" by Pedro de Moya (1610-1666) and the "Doubting Thomas," are the gifts of the Hon. John D. Crimmins. The "Baptism of Our Lord," over the baptismal font, and the "Marriage Feast of Cana," behind the holy water well, as well as the "Return of the Prodigal Son," and the "St. Patrick Preaching at Tara," were presented by the Hon. John Kelly. The copy of the celebrated "Madonna del Sacco" painted by Andrea del Sarto in the church of the Servi, Florence, is the gift of Miss Rebecca Taft, New York. The "Tripartite," or three-part painting that hangs in the second bay of the north chancel aisle is the gift of Mr. J. F. Loubat.

THE CHIMES.

The Cathedral possesses the finest set of chimes in the United States. Nineteen bells constitute the set, and they were donated by parishioners and friends of the Cathedral. These bells hang in the northern spire of the Cathedral, one hundred and sixty feet above ground. They ring the Angelus daily at 8 A.M., 12 M., and 6 P.M. On Sundays, as well as on important

feast-days or national holidays, appropriate hymns or anthems are played. The names of the bells with their respective donors are:

	NAME OF BELL	TONE	WEIGHT OF BELL (LBS.)	WEIGHT OF CLAPPER (LBS.)
1	St. Patrick	B fl.	6608	350
	Donors, Cathedral Parishioners.			
2	Blessed Virgin	C	4625.5	258.5
	Donor, Jno. B. Manning.			
3	St. Joseph	D	3260	183
	Donor, Jos. J. O'Donohue.			
4	Holy Name	E fl.	2693	143.9
	Donors, Holy Name Societies.			
5	St. Michael	E	2319	128.7
	Donor, Mich. S. Coleman.			
6	St. Anne	F	1956	108.5
	Donor, Henry McAleenan.			
7	St. Elizabeth	G	1357	82
	Donor, Marquise de San Marzano.			
8	St. Augustine	A fl.	1162.7	73.3
	Donor, Augustine Daly.			
9	St. Anthony of Padua	A	971.13	58.3
	Donated in Memory of Edw. Fox.			
10	St. Agnes	B fl.	802	48
	Donated in Memory of Jas. Ed. Fox.			
11	St. John the Evangelist	B	667.7	43
	Donor, John D. Crimmins.			
12	St. Bridget	C	574	34.4
	Donated in Memory of Aloysia Minitier.			
13	St. Francis Xavier	C sh.	476.3	29
	Donors, The Catholic Club.			
14	St. Peter	D	401.5	26.3
	Donor, Geo. B. Coleman.			
15	St. Cecilia	E fl.	345	21.1
	Donor, Mrs. Thos. F. Ryan.			
16	St. Helena	E	286	18.9
	Donor, Eleonora Keyes.			
17	St. Alphonsus Liguori	F	240.9	17.3
	Donor, Maria A. Mills.			

	NAME OF BELL	TONE	WEIGHT OF BELL (LBS.)	WEIGHT OF CLAPPER (LBS.)
18	St. Thomas Aquinas	F sh	204	. . . . 14.3
	Donor, Thos. Kelly.			
19	St. Godfrey	G	173	. . . . 13.8
	Donated in Memory of Jno. and Mary Koop.			

The chimes were made by Paccard, of Annecy, Savoie, France. They were blessed August 15, 1897, by Archbishop Corrigan. Each bell bears an appropriate inscription in Latin verse and the name of the donor. The Latin verses were composed by the Rev. Philip Cardella, S.J. The English translation is by Michael J. A. McCaffery, LL.D.

THE BELLS.

Cives . et . advenae	O Citizens, O Strangers, Hear!
Dociles . lubentes	Lend willing heart no less than
Audite . et . ab . alienis . dignoscite	willing ear!
Fidissimos . amicos . vestros	From false discern the true,
Vobis . a . numine . de . coelo .	The faithful friends God-sent from
missos	heaven to you;
Morum . religionis . felicitatis	Trusty heralds we
Veraces . praecones	Of true religion, morals, and
	felicity.

St. Patrick's Bell.

Vester . Patritius . ego	Your Patrick I;
Sicut . patres . vestri . ita . et . vos	As your sires, so also ye
Manete . usque	Ever be
Mei . imitatores . aemulatores	Emulators, imitators of me.
— <i>Ex stipe collata a parochianis</i>	— <i>From the Cathedral Parishioners.</i>
<i>Ecclesiae Cathedralis.</i>	

Our Lady's Bell.

Ave . Maria	Hail Mary,
Mater . Dei . Domina . nostra	Mother of God, Our Lady blest!
Suspiciant . te . beatamque . dicant	With glad acclaim
Omnes . gentes . tribus . et . linguae	Let all the nations, tribes, and
— <i>Sumptibus Joannis B. Manning.</i>	tongues attest
	That ever blest shall be thy name.
	— <i>Gift of John B. Manning.</i>

St. Joseph's Bell.

Josephus . Nazarethanae familiae . caput	Joseph, Once head of that most humble home
Universalis . ecclesiae . familiae . Christi	And Holy Family of Nazareth, Now, gloriously become
Rite . dictus . patronus	The Patron of the household of the faith,
Prae . omnibus . coelicolis . post . ejus . virginem . sponsam	By holy Church, in grateful homage named,
Honoribus . cumulandus	By holy Church, with reverent rite proclaimed;
— <i>Munificentia Josephi J. O'Donohue.</i>	To thee be shown Not earth's alone But heaven's highest honors next to Mary's own. — <i>Gift of Joseph J. O'Donohue.</i>

Bell of the Holy Name.

Jesus . mihi . nomen	Jesus, my Holy Name,
Qvod . est . super . omne . nomen	All other names above;
Et . non . est . in . alio . aliquo . salus	Whose saving power and love No other name may claim.
— <i>Sodales Sanctissimi Nominis Totius Civitatis.</i>	— <i>The Sodalists of the Holy Name throughout the city.</i>

St. Michael's Bell.

Michael	Michael,
Princeps . militiae . coelestis	Prince of all the hosts of heaven, Among the souls whom God to thee has given
Cum . coeteris . animabus	To guide and guard,
Quibus . Dei . nutu . praees	Be also ours within thy watch and ward;
Perduc . in . paradisum . exultationis	And when this earthly life is past Conduct us all to heavenly joys at last.
— <i>Sumptibus Michaelis S. Coleman.</i>	— <i>Gift of Michael S. Coleman.</i>

St. Anne's Bell.

Anna . vocor	The holy Anna's name bear I, Whose lowly child Is Mary mild,
Mea . filia . est	The Virgin Mother of the Lord most high:
Dei . genitrix . virgo . Maria	With purest mother-love will she Love you most tenderly.
Mater . vestra . tenerrima	— <i>Gift of Henry McAleenan.</i>
— <i>Pecuniis Henrici McAleenan.</i>	



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ALTAR OF ST. ANTHONY OF PADUA.

St. Elizabeth's Bell.

Elizabeth
 Dignissima . mater . Joannis
 Clamantis . adhuc
 Omnis . arbor
 Quae . non . facit . fructum . bonum
 In . ignem . mittetur
 —*Dono dedit Marchionissa San
 Marzano.*

Elizabeth,
 Most worthy mother of the Baptist
 John,
 Who calls, across the centuries
 gone,
 To these our days, with warning
 tone:
 "The tree that good fruit does not
 bear
 Shall into flames consuming fare."
 —*Gift of the Marquise San Mar-
 zano.*

St. Augustine's Bell.

Quicumque . a . veritate . extorres .
 estis
 Augustinum . Hipponensem
 Praeclarissimum . ingenium
 Gratiae . Christi . miraculum
 Admiramini . imitamini
 —*Ex dono Augustini Daly.*

Ye who now wander far astray
 In error's way,
 With great Augustine all your
 steps retrace—
 Whose glorious soul, regenerate,
 Shone forth, a marvel of Christ's
 saving grace;
 Admire and imitate.
 —*Gift of Augustine Daly.*

Bell of St. Anthony of Padua.

Antonius . a . Padua
 Eximie . carus . Deo . et . hominibus
 Quis . te . non . invocat
 Quis . te . non . diligit
 —*In memoriam mariti carissimi
 Eduardi Fox, Lydia vidua incon-
 solabilis.*

Anthony of Padua
 Who shall tell
 How loved thou wert, on earth, of
 God and men?
 And shall not now, as then,
 Thy name be on men's lips and in
 their hearts as well?
 —*In memory of her beloved hus-
 band, Edward Fox, by his discon-
 solate widow, Lydia.*

Bell of St. Agnes.

Ego . Agnes . adolescentula
 Agnum . magna . cura . enutrivi
 Ex . cujus . vellere . pallium . ipsa .
 contexui
 Pro . archiep . Neo-Ebor . Michaelae .
 Augustino

I, little Agnes, come
 From far-off Rome;
 There mine the pleasant care
 A chosen snow-white lamb to tend,
 That was one day its fleece to lend
 To make the pallium snotless fair
 For Michael Augustine,
 Your loved Archbishop of New
 York, to wear;
 Of Catholic education champion
 bold,
 And watchful shepherd he

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Catholicae . institutionis . adolescen- tium	Of all your children—lambkins of his fold—
Adsertore . propugnatore . vindice — <i>In memoriam filii Jacobi Eduardi</i> <i>Lydia Fox, mater.</i>	To guard their tender youth in faith and piety. — <i>In memory of James Edward</i> <i>Fox by Lydia, his mother.</i>

Bell of St. John the Evangelist.

Johannes	Beloved Apostle John,
Qui . super . pectus . Domini . Jesu Recubuisti	Thou who, upon His breast re- clining,
Investigabiles . divitias . cordis . ejus Omnibus . Neo . Eboracensibus Omnibus . Americanis Volens . lubens Resera . pande — <i>Ex dono Johannis D. Crimmins.</i>	Didst hear the very heart-throbs of the Lord; O teach, with sweet, persuasive word, To all within our city's crowded mart, Ay, and to all throughout our dear- loved land, What treasures—all for them at their demand— His Sacred Heart Is longingly enshrining. — <i>Gift of John D. Crimmins.</i>

St. Bridget's Bell.

Me . Brigidam . Hibernam Nemo . despiciat Coelo . recepta Principem . inter . Hibernas . vir- gines Locum . teneo Beati . mundo . corde Nil . apud . superos Castitate . carius . nil . pulchrius — <i>Dederunt Perry J. Minitier et</i> <i>Catharina uxor in memoriam dilec- tissimae filiae Aloysiae.</i>	Stint not the honor due to Brid- get's name,— Bridget of Ireland's pure and saint- ly fame; High throned in heaven, To her first place is given Of all the virgins of her holy Isle: Blessed are the clean of heart with- out defile: In sight of heaven naught can vie With spotless chastity. — <i>Gift of Perry J. Minitier and</i> <i>Catherine, his wife, in memory of</i> <i>their daughter, Aloysia.</i>
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Bell of St. Francis Xavier.

Sancte . Francisce . Xaveri Indiarum . apostole Coetus . catolicorum . Neo-Ebora- censium	In Xavier's parish formed, by Xavier's name first known, And now by Xavier's fostering favor grown
--	---

In . cujus . aedibus . ortum . habuit
 Sub . cujus . tutela . adolevit
 Grandior . factus
 Tuam . coelestem . opem . implorat
 Ut
 Ad . majorem . Dei . et . Eccl .
 Cathol . Gloriam
 Maxima . quaeque . perficiat
 —*Elargitionibus Coetus Catho-*
licorum Neo-Eboracensium.

In years and strength and prosper-
 ous estate,—
 The Catholic Club in nothing shall
 abate
 Its loyalty to thee, its heavenly
 advocate,
 Saint Francis Xavier:
 O be thou yet our patron; pray
 That—day by day—
 With growing power the loftier
 purpose grow
 And zeal like thine,—the burning
 zeal
 That kindled farthest Ind to fervid
 glow,—
 To dare and do what deeds shall
 noblest show
 For God's high glory and His
 Church's weal.
 —*Presented by the Catholic Club.*

St. Peter's Bell.

Tu . es . Petrus
 Et . supr . hanc . petram
 Aedificata . est . ecclesia . Christi
 Adversus . quam
 Portae . inferi . non . praevalerunt
 —*Pecunia Georgii B. Coleman.*

Thou art Peter
 Firm-built on Peter's rock.
 The Church of Christ withstands
 the shock
 Of all the powers of hell that may
 assail:
 They never shall prevail.
 —*Gift of George B. Coleman.*

St. Cecilia's Bell.

Caecilia
 Valerianum . sponsum
 Christo . vero . animarum . sponso .
 adjungens
 Omnibus . Catholicis . conjugibus
 Exemplar . esto
 —*Suppetiit nummos uxor Thomae*
F. Ryan.

Cecilia,
 From unbelief and sin
 Thy spouse Valerian thou didst
 nobly win
 To glorious spousal of his soul to
 Christ the Lord:
 With one accord,
 Let all good spouses see
 A bright exemplar for themselves
 in thee.
 —*Presented by Mrs. Thomas F.*
Ryan.

St. Helena's Bell.

Helena . imperatrix . sis . benedicta
 Numinis . afflatu . ducta
 Tu . nobis . crucem

Empress Helena,
 Forever blest be thou, most favored
 one,

222 DESCRIPTION OF THE NEW CATHEDRAL

In . qua . est . salus . vita . et . re-
 surrectio . nostra
 Thesaurum . prae . omnibus . divitem
 Reddidisti .
 —*Sumptibus Eleonorae Keyes.*

Who, by a heavenly inspiration led,
 Didst find for us the cross Christ
 died upon;
 Cross, with the blood of our re-
 demption red—
 Our hope of life when other hope
 was none—
 Pledge of our glorious rising from
 the dead—
 The sign and promise of salvation
 won.
 —*Gift of Eleonora Keyes.*

Bell of St. Alphonsus Liguori.

Alphonsus . Maria . Liguorius
 Doctor . ecclesiae
 Pater . et . legifer . Congregat . a .
 Sanctiss . Redempt .
 Doctrina . ad . sanos . hominum .
 mores . efformandos
 Pietate . in . virginem . matrem
 Amore . in . Christum . Deum
 Sub . eucharisticis . speciebus . ab-
 sconditum
 Ad . exemplum . conspicuus
 —*Pia oblatione Mariae A. Mills.*

Alphonsus Maria Liguori,
 Doctor of the Church, and founder
 famed
 Of the congregation of the Most
 Holy Redeemer named,
 Whose rule and discipline by thee
 were framed:
 Thy teaching leading men to vir-
 tue's ways,—
 Thy zeal for Mother Mary's
 praise,—
 Thy faith and love that bent un-
 bidden
 In adoration of the God-Man hid-
 den
 'Neath simple eucharistic veil;—
 May these thy virtues as example
 never fail!
 —*Gift of Maria A. Mills.*

Bell of St. Thomas Aquinas.

Thomas . Aquinas . doctor . Angelicus
 Philosophorum . et . theologorum .
 princeps
 A . sapientissimo . Leone . XIII .
 Pont . Max .
 Jure . ac . merito
 Catholicis . omnibus . scholis
 Veritatis . magister . coelestis .
 patronus
 Datus
 Exemplaria . sua

Thomas Aquinas, Angel of the
 schools,
 Prince of philosophy and sacred
 lore,
 Where scholars throng or wisdom
 hives her store,
 Where truth is sought or love of
 learning rules,
 Thee, patron of the school, great
 Leo aptly names,
 Thee, master of the truth, his voice
 of truth proclaims.

Nocturna . diurna . que . manu . ver-
 sanda
 Sapientibus . et . insipientibus
 Praebeat
 —*Munere Thomae Kelly.*

O Master, may the simple and the
 sage
 Alike well know,
 That simple will grow wise and
 wise will wiser grow,
 Who con with loving care thy lucid
 page.
 —*Gift of Thomas Kelly.*

St. Godfrey's Bell.

Godefridus . episcopus
 Natione . Gallus
 A . puero . usque . ad . vitae . exitum
 Omnium . virtutum
 Popularibus . et . extraneis
 Mirum . exemplar.
 —*In carorum parentum Johannis
 et Mariae Koop memoriam, filii
 filiaeque Godefridus, Eugenius, Coe-
 lestia, Amelia.*

Godfrey,
 The saintliest graces of the bish-
 op—blent
 With all thy native France's patriot
 fire
 And generous chivalry;
 These traits in thee,
 Crowning a life-time in God's ser-
 vice spent,
 Thy countrymen and all the world
 admire.
 —*In memory of their beloved par-
 ents, John and Mary Koop, by
 their children, Godfrey, Eugene,
 Celeste, and Amelie.*

The chimes of the Cathedral are played by hand through a simple device known as tracker action. The operator standing faces nineteen levers covering a space of eight feet in a horizontal line. The loose ends nearest to the operator sink about a foot when stopped by the striking of the clapper against the side of the bell and at once rebound upward, drawn by the receding clapper and a spring-action. The far ends, four and a half feet away, are secured by hinges to a strong frame, thus allowing the motion described. Nineteen rods made of wood one inch in diameter run straight up the tower, and work the clapper of the individual bell in much the same fashion as the old house gong. The rods are one hundred and ten feet long, made of wood for flexibility—wire would break in downward

or tangle in upward motion. The connection between the lever and rod is made by heavy leather straps that can be let out or taken in so as to keep all the levers in a straight horizontal line in different conditions of weather. The operator's task is no small one—it requires strength and dexterity to handle this simple, practical, yet bulky keyboard.

The ringing of the Angelus is regulated by an automatic clock. An Angelus striking machine, installed in the north tower, is arranged to strike on a bell of thirty-four hundred pounds with a hammer of seventy-five pounds. It is released at 8 A.M., 12 M. and 6 P.M. by a mechanical connection to the tower clock mentioned above. The Angelus striker and the automatic clock were set up by the E. Howard Clock Company, N. Y., in 1901.

THE ORGANS.

The grand organ is placed in a gallery in the first bay of the nave, between the front towers. This gallery is capable of accommodating a choir of one hundred singers. It is forty-six feet in width, across the building, and twenty-eight feet long; and is supported in front by a wrought iron compound girder, three feet nine inches in depth, fourteen inches in width, and capable of sustaining a weight of one hundred tons. The front of the organ gallery is of ash, supported by molded and carved brackets of the same material, projecting from and attached to the great iron beam. The ceiling of the gallery is divided into squares by rich moldings of ash, and the squares are filled with two inch strips of ash, laid on diagonally. Access to it is had by means of a spiral staircase situated in the south



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ALTAR OF ST. JOHN THE EVANGELIST.

lobby of the Fifth Avenue entrance. The organ was built under the direction of Rev. Father McMahan, rector of the church of St. John the Evangelist.

The chancel organ of the Cathedral, built in 1881 by G. H. and C. S. Odell of New York City, is a two manual and pedal (thirty-two notes) instrument of the tracker action type. The general scheme, by Very Rev. Mgr. A. Lammel, at the time chancel organist and choir director of the Cathedral, embodies all the requirements of a choir organ, for which purpose it is being used exclusively.

It has twenty stops and three couplers. While deprived of great volume it has a fine quality of tone, and for this alone stands well inside the dividing line between the old tin horn combinations and the modern organ.

LIGHTING.

For over ten years the problem of lighting the Cathedral by electricity was taken up a number of times but the plans submitted invariably left a doubt in the minds of those responsible for the results as to whether or not the desired illumination would be obtained and the problem remained unsolved until early in 1904. The fire hazard was of vital importance, due to the fact that the upper structure was lath and plaster, but a system was finally installed which eliminated all fire risk.

Steel conduits, coated with a heavy enamel, were used throughout and no wire was installed until the complete conduit system was in position, the wire being all drawn in at one time. There is no part of the system where the wire is not encased in steel, except at

the switchboard where the various feeders start. At the outlets, steel boxes are used, and at the junction points sheet steel cabinets encase the small switchboards. The large marble switchboard in the ambulatory places the entire system at the command of the sacristan, and the arrangement is such that economy may be practiced in the lighting, or the entire church may be brilliantly illuminated. Seven large sunburst fixtures in the ceiling of the nave and transept, with a total of 1,050 lamps, together with 24 fifty-light fixtures in the side aisles furnish the main and brilliant lighting, while fifty bracket fixtures with a total of two hundred and seventy-four lamps serve for purposes of reading and economic use.

The sanctuary arch has a concealed lighting system separate from the balance of the church; one hundred lamps arranged so as to be controlled in sections, provided with reflectors, throw a brilliant light upon the main altar. To produce the brilliant illuminating effect which has been admired by so many, requires 40,768 candle power.

When one realizes what it would mean to place, light, extinguish, and care for forty thousand and odd candles, the progress of the twentieth century certainly becomes impressive. It required 68,632 feet of copper cable to distribute the electric current to the lighting points. Every wire can be withdrawn from the conduits at any time and be replaced without in any way damaging or defacing the structure.

Total number of 16 candle-power lamps.....	2,548
“ candle-power	40,768
“ number of feet of cable.....	68,632
(Which is equal to 13 miles of cable.)	

The large gilded wrought coronas in the nave and transepts, the chandeliers in the side-aisles, and the candelabra on the choir-rail, were designed by Schickel & Ditmars. The electric lighting system was installed by the Charles L. Eidlitz Co.

VENTILATION.

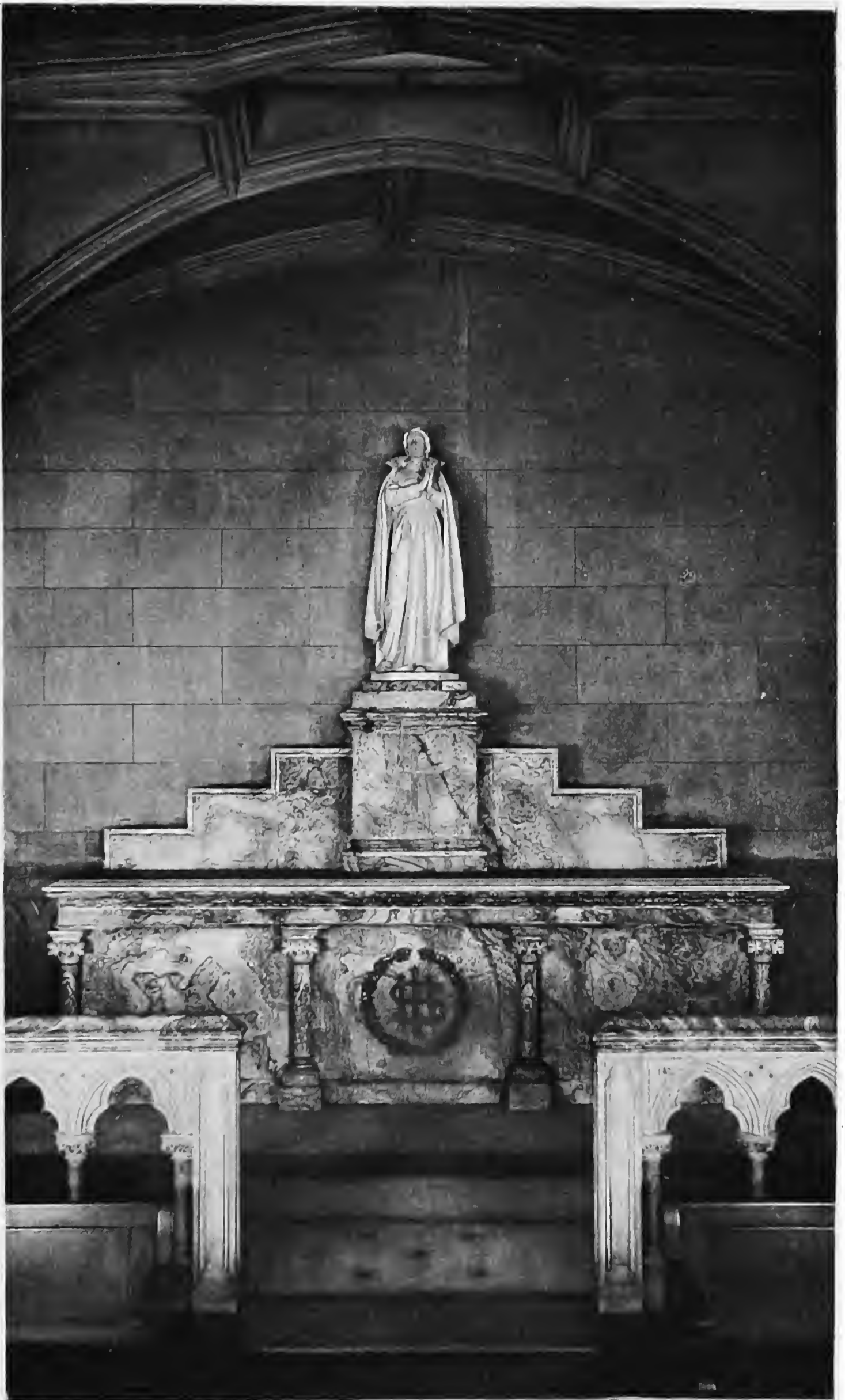
The Cathedral proper is ventilated by the introduction of fresh tempered air through registers in the ends of the pews. The air displaced by the introduction of the fresh air finds exit through openings near the ceiling leading to the two towers. The escape of the air is controlled by two large doors, operated by pneumatic devices from the Cathedral floor. The fresh air introduced into the Cathedral is passed over two large tempering coils, each containing 1,600 square feet of heating surface, and is heated approximately to room temperature before entering the blowers, the temperature of the entering air being maintained automatically at the desired degree by the Johnson system of heat regulation.

Seventy-five thousand cubic feet of fresh air per minute are delivered to the Cathedral proper by two Sturtevant steel-plate blowers, each having a blast-wheel eight feet in diameter. These blowers are coupled together on one shaft, driven by a C. & C. Electric Company's direct-connected slow-speed motor, provided with speed-regulating devices permitting a variation of speed from full speed to two-thirds speed. The air delivered from the blowers is led through a system of galvanized iron ducts, located underneath the floor of the Cathedral connected with the four hundred and sixty registers in the ends of the pews.

The heating of the Cathedral proper is effected by direct steam radiators and steam coils entirely independent of the ventilating system. The radiators are placed near the outside walls and near the entrances, and the steam coils above the galleries. The new portion of the Cathedral, located back of the main altar and containing the Lady Chapel, sacristy, etc., is heated by warm air in connection with a special ventilating system.

The fresh air supply for the heating and ventilation of the Lady Chapel section of the Cathedral is passed over a tempering coil containing eight hundred and fifty square feet of heating surface, and is warmed to substantially room temperature before entering the blowers, the temperature of the entering air being maintained automatically at the desired degree by the Johnson system of heat regulation.

Sixteen thousand cubic feet of air per minute are delivered by a Sturtevant blower, having a blast-wheel six feet in diameter. The blower is driven by a direct connected slow-speed C. & C. Electric Company's motor. From the blower the tempered air is led through galvanized iron ducts to the sub-basement of the Lady Chapel, and there connects with the individual rising flues terminating with registers in the rooms. Each fresh air supply flue is divided into two branches, one branch leading direct to the register and the other passing through the heating stack before joining the vertical flue. Dampers are provided in these tempered and warm air connections, operated pneumatically by the thermostats in the rooms, admitting alternately either tempered or warm air, as is required to maintain the desired temperature in the rooms.



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ALTAR OF ST STANISLAUS KOSTKA.

The steam for heating the Cathedral and the Lady Chapel and for warming the air supply, as well as for supplying steam for heating the Archbishop's and the rector's residences, is generated in the central boiler plant, located below the ground on the north side of the Lady Chapel adjoining the machinery room of the main ventilating apparatus. For the purpose of steam supply there are installed three horizontal return-tubular boilers, each sixty inches in diameter by eighteen feet long, each boiler having ninety-six tubes three and one-half inches in diameter, and a dome thirty inches in diameter by thirty inches high. The boilers are constructed of steel and designed for the generation of steam at high pressure, but the steam for heating the buildings and for warming the air supply is reduced to, and circulated at, low pressure, and is returned by gravity to the receiving apparatus and thence pumped back into the boilers.

The heating and ventilating apparatus was installed by Gillis & Geoghegan under the supervision of Alfred R. Wolff, consulting engineer, and Charles T. Mathews, architect.

St. Patrick's Cathedral holds the eleventh place in size among the great cathedrals and churches of the world. In the following list one square yard of space has been allowed for every four persons:

CATHEDRALS	CAPACITY	SQUARE YDS.
St. Peter's, at Rome.....	54,000.....	13,500
Milan Cathedral	37,000.....	9,025
St. Paul's, at Rome.....	32,000.....	8,000
St. Paul's, London.....	25,600.....	6,400
St. Petronio, Bologna.....	24,400.....	6,100
Florence Cathedral	24,000.....	6,000

CATHEDRALS	CAPACITY	SQUARE YDS.
Antwerp Cathedral	24,000	6,000
St. Sophia, Constantinople	23,000	5,750
St. John Lateran, Rome	22,900	5,725
Notre Dame, Paris	21,000	5,250
St. Patrick's, New York	18,696	4,674
Pisa Cathedral	13,000	3,250
St. Stephen's, Vienna	12,400	3,100
St. Dominic's, Bologna	11,400	2,850
Cathedral at Vienna	11,000	2,750
St. Mark's, at Venice	7,000	1,750

APPENDIX.

I.

Succession of Prelates in the Archdiocese of New York

The Right Rev. R. LUKE CONCANEN, O.P., D.D., first Bishop; consecrated April 24, 1808; died June 19, 1810.

The Right Rev. JOHN CONNOLLY, O.P., D.D., second Bishop; consecrated November 6, 1814; died February 6, 1825.

The Right Rev. JOHN DUBOIS, D.D., third Bishop; consecrated October 29, 1826; died December 20, 1842.

Most Rev. JOHN HUGHES, D.D., fourth Bishop; consecrated Titular Bishop of Basileopolis and Coadjutor to the Bishop of New York, January 7, 1838; succeeded to the See of New York, December 20, 1842; consecrated first Archbishop of New York, July 19, 1850; died January 3, 1864.

His Eminence JOHN, CARDINAL McCLOSKEY, fifth Bishop, second Archbishop; consecrated Titular Bishop of Axière and Coadjutor to the Bishop of New York, March 10, 1844; translated to the See of Albany, May 21, 1847; promoted to this See, May 6, 1864; created Cardinal Priest of the Holy Roman Church, March 15, 1875, under the title of Sancta Maria Supra Minervam; died October 10, 1885.

Most Rev. MICHAEL AUGUSTINE CORRIGAN, D.D., sixth Bishop, third Archbishop; consecrated Bishop of Newark, N. J., May 4, 1873; promoted to the Archi-

episcopal See of Petra and made Coadjutor to His Eminence Cardinal McCloskey, Archbishop of New York, with the right of succession, October 6, 1880; succeeded to the See of New York, October 10, 1885; made assistant at the Pontifical Throne, April 19, 1887; died May 5, 1902.

Most Rev. JOHN M. FARLEY, D.D., seventh Bishop, fourth Archbishop; consecrated Titular Bishop of Zeugma and Auxiliary Bishop of New York, December 21, 1895; promoted to this See, September 15, 1902; preconized June 22, 1903; made assistant at the Pontifical Throne, December 4, 1904.

II.

The Archdiocese of New York in 1908.

Archbishop	1
Bishop	1
Churches	317
City	138
Country	179
Chapels	186
Stations (without churches) regularly visited...	33
Priests	894
Secular	596
Regular	298
Theological Seminary (Dunwoodie).....	1
Students	124
Students (Rome) ..	13
Preparatory Seminary.....	1
Students	141
Colleges and Academies for boys:	
Pupils	3,339
Academies for girls:	
Pupils	3,736
Parish Schools, New York City, for boys.....	80
Pupils	25,416
Parish Schools, New York City, for girls.....	83
Pupils	28,511
Parish Schools, outside New York City.....	48
Pupils—boys ...	5,221
Pupils—girls	6,004
Total in parish schools.....	65,152
Schools for Deaf-Mutes.....	3
Day Nurseries.....	11
Emigrant Homes.....	5
Homes for the Aged.....	4
Hospitals	22
Industrial and Reform Schools.....	32
Orphan Asylums.....	7
Asylums for the Blind.....	2
Total of young people under Catholic care.....	90,252
Population, estimated.....	1,200,000

III.

The Architect of the Cathedral.

JAMES RENWICK, JR., architect of the Cathedral, was born in New York City in 1818. He was graduated from Columbia College at the age of sixteen, and seems to have inherited a taste for engineering from his father. His first employment was in the Engineering Department of the Croton Aqueduct under Jervis, and while there he made the design for the distributing reservoir at Forty-second Street, which was completed in 1842. Mr. Renwick's knowledge of architecture was entirely self-acquired, and he early manifested a fondness for the Gothic style which was then becoming so popular abroad. At that time there was no Gothic building in America, and all he had to guide him were some books by Britton and Pugin. With this scanty preparation, when only twenty-three years of age, he designed Grace Episcopal Church, of which he was a member. In 1847 he made a Gothic plan for the Smithsonian Institute; but the Board of Regents preferred his Romanesque design, which was probably the first example of the style in this country. Later, Mr. Renwick traveled in Europe and became still more impressed with the beauty of the Gothic.

About 1853, he drew the first plans of St. Patrick's Cathedral. No father ever watched more tenderly over a favorite child than did Mr. Renwick over the building of the Cathedral. His love of art was enrooted in a deeply religious soul. The Cathedral, the grandest religious edifice in the United States, is a lasting monument to his genius. He died in 1895.

IV.

**Subscriptions Received in Response to the Circular
of the Most Reverend Archbishop Hughes
for New Cathedral of St. Patrick.**

SUBSCRIPTIONS OF \$1000.

Dr. Donatien Binsse.	Mary Kelly.
Rev. Mr. Brophy.	Duncan Kennedy.
John Bryan.	Martin Lalor.
W. H. Burrows.	Bryan Laurence.
Andrew Carrigan.	Robert W. Lowber.
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Charles M. Connolly.	James Lynch.
Convent of Sacred Heart.	Rev. Mr. Lynch.
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Daniel Devlin.	Rev. Michael McAleer.
Rev. J. Dillon.	V. Rev. Michael McCarron.
Rev. Arthur J. Donnelly.	Rev. Wm. McClellan.
Terence Donnelly.	Patrick McCormick.
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Terence Farley.	John McGrane.
Rev. Thomas Farrell.	Rev. James McMahan
Joseph Fischer.	(\$1,500).
Edward Fitzgerald.	John McMenomy.
T. James Glover.	H. W. T. Mali.
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Henry L. Hoguet	Rev. Thomas Mooney.
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Felix Ingoldsby.	Peter Murray.
James Keane.	Wm. and Jno. O'Brien.
Eugene Kelly.	Charles O'Connor.

James Olwell (\$1,500).	Rev. I. Schneller.
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John H. Power.	Sisters of Mt. St. Vincent.
Rev. William Quinn.	Henry F. Spaulding.
James Renwick, Jr.	V. Rev. Wm. Starrs, V.G.
William Rodrigue.	L. S. Suarez.
	Louis J. White.

LATER SUBSCRIBERS TO NEW CATHEDRAL.

Michael Adrian..\$100	M. de Birmingham\$100
Morris Ahearn....100	B. Blanco.....1,500
Edw. H. Anderson100	Rev. J. Boyce.....500
J. A. Anderson...100	P. Boyhan.....100
Mrs. Andrews.....100	R. W. Boyer.....100
James Aspell.....100	Thomas Boyle....500
Richard Baker....100	Mrs. Bradley....1,000
Mrs. Catherine Bar-	E. Brady.....100
clay100	Rev. John Breen..500
Geo. G. Barnard..500	M. Brennan.....500
Mary Barrill.....100	Owen M. Brennan.250
G. R. Barry.....500	Thomas Brennan..100
James Barry.....100	Rev. E. S. Briody..600
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George Bennett...100	John Brosnan.....100
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Richard Bigley...100	Michael Burke...500
L. B. Binsse.....500	John Busch Guards100
P. M. Birgin, (an-	Mrs. Burtsell....100
nually)100	Matthew Byrne..1,000

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Cornelius Costello . .100	School400
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James Cassidy100	D. L. Coyle200
St. Columba's Ros-	John Clarke150
ary Society100	Wm. Cleary100
Edward Clarke100	Bernard Clarke100
James Crowley100	John Cassidy100
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James Cummings . .100	John M. Carroll . . .100
Daniel Carey100	Mr. Crowley500
Mrs. James Con-	James Caulfield100
way100	L. J. Callanan100
Mrs. Carter100	John Connell100
J. Cassin100	John Connolly100
Church Bldg. Assn.	Andrew Clark250
Rev. W. Starrs.1,073.85	Thomas Connolly . .100
Patrick Collins	James Cunnion100
Est.1,000	Mary Connors100
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John Cavanagh100	Edward Connolly . .100
James Colwell100	Jeremiah Crowley . .100
Mary Conway100	Michael Cain100
James Conway200	Catholic Lady100
C. Carroll100	William S. Caldwell200
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James Campbell . . .100	Clowry1,000
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Michael Cotter100	H. B. Cochrane . .1,000

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M. Costigan.....500	B. Duggan, M.D...300
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Daniel Delaney...100	Henry Everett...100
Miss Mary Duffy..100	Thomas Earley...100
Patrick Dixon.....250	Thomas Ennis...1,000
James Dunphy.....100	John Earley.....250
Ann Devitt.....100	Mrs. Erwin.....100
M. Donahue.....100	Est. of Thos. En-
John Dorgan.. ..100	nis.1,131.25
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John Donnelly...100	Edward Fanning..350
M. Delaney.....300	James Fee.....500
M. Donohue.....100	James R. Floyd...500
Wm. Dorian.....100	Philip Farley.....500
Edward C. Donnelly200	John Foley.....500
Mrs. Robert J. Dil-	Senator Fields....100
lon150	Rev. F. Farrelly..500
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John Frost	100	Grund	1,000
John French	100	John Gubbin	100
Thomas Fitzgerald .	100	Anthony Gorman . . .	100
Dennis Flanagan . .	100	Thomas Galligan . . .	100
B. Fitzpatrick	100	Rhody Gallagher . . .	100
Cornelius Farley . . .	100	Mrs. Ellen Gallag-	
John Farrell	500	her	100
Margaret and Brid-		Henry Gordon	100
get Flaherty	100	John Gowan	100
Rev. Thomas Far-		John and Michael	
rell	300	Gaffney	100
Dr. Gibert	500	James Gallagher . . .	150
F. Grund	500	James Hayes	100
Michael and Freder-		James M. Hunt . . .	1,000
ick Grosz	500	James Hart	500
Andrew Grosz	1,000	L. Huffen	500
J. B. Gilden	100	Rev. G. Healey . . .	1,000
James Gallagher . . .	200	John J. Healey	500
John Galvin, M.D. . .	100	John H. Hudson . . .	1,000
James Griffen	100	Rev. J. Hackett's	
Kate Gerry	100	Estate	364.25
David Goggin	100	Henry F. Hammill . .	500
Patrick Geraghty . . .	100	L. E. Hargous	100
Michael Grace	100	J. Y. Hargous	100
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John Gaynor	500	William A. Hart	100
Michael Goodwin . . .	100	Patrick Hogan	100
P. Garrick	100	Peter Halpin	100
Mrs. Gebhard	250	William Hennessy . . .	100

P. Hatton	\$100	Rev. F. Krebez	\$500
Harry Hughes	100	Rev. A. Kessler	100
Myles Hurson	100	John Kelly	500
Daniel Hayden	250	Martin Kane	100
William Hardy	1,000	Charles Kane	100
John Haley	250	John F. Kennedy	100
Mrs. T. del Hoyo	100	Michael Kennedy	100
Edward Hare	100	Michael Kane	100
John B. Harrison	100	Thomas Kane	100
Mrs. G. Hecker	250	Martin Kavanagh	100
P. A. Hubbard	200	Michael Kerrigan	100
James Heslin	100	B. Kilduff	100
Alice Hartley	100	P. Kehoe	250
John Higgins	100	James Kelly	100
James J. Higgins	100	Patrick Kane	250
P. Hoey	100	James Kennedy	100
Michael Hayes	100	Bridget Kelly	100
James B. Hecker	100	Hugh Kelly	400
B. Hanan	100	Rev. J. Larkin	400
Michael Halpine	500	Rev. A. Lafort	200
Jesuit Fathers of St. Francis Xav- ier's	500	John Ladin	500
Jesuit Fathers of St. John's College	500	James Lynch	500
L. Jacques	500	William Lalor	500
Morgan Jones	100	Rev. J. Lewis	500
William Joyce	100	Miss E. Lynch	500
St. John the Evan- gelist Church , Surplus Funds	2,000	Patrick Lynch	100
Rev. J. Kinsella	500	Michael Lane	100
James Kerrigan	1,000	John Lynch	100
		Charles Loughlin	1,000
		H. Lord	100
		James Lynch	500
		James Lynch	100
		Mrs. Ellen Lane	100

Sebastian Lanier..\$100	J. McKenna....\$1,000
Thomas Loughran1,000	Mrs. P. McLaugh-
M. Lee.....100	lin .....300
Mrs. Lamb.....100	Mary McFadden..100
Hugh Lackey.....100	John W. McKinley100
Andrew Leary....100	Mrs. McCoy.....100
Daniel McCabe...250	M. McNulty.....100
Henry McCloskey.100	James McCoy.....100
John McNamara..100	Patrick McKeon..100
Michael McKeon..500	Mrs. Sarah McGea-
Wm. H. McKinless100	han .....100
William McCarthy.100	John McHugh....100
John McEnan....100	Daniel L. Mc-
John C. McCarthy.200	Sweeney .....100
C. McIlhargy.....100	Charles McManus.100
John McCarthy...100	Henry McAleenan.100
John McCool.....100	Nicholas McCool..100
William McKennan100	Peter McCullough.100
D. McCarthy.....100	James McGraw....100
William McKenna.100	Ellen McKenna...100
John McConville..100	Peter McAleer....100
Mary McKavin...170	L. McGetterick....100
Anthony McShane.100	John McDevitt....250
Rev. John McEvoy.500	Charles McGinness100
Rev. Patrick Mc-	Patrick McGuire..100
Carthy .....1,000	Richard McCormick100
Rev. L. McKenna.500	Henry McKevitt..100
Rev. M. McKenna.500	James McCartney.100
McEvoy Brothers.500	M. McGrath.....100
P. McBarron.....500	Bryan McCahill...750
John McBarron...500	John Mullaly.....100
Judge John H. Mc-	Timothy Murphy..100
Crum .....500	Mrs. Malby.....100

James Moore.....\$500	John Morrissey.\$1,000
Mrs. Mulrine.....100	Owen Murphy....100
Mary Moore.....100	B. Meehan.....100
Arthur Moore....100	Mrs. M a r g a r e t
Mrs. A. Martinez..100	Murphy .....200
William Mulry....500	Bryan Martin....100
Laurence Mulry..100	St. Mary's Rosary
James Mulligan..1,000	Society .....100
James Murphy....100	Jeremiah Morrissey100
Thomas Molloy..150	James Murtagh...100
P. M. Murphy....500	Rodger Monahan...100
P. Mihan.....100	Hugh Murray.....100
Daniel Mooney...100	John B. Manning..500
John J. Murphy...100	John Mumford...100
John Morrissey...500	Michael Murray...100
E. and A. Martin..100	Thomas Muldoon.100
Rev. P. N. Madden500	Thomas Muldoon..100
Rev. Dr. Morrogh.500	M. Mulgrew.....100
Rev. L. Maguire..500	Thomas Maher....500
John Murphy....1,000	A. Mullins.....150
L. and A. Martin..500	John Mack.....500
James Murphy..1,000	Rev. Mr. Moran...100
Daniel Murphy..1,000	Rev. Mark Murphy100
Rev. J. J. Maguire.200	Rev. M. Nicot....500
Patrick Mooney. .500	Rev. J. Nobriga...600
James Moore.....100	A. Noel.....250
Mrs. Maitland....200	Messrs. O'Neill &
Peter Monahan...100	O'Keefe .....100
James Maguire...100	Joseph F. Navarro.500
Timothy Maxwell..100	James Norris....100
Patrick Martin...100	James B. Nichol-
John Moss.....100	son .....100
Peter Mallon.....100	Thomas A. Nugent.100

Rev. Mr. Nilan...\$100	Rev. A. Pfeiffer..\$100
L. O'Neill.....100	Rev. Thomas S.
James O'Meara...100	Preston .....1,000
Joseph O'Connor...100	John Purcell.....500
Thomas J. O'Brien.100	Michael Peppard...100
Signor de Oviedo..500	George Pieri.....100
J. O'Kane.....100	Robert Pardow....100
Francis O'Keefe...100	Paulist Fathers..1,000
William B. O'Con-	Rev. Dr. Parsons..500
nor .....100	Mrs. Louisa Par-
Patrick O'Connor.100	sons .....100
Michael O'Brien...100	Daniel Power.....100
Thomas O'Brien..100	St. Peter's Temper-
Richard O'Gorman.250	ance Society....500
Timothy O'Donog-	Power Brothers...100
hue .....100	Mrs. Royal Phelps.100
Rev. D. O'Connor.500	Mrs. Phelan.....100
Rev. J. Ossenigo...500	Maria Quinn.....100
Peter O'Connor...250	Dennis Quinn.....250
James O'Neill....1,000	Jeremiah Quinlan..500
R. J. O'Sullivan...100	Mrs. J e r e m i a h
William O'Connor..500	Quinlan .....500
Hannah O'Brien...500	Daniel Quinn.....250
F. O'Byrne.....100	James Reid.....1,000
Timothy O'Donog-	Redemptorist Fa-
hue .....100	thers .....1,000
John Owens.....100	John A. Riston...500
Alderman O'Brien..100	Edward Rowe....500
Mrs. O'Shea.. . . .100	Elizabeth Redmond100
Charles O'Neill....100	John Rooney.....100
H. O'Reilly.....100	Bernard Reilly...100
D. O'Connor.....100	Francis Reynolds...100
Stephen Philbin...250	James Redmond...200

Michael Ryan....\$100	Patrick Tierney...\$100
Elizabeth Roach...100	James P. Travers...100
R. W. Roby.....300	Mrs. Elizabeth
Mrs. de Ruyten...100	Tinkham .....100
Peter Rice.....1,000	Mrs. L. Thompson.100
John Riston.....500	Patrick Treacy...250
Rev. John Shana-	Patrick Thorpe...100
han .....500	James Twomey.....100
Messrs. Sadlier...500	Rev. Thomas Trea-
Rev. M. D. Scully..300	nor .....500
Edward Scully...100	Mrs. F. Wood.....100
Daniel Sweeny...500	Owen Ward.....100
J. J. Slevin.....500	Miss Josephine
A. Storris.....100	Ward .....500
James Smith.....100	Mrs. Ward.....100
Mrs. Peter Smith.1,000	Jacob Wendecker...100
Allen Steel.....100	James Wallace.....500
John Sullivan.....250	Nicholas Walsh...500
Edward Sherlock..100	Rev. M. Ward's
Patrick Sheahan...100	Estate .....639.78
John Swanton.....100	} Cousins.
John Swanton.....100	
Patrick Scanlon...100	Bernard Williams..500
John J. Staff.....500	James Whalen.....100
Margaret M. Slat-	Martin Walsh.....100
tery .....100	John Whelan.....100
Mrs. Spellman....100	J. R. Whelan.....100
Joseph Smith.....100	Thomas Ward.....100
J. Treacy.....1,000	Bernard Ward.....100
J. Thebaud, M.D...200	Michael Walsh....100
John M. Tobin...1,000	Edward T. Young..250
Christian Ziegler...100	

**The High=Altar in the Cathedral.—Gift of the
Clergy of the Archdiocese of New York.**

THIS altar, consecrated May 24, 1879, by the Right Rev. John J. Conroy, Bishop of Curium, is the offering of His Eminence, John Cardinal McCloskey, the Very Rev. William Quinn, V. G., the Very Rev. Thomas S. Preston, V.G., the Rev. John M. Farley, Secretary, and the Revs.

William Boddy,
Patrick Brady,
Henry A. Brann,
Edward S. Briody,
Richard L. Burtsell,
Edward J. Byrnes,
Joseph Byron,
Michael Callaghan,
Joseph Campbell,
William L. Clowry,
Charles H. Colton,
John T. Colton,
James L. Conron,
Edward J. Conroy,
Daniel J. Corkery,
Charles R. Corley,
William P. Costigan,
Henry Coyle,
Daniel J. Cronin,
James F. Curran,
Michael Curran,

Ignatius M. Delveaux,
Matthew J. Doherty,
Arthur J. Donnelly,
Cornelius T. Donovan,
James Dougherty,
John Doyle,
Thomas J. Ducey,
John J. Duffy,
Edward J. Dunphy,
Thomas J. Dunphy,
William A. Dunphy,
Terence E. Earley,
John Edwards,
Patrick Egan,
William Everett,
James Farrell,
Felix H. Farrelly,
John Fitzharris,
Thomas Fitzpatrick,
James Fitzsimmons,
Hugh Flattery,

James J. Flood,
 Edward J. Flynn,
 William J. Foy,
 Bartholomew Galligan,
 James M. Galligan,
 Patrick Gleason,
 Bernard A. O'Connor,
 Henry J. Gordon,
 John M. Grady,
 Charles P. Grannan,
 James Hassen,
 James W. Hayes,
 Patrick J. Healey,
 John C. Henry,
 William J. Hogan,
 William H. Hoyt,
 Nicholas J. Hughes,
 John J. Kean,
 John F. Kearney,
 Terence F. Kelley,
 John J. Keogan,
 Anthony Kessler,
 Felician Krebs,
 Anthony Lammel,
 John Larkin,
 John Lewis,
 Albert A. Lings,
 Patrick Loughran,
 Thomas F. Lynch,
 Michael McAllen,
 Thomas A. McCabe,
 Patrick McCarthy,
 John J. McCauley,

John P. McClancy,
 William J. McClure,
 Patrick McCort,
 John McEvoy,
 Michael B. McEvoy,
 James H. McGean,
 Edward McGlynn,
 Patrick McGovern,
 Edward McKenna,
 Eugene McKenna,
 James McMahan,
 John McNamee,
 John McQuirk,
 Charles McCready,
 Edward McSweeney,
 Patrick F. McSweeney,
 Henry C. Macdowall,
 Eugene Maguire,
 Patrick Maguire,
 Patrick Mahoney,
 Patrick V. Malone,
 James F. Mee,
 Isidore Meister,
 Anthony Molloy,
 Joseph F. Mooney,
 James J. Mooney,
 Stephen J. Nagle,
 Michael W. Newman,
 Matthew Nicot,
 James Nilan,
 Michael A. Nolan,
 David O'Connor,
 Michael C. O'Farrell,

Michael J. O'Farrell,	James Quinn,
Denis P. O'Flynn,	John Quinn,
Charles M. O'Keeffe,	Patrick S. Rigney,
William J. O'Kelly,	John J. Riordan,
Andrew O'Reilly,	John B. Salter,
Edward J. O'Reilly,	Francis J. Shadler,
Charles F. Payten,	Charles T. Slevin,
William L. Penny,	Eugene Smyth,
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Michael Power,	Adam Tonner,
Edward Prat,	William J. Ward,
Patrick J. Prendergast,	
Capuchin Fathers, Church of St. John the Baptist,	
Capuchin Fathers, Church of Our Lady of Sorrows,	
Dominican Fathers, Church of St. Vincent Ferrer,	
Franciscan Fathers, Church of St. Anthony,	
Franciscan Fathers, Church of St. Francis of Assisi,	
Jesuit Fathers of St. John's College, Fordham,	
Jesuit Fathers, Church of St. Francis Xavier,	
Jesuit Fathers, Church of St. Lawrence,	
Redemptorist Fathers, Church of the Most Holy Re-	
deemer and St. Alphonsus,	
Fathers of Mercy of St. Vincent de Paul.	

VI.

**The Subscribers for the Stained Glass Windows in
the New St. Patrick's Cathedral.**

Right Rev. E. P. WADHAMS, D.D., Bishop of Ogdensburg	\$1,200
(Window, The Martyrdom of St. Lawrence.)	
JOSEPH FISCHER, New York. In memory of his uncle, William Murtha, of Philadelphia. To be inscribed "W. M."	1,000
(Window, Jesus Meeting the Disciples going to Emmaus.)	
Right Rev. M. A. CORRIGAN, D.D., Bishop of Newark	1,000
(Window of the Immaculate Conception.)	
Miss ANN ELIZA McLAUGHLIN	1,000
(Window, The Resurrection of Lazarus.)	
Right Rev. BERNARD McQUAID, D.D., Bishop of Rochester	2,200
(For Window, \$1,200. Balance for Cathedral. Window, St. Bernard.)	
Right Rev. STEPHEN V. RYAN, D.D., Bishop of Buffalo	1,000
(Window, Gift of the Diocese of Buffalo through Bishop Ryan—The Resurrection of Our Lord.)	
JOHN LADEN, New York	500
(Window, The Sacrifice of Calvary.)	

BROTHER PAULIAN, Manhattan College of the Christian Brothers.....	\$1,000
(Window, Brothers of the Christian Schools.)	
Messrs. WILLIAM and JOHN O'BRIEN, New York	1,000
(Window, The Annunciation.)	
LORENZO DELMONICO, New York.....	1,000
(Window, St. Charles Borromeo.)	
JAMES OLWELL, New York.....	1,000
(Window, St. Vincent de Paul.)	
BERNARD MAGUIRE, New York.....	1,000
(Window, St. Mark.)	
DENNIS J. DWYER, New York.....	1,000
(Window, St. Luke.)	
WILLIAM JOYCE, New York.....	1,000
(Window, St. John.)	
ANDREW CLARKE, New York....	1,000
(Window, St. Matthew.)	
Mrs. JULIA COLEMAN, New York.....	1,000
(Window, Madonna and Child.)	
JAMES MCKENNA, New York.....	1,000
(Window, The Three Baptisms.)	
Miss MARY CALDWELL, New York.....	1,000
(Window, in memory of her First Commu- ion—The Communion of St. John.)	
Miss LENA CALDWELL, New York.....	1,000
(Window, in memory of her parents—St. Augustine and St. Monica.)	
THOMAS H. O'CONNOR and WIFE, New York..	1,000
(Window, The Adoration of the Child Jesus.)	

Messrs. JEREMIAH and WILLIAM DEVLIN, New York	\$1,000
(Window, in memory of Daniel Devlin— St. Columbanus.)	
JOHN KELLY, New York	1,000
(Window, Presentation of the Blessed Vir- gin.)	
EUGENE KELLY, New York	1,000
(Window, in memory of Rev. John Kelly— St. Paul.)	
Mrs. ELEANOR ISELIN, New York	1,000
(Window, The Sacred Heart.)	
HENRY L. HOGUET, New York	500
(Window, St. Louis, King of France.)	
Mrs. AGNES MAITLAND, New York	1,000
(Window, St. Agnes.)	
J. A. and ELIZABETH O'REILLY, New York	1,000
(Window, St. Elizabeth, St. Andrew, and St. Catherine.)	
Dr. HENRY JAMES ANDERSON, New York	1,000
(Window, St. Henry.)	
Right Rev. JOHN LOUGHLIN, D.D., Bishop of Brooklyn	1,000
(Window, gift of the Diocese of Brook- lyn—The Giving of the Keys to St. Peter.)	
Messrs. CHARLES and JOHN JOHNSTON, New York	1,000
(Window, The Sacrifice of Abel.)	
DANIEL MURPHY, of San Francisco	1,000
(Window, The Sacrifice of Abraham.)	
JAMES RENWICK, New York	1,000
(Window, St. Patrick.)	

DIOCESE OF THE CITY OF ALBANY.....\$11,500

(Chancel Window, The Blessed Virgin.)

St. PATRICK'S CHURCH, City of New York, (Old
Cathedral)11,500

(Chancel Window, St. Patrick.)

JOSEPH F. LOUBAT :

Window, in memory of Joseph Alphonse
Loubat—St. Alphonsus Liguori.

Window, in memory of Theresa Aimée
Loubat, Countess of Comminges Gui-
taut—St. Theresa.

Window, St. Susannah, given by Susan
Elizabeth Loubat.

Window, Death of St. Joseph.

WINDOWS WITHOUT DONORS :

The Sacrifice of Noe.

The Sacrifice of Melchisedech.

The Eating of the Paschal Lamb.

VII.

Church Assessments for

CHURCH	ASSESSED A YEAR	PAID, 1867-68	1869	1870
St. Patrick's (Old Cathedral).	\$5,000	\$6,006.09	\$5,608.00	\$4,137.00
St. Mary's.....	5,000	3,399.00	3,831.50	2,670.00
St. Stephen's.....	5,000	5,000.00	5,000.00	5,000.00
St. John the Evangelist's....	5,000	5,020.00	5,156.36	5,371.35
St. Peter's.....	5,000	6,500.00	5,500.00	4,500.00
St. Francis Xavier's.....	4,000	4,000.00	4,000.00	4,000.00
St. Brigid's.....	4,000	4,000.00	3,000.00	4,000.00
St. Teresa's.....	4,000	3,000.00	.....	3,000.00
St. James'.....	4,000	2,800.00	2,011.58	1,000.00
St. Joseph's (Sixth Avenue).	4,000	4,000.00	2,000.00	2,000.00
Immaculate Conception, (East Fourteenth Street)..	4,000	1,820.00	3,388.64	2,611.46
St. Andrew's.....	3,000	3,000.00	3,000.00	6,000.00
Transfiguration.....	3,000	.....	1,000.00	1,291.75
St. Gabriel's.....	3,000	3,002.00	3,000.00	3,000.00
Nativity	3,000	3,279.00	3,009.00	3,164.36
Holy Redeemer.....	3,000	3,000.00	1,500.00	1,602.70
St. Columba's.....	3,000	560.00	2,008.00	1,982.00
St. Michael's.....	3,000	3,000.00	5,000.00	2,200.00
Holy Cross.....	3,000	.....	.....	.....
St. Ann's.....	2,000	3,187.00	1,243.00	1,781.00
St. Vincent de Paul.....	2,000	848.79	904.90	320.26
Holy Innocents.....	2,000	.....	.....	.....
St. Paul the Apostle.....	2,000	2,000.00	2,000.00	2,000.00
St. Lawrence's.....	2,000	1,200.00	1,526.00	1,100.00
Harlem (St. Paul's).....	2,000	1,500.00	896.75	750.00
St. Alphonsus'.....	2,000	800.00	1,300.00	1,285.75
St. Anthony's.....	2,000	1,222.00	.....	1,000.00
St. Francis of Assisi.....	2,000	1,100.00	925.50	452.43
Rondout (St. Mary's).....	2,000	500.00	300.00	425.00
Annunciation.....	1,500	1,500.00	.....	.....
Newburg (St. Patrick's)....	1,500	1,500.00	1,000.00	1,291.79
St. Nicholas.....	1,000	1,000.01	1,000.00	1,000.00
St. John the Baptist.....	1,000	1,000.00	1,360.00	.....
St. Boniface.....	1,000	1,000.00	1,000.00	1,000.00
Morrisania (St. Augustine's)	1,000	779.00	787.20	536.76
New Brighton (St. Peter's)..	1,000	1,000.00	1,000.00	750.00
Poughkeepsie (St. Peter's)..	1,000	1,000.00	1,000.00	1,000.00
Yonkers (Immaculate Conception).....	1,000	1,000.00	500.00	1,000.00
Clifton.....	1,000	500.00	500.00	500.00
St. Vincent Ferrer's.....	1,000	.....	.....	1,000.00
Haverstraw.....	650	650.00	90.00	.....
New Rochelle.....	650	300.00	.....	300.00
Port Chester.....	650	.....	150.00	100.00
Port Jervis.....	650	.....	.....	.....
Westchester.....	650	650.00	400.00	257.00
Our Lady of Sorrows.....	650	.....	.....	250.00
Assumption.....	400	600.00	213.50	400.00
Channingsville.....	400	500.00	100.00	350.00
Cold Spring.....	400	400.00	375.00	300.00
Croton Falls.....	400	150.00	.....	.....

VII.

the New Cathedral, 1867-1876.

1871	1872	1873	1874	1875	1876
\$4,780.75	\$5,079.25	\$4,395.00	\$2,500.00	\$1,004.00	\$1,000.00
1,700.00	3,000.00	2,000.00	1,000.00	500.00	1,000.00
5,000.00	5,000.00	5,000.00	1,500.00	.....	1,500.00
.....	650.16	.....	1,500.00	1,500.00	.....
4,500.00	5,500.00	3,500.00	1,500.00	1,500.00	1,500.00
4,000.00	4,895.93	3,534.71	569.36	1,262.50	737.50
3,000.00	3,000.00	3,000.00	1,000.00	1,000.00	1,000.00
3,000.00	3,000.00	3,000.00	500.00	.....	.....
1,000.00	3,010.00	4,000.00	1,000.00	1,000.00	1,000.00
2,000.00	2,000.00	1,500.00	1,500.00	500.00	500.00
3,000.00	.....	1,000.00	1,000.00	1,000.00	1,000.00
.....	3,000.00	4,000.00	.....	1,000.00	1,000.00
321.21	.....	500.00	500.00	500.00	500.00
3,000.00	3,000.00	1,500.00	1,000.00	1,000.00	1,000.00
1,853.03	2,004.61	1,890.00	1,088.00	1,020.00	692.00
1,397.30	1,601.60	1,206.00	719.08	416.84	505.61
1,900.00	2,108.00	1,600.00	600.00	120.00	400.00
2,300.00	3,200.00	1,900.00	900.00	1,000.00	.....
500.00	500.00	300.00	200.00	500.00	500.00
1,811.50	1,977.40	2,000.00	1,000.00	1,000.00	1,000.00
501.30	545.58	496.20	500.00	500.00	.....
1,500.00	1,500.00	.....	1,000.00	.....	.....
.....	3,000.00	.....	1,000.00	1,000.00	.....
1,000.00	1,000.00	1,200.00	500.00	200.00	500.00
500.00	1,000.00	700.00	500.00	750.00	250.00
.....	1,100.00	1,000.00	500.00	500.00	500.00
550.00	100.00	900.00	500.00	.....	500.00
1,000.00	1,000.00	1,000.00	500.00	500.00	475.00
410.00	.....	200.00	500.00	500.00	.....
.....	.....	188.82	141.69	.....	.....
700.00	1,000.00	250.00	500.00	151.59	100.00
1,000.00	1,000.00	1,000.00	500.00	500.00	500.00
.....	.....	.....	.....	100.00	100.00
1,000.00	500.00	250.00	500.00	100.00	100.00
340.00	224.90	158.00	50.00	100.00	.....
1,250.00	.....	.....	250.00	.....	100.00
1,000.00	524.86	500.00	1,225.14	250.00	250.00
1,000.00	500.00	.....	250.00	.....	.....
500.00	750.00	.....	250.00	250.00	.....
1,000.00	900.00	500.00	1,000.00	1,000.00	1,000.00
60.00	.....	200.00	250.00	250.00	100.00
200.00	300.00	.....	.....	.....	.....
216.00	250.00	230.00	125.00	265.85	100.00
.....
100.00	105.75	.....	100.00	100.00	50.00
.....	.....	500.00	.....	250.00	250.00
400.00	400.00	.....	100.00	100.00	.....
195.00	305.00	400.00	250.00	250.00	250.00
.....	.....	.....	50.00	50.00	50.00
30.00	.....	50.00	50.00	25.00	.....

CHURCH	ASSESSED A YEAR	PAID, 1867-68	1869	1870
Dobb's Ferry.....	\$400	\$400.00	\$400.00	\$400.00
Ellenville.....	400	200.00	.....	100.00
Matteawan.....	400	203.00	73.50	.....
Our Lady of Mercy.....	400	550.00	350.00	300.00
Goshen.....	400	.....	.....	150.00
Melrose.....	400	300.00	100.00	500.00
Verplanck's Point.....	400	.....	40.16	.....
Piermont.....	400	400.00	100.00	120.42
Rosendale.....	400	400.00	200.00	250.00
Rossville.....	400	339.10	250.00	250.00
Sing Sing.....	400	446.00	36.00	397.00
Tarrytown	400	400.00	400.00	400.00
St. Joseph's (One Hundred and Twenty- fifth Street).....	250	300.00	250.00	250.00
Middletown.....	250	100.00	.....	166.00
Rhinecliff.....	250	134.00	.....	.....
Saugerties.....	250	415.00	325.00	275.00
Jeffersonville.....	150	.....	.....	.....
Poughkeepsie (Nativity).....	150	.....	.....	16.00
Obernburgh.....	150	70.00	60.00	60.00
Rondout (St. Peter's).....	150	145.00	125.00	30.00
Peekskill.....	150	.....	100.00	100.00

VIII.

Archbishop Hughes to Trustees.

NEW YORK, May 10, 1857

TO THE TRUSTEES OF ST. PATRICK'S CATHEDRAL.

Gentlemen:—

YOUR secretary communicated to me in a brief note, dated 6th inst., the substance of a resolution, unani- mously adopted, increasing the amount set apart for the decent maintenance of the Archbishop.

This was altogether unexpected and unanticipated on my part. I knew always that there was nothing rea- sonable which I might desire that you would not have acceded to. But as I have never felt even the approach of want—as I had never contracted personal debts of any kind, and had found myself always provided with the means necessary for the support of my official dignity in a high proportion, as compared with the gen- eral condition of our Catholics in their various strug- gles to promote religion, I must say that your proceed- ing in this matter has taken me by surprise.

I remember well that in days of deeper struggle, your predecessors generously offered for my support a larger amount than, in the circumstance of the times, either my judgment or my conscience would allow me to accept. Almighty God, in His great and kind prov- idence, has at length enabled us to look upon the dif- ficulties of those times as past and not present.

I accept therefore willingly the additional appropria- tion which you have made. The manner in which it has been made is more gratifying to me by far than the increase of means which it has placed at my dis-

posal. Among the laity of this Diocese, you know that you have always enjoyed my special confidence—that I have said to you, on every occasion as it arose, things which it would not have been proper perhaps to confide to any other laymen. You and your predecessors have always been just and true and loyal to me. We have struggled together hand in hand, through a period of, I may say now, twenty years. Within that time, much has been accomplished; although much, perhaps, more yet, still remains to be done. But in looking back it is to me a source of unspeakable gratitude and personal gratification that there has never been the slightest alienation between us on either side. You have at all times exhibited that true discretion which becomes truly Catholic men, placed in a position of great and delicate responsibility. You have never thwarted the reasonable views as regards temporal matters of the prelate placed over you. And were I to die to-morrow, I think you would all be prepared to say with a good conscience that during my administration I have never lorded it over you or any portion of my flock. I do not disguise to myself that on more than one occasion during the long period of years I have thought myself obliged to act in certain contingencies in a prompt, decided, peremptory, and perhaps apparently harsh manner, toward other portions of the flock committed to my care. But let it be said and put on record to your honor and to that of your predecessors, that at the hands of the trustees of St. Patrick's Cathedral, I never had an occasion or even a pretext for exhibiting or exercising the strength of a will which duty may sometimes call into requisition and of the possession of which in my own case I am fully conscious.

You know, and will always bear testimony that I have uniformly given way to your better judgment in a thousand matters appertaining to the temporal interests of the Church which you are appointed to promote. You know that in our deliberations I have never attempted to carry anything by the force of my position as Bishop or Archbishop. On the other hand I can attest that you have ever yielded your own opinions in matters in which, on reflection, you had reason to perceive that I, being charged with the spiritual interests of the whole Diocese, had taken a position which recommended itself to your approval. You know that we have been blamed right and left at various times, and that instead of shrinking from bearing my portion of the censure, I was ready to accept it all, feeling that I could bear it alone better than you taken all together. The Almighty has spared us all long enough to see that our people are now grateful for some of the things which at first they so inconsiderately condemned. This, gentlemen, though not much by itself, should be an encouragement to you to persevere in the otherwise thankless task of giving your best co-operation to the prelate who is now, or who may be hereafter appointed to govern the Church of New York. There was a time when the trustees of the Catholic churches in this city were surrounded with a species of distinctive and dangerous popularity. That time is gone, it has been gone for years, and I know that it is to promote the glory of God, the welfare of your Catholic brethren, the peace and harmony of our great and growing, I had almost said Catholic, city, that you have made so many sacrifices of your time, of your repose, and that you

have toiled on so faithfully in aiding to carry out the great work in which we are all engaged.

An expression of this kind has hardly ever escaped my lips in your regard, but the sentiment has always been in my heart.

In conclusion, I would say to you to persevere, reckless of any human popularity, but with the view to please God and to contribute to the promotion of His glory on the earth. The feeling which has prompted you to pass the resolution alluded to in the commencement of this communication is the most gratifying incident of my episcopal administration—much more than any amount which could be set apart for my maintenance. In the retrospect of many years, it is additionally gratifying that I have never witnessed the slightest evidence of unkindness or of disrespect. And if I have been at any time wanting in corresponding feelings toward you it has entirely escaped my memory. But whether or not, I know that it was impossible for me to have intended it. I have the honor to remain, Gentlemen,

With great respect,

Your most obedient servant, and father in Christ,

✠ JOHN,

Archbishop of New York.

P.S.—I would wish this letter to be enrolled on your minutes, so that future generations may see how it was between the clergy and the laity of the Metropolitan See of New York in the year 1857. It may prove to them a lesson of edification.

✠ J., *Archbishop.*

IX.

**Trustees of St. Patrick's Cathedral,
1817-1908.**

Thomas Stoughton,	Darby Noon,
Andrew Morris,	George Bowen,
Benjamin Disaubry,	John Murray,
Michael Bannan,	George Pardon,
David Atkinson,	John Doyle,
James R. Mullany,	Charles McCormick,
Thomas Glover,	Samuel H. Smith,
Anthony Duff,	John S. Timmins,
Joseph Idley,	John Ridden,
Dennis Doyle,	Denis Scally,
Peter Harmony,	Peter Duffy,
John Heffernan,	B. Lamont,
Joseph Lametti,	James Shea,
Denis McCarthy,	William MacNeven,
Garrett Byrne,	Bernard Dunn,
Edward P. Brady,	Tighe Davey,
Francis Cooper,	Charles F. Grim,
John G. Gettsberger,	William Foley,
Robert Fox,	John McNulty,
Hugh Sweeny,	Peter McLoughlin,
Thomas Mooney,	Hugh Kelly,
William Clancy,	William Flynn,
Henry Egglesoe,	Daniel Geary,
Bernard O'Connor,	Peter Smith,
Cornelius Heeney,	Thomas Ryan,
James Matthews,	Andrew Carrigan,
George Jacobs,	Edward Murray,

William O'Connor,
Nicholas Moran,
Charles O'Connor,
James A. O'Reilly,
Daniel Major,
John McMenemy,
Terence Duffy,
John Mullen,
Peter O'Connor,
William O'Reilly,
Nicholas Kane,
Peter A. Hargous,
Terence Donnelly,
John A. Timmins,
James A. O'Reilly,
Peter Duffy,
James Fagan,
John K. Bowen,
John McCahill,
John Darby,
Edward Mullen,
Daniel O'Connor,
Dines Carolin,
Nicholas S. Donnelly,
Michael Burke,
James Leary,
Bartholomew O'Connor,
Michael J. O'Donnell,
Bartlett Smith,
Francis A. Kipp,
Patrick Dolan,
George Hecker,
Louis Binsse,
Henry L. Hoguet,
Walter Magee,
John Madden,
Charles Kane,
Donatien Binsse,
William O'Brien,
Patrick McCormick,
Michael J. O'Donnell,
James O'Brien,
Robert J. Dillon,
James Lynch,
Joseph P. Quinn,
Patrick Trainor,
James O'Rourke, M.D.,
Edward McCoy,
John McKeon,
James Scott,
John W. McKinley,
Matthew J. O'Connell,
Patrick Hagan,
John Kelly,
Patrick Lynch,
John Hagan,
Edward Fanning,
Michael O'Keeffe,
Timothy O'Donoghoe,
John Hayes,
Michael Hogan, M.D.,
John Haggerty,
Hugh Moore,
Andrew Martin,
Leopold de Grand Val,
George B. Coleman,

James Murphy,	Morgan J. O'Brien,
William Lummis,	Myles Tierney,
John Johnston,	Hugh Kelly,
Jeremiah Devlin,	John G. Agar,
Edward Flanagan,	Frederick R. Coudert,
James Lynch,	Edward L. Keyes, M.D.,
J. Rhinelanders Dillon,	John Hayes,
Eugene Kelly,	Cornelius O'Reilly,
John D. Crimmins,	John A. Sullivan,
John B. Manning,	Thomas L. Feitner,
Francis O'Neill,	Thomas J. Keveney,
Joseph J. O'Donohue,	John A. McCreery, M.D.,
Adrian Iselin, Jr.,	James Devlin,
Patrick C. Meehan,	Hon. Hugh J. Grant,
James S. Coleman,	Stephen J. Geoghegan,
Joseph J. O'Donohue, Jr.	James Ross Curran,
William R. Grace,	John F. O'Rourke,
James D. Lynch,	John Fox,
John McAnerney,	James A. Farley,
Thomas H. Kelly,	William F. Sheehan,
Joseph Dillon,	Thomas F. Ryan,
Henry Amy,	Louis H. Amy,
	Eugene A. Philbin.

