

"Memories" 1878 1928

Golden Jubilee of the Redemptorist Parish Kansas City, Missouri

To the Right Rev. Thomas Francis Lillis, D. D., Bishop of Kansas City, Missouri

The Redemptorist Fathers of Our Lady of Perpetual Help Parish wish to express their deep feelings of gratitude to our Right Reverend Bishop for his kindly greeting and words of commendation to the priests and people of our parish.

We trust that in the future, as in the past, we shall ever strive to give comfort to the heart of our good Bishop who has ever shown himself so kind and affable toward us.

To his faithful priests also, secular and religious, we extend our thanks, who since the Redemptorist Fathers' advent in the diocese have ever been to us true friends, and with us earnest and exemplary co-workers.

To the People of Our Lady of Perpetual Help Parish and All Friends

This little souvenir which we send forth to our people on the occasion of the Golden Jubilee of our parish carries with it most sincere wishes to each and all. Though its imperfections be many, we trust you will receive it in the spirit in which it was conceived. We thought that a brief review of our stay in your midst for the past fifty years might not be unwelcome. We have worked and struggled through many hard and difficult situations together with you. Your interests, spiritual and temporal, have always been our interests; your happiness has always been to us a source of joy; your sorrows have made us sad, and we have rejoiced in your triumphs.

Your loyal support of every effort we have put forth for your spiritual and temporal welfare has nerved us when doubt of success has thrown its dark shadow athwart our path. Without your hearty cooperation and many sacrifices the things we behold and rejoice in today would have been impossible.

Our little history of the growth of the parish, though for many reasons imperfect, will, we are sure, contain many things of interest to young and old. God in His great mercy has singularly blessed us, and will, we trust, continue to bless us.

We thank you from our hearts for your unswerving loyalty, your devoted friendship and sincere good-will, manifested in every appeal we have ever had occasion to make to you. You have crowned the favors of many years by the beautiful new Rectory which your generosity has made possible. We earnestly pray God to bless you and your families, to unite your dear departed ones speedily with Himself, to fill your lives with the happiness that comes from devoted service of Him, to bless your children and your children's children, from generation to generation, so that walking always in the path of His commandments, your lives may have the maximum of happiness here below, and that you and we may, through His mercy, be one day united around the great White Throne to sing His praises throughout an eternity of bliss.

Cordially yours,

J. J. GUNN, C.Ss.R,

For The Redemptorist Fathers

RIGHT REVEREND THOMAS FRANCIS LILLIS, D.D., BISHOP OF KANSAS CITY.

Diocese of Kansas City

TO THE PRIESTS AND PEOPLE OF REDEMPTORIST PARISH, KANSAS CITY, MISSOURI

Sincere greetings to the Redemptorist Fathers and to the people entrusted to their care and appreciation on the occasion of the Golden Jubilee of the Parish. Fifty years of faithful

sacerdotal service and splendid parochial co-operation make a record surely worthy of great credit and much praise.

"Jubilate in Deo." Let us rejoice in God who has so blessed your labors. May He enable you to continue the promotion of His interests and your fellowman's welfare, holding aloft the banner of your illustrious founder, St. Alphonsus Liguori, eminent doctor of the Church. Thus shall God's service and your Country's cause be best promoted.

Cordially yours,

THOMAS FRANCIS LILLIS, D.D., Bishop of Kansas City.

THE VERY REVEREND J. J. GUNN, C.Ss.R., RECTOR.

Our Lady of Perpetual Help Parish, Kansas City, Mo.

"For hope shall brighten days to come,  
And memory gild the years."

THIS little article makes no pretense to be a complete history of the parish now in its Golden Jubilee year (1878-1928). It is, at best, an effort to recall for the profit, enlightenment and pleasure of youth and age within its boundaries some phases of parish life that may interest also our numerous faithful friends now scattered through the length and breadth of our beloved United States—friends who at one time or another were associated with us in the growth and development of what, we modestly believe to be today one of the outstanding parishes of the flourishing Diocese of Kansas City, Mo.

Most of us will recall the thrill of the attic cleaner who in the midst of dusty labors has paused for a much needed breathing space over an old trunk wherein lay bundles of faded and frayed letters, yellowing with time. As one after another of the dusty pile is unfolded, what a world of sleeping memories it awakens! In such spirit does the writer begin the attempt to bring such a pleasant thrill to our interested readers.

There is to be no dry as dust history; we may even stray, at times, from the pathway of chronology, but we do hope that our gleanings in the attic of memory, may reveal some of the lights and shadows; some of the artists' chiaroscuro in the fifty years of our existence as a parish which like the finished picture will prove a source of delight.

Wandering at will along the lanes of recollection we hope to bring out some, at least, of the high lights in our history which, we trust, will prove of abiding interest to all our friends.

We have before us a copy of the Kansas City Journal of Commerce, dated Tuesday, May 28, 1878.

It is an eight-page document measuring 14x11 inches. The print is so small in places as to almost require the aid of a magnifying glass to read with comfort. It was resurrected from the interior of the cornerstone of the old Redemptorist College when a major portion of same was torn down to make way for the present new school. It seems none the worse for its long period of interment. Contrasted with the volume of our modern dailies it affords an admirable study as to press progress, at least in size. Just now, however, we are more interested in its article on page 4 entitled "Interesting Ceremony." We hereby quote in full:

"According to previous arrangements the blessing of the corner-stone of the contemplated church and convent of the Redemptorist Society, to be known as the Church of Our Lady of Perpetual Help, took place on Sunday afternoon, there being about 2,000 persons present to witness the ceremony. The weather was in every way propitious for the event, and long before the hour for the exercises the crowd began to gather. They went from the city in carriages,

buses, horse cars, and on foot, and filled every available spot about the building. The location is one of the most eligible in this locality, being on the old Westport road, a little over a mile from the city limits. Ten acres of ground have been purchased by the Society, and when the building is completed, it will be one of the most elegant in the section. At 3 o'clock the officiating priests, Rev. Bernard Donnelly, Rev. W. J. Dalton, Rev. Francis Curran, Rev. J. Ryan, Rev. A. Kuhls, Rev. M. Miller, C.Ss.R., of Chicago; Rev. L. Cook, C.Ss.R., of St. Louis, came forward, and the exercises were begun

THE VERY REVEREND EDWARD K. CANTWELL, C.Ss.R., PROVINCIAL.

by the rendering of the celebrated and time-honored Gregorian Chant. This is one of the old customs of the Church on such occasions, and was very solemn from beginning to end. After this part of the ceremony Rev. B. Donnelly in surplice, stole and cope, with ritual in hand commenced with the recital of the usual prayers, sprinkling the foundation walls, etc., until he arrived at the designated corner, when he placed in a sculptured repository a tin box containing a document with the following names inscribed, viz: 'In the year of our Lord 1878, Leo XIII being the reigning Roman Pontiff, Most Rev. P. R. Kenrick, being Archbishop of St. Louis, Right Rev. J. P. Ryan, Coadjutor Bishop, Very Rev. N. Mauron, Superior General of the Redemptorist Society, Very Rev. N. Jaekel, Provincial of the Western Province of the Redemptorist Fathers, Rev. W. Meredith, Rector of St. Alphonsus' Church, St. Louis, Mo., Rutherford B. Hayes, President of the United States of America; J. S. Phelps, Governor of the State of Missouri, G. M. Shelly, being mayor of Kansas City, the corner-stone of the church of the Redemptorist Fathers, called the Church of Our Lady of Perpetual Help, was blessed and laid by Rev. B. Donnelly of Kansas City.'

"The corner-stone proper had engraved on the north side the inscription 'Convent of Our Lady of Perpetual Help.' The box inclosing the document named above was placed under this stone. Rev. L. Cook addressed the assembled multitude. He stated the need of such a society to the people of the country, and called upon all to aid the Church and her enterprise as best they could. Work done for such a cause could not be wasted, and the elevating influence of such an institution would be widespread." The Convent was completed December 1. Very Rev. Fredric Faivre, the newly appointed Superior, with Rev. Fridolin Luetete and Brothers Andrew (Cajetan) Schwalb, and James (Passmore) took possession two days later. Fathers Provincial, Meredith, and Mueller came to take part in the solemn dedication. This ceremony took place December 8, and was described as follows in a local paper: "The recently completed convent of the Redemptorist Fathers was the scene of a most interesting and impressive ceremony on Sunday. As is well known, the building stands about midway between the city and Westport, upon the road to that place. The corner-stone was laid with great ceremony a few months ago. As now completed, the structure presents an appearance at once elegant and substantial. The interior is finished throughout with massive supporting pillars, utilized for ventilation and in lieu of chimneys and the effect of their use is novel and striking. The new convent promises to become an institution of which Kansas City may well boast, and its conduct is in the hands of those, to whom the work, which it is intended to accomplish, has been a life labor.

"Twenty thousand dollars will be used in the building of the present edifice."

Another study in contrasts. The present new School was erected at a cost of approximately \$300,000. Were proof needed here surely is emphasized the phenomenal growth of Kansas City, Mo., "The Heart of America."

Though the article quoted above gives all essential details of the advent of the

Redemptorist Fathers in Kansas City, Mo., the following resume taken from Father Geiermann's, C.Ss.R., annals of the St. Louis Province may prove of interest.

"Some time ago Father Donnelly, in view of the rapid growth of Kansas City, came to the conclusion to invite the Redemptorist Fathers from St. Louis to locate in the neighborhood. This order was founded by St. Alphonsus Ligouri, and its members are intended to give assistance, when invited, to the rectors or parish priests. Rev. Father Jaekel, the Provincial Superior in St. Louis, concluded to accept the invitation. Some time ago they selected a tract of ten acres of land, for which was paid \$5,000 to Mr. Mastin, and a beautiful building was erected as a home or convent for the Fathers. The intention is to build a church as soon as possible.

PAST RECTORS, READING FROM LEFT TO RIGHT, TOP ROW: VERY REVERENDS FERREOL GIRARDEY (1898-1904, 1907-10), FREDRIC FAIVRE (1878-84), BENEDICT NEITHART (1891-93); SECOND ROW, CHARDES KERN (1893-95, 1904-07), JOSEPH FIRLE (1884-91), GEORGE HIDD (1895-98), GEORGE THOMAS (1915-18); BOTTOM ROW, ALEXANDER CHAPOTON (1920-24), WILLIAM GRAHAM (1918-20), JOSEPH DISTLER (1910-15).

"The ceremony on last Sunday was the solemn benediction of the community- house or convent, in the third story of which is a chapel of remarkable elegance, with altar tastefully ornamented, seats, etc., the whole presenting a contour of ecclesiastical architecture never before seen in this neighborhood.

"The celebrant on the occasion was Rev. B. Donnelly, of this city. The clergy present walked in procession, whilst the officiating priest, in cope and stole, sprinkled the foundation, apartments and finally the elegant chapel. Benediction of the Most Holy Sacrament was then given, and the interesting ceremonies were concluded with a very instructive discourse by Rev. Father Meredith."

Here the Redemptorists of Kansas City at the present time, as well as the Fathers of the St. Louis Province in general wish to put on record their deep sense of gratitude to Father Bernard Donnelly, that noble exemplar of the pioneer priest; of beloved memory in the hearts of Bishops, priests and people of the Diocese of Kansas City. To him, after God, they owe thanks for their coming to the Diocese of Kansas City, and it is surely not unreasonable to suppose that, much of the success with which God has blessed their labors here is due, in no small measure to the prayerful intercession of him, whose herculean labors in the early days have merited for him, we feel sure, an eternal reward.

Under the Providence of God, the inspiration of a foundation of the Congregation of the Most Holy Redeemer in Kansas City, came as the result of a remarkably successful mission conducted by Fathers Louis Cook, Chas. Kern, and Timothy Enright. The mission was held in the Immaculate Conception church, beginning December third and concluding December twelfth, 1876. So pleased with the results of the mission was Father Bernard Donnelly, the pastor, that he invited Very Rev. Father Provincial Jaekel to establish a convent in the city, offering at the same time a half block of property for the purpose. After consulting with Archbishop Kenrick, Father Provincial selected another site adjudged more suitable for all purposes. On this original site now stand the group of buildings which are the happy fulfillment of the dreams of those earlier days.

Not long after the purchase of the location, work was begun on the convent home, the dimensions of which were 75 by 50 feet, three stories in height. The top floor housed the community chapel which at the same time served as a parish church to the few families living in

the vicinity. Very Rev. Fredric Faivre was the first Superior of the new foundation. The cornerstone had been laid May 26. December 8 saw the dedication ceremony. The official date of the establishment is given as December 3, 1878.

To any but some few of the surviving parishioners of these early days, it would be hard to convey an idea of conditions then prevailing at the new foundation of the Redemptorist Fathers in Kansas City. This all the more because of the phenomenal development of the city itself, particularly to the South, as well as because of the remarkable growth of the Redemptorist parish. Fathers Faivre and Luette had a place to live in and a place to celebrate Mass. Poverty was the rule of the day. The region in which the practically isolated house stood smacked much of the "wild and woolly."

When the few Catholics who lived in the vicinity learned that there was a chapel in the neighborhood they sought permission to attend Mass there. It was a comparatively long ride, and a longer walk, down to Father Donnelly's church. Paved streets were unknown. Those fortunate enough to possess the luxury of horse and buggy found themselves, in winter, grinding iron-rimmed wheels over rough and frozen ruts, and in spring and fall negotiating "Dobbin" and vehicle through varying thicknesses of sticky alluvial soil. Pedestrians were harder hit because such highways were unfavorable to weak ankles and bunioned feet. They were often forced to acknowledge the peculiarly effective sticking qualities of Missouri mud. The palatial residences that, today, mark the southern development of Kansas City; the miles and miles of paved boulevards; the mammoth apartments; the splendidly-equipped modern hotels; the well kept lawns, and beauteous shrubbery that make the residence portion of our city one of the most beautiful in our Country today, were not even contemplated in dreamy vision. Cable cars, not too numerous, nor over particular as to schedule, ran from the center of the city to what is now known as Penn Valley Park. In those days, and up to a much later period it was known as Feld's Park.

REDEMPTORIST FATHERS NOW STATIONED AT THE KANSAS CITY HOUSE ARE, READING FROM LEFT TO RIGHT, TOP ROW, REVERENDS WM. A. BRENNAN, MARCELLUS RYAN, JOHN BRITZ; SECOND ROW, JOHN KALVELAGE, WM. W. CARROLL, PHILLIP SCOTT; BOTTOM ROW, BROTHER AMBROSE PHILLIPS, REVEREND BERNARD KAVELAGE AND BROTHER AUSTIN DRURY.

Here we take occasion to remark that the frontage of the Redemptorist grounds on Hunter avenue ran out to the present street car track. The Fathers ceded half of the width of Hunter to the City. For this cession they were afterwards taxed, and still pay taxes.

South of the new foundation was farm land, while to the State line west there was naught but a veritable wilderness. Farmers from the district now known as Rosedale often drove to the Redemptorist Chapel for Sunday's Mass. The Chapel was on the third floor of the building and could accommodate something over one hundred people. At first there were but a half dozen worshippers. After three years we had a parish of fourteen families.

1879. This year the Redemptorist Fathers decided to move their preparatory college department and novitiate from their old home in Chatawa, Mississippi, to Kansas City, Missouri.

The increase in numbers necessitated larger housing facilities to accommodate the student body, faculty, and novices. In consequence an addition was erected adjoining the west end of the original building. New families began to locate in this then outlying district and two Masses were said on Sundays to accommodate them, the hours of the Masses being eight and ten o'clock, respectively. Benediction was given after the late Mass. Miss Rose Turgeon acted as the

first organist. On the second Sunday of May this year the picture of Our Lady of Perpetual Help was hung in the church for the veneration of the faithful, the event being accompanied with an impressive ceremonial. The picture had been received from Rome, where it had touched the original miraculous picture venerated in the Redemptorist Church there, and had been specially blessed by the reigning Pontiff Leo XIII.

1880. This year, September 10, the Episcopal See of Kansas City was erected. The Rt. Rev. John J. Hogan, D.D., was its first incumbent, although retaining the administration of his former See, St. Joseph, Mo. The Church of the Immaculate Conception was selected by the new bishop as his cathedral. It may be well to remember in this connection, that when the proposal of the pioneer Kansas City priest, Father Bernard Donnelly, was laid before the superiors of the Redemptorist Order in St. Louis, said superiors consulted with the then Archbishop of St. Louis, Most Reverend Peter Richard Kenrick, D.D., whose jurisdiction at that time extended over the entire state of Missouri, before deciding to establish a house in Kansas City.

As soon as the authorities had decided on establishing the juvenate and novitiate in Kansas City, work was begun on an addition to the west of the convent. At the same time a barn was built, a horse and three cows were bought, two acres of vineyard were planted, and the property was inclosed with a hedge and a row of trees.

THE PARISH BOYS ORDAINED TO THE PRIESTHOOD ARE: READING DOWN, FIRST ROW, REVERENDS RAPHAEL MICHAELS, C.Ss.R.; CHARLES KEMME, WILLIAM REINTJES, C.Ss.R.; SECOND ROW, EDWARD MANGAN, C.Ss.R.; THOMAS LANDERS, C.Ss.R.; THIRD ROW, ALBERT SCHOTT, C.Ss.R.; BONA VENTURE SCHWINN, O.S.B. ; CUTHBERT McDONALD, O.S.B.

The addition to the convent was blessed in the beginning of October.

Two Masses were said Sundays for the little congregation of 60 persons. The first at eight, and the second with sermon and Benediction at ten o'clock. Miss Rose Turgeon played the organ and sang for Benediction.

The second Sunday in May there were special services in honor of Our Lady of Perpetual Help. A copy of the miraculous picture, blessed by Pope Leo XIII, was borne in solemn procession through the grounds. Father Donnelly officiated. Father Faivre preached and St. Patrick's parish choir furnished the music. Easter Sunday nine pews were rented in the middle aisle at \$15.00 a pew for the year.

1880. St. Joseph's Orphanage for Girls under the care of the Sisters of St. Joseph of Carondelet, St. Louis, was dedicated in January. Father Faivre blessed the new bell Palm Sunday. Mr. Muehlbach, Mrs. Schwarz, and Mrs. Holden were sponsors. Father Firle preached an appropriate sermon.

New Stations were bought by fourteen parishioners, paying \$5.00 apiece. They were canonically erected Trinity Sunday. The Corpus Christi Procession took place on our grounds Sunday afternoon. Many Catholics attended who had never witnessed the ceremony before.

Previous to September 10, Father Donnelly, the friend and benefactor of the Redemptorist Fathers, retired to St. Joseph's Hospital. He died at the age of seventy years and was mourned by the entire city. Bishop Hogan selected the Immaculate Conception Church as his Cathedral.

1881. A Post Office was established in the vicinity of the convent early in the year. It was called McGee Post Office. Bishop Hogan confirmed a class of twenty children the first Sunday in July. His Lordship also appointed a Father to take charge of the Stations of Norborne, Parkville and Liberty. Father Beil assumed charge of them during March. During vacation the Fathers

began to say Mass daily at St. Joseph's Orphanage. A Jubilee Triduum, held in our chapel August 21-24, was well attended.

A class of ten children received their First Communion with great solemnity May 21, 1882.

Towards the end of May, 1884, Very Rev. Joseph Firlle succeeded Father Faivre as Rector of the Community.

In a session of the Diocesan Council our parish limits were defined October 1: West, the state line; South, Brush Creek; East, the Blue River; North, old city limits or Twenty-seventh street.

1885. Hunter Avenue was graded during the summer. The usual May and Corpus Christi processions were held. The parishioners contributed for a crib which was erected for Christmas.

Beginning with the new year a short sermon was preached at the 7:30 Mass. The Chapel was frescoed during April. A woman of the parish bought two angels for the high altar. When Father Provincial made an appeal for a parochial school July 4, the members of this little congregation subscribed over \$800. A frame building, containing two class rooms, was erected on the southwest corner of the property. Including the furniture, the building cost \$990. Two Sisters of St. Joseph, Sister Thecla and Sister Hermina were the first teachers. They came every morning from St. Joseph's Orphan Home. The same order of Sisters has remained in charge up to the present time. During the first school season 27 pupils were enrolled.

1887. Statues of the Immaculate Mother and of St. Joseph were presented to the Fathers by parishioners and blessed June 20. The parish statistics of this year show the following: Baptisms 26, School Children 37, First Communicants 22, Marriages 3, Deaths 4.

THIS PICTURE WAS TAKEN WHEN HUNTER AVENUE WAS A DIRT ROAD. NOTE THE SIDE ENTRANCE TO THE RECTORY. AT THE END OF THE MONASTERY IS THE FIRST CHURCH. THE NEXT BUILDING IS THE SECOND CHURCH AND THE LAST BUILDING IS THE SECOND SCHOOL, NOW THE SISTERS' RESIDENCE.

1888. In April, 1888, Father M. Ryan, Diocesan Priest, was appointed Pastor of Westport which had been a part of our parish. He was invited to preach at both Masses April 15, so that he might announce his arrival to his parishioners. He began his pastorate by holding services in Cook's Hall April 29.

1889. The Fathers took charge of Lee's Summit Parish September 29. At the Fall Election, Westport and the surrounding territory was annexed to Kansas City.

The School opened in January with 60 children.

1890. Besides assisting pastors with their Sunday work, and caring for the Lee's Summit congregation, the Fathers were confessors for the Little Sisters of the Poor, the Sisters of St. Joseph, the Franciscan Sisters in Wyandotte, and for the Orphans and the Old Folks.

Bishop Hogan conferred Minor Orders on ten Redemptorist students. The school opened with 61 children. The time of the Sunday Masses was changed in September from 7 and 10 to 8 and 10:30 o'clock. Baptisms this year were 27, Converts 3, Communion 4000, School Children 75, Marriages 1.

1891. The Archconfraternity of Our Lady of Perpetual Help was established by Father Lenz with 20 members, March 1.

The school children had a picnic in Feld's Park June 25. Father Lenz prepared a class of 14 children at the Orphanage for their First Communion. They received July 2. Bishop Hogan confirmed 21 children there the same day.

1892. A class of 17 children received First Communion June 12. Bishop Hogan confirmed 34 persons July 3. Of these 21 were children, 6 converts and 7 old persons, from the Little Sisters.

1894. The young ladies gave a social January 24, and the young men an entertainment January 30 for the benefit of a new church building. The children received their First Communion June 24. It was decided to build a new church July 20. Work was begun, and the corner-stone laid with great solemnity September

9. The Western Cross reported the event, in part, as follows: "The Parade started from Sixteenth and Grand ave., at 2:30 o'clock. A. J. Foy was Chief Marshal. Charles Eschbach, Edward Lynch, Joseph Demice, and H. F. Rose were his assistants.

"Very Rev. J. J. Glennon, V.G., presided at the ceremony and preached an eloquent sermon to the assembled people.

"On the north side of the corner-stone are the words 'In Honor of Our Lady of Perpetual Help', and on the west side, 'A.D. 1894'.

"A Fair was held in the new church February 12-17, during which \$1500 were cleared. A new high altar costing \$500 arrived April 19. The new church was solemnly dedicated April 21.

"The new church building, although it cost only a little over \$16,000, is a very beautiful one, both in point of general exterior architecture and interior finish and decoration.

"The beautiful stained glass windows, many of them memorial windows, were another feature of the church that drew forth many exclamations of delight from members of the congregation, who lingered after the service to see and admire them more closely. One of these was given by the Young Ladies' Sodality, the design being Murillo's Immaculate Conception, while in the opposite window, given by Miss Rose Altman, is St. Teresa. St. Anthony of Padua is the study of a window given by Mrs. Richard Keith, while Miss Lizzie Barnes of New Orleans gave the window containing a study of St. Alphonsus, the founder of the Redemptorist Order. Another window, presented by Council No. 53, Knights of Father Mathew, contains the emblematic badge of that order. The Married Ladies' Sodality gave a window containing the emblem of the Chalice and Host, while Cecil Stephens, the architect

THE INTERIOR AND EXTERIOR OF THE PRESENT CHURCH OF OUR LADY OF PERPETUAL HELP. THE INTERIOR IS SAID TO HAVE MORE MARBLE IN IT THAN ANY CHURCH IN THIS COUNTRY. of the building, presented a window bearing the emblem of Christian Art, the cross and crown, while K. Stanley was the donor of a window containing the papal tiara. Mrs. Edward Corrigan gave the ten small sanctuary windows. The seating capacity of the church pews is 400, while a great many more can gain entrance to the church by placing chairs about the broad aisles on special occasions."

Parish Statistics for the year 1896 read as follows: Baptisms 61, Converts 16, First Communicants 29, Communions 7390, Marriages 5, Deaths 3, School Children 83.

1898. Rt. Rev. John Joseph Glennon, D.D., who had been consecrated Coadjutor to the Bishop of Kansas City, June 29, 1896, confirmed 93 persons in our church February 13 of this year. Ground was broken for a new school May 23. The corner-stone was laid July 3, and the school was blessed October 3. Families in the parish now numbered 120, School Children 121, Baptisms 84, Converts 44, First Communicants 26, Communions 7,814, Marriages 6, Deaths 3.

1901. Fire broke out in our school January 24, damaging the building to the extent of \$2,500. It was considered to be of incendiary origin.

1902. A Fair was held in our hall October 20-25 and \$1400 was cleared.

1903. Bishop J. J. Glennon, Coadjutor of Kansas City became Coadjutor Archbishop of St. Louis April 27, 1903. During the great flood of June the members of the parish cooperated with their fellow citizens to relieve the misery of the unfortunate sufferers.

1905. An additional Mass was added to the Sunday services January 8. Since then the Masses were said at 5:30, 7:30, 9, and 10:30. The Young Ladies' Sodality had an excursion to Excelsior Springs May 25, and the school children a picnic at Budd Park June 20. A class of 29 children received First Communion June 25. In the afternoon they renewed their Baptismal Vows and were consecrated to Our Lady of Perpetual Help. A lawn social netted \$116, June 29. During a second lawn social, August 7, a boy was killed by a street car in front of the grounds. This sad accident rather dampened the spirits of those participating in the social. The boy was not from our parish.

The school opened with 163 pupils.

For some time it had become apparent that the Church which had been dedicated April 21, 1894, was becoming too small for the needs of the increasing congregation. Accordingly, two meetings of the parishioners were held in January, 1906, to devise ways and means for the erection of a more spacious edifice. At the second meeting held January 20, a committee was chosen to raise the necessary funds. The Holy Name Society was canonically established May 4. A class of 51 children received First Communion May 22. In the afternoon, Rt. Rev. Thomas F. Lillis who had been consecrated Bishop of Leavenworth December 27, 1904, confirmed 91 persons in our church.

The Young Ladies had a picnic June 5. A successful lawn social was held June 21. The school children had a picnic in Budd Park June 27. The subscriptions for the new church were published July 1, 1906.

A Triduum in honor of the Canonization of St. Gerard was held October 14-16. Father Finn, S.J., Father Antill, C.M., and Father Forest, O.F.M., preached the evening sermons. Communions for this year, 10,547, School Children 210, Sunday Masses 4 in Church, 3 in Institutions.

1907. The Redemptorist Fathers assisted the Dominican Community which had been seriously crippled by sickness and death, refusing to accept the generous compensation which the good Dominican Fathers offered.

1908. Aided by the Church Committee, Fathers Kennedy and Graham canvassed the parish to collect funds for the new church. The Junior Holy Name  
THE REDEMPTORIST HIGH AND GRADE SCHOOL IS ONE OF THE FINEST PARISH BUILDINGS IN  
THE COUNTRY.

Society was organized during May. Father Kennedy gave a retreat to the children preparing for their First Communion in the Orphanage May 1-3, and in our church May 7-10.

Bishop Lillis confirmed 67 persons in our church June 21. After the Confirmation ceremonies, which began at two o'clock, Bishop Lillis solemnly laid the corner-stone of the new church in the presence of 7000 persons.

Bishop Hogan, realizing the need of more priests, urged the pastors of the diocese to preach on Vocation the first Sunday of September. Charles Russell, a member of our Junior Holy Name Society, was struck by a street car, August 25. He died of the injuries received. The Married Ladies gave a card party for the benefit of the new church, August 27. Father Carroll preached on Catholic Education September 6.

Through the kind assistance of Father Provincial, the Very Rev. Thomas Brown, the parish

borrowed sufficient money to complete the church. The building committee decided to leave the construction of the towers for some future occasion. A conference of the St. Vincent De Paul Society was established December 4. Instead of a Fair the parish conducted a grand raffle. The drawing for 26 valuable prizes took place December 17. The families in the parish had now increased to 334, School Children 246, Annual Communions 18,324. Parish Sodalties: Holy Name 95, Junior Holy Name 20, Married Ladies 120, Young Ladies' Sodality 60, Children of Mary 40, Altar Society 70.

1909. October 21 of this year Father Distler succeeded Father Girardey as Rector. In appreciation of their services a banquet was served to the Ushers and members of the Choir January 13. The young folks gave a minstrel show for the benefit of the new church, February 23.

After caring for the Boys' Orphan Home for three years, Father O'Shea surrendered the Chaplaincy to a neighboring pastor, April 15. At a Thanksgiving Dinner the Ladies cleared \$500 for the church.

1910. The ladies of the parish gave a Card Party for the benefit of the Church, and had an enthusiastic attendance January 27. The Young Men's Dramatic Club made its appearance with "Snobson's Stag Party" and had an appreciative audience February 6. A Bazaar held March 28 to April 7 cleared \$7000.00. St. Cecilia's Choral Society gave a concert for the new Church June 5. A Lawn Social netted \$333 July 18. August 3 another social cleared \$300, and a Thanksgiving dinner \$500.

1911. While the Community was at dinner December 18, Father Enright suffered an apoplectic stroke. The doctor found his condition serious. He was taken to St. Mary's Hospital. In spite of all that medical science could do to save his life, Father Enright passed away at 9:30 o'clock in the morning of December 27. He was 74 years of age.

Father Enright began his priestly labors in Holy Redeemer Convent, New York, and then served as Chaplain in the army until the close of the Civil War. During his long and eventful career he preached about 1000 missions and instructed 10,000 converts. He originated the "Question Box," and did pioneer work in preaching missions to non-Catholics. At his funeral at 10 o'clock Saturday morning, December 30, Bishop Thomas F. Lillis presided. After the Solemn Requiem Mass at which almost all the local priests, secular and religious, were represented, His Lordship delivered one of the most forceful and touching funeral orations ever heard in Kansas City. The entire sermon showed forth the truly paternal affection of the Bishop for his devoted clergy and laity.

1912. During Lent of this year Father J. J. Gunn preached a series of sermons on Marriage; Father Hecker, on the Passion of Our Saviour.

INTERIOR VIEWS OF SCHOOL. TOP PICTURE SHOWS THE AUDITORIUM. SECOND PICTURE IS A GRADE CLASS ROOM. THIRD PICTURE IS TYPEWRITING CLASS, AND LAST PICTURE IS THE ASSEMBLY ROOM.—Photos by Riederer.

The new church of Our Lady of Perpetual Help was solemnly dedicated May 12. Bishop Lillis officiated and Archbishop Glennon preached the sermon. Very Rev. Fidelis Speidel, Consultor General, C.Ss.R., the Rectors of the Province, and many priests of the city took part in the ceremony. The Kansas City Star of that day beautifully described the momentous event, giving in full the text of the masterly oration delivered on this occasion by the Most Rev. Archbishop John J. Glennon of St. Louis.

A severe storm did much damage in the city June 15. It cost \$1100 to repair the harm done to our buildings. The school children had a picnic at Budd Park June 19, and the Children of Mary June 24. When Cardinal Gibbons visited the city, September 21, the Catholic children gathered before the residence of Bishop Lillis to greet him. His Eminence made an address to the little ones, and gave them his blessing. The Young Ladies gave a successful entertainment October 25.

The new High Altar was erected December 23. It is made, according to the plan of the one in the Denver Cathedral, of the purest Italian marble and cost \$10,000. It is 37 feet high, 20 feet wide, and weighs 60,000 pounds. It was used for the first time at the Solemn High Mass Christmas morning. The church was crowded on that occasion, and also at the Solemn Vespers and Benediction.

1913. A successful card party was held in the parish hall January 10. There was a large attendance at a Grand Carnival entertainment given February 3. Bishop Hogan died February 21. All the Fathers attended the funeral services. Bishop Hogan had been in failing health for some time. From March, 1910, his responsibilities and labors for his beloved diocese practically had been transferred to the shoulders of his able and devoted Coadjutor, Rt. Rev. Thomas F. Lillis. His death marked the passing of a truly great Bishop and ardent apostle, a devoted Father to priests and people alike. The Redemptorist Fathers had in him a loyal friend whose loss they sincerely mourned.

The Solemn Consecration of the altars in the new church took place June 1, 1913. Bishop Lillis consecrated the high altar, Bishop Ward the Sacred Heart altar, and Bishop Hennessey the altar of Our Lady of Perpetual Help. The Fathers of the Community assisted the Right Reverend Bishops, and a male choir of 40 voices sang a Gregorian Mass.

A Social for the Organ Fund cleared \$600 July 17. Moving Pictures were shown during vacation. The Young Ladies' Sodality had an excursion to St. Joseph August 7. When Father A. Chapoton took charge of the school, he resolved to open the High School again.

1914. A Parish Reception at the Bescher Casino cleared \$400 January 4.

A Lawn Social cleared \$634, July 29, and \$450 August 26. The City celebrated the opening of the new Union Station with an elaborate parade, concert and illumination. Bishop Lillis granted the school children a holiday in honor of the event. For the sake of economy week day Masses were said in the old church during winter.

1915. In July Father Thomas succeeded Father Distler as Rector.

The Young Ladies' Sodality had a Social January 12. They gave a dramatic entertainment February 12 at which they cleared \$507.

The new Communion railing was erected during the summer vacation. Extensive improvements were likewise made in the school. The parish hall on the second floor was converted into four large class rooms. At the same time the old church was converted into a parish hall.

The parish statistics for this year show that there were Families 344, School

TOP PICTURE SHOWS A GRADUATING CLASS OF BOTH HIGH AND GRADE SCHOOLS IN 1910. MIDDLE PICTURE SHOWS LAST YEAR'S GRADE GRADUATES. THE BOTTOM PICTURE WAS TAKEN IN 1904.

Children 360, Baptisms 68, Converts 13, First Communicants 35, Confirmations 75, Communions 91,260, Marriages 27, Deaths 21.

1916. The Dramatic Club gave an interesting program, and drew a large attendance at the Troost avenue Theatre, February 8.

During June the school children had a picnic at Lake Forest, and the Young Ladies at the Lake of the Woods. The L. C. B. A. gave a Lawn Social June 28 and cleared \$602. On "Catholic Day" at the Electric Park 14,000 persons attended. The percentage, which Catholic Charities received, was \$1500. The Holy Name Society engaged St. Monica's Dramatic Club to give a Minstrel Show on our lawn July 28. The attendance was excellent, the net proceeds \$502.65.

Father Dalton preached on the feast of St. Gerard. Father Tief, now Bishop of Concordia, Kansas, preached at the opening of the Forty Hours' Devotion, and Father Fowler, O.P., at the close of the exercises.

1917. The High School pupils presented an operetta, "The Wild Rose" before a large and appreciative audience April 13. The men of the parish donated a large American flag and pole. The flag was blessed and raised on the grounds of the Redemptorist Church on Pentecost Sunday in the presence of over a thousand people. The United States had just entered the European War. Father Darley of the Kansas City Community had already enlisted as Chaplain with the 89th Division. The propriety of a flag flying so close to the church was emphasized by R. E. O'Malley, who presided over the ceremonies. "Throughout this broad land," he said, "prayer is being offered for peace, and will continue to be offered up, and to it will be added prayer for the success of the American arms, for peace cannot be restored without success."

In his address, W. G. Lynch, assistant U. S. district attorney, dwelt on the subject uppermost in the minds of his listeners—the war.

"It is befitting," he said, "at this place and on this occasion, that we should unfurl the flag of our country. It is befitting that under the eaves of the Catholic Church this flag should be raised. The Church today gives her children to the cause of liberty; they go forth armed in defense of their country so that justice may triumph."

Miss Rosalie Gorman was given the honor of raising the flag to the top of the steel pole which is 65 feet high.

1918. In February this year, Rev. William Graham became Rector of Kansas City and Rev. Thomas Byrne became an Army chaplain. The Redemptorist Fathers subscribed \$1,000 for Liberty Bonds April 10.

A company of Boy Scouts was organized April 18. A two days May Festival netted \$1800.

The new altars of St. Alphonsus and St. Joseph were consecrated by Bishop Lillis June 6 and 7. These altars were donated by Wm. Kenefick and Mrs. J. R. Kelly.

A monthly Envelope Collection, to reduce the Church debt, brought in \$1500 the first Sunday. When the influenza became epidemic, the churches and schools were closed from October 12 to November 10. As the weather was mild, we celebrated Mass in the garden during this time.

1919. Father Graham resigned, and was succeeded by Reverend Alexander Chapoton who was installed as Rector May 15, of this year.

The Young Ladies' Sodality had a banquet at the Alamo Tea Room, January 22. A collection to pay the church debt, February 16, amounted to \$1400. About 1500 persons received Holy Communion Easter Sunday.

1920. The Commencement Exercises were held in Church this year. After a Solemn High Mass, Father Chapoton made an appropriate address, and distributed

THE SIXTY-SEVEN GRADUATES IN THE 1928 CLASS, UPPER PICTURE SHOWS THE COMMERCIAL COURSE CLASS. LOWER, THE CLASSICAL COURSE CLASS.

the diplomas. Stained glass windows, representing scenes in the Life of Our Lady, were placed in the sanctuary during June.

During the past three years the Sisters of St. Joseph, who teach our school, lived in a house rented by the parish on Baltimore avenue. This year a house nearer the school was rented for their use. Parish Statistics: Families 500, School Children 437, Baptisms 66, Converts 20, First Communicants 39, Confirmations 86, Communions 208,000, Marriages 49, Deaths 29.

1921. Father McGeough celebrated the Golden Jubilee of his ordination December 28. As many of the Fathers of the Province as could come, assembled to do honor to the veteran missionary by joining him in the happy event. As his paralysis did not permit Father McGeough to celebrate Mass, he assisted in the sanctuary. Bishop Lillis offered a Pontifical High Mass, at which a choir of Redemptorist Fathers sang, under the direction of Father Buhler. The sermon was preached by Father A. Chapoton. Twenty-one diocesan priests and twenty-five Redemptorists were present in the sanctuary.

1923. Father McGeough, one of our veteran missionaries who has spent many years of useful service in the Kansas City parish, was taken to St. Mary's hospital January 18.

The Solemn Public Novenas in honor of Our Lady of Perpetual Help promoted in this parish largely through the zeal of Very Rev. Alexander Chapoton, present Rector, have been gaining in popular favor. February 25 of this year Father Albert Schott opened the annual Novena in honor of Our Lady of Perpetual Help in our church. The Novena was solemnly closed on the evening of March 5. The church was packed to overflowing. Every evening there was a large attendance but particularly great was the crowd at the Solemn closing. Father Schott is a very forceful and interesting speaker. The earnestness of devotion of the people was more than edifying. About twenty-five thousand Communions were distributed during the exercises.

Father John McGeough, C.Ss.R., who died Monday night in St. Mary's hospital, was buried in Mt. St. Mary's cemetery this (Thursday) morning after a Requiem Mass at 10 o'clock in the Redemptorist church. He was 81 years old and had been in the hospital several months due to infirmities brought on by old age. He had been retired from active service nearly two years. He had been attached to the Kansas City house of the Redemptorist order more than twelve years.

Father McGeough was born in County Cavan, Ireland, in 1842, and came to America with his parents at the age of 12. They landed in Boston in 1854. With the intention of fitting himself for the priesthood, he entered St. Charles College conducted by the Sulpician Fathers at Catonsville, Md. Later, he went to the Jesuit college of the Holy Cross at Worcester, Mass. He graduated in 1868. He entered the Redemptorist novitiate in 1876 and was professed April 2, 1877. Since his profession, he had been stationed at Redemptorist houses in St. Louis, New Orleans, Detroit, Denver, Grand Rapids, and Kansas City, and from these places as his headquarters, he conducted missions in almost every section of the country. One of the beautiful new stained glass windows installed during the administration of the present Rector, Rev. J. J. Gunn, is the gift of Mr. and Mrs. Jerry Carey, very special and devoted friends of the deceased priest.

June 15, 1923, Rev. John Fitzgerald conducted the Retreat for the diocesan clergy in our house. Both the Bishop and priests spoke in the highest terms of Father Fitzgerald's work.

Ground was broken Tuesday, July 10, 1923, in the morning for the new heating plant on the Redemptorist parish property preliminary to the building of the pro-  
EXTERIOR VIEW OF NEW RECTORY. INTERIOR VIEW OF CHAPEL IN RECTORY AND ONE OF THE ITALIAN HAND CARVED STATIONS OF THE CROSS.

posed new \$300,000 parochial school building. Permission from the headquarters of the Redemptorist Order to erect the building in accordance with plans as submitted by Father Alexander W. Chapoton, C.Ss.R., the local rector, was received last week. It will require about a year to complete the building.

The heating plant is being erected first because the present heating plant will have to be torn down to make room for the new building.

The east side of the monastery is being reconditioned to be used for high school classes next term. The children in the elementary grades will occupy the same building that they had previously occupied.

The new building will front on Hunter Avenue and will occupy the site of the old brick church just east of the monastery. The razing of the old church will begin soon.

The new school will have three floors. The first floor will be devoted to an auditorium that will be used both for assemblies and as a gymnasium. The ground floor will also contain various rooms for parish and school purposes such as domestic science room, two locker rooms, two shower bath rooms, two toilet rooms, two lunch rooms (one for the elementary and one for the high school pupils), a large society room, a clubroom for men, and a clubroom for women. The second floor will be used for the elementary school, having eight large class rooms, one library room, and office for the school principal, and two toilets. The third floor will be devoted to the high school. It will contain a study hall that will seat 400 students, five recitation rooms, two rooms for the commercial department, and two rooms for teaching chemistry and physics.

The dimensions of the building are 158 feet frontage, 189 feet in depth, and fifty-five feet high. The construction will be fireproof-reinforced concrete, brick, structural steel, composition floors, steel windows, metal blackboard trim, marble wainscoting in the main entrance and on the stairs, in the lobby, and metal lockers.

August 23, 1923, the corner-stone of the old church erected in 1894 was opened by Father Chapoton in presence of E. P. Madorie, architect of the new school, Wm. J. Reintjes, builder of the present church on Broadway, and the members of the Kansas City Community. It contained a medal of St. Alphonsus, one of Our Lady of Perpetual Help, pictures of St. Clement and St. Gerard; an issue of the Kansas City Times and Kansas City Journal; a copy of the Columbian; and coins, one-cent, twenty-five cents, and fifty cents.

The tin box from the old corner-stone of the Convent Chapel and Monastery erected in 1878 was opened August 28. It contained a copy of the New York Tribune, Boston Pilot, Kansas City Times, and Kansas City Journal of Commerce, all issues of May, 1878, also a Latin document, the contents of which are given earlier in this little attempt at history.

September, 1923, we find the following entry in the annals of the Redemptorist house at Kansas City: "The old Convent Chapel and building are now a thing of the past. They are being removed to make way for the new up-to-date school. Temporary quarters for the High School Students have been provided in the eastern half of the old building, leaving the western half for the use of the Community, as parish Rectory. September 23 of this year Father Alexander Chapoton, Rector, negotiated the loan for the proposed new school. Work has been already

begun on the large new general heating plant. In November the tunnel for steam pipes from this plant to the Church was completed. The new school building was well under way when in May 14, 1924, news of the Roman appointments arrived. Father J. J. Gunn, prominent in Missionary circles, succeeded Father A. Chapoton as Rector. Father Eugene Buhler of this Community was made Rector of the Omaha house,

Interior views of the new monastery. Those at the top are of the part in which lay visitors will be entertained. Picture 1 shows hall leading to six reception rooms; 2, main entrance to the little window of the Brother's office; 3, looking into one of the reception rooms; 4, interior of the Brother's office showing call box and bell ringing box leading to rooms of all priests in the building and (at right) the switches to control the hall and reception room lights. One of the most impressive rooms in the building is the priests' reception room, 5, on the south end of the main floor. No. 6 shows the community room on the second floor. The court yard, 7, formed between the church and the new monastery is a pleasant place for out of doors relaxation. No. 8 is a typical sleeping room; 9, a corner in the library; 10, the kitchen.—Catholic Register photos.

Father E. Mattingly of Davenport, Father C. Darley of Denver, Father John Mueller of Wichita, Kansas.

Very Rev. Father J. J. Gunn has more than successfully carried on the great work on the new school inaugurated by Father Chapoton. His first practical effort was the renovation of the church interior. It was painted in cream color from vaulted groin to base board. A rubber-tiled floor was installed which was much needed to cover defects in the pavement and eliminate the noise of the footsteps of devout worshippers. Here it may be well to recall some interesting facts with regard to the church interior.

Probably no church of its size has a greater or more beautiful display of white marble. The magnificent High Altar elsewhere described is the gift of John Long. The Altar of Our Lady of Perpetual Help was given by the late Mrs. Mary Keith. The Sacred Heart Altar was given by Mrs. B. Soden; the beautiful pulpit and the walnut pews by Peter Soden. The splendid pipe organ which cost \$10,000 and the unusually extensive altar railing, \$6,500, were made possible through the strenuous efforts of the Young Ladies' Sodality in the collection of funds. During the present administration Father Gunn has added on the Epistle side of the church, about Our Lady's Shrine, four remarkably beautiful stained glass windows—the gift of Timothy O'Hearn, and in the body of the church five others given by Carl Parsons in memory of his wife, Mary Curry Parsons, while the sixth is the gift of W. E. Zahner.

On the Gospel side there are two about the Sacred Heart Altar, one memorial to Mrs. Mary Tuttle, another in memory of . The one over the first Confessional was given as a memorial of Father McGeough by Mrs. Jerry Carey, while another is in memory of Mr. and Mrs. J. J. Grier. The beautiful marble Session used mainly at Solemn Masses was given by Mrs. Elizabeth Hackett, and the much admired Venetian Mosaic Stations were made possible through the generosity of Neil Donnelly. They were erected at a cost of \$8,000 May 19, 1927.

Father Gunn launched the project of the new rectory at a special meeting of the men of the parish. To many, such an undertaking would seem rash considering the burden of debt on the school. However, Father Gunn had more than half reduced this indebtedness and since building authorities of the City had pronounced sentence of condemnation on the present excuse for a dwelling—a remnant of the old College of 1878, it was cheerfully agreed that the parish would

go fifty-fifty, and the vital decision was made. Now after eight months of battling with conditions necessarily incident to such an undertaking the new rectory is an accomplished fact and will stand as a monument to courage and cooperation for many years.

The beautiful stone front facing on Broadway, well set back from the street, the ample drive ways and central walk for pedestrians make of it a thing of beauty to be further enhanced by spacious lawns and decorative shrubbery in a short space.

The numerous reception parlors, the beautiful Chapel, large library, in fact all the interior arrangements are disposed with an idea of elegance and comfort, not however inimical to the ideas of monastic simplicity. We will have moved to our new' home ere this book goes to print. When the present relic—the old residence disappears, our group of buildings will add lustre to the City's development of the "idea beautiful." Our building Committee, hard workers every one, have found willing response in pledges of financial support from our loyal parishioners, proud now of the accomplishment so much needed, and so long but a dream.

Present and future Redemptorists will bless the memory of those priests and people who have made the new rectory an accomplished fact.

Our best thanks are due to all who have contributed so generously.

The Congregation of the Most Holy Redeemer

THE Catholic Church is a marvelous institution. From whatever viewpoint we regard it, it is marvelous. Its grandeur, its spiritual unity, its world-wide extent, all call forth our most ardent admiration. Among its multitudinous activities none is more striking than the institution of Religious Orders. Their foundation and destiny, and their government and achievements are of the greatest interest and importance to mankind. They may be likened to the Pretorians of the Ancient Capitol—a select body of the best soldiers of the realm, perfect in discipline, efficient in every line of duty—the arm of the law, the bulwark of the government, the safety of the populace, and the preservation of peace and justice.

If we consider the nature of such bodies we may easily perceive the necessity of universal bonds of union. Man ever chafes under restraint, and here we find enforced the strictest discipline, the most exact and unquestioning obedience. This is the more remarkable as there are numbered among its Levites, men of the highest talents and most diverse abilities, the most profound intellects and exceptional genius—ever the most restive under the command of others.

How superior, then, the excellence of him who brings such an organization into existence; who formulates the laws and excogitates the principles upon which its government is administered and its stability assured! Such was the work of St. Alphonsus, born heir to the principality of Liguori in the Duchy of Milan in the year 1696. He sojourned well nigh a century upon this earth, and during all that time kept in close touch with the movements and spirit of his age. And in his day events were momentous and fast gravitated to a complete social upheaval.

The great wars of the period decimated Europe. From the invasion of William in England to the formation of Prussia on the continent, Might conquered Right, and an age of State Absolutism ensued. The unsound political theories which guided statecraft made the absolute sovereignty of society a logical sequence, thence was revived the Renaissance claim of the absolute sovereignty of the individual. False philosophies actuated men's minds. Skepticism increased and the religious sentiment was weakened. Bossuet and Pascal were succeeded by

Voltaire and Diderot. Liberalism, formulated in Protestant Geneva and cradled in France, spread as a colossal monster throughout the world. It sought to draw the masses by identifying the Church with absolutism in government and charged it as being, not in a political but in the wider social sense, anti-democratic.

St. Alphonsus read aright the signs of the times and saw the inevitable goal to which events were tending. He realized that every Catholic must, in his social and political duties, be faithful to the principles of his belief; that he should endeavor to instill the principles of faith into the very makeup of society; that he should strive to unravel the social enigma by Catholic principles. The great means, therefore, in the mind of St. Alphonsus, to meet, the oncoming time-spirit was the education of the masses. With this idea, he composed popular pamphlets on religion, on asceticism, on the duties of man and kindred subjects. He set himself to the popular preaching of the Word of God. The task was gigantic. He must oppose all the great errors of the day; he must create a system of attack and arouse all the dormant energies of true Catholicism.

It required the courage of a Saint to hazard such an undertaking. To oppose the three well-organized systems of Jansenism, Voltarianism and Regalism—systems upheld by the wealth and power of States and the passions of men—demanded more than human fortitude. His determination once formed, the Saint brought all the powers of his great sanctity, unusual learning and extraordinary executive ability into requisition for the accomplishment of his purpose. Realizing that, single-handed, he could do little permanent good, he resolved to seek helpers. Inspired by God, he founded the Congregation of the Most Holy Redeemer. This foundation he considered the greatest work of his life. Its organization bears the mark of the purpose that dominated him. It is strictly a missionary body whose principal end is the giving of missions among the poor and the laboring classes—those classes so often bereft of spiritual aid and called by St. Alphonsus "the most abandoned." Far-visioned, he saw that to save the masses the restraining hand of religion was necessary.

In a prophetic vision he foresaw the spread of his Congregation throughout the whole world, eventually reaching the shores of America. His prophecy has been verified and today, a little more than a century and a quarter after his death, 1787, the order he founded has in the Baltimore or Eastern Province 24 churches; in the Vice-Province of the Antilles six; in the St. Louis or Western Province sixteen; in the Pacific Coast Vice-Province with headquarters at Oakland, Cal., six; and in the Province of Toronto, Canada, eleven. The majority of these foundations have parochial schools with convents for the teaching Brothers and Sisters of various educational Orders.

In the year, 1832, the Catholic Hierarchy had been established in the United States for almost fifty years, and the Church had gone on steadily increasing in numbers with the increase of immigration from Catholic countries, especially from Ireland, southern Germany and Rhenish Prussia. The population was then somewhat more than 12,866,000, of which about one-half million were Catholics. The Hierarchy consisted of one archbishop, ten bishops and nearly 250 priests.

Father Fred Rese, at the instance of Bishop Fenwick of Cincinnati, went to Europe to obtain assistance for the American missions. At Vienna he met Rev. Jos. Passerat, the Superior of the Redemptorists beyond the Alps, and requested him to send some of the Fathers to America. His request met with favor, as St. Clement Hofbauer, who had been a close companion of Father Passerat, had at one time intended to come to America with some of his subjects. Accordingly,

Fathers Saenderl, Haetcher and Tschennens were deputed to undertake the work. They arrived in New York June 20, 1832.

Providence has its own way of working out its ends. The Fathers, on reaching Cincinnati, were assigned to different places. This was quite contrary to their rule, and to all appearances, to the purposes of their lives. For seven years they travelled about from place to place, leading a kind of nomadic life. Father Wuest, in his annals of the Congregation, says that they labored almost in vain.

With what small yard-sticks we measure the ways of God!

To establish a mission house such as existed in Europe was positively out of the question at this time. Had they founded a house in New York or Cincinnati they would have been circumscribed by their parish limits, and in their zeal for the souls committed to them, would have been seriously handicapped. Though they led an isolated life, it was a missionary one. It brought them into contact with the country at large and enabled them to study the wants of the Catholic population of the various parts of the land.

During their years of wandering they worked among the Germans of Ohio and New York, the French of Wisconsin, the Indians of North Michigan and the cholera-stricken of Detroit. They were sowing the seed of which others were to reap the harvest. It was during this period that they received the first novice, the Servant of God, John Nepomucene Neumann, whose canonization we prayerfully trust, is but a matter of time.

The saintly John Neumann came to America in 1836. He was ordained for New York in June of that year, and in 1842 was professed as a Redemptorist. In 1852 he became the fourth Bishop of Philadelphia, where he died January 5, 1860. To Bishop Neumann must be, in great measure, attributed the introduction of the Devotion of the Forty Hours in the United States. To him also is due the honor of establishing, in an organized way, our parochial schools. Can we think, therefore, that the Fathers who received Bishop Neumann into the Congregation and share the glory of his superexcellent work, labored in vain?

When reports were sent back to Europe condemning the actions of the Fathers during their nomadic existence, the Superiors there, far from joining in the chorus of complaints, beheld the conduct of Divine Providence in their tribulations, and foretold that they would establish their first foundation in America when St. Alphonsus was canonized. The event proved the prophecy. In 1839 the Fathers were called to Pittsburgh to assume charge of the congregation there, then without a priest and torn by party strife. In a short time they made it a model congregation.

The time had now arrived when the Redemptorist Order was to enter upon its period of expansion. Henceforward, like true followers of the Most Holy Redeemer, they were to seize upon the opportunity to labor for all nationalities. In 1848 the first two English-speaking novices in this country were admitted to their profession. Soon after, several other Americans entered the Congregation and began to labor extensively on the missions.

Thus far the Redemptorists in America had no province of their own. In 1850, however, they received their first Provincial. This man, Father Bernard, a native of Amsterdam in Holland, was one of the most remarkable men who ever entered the Congregation. Every inch a missionary, he was indeed powerful in word and work. He had been the soul of the missions in Belgium and in his native country. In America thus far the Fathers had not been able to devote themselves to this work as fully as they desired, but it was not to be so longer. It was Father Bernard who was to give impulse to it. Missions were hardly known in the United States, and it is to the

Redemptorist Congregation that the credit of having introduced them is due. Other Orders had conducted spiritual exercises, but missions in the true sense of the word were introduced by the Redemptorists. The first mission on a large scale given in this country was preached in St. Joseph's Church, New York, in April, 1851. From that date to this, the missions have increased in number all over the United States, and the example set by the Redemptorists has been imitated by various other Orders.

While the giving of missions is the primary work of the Congregation of the Most Holy Redeemer, parishes had to be accepted because of the particular conditions existing in the United States. Refusal of such would have meant the loss of many to the Faith because of the dearth of local priests.

In review: The Congregation has given to the United States, perhaps its first Saint of God, the Ven. John Nepomucene Neumann. Through him, it has introduced the Devotion of the Forty Hours and the organization of the parochial school; it has given rise to a Religious Order of Sisters second to none in the work of education; it has introduced the missions, according to the method of St. Alphonsus. The Religious Order of Sisters referred to is that known as The Sisters Servants of the Immaculate Heart of Mary whose Motherhouse is at Monroe, Mich. The Redemptorists have further done much to stir up in the hearts of numerous congregations a deep and abiding love for God's Holy Mother, under the consoling title of Our Lady of Perpetual Help.

When the first Redemptorists came to America in 1832, the Convents in Europe, outside of Italy, were governed by a Vicar General. In 1841 a Decree of the Holy See divided the entire Congregation of the Most Holy Redeemer into six Provinces, but left the American Convents under the immediate government of a representative of the Vicar General. In 1844, these Convents were annexed to the Belgian Province, but were formed into a Vice-Province the following year. June 29, 1850, these Convents were constituted the American Province.

As the population of the United States increased, the missionary activities of the Redemptorist Fathers grew in favor with the clergy and the laity. Thanks to the guidance of Providence, vocations multiplied on the one hand, while on the other hand, foundations were sought by Bishops, and applications for the spiritual exercises were made by pastors and religious superiors. It thus happened, after the lapse of twenty-five years, that the welfare of religion demanded the division of the American Province of the Congregation of the Most Holy Redeemer.

Most Rev. Nicholas Mauron, Superior General of the Congregation, weighed this matter in the sight of God, and discussed it with his Consultors. In an audience with Pope Pius IX, September 21, 1875, he was authorized by His Holiness to proceed with the division of the American Province. By a decree, dated November 9, 1875, he accordingly divided the American Province into the Baltimore and the St. Louis Province.

By the decree of Father General, the American Province of St. Louis embraces all the States west and south of Ontario, Ohio, West Virginia, Virginia, North and South Carolina. At the time of the erection of the Province of St. Louis the following four Redemptorist Convents were in this territory: St. Alphonsus, St. Louis, Mo.; St. Michael's, Chicago, Ill.; St. Theresa's, Chatawa, Miss., and St. Mary's, New Orleans, La.

At the time of the erection of the St. Louis Province it contained the following members: Motherhouse, St. Louis—Very Rev. Nicholas Jaeckel, Provincial Superior; Rev. William

Meredith, Rev. Michael Mueller, Rev. William H. Gross, later Bishop of Savannah, Georgia, and subsequently Archbishop of Oregon.

There were besides 32 Priests, 5 Professed Students and 21 Professed Brothers. Today the Province numbers 211 Priests, about 57 Professed Students, and about 60 Professed Brothers.

The Superior General of the Redemptorists is at present Most Rev. Patrick Murray, who resides in Rome. The present Provincial of the St. Louis Province is Very Rev. Edward K. Cantwell, residing at the Motherhouse in St. Louis.

In the government of the Congregation of the Most Holy Redeemer throughout the world, the Superior General is assisted by six Consultors General.

These Consultors each represent a region containing one or more Provinces or Vice Provinces. Quite recently a new Consultor General for the Baltimore, St. Louis, and Toronto Provinces, with the Vice Province of the Antilles, and the Vice Province of Oakland, California, has been chosen in the person of Very Rev. Christopher D. McEnniry, Provincial of the St. Louis Province for six years, and at the time of his appointment as Consultor General, Rector of Holy Redeemer Church, Detroit, Michigan. Father McEnniry was with us in Kansas City, August 28-29 for a brief visit. He expects to sail from New York for Naples September 20. The Province feels honored in his selection and wishes him every blessing in his exalted and very onerous position. Acknowledgment for most of the above article is due our esteemed confrere, Rev. Timothy Kenny, C.Ss.R.

The School

UNDER date Friday, June 16, 1916. We read in the Redemptorist parish Annals: "Commencement Exercises for the High School. Three girls were graduated, the first to receive these honors from our school for many years, Andrea Byrne, Naomi Geiss, and Alice Kennaley." There were one or more of a former date whose names the writer has not been able to locate.

What a contrast today as to the school building and the number of graduates. How far the cry to the wee wooden structure that housed the first scholars. In the ever-flowing onward movement of Time, the old must make way for the new.

The Summer of 1928 saw 67 Graduates from Redemptorist High, and September's enrollment saw 300 pupils in the High School Department, the grade school numbering close to 400. Our High School has become a veritable educational Mecca. It is modern in equipment. Its affiliation to the State University, and the high excellence of its teaching personnel make it a merited attraction for the Catholic girl anxious to avail herself at a minimum of cost, of the advantages of advanced education. Our Catholic people have shouldered a heavy burden with confidence in the result of their sacrifice for principle, and they have had no reason and will have none as years go by, to regret their action.

In recent years we have had ample evidences in Oregon, Michigan and elsewhere of the sinister efforts which, masquerading under the guise of patriotism, have been covertly directed against the Catholic parochial school. This remark is not intended to stir up strife, to drag from their cerements any ugly skeletons, but rather, to put before the minds of our Catholic people, particularly those of the so-called liberal type, a few little facts which they may do well to read and try to digest mentally.

We have no quarrel with those who honestly differ with us, but we do resent, keenly, criticism that is born of vincible ignorance. We naturally do not like to have our aims and motives misunderstood wilfully. There are a great many in our day who, wanting in that living,

growing knowledge of contemporary educational history which begets broadmindedness and modesty, fail to see sympathetically the efforts and achievements of others working here and now in the educational field. Men and women of this type are essentially narrow in their views, because these views are cabined, cribbed and confined to the small circle within which they have hedged themselves. They are unable to see beyond their own rather stunted nasal appendages.

Of course they cannot and will not see the province of the Church, "the greatest of educators by length of time in the profession, and by the quality of the work planned and accomplished down through the ages, even unto this day, when she is working by dint of the utmost sacrifice to maintain eternal principles." Many instances might be cited showing the narrow spirit of educational dogmatism so widespread nowadays. Time does not permit these citations here. The mental gymnastics of many of the self-constituted critics are, unfortunately, only too apt to mislead the half-developed intellects who are only too ready to accept glittering generalities as proven facts. To all such critics, let it be said here that the Catholic Church has no apologies or explanations to offer to anybody for her stand on the necessity of religious education. It can, without any trace of boasting, stand on its merits, its past and present achievements, and needs not to capitulate to any captious critic. "The old Faith, with its long historical memories, its poetry and romance, its spiritual mystery, its world-wide charity, and its soul-subduing power," as Disraeli once put it, is in no need of wisdom, no fear of foes; and her schools "are on the side of the angels."

He who runs may read their record in the Old World and the New. "The movement itself is not new; its beginnings lay far back in the early days when the missionaries taught the Indians whom they converted. It had progressed through the colonial period before the Republic was established. It has borne its fruits of loyalty to the Union and survived the shock of the Civil War." And today it is hard at work despite multiplied opposition, quietly patriotic, and calmly courageous in the pursuit of the same ambitions, the same ideals, insisting in season and out of season that "faith and virtue are quite as essential in the training of men and women as knowledge and skill." "We do not know how to name another organization which has stood so long in firm defense against flabby morals and doctrines of social fad and folly. The task of the agitator of men's rights is easy; the task of a teacher of restraint and service is more difficult. The Catholic Church undertakes the more difficult task with a great organization and veteran skill."—(Colliers: Editorial, "Slander." April 3, 1920.)

Here we may appropriately quote, also, the words of Dr. G. W. Pepper, of the University of Pennsylvania, in his address to the Yale University divinity students: "There is no doubt in my mind that the Roman Catholics have the finest system of teaching yet devised, and I am positive that the time is coming when a move will be promoted to have each religion care for the education of the children just as the Roman Catholics are doing at the present time."

We would like to remind especially our lukewarm Catholics that in this matter of education we run second to none in our honest effort to educate youth; we were in the field in the Old and New Worlds long before the other contestants thought of entering. Our heritage is of the centuries and was bequeathed to us by Christ.

Our system is based on certain convictions that grow stronger as we observe the testing of all education, not simply by calm theoretic discussion, but by the crucial experience of recent events. It should not have required the pitiless searching of war to determine the value of any

theory or system, but since the rude test has been so drastically applied and with such unmistakable results, we judge it opportune to restate the principles which serve as the basis of Catholic Education.

First: The right of the child to receive education and the correlative duty of providing it are established on the fact that man has a soul created by God and endowed with capacities which need to be developed, for the good of the individual and the good of society. In its highest meaning, therefore, education is a co-operation by human agencies with the Creator for the attainment of His purpose in regard to the individual who is to be educated, and in regard to the social order of which he is a member. Neither self-realization alone nor social service alone is the end of education, but rather these two in accordance with God's design, which gives to each of them its proportionate value. Hence it follows that education is essentially and inevitably a moral activity in the sense that it undertakes to satisfy certain claims through the fulfillment of certain obligations. This is true independently of the manner and means which constitute the actual process; and it remains true, whether recognized or disregarded in educational practice, whether this practice includes the teaching of morality, or excludes it, or tries to maintain a neutral position.

Second: Since the child is endowed with physical, intellectual and moral capacities, all these must be developed harmoniously. An education that quickens the intelligence and enriches the mind with knowledge, but fails to develop the will and direct it to the practice of virtue, may produce scholars, but it cannot produce good men. The exclusion of moral training from the educative process is more dangerous in proportion to the thoroughness with which the intellectual powers are developed, because it gives the impression that morality is of little importance, and thus sends the pupil into life with a false idea which is not easily corrected.

Third: Since the duties we owe our Creator take precedence of all other duties, moral training must accord the first place to religion—that is, to the knowledge of God and His law—and must cultivate a spirit of obedience to His commands. The performance, sincere and complete, of religious duties, insures the fulfillment of other obligations.

Fourth: Moral and religious training is most efficacious when it is joined with instruction in other kinds of knowledge. It should so permeate these that its influence will be felt in every circumstance of life, and be strengthened as the mind advances to a fuller acquaintance with nature and a ripener experience with the realities of human existence.

Fifth: An education that unites intellectual, moral and religious elements is the best training for citizenship. It inculcates a sense of responsibility, a respect for authority and a considerateness for the rights of others which are the necessary foundations of civic virtue—more necessary where, as in a democracy, the citizen, enjoying a larger freedom, has a greater obligation to govern himself. We are convinced that, as religion and morality are essential to right living and to the public welfare, both should be included in the work of education.

There is reason to believe that this conviction is shared by a considerable number of our fellow citizens who are not of the Catholic faith. They realize that the omission of religious instruction is a defect in education and also a detriment to religion. But in their view the home and the church should give the needed training in morality and religion, leaving the school to provide only secular knowledge. Experience, however, confirms us in the belief that instead of dividing education among these several agencies, each of them should, in its own measure, contribute to the intellectual, moral, and religious development of the child, and by this means

become helpful to all the rest.— (Extract from the Pastoral of the Catholic Hierarchy, April, 1920.)

#### Vocations

THERE is no surer sign of the spiritual growth of a parish than that from its members God should choose many to follow The Gall of the “Twelve.” Judged by this standard we have reason to believe that God has singularly blessed the work of the successive generations of priests and Sisters in this parish, as the appended lists of those who have embraced the religious life in various orders amply demonstrates.

Let us hope that many of our boys and girls, inspired by their example, may listen to the Saviour’s loving admonition to Chosen Souls: “Follow Me.”

#### SISTERS OF ST. JOSEPH OF CARONDELET

Sister M. Edwina, Tobin Sister M. Philomena, Murphy Sister M. Henrietta, Cunningham Sister M. Theodosia, McNamara Sister M. Angela, Reintjes Sister Teresa Martin, Crowe Sister Christine Joseph, Dempsey Sister Clarice Marie, Kenrick Sister John Joseph, Byrne Sister M. Edward, Mangan Sister Agatha Irene, Walsh Sister Anna Agatha, Muser Sister M. Ignatius, Gray Sister M. Victor, Van Hee Sister M. Germaine, Lauren Sister Anna Bridget, Walsh Sister Louisa Joseph, Sheehan Sister M. Emily, Warren Sister M. Roberta, Warren Sister M. Claude, Scott Sister M. Agnita, Shea Sister M. Huberta, Sullivan Sister M. Elvira, Sullivan Sister M. Martha, Scott Sister Myra Joseph, Layman Sister Alberta Mary, Hobson Sister Anna Marie, Coombs

#### SISTERS SERVANTS OF THE IMMACULATE HEART OF MARY, MONROE, MICHIGAN

Sister Mary William, Reintjes Sister M. Henrietta Deady (deceased) Sister Mary Judith, Connolly Sister M. Honora, Jack Sister M. Henrica, Whelan

#### SISTERS OF LORETTO, KANSAS CITY, MISSOURI

Sister Helen Clare, Fitzsimons Sister Mary Jude, Reddick Sister M. Inez, Horigan

#### SISTERS OF CHARITY OF THE B. V. M.

Sister Mary Felicitas, Hale

#### SISTERS OF CHARITY OF LEAVENWORTH, KANSAS

Sister Mary Ann, Fogarty Sister Mary Eunice, Murphy

#### URSULINE ACADEMY, PAOLA, KANSAS

Sister Mary Loretto, May

#### LITTLE SISTERS OF THE POOR

Sister Germaine of St. Catherine, Downey

#### SISTERS OF NOTRE DAME, ST. LOUIS, MISSOURI

Sister Mary Davidica, Nentwig (deceased)

#### SISTERS OF THE POOR OF ST. FRANCIS, CINCINNATI, OHIO

Sister Minalia, Williamson (deceased) Sister Gilda, Cosgrove

#### BENEDICTINE SISTERS OF PERPETUAL ADORATION, CLYDE, MISSOURI

Sister M. Laurentia, Huppe Sister M. Justina, Huppe

#### SISTERS OF ST. MARY OF THE THIRD ORDER REGULAR OF ST. FRANCIS, ST. LOUIS, MO.

Sister M. Gerarda, Williamson Sister M. Henrietta, Lynch Sister M. Georgia, Muehlbach Sister Rose Marie, McMahon

#### BOYS

Rev. Albert Schott, C.Ss.R. Rev. William Reintjes, C.Ss.R. Rev. Edward Mangan, C.Ss.R. Rev. Raphael Michaels, C.Ss.R. Rev. Thomas Landers, C.Ss.R. Rev. Charles Kemme Rev. Cuthbert

McDonald, O.S.B. Rev. Leonard Schwinn, O.S.B. Rev. Bonaventure Schwinn, O.S.B. Rev. Leavitt Jacobs

I'M THE DADDY OF A NUN.

Sure my daughter has been vested, And my joy I cannot hide;  
For I've watched her from the cradle With a father's honest pride.  
But the morn she left me early I was feeling mighty blue;  
Just a-thinking how I'd miss her And the things she used to do.  
But now somehow it's different,— With each rising of the sun,  
And my heart is ever singing: "I'm the daddy of a nun."  
Since to err is only human, There's a whole lot on the slate  
That I'll have to make account for, When I reach the golden gate.  
But then Pm not a-worrying About the deeds I've done,  
I'll just whisper to St. Peter: "I'm the daddy of a nun."

Gleanings From Our Earliest Records

The records show that the first baptism in the history of the parish was that of Thos. Maurer, born September 26, 1878, baptized February 9, 1879. He was the child of Michael Maurer and Natalie Revest, born in St. Clemens and St. Melanie, Canada, respectively. Rev. Fridolin Luetete, minister of the sacrament.

The name of Michael Murphy heads the obituary list, the date of the funeral being January 16, 1887. The cause of death being given as consumption. The place of burial was St. Mary's, the priest administering the last sacraments and presiding at the funeral service being Rev. Jos. C. Brandt. C.Ss.R.

May 15, 1879, marked the first marriage in parish history, the happy couple being John Geckinger and Josephine Seavers, Jesse Geckinger and John Geckinger acting in the capacity of bridesmaid and groomsman, Father Faivre, the first rector, performing the ceremony.

Listed in the first Confirmation Class are the following names:

Adolphus Ambrose Wiss. William Joseph Turgeon. Joseph Paul Willy. Francis Edward Riordan. Samuel Andrew Flacy. Samuel Henry Torpey. John William Tucker. Joseph Edward Stegmuller. Henry Joseph Schwartz. George Joseph Schatter. Henry Paul Wedelich. Otto Joseph Wedelich. Hugo Francis Dixon. Adeline Mary Turgeon. Anna Mary Smith. Elizabeth Caroline Wiss. Helen Regina Mugan. Bridget Mary Tobin. Abigail Rose Olden. Susanna Clara Willy. Margaret Agnes Schumacher. Helen Teresa Olden. Ursula Gertrude Schumacher. Mary Anna Torpey. Catherine Elizabeth Riordan. Magdalen Agnes Stegmuller. Mary Genevieve Mangan. Helen Rosalie Riordan. Lucy Elizabeth Mangan. Helen Agnes Cassidy. Clementine Lucy Valentine.

The sacrament of Confirmation was conferred July 3, 1881, by The Rt. Rev. Louis Mary Fink, Bishop of Leavenworth, Kansas.

Archconfraternity of Our Lady of Perpetual Help

THIS Archconfraternity is an organization of ladies under the special patronage of Our Lady of Perpetual Help. This latter is the title by which the miraculous picture of the Blessed Virgin, venerated in the Redemptorist Church in Rome, is known. The Supreme Pontiff has set the seal of his approbation on this title, and more than one illustrious Successor of St. Peter has gone in person to seek counsel and guidance at the shrine on the Via Merulana, the Roman street on which stands the residence of the Superior General of the Redemptorist Fathers. The history of the picture is most interesting, but space and time alike forbid its insertion here just now.

The ideal of the Archconfraternity is to place before the minds of our Catholic women the exemplar of true womanhood in the person of her who was Christ's Mother, "Virgin Mother, Daughter of thy Son, our tainted nature's solitary boast, prototype of all that is holy, pure and noble in womanhood to thee do we fittingly look for counsel, succor and protection in our struggle against the enemies of our salvation! After Christ the holiest, the most perfect of human beings, yet a woman taken from among women to fulfill the supremest of destinies in the motherhood of God, to whom more securely can the young woman look for guidance in the formation of a truly Christian character?

Surely in the maelstrom of present-day conditions, when virtue is a byword, when something of Pagan Rome's worship of vice seems to have gripped so many, when so much of so-called literature exalts the erotic and purely sensual, when evil parades under the guise of progress, and myriad temptations are ruthlessly strewn in the pathway of virtue, the young woman needs an example such as Mary, the Mother of Jesus, alone can give. Our present membership is good, but should be much better. Every lady of our parish should be a member of this Archconfraternity, eagerly interested in all it stands for, prompt and energetic in her action to take full advantage of its numerous spiritual helps. She should also do her part in making its social side a success.

The Sisters of St. Joseph

THIS little book would be assuredly incomplete without some reference to our teaching staff, the good Sisters of St. Joseph. Coeval with the Redemptorists in Kansas City they began their educational work for the Fathers in the little two-story frame building erected on the corner where now stands the home of W. E. Zahner, Thirty-fourth and Broadway. Its two diminutive rooms formed the First Redemptorist Parochial School in Kansas City. There, two of the Sisters from the Orphans Home taught our first pupils.

From the early seventies until now the Sisters have continued their labor of love and sacrifice for the mental development and spiritual culture of the successive generations of the children of our Parish. The merit of their labors cannot be measured in terms of human praise. The splendid type of Catholic American citizen they have helped to develop during these many years of strenuous and fruitful labor is a monument more enduring than bronze, testifying to the special magnificence of their achievement in this corner of the Lord's vineyard.

There are eleven houses and schools in Kansas City of which the Sisters have charge, namely: St. Joseph's Hospital, St. Teresa's College and Academy, St. Joseph's Orphans Home for girls, St. John's School, the Cathedral School, the Assumption School, the Visitation School, the Mexican School, St. Elizabeth's, Holy Rosary, and Redemptorist Grade and High School.

The Redemptorist Fathers here wish to put on record their heartfelt thanks to the Sisters of St. Joseph—their loyal co-workers in this Parish during fifty years. The following excerpt from a little brochure on religious Vocations published by the Sisters themselves will, we feel certain, be of interest to our readers. The little book, "FOLLOW ME," from which the extract is taken, is from the finished pen of a cultivated English stylist, Sister Mary Lucida (Savage) :

The Congregation of the Sisters of St. Joseph, now widely spread over the whole world, came into being in 1650 at Le Puy in France. It owes its origin to a saintly Bishop, Henry de Maupas du Tour, who had as a collaborator a zealous missionary, John Paul Medaille of the Society of Jesus. Organized in an age when the enclosed Order was the ideal of religious life for women, and the active, outdoor Community regarded as an institution too new and novel in

the Church to be much encouraged, the Congregation won its way, increasing in numbers and importance, overcoming many obstacles, until Eastern and Southern France were dotted with its houses. Through a troubled century, during which strong nations struggled in rivalry and kingdoms rose and fell, the lowly Community flourished, and convent after convent sent its members forth to keep alive the torch of Faith in the dear homeland that was soon to be drenched with blood. The Revolution came, and when it had passed, ruined monasteries everywhere stood as mute evidence of its onslaught on the Church, and dispersed religious from their hiding places watched their opportunity to resume God's work. The Congregation of St. Joseph was not spared. The Sisters were driven from their homes, many were imprisoned, and five met death on the scaffold—martyrs to the cause of Truth.

Among those condemned to die was Mother St. John Fontbonne, who, with three companions, spent eleven months in a prison cell, and was saved from the guillotine only by the fall of the impious Robespierre in the summer of 1794. In 1807, with the advice and co-operation of the Cardinal Archbishop of Lyons, she gathered the remnant of her Community, and uniting with them a small band of devoted women who had organized under the saintly Father Claude Cholleton, Vicar General of Lyons, Mother St. John soon saw her beloved Congregation by her heroic efforts rise phoenix-like, as it were, from its own ashes. The Mother House and Novitiate, first re-established at St. Etienne, was in 1816 removed to Lyons, where it still exists on the famous Hill of the Chartreux. At the time of her death in 1843 Mother St. John had been Superior General of the Congregation for thirty-six years. She had seen it grow under her wise management to large proportions, with numerous houses in France, Italy and Corsica. She had also made a foundation in America.

It was in 1836 that Mother St. John sent six of her Sisters from Lyons to what was then France's foreign mission field, the far western diocese of St. Louis, at that time under the guidance of Right Reverend Joseph Rosati, its first Bishop. In the small band were her two nieces, Sisters Febronie and Delphine Fontbonne. They began two small schools that year, one in Cahokia, in the Illinois portion of the diocese, and the other in Carondelet, which has since become a part of the city of St. Louis. Carondelet was made the Mother House of the Congregation in the United States, and such it still remains. In the following year, 1837, two more Sisters came from Lyons, one of whom, Sister Celestine Pommerel, was Superior General from 1839 until her death in 1857. In poverty and hardship these courageous pioneers laid the foundation of their Institute in the New World. Their first convent was a log cabin in the wilderness; their first clients and patrons, early French settlers, as poor if not poorer than themselves. With heroic self-sacrifice and boundless trust in God, they overcame the difficulties that inevitably beset the pathfinder, and the missionary who braves the unknown. Obstacles that seemed insuperable yielded to their persevering efforts, and dark clouds of adversity at length disclosed their silver linings.

As the Community grew in numbers, its influence was extended beyond the limits of the St. Louis Diocese. Mother Celestine established mission houses in Pennsylvania, Minnesota, Virginia, New York, and Mississippi. A foundation was also made in Canada under Sister Delphine Fontbonne. Some of these became independent Mother Houses, as prior to 1860 the Congregation had not been confirmed as a Pontifical Institute. For sixty years it has now enjoyed this privilege, which renders it subject to the Holy See, with a Cardinal Protector in Rome. Its present protector is the distinguished Benedictine, Cardinal Gasquet.

Four Superiors General since 1857 have successively carried on the work of their predecessor of revered memory, the present incumbent of the responsible office being Reverend Mother Mary Agnes Rossiter. She is assisted by a Council of four Sisters, and the two thousand eight hundred Sisters whom she has under her jurisdiction are divided into five provinces, each with its own provincial government, subject to the General Government at Carondelet. Houses of the Congregation are established in twenty-six dioceses of the United States, located in eighteen different States. From Minnesota to Alabama, from New York to Arizona, and from Idaho to Georgia, the Sisters of St. Joseph of Carondelet are found in classroom and orphanage, in the sick ward and on the Indian mission, counting as gain everything that is done for Christ. Their schools number one hundred and sixty-five, and the pupils taught by them average sixty thousand. Every facility for self-improvement is afforded the Sisters, many of whom hold university degrees. The aim of all is the attainment of the highest efficiency in their different lines of work, in emulation of the Divine Teacher and Physician, who did all things well. Their hospitals are standardized, and their high schools and colleges have university affiliation. The elementary schools receive special attention, and are graded according to the course laid down for the diocese in which each is located. New movements in educational and social work are carefully studied, and if practical, adopted. Mission units, sodalities and societies, spiritual and literary, are everywhere fostered; and the rural vacation school for the teaching of religion has had since its inception enthusiastic teachers from the ranks of the Community.

“The harvest, indeed, is great, but the laborers are few.” For this reason daily prayers are said in community that God may increase the number of good vocations. The young must take up the torch let fall from older hands, grown feeble in the practice of good works.

Twice annually, on August 15 and March 19, are held the ceremonies of Reception and Profession, admitting new members into the Congregation, both as Professed Sisters and as Novices. This takes place simultaneously in the five Novitiates, which are located at St. Louis, St. Paul, Los Angeles, Troy (New York), and Augusta, Georgia. The large number received each year is still insufficient to meet the demand for workers in the vineyard. Truth itself has said: “My yoke is sweet, and My burden light,” and they who take upon themselves this yoke, far from being heavily laden, are carried onward in the race for the prize of Life. This the young neophyte experiences when she finds herself surrounded by many companions, all pressing eagerly toward the same unchanging goal.

The Postulate in the Congregation of St. Joseph covers a period of six months; the Novitiate, two years. No one is received as a postulant before the age of fifteen years, or older than thirty-five, as it is necessary that all who embrace the religious state understand well its nature and obligations; and they should have “a docile mind, capable of submitting to the orders of obedience.” When a young woman applies for admission, there is sent to her a Questionnaire, to which she is asked to reply, giving information about her age, health, education and disposition toward the new life which she seeks to embrace. If all is satisfactory, she enters the Postulate during one of two periods, from September 8 to September 19, or from February 2 to February 15, six months before either date of formal Reception. During her probation she is instructed in Christian Doctrine, learns the prayers and practices of the Community, and spends several hours in daily study. Apart from the distractions of the world, she learns the sweetness of meditation, prayer and silence, and the meaning of the words of the Canticle: “I will lead the

soul into solitude and there I will speak to her heart." The first year of Novitiate is employed in manual work and in such studies only as are prescribed by the canons of the Church; and the second year is devoted to Normal Training. The vows of poverty, chastity, and obedience, which she makes on the completion of her Novitiate, are simple, and at first temporary, being taken for three years only. At the end of that time, she pronounces perpetual vows, which she renews every year on the feast of the Visitation.

#### THE SISTERS' RESIDENCE.

##### We Thank You

In sending out this little book as a souvenir of the Golden Jubilee of the Redemptorist parish, the compilers make no claim to having produced a complete record of the fifty years. We wish to acknowledge our indebtedness to the various chroniclers of the Kansas City House, and to Rev. Peter Geiermann, C.Ss.R., whose digest from the Annals of the many houses of the St. Louis Province, we have learned to keenly appreciate while using his three volumes, in the compilation of this brief summary. At times, the material at our disposal was copious and detailed; at times, condensed, brief and inadequate. We realize that there are many defects for which we can only apologize to our readers. We assure them that, if names and deeds of either priests or people worthy of record have been omitted, there has been no intention on our part to play favorites. We wish it distinctly understood that the gratitude of the Redemptorist Fathers goes out to each and every one of our parishioners and friends who at any time and in any way helped spiritually or materially in the upbuilding of the parish that is our glory today.

In our little notes on the Archconfraternity of Our Lady of Perpetual Help we failed to mention the Annual Novena to our Blessed Mother under this title. The ever increasing crowds at these Novenas, necessitating the multiplication of the daily services, are a splendid testimony to the devotion of our people to the Mother of God, a devotion which is, we think, a mark of earnest faith. Father Alexander Chapoton did much for the propagation of this devotion during his years as Rector, and the present incumbent, Father Gunn, has ably and successfully continued this good work.

Our Holy Name men also deserve much praise for their fine showing at monthly Communion, and at the various meetings and public rallies where there was question of promoting the honor due to the Sacred Name of Jesus. Our Altar Society with its devoted Ladies, and our Children of Mary; our Ushers, our Church Choir, and our faithful acolytes deserve their meed of praise.

To the many whose work is known only to God we also offer tribute. The following scattered notes may help to fill up some of the things which, through oversight, are not mentioned in the general parish history.

##### Gleaned From Our Records

Our first High School Graduate was Miss Josephine Mangan. Mr. Edward Mangan has been one of our Ushers for something like thirty-six years. Agnes and Catherine Mangan of the same family were graduated later from our school.

First parochial school opened September 4, 1888, with twenty-three pupils.

On September 7, 1891, Sister Annunciata and Sister Catherine succeeded Sister Gabriel and Sister Blandina as teachers. In 1891 there were 23 boys and 36 girls in the school.

The cornerstone of the new school, now the Sisters' House, was blessed and placed in position on July 3, 1898. There were 33 boys and 74 girls in school now.

First entertainment by children in school hall—June 18, 1899. September 15, school opened with 84 pupils. After a few days there were 112. On September 4, 1900, there were 83 pupils, and by the end of the year 135.

1901. Hall on upper floor of school building and class rooms on lower floor damaged by fire of unknown origin to extent of \$2500.00; \$400.00 in furniture. On September 3, 1901, there were 91 pupils—music teacher added to staff— now four Sisters—by October 1, 142 pupils.

Notation in Annals—Mesdames Schott, Broughal, and Gilchrist were busy for weeks putting up preserves for the Community.

During September, 1908, a loan for new church for \$85,000.00 was negotiated through Mr. Francis C. Downey, lawyer of our parish, and Mr. George W. Wilson of the Mercantile Trust, St. Louis.

Grand Raffle December 17. List of winners:

1. Mr. George Reinhardt—60 Acre Fruit Farm.
2. Mrs. Mary McKenna—Tapestry Painting.
3. Vernon H. Green—Order for Ladies' Tailor Made Suit.
4. J. O. Ceed, 2722 Holmes—"Roses." Panel in Oil.
5. Nell Norton, 3231 Broadway—Lunch Cloth.
6. R. W. Geis, 520 Walnut—Bruges Lace Bertha.
7. G— 220 E. Thirty-first St.—Chocolate Set.
8. P. H. Considine, 1326 Penn—Regina Music Box.
9. Mrs. E. Hurly, 3652 Evans, St. Louis, Mo.—Panel of Pansies.
10. Florence Mitchell, 712 Walnut—Divan.
11. Miss Marie Curtin, 3143 Broadway—"Twilight." Painting.
12. Mrs. C. O'Neill, 3131 Jefferson—Cut Glass Vase.
13. F. F. Roche, 3304 Jefferson—Set of Harness.
14. Miss Dolly Ward, 3037 Main—Rocker.
15. Miss Mary Conboy, 1722 Madison—Fancy Table.
16. J. G. Irwin, 3141 Penn—Cut Glass Water Pitcher.
17. Mrs. M. Higgins, 3415 Penn—Umbrella Stand.
18. Mrs. J. L. McAtee, 2934 Main—Saddle.
19. Anna Geagan, 3130 McGee—Sofa Pillow.
20. Alice Mulholland, East Thirty-second St.—Table Cover.
21. B. Keevil, Syracuse, Mo.—Embroidery Table Cover.
22. William Purcell, 415 West Thirty-fifth—Mirror.
23. Bernard Zahner, 607 W. Thirty-eighth St.—Parlor Clock.
24. Oscar Lindquist, 3308 Oak—Carriage Robe.
25. Marie Stewart, 3329 Wyandotte—Coffee Pot.
26. Cyril Jedlicka, 129 Linwood—Plate.

Frances Reintjes, Grace Daily and Kathryn Curry were graduated from our school in 1909. In 1910 there were two graduates, Hazel and Ruth Collins.

In June, 1913, Con Dolan procured us a picture machine from the municipal authorities. Pictures were shown on our grounds for some weeks. The attendance was large for what was then a comparative novelty, and the proceeds netted satisfactory.

In 1916 we had three High School Graduates: Andrea Byrne, Naomi Geiss, and Alice

Kennaley.

In 1919 we had seven graduates in the Classical Course, two in the Commercial Course; in 1920, four, two Classical, two Commercial; in 1921, eight Classical, four Commercial; in 1922, fourteen Classical, eight Commercial; in 1923, fourteen Classical, four Commercial; in 1924, twenty Classical, ten Commercial; in 1925, twenty-five Classical, seven Commercial; in 1926, twenty-nine Classical, seven Commercial; in 1927, Classical and Commercial graduates included numbered fifty-two; in 1928, thirty-seven Classical, thirty-one Commercial.

The new school first began to be occupied January 7, 1925. By February 10 all pupils had moved to the new school. April 19 witnessed the solemn dedication of the new school by Right Rev. Thomas F. Lillis, D.D., Bishop of Kansas City.

Among the many generous contributors to the cause of education in our parish, we feel it our duty to mention the gift of \$5,000 by Mr. and Mrs. John Mayer and \$1,000 by Mrs. Mary Morley. These were among the largest individual cash contributions. The advance of Catholic education has always been dear to the heart of Mr. John Mayer.

February 13, 1926, Mr. and Mrs. Maurice Quirk celebrated the silver anniversary of their wedding.

March 17 of this year Father Nealon, who had already on two occasions proved himself a wizard of high finance by securing \$2,000 by the skillful manipulation of a twenty-dollar gold piece, turned in on the St. Patrick's Day Program \$1300.

November 17 and 18, 1926, Rev. J. J. Kane successfully presented the opera Mikado to the largest audiences ever seen in our new hall.

1927. Thursday, May 19, a meeting of a number of the men of the parish was called to discuss the proposition of a new rectory for the Fathers. The following Building Committee was appointed: Timothy O'Hearn, William Zahner, Edward Mangan, Daniel Brosnahan, Charles Regan, Joseph Overly.

An inspection of the interior of the old building convinced, if indeed conviction were necessary, the gentlemen of the committee of the crying need of a new home for the priests of the Redemptorist Parish. How well these gentlemen succeeded in their canvass of the parish for funds, and how generously the people responded is best shown by the beautifully appointed and substantial building which now graces the grounds south of the church, facing on Broadway.

Wednesday, November 17, a boy scout troupe was organized under the direction of Rev. John Kalvelage.

1928. Wednesday, January 11, contracts were signed for the building of the new rectory. Friday, 13, ground was broken in the presence of the community, the Sisters and school children, the latter singing the national Anthem as the sod was turned.

Friday, January 27, the ladies of the parish formed a committee to raise funds for the furnishing of the chapel in the New rectory.

March 5 marked the passing of Mrs. W. E. Zahner, closest of our neighbors, and one of our many dear friends and generous contributors for the past thirty years.

April 9. For several weeks past, several days each week, Father M. Ryan of this community and Brother Lawrence Sixtus of De La Salle, an old friend of the Redemptorists, with boys from the Brothers' Academy, have been codifying and classifying our library of twelve thousand volumes, according to what is known as the Dewey Decimal System,

the same system that is being used in our public libraries. The magnitude of this task and its successful completion deserves special praise. Our special thanks therefore to Brother Lawrence and his diligent assistants.

1928. May 6 saw the Solemn Blessing of the Cornerstone of the new Rectory. Speakers on the occasion were: Very Rev. J. J. Gunn, Pastor, Charles Regan, City Clerk, and John T. Barker, City Counsellor. Boy Scouts in uniform carrying the American Flag, with the school children, headed the parade of seven hundred men of the parish. A large crowd of interested parishioners and friends were present. The weather was ideal.

The architect of the new rectory is Mr. Maurice Carroll of 3120 Karnes Boulevard; the contractor and builder, Mr. C. A. Kelly of 3137 Karnes Boulevard.

The new structure forms a modified U on the site consisting of two wings 97x26 feet, and a connecting unit 60x26 feet. It contains twenty-two sleeping rooms, six parlors, refectory or dining room, assembly hall, library and a chapel, whose location in the building is indicated by the tall windows on the left. This will be the home of the large staff of priests and brothers who conduct the affairs of the monastery with its large schools and church. The facilities thus supplied will provide accommodations for other members of the Redemptorist order whose work brings them to Kansas City or into this vicinity.

We wish here to record our remembrance of and gratitude to Doctor Joseph A. Horigan, M.D., who for so many years gave generously and faithfully his medical services to many generations of priests and students of the Kansas City Community. After service in the World War the Doctor seems to have taken no cognizance of the passing of the years and is still actively engaged in the duties of his profession.

#### REDEMPTORISTS WHO DIED AT KANSAS CITY, (1878-1928)

Let us be mindful of the Brethren "who are gone before us with the sign of Faith and sleep the sleep of peace."—From the Canon of the Mass.

#### DECEASED FATHERS

Rev. Joseph Pregel, Aug. 20, 1887.

Rev. Joseph Lenz, Oct. 26, 1897.

Rev. Timothy Enright, Dec. 27, 1911.

Rev. Jules Derenski, June 8, 1916.

Rev. John McGeough, April 23, 1923.

#### DECEASED PROFESSED STUDENTS

Fr. Alfred Quenneville, May 3, 1888.

Fr. John Bott, Feb. 2, 1888.

Fr. Joseph Brost, April 19, 1917.

#### DECEASED PROFESSED BROTHERS

Bro. Sebastian Bleyer, July 17, 1894.

Bro. John Costello, March 2, 1898.

"To these, O Lord, and to all that rest in Christ, we beseech Thee, grant a place of refreshment, and light, and peace. Through the same Christ, Our Lord, Amen." —From the Canon of the Mass.

#### PATRONS

\$100.00

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Quirk and Tobin, Kansas City, Mo.

John O'Gara Margaret O'Gara

\$35.00 J. F. Ward,

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