

St. Patrick's One Hundred Years On Fifth Avenue

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That year three "downtown" churches, St. Patrick's, St. Peter's, and St. Mary's, were looking for new cemetery grounds "uptown." Trustees of the three churches got together, and went to look at the property that once had caught Father Kohmann's eye.

If one of the gentlemen had thought to bring along a spade, they quickly would have eliminated the site as a burying ground. It was almost solid rock. In one section, bedrock came right to the surface. At its deepest point, rock was only 20 feet below the surface.

Fortunately, none of them even kicked over a clod. The land was purchased jointly by trustees of St. Patrick's and St. Peter's. Eventually, in 1852, St. Patrick's took over the entire parcel. Rock had prevented its use for a cemetery, but that same rock would make it an ideal site for a monumental building.

ARCHBISHOP HUGHES wished to build a cathedral comparable to any in Europe. He chose as his architect a master of Gothic design, James Renwick. Renwick was a New Yorker, a graduate of Columbia, and a non-Catholic.

He and Archbishop Hughes worked out plans for what was to be the first major cathedral to be built in Gothic Revival style, the 11th largest church in the world.

The building costs were considerable for that day. Estimates ran from \$510,000 for a brownstone edifice to \$550,000 for one of white marble. (In 1946 it cost \$2 million to renovate the exterior.) This early estimate did not include foundation work or furnishings.

RENWICK RECOMMENDED marble. "Every year will add to its beauty, and every turn of the setting sun will be reflected by the spires and pinnacles, and thus, forming a link with the colors of heaven, will produce the effect of carrying the mind of the beholder to the true object of the building—the worship of the Makers of the universe," he wrote.

Archbishop Hughes agreed. White marble it would be. To raise money, the archbishop wrote to his most prosperous parishioners, asking for donations of \$1,000 each, to be paid in quarterly installments.

"If I shall be unsuccessful in this appeal," his letter read, "the cornerstone shall be laid the same and protected by an iron railing against possible injury until the arrival of better times. I may not have the consolation of seeing it consecrated, but I cannot leave for my successor the honor and privilege of seeing it begun."

Exactly 103 persons subscribed \$1,000 each. Two of them were non-Catholics who said they

thought the proposed cathedral would be an ornament to New York.

Some 100,000 people witnessed the laying of the cornerstone on Aug. 15, 1838, the feast of the Assumption.

"It was an impressive sight," reported the New York "Daily Tribune." "To see the archbishop and other prelates proceed along the line of the foundation walls, sprinkling the sand with holy water, and singing psalms. One each of the gold, silver, copper, and nickel coins of the U.S., and the daily and Sunday newspapers of this city and all the Catholic papers of the country, also a roll of parchment on which was engraved in Latin the names of the patrons of the cathedral, were deposited in the cornerstone and lowered into the cavity of the foundation."

SO VIGOROUSLY did the archbishop speak on that occasion that New Yorkers were caught up in enthusiasm for the project. They ceased to label it Hughes' folly, and watched its progress with interest. But soon came the Civil War, and construction halted.

On Jan. 3, 1864, Archbishop Hughes died. Only the foundations of the cathedral had been completed.

The man who was to continue the illustrious task was Brooklyn-born Archbishop John McCloskey, who was 54 when assigned to the Archdiocese of New York. He was something of a financial genius, with great perseverance and good taste; excellent qualities for the job at hand.

One of the first things he did as soon as the building was roofed over was to hold a giant month-long fair there. More than 40 parishes of the archdiocese took part; \$172,000 was raised to continue building operations.

Twice, Archbishop McCloskey went to Europe to select stained-glass windows, altars, and sanctuary furnishings.

On May 25, 1878, St. Patrick's cathedral was formally opened, complete except for its twin spires. It had cost more than double the original estimate of \$1 million, and had taken 21 years to build, rather than the eight years Archbishop Hughes had counted on.

It was built in the form of a Latin cross, 332 feet long, 174 feet wide at the transepts. It had an over-all capacity of 5,000, a seating capacity of 3,000. A vaulted ceiling rose 103 feet above the great nave and sanctuary.

Fifty-seven clustered marble pillars with richly foliated capitals supported the roof; graceful tracered panels decorated the upper stories; a great rose window, 26 feet in diameter, was a match for anything Europe could offer.

In addition to the imposing high altar, a dozen individual altars dedicated to various saints

lined the side walls, and some 57 stained-glass windows, many geometric in design, others "storied" (that is, depicting scenes in the lives of saints), softly sifted outside light into the peaceful recesses of the edifice.

Like his predecessor, Archbishop McCloskey was not to see the cathedral completed in his lifetime. He died on Oct. 15, 1885, ten years after he had been named the first American cardinal by Pope Leo XIII.

DURING THE TENURE of Archbishop Michael Augustine Corrigan, from 1885 to 1902, the church spires were finally completed (at a cost of \$200,000) and work on the Lady chapel was begun.

For the addition, it was necessary to rip out the rear wall of the cathedral, but so skillfully was this work planned by architect Charles T. Matthews that the new addition only further enhanced the beauty of the edifice.

With celebration of the first Mass in the Lady chapel on Christmas day, 1906, the building could be truly called a complete cathedral.

John Cardinal Farley, 4th archbishop at St. Patrick's (from 1905 to 1918), officiated at the solemn consecration of the cathedral on Oct. 5, 1911. The consecration could not be held until the structure was entirely free of debt.

Patrick Cardinal Hayes, the Cardinal of Charity, head of the archdiocese from 1919 to 1938, was responsible for an extensive renovation program to commemorate in 1929 the golden jubilee of the dedication. It included the installation of a new choir gallery, chancel organ, baptistry, pamphlet room, altar screen and archbishop's throne, an altar dedicated to the "Little Flower," and new marble flooring.

ONLY THREE RECTORS have resided at the cathedral since its inception.

Msgr. William Quinn was in charge from 1879 to 1887.

Msgr. Michael J. Lavelle, whose 32 years of service at St. Patrick's from 1887 to 1939 constituted almost his entire priestly life, endeavored himself to the countless hundreds whose lives he touched.

The present rector, Bishop Joseph F. Flannery, succeeded Monsignor Lavelle. For 19 years he has devoted himself to maintaining and increasing the cathedral's beauty.

It remained for Cardinal Spellman to make the most dramatic changes in the cathedral's appearance. In 1942 he ordered a complete facelift on the exterior, work made urgent by the building's age and by vibration damage from nearby building programs.

He also exchanged the old main altar (its high, wide reredos blocked the nave and sanctuary vista) for a free-standing altar



MONSIGNOR BURNS

and a shimmering bronze baldachin or canopy above it.

A new altar in the Lady chapel and magnificent bronze portals at the main entrance have been other outstanding improvements made under Cardinal Spellman.

Today, in its 100th year, St. Patrick's is all that Archbishop Hughes dreamed about and more.

Each year more than 3 million persons step within its peaceful shadows to kneel and pray, to look and admire. On holidays as many as 25,000 attend Mass there.

Confessions are heard in English, Spanish, French, Italian, and German, and special confessions are available for the deaf and dumb.

In the baptistry, hundreds of babies are baptized annually, and in the delicately beautiful Lady chapel (as many as 600 brides have been married in a single year.

Enough packages to fill up a good-sized room are left behind in pews each year. The turnover of pamphlets in the pamphlet library at the entrance keeps the two librarians' busy eight hours a day.

St. Patrick's has been the subject of poetry and fiction. Cardinal Spellman himself wrote a story about a baby abandoned in the cathedral. The story was published in a national magazine and later made into a movie.

More than one Protestant minister has told how he wandered into St. Patrick's during Mass and was asked to pass the basket. One minister reported that he informed the sexton, "But I am a Congregationalist!" only to hear the answer, "What's the difference? You're honest, aren't you?" and to have the basket pressed into his hands.

Pass by St. Patrick's anytime and you'll see tourists holding cameras aloft for good "angle shots" of a pinnacle. In good weather you may have to press your way through the pigeons who consider the cathedral steps their private property.

Enter into its cool depths, and you will never fail to see kneel-

Msgr. Burns Offers Shrine Feast Day Mass

Midland, Ont. — Rt. Rev. Monsignor Francis B. Burns of St. Bernard's Seminary, Rochester, celebrated the solemn Mass on the feast of the founder of the Jesuits at this Canadian Shrine of the Jesuit Martyrs of North America.

MONSIGNOR BURNS was on his 19th annual pilgrimage to the shrine north of Lake Ontario where eight Jesuit missionaries were martyred in the mid 17th century.

Three additional Jesuit missionaries were martyred at Aurilleville, N.Y., at that same period.

Monsignor Burns offered the feast day Mass Thursday, July 31, honoring St. Ignatius Loyola, who founded the Jesuit order in 1522.

ing worshipers as well as attentive little knots of school children tiptoeing squeakily behind a teacher who pauses to call attention to the beauty of the famous "Pietà" or Mario Korbel's famous representation of the Little Flower.

AND INEVITABLY there will be someone who whispers the cathedral's most-asked question, "Where are the cardinals' hats?"

The answer is that the cardinal's hats are suspended high in the murky gloom of the sanctuary ceiling, 100 feet above the altar. They belonged to Cardinals McCloskey, Farley, and Hayes, and are there because it is customary to suspend a cardinal's red hat, insignia of his office, over his place of burial.

The three cardinals are interred in the crypt below the cathedral altar. (Archbishops Hughes and Corrigan as well as Monsignor Lavelle are also buried in the crypt, which has places for 42.)

On Sundays, feast days, and national holidays the 19 bells in the cathedral tower (each one named for a different saint) ring out their call to prayer. The Angelus echoes three times daily. The voice of St. Patrick's mingles with, but is never drowned out by, the hubbub of the great city.

At such times as Christmas eve, Easter, and St. Patrick's day, the profound spirit of the great cathedral seems to soar above the city like its slender, traveled spires.

ONE HUNDRED YEARS have passed since Archbishop Hughes trowled the cornerstone of St. Patrick's into place and spoke of "a glorious undertaking that will make Manhattan proud and satisfy your brothers here and elsewhere."

In the life of a cathedral, a century is like the ticking off of an hour, but in this instance it has been long enough to see Archbishop Hughes' words come true and to make his beloved St. Patrick's exemplify vividly what Ralph Waldo Emerson said about cathedrals: "They integrate themselves into creation, and come to seem of equal date with Andes or with Ararat."

Give George Back To 'Mom' Then Find Yourself A Man

By FATHER JOHN L. THOMAS, S.J.

Assistant Professor of Sociology at St. Louis University

I'm twenty-two and presently "disengaged" again. It's George's mother. She wants to run our lives as she does everything else. The present clash resulted from her insistence on buying us a house near her. When I refused and George sided with me, she faked a heart attack, so George gave in. Back went his ring! George is not a weakling but he's no match for her tricks. Is there any hope that we can work this out?

The answer, Mary, is probably "yes," framed in a border of "is."

But before discussing your problem, I wish to compliment you on refusing to drift into marriage with the romantic hope that all problems will be settled once you've made your trip to the altar.

Whatever may be the merits of your stand, you were wise in postponing your marriage until the relationship with your future in-laws was thoroughly clarified. The time to settle such problems is before marriage—only then can you still give back his ring.

Now, Mary, let's look at your problem.

Strong, efficient mothers who are accustomed to dominating their family circle are not all alike. A good many of them have assumed this role either because they are very capable or because they had to under the circumstances. They became very efficient at running the family; but unfortunately, like many efficiency experts, they sometimes tend to ignore the human elements involved.

Often with the best intentions in the world, they dominate the lives of their maturing children, even to the extent of trying to control their marriages. Since they are not used to meeting opposition in their own family circle, they regard the independence of an "outsider" as a nuisance and may consequently resent it.

At this point, another type of dominating mother may emerge.

Although the majority sooner or later resign themselves to the fact that their children have grown up, a few refuse to accept it and use every possible "trick" as you put it, to maintain control. George's mother seems to fall in this type.

THE REAL QUESTION you must answer, however, does not concern your future mother-in-law, but George. When children have been raised in a mother-dominated home, two general types may result. One may be quite normal, though perhaps somewhat immature in decision-making and self-assessment. The second may be a product of what the psychiatrists call "monism."

Their dependence is so deep that they are lost without "mom."



Actually, they are incapable of mature family relationships, and one who marries them soon discovers that he has acquired a child not a partner.

So you see, Mary, you'll have to make sure that George isn't this latter type. You describe him as "weakling," and since his mother had to take drastic measures to scare him, I rather think he's normal but a little slow in asserting himself.

What should you do? First, you'd better, have a good, calm, objective talk with George; in which you explain that although you respect his love for his mother, he must choose between her and you when it comes to planning the future. He'll probably agree, but protest he doesn't want to hurt her either.

Your next step is to formulate a plan of action. You may discover that she controls George's finances. Get this changed at once.

Next, go ahead and make definite plans about your marriage. If you can marry within the near future pick out an apartment or home, see your pastor about a possible date, and when things are pretty well lined up, tell your parents what preparations you have made.

Then wait for the explosion. If his mother sees the game is up, she may concede the victory—for the time being. If she puts on an act, both of you should know how to interpret it.

This sounds rather drastic, and it is, but life situation calls for it. You have to learn to work together as partners, and to develop deep loyalty through shared experience before you can run the risk of possible outside interference.

Does this program sound too difficult, Mary? Well, it has been carried out successfully by others. If you can't...

Give George back to "mom," and find yourself a man.

"DID YOU EVER MEET A TIGER ON THE WAY TO MASS?"

This is the startling question Bishop Pothanammal of Kottayam (India) put to us the other day. "A tiger on the way to Mass?"

We repeated. His Excellency smiled and went on to explain, "It is not the tiger who is going to Mass, of course, but the poor parishioners of Mulleringad. The Catholic Church nearest to Mulleringad is two and one half hours distant and to reach it the people must walk through a wild forest and along steep hills. During this journey to Mass, it is not uncommon to find the path blocked by wild animals." There are nearly 500 Catholics in this "parish" of Mulleringad and they are most anxious to have a Church of their own. The total cost (including donated labor by the people) will be \$3,000. Will you help to bring Christ to the mountain fastness of India?

YOUR WILL IS GOD'S WILL WHEN YOU MENTION HIM AND HIS MISSIONS OF THE NEAR EAST IN YOUR LAST WILL AND TESTAMENT. DO IT TODAY!

EVERY FEAST OF MARY BRINGS JOY TO THE CHRISTIAN . . . and this year, the centenary of our Mother's apparitions at Lourdes, gives added meaning and depth to Her feast. August 15 will be the Feast of the Assumption . . . what have you done this year to show your love and loyalty to the Mother of God? Here is a suggestion . . . why not adopt a boy and/or a girl who desires to give a lifetime of service to the Mystical Body of Christ and the Queen of Heaven. FRANCESCO and FIORENZO wish to leave their homeland to work in the mission fields of the Near East. Before they can be accepted and ordained to work for Christ at the altar they must complete a six year seminary course at the Pontifical Greek College. The total cost for each is \$600. You can send the money in any manner convenient while your "son in Mary" studies and prepares himself for this great work!

MASS OFFERINGS ARE ESSENTIAL TO YOUR MISSIONARY PRIESTS . . . THEY ARE A SOURCE OF FOOD FOR THE PRIEST AND A MEANS OF SPECIAL GRACE FOR YOU . . . REMEMBER THEM TODAY!

ACROSS THE HIGHEST MOUNTAINS AND THROUGH THE DEEPEST SEAS . . . the spirit of St. Catherine of Siena pierced the hearts of SISTER LAURENCE and SISTER BRIGITTE. These girls wish to enter the Order of St. Catherine of Siena (Dominican Sisters) in Mosul, Iraq. They have naught to give but their lives . . . they look to you for the \$300 which each will need to pay the necessary expenses of novitiate training. Can you remain deaf to such an appeal? You may adopt one of these chosen souls and pay the money in any manner convenient while your "daughter in Christ" is preparing for her life of service in the Army of Mary.

GIVE TO WIN THE WORLD FOR CHRIST.

MONEY IN THE BANK BRINGS PEACE OF MIND runs the old saying . . . and how true it is . . . Money in MARY'S BANK brings peace of soul because you know your money will be used to help dedicated young girls prepare for the great work of the religious life in the missions of the Near East. Why not join MARY'S BANK in honor of the Blessed Mother. The dues are a daily prayer for mission vocations and a dollar-a-month for the support of novices who some day hope to be nuns in the mission field. Do it today in honor of the Assumption of Our Lady!

Send all communications to: CATHOLIC NEAR EAST WELFARE ASSOCIATION, 480 Lexington Ave., at 46th St., New York 17, N. Y.

Francis Cardinal Spellman, President

Mgr. Peter F. Toohy, Nat'l Sec'y

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