

St. Joseph's Church 1916.



# Four-Score Years:

A Contribution to the

## History of the Catholic Germans in Rochester.

Rev. Thomas M. Mullaney, C. S. R.

Rochester, N. Y. 1916.



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J. F. GOGGIN,  
*Censor ex officio.*

Die XXXI. Octobris, MCMXVI.

**Imprimatur.**

✠ THOMAS,  
*Episcopus Roffensis.*

Die XXXI. Octobris, MCMXVI.

**Cum Permissu Superiorum.**



To the Memory of

Father Frost,

Who bore the heat and burden of the day,

that

Others might enter to reap the harvest

of his labors,

This Late Tribute is gratefully

Inscribed.





*THE FIRST TWENTY YEARS.*

*1836 --- 1856.*



## Introductory.

We propose to trace in the following pages the beginning and development of our holy faith among the Catholics of German birth and parentage here in Rochester: a beginning as lowly, and a development as wonderful, as that of our beautiful city itself. The present generation can with difficulty realize that scarcely a hundred years have elapsed since our beautiful city emerged from the solitude of the wilderness. Nor will it be less surprised at the gigantic strides made by the Catholic Church here in that period. When DeWitt Clinton with the other commissioners explored in 1810 the location of the present Erie Canal, Rochester had no existence. In 1812 two houses were built. Nathaniel Rochester, William Fitzhugh and Charles H. Carroll surveyed the One Hundred Acre Tract which in 1803 they purchased at \$17.50 an acre, and laid it out as the site for a village. The increase of inhabitants was at first slow, as may be seen from the fact that in 1816, just a hundred years ago, the future city numbered only 361 inhabitants. In the following year, 1817, Rochester was incorporated as a village. Emigrants from the Eastern States and from Europe soon found their way hither, and in a few years increased the number to a degree unequalled by very few cities in the country. A few statistics will be interesting as well as instructive. Rochester in 1820 had 1,502 inhabitants; in 1825, 4,274; in 1830 there were 10,863; in 1835, 14,404; in 1840 the population was 20,191; in 1845, 26,965; in 1850, 36,403; in 1855, 43,877; in 1860, 48,204. Today we can safely put the number of inhabitants at 250,000.

In the small number of inhabitants of those early days we may be sure there were some of our brethren in the faith, in fact we know that John Klem, his wife and son Bernard, came to Rochester in 1817. But their number was small, and they were for the most part scattered here and there. "For many years before a priest came to Rochester, or Buffalo," says Bishop Timon in *Missions in Western New York*, "the Catholics in this west part of our State were accustomed to go, at least once a year, about Easter, to Albany—a journey of three hundred miles—to accomplish their duties of the Christian Passover, and to get their children baptized." Yet the City of Rochester may boast of being the first spot in Western New York blessed

with the regular visits of a Catholic priest. Historians are unanimous that the first priest ordained to minister to the Catholic people in the village which has since grown into a city, was the Rev. Patrick McCormick, 1818-1819. He was succeeded by Rev. Patrick Kelly, who labored here until 1823. It was during the pastorate of Rev. Father Kelly, according to the Catholic Journal, that the first Catholic Church in Rochester was built on the corner of Platt and Frank Streets. It was a modest structure, 42x38, and was placed under the patronage of the Apostle of Ireland, St. Patrick. To this humble building came the first parishioners, few in number, to adore, and worship their God. Rev. Michael McNamara, the first resident pastor, was the successor of Rev. Father Kelly. He erected the second St. Patrick's Church, a stone edifice 80x55, on the site of the frame structure. This was in 1830. Rev. John F. McGarry succeeded Rev. Father McNamara in 1832. The trustees of the parish refusing him the right to officiate, the church was placed under interdict for a time. As the trustees finally relented, the interdict was removed, and Rev. Father McGarry remained in charge till 1834. In 1834 Rev. Bernard O'Reilly became pastor, and continued to direct the affairs of the parish till 1847, when he was made Vicar-General of the new diocese of Buffalo and took up his residence in that city.

Among the trustees elected under the administration of Rev. Father O'Reilly we find the name of Bernard Klem, an indication that the German Catholics were increasing in number and influence. Up to this time the German Catholics attended St. Patrick's Church, and formed with the English-speaking portion one congregation. The first German priest to visit his countrymen was Rev. John A. Raffeiner from New York, May, 1833. This zealous priest, of whom Archbishop Hughes later said: "Bishops, priests, and people have reason to remember Father Raffeiner for many years to come," had come to America in January, 1833. Besides attending to the spiritual needs of the German Catholics whom he found in New York, he made frequent missionary trips through the State. He was authorized by Bishop Dubois, March 22nd, 1833, "to make, with his compatriots in all parts of the diocese, whatever arrangements he judged opportune for the foundation of missions and for the building of churches wherever needed." Finding so many German Catholics in Rochester on the occasion of his visit, probably in 1835, Rev. Father Raffeiner exhorted them

to build a church for themselves, especially as St. Patrick's was too small even for the English portion of the congregation. But most of them being poor, they felt discouraged at such an undertaking, and they continued to worship at St. Patrick's. Such was the condition of things when Rev. Father Prost came.

Of those early immigrants, our fathers in the faith, one well qualified for the task, having grown up among the people who settled in this country, between 1830 and 1850, has left us the following characterization. "The first immigrants coming in large numbers were from Ireland. Of all the peoples of Europe, they were the best fitted to open the way for religion in a new country. Brave by nature, inured to poverty and hardship, just released from a struggle unto death for the faith, accustomed to the practice of religion in its simplest form, cherishing dearly their priests whom they had learned to support directly, actively engaged in building humble chapels on the sites of ruined churches and replacing altars, they were not appalled by the wretchedness of religious equipment and surroundings in their new homes on this side of the Atlantic. The priest was always the priest, no matter where they found him, or from what country he had come; the Mass was always the Mass, no matter where it was offered up. They had lived among the bitterest foes and had never quailed or flinched; misrepresentations and calumnies, sneers and scorn made no impression on their faithful hearts. Men who prefer death to denial of Christ are not cowards or traitors. In such a school of discipline, they had been trained to do missionary work. They and their descendants have not, in a new hemisphere, unlearned the lessons taught at home.

"Quickly following the Irish came the Germans from all parts of the Fatherland. They, too, were a sturdy race, able to hold their own. Many of them had also known persecution for religion's sake; most of them remembered the stories of bloody times which had come to them among the traditions of their hearths. They were prompt to rival their Irish brethren in building up the Church. At home they had their old parish churches, with the chants and ceremonial which lend to religion much that is consoling and instructive. The religious traditions and glories of the old land they sought to emulate in this. Better than all, they stood fast by the duty of maintaining Christian schools for Christian children. There is much they can copy from the Irish, and much that the Irish can learn from

the Germans. All the other nationalities of Europe can kneel at their feet and imbibe salutary and profitable lessons." Thus spoke our late Bishop, Rt. Rev. Bernard McQuaid, in his sermon on the Catholic Church in the United States, delivered during the Third Plenary Council of Baltimore. Though they were at times misguided by a number of cunning rascals, we must not allow the vices of these men to close our eyes to the virtues of the people at large, to which Bishop McQuaid does generous justice.

## **The Coming of Father Prost.**

Rev. Joseph Prost came to Rochester in 1835. He had been appointed Visitor and Superior of the American Mission by the Vicar-General of the Redemptorists, the saintly Father Passerat, then residing in Vienna, Austria. The first Fathers and Laybrothers had come to America in 1832, at the request of Rt. Rev. Bishop Fenwick of Cincinnati. They were the Rev. Fathers Simon Saenderl, Superior, Rev. F. X. Tschenhens, Rev. Francis Haetscher and the Laybrothers Jacob Kohler, Aloysius Schuh and Wenceslaus Witopil. These the first Redemptorists to come to America were to labor for the salvation of souls in his vast diocese, which then embraced the States of Ohio, Michigan and Wisconsin. But these first Redemptorists expected, and their Superiors in Europe expected that they would be able to establish themselves somewhere in community and from this point as a center exercise their sacred ministry in the surrounding country. Contrary to these expectations, they found themselves dispersed, located after the manner of secular priests, in different places, and without much prospect of soon realizing the project of establishing themselves in community. The report of this state of affairs, conveyed in letters, and confirmed by Brother Wenceslaus who had returned to Vienna early in 1835, naturally made an unfavorable impression on their brethren in Europe, and the idea was entertained of recalling the Fathers and abandoning the American field. Very Rev. Father Passerat, the Vicar-General, alone stood out against this extreme step. Despite the discouraging reports, he called for volunteers for the unpromising mission. In response to this appeal, Rev. Joseph Prost and Rev. Peter Czackert presented themselves. Rev. Father Czackert, only recently ordained, had made his profession six years previously and was now in his twenty-seventh year. Rev. Father Prost was thirty-one, a priest only three years. Both were accepted. They sailed from Havre,

July 10th, and after a favorable voyage landed in New York on August 15th, 1835. Sending his companion, Father Czackert, on to Norwalk, Ohio, to join Rev. Father Tschenhens in the ministry there; Father Prost remained in New York, the guest of Rev. Father Raffeiner, awaiting the coming of his effects from Europe. His stay was protracted to two months. During this time, having obtained from Bishop Dubois permission to exercise the sacred ministry in the diocese, Father Prost assisted Rev. Father Raffeiner in looking after the spiritual needs of the German Catholics. On one occasion during the absence of Father Raffeiner on a missionary trip, he had entire charge for three weeks. Here he had an opportunity of learning many things concerning the condition of the Church in this country and the details of managing a parish and its people in their strange surroundings. This knowledge proved valuable to him later on. Meanwhile, the things he had been expecting from Europe having arrived, Father Prost stored them with a respectable merchant named Kleudgen, and prepared for his departure for the West. Bishop Dubois and Father Raffeiner tried to detain him, but he replied that obedience called him to his brethren. He set out from New York for this journey to the West about the middle of October. His own account of the trip is as follows: "My route took me on the Hudson River to Albany, the capital of the State of New York, and then by way of the Erie Canal, through Utica, Syracuse and Rochester to Buffalo at the eastern end of Lake Erie and not far from Niagara Falls. When we reached Rochester we found a break in the canal that prevented our going further. I was obliged to land, and taking my luggage I set out for the Catholic Church. Nearby lived the pastor, Rev. Bernard J. O'Reilly, an Irishman. I presented my letter of recommendation from Bishop Dubois, and was received with the greatest kindness and cordiality. Rev. Father O'Reilly had here a very large congregation, English-speaking people mostly, but among them about seven hundred Germans, who were anxious to have a priest of their own. He earnestly besought me to remain at least over Sunday to preach to them. This I consented to do. As soon as the news of my arrival got noised abroad, and that I was to preach to the Germans on Sunday at St. Patrick's, these poor people came in great numbers. They begged me to remain and become their pastor. I told them that for the present I could not give them any definite answer, as I must first visit my

brethren in the West. I promised them, however, that on my return I would gladly take up my abode among them. I encouraged them to procure in the meantime a suitable place to serve as a place of worship for themselves. The following day, Monday, I resumed my journey on the Canal to Buffalo. Rochester, the place and the people, made a most favorable impression on me."

Father Prost found Rev. Father Czackert and Brother Aloysius at Norwalk. Rev. Father Tschenhens was absent on a missionary tour. Rev. Father Haetscher was at Sault Sainte-Marie; Rev. Father Saenderl had gone to Green Bay. At Norwalk the new Superior found things even worse than he had expected. No wonder that Father Czackert had greeted him with: "Let us get out of this." He remained in Norwalk over the following Sunday, and then set out for Green Bay, stopping at Detroit. We have a letter of his to the Leopold Foundation in Vienna written from Detroit, Nov. 12th, 1835. After thanking the Directors for their financial assistance and giving an account of his stay in New York, he has this to say about Rochester: "I left New York for the West on October 15th. On my way I met several German Catholic settlements that had no priest; in Rochester, a new city in the State of New York, there are about six hundred German Catholics. Rochester would be an excellent center from which to care for the spiritual needs of outlying German Catholic communities. I encouraged the faithful there to procure a church for themselves. It is my intention to return as soon as I possibly can to this community, and devote myself particularly to the care of the Germans, unless more imperative duties prevent me. The English-speaking communities are not so badly off, as they generally possess at least one priest. But the Germans are poor in the goods of this world and abandoned in their spiritual necessities. As they do not know English the English-speaking priests can be of little or no assistance to them. While we are evangelizing and converting sixty Indians, six hundred Germans are lost to the faith, because they have no priests. It is indeed heart-rending to see the crying need of help on all sides, and not be able to relieve it because one cannot be everywhere at once. I am now on my way to Green Bay. I am leaving my countrymen with a sad and heavy heart, for I see their great poverty and spiritual destitution."

At Detroit Father Prost met Rev. Father Saenderl, the



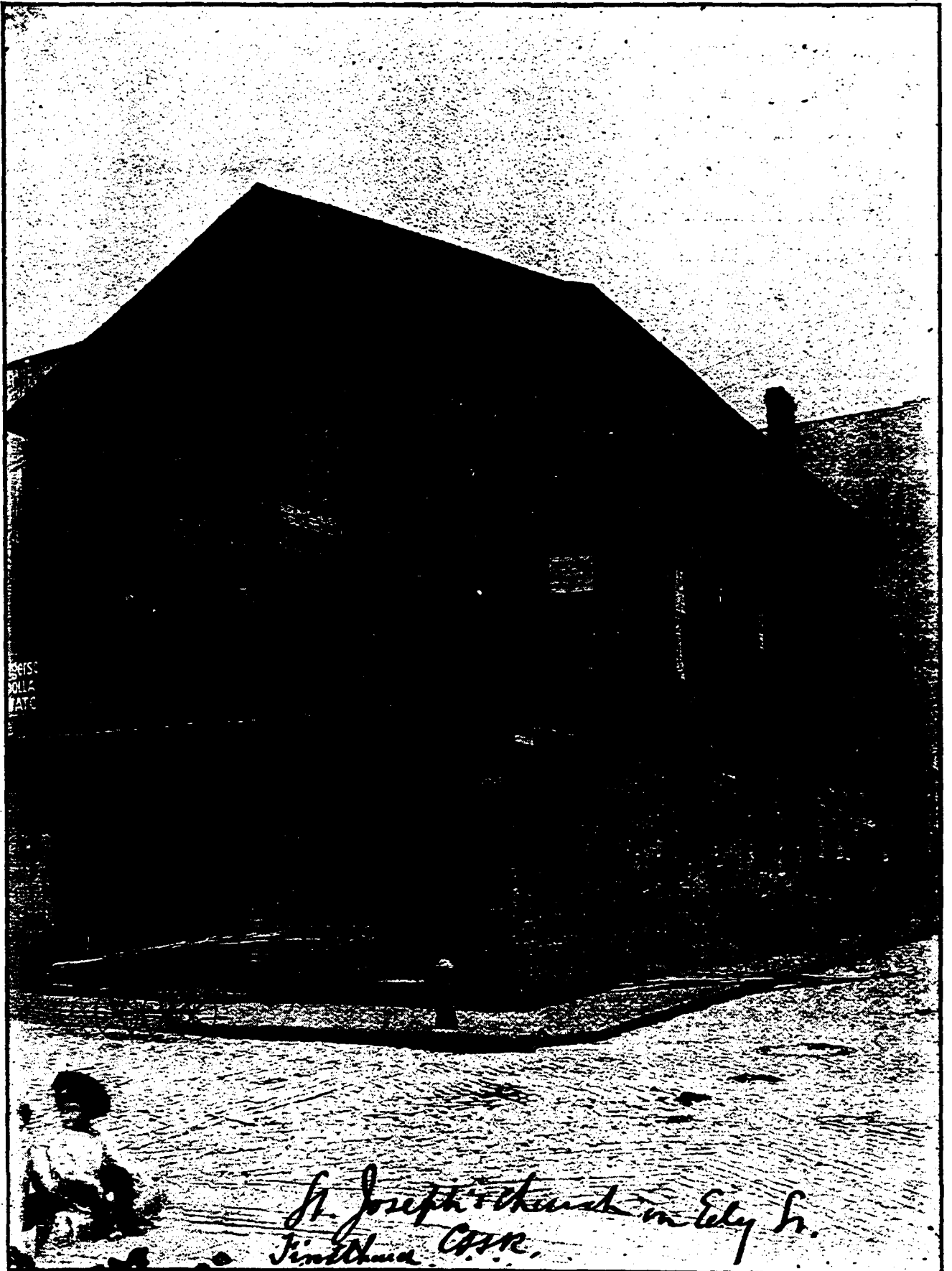
former Superior of the American Mission, who had come to arrange with the new bishop, Rt. Rev. Frederick Rese, about resuming charge of Green Bay. With Father Saenderl was his brother Vitus. He had come to America with the intention of becoming a priest with the Redemptorists, and, failing in this, had attached himself to the Fathers as a lay-brother. Satisfied at length that he had no vocation to the religious life, he left the Congregation, and was now going to Green Bay with his Reverend brother to act as cook. Subsequently he left Green Bay and came to Rochester, where he settled down, engaged in business, and married. Father Prost accompanied Father Saenderl and Vitus to Green Bay. They reached their destination, Nov. 29th, the first Sunday of Advent, and found the priest in charge, a Dominican, who was not a little surprised to learn that he was to hand the church and house over to them. Father Prost soon realized that as a foundation of a religious community Green Bay was impossible. What was he to do? In this perplexity, he received one day a letter from Rochester. It came from the German Catholics. "They told me," he recounts in his story, "that they looked in vain for my return. They had nevertheless purchased a church that had belonged to the Methodists, and they were engaged in fitting it up for Catholic worship. All was being done with the consent of the Bishop of New York and the pastor of St. Patrick's. The Rt. Rev. Bishop was pleased to learn that I should be their pastor, and had granted me in advance all the necessary faculties." This was welcome news indeed, and Father Prost's course was soon taken. Father Saenderl should remain at Green Bay; he would return to Detroit to come to some understanding with Bishop Rese concerning the remittances of the Leopold Foundation, and then proceed to Rochester. Accordingly when navigation was resumed on the Lakes in the spring, he came to Detroit. Bishop Rese tried to oblige him to remain in the diocese; but Father Prost reminded the prelate that being a Superior of a Religious Congregation which enjoyed exemption in the management of its internal or domestic affairs, he could not be compelled to remain. Bishop Dubois, fearing that the Bishop would not let Father Prost leave the diocese had written to the latter: "The Bishop of Detroit cannot detain you, for Rome has decided that no Bishop can hold any priest as belonging to his diocese, unless he can give him a life competence." From Detroit Father Prost came direct to Buffalo. He purposely

avoided visiting Norwalk, fearing lest the Fathers there, Fathers Tschenhens and Czackert, would dissuade him from carrying out his plans. He arrived in Rochester July 10th, 1836.

## The Church in Ely Street.

“My arrival in Rochester,” continues Rev. Father Prost, “called forth general rejoicing. Rev. Father O’Reilly, the pastor of St. Patrick’s, received me and kept me until I had a place of my own. I visited the church which the Germans had bought and fitted up for services. The work was nearing completion. The building was small, but large enough for the congregation at the time. It had galleries on three sides. There was a good basement. This I had turned into living rooms for myself, and a school room. I had three small rooms, an office, and on one side of the entrance to my quarters in the rear of the church, a kitchen made of boards. The entrance to the school was in the front, between the stairways leading up to the church door. From my own rooms another stairs led up to the sacristy. The surroundings were not indeed very agreeable, but I was assured that the civil authorities had already decided upon improving the streets, etc.”

Such was the first church of the German Catholics in Rochester. It still stands on the corner of Ely Street and Minerva Place. Our illustration shows its present appearance. Here Father Prost began his work. Although we do not know the exact date on which the edifice was blessed and opened for services, we may be sure it was a day of unspeakable joy for the good people. At last they had a church of their own, a priest of their own, and could hear the word of God in their own tongue. So they bade farewell to St. Patrick’s, where they had hitherto worshipped with the Irish congregation, and flocked to their own house of God. The first baptism recorded took place July 24th; the first funeral is recorded July 31st; the first marriage, Aug. 10th, 1836. Some time in 1837 the church was dedicated by the Rt. Rev. Bishop Dubois of New York, assisted by Rev. Bernard O’Reilly, the pastor of St. Patrick’s and Rev. Father Prost. From an entry in the Marriage Register, Aug. 22nd, 1836, it would appear that the church was first known as St. Mary’s; but Father Prost distinctly states in his account of the dedication that the church was dedicated by Bishop Dubois in honor of St. Joseph. Let us listen to the story of those early days as written twenty years later by Father Prost himself:



*St. Joseph's Church in Eley Sr.  
Finlândia C.S.M.*

“First of all I wished to ascertain in whose name the property had been purchased. I was told, and the answer disconcerted me a little, that the congregation had been formed into a society according to the laws of the country, and duly incorporated. It was therefore the legal owner and holder of the church. The Trustees who had been elected, waited on me. It was agreed upon that I should have my rooms in the basement free of rent, and receive four hundred dollars salary from the revenue of the church. I clearly saw that I could easily get along here as pastor, but if a foundation of Redemptorists was to be undertaken, a different arrangement would be necessary. The congregation numbered at this time between 400 and 500 souls; they would need a priest, but not a community of Religious. In such an establishment, because unnecessary under present conditions, they would not be interested. I kept silent, therefore, concerning my plan. I talked the matter of the church ownership over with Rev. Father O’Reilly. He assured me that throughout the diocese all the congregations were incorporated, and held the title to the church property. The Germans, then, had done nothing more than follow the practice common in the diocese. I had to hold my peace and wait for such development as time would bring.

“Meanwhile men and women worked diligently to set the church and my lodgings in order. The opening of the church was celebrated with great ceremony. I had with me a chalice and a set of vestments that I had taken on my trip from New York, and some few other necessary things that I had received from the Fathers. Joy beamed on every countenance. We had no organ, it is true, but the singing was beautiful. Six months later we secured a small organ, and an organist, who also taught in the school. About three months after the opening I procured a small monstrance from Montreal in Canada. Later still from Europe came a quantity of books of devotion and a beautiful picture of the Blessed Mother of God. The unveiling of this picture over the high altar filled all hearts with joy. Every Saturday evening I recited the rosary with the people and gave Benediction. From the Rt. Rev. Bishop I received permission to say two Masses on Sundays; the first of these was at eight A. M., the second at ten-thirty o’clock, the usual hour for church services in America. In America the people usually went to confession on Saturday evening or Sunday morning before the early Mass. At this Mass they would go to Holy Communion.

then go home for breakfast, and either return for the High Mass or let the other members of the household come, so that all might assist at Mass. At ten o'clock on Sundays and feast-days I had the rosary said by some man of the congregation, the people responding. In the afternoon at three o'clock we had Vespers, Catechetical Instruction and Benediction.

"I took particular pains to foster in all a great devotion to the Blessed Mother of God. For this purpose I established the Confraternity of the Brown Scapular. In a special sermon I explained to the people the object of the Confraternity, the meaning of the Scapular of Mt. Carmel, and the graces to be obtained by wearing it devoutly. To make this devotion practical, I did not commute the prescribed abstinence from flesh-meat on Wednesdays and Saturdays to the seven Our Fathers as is customary, but suggested instead monthly Confession and Communion, and alms for the illumination and decoration of the altar. The reception of new members into the Confraternity always took place on a feast-day of the Blessed Virgin, publicly in the Church and before the parish Mass. During this Mass the faithful received Holy Communion, and at the offertory they offered wax candles for the altar. Through this public solemnity, and by avoiding every shadow of secrecy, a certain prestige was given to the proceedings, so that the members of the Confraternity, men and women, felt a pride in wearing the Scapular publicly while presenting their candles and receiving Holy Communion on these occasions, nor would they remove it until they were leaving the church. The frequentation of the Sacraments grew hereby to such an extent, that in my little congregation I had more people going to confession than many a pastor who had a parish of as many thousands as I had hundreds. Through the offerings of the Confraternity we received such a quantity of linens and candles for the altar that there was no necessity for the priest's purchasing them. Moreover, several members of the Confraternity banded together and had a Mass said every Saturday to obtain the grace of a happy death.

"With all this fervor and enthusiasm, sittings in the church were soon at a premium. Indeed the pew-rent and offertory collections were so considerable that the Church was able not only to pay the pastor's salary easily, but likewise to pay off in a short time a large part of the debt. Frequently I had conferences for the adults twice a week in the schoolroom. Nearly every family was supplied with the necessary religious

books for home reading. These books I had sent from Europe. The people made me presents of fire-wood, and vegetables. The Trustees were upright and trustworthy men, who were always docile to the priest's wishes. The English-speaking priests and the Bishop were astonished that such things could be accomplished among the Germans, and that in Rochester the Germans even surpassed the Irish."

There were several reasons to account for this flourishing state of affairs. In dealing with his people, Rev. Father Prost was frank, open and aboveboard; they had no occasion to fear they were being imposed upon. He asked of them only what was just and right. In matters of duty and obligation he was inexorable. But if he did not spare their vices, he praised them too for their zeal and devotion. It was not customary at the time in the diocese to publish the banns of matrimony; he introduced this custom at St. Joseph's to obviate certain abuses. The Germans, having attended St. Patrick's before they had a church and priest of their own, had become accustomed to pew-rents and contributions for the support of the church and priest. This spirit Father Prost inculcated and encouraged, pointing out to the congregation that such was the will of God, who desired to have His cause, Religion, supported by the faithful, in order that He might lavish greater benefits upon them in return. The people saw he was not seeking money for himself; it was for them, their church, their school and religion that he begged. And his words fell upon willing ears. Moreover, on every occasion their pastor defended the Germans before Bishop and priests against their defamers. Above all the splendor with which Father Prost tried to surround the services of the Church appealed to them. The people composing the congregation, it is true, were from various parts of the Fatherland, Alsace, Lorraine, Luxemburg, Baden, Bavaria and the Rhine provinces. Each would have preferred, no doubt, to have the services conducted as they had seen them "at home." And, in a measure, who could blame them? Even the Bishops of the country while insisting on the observance of the Roman Ceremonial, had made a concession in favor of the Germans, permitting them to have their services as they were accustomed to have them in the old country. While this concession might be welcomed in parishes or communities in which all the people were from the same locality in Europe, where the faithful were from different provinces, as in Rochester, it was not practicable, and an attempt to make

use of it would only work confusion and dissatisfaction. Father Prost, therefore, made little account of this concession. He solved the difficulty by introducing the Roman Ceremonial, and carrying out its injunctions in detail. Sometimes there would be complaints: "At home, Father," some devout soul from Alsace would murmur, we did so and so." "Yes, child," Father Prost would sweetly reply, "and when I go to Alsace, I shall do so too; but here we are in America, not in Alsace, or Lorraine, or Luxemburg, or Baden, or Bavaria, and we must obey the rulings of our Bishops."

The Records at St. Joseph's show that on August 9th and 10th, 1836, Father Prost visited Dansville, about fifty miles from Rochester, and ministered to the German Catholics who had settled there and in the neighborhood. Many of them had never seen a priest. Some of them, he found, had been going with their Catholic prayer-books to the Protestant meeting-houses, and sending their children to these schools. Others had been married before a minister or a civil magistrate. The zeal with which he strove to correct these abuses drew down upon him the wrath of the non-Catholics, who went so far as to plot against his life.

The success attending Father Prost's work in Rochester recalled to the mind of Bishop Dubois the favorable impression the young Redemptorist had made upon the Germans in New York during his stay of two months after his arrival in America. He sent for him now to settle some differences that had arisen between Rev. Father Raffener and his people. Though the date of this visit to New York is not given, we think we may safely deduce from the Records at St. Joseph's that it was some time between April 23rd and June 3rd, 1837. Twice Father Prost himself tells us, was he called to New York on such an errand; his second visit was shorter than the first, as he did not wish to appear as an intruder. We know further, from the same source, that he was in New York again for Bishop Dubois' Golden Jubilee of the priesthood, September 22nd. The words "in the absence of the pastor" in the Records attest this absence from September 8th to October 1st. This, we think, is the second visit referred to. The words "in the absence of the pastor" occur again in the Records from June 27th to July 29th. Shea in his History of the Catholic Church in the United States, vol. 3, p. 515, tells us: "In the summer of 1837 Bishop Dubois made another visitation to Central New York, and on July 19th dedi-

cated the little church at Rome." This visitation is evidently the one referred to by Father Prost as we shall see presently. In the Marriage Register there is an entry, July 6th, 1837, by Rev. Father Haetscher, C. SS. R. We have a letter of Father Prost's to the Archbishop of Vienna dated Rochester, July 12th. It must have been, then, between June 27th and July 6th, that the church in Ely Street was dedicated. Father Prost, as we shall see, accompanied the Bishop to Buffalo, Williamsville, Northbush and Lancaster, after the visitation at Rochester. This trip seems to have taken place before July 12th, and Bishop Dubois was on his way to New York when he dedicated the church at Rome. Here is what Father Prost writes: "It was about this time that the Rt. Rev. Bishop of New York came to Rochester on his Visitation and Confirmation tour. He was much pleased with everything that had been done here; he dedicated our Church in honor of St. Joseph—until now we had permission only to use the place for services,—sang Pontifical High Mass twice for us, and administered the Sacrament of Confirmation. I had to accompany the Bishop to Buffalo and the other German congregations in the vicinity, to preach to them in his name, as he spoke only French and English. After this trip I had to go to New York to take part in the celebration of the Golden Jubilee of the priesthood of Bishop Dubois."

Rev. Francis Haetscher, whose name we have just quoted from the Marriage Record at St. Joseph's, had come to Rochester to pay a visit to his Superior, Father Prost, before returning to Europe. He was one of the pioneer band of Redemptorists that had come to America in 1832. Before being assigned to the American Mission, he had labored with great zeal for several years in Turkey, Wallachia and Bulgaria. Five years more of the hardships of a missionary life at Green Bay, Arbrecroche and among the Indians had told on his strong constitution, and he longed for the solitude of the cloister to prepare for the end which he thought was approaching. Very Rev. Father Passerat, the Vicar-General of the Congregation in Vienna, had left it optional to any Father or Brother of the American Mission to return to Europe at any time. This permission Rev. Father was now making use of. He was to be accompanied by Brother Joseph Reisach, who had come to America in 1833 with Rev. Father Raffeiner, who also was thinking at the time of joining the Redemptorists. Father Haetscher and Brother Joseph remained with Father Prost a short while. He regretted



to see them go, but in the uncertain condition of things he did not wish to detain them. He had a church and parish in Rochester, but no foundation of the Congregation of the Most Holy Redeemer. Whether it would ever come to that, the future alone would tell. Father Prost had, however, an important commission for Brother Joseph. While Bishop Dubois was at Rochester, he had discussed, as we read in the Chronicles of the American Province, several matters with Rev. Father Prost. Because of the frequent troubles between Rev. Father Raffener and his parishioners, Bishop Dubois proposed that Father Raffener be transferred to Rochester to take care of St. Joseph's with the out-mission, Dansville, and the Redemptorists assume charge of the German Catholics in New York and also the direction of the diocesan seminary there. This important proposition Rev. Father Prost commissioned Brother Joseph, who was about to leave for Europe with Father Haetscher, to place before the Vicar-General. The proposition was rejected, as the direction of seminaries was opposed to the end of the Congregation and forbidden by the Rule. We are told that it was again decreed to recall the Fathers and Brothers from the American Mission. But Brother Joseph by his earnest pleading succeeded in having the decree suspended, and obtained new laborers for the Mission.

Father Prost had other visitors during the year. Father Tschenhens came to see him once from Norwalk. It was their first meeting. He was pleased with everything he saw at Rochester, except that the church was in the hands of Trustees. Father Czackert, too, came from time to time to spend a few days with his Superior. On May 22nd, when Brother Joseph came to Rochester, Father Prost sent Brother Louis Kenning to Norwalk. Louis Kenning had been received by Father Prost in Rochester on November 2nd, 1836. He was the first postulant for the Lay-brotherhood to be received in America, and the first teacher in the school established by Father Prost in the basement of the Church in Ely Street. He was born in Alfhausen, Hanover, Dec. 25th, 1807, had come to America in 1834, settling with his brothers in Rochester in August of that year. He made his profession as Redemptorist Lay-brother December 14th, 1843, and died at New Orleans April 6th, 1875. His place as teacher in the school was filled by Mr. Francis A. Walter, a layman.

In 1837 Father Prost received from the Leopold Foundation



*Rev. Peter Czackert*  
*Superior, 1838*



*Rt. Rev. Bishop Newman*  
*First American Redemptorist Priest*



*Brother Louis Kenning*  
*First American Redemptorist Lay Brother*

in Vienna a remittance of 5,000 florins, about \$2,500. In his Account he says it was 3,000 or 4,000, but he is not certain. The following letter of his, however, written to the Archbishop of Vienna, acknowledging the receipt of the money, corrects the statement made from memory twenty years later, and tells how the money was spent:

Rochester, N. Y.,

July 12, 1837.

Your Grace:

I am not a little dumbfounded that the most Reverend Director of the Leopold Foundation should remember our little Congregation in America in so splendid a manner. The Rt. Rev. Bishop of New York, Monsigneur Dubois has already received the remittance of 5,000 florins which Your Grace has been pleased to send for our use.

I cannot better express our heartfelt thanks than by assuring Your Grace in my own name and in the name of my confreres, that in the Holy Mass we shall never forget to pray for our pious and generous benefactors. Never did assistance come at a more opportune moment. The financial crisis that has come upon America is already known in Austria, so I need not refer to it here in detail. The strongest business houses have failed, and the majority of the people is out of work, and in some cases in want of the necessary food. Most of the Catholic Churches are heavily in debt. The church of the English-speaking Catholics here is in debt, for \$1,400, and our German Catholic Church for \$1,000. The time for liquidating these debts is now only a few weeks off, and if they are not paid on the appointed day, according to the laws in America, the churches without further process of law are lost and become the property of the creditors. Who shall pay these debts? The Catholics are mostly laboring people, and at present generally out of work, and in need of bread. From this quarter no help is to be expected. The government does not bother about these matters. One cannot borrow money, even if willing to pay twenty per cent, so great is the stringency of the money-market.

In a short time, therefore, in Rochester where there are four thousand Catholics and two fine Catholic Churches, we would be without a Church, if the Leopold Foundation had not put us in a position to save both churches.

I have already received \$1,000 of the 5,000 florins remitted, and with this sum I have paid off the debt on our German Church here. The remainder, about \$1,400, the Rt. Rev. Bishop will send to me in a few days, to pay the debt on the English Church. Not only ourselves, then, but the four thousand Catholics here, raise our hands to heaven imploring God to repay our benefactors tenfold.

Commending ourselves again to the Most Reverend Directors of the Leopold Foundation, I am

Your Grace's

Most humble and obedient servant,

Joseph Prost, C. SS. R.

It must have been before this time that Father Prost received another remittance, of which he speaks in his Account as follows: "I had been perhaps a year in Rochester when I received two remittances of money from Vienna. One was for 6,000 florins from the Rt. Rev. Bishop of Gratz, Roman Sebastian Zaengerle. Whether this was a personal donation of the prelate or the gift of an unknown benefactor, I do not know. The offering was made to build a church in America in honor of St. Joseph, or at least to have an altar in honor of the Saint erected in such a church. The other remittance came from the Leopold Foundation—3,000 or 4,000 florins, I am not sure which—and was transmitted to me by the Rt. Rev. Bishop of New York."

We have seen in the preceding letter the disposition Rev. Father Prost made of this gift of the Leopold Foundation. With the other sum he purchased a piece of ground in Franklin Street, the part of the present St. Joseph's property now comprised in the garden of the community. On this ground there stood at the time a frame house, which he rented out for eighty dollars a year. He also purchased two lots near the Church in Ely Street, intending to build dwelling-houses on them, and enhance the surroundings of the church. "In this way," he writes, "I endeavored to make my money productive, as I could not trust the banks on account of the business panic. In case no House of the Redemptorists were established at Rochester, I could easily convert this property into cash with advantage; for the rapidly increasing population of the city raised the value of the land, and every day there were calls for houses and building lots."

This rapid growth in the city's population brought with it an ever increasing number of German Catholics, so that Father Prost soon saw that a larger church was gradually becoming a

necessity. "I would have been able to build," he continues, "if I could have relied on sufficient assistance from Europe, but this hope I did not have. The Leopold Foundation had sent us several thousand dollars to Detroit, not one cent of which did I ever receive. Quite recently I had received from the same source a large remittance. I had purchased the ground for the site of the church for a very low figure. There yet remained the erection of the church and house. I saw, therefore, or at least I thought I saw, that I could not carry out my plans without help from the people. The church would have to be built, not for the exigencies of the present, but with an eye to the future. But if a church were erected, larger than the present requirements called for, the pew-rents would decline and thus I should take in less in the larger church than we were now getting in the smaller one. To run into debt in the existing condition of things would be a dangerous proceeding. They were charging seven per cent interest in New York in those days. All these considerations led me to the conclusion that the help of the people would be indispensable. I did not doubt for an instant that the parishioners would accept my proposition. But in over-anxiety to be prudent, I wanted to make assurance doubly sure. I wanted, too, to induce my confreres at Norfolk to give their vote in favor of Rochester as the site of our first foundation; for Very Rev. Father Passerat had directed that in the selection of the place for the establishment of our first community a majority of votes should decide.

"I announced to the congregation, therefore, that I intended to build a church on our property in Franklin Street, and to hold services for them there. They could keep the present church, which they should convert into a school as there was no building for this purpose in Rochester at the time. This announcement was not received in the manner I had expected. Among many it caused no little discussion, among the party of the opposition complaints and objections."

Besides Father Prost's companions did not share his views in regard to the advisability of establishing a House in Rochester. They objected that the congregation there was too small and that conditions were not favorable for a foundation in their midst.

It was about this time, early in 1838, that Rev. Father Czackert came to Rochester with Brother Aloysius Schuh. There is an entry of his in the Baptismal Register, February

23rd. of that year. The Records also show that he attended Dansville quite regularly during his stay here; and we find him at Constableville, N. Y., April 29th to May 1st.

Yielding to the opposition to his views in regard to the foundation at Rochester, Father Prost now planned another step. During his trip to Buffalo and the neighboring missions with Bishop Dubois in the summer of 1837, he had learned the sad condition of affairs at St. Louis' Church, where Rev. Father Pax was pastor, and the poverty in which Rev. Father Neumann was compelled to live, though he had the three missions of Lancaster, Williamsville, and Northbush. Buffalo was already a large city. Many thousands of its people were Catholics; so that several priests were absolutely needed. Father Prost would now propose to the Bishop to transfer Rev. Father Pax to Rochester, the Rev. Father Neumann to New York, where a second priest was really necessary, and to give the church in Buffalo to the Redemptorists. If this plan were accepted the Redemptorists would have a large parish in which several priests could find employment and secure a livelihood. They could take care of Rev. Father Neumann's stations too, as out-missions. The difficulties existing in the church in Buffalo did not frighten him, because the congregation was large. If one part thereof chose to raise any opposition, there would still be a sufficiently large number remaining with which to accomplish something. It was quite different in Rochester where the congregation was small, numbering only a few hundreds. If one party rose in opposition here, the others would be too few to carry out any measure undertaken. The acceptance of Father Prost's plan by the Bishop would also improve from a temporal point of view the condition of Rev. Fathers Pax and Neumann; for, says Father Prost, "I was receiving in Rochester as much salary as Father Pax in Buffalo, and Father Neumann could scarcely get any salary."

Father Prost journeyed to New York, probably in April or May, 1838, to lay this proposition before Bishop Dubois. But the Bishop was advanced in years and suffering from the effects of a stroke of paralysis, so it was impossible to confer with him. The Rt. Rev. John Hughes was indeed coadjutor with the right of succession, but he had no authority. Father Prost explained his idea to Bishop Hughes. The latter approved the plan, but could do nothing at the time as the reins of government still remained in the hands of Bishop Dubois. He returned to Rochester.

In the meantime a serious dissension had arisen among the parishioners. Two factions had formed. One favored the acceptance of Father Prost's proposal to build a new church on Franklin Street and to turn over the property to the Redemptorist Fathers, and the other faction bitterly opposed this plan. They could come to no agreement. Rev. Father Prost, however, realized that without the support of the entire congregation, his plan for the future St. Joseph's parish would be a failure. So the thought struck him that if he withdrew for a while, perhaps time would effect the desired change in the minds of the people. To go away and leave them would not be to place them in extreme spiritual need, for there was still the pastor of St. Patrick's, who would look after them as he had done before.

So towards the end of May, 1838, Father Prost returned to Norwalk, the last entry bearing his name is May 21th, in the Record of Baptisms. Rev. Father Czackert remained with Brother Aloysius Schuh a few months longer. The last entries bearing his name are in the Record of Baptisms, August 14th, and the Marriage Register, August 16th, 1838.

### **Father Saenderl's Pastorate.**

For a whole year the German Catholics had to attend services again at St. Patrick's. At length Rev. Father Saenderl came. This was some time in 1839, for there is an entry of his in the Record of Baptisms, dated Sept. 23rd of that year. It is not quite clear whether Father Saenderl was sent to Rochester by his Superior, Father Prost, or came of his own accord; as before the establishment of a regular community the Fathers enjoyed some latitude in their fields of labor. Certain it is, however, that he remained in charge of St. Joseph's with the consent of Father Prost. When in 1839 Father Prost, making use of the extended powers granted him directly by the Rector Major of the Redemptorists, decided on the foundation of a community in Pittsburg, Pa., and summoned thither all the Fathers and Brothers, he tells us distinctly that he did not call Father Saenderl from Rochester, because he wished that Father to remain there to hold the place for the Redemptorists. Indeed the coming of Father Saenderl at the time was providential. The next day a secular priest, Rev. Clement Hammer, who later became pastor of St. Mary's, Cincinnati, was to have taken charge of St. Joseph's, Rochester.

Father Simon Saenderl may be regarded as the second founder of St. Joseph's congregation in Rochester. Once more he gathered together the scattered flock, now rendered more docile by their privation of spiritual assistance, though they had not been indeed completely abandoned. They still had St. Patrick's in which to hear Holy Mass, and Rev. Father O'Reilly continued to say every Saturday morning the Mass for the Confraternity of Mt. Carmel instituted by Father Prost. Rev. Father Neumann, too, from Williamsville, paid them an occasional visit during the year. It was during these visits that Father Neumann had opportunity to learn of the work of the Redemptorists, and this led him subsequently to join the Congregation of the Most Holy Redeemer.

It was during the administration of Father Saenderl, in 1841, that the priest's house was built in the rear of the church. Hitherto, as we have seen in Father Prost's account, the priest lived in the rear of the basement of the church, while the front was used for school purposes. A woman of the parish kept house for Father Prost. Father Saenderl, however, had his brother Vitus with him at first, and sometime in this year, 1841, Brother Aloysius Schuh came to take charge of the house and teach in the school. The Records show that Father Saenderl was alone in the work of the ministry all through the year 1840, and until May, 1841, when Father Tschenhens assisted him for a month, and Father Neumann during the summer from June to September. The former pastor of Williamsville, Lancaster and Northbush, Father Neumann, was now a novice of the Congregation of the Most Holy Redeemer. He had resigned his parishes, and having obtained, though reluctantly, the permission of Bishop Hughes, who knew his worth, he had applied for admission into the Congregation. Father Prost gladly received him, and sent him to Pittsburg to make his novitiate under the direction of Father Czackert. From the hands of Father Prost Father Neumann received the habit of the Congregation, the investiture taking place solemnly in the church at Pittsburg on the feast of St. Andrew the Apostle, Nov. 30th, 1840. Father Neumann in spite of the fact that he was a novice, owing to the scarcity of priests speaking German, was frequently called from the solitude of the novitiate to assist in the work of the ministry. Thus we find him now in Rochester. He finally made his profession Jan. 16th, 1842. Father Prost's name appears again in the Records of this time, for he assisted Father



Saenderl here during September, October and a part of November.

The presence of these assisting priests speaks of the growth of the parish. Indeed the congregation had become so large that the little church in Ely Street was no longer adequate to the demands made upon it. The English-speaking Catholics at this time possessed two churches, St. Patrick's, and St. Mary's in South Paul Street (now South Avenue, the site now occupied by the Family Theatre). There had been some disagreement at St. Patrick's and the malcontents had started a new congregation. They were unable, however, to secure a priest, and returned to St. Patrick's. They now offered their church to the German Catholics, in the hope, perhaps, that they might eventually purchase it. The offer was gladly accepted, and for about six months the German Catholics worshipped there, leaving the church in Ely Street vacant. At the end of that time, however, they returned to the old church.

The need of a new church was becoming more and more imperative. But when Father Saenderl proposed the project he encountered much opposition. The site on Franklin Street did not meet with the approval of those living on the west side of the Genesee; others did not wish the Redemptorists to have charge, they preferred the secular clergy. Nothing was to be done until the question who should be the pastor was decided, and this decision lay with the people. Accordingly one Sunday at a public meeting in the church the question was put up and a vote taken. Those who were in favor of the Fathers' remaining in charge were requested to move to the right, the contrary-minded to the left. Upon this division the larger part of the assembly went over to the right, the minority, only twelve men, were on the left. By this public demonstration of their loyalty to the Fathers did the faithful of old St. Joseph's in Ely Street show their appreciation of what the Redemptorists had hitherto done for them. The treasury and the parish were now turned over to the Congregation of the Most Holy Redeemer. The following is from the minutes of the meeting of the Trustees:

Rochester, September 2, 1841.

Present: John Wegman, Bernard Klem, Peter Meyer, Sebastian Zeug, Joseph Voegele.

Navier Masset, Treasurer.

Gerhard Kenning, Secretary.

After due discussion the following resolution was taken:

First: All money in the treasury, as also the future income of St. Joseph's Church, formerly known as St. Mary's, shall be handed over to the Congregation of the Most Holy Redeemer, for the purpose of erecting a new church for the German Catholic congregation. These sums shall not be expended for any other object. Also the proposed building shall be begun and carried on to completion as soon as possible.

At a meeting, September 6th, it was resolved to hand over to the Rev. Father Saenderl the amount of money on hand, and to entrust the construction of the church to him. Rev. Father Saenderl acknowledged the receipt of the money and accepted the charge confided to him, as witness his and our own signatures.

Sebastian Zeug,

Simon Saenderl,

Bernard Klem,

John Wegman,

Peter Meyer,

Navier Masset.

Gerhard Kenning,

Secretary.

"The following is the balance-sheet presented with the money on this occasion:

Cash on hand, August 1st, 1841,	\$528.49
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Offertory collection, Aug. 8th-Nov. 7th,	83.52
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Pew-rent, Aug. 8th-Nov. 7th,	326.70
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938.71

Expenses, August 1st, 1841, to Nov. 8th,	337.64
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Balance on hand

601.07"

It was during this turbulent year that Father Saenderl purchased the property on which St. Joseph's Church now stands, adjoining the original purchase of Father Prost. The deed is made out to Rev. Alexander Czvitkovicz, the new Superior of the Redemptorists, who had come to America, March 7th of this year. It bears the date June 21st, 1841. Father Saenderl also purchased a site on the Genesee at the foot of River Street, as a quarry to furnish stone for the building. This property was subsequently sold, after it had served its purpose.

But with all his trials and labors for the new church, Father Saenderl was not to build it. Like another David, he had gathered the material, made the preparations to build a house to the Lord; but another was to do the work. In May, 1842, Rev. Father Benedict Bayer succeeded Father Saenderl, who after a stay of about a month retired to St. Philomena's Church, Pittsburg, Pa. The last appearance of Father Saenderl's name in the Records is June 21st, 1842.

Before we pass to the building of the new church, it may be well to correct here some erroneous statements that have gained currency concerning the transactions that took place at this time. The church property in Ely Street was not transferred to the Redemptorists. If the offer was made, there is, as far as we know, no evidence to show that it was accepted. Later on, as we shall see, when there was question of establishing the French church, the church in Ely Street was transferred to Bishop Timon by the joint action of both congregations, St. Joseph's and St. Peter's, in 1849. The amount in the treasury handed over to Father Saenderl was, as appears from the balance sheet just quoted, \$601.07, not \$630 in cash and \$500 pew-rent. And, finally, with this money the lot on which St. Joseph's stands was not purchased. The balance of the church revenues, \$601.07, was transferred to the Redemptorists, Nov. 8th, as the minutes of the Trustees just quoted show; whereas the deed of the property shows that it was acquired June 21st, 1841. The purchase was made with the money loaned by Father Prost in 1837 to St. Patrick's, which was paid back by Father O'Reilly when the Redemptorists returned to Rochester.

We have seen in connection with this last transaction that Rev. Father Alexander, as he was generally called, on account of his unpronounceable family name, had come to America March 7th, 1841, to succeed Father Prost as Superior of the American Mission. He was accompanied by three Fathers and a Professed Student soon to be ordained to the priesthood, the result of Brother Joseph Reisach's pleading for this unpromising field. What a change in the few years since the Brother left for Europe in company with Father Haetscher! Pittsburg was established, the foundations at St. James' and St. John's, Baltimore, were secured, and the Fathers were once more in Rochester. The new Superior fixed his residence at St. John's, henceforth to be known as St. Alphonsus', Baltimore. He sent Father Prost to Pittsburg to be Superior of the community there. But

the troubles incident to the foundation he had established were too much for the health of the good Father Prost, and he was advised to retire for a time to recuperate. Father Czackert was appointed to succeed him as Superior of Pittsburg. Father Saenderl on a visit to Pittsburg in the late summer of 1841, obtained permission for Father Prost to come to Rochester, which he did. There is something pathetic in the manner in which he describes his stay with the good people of St. Joseph's.

"The Catholics in Rochester," he writes, "were greatly pleased to see me in their midst once more. If they only knew how I now returned to them! They thought I came to build the new church. Rev. Father Alexander had been here but a short time before, and the people were not only willing to aid us in building the new church for ourselves, but to transfer to us the old church, that we might do with it as we pleased.

"Father Alexander came to gather the fruits. That was easy. But he should have remembered that there are no harvests without labor, as there are no roses without thorns.

"Scarcely had I turned my back on Pittsburg and come to Rochester, when I began to feel like myself again. My peace of mind returned, and with it strength. But this rest was to be of short duration. Although the German Catholics in Rochester wished to transfer to the Redemptorists the old church together with all the money on hand, there existed, nevertheless, two parties, or factions. The one party wished to transfer everything unconditionally to the Fathers; the other would do so only with a proviso, quite unobjectionable in itself, with which the Congregation of the Most Holy Redeemer should have to comply even if it had not been expressed. The condition was that in case the Redemptorists should leave Rochester and sell their property, they should pay back to the parish of St. Joseph's the lowest estimate of what the present old church was worth. If the Fathers would accept this condition, they could dispose of the old church and ground as they pleased. In order that no quarrel might arise concerning this amount, they proposed to have the present valuation of the church and ground determined, take the lowest of these estimates, and this should be the amount the Fathers should return to St. Joseph's parish in case they left Rochester."

The last entries bearing Father Prost's name are in the Baptismal Record, Nov. 8th, and in the Record of Marriages, Oct. 28th, 1841. He left Rochester November 11th and went

to New York. Bishop Hughes sent him for a time to the German Church of St. Nicholas, and later on to Utica and Constableville, N. Y., where he remained about a year. About six months after his departure from Rochester Father Prost wrote to Very Rev. Father Passerat at Vienna explaining his situation. While this letter was on the way to its destination, he received from Baltimore a letter, now seven months old, calling him to Vienna. In due time he received an answer from the Vicar-General of the Redemptorists, Father Passerat, who kindly accorded him permission to return to Europe. He immediately informed his people of his impending departure, and took leave of them with much affection. He returned to New York to bid farewell to Bishop Hughes. He sailed from New York, February 4th, 1843, reached Havre, France, March 1st, and Vienna during Holy Week. Very Rev. Father Passerat received him in a most fatherly manner.

The subsequent career of Father Prost we learn from the chronicles of the Austrian Province of the Congregation of the Most Holy Redeemer. After his return to Europe he was employed as a missionary in the Tyrol till 1848, when the Revolution drove out the Religious. During this time he wrote a series of articles in a periodical published at Innsbruck, on the condition of the Catholic Church in the United States, which attracted much attention. In 1848 he was sent to England to found a House at Lanhern. This enterprise did not succeed, and he became Superior at Liverpool, where he remained till 1855. Returning to Austria in that year, he was sent to Mautern, as Minister or Vice-Rector for two years. He spent a short time also at Puchheim and Katzelsdorf. In the spring of 1858, he crossed the ocean once more to St. Thomas in the West Indies. Here he established a house of Redemptorists and labored in the ministry till 1862, when he went back to Austria and took up his residence at Puchheim.

He was still a powerful, vigorous man and zealous apostle, devoting himself to the giving of missions, retreats and similar exercises, till his eyes grew so dim that he could neither read nor write,—a heavy cross indeed for one of his singular energy. He bore the infirmities of his increasing years with exemplary patience and resignation. He lived to celebrate the Golden Jubilee of his profession as a Redemptorist and his priesthood. Congratulations from all parts and from all classes poured in upon him, on both occasions. He died peacefully, in full posses-

sion of all his faculties, with the words, "My Jesus, mercy," on his lips. March 19th, 1885, the feast of his holy patron, St. Joseph. Was this at length a reward for all he had done for a parish far over the sea, St. Joseph's, Rochester?

While Father Saenderl was in charge of St. Joseph's, as we learn from the Records, he visited Lyons, N. Y., once in 1839, twice in 1840, and once in 1841; Greenwood once in 1840. Dansville also was visited once by Father Tschenhens.

## **The New Church in Franklin Street.**

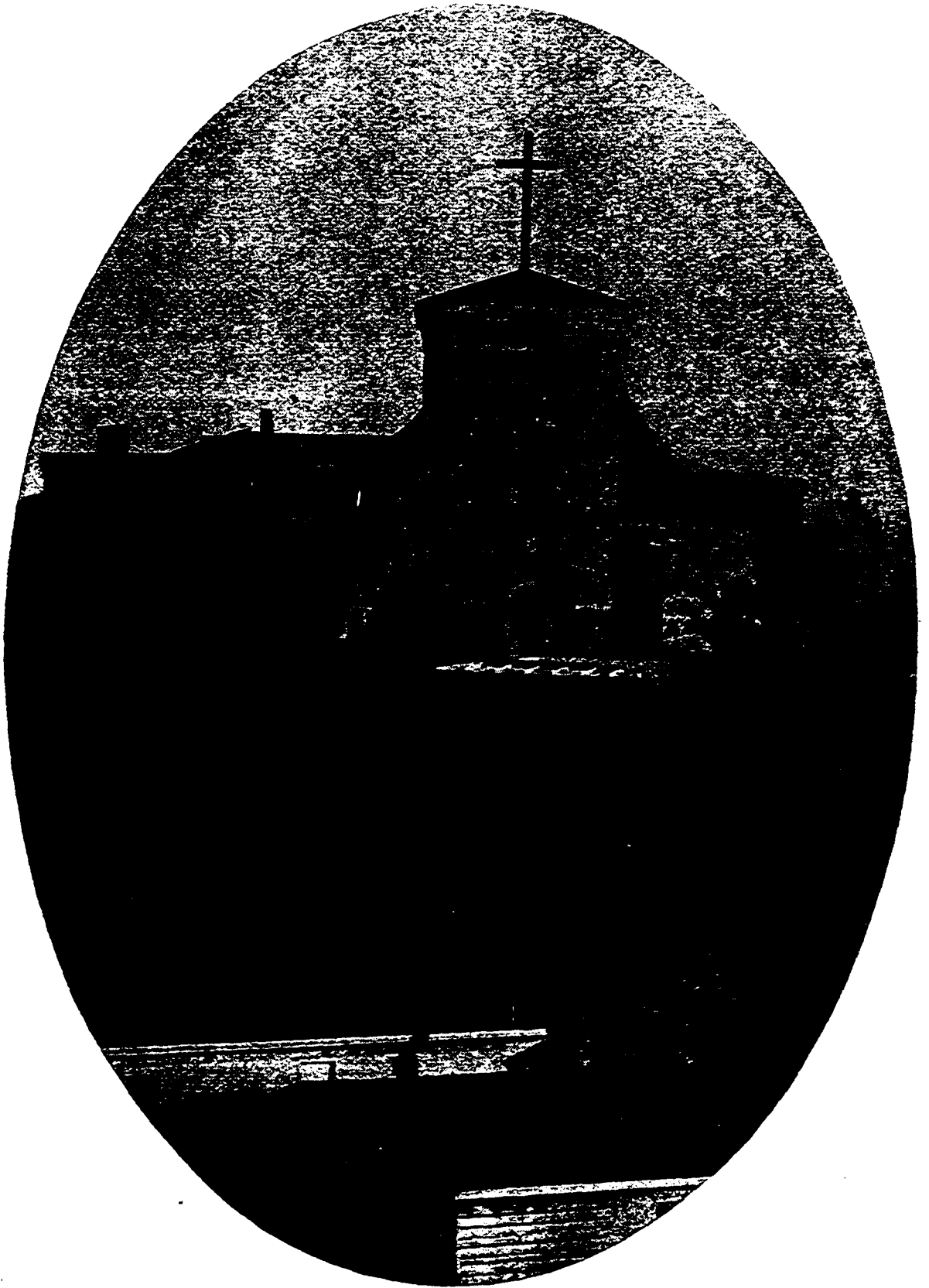
Soon after his arrival in Rochester, Father Bayer began the new church of St. Joseph's in Franklin Street. The original plan called for a simple rectangular structure, but as the work progressed it was deemed expedient to add two side-chapels, one on either side of the sanctuary. The body of the church was to be 125x60 feet, the side-chapels 40x20 feet. The cornerstone was laid with appropriate ceremonies on August 15th, 1843, by Rev. Father Alexander, Superior of the Redemptorists, assisted by Rev. Bernard O'Reilly, of St. Patrick's, and Father Bayer. Father Alexander preached the sermon in German, and Father O'Reilly the English sermon on the occasion. It was a day of joy, no doubt, for the people of the parish. But the work proceeded slowly on account of the diminished number and poverty of the faithful.

While the work was progressing on the new St. Joseph's in Franklin Street, the congregation continued to worship in the old Church in Ely Street. Here the archconfraternity of the Immaculate Heart of Mary for the conversion of sinners had been established in 1841, with a large membership. After the departure of Father Saenderl in June, 1842, Father Bayer was alone and had to attend to everything. In March, 1843, Rev. Father Poilvache was sent to help him. He remained till November. In November the Jubilee was held in the little church, Rev. Father Alig, C. SS. R., of St. Mary's Church, Buffalo, coming to assist Father Bayer. With all this work claiming his attention, Father Bayer still found time to visit the German Catholics at Hornellsville, Steuben Co., Scio, Angelica, Birdsall, Alleghany Co. In all these places he said Mass, preached, heard confessions and baptized, much to the consolation of those poor, neglected people.

Father Bayer also endeavored to procure a suitable site for

a cemetery for the German Catholics, but in this he was at first unsuccessful. In 1843, however, Bernard Klem, a member of the parish, donated for this purpose a piece of ground from his farm. The site was near the tracks of the New York Central Railroad near East Main Street. The deed is dated August 31, 1843. Previous to this time the German Catholics had no cemetery of their own, but buried their dead in the municipal burial ground. A few may have been interred in St. Patrick's Cemetery which was consecrated in 1841. The new St. Joseph's Cemetery was not consecrated; each grave was blessed, as occasion required, by the priest who accompanied the funeral. This cemetery continued in use till 1851, when, the civil laws prohibiting the burial of the dead within the city limits, it became necessary to secure a new site. Again Mr. Klem showed himself a benefactor. He purchased the old burying ground from the Fathers, and sold them another section of his land beyond the city line along the railroad. The purchase price was \$1,100, and the deed was executed in the name of Very Rev. Father Bernard, Provincial of the Redemptorists, and his consultants, Rev. Father Rumpler and Rev. Father Neumann, October 13th, 1851. In the Rochester City Directory for 1857 we read this description of St. Joseph's Cemetery: "A German Roman Catholic Cemetery, located on the side of the New York Central Railroad, near Goodman Street, containing about nine acres of land. It is the resting place of the German population of our city, and as viewed from the railroad, has a very picturesque appearance, with its quaint and singularly shaped monuments, reminding many of the burial grounds of France and Germany."

With the new year, 1844, new laborers came to the growing vineyard of the Lord, Rev. George Beranek and Brother Justus. Brother Justus, in the world Joseph Landherr, was received here by Father Beranek as a postulant, and was admitted to profession in 1848. Some time in May Father Bayer was sent by Rev. Father Alexander to Europe to secure new laborers for the American Mission and to treat with the Superiors there of other matters pertaining to the welfare of the Redemptorists. During his absence the care of the parish devolved upon Father Beranek, who with Brother Aloysius, teaching in the school, and Brother Justus, acting as cook and general utility man, now constituted the entire community. In June the arch-confraternity of the Sacred Heart of Jesus was established in the church in Ely Street. Rt. Rev. Bishop Hughes administered



*St. Joseph's without the Tower.*  
(From an old daguerrotype)



the sacrament of Confirmation to a class of fifty-seven. August 18th. Avon, Bath, Greenwood in Steuben Co., and East Almond in Alleghany Co., were visited during the year in addition to the places mentioned above, and the consolations of religion were thus afforded to the scattered German Catholics living there. Brother Aloysius, the school-master, left towards the end of the year, and his place in the school was filled by a lay teacher, Mr. Heller, from Baltimore, Md.

Meanwhile the work on the new church in Franklin Street went steadily on. Many of our people did more than their share to hasten the happy day of its completion, gladly contributing their day's pay to the building fund, while others gave their labor without remuneration. Some of the men of the parish accompanied Father Beranek on a house to house collecting tour.

After nearly a year's absence in Europe, Father Bayer returned in 1845, much improved in health and spirit, and eagerly took up the work he had left Father Beranek alone to do. In July the first Canonical Visitation was made by Very Rev. Father De Held, Provincial of the Belgian Province, to which at the time the American Mission was subject as a Vice-Province. Very Rev. Father Provincial was accompanied by a man destined to play an important part later in the history of this province, Rev. Bernard Hafkenschied. At the close of his Visitations of all the Houses, Very Rev. Father De Held named Father Czackert his Vicegerent in this country, and sent Father Alexander as Superior to the new colony at St. Mary's, Pa. About the end of October Father Bayer was transferred to St. Mary's Church, Buffalo, as Superior, again leaving Father Beranek in charge of St. Joseph's for a short time. Rev. Francis X. Tschenhens, the new Superior, arrived in Rochester and assumed charge of the parish in the beginning of December, 1845.

Great progress was made in the building of the new church. The roof was put on and the entire structure well nigh completed. Eagerly did the good people look forward to the day when it might be so far finished as to permit the celebration therein of the Divine Mysteries. That day was now at hand. Before the building was opened for service, however, a fair was held in it, to help pay the indebtedness. This was in June, 1846. The walls, roof and flooring were finished; but the doors and windows were still wanting. To keep out the inclemency

of the weather boards were placed in the places intended for them, the choir-loft was also finished, and the organ transferred from Ely Street and installed.

At length the joyful day arrived, the feast of St. Anne, July 26th, 1846. With what feelings of gladness and exultation did not the people of St. Joseph's welcome it. The ceremony is thus described in a newspaper at the time, "The Boston Pilot," but by whom this communication was written, though it is signed J. R., we have no means of knowing. The account is true to the facts and of interest.

Rochester, N. Y., July 27, 1846.

Mr. P. Donahoe:

Sir—On yesterday (Sunday) another Catholic Church was added to the number with which our city has already been blessed. This makes the fifth Catholic church that has been dedicated to the service of Almighty God in Rochester. A procession was formed in front of the old church, between the hour of nine and ten A. M. and marched two deep. A splendid band joined the choir in chanting the Psalms during the procession; the clergy in attendance were dressed in surplices; the Very Rev. Father Czackert, Superior of the Redemptorists in the United States, was officiating or high priest and was clothed in cope. When the procession arrived in front of the new edifice, the ceremony of dedication commenced. On the conclusion, a grand High Mass was celebrated, the Very Rev. Superior celebrant, assisted by the Rev. G. Beranek, C. SS. R., and Rev. J. S. Hespelein, C. SS. R., as Deacon and Sub-deacon, and Rev. F. Tschenhens, C. SS. R., as Master of Ceremonies.

After the Gospel, The Rev. J. S. Hespelein addressed the congregation in German in a most able and talented manner. He was listened to with the greatest attention, even by those who did not understand the language. His delivery and appearance were very impressive. At the conclusion of the High Mass, the Very Rev. Superior addressed the congregation in English, in a very appropriate manner. He dwelt at some length on the nature of the Sacrifice of the Mass; he showed from the Old and New Testament that the faithful of all times offered sacrifices to Almighty God either for favors received, or atonements, etc.

The afternoon service commenced at four o'clock. The Rev. Bernard O'Reilly, Pastor of

St. Patrick's, officiated in cope, assisted by Rev. Father Tschenhens and Rev. Father Beranek. After the Benediction of the Blessed Sacrament, the Rev. Father O'Reilly addressed the people in English in a short but very impressive manner on the unity of the Catholic Church, being spread throughout all nations, embracing all tongues, and yet as one family offering the same sacrifice and worshipping at the same altar. He congratulated the congregation, and paid them the highest tribute of respect and esteem for their great zeal in erecting a temple of such magnificence and style, which is not only a credit to the congregation but an ornament to the city.

The church was dedicated under the patronage of St. Joseph. It is a very magnificent building Corinthian style, and is 125 feet long with two side chapels of about 40 feet each. The front is of solid cut stone; the tower, which is now but a little over the roof, is to be raised to a height of 200 feet. The church when finished in the interior, will be one of the finest and best edifices in Western New York.

This day a solemn Requiem Mass was performed in it for the repose of the soul of the late Holy Father, Pope Gregory XVI. The Rev. George Beranek was celebrant, assisted by Rev. Father Hespelin and Rev. Father O'Reilly as Deacon and Sub-deacon. The Sisters of Charity and the orphans under their care, belonging to St. Patrick's church were present.

I should have said that the new church is the work of the priests of the Order of the Redemptorists. It is owing to their great zeal and interest for religion, that such an undertaking was commenced and prosecuted.

J. R."

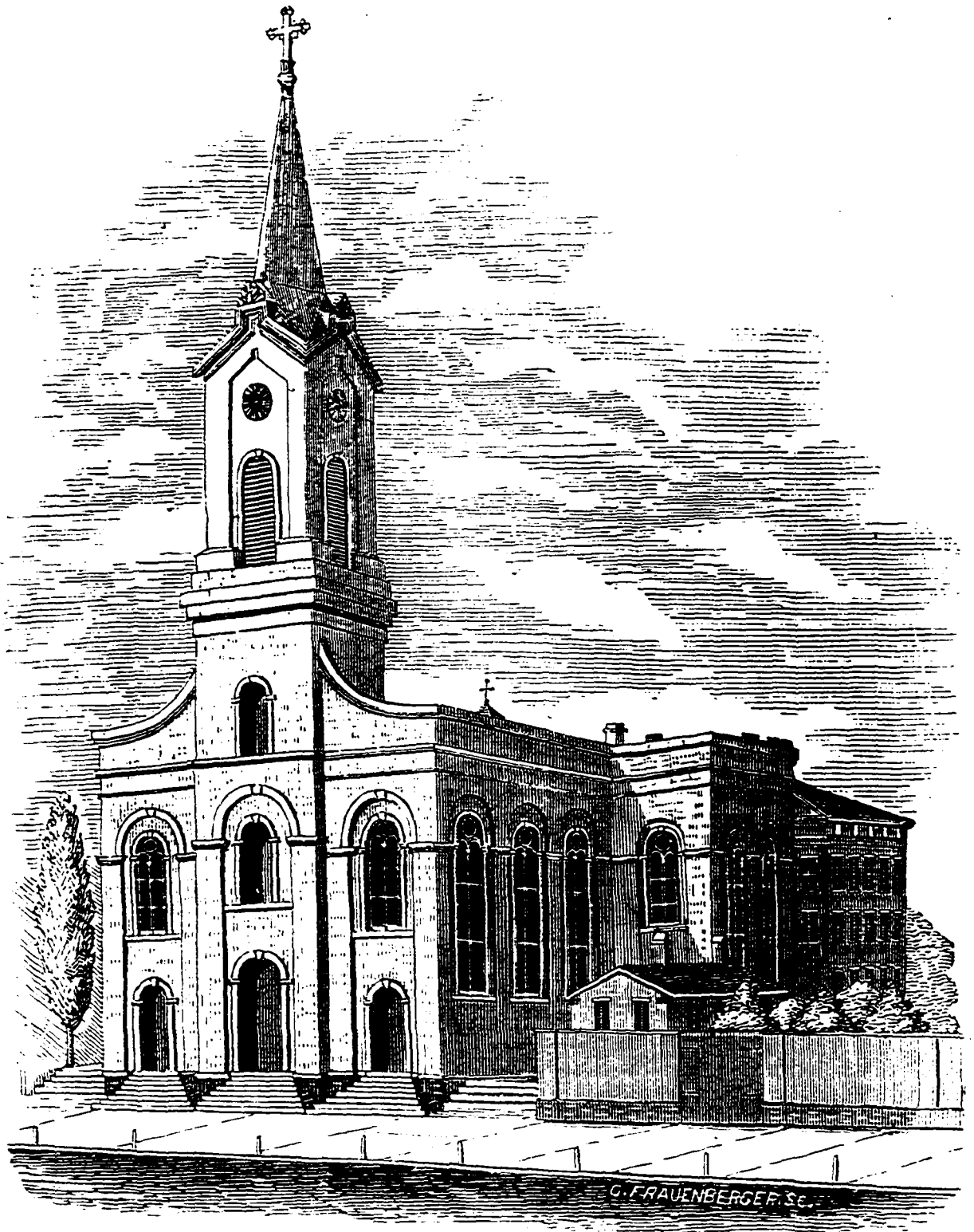
The architects and builders were Jones and Nevin.

For a short time after the dedication of the church in Franklin Street, the Fathers and Brothers continued to occupy the house back of the old church in Ely Street. Divine services were held in the new church only on Sundays and now and then during the week. Low masses were said in the old church on week-days. As this arrangement led to much dissatisfaction and confusion it was determined to abandon the old house and church entirely and move into the frame house adjoining the church on Franklin Street. Accordingly one day during the absence of Father Tschenhens on a mission, the change was

made. So busily were all engaged in the moving that, says the Chronicler, they did not take time for their meals. When Father Tschenhens returned he found the community established in their new quarters in the best of spirits.

The old priests' house, thus abandoned, was subsequently sold for a private dwelling and Mr. Heller, the school-master and organist lived there several years. Another building now occupies the site. The old church was turned into a school and there many of our fathers and mothers, children seventy years ago, received their early education under Messrs. Heller, Blesser, Haberstock, Vogel and Leimgruber. Rev. Father Hespelein, the preacher at the dedication, had spent the month of March, 1846, assisting the Fathers in Ely Street. In December during the absence of Father Tschenhens on a mission, Father Tappert took his place here in the ministry. Canadaigua was visited and the consolations of religion afforded to the German Catholics living there.

This seems to be the place for a description of the new church and the house occupied at the time by the community, both of which buildings appear in our illustration. An idea of the exterior of the church may be easily gained from this illustration. The tower was not as yet added, nor the Fathers' House seen on the right side to the rear of the Lady Chapel. Within the edifice as it stands today, it is easy to trace the line of the original structure. The rear wall of the old church ran straight across in the place now occupied by the two front rows of pews in the middle aisle. The original sanctuary occupied the space between this rear wall and the line crossing the body of the church where the offsets of the chapel joined the main building. There was an aisle here in front of the communion rail, connecting the two chapels. The chapels were on either side of the sanctuary and separated from it by a wall in the upper part of which were windows through which the altar could be seen. There were as yet no sanctuaries or altars in these side-chapels, and for a time St. Alphonsus' chapel was used as a sacristy. The door and the confessional in this chapel still remain as landmarks of the original arrangement in both. The altar was a simple affair of wood, long since superseded by the present magnificent one. Above this altar hung for a time, the picture of our Lady from the church in Ely Street; and later replaced by a picture of the Holy Family, the gift of the Very Rev. Father Bernard. On either side on this rear



*The New Church.*  
*(From old woodcut)*

wall of the sanctuary was a window to admit light. The first windows in the church were of plain glass without ornamentation. The choir-loft alone was finished, and the other galleries were added later. The vestibule was separated from the body of the church by a solid wall. The aisles, three in number, were as at present, and the pulpit was on the gospel side within the sanctuary already described. The arrangement of the steps at the entrance, it will be seen, was quite different. In the niches above the main entrance were statues of the Blessed Virgin Mary and St. Joseph.

The little house occupied by the Fathers and Brothers at this time is seen at the right of the church in the illustration. The passageway between the two buildings led to the entrance to the Lady Chapel. The house, a frame structure of a story and a half, was a poor makeshift for a religious convent: on the first floor there were three small rooms. The first of these opening on the passageway was used as parlor and office, the middle was the dining room, and the rear the dormitory. A kitchen was added to the dining room on the garden side. The attic or half-story above, was reached by a stairway from the dining room and contained likewise three small low rooms. The building was old and not in the best of condition. At times when there were not sufficient sleeping accommodations, a mattress on the floor of the dining room, or an improvised bunk in the sacristy was called into requisition. Yet in this little old frame house Fathers and Brothers lived contented and happy before the new House was built.

### **In Father Alexander's Time.**

In the spring, towards the end of Lent, 1847, Brother Joseph Reisach, after an absence of several years in Europe, returned to America with four Fathers destined for the American Mission. At the earnest solicitation of Father Tschenhens, who knew him well, he was again stationed at Rochester. He had been here only a few days when he met with a painful accident. Great preparations were making for a Mission, the first to be given in the new church, at St. Joseph's. One day while the Brother was putting up some decorations over the front door of the church, the ladder on which he was standing gave way suddenly, and he was thrown violently to the pavement below. There were no bones broken, nor serious bodily injuries sustained, but his feet were so badly sprained that he

was confined to bed for five weeks, and for some six months after he was obliged to use a stick in getting about.

The Mission for which great preparations had been made, opened some time in April, but the success does not seem to have come up to the general expectation. The missionaries were Father Neumann as Superior, Fathers Schmid and Kannamueller and Holzer, the two latter just recently come from Europe. At the opening sermon the church was filled, but the hearers were disappointed in the preacher. The Superior, Father Neumann, could with difficulty be understood as his voice did not serve him. He had in fact arrived in Rochester only two hours before entering the pulpit from Philadelphia, where he had preached a very successful mission. Travel in those days was not so comfortable as it is to-day, and the fatigue of the journey added to the fatigue of the previous mission, had exhausted him. The disappointment of the people showed itself in the falling off in attendance, so that the mission was only partially successful.

In May Rev. Father Anthony Urbanczik was attached to the community, and in June Father Lawrence Holzer returned to increase the number of priests at St. Joseph's Church. For the next six months there were four Fathers and two Brothers in the community. In December Father Tschenhens was transferred to Buffalo, and Father Urbanczik succeeded him here as Superior.

This year 1841 witnessed an important change for religion in Western New York. Hitherto the entire State constituted a part of a single diocese, with the episcopal see at New York. At the earnest request of the Bishop, Rt. Rev. John Hughes, the extensive diocese was divided by Pius IX into three dioceses, New York, Albany, and Buffalo. Rochester had made a favorable impression on the Bishop during his Visitation in 1841, as we learn from an account he gave to the Freeman's Journal, Oct. 23rd, 1841. "There is, perhaps, no city or town in the Diocese," he writes, "in which there is a prospect of a more permanent increase in the members of the Catholic Communion than in Rochester. There are at present two churches, both large and commodious. For those who speak the English language the erection of an additional church has been deemed of pressing necessity, and measures have been taken for that purpose; whilst the number of German Catholics in and about Rochester, equally requires that new provisions should be made



*Rev. Francis X. Tschenhens*  
*Superior, 1845-1847.*



*Rev. Anthony Urbanczik*  
*Superior, 1847-1849.*



*Rev. Alexander Czvitkovicz*  
*Superior, 1849-1851.*



for their accommodation. Accordingly, two respectable members of the Liguorian Society, (the Redemptorists) who have at present charge of the congregation, have purchased ground, and are making arrangements for the erection of a new church suited to the wants of the people."

Bishop Hughes had sent a map of the State to Dr. Cullen in Rome, January 24th, 1845, "to give a more accurate idea of its extent and increasing importance." In the letter accompanying this map we again find a reference to Rochester. "One Bishop," the prelate writes, "residing at the extremity of the Diocese is not sufficient for the right government of all, especially with the great increase of missionaries. Just imagine, seven or eight of my priests, if they wish to visit me on business, must travel five hundred miles. Indeed, this ought to be divided into four dioceses: New York, Albany, Plattsburg and Rochester—and I have marked on the map what may be their limits."

Buffalo was, however, chosen, and on April 23rd, 1847, the new diocese was erected by Pius IX, the episcopal city giving the name to the diocese. "The new diocese contained at the time," says Shea in his *History of the Catholic Church in the United States*, Vol. IV, p. 132, "sixteen priests and the same number of churches, though many might rather have been styled huts. There were four schools under secular teachers; no religious order of men except the Redemptorists, who had houses in Rochester and Buffalo; no community of women except one of the Sisters of Charity, who directed St. Patrick's Orphan Asylum in Rochester." Very Rev. John Timon, Visitor of the Lazarists, was appointed to the new see of Buffalo, and was consecrated at St. Patrick's Cathedral, New York, October 17, 1847. To the new diocese thus formed Rochester belonged. The new Bishop paid his first visit to St. Joseph's Church, and administered Confirmation to a class of 164, May 14th, 1848.

When Brother Joseph had sufficiently recovered from the effects of his accident, he began the work on the windows of the church, as the man to whom the contract was given failed to perform it. By the removal of Father Holzer to Philadelphia, August 30th, the number of Fathers at St. Joseph's Church was again reduced to two, Father Urbanczik, the Superior, and Father Beranek. Rev. F. X. Masson, one of the exiles driven out of Switzerland by the Radicals, during this turbulent period in Europe, came to America and was stationed in Rochester in October of this year, 1848. As a result of various changes

in the government of the Congregation of the Most Holy Redeemer, occasioned by the Revolution of 1848. Very Rev. Bernard Hafkenscheld, commonly known as Father Bernard, became Vice-Provincial of the American Mission. He arrived in New York, Jan. 9th, 1849. On Jan. 25th, 1849, Father Urbanczik was transferred to Cumberland, Md., to be Superior of the House of Studies recently established there, and in his place Father Alexander came to Rochester as Superior in February, 1849. In this same month Father Tappert was attached to the community.

The first thing the new Superior, Father Alexander, turned his attention to, was the enlargement and decoration of the Church. It will be remembered that the Church, as originally constructed was T shaped. It was now given a cruciform shape by removing the rear wall of the central nave, thus making the present large sanctuary. The two side-shapels were also enlarged by the addition of sanctuaries. They were likewise joined to the main body of the church by removing the dividing walls that had hitherto separated them from it. A new house for the community was Father Alexander's next care. Our illustration will give a fair idea of its location and proportions. The building was three and a half stories, brick, with a stone basement. The entrance was on the south side of the Church, between it and the old frame house occupied by the community. On the first floor were the new parlors, and the sacristy just off the sanctuary; behind the high altar there was a convenient passageway on all three floors. The second floor contained the community-room, the rooms of the Fathers, and the community chapel, immediately above the sacristy. The third floor was given over to the library and living-rooms for the Brothers; here too over the chapel was the infirmary. The rooms in the attic were also fitted up as living rooms, but as yet there seemed little demand for them, and they were used as store-rooms. The dining-room, kitchen and storerooms were in the basement.

With the completion of the new house and the enlargement of the Church, a new place was provided for the parochial school. Two large rooms had been fitted up in the basement of the church and the new sanctuary, and here it was determined to continue the school work, transferring the scholars from Ely Street. This change left the old church building in Ely Street vacant, and eventually it was used for divine services by the French Catholics.

This may be the proper place to mention the beginnings of the French congregation in Rochester. In Father Saenderl's time there were a number of French and French-Canadian Catholics in Rochester and its vicinity. To provide for their spiritual needs Father Saenderl gathered them into a little congregation, but as they had no church of their own, services were held for a time in a half of a building then occupying the site of the Osborn Hotel. After a while, however, the fervor of the new congregation waned, and Father Saenderl was obliged to abandon their care. They seem to have made no effort to secure a place of their own, and he did not think it quite proper to continue the celebration of the divine mysteries in a common dance-hall. The number of French Catholics, however, increased steadily. It will be remembered that two congregations of German Catholics had sprung from the old church in Ely Street, St. Joseph's and St. Peter's, each now possessing its own church. As neither congregation could claim for itself the complete ownership of the old building, and its part ownership was of little advantage to either of them, it was unanimously agreed to transfer the property to the Bishop of the diocese. Bishop Timon accepted the gift, and decided to use the edifice for the French Catholics. Not having a priest at the time who could speak French, the Bishop entrusted the care of the new congregation to the Fathers at St. Joseph's Church. One of these, Father F. X. Masson was placed in charge. He remained about a year, when, on being transferred to New Orleans, La., in December, 1849, he was succeeded in St. Joseph's and in the care of the French congregation by Rev. Edward Van Campenhout, C. SS. R. Father Van Campenhout, or as he was known, Campen, exercised the ministry at St. Mary's French Church till the summer of 1852, when he was withdrawn and the parish was confided to a secular priest, Rev. A. Saunier. Once again, in 1854, the Redemptorists were called upon to assume charge of the French congregation. Rev. Fathers Saenderl, Dold and Claessens conducted a mission for the French Catholics, April 23-29, during which there were distributed four hundred communions. After his ordination at St. Joseph's Church, on Trinity Sunday, Father Bricot, C. SS. R., assumed the care of the French congregation till the middle of November, 1857. Ill health constrained him to relinquish his post; he died in Baltimore, April 23rd, 1858. After Father Bricot's departure, the Fathers at St. Joseph's continued to care for the parish until

the appointment, in February, 1858, of a permanent pastor, Rev. B. F. LeFevre.

The beginning of the year 1850 found the community at St. Joseph's composed of four Fathers, and two Brothers. The priests were Father Alexander, the Superior, Fathers Tappert, Campenhout, and Kauder; the Brothers, Joseph and Justus. In September, 1849, Father Beranek after a stay of nearly six years in Rochester, had been sent to Pittsburg. In February Brother Alexius Schoefnagel arrived. The new House, being finished, was now occupied by the Community and the old frame-house in which the Fathers and Brothers had lived was torn down and removed. One part of the plot originally purchased by Father Prost was, in the spring, laid out as a garden for the convenience of the community, and the other part was turned into a kitchen garden. This was Brother Alexius' realm in the time left after discharging his duties as sacristan in the church.

On June 29th, 1850, the American Houses of the Redemptorists were erected into an independent Province, and Very Rev. Father Bernard was appointed the first Provincial Superior. In the same year the see of New York was raised to the rank of an Archdiocese, and its incumbent, Rt. Rev. John Hughes became Archbishop.

As a part of the work on the enlargement of the church, the galleries were begun this year and finished in 1851. Hitherto only the choir loft had been completed. This work, as well as the construction of the pews and the main altar, was done by Brothers Jerome and Louis.

The work that had been going on since Father Alexander's advent was, as we have seen, extensive, and large sums were required to meet the necessary expenses. Accordingly, he thought it advisable to raise the pew-rent and increase the usual prerequisites. Many took this announcement with bad grace. In fact several of the parishioners decided to withdraw from St. Joseph's entirely and establish a parish and erect a church of their own. A new church was in reality becoming more necessary every day. The good Bishop at first, therefore, favored the project of the insurgents, and to encourage them subscribed \$500 towards the building of the church. A site was purchased in McDonnell's Avenue, now Baden Street, and the bricks for the new structure bought and delivered. Bishop Timon now demanded that the deed of the property be trans-

ferred to him. This was promptly refused, whereupon the Bishop cancelled his subscription. Other subscribers soon followed his example. The enterprise thus came to naught—and the bricks? The bricks were sold to St. Joseph's Church and were used in the new school building, of which we shall hear presently, and they are there yet.

Before we speak of the new school let us notice the changes that took place in the Community. Father Tappert left, Father Holzer came in January and was transferred in March; in March Father Petsch arrived from Baltimore, in April Father Bretschka came, and Father Kauder left in May. About the end of September Father Alexander was succeeded by Father Bretschka as Superior, went to Baltimore for a rest, and returned later, as we shall see, only to leave Rochester for good in August, 1852. Towards the end of the year 1851, Father Petesch was attached to the community at St. Joseph's.

In October a very successful Mission was held in St. Joseph's Church. The second Mission was conducted by Father Holzer as Superior, assisted by Father Helmpraecht and Urbanczik. After the Mission Father Urbanczik solemnly blessed the new cemetery. There was a procession of all the Church Societies to the cemetery, and Father Urbanczik preached an appropriate sermon explaining the sacred ceremony and commending reverence for the faithful departed.

Now for the story of the New School. As the number of pupils was steadily increasing, it became imperative to secure a new building that should be devoted exclusively to school purposes. Accordingly in Father Alexander's administration, in 1851, two triangular plots adjoining the church property were purchased for this purpose. In the following year the building was erected. At first it was intended that the new structure should stand apart from the church, and consist of two stories and a basement. But as the advantage of having a hall for parish purposes presented itself, it was decided to run the building up three stories, and, finally, to attach it to the church on the northwest side to correspond with the community house on the northeast side. Thus the new school was built, and thus it stands to-day. The building was completed in the summer of 1852, during the administration of Father Bretschka, who succeeded Father Alexander.

About this time other pieces of property in the immediate vicinity of the church were acquired, namely, by purchase, in

June, a plot adjoining the house; in August by gift of the Ringlestein family, a parcel in Shamrock Street, now Gordon Place; in October, by purchase, another plot adjoining this latter; a fourth by purchase, where the Sisters' House stood in 1851, now the site of St. Joseph's School and Hall; and finally, another lot with a house on it next to the church. Thus was the present property acquired, and secured to St. Joseph's the ample grounds it possesses for all its purposes to-day.

During the months of August and September the cholera raged in Rochester. The fathers were busy night and day with sick calls, though the death-toll among the parishioners is set down as only thirty-two.

With the increasing number of professed Students of the Redemptorists, the House of Studies, or Seminary at Cumberland, Md., became inadequate to the need. Very Rev. Father Bernard, the Provincial, had been looking forward to the erection of a more commodious building, but seeing the stress at Rochester on account of the great work going on had generously come to the assistance of Father Alexander, and loaned him the money he had set aside for the new Seminary. In the present straits at Cumberland it was only natural that he should look to Rochester for relief. The new community house was large, much larger in fact than required by the actual needs of the time. It contained several spare rooms that could now be utilized to advantage. In September, 1852, therefore, the Students of Moral Theology were transferred from Cumberland to Rochester. They were the clerics Giessen, Michael Mueller, Girard and Hellemans. Rev. Father Baunach came as their teacher, and Father Leimgruber as spiritual director. A second class, consisting of the clerics Fehlings, Koenig, Kuenzer and Bricot, came the following year to pursue the same studies under the same masters. This arrangement continued to the autumn of 1854, when the dispersed Students were again reunited in the new House of Studies at Cumberland. The presence of the clerical Students gave occasion for two interesting events that may be worth recording, the ceremony of ordination and the celebration of the first Mass of a newly ordained priest.

The first class of Students at Rochester were sent to Philadelphia, and were there ordained in St. Peter's, during Easter week in 1853, by their Rt. Rev. confrere, Bishop Neumann. One of this class, Rev. Michael Mueller, returned to say his first Mass at St. Joseph's. It was on the feast of the Annuncia-



*Rev. John DeDycker*  
*Superior, 1856-1859.*



*Very Rev. Bernard Hafkenscheid*  
*First American Provincial*



*Rev. George Beranek*

tion, transferred that year to the Monday after Low Sunday. The solemnity was celebrated with great pomp. At 8:30 the church societies assembled in the school to meet the societies of St. Mary's, Buffalo, who came, two hundred strong, to grace the occasion. Half an hour later, at nine o'clock, the procession started from the school moving through Franklin Street to Clinton, to Andrew, to Chatam (now Ormond), to Franklin into the church. The boys and girls of the school came first, then the young men and young women of the St. Aloysius society, the women's societies, each preceded by its respective banner. A band of music headed the men's division, composed of the home and visiting societies in proper regalia. The third section comprised the ministrants of the sanctuary; the cross bearer and acolytes with torches, the clergy accompanying the newly ordained priest, at whose side came Father Helmprecht, Superior of St. Mary's Church, Buffalo, as Archpriest. The sermon on the occasion was preached by the Rev. Father Helmprecht.

The other event referred to took place on Trinity Sunday, 1854, when the four young Levites of the second class were raised to the priesthood. This was the first time the ceremony of ordination was witnessed in Rochester. To avoid a throng of people the admission was by ticket, costing a dollar, yet the church was packed. The Mayor and Common Council of the City had been invited, and occupied the pews reserved for them. At 9:30 the Rt. Rev. Bishop Timon entered the church, escorted by the usual procession. Of the young priests ordained on this occasion, Rev. Father Kuenzer said his first Mass on the following Sunday in St. Joseph's, and Rev. Father Bricot at St. Peter's Church. In both churches the ceremony was celebrated with unusual pomp and magnificance. Before we leave this date it may be well to record that in the afternoon of the day of ordination, Trinity Sunday, 1854, after solemn Vespers at St. Joseph's celebrated by the Bishop, he was escorted by the various church societies and clergy to the site of the new school of St. Patrick's parish, where he blessed and laid the cornerstone of that edifice. It was in this school that the Christian Brothers were to teach in Rochester.

In our anxiety to keep together things that belong together, we have run ahead of our story. To return. Towards the end of November, 1852, the Jubilee proclaimed by Pope Pius IX in thanksgiving for his happy return from exile to Rome was



celebrated throughout the city and diocese. It closed with a solemn Te Deum on the feast of the Immaculate Conception, December 8th.

The year 1853 saw some changes in the manner of conducting the celebration of various services in the Church. It will be interesting, therefore, to note here how some of these services had been conducted. The Sunday services consisted of a Mass at seven o'clock, another at eight, with Exposition of the Most Blessed Sacrament and Benediction, and a High Mass with sermon at ten o'clock. In the afternoon Sunday-school was held at two o'clock, Vespers were sung at three o'clock, followed by the devotions in honor of the Immaculate Heart of Mary for the conversion of sinners, and Benediction. At two o'clock likewise the Conferences were held, on the first Sunday of the month for the young men of the St. Aloysius Society, on the second Sunday for the young ladies of the same Society, and on the third Sunday for the women of the Archconfraternity of the Sacred Heart of Jesus. There were no evening services.

The Feast of the Purification, or Candlemas Day, was always celebrated solemnly. Before the Mass the candles were blessed. In the procession members of the St. Aloysius Society, the choir, the clergy, the ushers of the Church, the beneficial Societies of the men, and the women of the Sacred Heart Archconfraternity took part. At the offertory of the Mass all those present offered their candles as they again passed in procession before the sanctuary.

During Lent sermons were preached on three evenings each week, Sunday, Wednesday and Friday. These sermons were preceded by the Way of the Cross and followed by Benediction. The usual ceremonies of Holy Week, the office of Tenebrae, and the morning services were conducted according to the prescriptions of the Roman Liturgy. Besides these there were the Exposition of the Blessed Sacrament in the Holy Sepulchre, and the triumphal procession in the evening of Holy Saturday from the tomb to the High Altar through the Church. On Easter Sunday as also on Pentecost, the offerings of the faithful were made as on Christmas, as we shall see presently.

During Advent the "Rorate" Mass was sung every morning in preparation of Christmas. Christmas was celebrated in a most solemn manner. Half an hour before midnight the Church doors were thrown open and Matins were sung. Then came the solemn midnight Mass with a sermon after the Gospel.

After the Credo had been intoned all those present went in procession to the Crib to salute the new-born Christ and offer Him their gifts. A similar procession took place during the solemn Mass on the Feast of the Epiphany. These gifts of the faithful being offerings to the Infant Saviour were used for the school and other pious purposes. At seven o'clock on Christmas morning a second High Mass was sung with Exposition and Benediction, and at ten o'clock there was a Solemn High Mass and sermon.

As some came to the midnight Mass to scoff rather than to pray, and thus disturb the faithful in their devotion, it was decided in 1852, that admission to this service would be by ticket only. These tickets could be had without charge by pew-holders, provided they applied for them during the week preceding the feast. Non-pewholders could procure them during the same time for a shilling. Those who were not members of the parish, had to give two shillings. All who had not previously provided themselves with these tickets were required, whether pew-holders, parishioners, or strangers, to pay two shillings for admission on the night itself. Even this did not prevent the evils it was intended to correct, and on Christmas, 1853, we find the First Mass solemnly celebrated, with sermon and Benediction, at four o'clock; there was a Low Mass with Exposition and Benediction at eight; and the last Mass, a Solemn High Mass with sermon, at ten o'clock. So, too, the Rorate Mass was limited to Monday, Wednesday, and Friday in the four weeks of Advent.

Another change was made in the Sunday School after Easter, 1853. It was no longer held at two o'clock in the afternoon, nor conducted in the Catechetical manner of question and answer. It became a sort of Catechetical sermon and took place during the Vespers at three o'clock. The devotions of the Archconfraternity of the Immaculate Heart of Mary were put back to seven o'clock, an evening service followed by Benediction. In the olden times, as we of to-day may recall a half century ago, First Communion was usually held on the Feast of the Ascension.

On January 2nd, 1853, an event, rare enough in its kind took place at St. Joseph's Church, the Golden Wedding of one of Rochester's oldest pioneers, Mr. John B. Klem and his wife Anna Maria. The occasion was appropriately celebrated with Solemn High Mass. Concerning this remarkable couple we

take the following from Pfaefflin's "History of the Germans in Rochester," p. 24:

"The second pioneer German family was that of the Klems who came to America in 1815. After spending their first year in the new world in Montreal, they took up their permanent abode in Rochesterville in the Spring of 1816. The village was then only in the first stages of development, and the arrival of a family that could scarcely understand a word of English was an event that soon attracted the attention of the entire community to the strangers. Mr. Klem purchased a piece of ground on the corner of Goodman Street and East Avenue, in a section which at that time naturally was the country. This he cleared gradually with much toil and converted into a rich farm. Here he raised the first garden-produce that was brought to the Rochester market; he may therefore be justly called the Father of this branch of industry which a little later grew to such great proportions in his immediate vicinity. His oldest son Bernard was only a lad of seven years when he came to the Genesee country." His wife was not less intrepid than this sturdy pioneer. Shortly after their coming to Rochester a baby girl was born to them. As there was no priest here at that time this noble woman did not hesitate to carry the little one all the way to New York for baptism. The journey was made on foot in company with her little son Bernard who manfully trudged along by his mother's side. The baptism took place in St. Anne's Church, New York, the little one receiving the name of Anna Maria. She later became the wife of Baltassar Minges. John B. Klem, as we learn from the Register of St. Joseph's Church, died at the age of 76 on January 26, 1856; his wife survived him a few years, dying March 31st, 1862, aged 83.

In June, 1853, Very Rev. Father Bernard left America for Europe. His name will ever be held in benediction by the Redemptorists of the American Province, for it is to his wise direction of affairs during his administration of five years they must attribute under God the first establishment of the Congregation of the Most Holy Redeemer here. His name will also be dear to the good people of St. Joseph's Church, Rochester, for his timely and generous aid extended when they were pressed by debts and laboring to erect the new school. Another act of kindness on his part was the presentation of a beautiful painting representing the Holy Family, the work of a Pittsburg artist, which was unveiled and blessed in August, 1853, and for a long



time occupied the space over the high altar in the Church. On this occasion, August 14th, 1853, the Archconfraternity of the Holy Family was established. The credit for erecting this Archconfraternity in St. Joseph's Church is due chiefly to the zeal and perseverance of Father Baunach. Into it were merged by degrees most of the other societies. From the beginning it comprised, as it does now, four divisions: the young ladies meeting on the first Sunday of the month; the young men on the second Sunday; the married women on the third Sunday; and the married men on the fourth Sunday. At its organization these several divisions showed the following membership: 100 young ladies, 70 young men, 140 married women, 60 married men.

In July a beautiful statue of the Blessed Virgin was placed in Our Lady's Chapel. This chapel was decorated during the following winter, or at least the work was finished before March 25th, for on that date this statute was solemnly blessed before the High Mass of the feast of the Annunciation.

Bishop Timon administered the sacrament of Confirmation, September 18th, to a class of 127, one-third of whom were adults and five converts. This was the first Confirmation in several years. In the afternoon of the same day the Bishop laid the corner-stone of the new St. Mary's Church in South Street. He was escorted from St. Joseph's by a procession consisting of the societies from St. Peter's and St. Joseph's, headed by a band of music, and accompanied by the clergy. The procession marched through Clinton Street to Main, to St. Paul, where it was met by the English-speaking Catholic societies and led to the site of the new edifice. After the ceremony the Rt. Rev. Bishop preached to the large assembly made up of all ranks of society and of all shades of religious beliefs. These societies then returned to their respective centres in procession as they had come.

October 14th, 1853, witnessed the arrival of the Sisters of Notre Dame to assume charge of the girls' classes in the parochial school. The house adjoining the church on the west side was assigned to them for a convent after suitable alterations and repairs had been made. Toward the end of the year, in December, a chapel was attached to the building and blessed December 26th by Father Leimgruber. At the beginning of the school year there were 461 children on the roll, and there were two teachers, lay-men, for the boys.

Rochester was honored towards the end of October by a visit of the Papal Nuncio Rt. Rev. Gaetano Bedini. His Excellency arrived in the city at ten A. M. and was conducted in procession to St. Patrick's Church. In the afternoon accompanied by several of the clergy of the city, he and his companion, Rt. Rev. Bishop O'Connor of Pittsburg, visited the churches of the city. The reception at St. Joseph's Church took place at 5:30 P. M., the church being profusely decorated and illuminated. In front of the edifice were drawn up the members of the St. Joseph's and St. Alphonsus' societies, in the vestibule were the Fathers and clerical students of the community, and within the church, drawn up in line on either side, the school children. After the clergy had passed into the sanctuary the church filled rapidly with the laity. Rev. Father Bretschka conducted the Exposition and Benediction of the Blessed Sacrament. His Excellency then addressed the congregation in German commending them for their zeal for their holy religion, and exhorting them to constancy and perseverance in the faith. In concluding he gave them his blessing, and with a solemn Te Deum the ceremony was brought to a close. His Excellency and the clergy were the guests of St. Joseph's Community in the evening. The refectory was tastefully decorated for the occasion, and during the meal the clerical students gave expression to the joy of all in speeches and addresses in five different languages. To these His Excellency replied in the same languages. The next morning, after Mass and breakfast, he visited the school and was welcomed by the pupils in prose and verse. Later he left in company with Bishop Timon for New York, where he was to consecrate the newly appointed Bishops of Brooklyn, Newark, and Burlington.

In the beginning of 1854 the Community at St. Joseph's consisted of Rev. Father Bretschka, Superior, Fathers Baunach, Leimgruber, Giessen and Claessens, and the four Brothers Alexius, Joseph, Justus and Michael, also four clerical Students, Fehlings, Kuenzer, Koenig and Bricot.

The congregation of St. Joseph's had always manifested a deep sympathy for, and interest in the sister-congregation of St. Peters. They had been nurtured in the one cradle, the old church in Ely Street. At times mutual misunderstandings arose. But now twelve years or more had passed since the breach occurred between the two congregations and Time which heals most wounds was wearing off the keen edge of the first

cleavage. Besides, the number of German Catholics had so increased in Rochester as to require the two parishes. The paternal forbearance of Bishop Timon and the solicitous zeal of the good pastor at St. Peter's, Rev. F. X. Krautbauer, afterwards Bishop of Green Bay, Wisconsin, had done much to temper any bitterness that might still have survived those early days. A great love-feast was, therefore proposed to give expression to this restoration of good feeling between the people of the two parishes. This celebration took place on the evening of Easter Tuesday, 1854. The Societies from St. Peter's met the Societies of St. Joseph's in St. Joseph's School hall at seven-thirty. Four societies in Buffalo, upon invitation, sent delegates as if to be witnesses of the reconciliation. The Rev. Pastor of St. Peter's, Father Krautbauer, Rev. Father Bretschka, the Superior of St. Joseph's, Father Leimgruber and Father Baunach, also of St. Joseph's, represented the clergy. Mr. Wieckmann, the editor of the "Aurora," was also present, to report the proceedings for that paper. All told there were over three hundred present. After a short prayer they sat down to a splendid banquet. Rev. Father Krautbauer and Father Bretschka explained at the outset the purpose of the gathering, a reunion of minds and hearts under the sheltering arms of their common faith and race and language. During the evening a dozen other speakers gave expression to the feelings that were uppermost in the minds of all. About midnight the gathering broke up with the singing of the Te Deum, says the chronicler—but we think it was "Grosser Gott."

On April 20th, Father Leimgruber was sent to Pittsburg and his place in Rochester was filled by Father Dold. A week later Father Laufhuber was attached to the community, but he left in August and subsequently joined the Society of Jesus. Father Baunach also left in December and joined the Benedictines. Father DeDycker came to Rochester December 20th, 1854.

The First Communion of the children, on the third Sunday after Easter, as at present, and the administration of Confirmation to a class of 104, are the remaining events of the year ever memorable in history for the promulgation of the dogma of the Immaculate Conception. The cholera made its appearance in the city again this year in July, but the death-toll among the people of St. Joseph's parish was not very large.

With the completion of the new House of Studies at Cumberland, Md., the clerical students who were pursuing the higher

studies in the various other houses of the Province, were recalled. The Community at Rochester, therefore, in the beginning of 1855 consisted of four Fathers, Bretschka, the Superior, Dold, DeDycker and Bricot, and four Brothers. Jacob Kolb, also, continued to be man of all work in the house. Two items in the course of the year attracted the particular attention of the chronicler. The first of these was the establishment of the Society of St. Boniface, the fourth organization affiliated to St. Joseph's Church—the others were, as we have seen, St. Joseph's, St. Alphonsus' and St. Aloysius' Societies. The St. Boniface Society was founded by some of the parishioners of St. Joseph's who came to this country from the vicinity of Fulda, in the Electorate of Hesse. Recalling the festivities celebrated in the old land around the tomb of Germany's great Apostle, they decided to foster and preserve that veneration in their new home. This society was the means of bringing many back to a sense of duty and the practice of Catholic piety; one of its constitutions required the members to approach the sacraments twice a year. These four societies among the men were all beneficial societies. There was likewise a beneficial society among the women, the Sacred Heart Altar Society, having for its object not only the decoration of the altar and sanctuary, but also the assistance of its members.

The other item that caught the chronicler's eye was the purchase and installation of a new organ. The little organ from the church in Ely Street had done noble service in its day there, and in St. Joseph's on Franklin Street. But it was getting old and dilapidated. In the enlarged church it could with difficulty be heard. During the summer of 1855 a new organ, a large pipe-organ built by a firm in Utica, was installed at a cost of \$2,800. Towards the end of November it was blessed one Sunday after the High Mass with an appropriate sermon, and poured its powerful tones through the sacred edifice for the first time.

## **The Completion of the First Tower.**

The new year, 1856, brought a change in Superiors in Rochester, Rev. John B. DeDycker succeeding Father Bretschka, who returned to Europe.

On August 2nd, the feast of St. Alphonsus, a large class of 213 was confirmed by Bishop Timon. The Rt. Rev. Bishop sang the solemn Pontifical Mass. The reason for the large number confirmed is that there had been no confirmation in



the preceding year. The custom of having Benediction of the Blessed Sacrament three times on Sundays, namely at the eight o'clock Mass, after Vespers at three P. M., and at the evening services, was abolished this year. Henceforth Benediction was to be given only at the evening services on Sunday, and after Vespers on feasts occurring during the week. On December 8th Father Urbanczik was again stationed at Rochester after an interval of seven years.

The year 1857 calls for the narration of the fortunate escape of one of our boys from what seemed certain death. During the winter when the Genesee was frozen over, the boys of the neighborhood enjoyed themselves skating on the ice. One of our Boys, George Schehl, the son of good and respectable parents, and a good boy himself, while skating approached too near the Falls, and being unable to check his course, he went over, falling the entire distance of eighty-six feet. He escaped with a broken leg, and in a few months was able to be about again. In describing the accident afterwards he said that while falling he was quite conscious and recommended himself fervently and with confidence to the Blessed Virgin. To her he attributed his escape. "He is," adds the chronicler of St. Joseph's, "prefect of the eight section of the Young Men's Holy Family." George Schehl and another boy of the parish, Joseph Buelte, thought at one time of entering the Congregation of the Most Holy Redeemer, and with this end in view, they had taken Latin lessons from one of the Fathers attached to St. Joseph's. They afterwards went to St. Charles' College, Ellicott City, Md., to complete their classic studies. The Fathers at the College, the Sulpicians, were pleased with them in every respect, but it seems homesickness got the better of the lads, and they returned to Rochester.

In the Diocesan Synod, held in 1856, Bishop Timon ordered the Forty Hours' Devotion to be celebrated in the various churches with the greatest solemnity. This celebration took place at St. Joseph's Church on the first Sunday of Lent and the two following days, 1857. During the entire time there were bands of adorers before the Blessed Sacrament. All the divisions of the Holy Family took turns in making the visit and reciting the Rosary. An immense number approached the Sacraments. The solemn close of the devotion took place on Tuesday morning. Shortly before Lent Father Urbanczik was transferred to Pittsburg, and Father Schaeffler took his place

only to be sent two weeks later to Buffalo, changing places with Father Wissel, who thus became a member of St. Joseph's Community. Father Wissel arrived on Monday during the Forty Hours' Devotion, and Father Schaeffler did not leave till the following Saturday. The Fathers, therefore, had extra help in the confessional during the Forty Hours.

The custom of exposing the Blessed Sacrament in the Holy Sepulchre during the last days of Holy Week, and the Triumphal Procession with the Blessed Sacrament from the Tomb to the high altar on Holy Saturday evening were abolished this year. The Sepulchre, however, was put up and adorned as usual. The joys of Easter were enhanced this year by the fact that in April a mortgage of \$7,000 on the church was paid off.

To the parochial work at home the Fathers still continued to add the work of visiting the German Catholics living in the English-speaking communities round about Rochester. Twice a year until now Elmira, Bath, Corning and Scottsville were thus visited. This year a Father was sent also to Brockport and Seneca Falls. The Germans at Lyons were given into the charge of St. Joseph's by the Rt. Rev. Bishop. Clyde and Newark were visited at the same time as Lyons. These visits were indeed a God-send to these poor people; yet they were insufficient. Hence a new plan was adopted. It was first tried at Lyons in June, 1857, and proved quite a success. It was this: the people were assembled in the church or place of meeting, the more careless were visited in their homes, and invited to come also. There every evening for a week the missionary gave them the exercises of the mission in a series of familiar talks that could be scarcely be called sermons. There was Mass every morning for those who could attend, and the sacraments were administered. Lyons was henceforth visited regularly every two months.

Should our readers wish to know what the exterior of the church looked like at the time we have reached in our narrative, let them turn to our illustration. They will have to eliminate the tower from this picture, which is of later date, for until the year 1857 the tower was not there. A society had been formed in Father Bretschka's time, 1851-1855, to collect the necessary funds. But this was a slow process. It was deemed more advisable to announce a general collection for the purpose, calling upon all to contribute at once. This proved more successful, and one day in July the "Union and Advertiser" had

the following item, interesting alike to Catholics and Protestants:

"We understand that St. Joseph's Roman Catholic Church on Franklin Street is to be finished immediately by the erection of a steeple. The Church is of stone, with handsome front, and among the largest and most costly in the State. It is by far the most substantial church-edifice in the city. When the church was erected, the front was carried up for the steeple to the height of seventy-five feet. It is thus far of nicely dressed Lockport stone. The steeple will now be carried up of wood ninety-eight feet.

"The plan was drawn by Mr. Kaufmann, and is Roman and Grecian with the latter style predominating. The steeple will be painted in imitation of Lockport stone and will add much to the appearance of the church. The contract for the steeple has been made with George Wagner. The price is \$4,000, the work is to be completed by the first of October next.

"The extreme height of the steeple from the ground will be 173 feet, and when we take into account the fact that the church stands on the highest ground in the populous part of the city, we may expect to see a stately and imposing structure. Mr. Wagner has had more experience in building steeples than any other builder we know of and does his work well.

"The new steeple at St. Joseph's is to be supplied with bells. Three have already been ordered at Meneely's foundry, Troy. The weight of these bells will be respectively 2,800, 1,575 and 1,000 pounds."

A few days later, July 11th, the following appeared in the same newspaper:

"AN OUTRAGE.—Work has just been commenced on the steeple of St. Joseph's Church, Franklin Street, by Mr. Wagner, the contractor. He had raised a gin upon the top of the stone tower, and had already raised a few timbers. The gin was supported by guy-ropes running in the different directions, one of which was made fast to a post in Franklin Street. Last night some vagabond cut the rope with a sharp knife, and the gin fell across the stone tower, and was broken in pieces. No damage was done to the church, for that is of stone and scarcely susceptible of injury; but the damage to the property of the contractor was considerable, besides subjecting him to delay.

"It is difficult to ascribe a motive for such an act. If it was

done by some bigoted creature through hatred to the Catholic Church, he overshot his mark and hit a Protestant, for such is the contractor, and a worthy and inoffensive man he is too. Mr. Wagner erects the steeple by contract, and he is subject to all the loss which may rise from the commission of such outrages as that perpetrated last night. We examined this morning the rope which was cut, and can see that it bears the marks of having been severed with a very sharp knife.

“The addition of an elegant steeple to St. Joseph’s Church should be a matter of interest and pride to all who would see our city beautified by tall spires ascending towards heaven. This is the largest, most substantial, and costly church-edifice in the city, and occupies the central summit of the city.”

The tower was finished in about two months. The bells were blessed on the feast of St. Alphonsus, Sunday, August 2nd. On that day Rt. Rev. Bishop Timon celebrated Pontifical High Mass in honor of the saintly Founder of the Congregation of the Most Holy Redeemer, and preached the panegyric. After the Mass he administered the sacrament of Confirmation to a class of 142, addressing a few words to them before and after the ceremony. At three P. M. the Bishop celebrated Pontifical Vespers, surrounded by all the priests of the city. Then the procession was formed, and leaving the church by the door of the Lady Chapel, passed to Andrews Street, to Chatam, to Franklin to the place where the bells were set up temporarily outside the church, namely, on the steps of the entrance. All the Catholic Societies of the city took part in the procession, after them came the cross-bearers and acolytes, the boys and girls who had been confirmed in the morning, the choir, the clergy and the Bishop, followed by the principal men of the congregation. The ceremony performed according to the Roman Pontifical took place in presence of an immense multitude. Rev. Father Dold preached a magnificent sermon in German and then repeating in English, he explained the ceremony and the use of bells in the church service. After the blessing of the bells all returned to the church again and Benediction was given. The largest bell was called St. Joseph, the next in size, St. Alphonsus, and the smallest, St. Boniface. These bells were placed in the belfry shortly afterwards. On the eve of the feast of the Assumption they rang out, first singly and then in peal, the Angelus; and on the morrow summoned the faithful to assemble for Holy Mass. For a time, at the urgent request of

the city authorities, the largest bell was used to give the fire-alarm.

The Chapel of St. Alphonsus, which had thus far remained unadorned save for a few ornaments above the altar, was decorated so as to correspond with the Chapel of Our Lady opposite. The painting was done by a Mr. Steubinger from Lancaster. The new altar was the work of Brother Joseph, and on this a man from the city did the gilding.

Father Dold was transferred to Cumberland, Md., about the end of August and Father Schaeffler from Buffalo was attached to the Community at St. Joseph's. It may be of interest to note here that Rev. Father Dold was sent in April, 1858, to St. Thomas in the West Indies to assist Father Prost in the establishment of a House of Redemptorists there. Thus could Father Prost learn from an eye-witness the condition of the parish of St. Joseph's, Rochester, for which he had done so much. How his heart must have rejoiced to know that the seed he had planted had indeed become a great tree!

Waterloo, where many neglected Germans were found, and Auburn, are to be added to the stations visited this year by the Fathers from St. Joseph's. At Auburn there was great need of spiritual assistance. The German Catholics there possessed indeed a church, such as it was, simple but deep in debt. Continual dissensions among them had wrought their ruin. They were now without a priest, the congregation about disrupted, and their church on the point of being sold by the sheriff. Father DeDycker visited them and promised to send them a priest every month, if they showed any signs of profiting by his ministrations. This was practically the beginning of the present parish of St. Alphonsus in Auburn. At Canandaigua Father Schaeffler gave a mission for the Germans, beginning on the first Sunday of Advent. The attendance, particularly at the morning service, was poor; but nothing daunted, the missionary continued the good work for those that came. One notorious seducer of his compatriots came back to the Church, and the seed of future harvests sown. Father Schaeffler continued to visit this station at different times during his stay in Rochester.

Three priests, Fathers DeDycker, Schaeffler and Wissel with the same Brothers, constituted the Community of St. Joseph's at the beginning of 1858. In the last week of January 24-31, a very successful mission was conducted for the poor, distracted Germans at Auburn, N. Y. A Father henceforth visited this

congregation once a month. At home the Forty Hours' Devotion was held during the carnival season with such throngs of the faithful that it resembled a mission. During the Rogation Days, by order of the Bishop, the Procession with the Litanies was introduced for the first time. Oswego, then in the diocese of Albany, was visited during the Rogation Week by Father DeDycker. He found very many German Catholics there; some fervent and willing enough, but most of them careless and indifferent. He promised to send them a priest from time to time, much to their delight and that of the good pastor of St. Mary's Church.

Step by step improvements had been made, as we have seen, in the church. The last of these was the pulpit. Hitherto entrance to the pulpit, which occupied the place it still has, was by a stairway from the sanctuary near the wall on the gospel side. A change was made at this time. A door was broken into the said wall, opposite the one leading from the sanctuary into the priest's house—the door now at the end of the priest's bench or session in the sanctuary. This new door opened into a new room off St. Alphonsus's altar intended to serve as an additional sacristy. From this room a stairway led up to the pulpit, which was entered through another door broken through the wall back of it. The new pulpit was adorned with panels representing the Nativity of our Saviour and the four Evangelists, while over the canopy was placed a statue representing the Saviour of Mankind. The panels also bore symbolic representations, the two tables of the Law. The new pulpit was the work of Father Schaeffler, Brother Joseph and Mr. Ostendorf of the city. It was Brother Joseph's last work here; for even before everything was finished he was called away to Baltimore, October 20th, 1858, where his services were required on the new Redemptorist Churches going up there. The improvements we have been describing were completed before Christmas. This is the present pulpit at St. Joseph's; the cross, the sign of man's redemption, has replaced the statue of the Saviour.

Father Van Emstede, who had come to Rochester to recuperate, was attached to the Community when able for duty again, as the increasing work called for additional help. He was a Hollander, took great interest in the spiritual welfare of his fellow-countrymen, many of whom, he found, had suffered shipwreck in the faith because there was no priest speaking their language to look after them. Father Van Emstede used to

bring them together in the Lady Chapel once or twice a month on Sunday after Vespers, and preach to them an instruction. At one time he had forty families in this little flock.

The Jubilee of 1858 was preached at St. Joseph's during the first week of November. Every morning there was a High Mass without sermon, and in the evening, Rosary, Sermon and Benediction. About four thousand communions were distributed during this time of grace.

The mission stations attended during the year 1858 were: Elmira, Corning, Bath, Scottsville, twice; Oswego, Clyde, Seneca Falls, Waterloo; Geneva, Canandaigua, four times; Lyons every two months; and Auburn, on the last Sunday of every month. The Archconfraternity of the Holy Family, numbered 225 married men, 500 married women, 250 young men, and 300 young women.

Here we will close the first part of our story. "For the past year," writes the chronicler of St. Joseph's, Rev. Father Wissel, "I have labored with infinite pains to collect and record the beginnings of the history of this House and Church. Many things indeed took place in those three and twenty years, that we have neither trace nor tidings of." The present writer is more fortunate in having had access to sources of information then not existing, the Letters and the Story of Father Prost and others. Far away from the scenes of those early beginnings, in his mountain home, the Convent of the Redemptorists in Mautern, Styria, Austria, about the very time that Father Wissel was laboriously gathering up the fragments of the tale at Rochester, Father Prost wrote the Account of his stay in America and the actual laying of the foundation of St. Joseph's parish, Rochester, in 1836. We have drawn largely from these authentic sources, feeling sure that by doing so we have given additional interest to the narrative.





*THE SECOND TWENTY YEARS.*

*1856 --- 1876.*



## **St. Joseph's Orphan Asylum Society.---**

### **The Boys' School.**

In the forty years of its existence our beloved city had been advancing with giant strides; in another year its census would record the number of its inhabitants as 48,204. The growth of the church had not been less marked. There were now in Rochester seven Catholic Churches: four English, St. Patrick's, St. Mary's, the Immaculate Conception and St. Bridget's; the French Church in Ely Street; and two German, St. Joseph's and St. Peter's. In all these there were flourishing congregations. Speaking of St. Joseph's, the chronicler remarks in 1858: "In 1854 there were four hundred vacant sittings in the church, because there was no one to take them; to-day not only are these rented, but two hundred more are needed, so great is the number of applications for sittings." In another direction, too, this growth was showing itself at St. Joseph's—in the school. The six large rooms in the school were found inadequate for the increasing number of scholars. Once more, therefore, until other arrangements could be made, it was found necessary to fall back upon the large room in the basement of the church, which had formerly been used for school purposes. An extra teacher had to be provided also for the boys. To this position Mr. Charles Koesterer was appointed. Mr. Charles Stupp and another gentleman whose name unfortunately has not come down to us, were the other teachers of the boys' classes. The girls' classes were in charge of the Sisters of Notre Dame.

On April 15th, 1859, Rev. Father DeDycker, the Superior of the Community, and Pastor of St. Joseph's, became Provincial Superior of the American Province. He was succeeded as Superior in Rochester by Rev. Max Leimgruber, who assumed office on April 20th. Father Leimgruber was no stranger to the people of St. Joseph's, as he had been stationed here some years previously. There were other changes: Father Wissel was transferred to Pittsburgh, and Father Michael Rosenbauer came to take his place. The new Community consisted of Rev. Father Leimgruber, Superior, and Fathers Schaeffler, Van Emstede and Rosenbauer. Father Schaeffler was placed in charge of the school, and conducted the conferences for the Men's division of the Holy Family. Father Leimgruber had the conferences for the women's divisions. Father Van Emstede

took charge of the out-mission at Lyons, and Father Schaeffler took care of Auburn.

At the request of Bishop Timon, Father Leimgruber went to Dansville and Perkinsville, May 16-20, to straighten out some trouble there, and to give the German Catholics an opportunity of making their Easter duty.

Owing to abuses that had crept in, particularly with regard to ostentatious display on the occasion of funerals, the Rt. Rev. Bishop, at the ecclesiastical Conference held at St. Joseph's Church, May 17th, reminded the clergy of the diocesan law prohibiting more than five coaches at funerals. This law, the Bishop reminded the priests, was to be faithfully observed under penalty of the funeral being refused admittance to the church, and the denial of any religious ceremony over the deceased. He earnestly exhorted the priests to speak against these abuses, and to make known to their congregations on the following Sunday the penalties to be incurred. Although there seemed to be no occasion for such an announcement at St. Joseph's, as our people were usually law-abiding and submissive, yet in obedience to the command of the Bishop the announcement was made. As had been expected, the regulation regarding the number of coaches gave much offense to the German Catholics. A short time afterwards at a certain funeral, by a ruse unknown to the Fathers until later, more than five coaches appeared. The prescribed number came to the church, but after the Mass and Absolution other coaches were added, and thus, the funeral cortege proceeded to the cemetery. Of course the news was carried to the Bishop, who became quite angry. He would make an example of the culprits, and wished to exclude them from the Church and the Sacraments for six months. At the instance of Father Leimgruber, however, he did not carry out his design. But he did insist that such should be the penalty for future transgressions, and commanded Father Superior to make that announcement from the pulpit the next Sunday. This was done. Gradually the excitement subsided, particularly as the Fathers when going to the cemetery with funerals walked in preference to riding in a coach.

A new station was added this year to the list of places usually visited, namely, Webster. The history of the beginnings of this mission, now a flourishing parish, is interesting enough to find a place here. Until now the German Catholics of Penfield, Webster, Walworth, Ontario, and the surrounding country

looked upon St. Joseph's as their parish church. Some of them came here, but many, very many did not come and thus became estranged from all religion. Some four years previously there had been talk of erecting a church for these scattered people, but difficulties arising, nothing was done. Meanwhile the spiritual needs of the people cried out for relief. After mature deliberation it was decided to send a Father from St. Joseph's through this new territory every three months to look after the spiritual wants of the people. Permission was obtained from Bishop Timon to celebrate Mass in a private house. This permission was at first granted for a period of nine months, but could be used indefinitely, that is, until a church was provided, should the means be forthcoming. Accordingly on the second Sunday after Easter, May 22nd, 1859, Father VanEmstede visited Webster. He said Mass on this occasion, in the house of the widow of Mr. Ignatius Eichhorn on the State Road. In the afternoon at a special meeting which he had called, the number of families and the names were taken. There were forty-five families represented. The possibility of erecting a church was discussed, and what each person or family would contribute towards it, should the building be decided upon. The most convenient site, too, a most important item in view of the dispersed condition of the people, was considered. All agreed as to the possibility of erecting the church, and to show that their unanimity was not an idle boast, nor their desire to have the house of God in their midst mere sentiment, they there and then subscribed more than \$300. On May 26th, 1861, the foundation of the new church in honor of the Most Holy Trinity was blessed. The sacred edifice was dedicated on August 5th by Father Holzer, who was delegated for this ceremony by the Bishop. Rev. Father Jacobs, C. SS. R., preached the sermon in English. The new building was 35x52 feet, with a basement, in which school was held. Thus the Chronicles of St. Joseph's.

The increasing number of German Catholics in the southern part of the city about this time seemed to make a new church for them a matter of convenience if not a necessity. A meeting of the men of that section was, therefore, held April 22nd, 1860, Father Leimgruber presiding, to devise ways and means of establishing this new church and parish, to be called after the Apostle of Germany, St. Boniface. On June 17th the ceremony of blessing the corner-stone was conducted by the Rev. Superior of St. Joseph's. There was a grand procession of all the Catholic

Societies, and the sermon on the occasion was preached by Rev. Father Brandstaedter who had become a member of St. Joseph's community a few days previously. The church was dedicated on the third Sunday after Pentecost, June 9th, 1861. It was a temporary structure and served as a church and school. Bishop Timon placed a secular priest, Rev. J. P. Klein, an Alsatian, in charge. A layman taught in the school. The Redemptorists from St. Joseph's must have continued to exercise the ministry there at intervals for some time longer, as we find in the Chronicles an item: "November 16th, 1862: Our Fathers say Mass to-day at St. Boniface's for the last time."

The new brick church of the sister-parish, St. Peter and Paul's, was solemnly dedicated August 23rd, 1860, by Rt. Rev. Bishop Young of Erie, Pa.—an evidence of the increase in numbers of the German Catholics across the river.

During the school year of 1859 there were 725 children—375 boys and 350 girls—in the parochial school at St. Joseph's. As the parents of some of these children were delinquent in paying the tuition-fee required, and delinquent not from poverty or other inability, but from sheer carelessness or ill-will, Father Leimgruber, the various other remedies hitherto employed to bring them to a sense of duty having failed, now had recourse to more severe measures. The Germans had the custom of taking their children out of school after these children had made their First Communion. Father Superior now made a regulation that no child should be admitted to First Communion until such tuition fees were paid. A drastic measure, we might perhaps be tempted to say, but under the circumstances it was necessary. This measure was not, however, an unqualified success, and the shirkers seem to have found means of evading it. The financial statement of the school for the year 1861 showed Receipts \$1,595.50, Expenses \$2,421.07; an excess of Expenses, therefore, of \$825.57. This extra outlay was a burden on the church. A new means was tried. A School Committee consisting of twelve men was appointed, whose duty it was to investigate and report whether the individual scholars were able to pay or not. The gentlemen composing this committee were Lawrence Ernst, Louis Ernst, F. Schulte, J. Hoffman, Bernard Klem, James Meng, J. Ringelstein, Martin Herberger, Francis Wolf, H. Christ, H. Otto and Nicholas Groh.

The Community and Parish of St. Joseph's received a new Superior at the beginning of 1861. Father Leimgruber became

Superior at New Orleans, La., changing places with Father Anwander who came to Rochester as Superior, February 2nd. The new Community consisted of Rev. Father Anwander, Superior, and Fathers Van Emstede, Dausch, Kuenzer and Kraus.

A new sanctuary-rail with a marble top, a new sanctuary lamp, new candelabra for the altar, and a new ostensorium for Benediction gave evidence of the new Superior's presence and zeal for religion. The garden was enlarged and a new greenhouse to provide flowers for the altar was built.

The mission-stations still continued, Auburn, Geneva, Canandaigua, Seneca Falls, Waterloo, Lyons, Clyde, Webster, Brockport, Leroy, Batavia, Scottsville, Mt. Morris, Perkinsville, Elmira, Corning and German Settlement near Elmira being visited at intervals, chiefly by Father Van Emstede.

On Sunday, August 18th, a part of the new cemetery was solemnly blessed by Rev. Father Anwander. In the procession from the church to the cemetery were all the church societies with a band of music. The part of the cemetery blessed on this occasion was laid out in plots and sold to families for the interment of their dead. The remaining part, not blessed, was leased to a private individual until it should be needed. Mr. Bernard Klem was appointed care-taker in place of the former incumbent who had to be removed.

Once again, August 26th, 27th and 28th, were the good people of St. Joseph's privileged to see the ceremonies of Ordination performed in their church. On those days Rt. Rev. Bishop Timon conferred Sacred Orders on Rev. Bernard Klaphake, C. SS. R. The newly-ordained Priest celebrated his first Mass September 8th.

During the month of August the care of the Boys' classes in the school was entrusted to the Brothers of Mary from Dayton, Ohio. Brother Louis was the first Superior of the band sent to Rochester. They took up their residence in a house adjoining the garden of St. Joseph's on the east, and long known in consequence as the "Brothers' House."

In October, a mission, the third in the history of the parish, was given by Rev. Father Holzer, assisted by Fathers Klaholz, Brandstaedter and Wayrich. Father Heymann, C. SS. R., assisted in the confessional. The mission lasted ten days, and was productive of much fruit, about 3,000 approached the Sacraments.

A parish Library, established in 1859, in charge of the men of the parish, was one of the influences for good at this time. At their annual meeting December 1st, they reported a thousand volumes in their circulating Library, and splendid progress in their work of spreading good literature.

On February 2nd, 1862, the men of the parish were called together by order of Bishop Timon to take steps towards the erection of a general Orphan Asylum for the orphan children of Rochester and vicinity. Hitherto the girls were taken care of at St. Patrick's Orphan Asylum on Frank Street; the boys were sent to a home at Lancaster, N. Y., and also to Lime Stone Hill, near Buffalo, and their board was paid for at those institutions by the Roman Catholic Orphan Asylum Society of Rochester, which took care of the St. Patrick's Orphan Asylum. The German Catholics, preferring an Orphan Asylum of their own for the German orphans, did not enter generally into the project of the Bishop. In fact the people of St. Joseph's had organized an Orphan Society a year previously, in 1861, whose members contributed ten cents a month towards the support of the children. Under the title "St. Joseph's German Catholic Orphan Asylum Society of Rochester and Monroe County" this Society was incorporated April 23rd, 1863. The incorporators and original Trustees were Joseph Hoffman, John Groh, John Wegman, M. Weigel, Bernard Klem, Louis Ernst, Roman Schlitzer, Vitus Saenderl, Joseph Schutte, John Soeder, B. Gommenginger and E. Weigel.

Rev. Lawrence Holzer was appointed Superior and assumed office May 23rd, 1862, succeeding Father Anwander. Father Van Emstede went to Detroit, Mich., as Superior, and his place at St. Joseph's was taken by Father Majerus.

June 25th Very Rev. Father Provincial De Dycker ordered the erection of a new school building. There was some question at first as to the site, but it was finally decided to build where the Sisters' House and the dwelling of the organist stood on Franklin Street, the site of the present St. Joseph's School and Hall. A month later, July 22nd, the Sisters' House was moved to the rear of the property and work was begun on the new school. The Fathers took up a house to house collection, and the people entered heartily into the project. The mason-work was done by Kreiner and Hehberger, the wood-work was under the direction of Brothers Augustine and Eligius.

Perkinsville was visited for the last time September 21st



by Father Majerus, as it was confided by the Bishop to a secular priest, Rev. D. Gruber. September 18th Mr. Knell, who had been organist for the past three years, resigned and went to California for his health. He was succeeded by Mr. Francis Bauer, who remained organist and choir-director for many years.

The new school building being completed, the boys took possession November 17th. It was known as the Boys' School. Henceforth the two schools would be entirely separate. The girls' classes remaining in charge of the Sisters in the old school, now to be known as the Girls' School; and the boys' classes in charge of the Brothers in the new building.

Bishop Timon wished the Fathers to assume again charge of several out-missions, which on account of the work in the parish Very Rev. Father Provincial had ordered to be dropped. Having been Superior at Rochester himself, Father DeDycker was in a position to be a competent judge. He had therefore ordered that no Father should be sent to any out-mission unless there were at least three Fathers at home for the parochial work. The community at Rochester was as large as he could make it under the circumstances, for, now as Provincial he had to provide for the communities in other places and for the missionary work of the Congregation as well. However we find the Fathers from St. Joseph's still visiting these out-missions as well as time and leisure would permit. Webster, Waterloo, Seneca Falls, Brockport, Auburn, Corning, Mt. Morris, Scottsville, Elmira and German Settlement, Geneva, Dansville and Perkinsville, were all visited either during the paschal season or at the Forty Hours' Devotion, and an opportunity was thus given the German Catholics to approach the Sacraments and hear the Word of God.

On March 8th, 1863, a meeting was called to procure the means necessary to place a clock in the new tower of the church. The proposition was taken up with enthusiasm and twenty men were appointed to solicit funds for the carrying out of the project. The municipal council in regular session voted \$300 towards the fund. The contract was awarded to Mr. Emmerich, and the clock was placed in position a year later, March, 1864.

With the Boys' School in operation, the old school-building was given over during the spring and summer of 1863 to repairs and alterations. A new roof was put on, the Hall for the Conferences of the Holy Family enlarged, and the interior of both

buildings finished, so that everything was ready for the opening of the new school year in September.

On March 21st, 1863, two young men of the parish, Henry Dauenhauer and Charles Hahn, were raised to the Priesthood by Archbishop Kenrick at St. Mary's Church, Annapolis, Md. They were the first Redemptorist priests from Rochester. We do not read of any celebration of the First Mass of either of the newly-ordained priests at St. Joseph's at the time. Nearly a year later, however, Father Hahn came to Rochester, on his way to Chicago, his future field of labor. As it was the first time his family had seen him since his ordination, he celebrated on this occasion, February 28th, a Solemn High Mass, at which Rev. Father Tschenhens preached on the Dignity of the Priesthood. Father Hahn's father and brothers were the guests of the Community at dinner in honor of the event.

The Community at the beginning of 1864 consisted of Father Holzer, Superior, and Fathers Stiessberger, Wayrich and Klaphake, with Brothers Alexius, John, Jacob and Athanasius.

A new altar and pulpit, the work of Brother Athanasius, were placed in the new hall for the Conferences of the Holy Family. In March steps were taken to procure funds for the erection of a new high altar and decoration of the church. The women of the parish took charge of this collecting tour. One hundred women were appointed, and it was figured out that if each of these collectors would collect thirty or forty dollars, this sum together with the contributions of the Archconfraternity of the Holy Family and the Sacred Heart Society would cover all expenses. Very Rev. Father Provincial had promised Father Superior to send Brother Louis to assist Brother Athanasius in building the new high altar, and he arrived in Rochester June 24th. Later, October 22nd, Brother Lawrence was sent to help Brother Louis. The painting and decorating of the church were done by Tholey and Son, who began their work May 11th, and finished September 17th. Among the paintings introduced into the church at this time were the Patron Saints of the respective beneficial Societies attached to St. Joseph's, namely St. Joseph and St. Alphonsus on the gospel side, and St. Boniface and St. Aloysius on the epistle side. Each of the Societies contributed \$150 towards this object. The decoration of the church cost \$2,800, other improvements, new confessionals, including the two near the communion-rail, \$500. This was exclusive of

the bill for lumber, which had advanced in price since the beginning of the work.

At the beginning of the school year in September, an extra class was added in the Boys' School, which had now five classes. The Girls' School continued with four classes. Four of the Marian Brothers teaching the boys' classes were receiving an annual salary of \$350 each, while a fifth, the Brother teaching the highest class, received \$400. The Sisters of Notre Dame in the girls' school received \$250 each, or \$1,000 annually.

The parish limits of St. Joseph's parish were defined at the Diocesan Synod held at Buffalo September 26-28th. They were publicly announced in the church on October 23rd as follows: The Genesee River should be the dividing line between St. Joseph's parish and St. Peter's; and all the German Catholics living beyond Monroe Avenue and Howell Street, to the south and west, were to belong to St. Boniface's parish.

The German Catholics were visited as circumstances permitted during the year at Perkinsville, Scottsville, Seneca Falls, Avon, Canandaigua, Elmira, German Settlement, Geneva, Corning, Lyons and Auburn. In November, 1864, Bishop Timon appointed a resident priest for Auburn, Rev. Xavier Kieffer. Webster was visited regularly. In Gates, Coldwater, the German Catholics erected a school-building. Mr. L. Vogel gave a quarter of an acre of ground for this purpose. A committee consisting of J. Wegman (Gates) and Messrs. Reinhart, Kleinhans and Stadt, acting with the consent of the Bishop, manifested most praiseworthy zeal in this enterprise. A young lady was employed as teacher.

On May 25th Mr. Charles Stupp, for many years the organist and a teacher in the parish school, died, fortified with the sacraments of the Church. He was one of the founders of the St. Boniface's Society, and had always been loyal to the Fathers attached to St. Joseph's Church. His funeral, which took place with solemn ceremonies, May 27th, was attended by a great concourse of the faithful. One of the Marian Brothers, the cook for their community, after an illness of five weeks, died at St. Mary's Hospital and was buried December 21st. Sister Ruperta, the teacher in the third class in the Girls' School for four years and a half, died December 23rd and was buried the next day.

The St. Joseph's Orphan Asylum Society held a grand Fair in January, 1865, which realized \$3,200. With this sum they



*Rev. Maximus Leimgruber*  
*Superior, 1859-1861*



*Rev. Thaddeus Anwander*  
*Superior, 1861-1862*  
*Rector, 1874-1877*



*Rev. Lawrence Holzer*  
*Superior, 1862-1865*

paid off a part of the loan of \$7,000 advanced to them by the church for the purchase of a piece of ground known as the Orphans' Farm, on which they intended to erect an Orphan Asylum for German children. In June the Fathers took up a house-to-house collection for the building of a Sisters' House, the paving of Franklin Street, and a new fence around the cemetery. The statues of St. Peter and St. Paul were purchased about this time, and placed in the sanctuary. With the removal of Rev. J. P. Klem from St. Boniface's, and the return of Father Sadler, the pastor of St. Peter's, to Europe, both parishes were attended for some weeks during the summer by the Fathers from St. Joseph's.

In the summer of this year, 1865, the corner-stone of the new church of the Holy Family was blessed, the sermon being preached by Father Wayrich of St. Joseph's. This parish is an off-shoot of St. Peter's, and was established in 1862. The first church erected in 1863 was, after the completion of the new church, used as a pastoral residence and sacristy. The first pastor of the new parish was Rev. Nicholas Sorg.

During the month of July, Father Holzer in the name of the Rt. Rev. Bishop, visited Penfield to select a site for a church and school. A congregation was to be established there and attached as an out-mission to Webster, as the two places, it was thought, would be able to support a resident pastor. This was practically the last act of Father Holzer's administration, as he was succeeded in office August 8th by Rev. George Ruland, who came to St. Joseph's as its first Rector, his predecessors having had the title of Superiors.

### **Father Ruland's Administration.**

The administration of Rev. George Ruland as Rector of St. Joseph's Church covers a period of nine years, from 1865 to 1874. In the Chronicles there is an interesting attempt to estimate the census of the parish, based on the returns of the Board of Health for the year 1865. The death rate for the year, according to the official returns, was one in every fifty-seven inhabitants. The records of interments is as follows: Mt. Hope Cemetery, 684; St. Patrick's Cemetery, 238; St. Joseph's, 76; St. Boniface's, using St. Joseph's Cemetery, 20; St. Peter and Paul's Cemetery, 37; and Holy Family, 15. Accordingly the non-Catholic population of Rochester may be set down at 38,988; the Catholic population at 22,002, divided as

follows: 13,566 in the English-speaking parishes and the French church, and 8,436 in the German parishes. Holy Family parish, according to this computation, numbered 855 souls; St. Boniface's, 1140; St. Peter and Paul's, 2,109; and St. Joseph's, 4,332 within the city limits, and 1,995 beyond the limits. Total population of the city, 60,990.

When Father Ruland assumed office there were seven priests attached to St. Joseph's Church: the Rev. Rector, Fathers Klaphake, Schneider, Majerus, Zwickert, Kuenzer, and Beck. As Rev. John F. Payer was placed in charge of St. Boniface's, August 22nd, and Rev. Dr. Sinclair was appointed to St. Peter and Paul's, September 21th, the Fathers at St. Joseph's were relieved of the temporary charge of these parishes, and Rev. Father Schneider was transferred to Cumberland, Md. The parochial school opened September 4th, with over 1,000 pupils on the roll, and a new class, the fifth for the girls, was found necessary.

During the month of October, the Jubilee proclaimed by Pope Pius IX in the preceding December, was preached by the Fathers from St. Joseph's at Mumford, Corning, Liberty, Hammondsport, Canandaigua, Brockport, Lyons, Scottsville, Rush, and Waterloo; in November at Geneva, Seneca Falls, Lockport, and Webster. October 25th Bishop Timon informed Rev. Father Ruland that a German priest, a secular, would be appointed to take charge of Auburn, but a few weeks later the Bishop asked Father Rector to assume charge of the place again as the congregation was too poor to support a resident pastor. Webster was at this time visited regularly twice a month, on the first and third Sundays, and Auburn on the second Sunday of every month.

In September the St. Joseph's Orphan Asylum Society had begun preparations for a Grand Fair to be held during the Christmas holidays, from the receipts of which they proposed to pay off the debt they had incurred by the purchase of the Orphans' Farm. In making these arrangements the men engaged had unwittingly acted against a statute or law of the diocese, formulated in the year 1860, which forbade the holding of fairs, picnics, excursions, etc., in aid of any church, asylum or any other charitable object, without the previous consent of the Bishop, who was also to set the time. Without this consent of the Ordinary the men had begun their preparations. On hearing of this the Rt. Rev. Bishop forbade the holding of the

Fair, and in a letter to Father Ruland he expressed his readiness, at a time that he would fix, so as not to interfere with other charities, "to permit a Fair for the building of a church first, and then when there will be a resident pastor there, the Orphan Asylum may begin."

To this communication from the Rt. Rev. Bishop, Father Ruland replied in a letter setting forth the whole affair from the beginning. On February 1st the Bishop came in person to Rochester, and summoned Father Ruland to St. Patrick's. There quite a conference over various matters took place between them. The Bishop gave his consent for the holding of the Fair towards the end of April, for the erection of a new church on the site known as the Orphans' Farm.

This decision of the Bishop led to the abandonment of the idea entertained by the St. Joseph's Orphan Asylum Society of erecting the German Catholic Orphan Asylum on the ground originally purchased for that purpose. After the new Church of the Most Holy Redeemer was built, the Society began to dispose of the remaining land, auctioning it off in lots. Thus the St. Joseph's Orphan Asylum came to be built in Andrews Street. On June 25th, 1866, ground was broken—two lots had been purchased here by Rev. Father Holzer towards the end of April, 1863—for the erection of a new convent for the Sisters, which should serve also as an Asylum for the orphans of the parish. The new building was blessed and occupied by the Sisters and the orphans, January 12th, 1867. There were five orphan girls.

On February 23rd, Brother Hilary, who since June of the previous year had been engaged in painting and gilding the new high altar, returned to Cumberland, Md. The new altar with its statues cost \$2,800. The paintings and the decorating of the church, \$3,000. The installation of a furnace for heating the church, the paving of Franklin Street, and the erection of the Boys' School sum up the work of Father Holzer's administration, which Father Ruland, wishing to give credit where credit was due, summarizes thus in his Notes. Towards these objects the people of St. Joseph's had contributed \$10,000, not to speak of their contributions on other occasions. The failure of Ward Brothers, bankers, in the spring of 1866, affected the church treasury to the extent of \$5,798; but this was subsequently recovered.

Father Zwickert attended the out-mission at Elmira April 22nd-25th, in order to give the German Catholics an opportunity

to make their Easter duty. He had been commissioned by Father Ruland to take up a census of the German Catholics there. He did so on this occasion. According to the returns he found 90 families, 398 souls in Elmira proper, and 6 families, 40 souls, about six miles distant. Of all these only 47 had made their Easter duty. A church in Elmira was an absolute necessity for the preservation of the faith. Two months later, June 24th-29th, Father Zwickert spent a week there, and, as Bishop Timon had given permission, secured a piece of ground on which to erect a church. The corner-stone of the new building was laid, November 26th, by Rev. Father Bede, assisted by Father Beck, from St. Joseph's, who had succeeded Father Zwickert in taking care of Elmira. In August, 1868, this charge was transferred to the Redemptorists at St. Mary's, Buffalo, as Rochester had been constituted a new diocese.

During the summer of 1866, July 13th, Very Rev. Father Provincial Helmprecht wrote to Father Ruland that the Most Rev. Father General would permit the Rector of St. Joseph's to interest himself in the erection of a new church on the Orphans' Farm, provided he expend on it no money in his own name or in the name of St. Joseph's Church. That same evening the Bishop came to St. Joseph's, expecting to find the Father Provincial here. He spent several hours with Father Ruland, discussing the question of the new church, the building of which he had urged again and again for the past year. Father Ruland made clear to the Bishop that he had to wait for the reply of Most Rev. Father General, to whom the proposition had been submitted. Now that the necessary permission had come, the proviso was explained to the Bishop, and he once more urged Father Ruland to begin at once. Father Ruland promised to do so. This is the origin of the Holy Redeemer Church. On the afternoon of September 16th, after Vespers, the corner-stone of the new church, situated at the corner of Hudson and Alphonse Streets, was blessed and laid by Very Rev. James Early, the Pastor of St. Patrick's Church. Four Fathers from St. Joseph's, Rev. Dr. Barker, Pastor of St. Mary's, Rev. F. H. Sinclair, D. D., of St. Peter and Paul's, and Rev. J. F. Payer, of St. Boniface's, assisted. All the church societies of the city, fourteen in number, headed by a band of music, marched in the procession. Nor could a drizzling rain dampen the enthusiasm of the crowd that followed the procession or lined the streets. The building first erected was used both for church and school



purposes: the larger part being devoted to the church, the smaller serving as a school and residence for the priest and school-teacher. The St. Joseph's Orphan Asylum Society, all parishioners of St. Joseph's, undertook to collect the necessary funds. On July 21st, 1867, the feast of the Most Holy Redeemer, the new church was dedicated by Very Rev. James Early, Dean of Rochester, in the presence of an immense gathering. Rev. Father Ruland, Rector of St. Joseph's, sang the Solemn Mass, and the Very Rev. Provincial of the Redemptorists, Father Helmprecht preached the sermon. Very Rev. Father Provincial permitted the Fathers at St. Joseph's to assume temporary charge of the new parish until such time as the Most Rev. Father General should definitely decide what was to be done. A provisional agreement was therefore entered into on the day of the dedication between the Rev. Rector of St. Joseph's Church and the officials of the St. Joseph's Orphan Asylum Society, with whose funds the church had been built. The Fathers celebrated Mass there regularly every Sunday. On September 9th, 1867, the school was opened with about 150 scholars. Two Sisters of Notre Dame came from Milwaukee on September 13th, to teach the boys and the girls, and a home was fitted up for them in a part of the building. Rev. Father Van Emstede, C. SS. R., was placed in charge and spent every Saturday and Sunday in the church in the exercise of the sacred ministry. Very many who had rarely, never before perhaps, attended Church, seized this opportunity to come back to their religious duties, and those children who had frequented the public schools came to the new parochial school.

On November 4th, 1868, Very Rev. Father Provincial informed Father Ruland that the Most Rev. Father General had rejected the proposition submitted to him whereby the Redemptorists were to assume permanent charge of Holy Redeemer Church and parish. Finally, October 28th, 1869, Rev. Fidelis Oberholzer, a secular priest, from Switzerland, was appointed permanent pastor. The Fathers from St. Joseph's conducted the Forty Hours' Devotion and Jubilee Exercises—their last official ministrations—October 31st, November 1st and 2nd; and then the newly appointed pastor assumed charge.

The decision of the Most Rev. Father General of the Redemptorists adverse to the Fathers taking permanent charge of Holy Redeemer Church and parish, disarranged the plans of Very Rev. Father Provincial. He had looked forward to the accept-

ance of his proposition, this second foundation in Rochester with the fondest hopes. On the ample grounds included in the Orphans' Farm, he had planned in the event of its acceptance, to erect not only the necessary parochial buildings, but likewise a House of the Redemptorists to serve either as a Noviciate or a House of Studies for aspirants to the Congregation from the Northern States. With the rejection of his proposition by the Most Rev. Father General, these designs were frustrated, and the South, Annapolis and Ilchester in Maryland, remained the fostering mother of future Redemptorists for many years to come.

On September 30th, 1866, Father Klaphake said Mass for the German Catholics of Penfield in a house they had purchased for church purposes. There were at this time about twenty German Catholic families residing there. Steps were also taken to procure a school for the children. In March of the following year, Rev. A. Heckinger, a secular priest, was appointed pastor of Webster and Penfield.

At the Second Plenary Council of Baltimore, held October 7th-21st, Rt. Rev. Bishop Timon proposed to the assembled hierarchy the division of the Diocese of Buffalo and the erection of the new Diocese of Rochester. But the good Bishop did not live to see his wish granted by the Holy See. He passed away at the episcopal residence in Buffalo, Tuesday, April 16th, 1867. We take the following brief sketch from the Catholic Journal:

“The saintly bishop John Timon was the son of Irish parents who came to these shores from the north of Ireland. He was born in Conewago, Adams County, Pa., February 12th, 1797, and was baptized on the seventeenth of the same month. At an early age he worked for his father who was engaged in the dry goods business in Baltimore, Md. Later his parents removed to Louisville, Kentucky, and to St. Louis, Mo.

“At the age of twenty-six years, in 1823, he joined the Community of Lazarists, as a preparatory student, at St. Mary's, Barrens, Perry Co., Missouri, and was promoted to the priesthood in 1825 by Rt. Rev. Joseph Rosati of St. Louis. The early days of the Lazarists in the West were full of missionary activity. They gave the first real impulse to the progress of the church in Illinois, Missouri, Arkansas, Indiana, Mississippi and Texas. Through these states their missionary journeys were made.

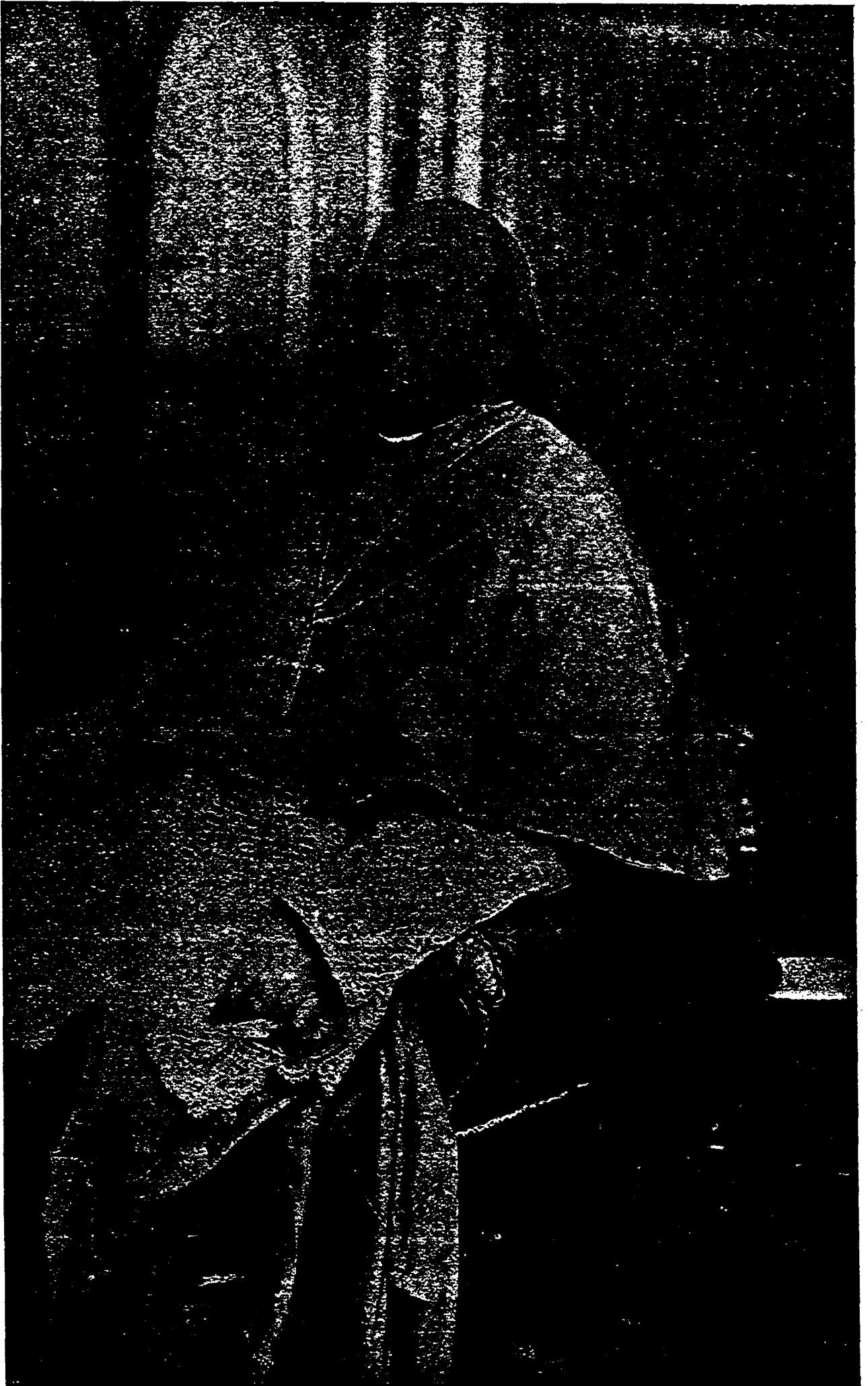
“In 1835 Rev. Father Timon was appointed Visitor of the American houses of the Lazarists and Prefect-Apostolic of Texas. With Rev. Father J. M. Odin, afterwards Archbishop of New Orleans, he did great work in Texas, where the Lazarists succeeded in having the State restore to the Church the property it had taken when Texas separated from Mexico. On September 5th, 1847, he received his appointment as Bishop of the new diocese of Buffalo. He was consecrated October 17th, 1847, in the Cathedral, Mott Street, New York, and took possession of his See, October 22nd. He celebrated his first Mass in his new diocese in St. Patrick’s Church, Rochester, in the morning of that day, and afterwards proceeded to Buffalo.

“He found a poor diocese, no Cathedral or Episcopal residence, and took board and lodging with a priest residing there. He had to wage a long and critical contest with fractious Trustees, and his pathway was blocked in this virgin field with difficulties which to one less gifted would be disheartening. But Bishop Timon was a man of indomitable will power. Indeed he was a remarkable man. He believed in the efficacy of prayer, and the record of his good works is an enduring monument to his memory.”

The places attended during the years 1866 and 1867 were Seneca Falls, Avon, Perkinsville, Lyons, Clyde, Scottsville, Waterloo, Corning, Liberty, Mt. Morris, Medina, Auburn and Elmira.

In November, 1867, the Purgatorian Society was established in the church.

About the middle of February, 1868, news came from Rome that the Holy See had acceded to the request of Rt. Rev. Bishop Timon and the Fathers of the Second Plenary Council, and divided the diocese of Buffalo, creating thereby a new diocese with the Episcopal See at Rochester. To the new See, thus created, was appointed Very Rev. Bernard J. McQuaid, at the time President of Seton Hall College, South Orange, New Jersey. The newly-elected Bishop was consecrated in the Cathedral in New York City by Archbishop McCloskey, July 12th, 1868, and four days later, July 16th, he was solemnly received in Rochester by the assembled clergy. On coming to Rochester, Bishop McQuaid found only sixty churches administered by thirty-eight priests, seven of whom were Redemptorists, in a territory which included, according to the Brief erecting the new diocese, January 24th, 1868, the counties of Monroe, Livingston, Wayne,



*RT. REV. BERNARD J. McQUAID*  
*First Bishop of Rochester.*

Ontario, Seneca, Cayuga, Yates and Tompkins. Today the diocese of Rochester includes in addition to the foregoing the counties of Steuben, Chemung, Tioga and Schuyler, which were detached from the diocèse of Buffalo by a Pontifical Brief of Leo XIII, dated December 10th, 1896.

After the reception at St. Patrick's Church, henceforth to be called the Cathedral, the Rt. Rev. Bishop, escorted by the same procession, visited St. Joseph's Church out of regard for the German portion of his flock. He was received with the ceremonies prescribed. After a short address he gave his episcopal blessing to the assembled multitude, and was again conducted in procession to St. Patrick's. When in dismissing the people, he thanked them for the splendid welcome they had given him and the attachment they had shown, he said: "I have left very good, very dear friends behind, but I have found perhaps better friends here," an immense cheer went up from the throng. He had captivated the hearts of his people.

On the following Sunday afternoon, July 19th, Bishop McQuaid laid the corner-stone of the new French Church, Our Lady of Victory, in Pleasant Street, the first official act of the new Bishop. At the supper which followed the ceremony in St. Joseph's School Hall, the Bishop had a word for everyone. Here he met the priests informally, and spoke with them of an idea that was close to his heart, the establishment of parochial schools for the education of Catholic children. He had a heavy task before him, and he knew it. How well he accomplished it Catholic and non-Catholic Rochester of to-day can tell!

On the Feast of St. Alphonsus, August 2nd,—it fell on Sunday—the Bishop celebrated Solemn Pontifical Mass, the first he celebrated as Bishop, at St. Joseph's, and preached a grand panegyric on the Holy Founder of the Redemptorists. The church was packed to the very doors, showing how our people appreciated the honor shown them by their spiritual father. Again on Christmas morning after assisting at the Midnight Mass in the French Church, Bishop McQuaid celebrated Solemn Pontifical Mass at St. Joseph's Church at four o'clock.

At the beginning of 1869 the Community at St. Joseph's consisted of Very Rev. Father Ruland, Rector, and Fathers Cronenberg, Clauss, Van Emstede, Roesch and Kuenzer, with Brothers Alexius, Andrew, Jacob and Nicholas.

A sad accident occurred on the evening of January 6th at St. Peter's. During the preceding summer a new school-building

had been erected to take the place of the old structure, which had been the first St. Peter's Church, destroyed by fire, December 8th, 1867. The parish had a supper in the new building to help defray the expenses, and a very large crowd attended. About nine o'clock the flooring of the second story where some three hundred persons had assembled suddenly gave way, and quite a number were precipitated to the floor below. Eight persons were killed and upwards of forty injured. There was a concert for the orphans that same evening at St. Joseph's School at which there was a large audience. But for this many of our people might have gone to St. Peter's entertainment, and the casualties might have been greater.

Father Cronenberg visited Auburn for the last time, January 10th. Some months previously Rev. Father Ruland had urged the Bishop to let the people there have a resident pastor. Bishop McQuaid promised to do so, and on January 8th, Rev. Charles Vogel, an Austrian, was chosen. The Fathers from St. Joseph's had attended this parish from its inception, May, 1853, till its first resident priest, Rev. Zachary Kunze, took charge in August, 1854. Again from 1857 to 1868 the Fathers from St. Joseph's attended Auburn. Fathers DeDycker, Wissel, Van Emstede, Schaeffler, Anwander, Dausch, Majerus, Stiessberger, Holzer, Zwickert, Kuenzer, Beck, Klaphake, and Cronenberg had charge in turn.

On the Feast of the Holy Name, January 17th, Rev. Charles Hahn, C. SS. R., of Detroit, Michigan, gave a Lecture in the church, the proceeds of which were to go towards a fund for building a new church in St. Boniface's parish. The subject of the Lecture was, "St. Boniface, the Apostle of Germany."

In March the Redemptorists in Baltimore inaugurated a movement among the German Catholics of the United States, to present a Letter of Congratulation and a Purse to the Holy Father, Pope Pius IX, on the occasion of the Golden Jubilee of his ordination to the Priesthood. St. Joseph's of Rochester joined in the movement.

Sister Mary Paredes Hegele, one of the Notre Dame Sisters, died at the Convent on Andrews Street, July 1st, 1869. She had taught the highest grade in St. Joseph's Girls' School for six years. The last three years she had been teaching in St. Boniface's School. The funeral took place in the afternoon of July 4th, and was attended by an immense concourse of people. Bishop McQuaid pronounced the final absolution in the church

and delivered the eulogy. The interment was in St. Joseph's Cemetery.

Penfield appears once more as an out-mission of St. Joseph's, being visited by one of the Fathers every two months during this year. In September Rev. A. Heckinger, the pastor at Webster, left the diocese, and Father Rector was asked to assume charge of that place until a new pastor could be appointed. In May, Father Cronenberg visited Honeoye Falls, to assist at the blessing of St. Paul's Church, Rev. Father Gregg, pastor. He found there several German Catholic families who had not been to the sacraments for years. Henceforth these poor people were visited occasionally.

In view of the coming Vatican Council Pius IX granted a Plenary Indulgence in the form of a Jubilee to begin on June 1st, 1869, and continue till the close of said Council. The Fathers at St. Joseph's were occupied in preaching this Jubilee in all the places in which they had been accustomed to assist the local pastors as well as in the out-missions and in new fields. There was a dearth of priests in the diocese at the time, a fact of which Father Ruland, as a member of the Bishop's Council, was painfully aware. Without in any way neglecting the needs of the parishioners of St. Joseph's or Holy Redeemer's Churches, the Fathers gave what aid they could whenever called upon. In St. Joseph's the Jubilee was preached during the month of September. Three or four days each week being devoted to the different classes, that is, the married men, the married women, the single men, and the single women, when sermons and instructions suitable to each class were given. At Holy Redeemer Church the Jubilee, as has been said elsewhere, was conducted in conjunction with the "Forty Hours' Devotion."

On October 7th, the Rt. Rev. Bishop invited all the clergy to a farewell Dinner, as he was about to leave for Rome to attend the Vatican Council. On this occasion the priests of the diocese presented Bishop McQuaid with a purse of over \$4,000, to defray the necessary expenses of his trip and sojourn in the Eternal City. Rev. H. DeRegge, Pastor of the French Church, accompanied the Bishop on this journey to Rome. They left Rochester October 18th.

New pews were placed in the gallery of the church during March, 1870, first in the gallery on the gospel side, and later in that on the epistle side. By this arrangement upwards of two hundred sittings were added to the accommodations of the

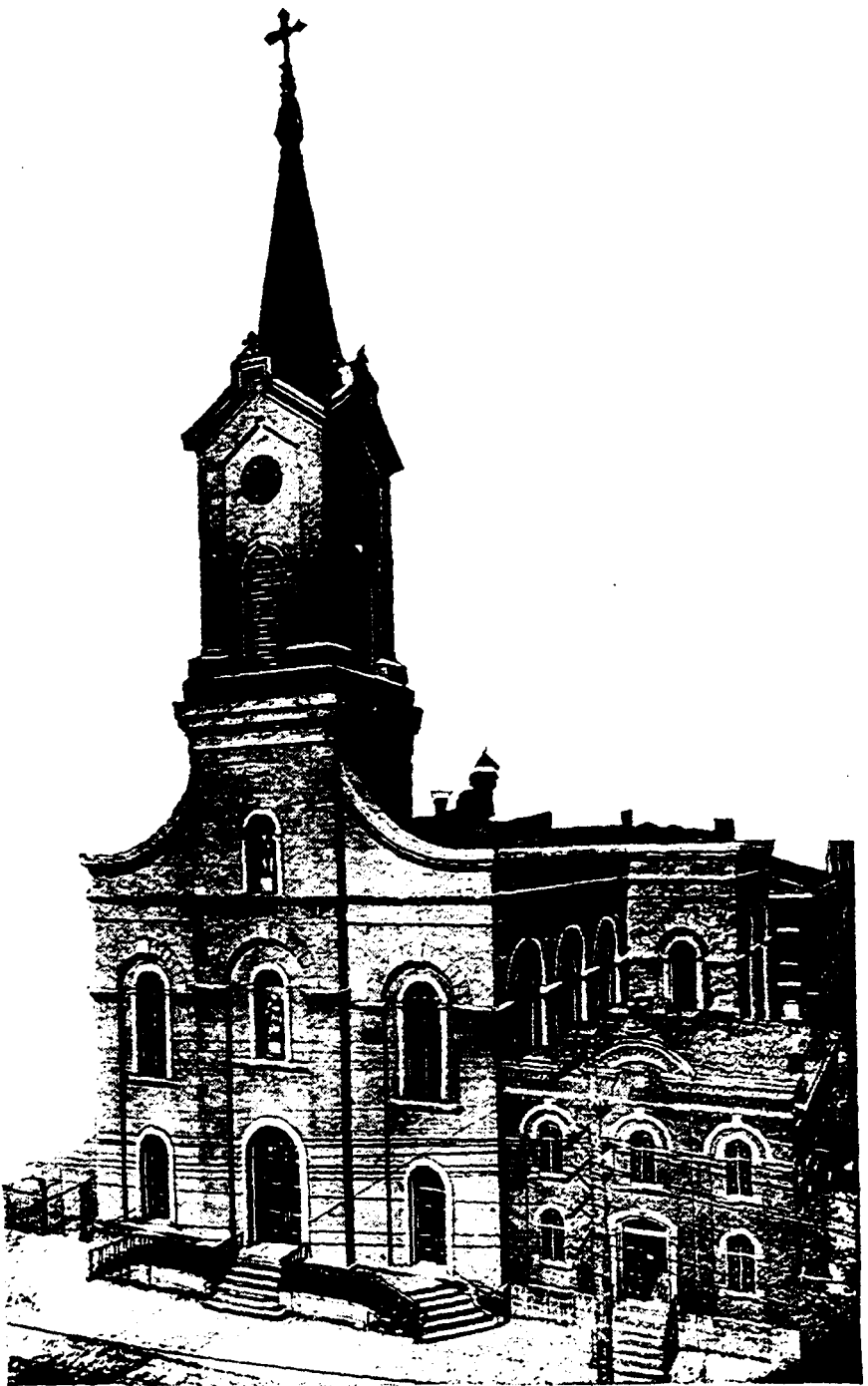
church. On June 26th, a fourth bell, blessed in honor of St. Aloysius, was placed in the church tower. The ceremony of the blessing was conducted by Very Rev. James Early, V. G., Pastor of the Cathedral. The new bell weighs 404 pounds, and cost \$208. It was purchased by the St. Aloysius Society, and was intended to be used as a school bell.

Additions were made to the Community House and the Church during the autumn of 1870. A new building, on the site of the frame-house of Father Prost's day, was erected on Franklin Street. It was a two-story brick structure, containing the Brother's office and the parlors on the first floor, while on the second floor were rooms for guests. It stood quite apart from the main building, the Community House, at first; but two years later, in 1872, it was joined to the Convent by a one-story passage-way containing two extra rooms besides the hall-way. The change in the church was the addition of what is known as the Confession-Chapel. Our illustration, "St. Joseph's in 1872," shows the exterior of the building, as modified by these changes. In the spring of 1871, the stone steps at the entrance of the church were changed, and an iron railing was added. A comparison of our two illustrations will show the improvement. The work was begun in May and finished in July. During September and October, Father Clauss made a house-to-house visitation of the parish, to collect the funds to defray these expenses. The new house, the addition to the church, and the new steps made quite a change in the appearance of St. Joseph's, a decided improvement.

When school opened in September, 1869, the Fathers and the children were surprised to find four of the five Marian Brothers in the Boys' School new comers, and in the Girls' School two of the five Sisters of Notre Dame were new. Again in September, 1870, three of the Boys' teachers of the previous year were changed. There was an increase in the number of scholars, as may be seen from the Table at the end of the volume.

Owing to the sudden death of Rev. Terence Keenan, the pastor of Seneca Falls, August 16th, Father Ruland was obliged to assume charge of that parish until the Bishop, who was then in Rome at the Vatican Council, should appoint another priest. Bishop McQuaid arrived in Rochester from Rome August 24th, but there was no celebration to mark his return. A pastor was appointed to Seneca Falls in October.





*St. Joseph's in 1872.*

The mission-work of the year comprised visits to Lyons, Clyde, Avon, Bloomfield, Honeoye Falls, Canandaigua, Victor, Geneva, Weedsport, Churchville, Fairport, Ithaca, Penfield and Webster. At Webster the building of a house for the priest was begun in August, a subscription for the purpose having been taken up among the people in May. At the time there were about sixty families in Webster, yet the subscription amounted to \$2,000. Confirmation was administered at Webster, October 25th, 1870, by Rt. Rev. Bishop McQuaid. Father Kuper attended Webster twice a month, and Father Roesch went to Penfield every month. At length, February 17th, 1871, a permanent pastor, Rev. Peter Schmal, was appointed to Webster.

The saintly founder of the Congregation of the Most Holy Redeemer, St. Alphonus Maria de Liguori, having been raised to the dignity of Doctor of the Church, by a Rescript of the Holy See, March 23rd, 1871, the feast of St. Alphonsus, August 2nd, was celebrated this year with the greatest solemnity. The Bishop and all the priests of the city were the guests of the Fathers at St. Joseph's. At dinner Bishop McQuaid took occasion to thank Rev. Father Ruland and the Fathers of the Community for their readiness to come to his assistance and the assistance of the priests throughout the diocese in the labors of the ministry.

On October 29th, 30th and 31st, a solemn Triduum was celebrated in the church in honor of the conferring of the title of Doctor of the Church on St. Alphonsus. On Sunday, the first day, Bishop McQuaid celebrated Solemn Pontifical Mass, and confirmed a class of 167. Rev. Dr. Sinclair, Pastor of St. Peter and Paul's, preached. The sermons on the second and third evenings were preached by Rev. Fidelis Oberholzer, Pastor of Holy Redeemer Church, and Rev. John F. Payer, Pastor of St. Boniface's, respectively. More than 1,600 approached the Sacraments, to gain the plenary indulgence.

Early in 1871 Bishop McQuaid secured a large plot of ground for a cemetery, admirably located in Greece, along the west side of the Lake Avenue road on the Charlotte Boulevard, about four miles from the center of the city. The cemetery at that time consisted of 110 acres. It was consecrated on Sunday, September 10th, 1871, and called "Holy Sepulchre Cemetery." It was enlarged in 1873 by the purchase of an additional tract, so that at present the cemetery occupies a position along both sides of the Lake Avenue road, a total of 260 acres. The hand-

some mortuary chapel was erected in 1875-77, and the beautiful gate which adorns the entrance to the cemetery on the east side of the road was built in 1872. In accordance with the Rt. Rev. Bishop's idea, Holy Sepulchre became the general cemetery for all the parishes of the city.

Father Pingel assumed charge of Penfield in August, visiting there once a month. St. Bridget's Church in the city was also attended regularly by the Fathers from August until the appointment of the new pastor, Rev. James O'Hare, at the beginning of the new year.

On Sunday, November 26th, a collection was taken up for the sufferers in the great Chicago fire, which occurred October 8th and 9th. The sum realized, \$930, was sent to the Rector of St. Michael's Church in that city, Rev. Peter Zimmer, C. SS. R. A month later nine cases of vestments and altar supplies were sent.

With the blessing and opening of Holy Sepulchre Cemetery as a place of interment for the deceased of all the parishes of the city, St. Joseph's Cemetery had passed out of use and was discontinued. In March, 1872, Rev. Father Ruland, with the permission of Bishop McQuaid and Very Rev. Father Provincial, sold the property to two members of the parish, for the New York Central Railroad, which had already laid quite a number of tracks in the neighborhood of the cemetery. The conditions of the sale were that the buyers should pay back to those who purchased lots in the cemetery a reasonable price, and transfer to Holy Sepulchre Cemetery all the bodies interred in St. Joseph's, so that no one should be obliged to pay anything for the transfer of bodies or monuments unless he chose to do so. There was no opposition made when an announcement to this effect was made in the church. Accordingly on April 8th, the work was begun. On the very first day a tempest of protest burst forth, growing in strength until it reached its climax in the second week. Indeed the whole city seemed aflame. The grounds of complaint seem to have been the manner in which the lot-owners were treated, and the way in which the exhumation and re-interment of the bodies were conducted. When these matters were brought to the attention of Father Ruland, he called a meeting of the fathers and mothers of families, and conferred with each gathering separately, to find out the truth. He thereupon called the purchasers to account, insisting that they should stand by the terms of their agreement. The storm



*Rev. George Ruland*  
*Rector, 1865-1874.*



*Rev. Peter Zimmer*  
*Rector, 1877-1879.*

soon subsided and the transfer of the bodies, some 2,500 in all, went on without further interruption, and was finished about the end of June.

A Triduum to celebrate the Silver Jubilee of the erection of the Archconfraternity of the Holy Family, was held November 1st-3rd. The sermons on the occasion were preached by Father Schnuettgen. On Sunday, November 3rd, the new frame church at Penfield, erected through the efforts of Father Pingel, was blessed by the Very Rev. Vicar-General, Father Early. Father Pingel also labored to procure a school there for the education of the children.

During the summer of 1872 the choir-loft was enlarged and remodelled. The St. Cecilia Society for the promotion of ecclesiastical music was established in August. For some years Rev. Father Ruland, with the co-operation of Mr. Francis Bauer, the organist, had been laboring to correct some abuses that had crept in with regard to the sacred chant. At first there was some opposition on the part of the members of the choir who had a preference for the old way of lighter melodies. But an acquaintance with the new order of things gradually overcame the opposition, and when the nature of the chant and of ecclesiastical music generally was understood, everything went on harmoniously.

Various changes occurred in the Community in the course of the following year, 1873. Father Francis X. Mueller was ascribed to St. Joseph's, April 17th, and the next day Father Schnuettgen was transferred to Boston. In August Father Cronenberg, after a stay of over five years in Rochester, was sent to Annapolis, Md. Father Heidenreich, one of the exiles of the Kultur-Kampf, came to Rochester, September 8th, and September 20th, Father Van Luytelaar arrived. Finally, September 17th, Father Michael Mueller left for St. Alphonsus Church, New York.

With the addition of the Confessional Chapel mentioned a few pages back, several alterations were made in the Lady Chapel, of which the new Chapel was, in fact, only an enlargement. The front wall, with the door and the confessionals, was removed to the height of the old ceiling, and an opening was made in the south main wall of the church proper to afford direct communication between the body of the church and the new extension. The new confessionals, three in number, were placed in the new Chapel. In the original Lady Chapel a new

altar in honor of Our Lady of Perpetual Help was finished in Holy Week, and on Easter Sunday, a statue of the Blessed Virgin was installed thereon, pending the arrival of the Picture of Our Lady of Perpetual Help from Rome. The shrine had been arranged for these changes in November, 1872, and in April and May of this year the interior of the Lady Chapel had been suitably decorated. The Miraculous Picture of Our Lady of Perpetual Help arrived July 3rd, and was placed in position with appropriate ceremonies.

Mr. Michael Weigel, a respected citizen, a loyal parishioner of St. Joseph's, and a member of the Board of St. Joseph's Orphan Asylum Society, died June 30th, and was buried with a very large funeral, July 3rd. His son Edward, now Rev. Father Weigel, C. SS. R., Consultor of the Very Rev. Father Provincial, was a professed Student preparing for the Priesthood at the Redemptorist House of Studies, Ilchester, Md.

The Knights of St. Mauritius, or to speak more correctly, the St. Mauritius Commandery of the Knights of St. John, were organized on July 20th, 1873, by the following men, who were the charter members: Col. Louis Ernst, Joseph Schutte, Dominic Mura, Wendel Fischer, Joseph Hesslinger, Michael Henricus, Leo A. Schlitzer, John B. Hahn, Martin Burkhardt, John C. Koesterer, Charles Meng, John Theis, Louis W. Brandt, Adam Bauerschmidt and Martin P. Meyer. The first officers were: Spiritual Adviser, Rev. George Ruland, C. SS. R.; President, Joseph Schutte; Vice-President, John B. Hahn; Secretary, Louis W. Brandt; Treasurer, Wendel Fischer; Commander, Col. Louis Ernst; First Assistant Commander, George Begy; Second Assistant Commander, Jacob Nunnold.

The Society was originally known as "The German Catholic Union," but shortly after it was organized members carried its principles to other cities, organizing new commanderies and furthering its interests. The name "Knights of St. John" was subsequently adopted, and to-day the Commandery enjoys the distinction of being the parent organization of what has since become one of the leading Catholic Societies throughout the country, numbering several hundred Commanderies, Cadet Commanderies and Auxiliaries.

The German Catholics of St. Joseph's living to the north had for some time taken steps towards the formation of a new parish in that section and the erection of a new church, as they were so far from St. Joseph's. In 1872 they had purchased prop-

erty for this purpose, and asked Rev. Father Ruland to organize the new parish. As Most Rev. Father General would not grant the necessary permission, Rev. Father Rector was obliged to refuse their petition. Then they besought Bishop McQuaid to get the Jesuit Fathers and entrust the church and parish to them. The Bishop refusing likewise, the people became quite vexed, so that when the question of the new church was again broached in May or June, 1873, very many of them would have nothing to do with the project. The majority of the people, however, adhered to their original purpose of having a church more convenient to their homes than St. Joseph's. At length, with the co-operation of the Fathers of St. Joseph's, which was cheerfully given, the work was begun. The digging for the foundation began in August, Father Pingel turning the first sod; and on September 14th, the corner-stone was blessed and laid by Rt. Rev. Bishop McQuaid. The procession of the Irish and German Societies on the occasion was not the least remarkable event of the celebration. The new church, the sixth for the German Catholics in Rochester, was dedicated to St. Michael the Archangel, March 8th, 1874. In February, 1874, Rev. Fridolin Pascalar was appointed pastor of the new church. Eighty families from St. Joseph's and about one hundred families from Holy Redeemer's constituted the nucleus of the new parish. The following description of the laying of the corner-stone we take from a newspaper of the time:

"The ceremonies attending the laying of the corner-stone of the new Catholic Church on North Clinton Street, which took place yesterday, proved a grand and imposing affair. The weather, which had been so dark and threatening during the early part of the day, suddenly changed, giving warmth and sunshine to what many thought would be a rainy march. Early in the afternoon the associations connected with the various Catholic Churches throughout the city, gathered at the corner of Clinton and Franklin Streets, formed in line and proceeded to the new church ground in the following order:

#### FIRST DIVISION.

Chief Marshal, Joseph Schwab.

Marshal, Michael Dreier.

St. Michael's Society, numbering eighty men.

Twelve men bearing the corner-stone of the new Church on a frame decorated with ribbons, flowers and evergreens.

St. Aloysius' Young Men's Benevolent Society of St. Joseph's Church, numbering ninety members.

St. Joseph's and St. Boniface's Societies, of St. Joseph's Church, numbering one hundred and fifty men.

#### SECOND DIVISION.

Marshal, Michael Englert.

Long's Band.

The St. Vincent de Paul's Society, of the Cathedral, two hundred members.

St. Francis' Young Men's Society, of St. Mary's Church, sixty in line.

St. Vincent de Paul's Society, of St. Bridget's Church, numbering one hundred and fifty men.

St. John the Baptist's Society, of the French Church, forty men.

#### THIRD DIVISION.

Marshal, Gottfried Arnsmeir.

St. Boniface's and St. Joseph's Societies, of St. Boniface's Church, numbering one hundred and sixty members.

St. Francis' Society, of St. Peter and Paul's Church, two hundred and twenty-five men.

St. Paul's Society, of the same Church.

St. James' Society, of the Holy Redeemer Church, eighty members.

#### FOURTH DIVISION.

Marshal, Martin Magin.

Hadley's Band.

St. Francis' Society, acting as escort to the Bishop and Clergy, who rode in carriages.

"A large crowd filled the sidewalks as the procession passed through the street; appropriate emblems had been placed along the route, floral wreaths, crosses, etc., and everything seemed to say that the people took great interest in the event. St. Michael's Church, of which the corner-stone was laid, is located on Clinton Street, near the city line. A short time ago a new parish was formed by the German Catholics of the 5th, 13th and 15th wards; Rev. August Pingel was appointed pastor, and he with characteristic zeal, immediately commenced the work of erecting a church. A very large lot, embracing nearly two acres, was selected, funds were procured from those willing to assist the good cause, plans were drawn, and finally the work



of building was begun about the first of August last under a contract with Michael Henricus. The church will be sixty-six feet in width and one hundred and twenty-five feet in depth, and will cost \$20,000. The building is placed nearly two hundred feet back from the street, it being intended to devote it, at some future time, exclusively to school purposes, while a new church will be erected directly in front of it. For the present the building, when completed, will be used both as a church and as a school.

“The societies marched into the grounds and arranged themselves around a stand erected at the west end of the church. The Catholic clergy of the city then followed and occupied the stand. Between forty and fifty little girls, clad in white, and each bearing beautiful flowers, then entered and formed two long lines before the stand. The usual exercises were conducted by Bishop McQuaid, assisted by Rev. J. M. Early, Vicar-General of the diocese, and Rev. Fathers De Regge, Ruland, Pingel, Ulrich, Stewart, O’Hare, Osborne, Byrne, Sinclair, Hoffschneider, Miller, Oberholzer, Heidenreich and Payer.

“When the stone had been placed in position, the large assemblage that had gathered around the place was briefly addressed by the Bishop. Then Father Pingel, the pastor of the new church, preached in German. After these addresses the line again formed, proceeded to the starting place, and then each society departed to its proper church.

“The addition of St. Michael’s to the Catholic churches of the city increases the number to eleven, as follows:

1. St. Patrick’s Cathedral.
2. St. Mary’s.
3. Immaculate Conception.
4. St. Bridget’s.
5. St. Joseph’s (German).
6. St. Peter’s (German).
7. St. Boniface’s (German).
8. Holy Family (German).
9. Most Holy Redeemer (German).
10. St. Michael’s (German).
11. Our Lady of Victory (French).

“It will be seen that the German-speaking Catholics now have more churches than the English-speaking, or as many as the English and French together. Thirty years ago there was but a single Catholic Church in Rochester, the little old stone

edifice that used to stand upon the site of the present Cathedral, and it was not until some years later that the Germans erected their first place of worship."

On account of the withdrawal of so many families from St. Joseph's parish by the establishment of the new St. Michael's, Father Ruland found it necessary to raise the pew-rents, beginning with the April quarter in 1874, to meet the current expenses of the parish. Heretofore the pew-rents at St. Joseph's had been lower than in the other parishes of the city. The people readily understood the situation, and there was no difficulty.

Another effect of the erection of the new parish was a diminution in the number of children in St. Joseph's School. After the children who had made their First Communion on the feast of the Ascension, had left school, as was unfortunately a deep-rooted custom among the Germans, the number of Classes in the Boys' School as well as in the Girls' was reduced from five to four, and these four were amply sufficient.

In June, 1874, St. Joseph's Orphan Asylum Society, finding the existing building, which belonged to the church, inadequate, took steps towards erecting a new Orphan Asylum. The Redemptorists, to whom the ground belonged as well as to the church, with the consent of the Ordinary, gave the Society a lease on the property for ninety-nine years under certain conditions. The old building which had been erected in 1866 was torn down, and a new brick edifice, from the plans of Mr. Oscar Knebel, a member of the executive board, was begun, June 17th.

Rev. Father Ruland, after a Rectorate of nine years at St. Joseph's, Rochester, was transferred to the House of Studies, Ilchester, Md., July 10th; he left Rochester for his new field of labor, July 21st. His successor, the new Rector, Rev. Father Anwander, arrived about two weeks later, August 11th, 1874.

### **Father Anwander, Rector.**

At the time of Father Anwander's accession the Community of St. Joseph's consisted of himself, Fathers Van Luytelaar, Jaeckel, Schnuettgen, and Charles Rosenbauer, with Brothers Alexius, Theodore, Nicholas, Bonaventure and Barnabas. But several changes occurred shortly. Father Stephen Schneider, a Prussian exile, came to Rochester, September 4th; Father Jaeckel left for Boston, September 13th. Father Van Luytelaar was transferred to Baltimore, and Father Hotz came from Philadelphia, October 10th; Father Schnuettgen went to Bos-

ton, September 11th, and Father Krein took his place, October 24th. The Community, therefore, towards the end of 1874 and the beginning of 1875, consisted of Rev. Father Anwander, Rector, and Fathers Hotz, Stephen Schneider, C. Rosenbauer and Krein, and the above-named Brothers.

During the course of the year the church and priest's house at Coldwater, one of the out-missions, were built by Father Charles Rosenbauer, who attended this station regularly twice a month. When Father Rosenbauer was transferred to Chicago, October 20th, Coldwater was made an independent parish by the Rt. Rev. Bishop, and Rev. Father Kraus, a secular priest, was placed in charge. Father Rosenbauer had also attended Penfield once a month after Father Pingel's removal from Rochester, and he was now succeeded by Father Blanche. Father Frischbier from St. Joseph's conducted the exercises of the Jubilee at Coldwater, November 13th-16th. There were one hundred and twenty communicants.

The first public reception of members into the Purgatorian Society was held with great solemnity in St. Joseph's Church in February. There was another reception of new members on the Feast of All Saints, after Solemn Vespers, and during the octave of the feast the Novena for the Poor Souls was celebrated.

The two side-chapels of Our Lady and St. Alphonsus were fitted up this year with pews, to increase the seating-capacity of the church. The new arrangement of the chapels, particularly the enlargement of the Lady Chapel, gave room for six confessionals in the church, one in St. Alphonsus Chapel, two near the communion-rail on either side of the church, and three in the extension to the Lady Chapel. A new hot-water heating system was likewise installed in the church during the summer. The old board fence on Franklin Street was replaced by a substantial brick wall, that added greatly to the appearance of the property, and a new green-house was built in the rear of the garden.

Rev. Father Holzer came to Rochester, broken down in health, May 20th. During this same month of May, 1875, Rev. Edward Weigel, C. SS. R., was ordained priest and returned to Rochester in August to celebrate a Solemn High Mass, Father Anwander preaching on that occasion. Another child of the parish was raised to the dignity of priesthood on January 18th, 1876, in the person of the Rev. Charles Sigl, C. SS. R.

The solemn consecration of the parish to the Sacred Heart of Jesus took place June 16th, 1875. The exercises of the Jubilee

were held in all the churches of the city during the months of May and June, with sermons and Benediction and public processions. The churches designated to be visited to gain the indulgence were the Cathedral, St. Mary's, St. Joseph's and St. Peter's. At home all the Fathers of the Community were kept busy, and at Holy Redeemer's and St. Boniface's Father Stephen Schneider from St. Joseph's preached the sermons and assisted in the confessional.

On Washington's Birthday in the centennial year, 1876, Rev. Father Rector gave a Lecture in the school-hall for the benefit of the newly formed Knights of St. Eustace. This is the first mention of this organization that we find in the Chronicles, and we are led to infer that it was established to take the place of the St. Aloysius Society, no further mention of which occurs. The qualifications for membership required that the candidate be five feet, eight inches in stature, and a member of the Archconfraternity of the Holy Family. The Knights made their first public appearance in uniform in the church on the feast of Corpus Christi, June 15th, when they received Holy Communion in a body at the 7.30 Mass, and took part in the procession of the Most Blessed Sacrament after the Solemn High Mass.

The Knights of St. Eustace had been organized by Father Anwander in 1874. The first officers were: Rev. Father Anwander, Spiritual Director; Joseph J. Schueler, President; Anthony Schilling, Vice-President; Charles Henricus, Secretary; J. H. Schlitzer, Treasurer; Charles Armbruster, Charles Oakley, Thomas Hempel and Bernard Eilers formed the Finance Committee. The charter members were as follows: J. J. Schueler, A. Schilling, Charles Henricus, Joseph Schlitzer, Charles Armbruster, T. Hempel, A. Schueler, B. Eilers, J. P. Leinen, J. Thies, C. Oakley, W. Frank, L. Lochner and F. W. Armbruster.

A new set of Stations, or Way of the Cross, costing \$800, the gift of the men of the Archconfraternity of the Holy Family, was solemnly blessed and erected in the church on the first Sunday of Lent, March 5th, 1876. The ceremony took place instead of the Vesper service, and was conducted by Father S. Schneider. The men of the Holy Family appeared in their new regalia for the first time on this occasion. Not to be outdone, the young ladies of the Archconfraternity donated a new carpet for the sanctuary. The beautiful statue of St. Joseph and

the Child Jesus, now over the main altar, arrived from Munich, Bavaria, in April. The old statues of the Blessed Virgin and St. Joseph were repainted and placed in the niches in the facade of the church.

During the month of April work on the new addition to the Priests' House, the foundation for which had been laid in the preceding autumn, was resumed. The building was finished during the summer, and the community was able to use the new refectory, now on the first floor, for the first time on the feast of St. Alphonsus. Besides giving place for the refectory and kitchen on the first floor, the new addition gave two new living-rooms to the house on the second floor, and on the third floor a magnificent large room for the library.

The one hundredth anniversary of the Declaration of American Independence was fittingly celebrated on the nation's holiday. The Church, House and Orphan Asylum were becomingly decorated with flags, banners and streamers. There was a Solemn High Mass of Thanksgiving in the Church in accordance with the order of the Bishop. In the civic procession, besides the military companies, all the Church societies of the city turned out in two divisions, and in point of numbers surpassed the showing of all the other organizations taking part.

During the summer a new flooring was placed in the body of the church and new pews installed. A second and larger green-house was built in the garden, adjoining the one erected a year ago. Improvements were also made in the two schools. A house-to-house collection for the orphans was taken up during the fall to meet a deficit in the Asylum. Father Rector himself assumed this difficult task, and succeeded in collecting \$1,500.

On December 27th, Rev. Lawrence Holzer calmly and peacefully passed from this life. As he was the first member of the community to die at St. Joseph's, we feel justified in inserting here the following sketch of the deceased which appeared in the local newspapers at the time:

"DEATH OF REV LAWRENCE HOLZER,  
AT ST. JOSEPH'S CHURCH.

"This distinguished priest departed this life at the Redemptorists' Convent attached to St. Joseph's Church, yesterday morning at six o'clock, while Mass was being said in his room by one of the Fathers [Rev. Father Wissel]. Immediately afterwards the large bell of St. Joseph's carried the sad tidings to

the Catholic homes of the city, whence many prayers ascended for the soul of him whom all who knew had loved.

“Father Holzer was born on the 17th of September, 1819, in the village of Mintraching, near Ratisbonne, Bavaria; made his religious profession on the 1st of November, 1844, and was ordained priest on the 17th of May, 1845. Being a member of a missionary order, he devoted himself to the work of home missions with such ardor and zeal that he was soon considered one of the most efficient members of the community. In 1847 he was sent to this country, where he labored incessantly in the capacity of missionary as well as of local pastor in almost every State of the Union. He was successively stationed at Rochester, Buffalo, Pittsburgh, Philadelphia, Baltimore, New York, New Orleans, Chicago and St. Louis. Many churches, schools, and orphan asylums owe their existence to Father Holzer’s indomitable energy and zeal. At different times he was appointed as Superior over various local communities. Father Holzer possessed an extraordinary talent for the acquisition of the natural sciences, and will be remembered by many as one of our foremost botanists; but the sciences were secondary to his theological learning. His mind was always occupied in study. His highest ambition was to save souls; his recreation to comfort the afflicted. To lose a moment was to him a crime unpardonable. Nature had endowed him with a most powerful body, which was in proportion with his unbending soul; but his relentless persistency in his duties and self-imposed obligations forced the iron nature to succumb. Having become partially incapacitated for apostolic work, he chose Rochester for his last resting place. Here he lingered for fifteen months under the careful treatment of Dr. Kuichling and the tender solicitude of his brethren until yesterday, when he calmly surrendered his spirit to his Creator. To the end did he persist in attending daily worship, and when able, himself celebrated Mass; often only by the utmost exertion and by the use of both hands was he enabled to move from one side of the altar to the other. At such times a large part of the congregation wept to see the sufferings of the good man. But his suffering has ended; he was taken to the bosom of Him whom he served so well.

The solemn funeral services of the Catholic Church will take place over his remains at St. Joseph’s Church to-day (Thursday) at 9 o’clock, after which they will be consigned to their last resting-place in the Holy Sepulchre Cemetery.”

*THE THIRD TWENTY YEARS.*

*1876 --- 1896.*





## Father Zimmer Succeeds Father Anwander.

The Community at St. Joseph's at the beginning of the third period of the history of the parish upon which we are now entering, comprised Rev. Father Anwander as Rector, and Fathers S. Schneider, Frischbier and Blanche, with six Brothers, Alexius, Eustace, Nicholas, Bonaventure, Barnabas and Norbert. Brother Engelbert took the place of Brother Eustace, who was transferred to New York, April 23rd, 1877.

A rare occurrence marked the opening of the new year, the double funeral of two pastors of Rochester held on the same day from St. Joseph's Church. On February 11th, Rev. John F. Payer, formerly pastor of St. Boniface's Church, fortified with all the rites of the Church, passed away at St. Mary's Hospital. Two weeks previously he had administered Extreme Unction to his friend, Rev. F. Kraus, the pastor of Coldwater, who died here at the home of a friend in the afternoon of the same day, February 11th. Both priests had expressed a wish to be buried from St. Joseph's. Accordingly, on February 12th, the double funeral was held, both coffins being placed side by side in front of the communion-rail. Bishop McQuaid and nearly all the priests of the diocese were present at the obsequies. The church was crowded, too, in spite of the extremely cold weather. Friends in life, these two truly zealous priests were not separated in death.

The Golden Jubilee of Pius IX as Bishop was solemnly celebrated, June 3rd. Preceding this date a Triduum was held, during which the entire congregation approached the Sacraments. On the day itself there was a Solemn High Mass, and in the evening at seven o'clock there were special services. The procession during these evening services surpassed anything of the kind hitherto seen in the church. It was indeed a men's procession. The men of the Archconfraternity of the Holy Family, two hundred and fifty strong, the Central Verein, with ninety-five members, and the Knights of St. Eustace, twenty-five in number, took part in the procession. A bust of the Holy Father was carried aloft on the shoulders of four young men, while a choir of three hundred voices with orchestral accompaniment sang the triumphal paean composed for the occasion. The entire congregation joined in the profession of loyalty to the Holy See and in the protest against the spoliation

of the States of the Church, which preceded the solemn Benediction at the close of the ceremony.

In July, 1877, Rev. Father Zimmer became Rector at St. Joseph's, succeeding Father Anwander, who was transferred to New York. New names again appear in the Community. Fathers Clauss, Frischbier, Arant and Pingel with the Rev. Rector and five Brothers constituted the new Community.

There was a change made in November in the hours of the Sunday Masses, the first Mass, which until now was celebrated at six o'clock, was advanced to half-past five. The other Masses were at seven-thirty, nine and ten o'clock. The care of Penfield devolved upon Father Blanche, who was later succeeded by Father Arant. A new out-mission, Naples, was also visited once a month by Father Arant, beginning November 10th. This mission, however, was confided to a secular priest, Rev. D. Laurenzis, in September of the following year.

In March, 1878, the high altar and the altar of the Blessed Virgin were repainted and decorated, the expenses being borne by the Sacred Heart Altar Society. A beautiful statue of the Immaculate Conception was also purchased at this time, and after being solemnly blessed, was placed over the main altar. Father Zimmer had the Community chapel decorated likewise, and a new altar erected therein.

Rt. Rev. Bishop McQuaid, who was shortly to go to Rome for his visit ad limina, to lay before the Holy Father the condition of the diocese of Rochester, made a canonical Visitation of the various churches before his departure. This Visitation was first made at St. Joseph's, June 10th. It was Whit-Monday, a great day among the Germans. The Bishop was received with solemn ceremonies by the clergy at the entrance of the church, and led in procession to the sanctuary. After the Solemn High Mass, the Bishop preached, explaining to the faithful the nature and purpose of the visitation. He then proceeded to examine in detail the manner in which the sacred vessels and vestments were cared for, the order of church services, etc., as prescribed by the ritual of the Church. At the conclusion of this minute inspection, the Bishop was pleased to express his approval of everything he had seen and heard, and for a perpetual memorial he inscribed with his own hand in the Chronicles the following:

"On the feast of Whit-Monday, the formal Visitation of the Parish of St. Joseph's, Rochester, was held by the Rt. Rev. Bishop of Rochester, who takes this occasion to record his very

great satisfaction with everything connected with the church and with divine worship, and to say that the spiritual affairs of the parish give promise of future care and preservation of the souls belonging to it, as in the past, they have given great comfort and consolation to the Bishop. With God's best blessing invoked on Priests and Congregation, the Bishop subscribes this testimony this 10th day of June, 1878.

Bernard, Bishop of Rochester."

Sunshine and shadow played over the Community during the year. On May 21st, Father Clauss celebrated the twenty-fifth anniversary of his ordination to the priesthood. It was a memorable event, participated in by the priests of the city, the Knights of St. Eustace and the little ones of the school. The Rt. Rev. Bishop and clergy attended the dinner and bade "ad annos aureos" to the Rev. Jubilarian. One month later, June 25th, the Angel of Death visited the Community and summoned Father Beck to his reward. He was buried with appropriate ceremonies in Holy Sepulchre Cemetery, alongside his companion and classmate, Rev. James Meng, who had died at Ilchester, November 8th, 1877, and whose body had been brought to Rochester, his home, for interment.

Mr. Bernard Klem, whose name is so intimately connected with the early history of church, school and asylum of St. Joseph's parish, passed to his reward, January 21st, 1879, in the seventieth year of his age. "In Bernard Klem," said Pfaefflin in History of the Germans in Rochester, p. 25, "there passed away one of the pioneers, who so to say, grew up with our city, and who by the strenuous labor by which they transformed the wilderness and made it a flourishing habitation for men, have undoubtedly merited honorable mention in the history of Rochester. Educated by the Jesuits in New York, Bernard Klem was a fervent and devout Catholic, commanding the respect and esteem of all who knew him."

During the spring and summer, April to August, the interior of the church was decorated by Mr. A. Schmidt. This work was finished in time to celebrate the feast of St. Alphonsus. The Chapel of Our Lady of Perpetual Help was likewise frescoed anew, the expenses being borne by the Sacred Heart Altar Society. The Young Ladies of the Holy Family donated a magnificent new carpet for the sanctuary. Thus the whole interior of the church presented a new and most beautiful appearance. But Father Zimmer did not see the completion of the work

he had begun. He was transferred, in July, to St. Anne de Beaupre, Canada, whither Father Clauss had preceded him as Superior a short time previously. Father Stephen Schneider filled out the unexpired term till July, 1880.

Rev. Charles Kuenzer celebrated his Silver Jubilee of the Priesthood, June 11th. It will be remembered that he was one of the class that was ordained in St. Joseph's by Rt. Rev. Bishop Timon in 1854. On the eve of the Jubilee the men of the parish and the members of the St. Cecilia Society gave a musicale in his honor, and the school children greeted him with speeches and songs on the day itself. A Solemn High Mass of Thanksgiving was celebrated by the Rev. Jubilarian, assisted by Fathers Preis and Klug as deacon and subdeacon respectively.

The Archconfraternity of Our Lady of Perpetual Help and of St. Alphonsus was canonically erected in the church by Father Zimmer, June 22nd, 1879, the feast of Our Lady. At seven p. m. there was a special service, during which the solemn reception of the members took place. Upwards of a thousand joined in the act of consecration.

Rt. Rev. Bishop McQuaid administered the Sacrament of Confirmation to a class of two hundred and forty-two, at the seven-thirty Mass, August 10th, and remained to assist at the Solemn High Mass at ten o'clock.

The first Jubilee proclaimed by the new Sovereign Pontiff, Leo XIII, was celebrated during the week, August 13th-15th, the sermons being preached by Fathers Schneider, Klug and Kuenzer. During the year of this Jubilee the Fathers assisted the neighboring pastors, Father Kuenzer went to Lyons, and Father Dressmann of Brockport, to give the German Catholics an opportunity of gaining the Jubilee Indulgence.

The only out-mission attached to St. Joseph's at this time was Penfield. In the care of this mission Father Dressmann succeeded Father Arant, who was transferred to New York in July. Penfield was now visited twice a month.

The new year, 1880, began with a Tridium, January 4th-6th. During the preceding year Very Rev. Father Provincial Schauer, on the occasion of his visit to Rome, had been empowered by the Holy Father to give the Papal Blessing—to which a plenary indulgence is attached—to all the parishioners of the churches in charge of the Redemptorists in his Province. Very Rev. Father Provincial ordered the Tridium to be held, during which the Papal Blessing was imparted to the faithful.

A mission lasting two weeks was held at St. Joseph's, February 8th-22nd. Father Keitz was the Superior, and his co-laborers were Fathers Putzer, Litz and Schwabl. This was the first time in the history of the parish that the exercises of the mission were conducted for the sexes separately. The first week was devoted to the women, the second week to the men. There were Mission Masses in the morning at 5:30 and 9 o'clock, each followed by an Instruction; and in the evening at 8 o'clock the usual services of the mission, Rosary, Sermon and Benediction took place. The Report of the Mission by the Superior, Father Keitz, shows that 1,690 women and 1,189 men, a total of 2,879, received the sacraments during this time. Bishop McQuaid was present in the sanctuary at the closing exercises of the men's mission. After the sermon of the missionary, Father Keitz, the Rt. Rev. Bishop congratulated the men on the splendid showing they made, and exhorted them to persevere in their good resolutions. The Renewal, as prescribed by the Rule of St. Alphonsus, took place in the fall, September 26th to October 10th. At this Renewal Fathers Kautz and Zimmer assisted Fathers Keitz and Putzer. But election-time was drawing near—it was a presidential year, too—and political speeches and torch-light processions seem to have had a bad influence on the attendance during the men's week.

On July 12th, the news came from Rome that Rev. Joseph Froehlich had been appointed Rector of St. Joseph's Rochester, for the new term. Father Froehlich had come from St. Mary's, Buffalo, January 19th, 1880, changing places with Father Klug, and had celebrated his Silver Jubilee of the Priesthood with the usual solemnity only two weeks previously, June 30th. The entire Community of St. Mary's, Fathers and Brothers, had come to Rochester to grace the occasion.

### **Father Froehlich's Administration.**

Rev. Father Froehlich was Rector at St. Joseph's from July, 1880, to June, 1887, a period long enough to merit a separate chapter in the history of the parish. The heart of the new Rector must have rejoiced when he read in the Chronicles a second testimonial of the Rt. Rev. Bishop regarding the parish entrusted to his care:

“This tenth day of May, 1881, a Canonical Visitation of this Parish of St. Joseph's was held. It gives me pleasure to record

the great satisfaction derived from observing the excellent order in which everything connected with the church and the administration of the sacraments is maintained, as well as with the richness, beauty and completeness of decorations and church furniture. The regularity and sufficiency of the services are, as always in the past, calculated to strengthen religion and promote piety. The parish is under the care of Rev. Joseph Froehlich, C. SS. R., as Rector, aided by four members of the Congregation of the Most Holy Redeemer.

Rochester, May 10th, 1881.

Bernard, Bishop of Rochester."

The Community consisted of Rev. Father Froehlich, as Rector, Fathers Hoelscher, Bollmann, C. Kuenzer and Dressmann, with four Brothers, Alexius, Mark, Henry and Calixtus. Father Bollmann was sent to Baltimore in August, and Father Saftig, who had been teaching Dogmatic Theology at the House of Studies, Ilchester, Md., came to take his place. The registers at this time show the following membership in the various societies, a pretty fair criterion of the size of the parish: The Archconfraternity of the Immaculate Heart of Mary, 2,387; the Archconfraternity of Our Lady of Perpetual Help, 1,520; Purgatorian Society, 1,500; the Archconfraternity of the Holy Family, all divisions, 1,300. There were likewise 596 children in the parochial school.

On November 17th, Father Froehlich met with a painful accident. While crossing the railroad tracks at St. Joseph's Street, now Joseph Avenue, in the evening, about six o'clock, he collided with a vehicle of some kind, which he did not see approaching on account of the darkness. He was thrown to the ground, sustaining a severe dislocation of the right shoulder and arm. Fortunately no bones were broken. Under the diligent care and skill of Dr. Louis Weigel, he was able to appear again at the altar on Christmas Day, and in a short time after he could attend to his duties as usual.

Two deaths mark the year 1882. On the 11th of April, Rev. Charles Kuenzer was called to his reward, and in the 7th of November, Brother Alexius followed him. Rev. Charles Kuenzer was born, June 4th, 1825, in Breisach, Baden; he made his profession as Redemptorist, January 17th, 1851, came to America that same year, and having completed his studies at Cumberland and Rochester, he was ordained here, June 11th, 1854. As a priest he had labored successively in Baltimore.

Philadelphia, New York, Buffalo, Detroit and Rochester. He came to St. Joseph's, June 1st, 1877, and labored here, as he had elsewhere, with great zeal. His death seems to have been due to heart trouble. He celebrated Mass for the last time on the feast of St. Joseph, March 19th. His brother, Julius Kuenzer, sang the Solemn Requiem Mass, at which about twenty priests were present.

Brother Alexius, in the world Joseph Schoefnagel, died November 7th, 1882, worn out by work and old age (he was seventy-five years of age) rather than by disease. He was born in Vienna, Austria, June 21st, 1807, entered the Congregation of the Most Holy Redeemer there and made his profession January 13th, 1837, and came to America in June, 1843. He was stationed at Baltimore till 1846, when he was sent to St. Mary's, Pa. When that foundation was abandoned four years later, in 1850, Brother Alexius was transferred to Rochester. At St. Joseph's he labored for over thirty years as an humble Lay-brother, taking care of the garden and acting as sacristan in the church. For a short time, in August, 1865, he was sent to Baltimore, but he returned to St. Joseph's, January, 1866.

During the summer vacation new desks were provided in the school-rooms and extensive repairs were made in the house occupied by the Brothers of Mary, the teachers in the four classes in the Boys' School. In Penfield, under the direction of Father Dressmann, a new frame-building, thirty feet by twenty and thirteen feet high, was erected for school-purposes. It was one large room, and well lighted. The cost of the structure was \$460, but the labor freely given by the men of the little parish amounted to about \$70. There were thirty children in the school at the time. Father Dressmann also established an Altar Society, to take care of and furnish the altar in the little church.

The great event of the year 1882, however, was the Tridium held, November 7th, 8th, and 9th, to commemorate the One Hundred and Fiftieth Anniversary of the Foundation of the Congregation of the Most Holy Redeemer. Father Hoelscher preached the sermons, and as the Sovereign Pontiff had graciously granted a plenary Indulgence under the usual conditions, a very great number approached the sacraments on this occasion. On the day itself, November 9th, the Rt. Rev. Bishop and a large number of priests attended the celebration. Bishop McQuaid, pontificated at the Solemn High Mass, and preached a magnificent sermon. He referred in particular, as a great glory to the

Congregation of the Most Holy Redeemer, to what the Fathers had done for the education of the children. "First they built the school," the Bishop said, "then the church. The Redemptorists first and before all others established the parochial school in the United States, and thus practically and happily solved the question which in 1832 and later was despaired of by those in authority in the church." Rev. Dr. Sinclair, Pastor of St. Peter and Paul's, preached the panegyric in German. He spoke of the work of St. Alphonsus and his spiritual sons. He dwelt especially on the missionary labors of the Redemptorists in the Fatherland and in America. "By the missions conducted among the people by the Redemptorist Fathers, the faith was revived in Germany before the Vatican Council and preserved after that event. And in America the Redemptorists preserved that faith by their missions to the people and the education of the children in the parochial schools. Had it not been for the Redemptorists, who had kept alive and preached that faith, the Germans would not have withstood persecution."

During the year 1882, the Orphan Asylum was enlarged by the addition of the east wing; the west wing was added later. Both additions were made from the plans of Mr. Oscar Knebel, who had drawn the plans for the main building in 1874.

The two following years present nothing special to the notice of the Chronicler, with the exception of the reappointment of Father Froehlich as Rector in May, 1884. Two newly ordained priests, Rev. John Hickey, C. SS. R., of Lima, N. Y., and Rev. Joseph Thies, a son of the parish, ordained at Innsbruck, for the diocese of Buffalo, celebrated their first Mass; the former on March 15th, the latter on August 2nd, 1885. On October 26th, Brother Simon, in the world Francis X. Ernst, died suddenly from an apoplectic stroke. He was born in Bavaria, March 28th, 1822, and made his profession March 14th, 1859. In 1884 he was sent to Rochester to succeed Brother Alexius in caring for the garden.

Rev. Francis X. Mueller, C. SS. R., a son of the parish, ordained March 25th, 1886, celebrated his First Mass at St. Joseph's on the fourth Sunday of Lent, March 28th. On January 30th, in the following year, another son of the parish, Rev. Joseph Schantz, C. SS. R., likewise celebrated his First Mass, the sermon on the occasion being preached by his cousin, Rev. Edward Weigel, C. SS. R.

In June, 1886, the church at Penfield was painted and



decorated. In St. Joseph's the Chapel of St. Alphonsus was renovated and on the eve of the feast of St. Alphonsus, the new altar and statue of the Saint were solemnly blessed. In the church proper new ventilators were provided in the roof.

Among the missionary works of the year we find a mission at the French Church given by Fathers Schnuettgen and De-Fains. Fathers Pingel and Denges heard Confessions during the Easter season at Seneca Falls. Father Schnuettgen conducted the services of the Jubilee in Holy Redeemer Church in the city, and at Auburn, Buffalo and Spencerport. The same Father preached at the Forty Hours' Devotion at Webster and Brockport.

In June, 1887, the triennial appointments of Superiors were published. Rev. Joseph Wirth, hitherto Rector of St. Peter's Church, Philadelphia, succeeded Father Froehlich, who was transferred to St. Mary's Church, Buffalo.

### **Father Wirth's Administration.**

The Community at the beginning of the new administration consisted of Father Wirth, Rector, and Fathers Kuborn, Pingel and Wolsfeld, with the three Brothers, Stephen, Boniface and Isidore.

The centenary of the death of St. Alphonsus was celebrated August 2nd, 1887. A solemn Triduum preceded the feast. Rt. Rev. Bishop McQuaid celebrated Pontifical High Mass and Rev. Dr. Sinclair, rector of St. Peter and Paul's Church, preached the panegyric of the Saint. At the dinner the Rt. Rev. Bishop and several priests were the guests of the Fathers.

Mr. Francis Bauer, the organist and director of the choir at St. Joseph's, celebrated the twenty-fifth anniversary of his entry into that position, September 22nd. In honor of the occasion Mr. A. B. Saenderl gave a banquet to the members of the choir and the priests of St. Joseph's. Rev. Father Wirth in an appropriate speech reviewed the faithful services of Mr. Bauer, and presented him with a check of \$50 as a testimonial of appreciation.

On Easter Sunday, April 1st, 1888, Rev. M. J. Hargather, a secular priest, was placed in charge of Penfield, relieving Father Wolsfeld. The following is the Status Animarum for the previous year, 1887; it will give some idea of the little out-mission; Baptisms, 7; Converts, 1; Communions, 430; Deaths,



*Rev. Joseph Froehlich*  
*Rector, 1880-1887.*



*Rev. Joseph Wirth*  
*Rector, 1887-1893.*

3; Children in school, 12 boys and 15 girls; Confirmed, 7; Altar Society, 25.

While stationed at St. Peter's Church, Philadelphia, Rev. Father Wirth had been appointed Pro-Postulator in the cause of the Beatification of Rt. Rev. John N. Neumann, C. SS. R.—the same whose name occurs in the earlier pages of this history as the pastor of Lancaster, Northbush, and Williamsville, and the friend of Father Prost. Steps were now being taken to raise to the honors of the altar the humble countryside pastor, who subsequently had become Bishop of Philadelphia. In connection with the preliminary Process, Father Wirth had to prepare all the matters to be laid before the Commission in its various sittings. He retained this position when transferred to Rochester, and in consequence while the investigation was going on, he was obliged to visit Philadelphia two or three days a week during the early part of his administration. On account of these frequent and sometimes prolonged absences of the Rector, the care of the parish and community devolved in large part upon Father Kuborn. The work of the Commission was at length finished in October, 1888, and Father Wirth as Pro-Postulator, was appointed as bearer of its findings to the Sacred Congregation of Rites in Rome. As the time of his departure drew near, the people of the parish, under the guidance of Father Kuborn, made up a purse to defray the expenses of the journey. This purse, containing over a thousand dollars, was presented to Rev. Father Wirth at a special meeting called for the purpose, on the evening of November 4th. Two days later, November 6th, Father Wirth went to New York, where he was joined by his traveling companion, Father Ziegler, C. SS. R., and sailed for Europe, November 10th. During the absence of Father Wirth, Father Arant was sent from Philadelphia to Rochester, to assist the Fathers at St. Joseph's in the sacred ministry.

Father Wirth returned from Rome, February 12th, 1889. His return was the occasion of a great demonstration of welcome on the part of the parishioners. He was escorted from the depot by the Knights of St. Eustace in full uniform to the church, where after a few words describing his sojourn in the Eternal City and his audience with the Holy Father, Leo XIII. a solemn Te Deum was sung in thanksgiving. A banquet and reception in St. Joseph's Orphan Asylum followed. Later on, March 19th, the feast of St. Joseph, Father Wirth gave a more detailed account of his trip to Rome during the Vesper service

in honor of the Saint. On this occasion also he imparted to the faithful the Blessing of the Holy Father which he had been delegated by Leo XIII to give to the parishioners. The church was filled to the very doors.

A Triduum in honor of the Beatification of another spiritual son of St. Alphonsus, Clement Maria Hofbauer, beatified in the preceding year, was held at St. Joseph's Church, January 6th, 7th and 8th, 1889. From the circular issued to announce this Triduum we learn that the Exercises were as follows: January 5th, 7.30 P. M., Solemn Vespers, Sermon and Benediction. Every morning there was a Low Mass and Sermon, at 5.30 by one of the Fathers of the Community. The Solemn High Mass on the first day, Sunday, was celebrated at 10 o'clock by Rt. Rev. Monsignor DeRegge, Chancellor of the Diocese, and the Sermon was preached by Rev. Dr. F. H. Sinclair, Rector of St. Peter and Paul's; at the Solemn Vespers in the evening Rev. F. Pascalar, Rector of St. Michael's Church, preached. On the second day Rev. J. Ege, assistant at St. Peter and Paul's, sang the Solemn Mass, and Rev. F. Oberholzer, Rector of Holy Redeemer Church, preached the Sermon; in the evening at the Solemn Vespers, Rev. H. Renker, Rector of St. Boniface's, was the preacher. The Solemn Mass on the last day of the Triduum was celebrated by Rev. Joseph Stratten, assistant at St. Michael's Church, and Rev. M. J. Hargather, Rector of St. Francis Xavier's Church, preached. The Sermon at the Solemn Close of the devotion in the evening was preached by Rev. D. Laurenzis, Rector of Holy Family Church. During the Triduum a picture of Blessed Clement, painted by Lamprecht, a Brooklyn artist, was exposed above the main altar, and illuminated by innumerable candles. More than 2,400 approached the Sacraments during these three days.

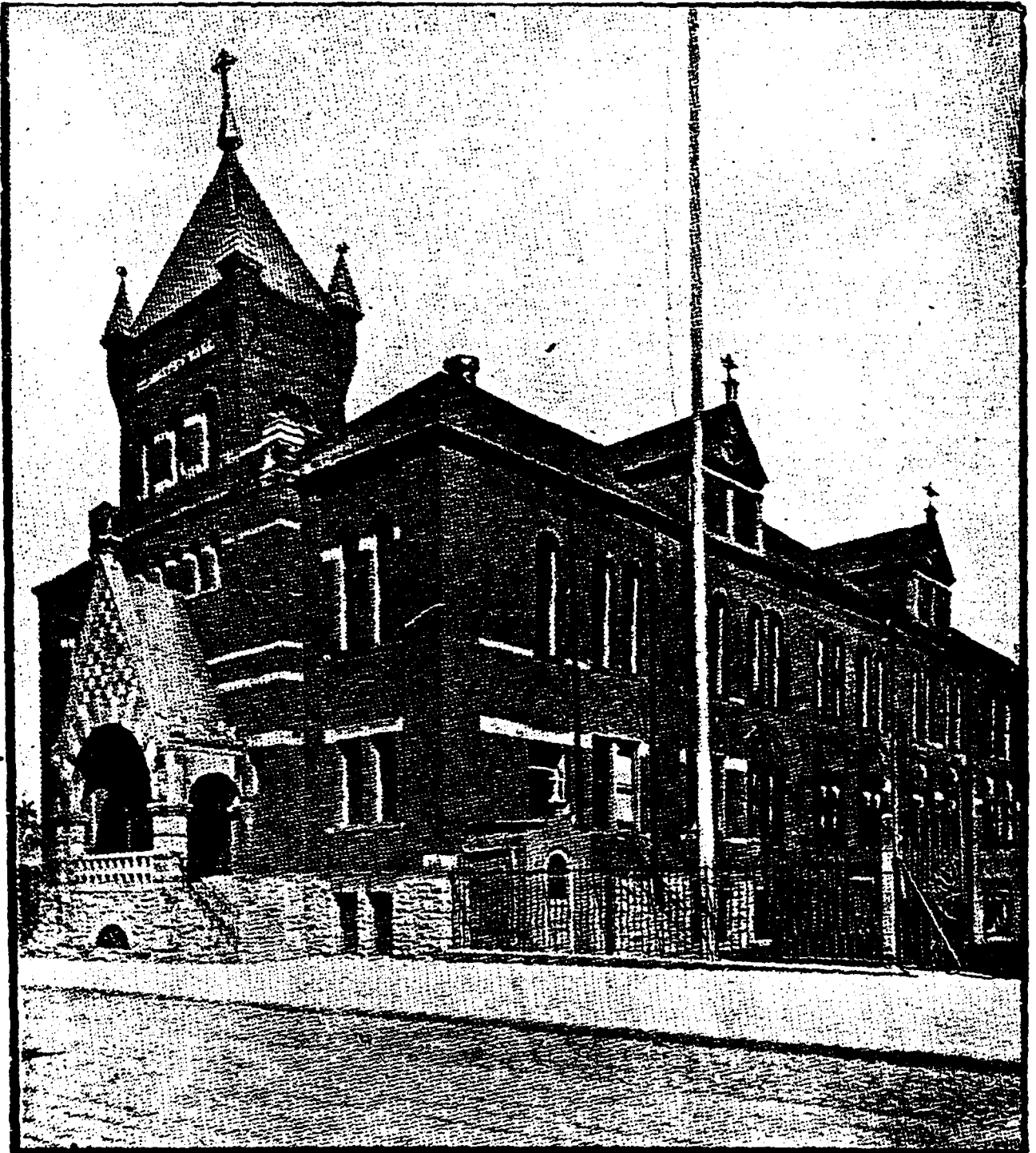
A two-weeks' Mission, conducted by Rev. Father Wissel, assisted by Father Zinnen, Stuhl and Huber, was given during Lent, 1889. As on a previous occasion, the first week, March 31st to April 7th, was devoted to the women of the parish, and 1,600 approached the Sacraments. During the second, or men's week, April 7th to 14th, 1,407 men received the Sacraments. It is well to note that at the Mission only parishioners of St. Joseph's Church were counted by the Fathers. A note added by Father Rector to the Mission Report of Father Wissel says: "After the Mission 200 persons who had not attended the exercises came to the Sacraments, and at First Communion we had

92 children. The number of Easter Communions, therefore, is 3,299."

On Pentecost Sunday, Mr. Jacob Kolb, the domestic servant at St. Joseph's, passed peacefully away. He had had a fall some time previously, sustaining injuries from which it seems he never fully recovered. Faithfully and well he had served the Fathers for more than thirty-five years. He had applied for admission as Lay-brother in 1851, but after two years, became satisfied that the Religious life was not his vocation. He therefore asked to labor for the Community as a man of all work, and he was so employed when the end came.

The great event of the year 1890 was the solemn Blessing of the new St. Joseph's School and Hall and Franklin Street, Easter Monday, April 7th. The new building occupies the site of the old Boys' School which was torn down and removed to make way for the present imposing structure. The boys' classes were transferred to rooms fitted up for their use in the Girls' School. The parishioners entered heartily into the new project, if we may judge from the success of the various enterprises undertaken during the two years just past, to secure the funds necessary for the work. Among these were a Lecture by Father Kuborn, a Summer Festival at Maple Grove in July, 1889, and two Suppers held in the Orphan Asylum during the winter of '88 and '89. The entire sum was not made up, however, before the building was begun or completed as we shall see. A series of dramatic and musical entertainments in the New Hall contributed no small share to the payment of the debt.

At four o'clock in the afternoon of the date just mentioned, Rt. Rev. Bishop McQuaid solemnly blessed the new building. Taking part in the ceremony were Rt. Rev. Monsignor De Regge, Rev. James P. Kiernan, Rector of St. Patrick's Cathedral, Rev. Edward J. Hanna, now Archbishop of San Francisco, and the Rev. Fathers Oberholzer, Pascalar, Renker, Laurenzis, Hargather and Stratten. After the blessing was finished the Bishop and clergy returned to the church, the faithful following in great numbers. Here Bishop McQuaid made a stirring address to the congregation on a theme that was dear to his heart. "Parochial School Education." In the warmest terms he congratulated the good people of St. Joseph's on possessing so grand a building dedicated to so noble a cause. He urged the parents to take advantage of the opportunities the new school afforded, and to see to it that their children received a Catholic



*St. Joseph's School.*

education. Benediction and Te Deum closed the ceremonies. The Bishop and the priests were the guests of the Fathers at supper.

In the evening at eight o'clock the opening of the New St. Joseph's Hall was celebrated by the presentation of a Grand Concert, "The Legend of St. Cecilia," by Stehle. The various roles were well rendered, winning repeated applause from the large audience. The capacity of the Hall, it seats 1,100, was taxed to the utmost. A most pleasant evening brought to an end a memorable day.

The building thus blessed is the present St. Joseph's School and Hall. It is a brick structure, two stories high, with a large and commodious basement. The school-rooms, eight in number, are on the first or main floor, on either side of a spacious corridor that runs through from the entrance to the rear of the building. A partition through the length of this corridor established the separation of the school into the Boys' and the Girls' section. On the second floor was the Hall. Our illustration will give a good idea of the appearance of the building. With the opening of the school-year in September all the classes, boys' and girls', were assembled under the one roof in the New St. Joseph's School. The Girls' School, the building adjoining the church on the east, thus vacated, was remodelled and devoted to new uses. Three of the new rooms were allotted to the Catholic Young Men's Association, a new venture in the activity of the parish.

The C. Y. M. A. of St. Joseph's Church owes its origin to the zeal of good Father Pingel. In response to his appeal a meeting of the young men of the parish was held, October 19th, 1890. About fifty young men gave in their names as prospective members and formed the nucleus of the C. Y. M. A. Some of them have retained their membership to the present, thus showing an admirable spirit of loyalty to the association they helped to organize. The following officers were chosen at the first election: Joseph J. Mandery, President; Charles L. Gerstner, Vice-President; Fred Hanss, Recording Secretary; Frank J. Stupp, Financial Secretary; George Dorschell, Treasurer. The first Board of Management was composed of the following members: Frank J. Hahn, Bernard Birkert, George J. Bauer, Thomas Schantz, Henry Schleyer and George Schnorr. Rev. Father August Pingel, C. SS. R., was chosen Spiritual Director. The quarters of the new association consisted of three large and com-

modious rooms, as has been said, in the old Girls' School building. At the opening, December 30th, 1890, which was strictly a "members' affair." Rev. Father Rector and the other Fathers of the Community were present. Speeches were made by Father Pingel and Mr. Mandery, the President, and a lunch was served.

To interest all and to cater to different tastes, various features were introduced and gradually developed. One of the first of these was the Dramatic Circle, which gave entertainments regularly in St. Joseph's Hall for the benefit of the Church and School, and frequently conducted private theatricals in the association-rooms for the pleasure of the members. The first public appearance of the C. Y. M. A., or rather the Dramatic Circle, was in a drama presented with considerable ability before a large audience in the Hall, January 12th, 1891.

Mr. Jacob Minges and wife, Frances Peter, celebrated their Golden Wedding Anniversary, August 11th, 1890. The Solemn High Mass of Thanksgiving on the occasion was sung by Rev. Henry Danenhauer, C. SS. R., of Annapolis, Md., a relative of the family, assisted by Rev. F. Abbelen, chaplain of the Notre Dame Motherhouse, Milwaukee, Wis., as deacon, and Father Pingel, of St. Joseph's, as subdeacon. Three daughters of Mr. and Mrs. Minges, members of the Sisters of Notre Dame, were present at the solemnity.

In June, 1891, occurred the Twenty-fifth Anniversary of the Recovery and Restoration of public veneration of the Miraculous Image of Our Lady of Perpetual Help. A Solemn Triduum to commemorate this event was held, June 19th, 20th and 21st. The Fathers of the community, Father Rector Wirth, and Fathers Kuborn, Pingel and Kessler, preached in turn on some feature of the devotion to Our Lady under the title of Perpetual Help.

Overshadowing all other events of the year, however, was the Golden Jubilee of the Foundation of St. Joseph's Parish, celebrated September 10th, 1891. We take the following from the Chronicles of St. Joseph's: "The church was beautifully decorated for this grand occasion. Over the main entrance was fixed an immense shield in colors bearing the arms of the Congregation of the Most Holy Redeemer, and below, the legend, '1841—Golden Jubilee—1891.' The high altar was a mass of flowers and candles, while around the church festoons of evergreens, amounting to some hundreds of feet, hung from the ceiling and were caught up at various points in most artistic fashion. This was the work of an old parishioner, Mrs. John



Diringer, her labor of love and her tribute to St. Joseph's. To enhance the celebration, Father Rector had invited all the Fathers who had hitherto been stationed at Rochester, and also those who had entered the Congregation of the Most Holy Redeemer from St. Joseph's parish. Moreover he had asked Rev. Joseph Wissel, C. SS. R., then Rector at Saratoga Springs, N. Y., to preach the series of sermons which was to form a part of the evening services each day, and also the Jubilee Sermon at the Solemn High Mass on the anniversary itself."

"The Three Days' Celebration was solemnly inaugurated at seven-thirty, Thursday evening, September 10th, the sermon being preached by Father Wissel. His theme was, 'The Church: the House of God, the House of the Christian, the Gate of Heaven.' After the sermon Benediction was given by Father Wayrich, Rector of St. Alphonsus, N. Y., assisted by Father Charles Hahn, C. SS. R., from Chicago, as deacon, and Rev. Joseph Thies, Rector of Wayland, N. Y., as subdeacon. On Friday morning there was a Low Mass, at which Father John B. Hespelin—the same that had preached the sermon at the dedication of St. Joseph's years before—preached on the Frequentation of the Sacraments. A Solemn High Mass was sung at nine o'clock, the celebrant being Rev. Elias F. Schauer, Ex-Provincial of the Redemptorists. Rev. Father Wayrich preached. Father Wissel's theme the second evening was, 'The Priest: the Ambassador of Christ.' The five o'clock Mass on Saturday, the second day, was celebrated and the sermon preached by Rev. Joseph Schantz, C. SS. R. The Solemn High Mass at nine o'clock was sung by Very Rev. Ferdinand A. Litz, the Provincial of the Redemptorists. Rev. Henry Giessen, C. SS. R., was the preacher. In the evening Father Wissel's theme was, 'The People: their faith, their piety, their mutual charity.' On Sunday, the Low Mass of the Jubilee was celebrated at eight o'clock, and the sermon was preached by Father Michael Mueller. At 10.30 there was a Pontifical High Mass, the Rt. Rev. Bishop McQuaid officiating. The Jubilee Sermon by Father Wissel was a master-piece: "The Joys and the Sorrows of Fifty Years."

Long before the hour for the Solemn Mass the people took possession of the church. At ten o'clock precisely the jubilant notes of "Ecce Sacerdos Magnus" announced the entrance of the Rt. Rev. Bishop in procession to begin the services. In the procession as assistants and guests of honor were Rt. Rev.

Monsignor De Regge, Rev. Dr. O'Hare, Vicar-General of the diocese of Rochester, and the Reverend Pastors of the German Catholic Churches of the city, Fathers Sinclair, Hargather, Oberholzer and Pascalar; the Fathers attached to St. Joseph's, namely Fathers Wirth, Kuborn, Pingel and Kessler; and the following visiting Redemptorists, Very Rev. Provincial Litz, Baltimore; Rev. Elias F. Schauer, Ilchester; Rev. William Wayrich, of St. Alphonsus Church, N. Y.; Rev. Andrew Ziegler, of Holy Redeemer Church, N. Y.; Rev. John Loewekamp, of Our Lady of Perpetual Help, N. Y.; Rev. John B. Hespelin, Philadelphia; Rev. Francis Mueller, Philadelphia; Rev. Henry Giessen and Rev. Charles Hahn, Chicago; Rev. Patrick Barrett, Saratoga Springs; Rev. Augustine McInerney, Toronto, Canada; Rev. John J. Frawley, Boston; Rev. John B. Hayden, St. John, New Brunswick, Canada; Rev. Michael Mueller, Rev. Aloysius Lutz, and Rev. Joseph Schantz, Baltimore; Rev. George J. Dusold, Rev. John A. Hanley, Rev. John G. Schneider, and Rev. Peter Ward, North East, Pa.; Rev. Joseph Froehlich and Rev. Edward Weigel, Buffalo; Rev. James Werner, Pittsburgh.

The following persons, who at the time St. Joseph's Church was established were of adult age and helped to make the early history of the parish, were given a place of honor in the center aisle: Margaret Schoeffel, Maria Ursula Knapp, Maria Trentmann, Agnes Heller, Maria Gertrude Hahn, Appolonia Yawmann, Salome Schaefer, Dorothy Klem, Elizabeth Buelte, Margaret Meyer, Elizabeth Ritz, Eliza Knapp, Maria Kiel, Maria Anna Henke, Barbara Aman, Margaret Heisler, Katherine Schale, Nicholas Groh, John George Meyer, John Wegmann, Jacob Minges, Adam Statt, William Jos. Baumann, Joseph Yawman, John Yawman, Philip Yawman, James Spiegel, Lawrence Ernst, and Andrew Jaeger.

Much disappointment was felt because Rev. Father Beranek, who was confined to a sick bed, and Rev. Father Anwander, who was nearly blind, were unable to be present. Father Beranek was Superior while St. Joseph's was building, and Father Anwander while Superior made many improvements. Both were very active priests, and had greatly endeared themselves to their people.

In the evening at the Solemn Vespers the church was again so crowded that many, fully two hundred says one record, were unable to obtain admission. Very Rev. Father Provincial was celebrant. The Rt. Rev. Bishop then addressed the congrega-

tion, delivering a most beautiful tribute to the faith and efforts of the German Catholics of St. Joseph's and the city. He also carried his hearers back to the time when St. Patrick's congregation began their house of worship. He laid great stress on the love the Catholics of this city had for their Bishop and priests: how fraternally the various congregations felt one to another, for though many tongues were spoken among them, yet all were children of the same church. "The Bishop," says a contemporary writer in one of the papers, "was equal to the occasion, and his words, delivered with a distinctness and eloquence peculiar to himself, were listened to with marked attention by perhaps the largest assemblage that ever gathered in St. Joseph's Church." Bishop McQuaid then gave the Papal Blessing, and Benediction and Te Deum concluded the services. More than 2,000 had approached the Sacraments during these days.

A Solemn Mass of Requiem was celebrated next morning at nine o'clock for all the deceased parishioners. Father Wissel was the officiating priest, Father John B. Leibfritz and Father Schantz, deacon and subdeacon respectively. All the clergy that attended the services the day before were again present on this occasion.

In the evening a grand Jubilee Supper was held in the basement of the School, and a musical and literary programme was presented in the Hall.

We refrain from quoting the Jubilee Sermon delivered by Rev. Father Wissel. It will be remembered that it was he that labored so industriously some thirty odd years previously to bring together the stray fragments of the story of the early days. This story, substantially, he now gave to the people in his Jubilee Sermon. None truly better qualified than he to tell such a story on such an occasion. This same story we have tried to present again in the earlier pages of this sketch.

Col. Louis Ernst, of N. Y. N. G., one of Rochester's most esteemed citizens, favorably known alike in religious, business, civic and military circles, was buried from St. Joseph's Church, of which he had been a life-long member, with all the honors within the gift of the church and his fellow-citizens, on April 6th, 1892. The funeral was conducted under military regulations, and was attended by a large number of people from every walk of life. At 9.30 the remains were borne from the house, 16 Chestnut Street, through the center of two files formed by

the Veterans and Societies, the line reaching from the house to East Avenue, where the hearse was waiting. First came the Commander of the Roman Catholic Uniformed Knights of St. John, Col. Henry N. Schlick with his staff, Lieut. Col. John Rauber, Capt. Joseph Stallknecht, and Capt. Joseph Hesslinger. They were followed by the honorary pall-bearers: Hon. Frederick Cook, Frederick Goetzman, John J. Bausch, for the directors of the Rochester German Insurance Company, and the directors of the German American Bank; Henry Hebing, for the German American Society; Gen. John A. Reynolds, for the Committee on Soldiers' and Sailors' Memorial monument; Stephen Remington, East Side Savings Bank; John H. Hill, representing the hardware trade; and Dr. Porter Farley, Veteran Brigade. The active bearers following with the casket were: C. F. Kimpel, Jacob Staub, of the Veteran Union Guard; Henry B. Hoyt, John E. McDermott, 140th Regiment; Martin Leckinger, St. Joseph's Orphan Asylum Society; William F. Rampe, St. Joseph's Beneficial Society; Valentine Fleckenstein, Knights of St. Mauritius; Joseph Erberling, Peissner Post, G. A. R.

The procession was in the following order:

Knights of St. John, St. Mauritius Commandery, Capt. Joseph Hesslinger, commanding.

Sauer's Military Band.

James S. Graham, Adjutant-General Veteran Brigade and staff. Col. Jos. P. Cleary, Major Maurice Leyden, Col. Richard Schooley, Major George J. Oaks, Col. Julius Armbruster, Capt. A. G. Mack.

Hearse and pall-bearers.

The 140th Regiment survivors, Capt. M. Mahar, commanding.

Col. J. P. Cleary Camp, 150, Sons of Veterans, Chas. E. Twitchell, commanding.

Peissner Post, G. A. R., J. A. P. Walter commanding.

O'Rorke Post, Capt. G. S. Burke commanding.

C. J. Powers Post, Samuel McAuliffe commanding.

E. G. Marshall Post, James Wilson commanding.

Veteran Union Guard, Thomas Root commanding.

A large number of carriages followed the men in line.

Peissner Post was given the right of line in the Veteran Brigade, as the deceased was a member of that Post. St. Mauritius Commandery, which was at the front, was organized

by Mr. Ernst. The old Veteran Union Guard was commanded by Mr. Ernst before the war.

As the order to move was given the band played the requiem march, "Dust to Dust," by E. Brooks. The procession moved through Chestnut Street, East Avenue and Franklin Street to St. Joseph's Church, which was filled by the large throngs of people. The services were most impressive.

Solemn Requiem Mass was celebrated by Rev. Father Rector Wirth, with Fathers Pingel, deacon, and Father Kessler, subdeacon. Rt. Rev. Monsignor De Regge was master of ceremonies. In the sanctuary were Rt. Rev. Bishop McQuaid, Rev. Dr. James F. O'Hare, Rev. M. J. Hargather, Rev. F. Pascalar, and Rev. Joseph Miller. The choir sang Ett's Requiem Mass and chants from Caseolini, under the direction of the organist Prof. F. J. Bauer. Bishop McQuaid delivered the funeral address.

After the services in the church, the procession moved through Andrews and State Streets and Lake Avenue to Holy Sepulchre Cemetery, where the interment took place, a detachment of fourteen men from O'Rorke Post, under command of Lieutenant Gaylord Hatch, firing the last military salute.

The ushers at the church were: J. J. Nunnold, Geo. H. Noeth, John J. Hahn, George Wolf, Jos. J. Schlitzer and Jacob Hartman.

On October, 12th, the Four Hundredth Anniversary of the Discovery of America was duly celebrated. Bishop McQuaid had ordered a Solemn Mass of thanksgiving to be sung in honor of the event. On the following Sunday, October 16th, a second Solemn Mass was celebrated, Father Kuborn preaching a grand panegyric on "Columbus the Discoverer." After the Mass a solemn "Te Deum" was chanted.

Two young Redemptorists, young men of the parish, Peter Wartinger and John Thies, ordained at Ilchester, December 7th, 1892, celebrated their First Mass; Rev. Father Wartinger, on December 8th, the feast of the Immaculate Conception, and Rev. Father Thies, on the Sunday following, December 11th. Fathers Kessler and Pingel assisted Rev. Father Wartinger as deacon and subdeacon, and Father Wirth preached the sermon. Rev. Father Thies was assisted by his brother, Rev. Joseph Thies, as assistant priest, and his cousins, Rev. Francis Ege, of Grand Rapids, Mich., and Rev. M. Krischel, Pastor of Cohocton,

N. Y., as deacon and subdeacon. Father Kuborn preached on the Dignity and Responsibility of the Priesthood. During the Mass Rev. Father Thies had the happiness of giving Holy Communion to his mother and his two sisters, both belonging to the Sisters of Notre Dame. On both these occasions the young men, the men of the Archconfraternity of the Holy Family and the choir escorted the young priests in procession from the house to the church.

On May 13th, 1893, word was received that a new Rector had been appointed for St. Joseph's, to succeed Father Wirth, who was transferred to St. Michael's Church, Baltimore, and became one of the Consultors of Very Rev. Father Provincial Litz. Rev. Father Wirth departed from Rochester, May 23rd.

The new Rector, Rev. William Wayrich, arrived May 27th, 1893, and was installed with the usual ceremonies two days later. The Fathers of the community at this time were Father Wayrich, Rector, and Fathers Kuborn, Breihof and Kessler. Father Francis Cook was attached to the community, July 11th. Father Pingel had gone to St. Boniface's Church, Philadelphia, as Rector.

The Twenty-fifth Anniversary, or Silver Jubilee, of the Consecration of Rt. Rev. Bishop McQuaid was celebrated with great splendor in July. As was most appropriate, these services were inaugurated by the school children of the parochial schools, who were the very apple of the Bishop's eye. The children's celebration took place June 6th, before the schools closed for the usual summer vacation. As it would have been impossible to have all the children, 7,000 in number, delegations were chosen to represent the different parochial schools of the city on this occasion. The children to the number of 1,000, with their teachers, assembled in Cathedral Hall on Frank Street. Bishop McQuaid, accompanied by Rt. Rev. Monsignor De Regge and Rev. Dr. O'Hare, the Vicar-General, and a large body of priests, occupied the space in front of the beautifully decorated stage. Number after number the programme of songs and speeches was rendered by the little ones with great credit to themselves. The address from St. Joseph's school, the third number on the programme, was given by Master Joseph Lang. The singing of "My Country, 'Tis of Thee;" "Columbia, the Gem of the Ocean," and the final "Te Deum," was led by Professor Bonn, the director of the Cathedral Choir. The children had all been provided with small American flags, and these they waived enthusiastically

above their heads when they said, "Three Cheers for the Red, White and Blue."

At the close of the programme Bishop McQuaid addressed the children. He thanked them for their good wishes and complimented them on the manner in which they had rendered their various parts in the programme. He paid a warm tribute to the work of the Sisters in the schools, and told the children of the sacrifices of their parents in taxing themselves for the purpose of building and supporting parochial schools for their benefit. At the close of his address the Bishop gave his blessing to the children and dismissed them.

The largest assemblage of Catholic clergy and laity ever seen in Rochester participated in the celebration at the Cathedral on the anniversary, July 12th. Four Archbishops, eight Bishops, and numberless Priests, took part in the procession, which at ten o'clock entered the Cathedral for the Solemn Pontifical Mass. After the Mass Very Rev. Dr. O'Hare, Vicar-General of the diocese of Rochester, read an address to the Bishop in the name of the priests of the diocese. This was followed by an address delivered in behalf of the laity of the diocese by his Honor, the Mayor of Rochester, Richard Curran. In response to both addresses Bishop McQuaid reviewed the changes that had occurred in the diocese during the twenty-five years of his episcopate. In concluding he said: "I thank you all, my people. I thank the archbishops and bishops who have chosen to leave their own dioceses at this busy season of the year to come here, knowing the welcome they would receive would be a Rochester welcome—one from the heart. Now all join me in the Te Deum." After the singing of the Te Deum Archbishop Corrigan of New York gave the Papal benediction, and the procession formed again and left the Cathedral.

Shortly before one o'clock the visiting clergy and those of the diocese took the electric cars to St. Bernard's Seminary, where they were invited by Bishop McQuaid to partake of the dinner prepared in honor of the occasion. On arriving at the Seminary the first three-quarters of an hour were spent in inspecting the building, and examining the studyrooms, the classrooms and chapel. About one hundred clergymen sat down to the banquet. Rev. Father Rector Wayrich with Fathers Breihof and Kessler represented St. Joseph's Community at the day's celebrations.

St. Peter and Paul's Church celebrated its Golden Jubilee July 2nd, 1893. Rt. Rev. Bishop McQuaid sang Solemn Pontifical Mass, and Rev. Father Wayrich, of St. Joseph's, preached the Jubilee Sermon.

Another young priest of St. Joseph's Parish, Rev. John A. Englert, C. SS. R., celebrated his first Mass with the usual magnificent ceremonies, September 3rd. Fathers Cook and Breihof acted as deacon and subdeacon, and Father Wayrich preached the sermon.

Towards the end of the year, November 23rd, a meeting was called to unite the Young Ladies of the parish and to secure their co-operation in the undertakings of the Catholic Young Men's Association. Mr. Charles L. Gerstner, President of the C. Y. M. A., presided at the meeting and explained its object. This was the beginning of the Ladies Auxiliary. The first officers chosen were: President, Elizabeth Otto; First Vice-President, Mamie Hesslinger; Second Vice-President, Mary Ernst; Financial Secretary and Treasurer, Cora Yawman; Recording Secretary, Mary Koesterer; Board of Directors, Mamie Reichert, Anna Meyer, Amelia Zegewitz, Josephine Hoffman, Lucy Klem and Minnie Stupp. Father Kessler, the Spiritual Director of the C. Y. M. A., at first took charge of the Ladies' Auxiliary, but later Father Rector assumed this office. The Young Ladies were given the use of the C. Y. M. A. library-room. The first general meeting was held December 4th, at which the Constitutions were formally adopted. The first public appearance of the society was a "Pink Tea," given December 27th and 28th, 1893. In the first years of the organization the Ladies Auxiliary acted as angels of mercy, visiting the sick, the poor, and relieving distress and suffering. In May, 1894, the Young Ladies held the "Bonnie Gem Festival," and in the following year took a leading part in the Great Fair for the renovation of the church to which we shall refer presently.

January 14th, 15th and 16th, 1894, a Solemn Triduum was celebrated in honor of the Beatification of Blessed Gerard Majella, a Lay-brother of the Congregation of the Most Holy Redeemer. The Fathers of the community preached the sermons on this occasion. A picture of the Blessed Gerard, painted by Brother Justus of the Rochester community, was exposed over the high altar during the Tribuum. It now occupies a place on the gallery wall on the gospel side of the church. At the



solemn close of the Triduum Rt. Rev. Bishop McQuaid was present and gave Benediction.

During the previous summer Most Rev. Nicholas Mauron, the Superior General and Rector Major of the Congregation of the Most Holy Redeemer since 1855, died in Rome. He was succeeded, March 1st, 1894, by Most Rev. Mathias Raus.

Shortly after noon, July 11th, a fire broke out in St. Joseph's Orphan Asylum, causing damage to the extent of \$1,800. As the loss was fully covered by insurance, repairs were immediately begun, and in a short time all vestiges of the injury had disappeared. The old green-house, or conservatory, in the Fathers' garden was replaced by a new one during the summer, and a pavilion, or summer-house, for the recreation of the community was erected.

St. Joseph's Reading Circle, known later as St. Joseph's Literary Society, was permanently organized, September 13th, 1894, with the following officers: President, Henry J. Heislein; Vice-President, Elizabeth Otto; Secretary, Josephine Hoffman; Treasurer, Ida Sander. A constitution was adopted and the following members enrolled: Elizabeth Caring, Geo. Fien, Flora Caring, Laura Fischer, Jos. Ermatinger, Anna Hahn, Mary Hahn, Julia Hahn, Mary Hilbert, Henry Heislein, Josephine Hoffman, Julia Mandery, George Noeth, Elizabeth Otto, Ida Sander, Cecilia Yawman, Nettie Yawman, Cora Yawman, Caroline Cramer, Anna Lorscheider, Helen Lorscheider, Anna Etzel, Louise Etzel, Fred Consler, Joseph Otto, M. Fitzgerald.

For several years the members were content to furnish their own programme of literary and musical numbers, very interesting ones, indeed. In the spring of 1898—we present here in one view a history of the activities of the Literary which has since passed out of existence—St. Joseph's Literary, aided by the Young Ladies' Auxiliary, took part in a three days' Festival given at Fitzhugh Hall by the five Catholic Reading Circles of the city, for a fund toward the building of a Rochester Cottage at the Catholic Summer School, Plattsburg, N. Y. The Festival was known as "Our National Founders," and was a great success. The following autumn an ambitious programme was arranged, comprising the study of Spanish History and ten masterpieces of the English Poetry. Professor John B. O'Connor gave a Lecture on Spanish Literature and Art. From this time on Lectures became one of the features of the yearly programmes.

In the fall of 1899, Rev. Thomas J. Hickey (now our Rt. Rev. Bishop) gave an illustrated Lecture on Ireland. Current topics, book reviews, and travel talks by members or friends made the meetings interesting. The following season was devoted to the study of Pan-American Countries, Great Musicians, and some of the popular Catholic books of the year. An illustrated Lecture on Japan by Rev. John P. Chidwick, Chaplain of the "Maine," was the final attraction. During the season of 1902-1903, social evenings were interspersed among the Lectures. The Lecturers were Rev. Edward J. Hanna, D. D., Rev. Thomas A. Hendricks, Rev. Andrew E. Breen, D. D., Rev. William Kessel, C. SS. R., Joseph O'Connor, John B. O'Connor and Henry Austen Adams. In the course of the season of 1903 Rev. William Ryan headed the list of Lecturers. New names appearing this season were Rev. Thomas E. Burke, C. S. P., Rev. Ludlow E. Lapham, Edward Edelman, LL. D., and Joseph M. Feely, LL. D. In 1906 some interesting Debates were held. A prominent feature of this season was an illustrated Lecture, "The Holy Land," by Rev. George Weber, of Buffalo. In the fall of 1906 arrangements were made to have a series of Lectures on Shakespeare given by Rev. J. V. Murphy, of Dublin, Ireland. Another feature of this season was the Popular Concert, given under Literary auspices in February, 1907. Miss Sophia Fernow, Miss Elsa van Fausch, Miss Cramer, Mr. Spencer, Mr. Curtis and Mr. Herman Stoll gave the audience a musical feast. So successful was this attempt, that another Popular Concert opened the season of 1907-1908, the proceeds of which were donated to the Tower Fund. Miss Millham, Miss Cramer, Mr. Marion Burr, Mr. William Sutherland, Mr. John Streeter and Miss Wysard furnished this delightful entertainment. Several Lectures on the Early Christian Church were given by Rev. Frederick J. Zwierlein, another by Rev. William Etzel on the Church in France.

For several years St. Joseph's Literary maintained a Commercial Course Scholarship to be awarded to one of the pupils of St. Joseph's Parochial School. For this account of the Literary we are indebted to one of the original members, Miss Cecilia Yawman.

## Renovation of the Church.---Death of Father Kuborn.

But let us return to our narrative. On November 19th, 1894, the news of the official appointments was received. Great was the joy of the people of the parish when they learned that Rev. Father Kuborn, who had been attached to St. Joseph's Church for the past seven years, was to be their new Rector. Rev. Father Wayrich left for Brooklyn, N. Y., a month later.

The community at the beginning of 1895 consisted of the Rector, Father Kuborn, and Fathers Schwabl, Cook, Joseph Borgmann and Hamelryckx, with Brothers Bernardine, Sylvester and Justus. Father Cook was transferred to Ilchester, Md., March 8th, and next day Father Lentsch came from Toronto, Canada.

Father Kuborn, who during his office as Minister under Father Wirth had done so much for the improvement of the house, now as Rector turned his attention to the improvement of the church. The work of renovation and decoration was begun April 15th, and lasted during the summer. Messrs. Lamprecht and F. Kessel were the decorators. A Grand Fair was held, May 13th to 21st, in the Hall and Basement of the school to raise funds for the decorating, and netted the splendid sum of \$3,353. Father Hamelryckx took up a house-to-house collection for the electric lights and succeeded in getting about \$700. The new stained-glass windows arrived from Innsbruck, Austria, in July, and were put in during August. The re-opening of the church was celebrated, September 8th.

The Great Fair deserves more than a passing notice, if it be only to mention by name those who contributed by their exertions to make it the grand success it was. In the Basement of the School was the Parish, or St. Joseph's Table, in charge of Mrs. Caroline Kolb, Mrs. Otilia Thoma, Mrs. Catherine Englert, Mrs. Annie Zink, Mrs. Clara Rummel and Mrs. Louisa Schwab. The Lunch Table in the large Supper Room was in charge of Miss Caroline Blesser, assisted by Mrs. Euler, Mrs. Frank, and the Misses A. Bieck, C. Englert, Dittman, Lotspike, A. Englert, M. Englert, C. Hahn, J. Null, M. Wiegand, M. Hutte, Dittman, L. Link, Helfer, M. Wolf, E. Leckinger, B. Aman, L. Heilman, Schreckenhaefer, J. Lorey, K. Schnorr, M. Kolkman, K. Hutte, Finzer, Seelman and Kurz. In connection with the Lunch Table was a Tea Table in the Hall, presided over by Miss J. Hoffman and her assistants, the Misses B. Glaser, S. Bullinger, E. Henricus, L. Nied, M. Guhman, A.

Zegewitz and C. Haring. Branch 81, C. M. B. A., had charge of other refreshments. This department was under the supervision of Mr. Charles M. Bayer, assisted by Messrs. J. J. Schueler, J. H. Schantz, L. L. Stoller, F. W. Bamann, A. Bach, J. J. Otto, F. Dopfner, Joseph Zink, E. J. Rooney, Jos. Weiland, J. Diringer, E. J. Fischer, Geo. Leicht, John Rummel, J. Touhey, E. J. Otto, J. Hartman and E. J. Schmidt. The gentlemen acting as ushers were Joseph Thoma, George Wolf, Joseph Hauser, Bernard Duerker, Tobias Kraft, John Englert, Geo. Vogt, Edward Mayer, John Mayer, Joseph Dopfner, Philip Hartman and Philip Leckinger.

In the Hall, beside the Tea Table, were the Fancy Booths, seven in number. Here Miss Elizabeth Otto was chief manager, and the Young Ladies of the parish her industrious assistants. The Ice Cream Booth was in charge of Miss Mamie Hesslinger, assisted by the Misses Minnie Stupp, May Koesterer, Anna Etzel, Julia Mandery, Anna Hahn, J. Miller, M. Fischer, M. Bieck, M. Freidel, L. Fischer, M. Bach, R. Knapp, C. Minges, C. Hauser, T. Friedman, C. Meng, F. Henricus, A. Murr, E. Hahn and C. Yawman. The Candy Booth was presided over by Miss Ida Sander, with the Misses Gertie Leckinger, K. Lomb, M. Reichert, Lucy Reichert, A. Schilling, B. Walkea, E. Wiegand, Louise Etzel, A. Schantz, E. Caring and Lucy Klem as assistants. The Flower Booth was managed by Miss J. Zweigle, who had as her assistants the Misses Eva Bieck, M. Zweigle, C. Hahn, F. Caring, L. Bach, A. Groh, Clara Friedman, M. Henricus and E. Kress. At the Paper Booth Miss M. Schilling presided. Her assistants were the Misses K. Nied, B. Lauer, E. Lomb, M. C. Meyer, M. Minges, M. Wohlfarth, A. Schneider and M. Nied. Miss M. Maier had charge of the Doll Booth, where she was assisted by the Misses M. Schlitzer, L. Ackerman, S. Wegman, C. Wegman, S. Stoll, Mamie Hilbert, E. Reichert and Gommenginger. For those who did not care for tea or coffee there was the Cold Drinks Booth in charge of Miss M. Vogel and her assistants, the Misses R. Crombach, M. Wiegand, E. Angele, L. Merk, L. Albert, M. Etzel, A. Noeth, K. Lauer and A. Rehberg. The Fancy Table was in charge of Miss Frances Fischer as manager and Miss A. Miller as assistant-manager. Their assistants were the Misses K. Fischer, C. Cramer, L. Murr, E. Meyer, J. Fischer, Ida Meyer, Martha Hilbert and A. Hoehn.

Both Hall and Basement were illuminated by electric lights.

The decorations, which called forth special comment for their taste and splendor, were the work of George Noeth, Jr. The Booths, too, attracted particular attention for the artistic manner in which they were arranged. On the closing night, May 21st, Hall and Basement were taxed to their utmost capacity to accommodate the visitors. Minges' Band furnished music. During the evening a company of boys from the Orphan Asylum, instructed by Henry M. Bamann, who was preparing them for the Memorial Day parade, went through their drill under the command of their youthful Captain, Master William Gray. They were encored several times by the hearty applause of the spectators. Among the notables present were the Hon. James M. E. O'Grady, his Honor the Mayor Lewis, Judge Ernst and Collector of Customs Houck. Everybody voted the Fair the most successful in the history of the parish.

With solemn ceremonies the re-opening of the church was celebrated on Sunday, September 8th, 1895, in the presence of large congregations morning and evening. From the newspapers of the time we take the following account of this event: "During the summer the entire interior of the church has been remodelled and renovated. Mr. F. A. Kessel, the artist, of New York, a brother of Rev. Wm. Kessel, C. SS. R., has spent four months in retouching the fresco work and repairing the stucco ornaments. The paintings representing the saints were retouched and given a lighter shade. The large circular painting in the center representing the "Transfiguration on the Mount" was repainted by Lamprecht, the greatest painter of religious pictures in the country. The woodwork of the church has been given a lighter shade, and new matting has been laid in the aisles. Fourteen new windows, painted in Innsbruck, Austria, have been donated by members of the congregation. The greatest departure, one new to the Catholic churches of the city, is the placing of 227 incandescent electric lights through the body of the church, operated from a marble switchboard in the sacristy. Twenty-four of these are not exposed and they illuminate the altar and the sanctuary."

"Solemn High Mass was celebrated at 10.30 A. M. by Rt. Rev. Monsignor DeRegge, assisted by Rev. Father Lentsch as deacon and Rev. Father Borgmann as subdeacon, Rev. Father Hennes acting as master of ceremonies. The 'Missa Solemnis' in D, by Hummel was sung by the choir under the direction of Prof. F. J. Bauer. At the gospel there was no sermon, but Rev.

Father Kuborn, the Rector of S. Joseph's, in a few heartfelt and appropriate words warmly thanked the parishioners for the interest manifested in the work of improvement. The altar was beautifully decorated with cut flowers, and potted plants were banked about its base and placed about the sanctuary."

"Over 1,500 persons attended the evening service and chairs were placed in the aisles, but still a large number were compelled to stand and several hundred were turned away. Bishop McQuaid occupied the throne during the Solemn Vespers which were sung by Rt. Rev. Monsignor De Regge, assisted by Rev. D. Laurenzis as deacon and Rev. M. J. Hargather as subdeacon. The deacons of honor to the Rt. Rev. Bishop were Rev. Dr. Sinclair and Rev. F. Pascalar. Father Lentsch was master of ceremonies. The following priests were present in the sanctuary: Rev. D. J. P. Stewart, of St. Mary's Church; Rev. M. Prendergast, S. J., of St. Francis Xavier's College, New York; Very Rev. J. P. Kiernan, of the Cathedral; Rev. A. A. Notabaert, Church of Our Lady of Victory; Rev. John Loewekamp, C. SS. R., St. Mary's Church, Buffalo, and Rev. Peter Frischbier C. SS. R., St. Michael's Church, Baltimore. Twenty cassocked altar-boys, wearing white surplices assisted in the sanctuary.

"At the conclusion of the Vespers Bishop McQuaid preached an eloquent and effective sermon. It was listened to by the immense congregation with deep interest, and every word spoken by the Bishop could be heard distinctly in the vestibule. The Bishop said in part: 'I am sure that every true child of the parish rejoices to-night at what appears before his eyes in this house of God. I came here this afternoon and was pleased to see what had been done. The church is beautiful in the day time, but almost heavenly at night. It gives me great pleasure to thank the venerable pastor and the congregation for this work, which redounds to the glory of God. We lavish our money on the house of God because we know, honor and love Him; but also while we obtain comfort and peace for ourselves in this world, we leave behind us a monument by which our children may learn to love God and serve Him, strengthen the Church, and gain eternal salvation.'"

After the sermon the Bishop gave the Benediction of the Most Blessed Sacrament.

The donors of the stained-glass windows are as follows: Joseph Wiesner and children; Albert and Elizabeth Maekert; Jacob and Frances Minges; Louis Ernst, in memoriam; Joseph



*Interior Views of St. Joseph's Church.*



Schleyer, in memoriam; Martin Leckinger; Dominic Kraft; Charles M. Bayer; the Schantz family; Bernard and Beatrice Klem; Michael and Anna Kolb; Branch 81, C. M. B. A., Archconfraternity of the Holy Family.

The altars had been enameled in white and gold, and the statue of St. Joseph over the high altar had been painted by Brother Justus, of the community. The organ, too, had been repaired and tuned.

Twice during this year was the hand of death laid upon the community. In April Brother Sylvester, who had come to Rochester five years previously, died on the 21st, and was buried with the usual ceremonies on April 23rd, in the Redemptorists' plot in Holy Sepulchre Cemetery. Six months later Father Rector Kuborn was called to his reward, October 26th.

"Rev. Mathias Kuborn, C. SS. R., Rector of St. Joseph's Church, died Saturday afternoon at 5.15, at the House of the Redemptorist Fathers attached to St. Joseph's Church. The deceased was in the seventy-third year of his age, and the fortieth of his priesthood. His loss is deeply felt by all the parishioners of St. Joseph's Church, where he had labored for the last nine years.

"Father Kuborn was born July 4th, 1862, in Martert, Luxemburg. He made his preparatory studies in the gymnasium-school of Luxemburg, and afterwards entered the diocesan seminary in the same city. Feeling himself called to the religious and missionary life, he entered the Congregation of the Most Holy Redeemer in 1853. He made his profession, March 19th, 1854, at the Novitiate in Teterchen, Alsace, and on June 2nd, 1855, he was ordained to the priesthood. At first he was affiliated to the French Province of the Congregation, but he was later transferred to the German Province by the Most Rev. Father General. The best years of his life as a priest were spent in missionary work in Alsace, Lorraine, and other provinces of the German Empire. When in 1870 the Franco-Prussian war broke out, he accompanied the German army as chaplain, administering the consolations of religion alike to friend and foe. Subsequently he and hundreds of other Catholic priests and nuns were driven out of their fatherland during the Kultur Kampf. He came to America in 1872. New York, Philadelphia, Baltimore and Rochester bear the footprints of his missionary and priestly labors. Nine years ago he came to Rochester, where he has labored ever since. Last fall he was



appointed Rector of St. Joseph's Church, the oldest congregation of German Catholics in this city. At once he set about to have the interior of the church entirely renovated, and he succeeded so well that St. Joseph's Church in its present splendor stands first among the Catholic churches of the city. The complaint of which Father Kuborn died was dropsy of the heart. He had been ailing for a long time, but for the last two months he was confined almost continually to his room. Though he had not slept in his bed for the past eight or nine weeks, the end came peaceably—he passed away without the least struggle.

“The beautiful and impressive funeral services of the Catholic Church were held over the remains of the late Rector, Rev. Mathias Kuborn, C. SS. R., at St. Joseph's Church, Tuesday, October 29th, at ten o'clock. During the preceding day the body of the dead pastor lay in state in the Chapel of the church, and four members of the Knights of St. Mauritius and St. Eustace alternated every hour as guards of honor. Many of the parishioners availed themselves of this opportunity to take a last look at the features of him they loved so well.

“Shortly before nine o'clock the funeral procession was formed in front of the Redemptorist Convent, composed of the St. Joseph's Society, the Knights of St. Mauritius, the Knights of St. Eustace, and Branch 81, C. M. B. A. First in line and acting as a guard of honor was a delegation from the Knights followed by the boy choir of the school and the male choir of the church, headed by Prof. F. J. Bauer. The bearers, chosen from the church societies, were the Presidents of their respective organizations: C. H. Minges, Branch 81, C. M. B. A.; J. Heislein, Young Men's Holy Family; F. J. Thoma, Married Men's Holy Family; Charles Gerstner, Choir; George Wolf, the Orphans' Relief Society; Martin Leckinger, Orphans' Society Board of Directors. After the casket came the officers of the Solemn High Mass: Very Rev. Ferdinand A. Litz, Provincial of the Redemptorists, attended by Rev. D. Laurenzis, as deacon, and Rev. F. Pascalar, as subdeacon. Another detail of Knights brought up the rear. The procession moved to the church, the entire front of which was draped in black, and up the center aisle to the gates of the sanctuary where the casket was placed on a catafalque. The Knights occupied seats in the middle aisle, Branch 81, C. M. B. A., had seats reserved elsewhere.

“At nine o'clock the services opened with the chanting of the Office for the Dead, which occupied nearly an hour. Bishop

McQuaid presided from the throne on the right side of the altar. He was assisted by Rt. Rev. H. De Regge and Rev. Joseph Wirth, C. SS. R., of Baltimore. Very Rev. Father Litz, C. SS. R., as celebrant of the Mass, with the deacon and subdeacon, sat on the epistle side. The following priests were in the sanctuary: Very Rev. James F. O'Hare, D. D., V. G., and Rev. William Gleeson, of the Church of the Immaculate Conception; Rev. John P. Stewart, M. R., and A. Schmetz, St. Mary's; Rev. James P. Kiernan and J. G. Van Ness, of the Cathedral; Rev. Dr. Sinclair, St. Peter and Paul's; Rev. Thomas A. Hendricks, St. Bridget's; Rev. F. Pascalar, St. Michael's; Rev. M. J. Hargather, St. Francis Xavier; Rev. J. J. Leary, Corpus Christi; Rev. A. A. Notabaert, of Our Lady of Victory; Rev. F. Rauber, St. Boniface's; Rev. F. C. Oberholzer, of Holy Redeemer; Rev. T. Szadzinski, St. Stanislaus'; Rev. M. FitzSimons, M. R., Lima; Rev. Jos. W. Hendricks, Livonia; Rev. Joseph Thies, Wayland; Rev. E. J. Hanna, D. D., of the Seminary; Rev. Thomas F. Hickey, chaplain of the State Industrial School; Rev. Father Niebling, O. S. B., Father Pingel, C. SS. R., Father Wm. Tewes, C. SS. R., Buffalo, and the Fathers of St. Joseph's community.

"At ten o'clock the Solemn High Mass of Requiem was begun. The male choir of 25 voices and the boys' choir of 20 voices, under the direction of Prof. F. J. Bauer, sang Caspar Ett's 'Missa de Requiem' in a peculiarly affecting manner. Father Lentsch, C. SS. R., who also acted as master of ceremonies, delivered the funeral address. It was an eloquent panegyric of the life and labors of the deceased priest. While he was speaking many of the parishioners who had known the dead pastor and loved him, were in tears, and there were few dry eyes in the church.

"Bishop McQuaid, assisted by Fathers Pascalar and Laurenzis, pronounced the final absolution. The interment took place at Holy Sepulchre Cemetery, where the last rites of the Church were performed with solemn impressiveness."

The bereaved community was in charge of Rev. Joseph Borgmann, Minister under Father Kuborn, until the new Rector was appointed. This was Rev. Casper G. Ritter, who was installed January 6th, 1896.

*THE FOURTH TWENTY YEARS.*

*1896 --- 1916.*



## Father Ritter, Rector.---Father Rossbach, Rector.

Sixty years had elapsed since Father Prost's first appearance among the German Catholics of Rochester, bringing them hope that at length they would have a priest and a house of worship of their own in the land of their adoption. The tiny seed planted in old St. Mary's, Ely Street, had grown into a mighty tree and spread abroad its noble branches. St. Joseph's, St. Peter's, St. Boniface's, Holy Redeemer's, St. Michael's, Holy Family, St. Francis Xavier's—seven German Catholic churches now raised their tapering spires to heaven amid large congregations. The children and the grandchildren of the pioneers were forging to the front in the land of their birth, and with grace their elders were transferring to younger shoulders the burdens they had so long borne and so well. Loyalty to family ties and early associations might keep the younger generations faithful in their attachment to the church of their fathers, but there were at work powerful influences drawing in the opposite direction. We do not mean that these children would eventually be lost to the faith, as so many had been under less favorable circumstances in the earlier days; but the time would come, was coming, when they would seek not the church in which the language of their fathers was spoken, but the language of the country, the language they heard on every side in their contact with the world about them. The German parishes would no longer be called upon to minister primarily to immigrant congregations; they would have to safeguard and preserve their own, those that were growing up every day in their midst. And this could be done only by using the language of the country in the church as well as in the school. Sentiment might be very good in its place, but there was little place for it in practical America.

The Congregation of the Most Holy Redeemer, to which the German Catholics in this country owe so much, had been growing, too, in those sixty years. It had struck deep roots into American soil. The day of looking to Europe for laborers in the American vineyard of the Lord had passed. Vocations multiplied and young men fairly flocked to enter the Congregation founded by St. Alphonsus. They were American-born, of German and Irish parentage, and in the intimacy of college days they learned to know each other, and to understand that side



*Rev. William Wayrich*  
*Rector. 1893-1894.*



*Rev. August Pingel*  
*Organizer of C. Y. M. A.*



*Rev. Mathias Kuborn*  
*Rector. 1894-1889.*

by side they were to labor under the aegis of the Most Holy Redeemer, without thought of nationality, for the salvation of souls here in their own land. Some of these young men, too, were forging to the front in the larger affairs of the Congregation of the Most Holy Redeemer. Very Rev. Joseph M. Schwarz, born in New Orleans, was the American representative in the councils of the General in Rome. Very Rev. Ferdinand A. Litz, born in Baltimore, was the Provincial of the Eastern Province. American Redemptorists were assuming charge of their own affairs with a sympathy for American ways and institutions. This present period, we take it, is the history of this broadening of view and accommodation to circumstances in St. Joseph's Church and Parish.

Rev. Casper G. Ritter was the first American-born Rector of St. Joseph's Church, being installed in office January 6th, 1896. Associated with the new Rector were Fathers Schwabl, Lentsch, Borgmann and Hennes. Brothers Bernardine, Liborius and Justus looked after the domestic arrangements. There was little or no change in the usual activities of the parish during the two years of Father Ritter's administration.

The C. Y. M. A. gave an entertainment, February 17th, for the benefit of the school. The Ladies' Auxiliary followed, April 6th and 7th, presenting "Joan of Arc, the Maid of Orleans," their first dramatic venture. The proceeds, amounting to \$715, were for the benefit of the school. Again in the fall of the year, September 28th, a German drama, "Rosa von Tannenburg," was essayed; and on the two following evenings, "Mary Stuart, Queen of Scots," and English drama, was played. The proceeds of the three evenings netted \$875.

All the parts were well taken, and the amateur actors demonstrated that they possessed considerable dramatic ability. Acting upon the advice of the Spiritual Director, the name of the Ladies' Auxiliary was changed this year to "Ladies' Auxiliary of St. Joseph's Church." Hitherto the association had been known as the Ladies' Auxiliary of the C. Y. M. A.

A Men's Communion Sunday was celebrated on Passion Sunday, March 22nd. Both sides of the middle aisle were occupied by the men, from the sanctuary to the door. "Never in the history of St. Joseph's Church," writes an onlooker, "was such a number of men seen going to communion at one time." It was a day of great joy to the Fathers and the people of the parish.

During the first two weeks in October a mission was given by Rev. Fathers Bohn, Lutz and J. R. Wissel, from Annapolis, Md. The report of the Superior of the mission, Rev. Father Bohn, gives us an idea of the number of the parishioners at this time: 1,267 women and 866 men approached the sacraments at the mission. There were in the school this year 392 children. Therefore there were, we may safely say, about 3,000 people in the parish. Two weeks later, November 1st, Rt. Rev. Bishop McQuaid confirmed a class of 98 boys, 108 girls and 13 adult converts.

Father Borgmann was transferred to Saratoga Springs, November 27th, leaving only four Fathers in the community for the beginning of the new year.

The year 1897 offered little to the notice of the Chronicler. Penfield parish, established by the Fathers from St. Joseph's and tended by them for many years, as we have seen in the preceding pages, celebrated its Silver Jubilee, November 3rd. Father Hennes represented the community and preached the Jubilee Sermon during the Solemn High Mass on the occasion.

A beautiful statue of Blessed Brother Gerard Majella, made by a Mr. Schneckenberger, of Buffalo, was presented to St. Joseph's Church by Mrs. Schantz and George Schantz, and placed in the confessional chapel, November 19th. The statute of St. Anthony of Padua, a gift of the Yawman family, had been placed there in June. Some time before the beautiful altar and statue of Our Lady of Sorrows was donated by Mr. and Mrs. Michael Kolb.

On Thanksgiving Day, November 25th, the new west wing added to the St. Joseph's Orphan Asylum was formally opened. "The new building," says the newspaper report of the event, "is a handsome, commodious structure, practically arranged, well lighted and ventilated and fitted out with all the modern improvements. The new wing which was opened yesterday has four stories, an attic and a basement. It is 70x27 feet in dimensions. The cost was about \$20,000.

"Nearly all the priests in the diocese, friends and relatives of the orphans, a number of city officials and others visited the asylum yesterday. There was a Fair in progress in the building for the purpose of raising funds for furnishing the new wing, and for the time being the study-halls were converted into ice-cream parlors, the class-rooms into fish-ponds, the parlors and reading-rooms into booths for the disposal of fancy work. In





*St. Joseph's Orphan Asylum.*

the evening there was a concert given by St. Joseph's Church choir."

The St. Joseph's Orphan Asylum Society at this time numbered about one hundred members. The officers were: President, Wendel Merk; Vice-President, John Rummel; Secretary, Michael Voellinger; Treasurer, John Schwingler; Finance Committee, Henry Hart, George Leckinger, George H. Noeth. The Board of Directors were: President, Martin Leckinger; Vice-President, Dominic Kraft; Secretary, Leo A. Schlitzer; Treasurer, Rev. C. G. Ritter, Rector of St. Joseph's Church; Louis Fien, Geo. A. Wolf, Joseph Freidel, Philip Yawman, Xavier Hauser. The monthly dues of the Society are 25 cents. From these dues, from the contributions of the patrons of the institution, and what the city pays for its charges, the Asylum has been operated since its inception.

A month previous to the opening, in October, a grand "Donation Day" for the benefit of the Orphan Asylum was held by the Ladies Auxiliary. It was a great success.

During the year 1897 Very Rev. Father Schwarz, American Consultor of the General of the Redemptorists in Rome, accompanied by Rev. John Bennett, of the English Province, came to this country as Visitor Extraordinary to the Houses of the American Province. He was at St. Joseph's, Rochester, May 13th to May 19th. He returned to Rome, his mission ended, in the fall. The result, in part at least, of his Visitation was made visible early in the following spring. A new Vice-Province comprising the Houses at Rochester, Buffalo, Detroit and Grand Rapids, Michigan in the States, and the English Houses at Quebec, Toronto and St. John, in Canada, was established. Father Ritter was transferred to North East, Pa., as Rector of the Preparatory College, and his place at Rochester taken by Rev. Philip Rossbach from Quebec. In the new changes Very Rev. William Licking had succeeded Father Litz as Provincial.

The new Rector arrived at St. Joseph's May 1st, 1898. The community, the largest in years, comprised Rev. Father Rector Rossbach, Fathers Schwabl, Pingel, Saftig, Keitz, Muck and Olert. Father Hennes was transferred to Detroit, May 12th.

In June an envelope collection was taken up for the purpose of making some necessary improvements. It amounted to \$1,300. The improvements contemplated included repairs to the facade of the church, namely, the cleaning of the stone-work, the painting of the tower, and the overhauling of the tower-



*Rev. Caspar Ritter*  
*Rector. 1896-1898.*



*Rev. Philip Rossbach*  
*Rector. 1898-1901.*

clock. An electric motor for the organ was also desired. All these were completed before the winter set in. The two large trees that had long stood in front of the church were cut down at this time. Father Rossbach continued this work of improvement next within the church. During Lent the electric illumination introduced into the body of the church by Rev. Father Kuborn, was extended to include the high altar. On Easter Sunday, April 2nd, 1899, all the new lights were ablaze for the first time. They were distributed as follows: an arch about the statue of St. Joseph over the altar; a single light over the statues of St. Joachim and St. Anne, in the niches on either side of the central niche; a series of lights marking the top of the reredos; lights about the capitals of the pillars of the reredos. There was also a large circle of lights about the painting "The Transfiguration on the Mount," on the ceiling of the church.

The grounds about the house were next improved. In May, 1899, the old sidewalk in front of the property on Franklin Street, namely, the school, church, house, garden and Brothers' house, was replaced by a cement pavement. The Orphan Asylum yard was also thus paved. The garden of the Rectory was likewise renovated and further ornamented with fruit-trees and shrubs. A statue of St. Alphonsus which for some time had stood in the Brothers' yard was installed in a niche prepared for it in the Rectory garden, and a statue of Our Lady with the Divine Child was placed in a glass-covered niche in another spot. Six iron urns filled with flowers were disposed at various points of vantage, and four hanging baskets with flowers were put up in the Fathers' summer-house.

The St. Mauritius' Knights celebrated the twenty-fifth anniversary of their organization, July 24th, 1898. They appeared in a body in uniform at the Solemn High Mass at 10.30. Father Schwabl preached the sermon on the occasion, taking as his theme "What a Catholic Society Should Be."

One of the oldest members of St. Joseph's Church, Mrs. Juliana Schlitzer, aged 85 years, was buried with solemn ceremonies from the church, August 4th, of this year. Rt. Rev. Monsignor De Regge, and Rev. Father Gommenginger were present in the sanctuary, and a very large congregation attended the obsequies.

In order to increase devotion to the Sacred Heart of Jesus Father Rossbach introduced the custom of having the Most Blessed Sacrament exposed for adoration on the first Friday of

the month from the first Mass till after the last Mass at which Benediction was given. This was done for the first time, with the permission of the Rt. Rev. Bishop, September 2nd, 1898. At the same time the custom of celebrating the monthly general Communion for the various divisions of the Archconfraternity of the Holy Family on the different Sundays of the month was introduced. The Communion prayers were recited publicly, and appropriate hymns were sung during the Mass at 7.30. A small organ was procured and placed in the choir to accompany the singing. Miss Julia Rummel volunteered her services as organist at these exercises. The chronicler, however, notes the difficulty attending the establishing of this measure, as the people had not been accustomed to it.

In November the Knights of St. Eustace vacated the room they had until now occupied in the school building as it was needed for school purposes, and secured new quarters in Congress Hall. They were followed, in April, 1899, by the Ladies Auxiliary, who moved to Mozart Hall in the Cox Building, and resumed their former name, the Ladies' Auxiliary of the C. Y. M. A. Both organizations continued to thrive, sustained by the hope, no doubt, that the clouds would soon roll away. A Ladies Aid Society had been established during the winter by Father Pingel, to work for the church. The new society held its first "Grand Supper" on Easter Monday evening, April 3rd, 1899, and the following afternoon they had a "Lunch" for the school children and the orphans.

A touching incident happened in connection with the First Communion celebration in June. A class of thirty-four boys and twenty-eight girls received Holy Communion that day, June 25th. During the Mass announcement was made that one of the little girls who had been preparing with the rest and was to have received First Communion with them, had died after a few days illness. It was little Agnes Glaser, daughter of Mr. George Glaser. The funeral was held Tuesday, June 27th, at 10 o'clock. The first-communicants attended the funeral of their little companion in a body, dressed as they had been for their First Communion two days before. The church was filled.

St. Michael's Church, the youngest offshoot of old St. Joseph's, celebrated its Silver Jubilee with great pomp and magnificence, August 27th. During the Pontifical High Mass sung by the Rt. Rev. Bishop, Father Pingel, of St. Joseph's, the founder and

first pastor of the parish of St. Michael's, preached the Jubilee Sermon.

In September, 1899, the parochial school opened with 166 boys and 163 girls enrolled in its classes. But there was a marked change in the teaching faculty. The Marian Brothers, who for the past thirty-eight years had taught the boys' classes, were superseded by the Sisters of Notre Dame, who were now placed in charge of both departments, boys' and girls'. The four Brothers last employed in the school were Brothers Michael Donnelly, Superior, and Brothers Matthew, Charles and Joseph. They had left for their home in Dayton, Ohio, July 12th. The evening of their departure being made the occasion of a great farewell celebration in their honor. The house vacated by the retirement of the Brothers was later fixed up for private family use and rented.

The year 1899 stands out in the chronicles of the parish as the first in which Entertainments were given by the children of the school. February 13th and 14th witnessed the first attempt of this kind, and during the Christmas holidays, December 26th and 27th, the children, in this case, the school boys and junior class of girls, again presented an interesting programme. The proceeds of these entertainments went to support the school.

The new year, 1900, was ushered in with Midnight Mass, this privilege having been granted to the whole Christian world by the Holy Father, Leo XIII. Over 2,000 tickets of admission had been distributed during the Masses of the previous day, Sunday, but these were not sufficient to supply the demand. The church and altar were splendidly illuminated. The services on the occasion consisted of a Low Mass and Exposition of the Most Blessed Sacrament, followed by the consecration of the parish to the Sacred Heart of Jesus, the "Miserere" sung by the choir, the recitation of the Rosary, the "Te Deum" by the choir, and the usual Benediction. The Grosser Gott sung by the entire congregation accompanied by the grand organ, and the ringing of the church bells, concluded the ceremony. During the Mass the choir sang appropriate hymns, and an unusually large number of the faithful approached Holy Communion.

A mission, preached by the Fathers of the community, was held March 11th to 25th. The first week, as is customary, was for all the women of the parish; the second week was devoted to all the men, married and single. Fathers Rector, Schwabl and Pingel preached the evening sermons, and Fathers

Muck and Olert preached the instructions at the morning Masses. This was a novelty in the giving of missions, as it is usual to have strange Fathers conduct the exercises. According to the Report signed by Father Rossbach as Superior of the mission 1,009 women and 663 men received the sacraments.

The St. Joseph's Beneficial Society, the oldest church organization in the parish, celebrated its Golden Jubilee on the paternal feast of the church, May 6th. Rev. Father Schwabl sang the Solemn High Mass, assisted by Fathers Muck and Olert. Father Rossbach preached the sermon. The altar was decorated in keeping with the solemnity. Lambilotte's Mass was rendered by the choir with orchestral accompaniment. During the services the members of the Society occupied chairs reserved for them in front of the communion-rail. Every seat in the church was taken. At the June meeting the Society paid out to the remaining members, twenty-six in number, the balance left over in the treasury and disbanded. Thus passed out of existence the last of the four beneficial Societies of men, established in the early days of the parish. The establishment of the C. M. B. A. and the C. B. L. generally throughout the country had sounded the death knell of the old-time Benevolent Societies known to our fathers. They had served their purpose in their day, but that day was now gone. St. Joseph's Society was the first of those founded at St. Joseph's Church, as we have seen fifty years ago; St. Alphonsus' Benevolent Society came next, having been organized in 1853; St. Boniface's Society was established in 1855; St. Aloysius' Society for the Young Men must have come into existence before St. Boniface's, but we have no knowledge of the date of its birth. We find only a reference in the notes of Father Wissel embodied in the story of the parish in the first part of this work. Concluding his account of the establishing of St. Boniface's Society in 1855, Father Wissel says: "There are now four Societies for the men, St. Joseph's, St. Alphonsus', St. Aloysius' and St. Boniface's; and one for the women, the Sacred Heart Altar Society." The last mentioned Society is the only one that still survives. The St. Aloysius Society was, we believe, superseded by the C. Y. M. A. The St. Alphonsus' and St. Boniface's Societies had disbanded, their members probably forming the first Branch of the C. M. B. A. established in the parish. The Knights of St. Mauritius and St. Eustace, too, probably drew their first members from those organizations. The only reminder we now

possess of those early societies is the paintings in the church representing their respective Patron Saints, St. Joseph, St. Alphonsus, St. Aloysius and St. Boniface, placed there when the church was decorated in 1864.

The same day that marked the passing of St. Joseph's Beneficial Society, June 17th, 1900, witnessed the Silver Jubilee celebration of the Knights of St. Eustace. The Knights received Holy Communion in a body at the 6.30 Mass, and in full regalia were present at the Solemn High Mass at 10.30, and took part in the Corpus Christi procession. Father Rossbach sang the Mass, assisted by Fathers Muck and Olert as deacon and subdeacon. There was no sermon on account of the procession. The following evening St. Eustace Commandery, headed by Hebing's Band, serenaded Father Rector and the Fathers in the Rectory Garden. In a pretty speech the Knights thanked the Fathers for all that had been done for them at St. Joseph's in the past twenty-five years. Then falling into line they joined the Knights of the other Commanderies who were awaiting them at Franklin Square, and proceeded to Germania Hall where they had a concert in honor of their Jubilee. Later they adjourned to the Whitcomb House for the banquet. Among the speakers here were his Honor Mayor Carnahan, Father Pingel and Judge Charles Ernst.

We find mention made in the chronicles of St. Joseph's in November of English Sermons at the 9 o'clock Mass on Sundays; but the item is only mentioned, leaving us in doubt whether this is the time of the introduction of the Mass at 9 o'clock and of the sermon in English, or whether the Mass and English sermon had been already established.

On December 2nd Rev. George Englert, C. SS. R., a child of the parish, celebrated his First Mass with all the customary solemnities befitting such an occasion. His brother, Rev. John Englert, also a Redemptorist, acted as deacon, Father Olert as subdeacon. Father Rossbach preached the sermon, speaking on the "Dignity of the Priesthood."

The hand of Death lay heavy on a number of the "pioneers" of St. Joseph's parish in the year 1900-1901. On December 3rd, 1900, Mrs. Caroline Kolb, one of the oldest members of the church, was buried; Mr. Louis Fien, on December 21st; Joseph Christ, January 14th, 1901; John P. Schwingler, February 22nd; Charles Hutte, March 15th; Mathias Rothang, March 25th; Sybilla Hesslinger, April 23rd; George Deutsch, chief officer of



the church ushers, May 6th; J. Adam Zegewitz, July 4th; John B. Gleichauf, July 5th; Christian Schlicht, July 12th; Adam Weigand, August 14th, and Joseph Wegman, August 17th.

Solemn Midnight Mass with Exposition and Benediction ushered in the twentieth century. By order of the Administrator of the diocese, Very Rev. Thomas F. Hickey, there was Exposition of the Blessed Sacrament also from 6 A. M. till noon.

The community of St. Joseph's Church at the beginning of the new century consisted of Rev. Father Rossbach, Rector, and Fathers Schwabl, Saftig, Pingel, Ott and Olert; the Brothers were Thaddeus, Liborius and Ubald. Mr. Fred Kolkmann and James Feltus worked in the house. Father Saftig was transferred to Annapolis, April 1st. He was there only a few days when he had to be taken to St. Joseph's Hospital, Baltimore. He died at the hospital, April 19th, of cancer of the stomach.

The Ladies' Auxiliary who had returned to their rooms in the old school in December, conducted a "Twentieth Century Fete" in the school hall on the evenings of January 7th and 8th, for the benefit of the school. A children's afternoon was held on Wednesday, January 9th. There was a very large attendance in spite of unfavorable weather. The proceeds amounted to \$500.

Quite a scare was given to the parents having children in the school by an item appearing in the daily papers, March 20th. We quote: "A portion of the wall of St. Joseph's parochial school, which is west of the church on Franklin Street, bulged early yesterday morning and a part of the wall close to the roof fell, leaving an aperture about five feet in length and two feet and a half in width. The part of the wall that fell tumbled into the yard between the church and the school. It was before school time that the accident occurred and no one was injured. When school was called it was deemed advisable to let no one into the part of the building in which the accident occurred, and a number of boy pupils, whose classrooms were in that part of the building, were accordingly sent to the old building at the rear of the church, which was formerly the school and is now used as the clubrooms of the Young Men's Society connected with the church.

"The building is a brick structure with a basement and two stories. It was constructed five years ago, but soon after it was built, it is understood, it was found that the roof, which is of slate, seemed to be too heavy for the side walls and it was

found necessary to brace the roof. Some time afterwards the side walls were braced as they showed signs of bulging. It was never thought that there was any real danger of any part of the walls giving way for with the bracing that they were given they were thought to be perfectly safe.

“It is thought that the accident yesterday was caused through the weaking of that part of the wall by the added weight caused by the accumulation of snow and ice on the roof during the winter. This would seem, from observation, to be the cause of the portion of the wall falling, for it is directly under the edge of the roof that the bricks loosened and fell out.”

The assistant fire marshal, who investigated the matter, reported that the damage was, in his opinion, caused by a leak in the roof, the water percolating down between the bricks of the wall loosening them and causing them to fall. He further expressed the opinion that there was no danger of any more of the wall falling, and consequently no danger to those in the building. Acting on this security the school completed the term until the summer vacation, and the annual closing exercises were held in the Hall, June 25th.

The Ladies' Aid Society held a Social in the Orphan Asylum Easter Monday and Tuesday evenings that was largely patronized by the friends and patrons of that institution. Previous to the event the ladies had gone about the parish and succeeded in obtaining donations of toys, wearing apparel for the little ones and several articles that were disposed of during the Social.

The triennial changes of Superiors among the Redemptorists were published May 25th, 1901. Rev. Father Rossbach was transferred to the Church of the Most Holy Redeemer, New York City, as Admonitor to the Rector there. The new Rector appointed to St. Joseph's, Rochester, was Rev. William Kessel. With the changes the Vice-Province established three years previously was dissolved, and the Houses composing it were given back to their original Provinces. Rev. Father Rossbach left Rochester for his new home, May 30th.

### **Father Kessel's Administration.**

The administration of Rev. Father Kessel as Rector of St. Joseph's Church is the longest and most brilliant in the history of the parish. Covering a space of fourteen years, it embraced within its influence every species of activity connected with the church. What it touched it enhanced and adorned. It is

not our purpose to rehearse in detail this long administration. That would carry us beyond the limit set for our history, and we must have some regard for the feelings of our friends. Such details are, moreover, unnecessary, as the events are too well known to those for whom we are writing, the people of the parish that had so large a part in them.

The new community at St. Joseph's over which Father Kessel was to preside included Fathers Schwabl, Ott, Denges, Schnorr and Schmidt, with Brothers Thaddeus, Ubald and Liborius. Father Olert left Rochester, June 10th, Father Pingel, about a month later.

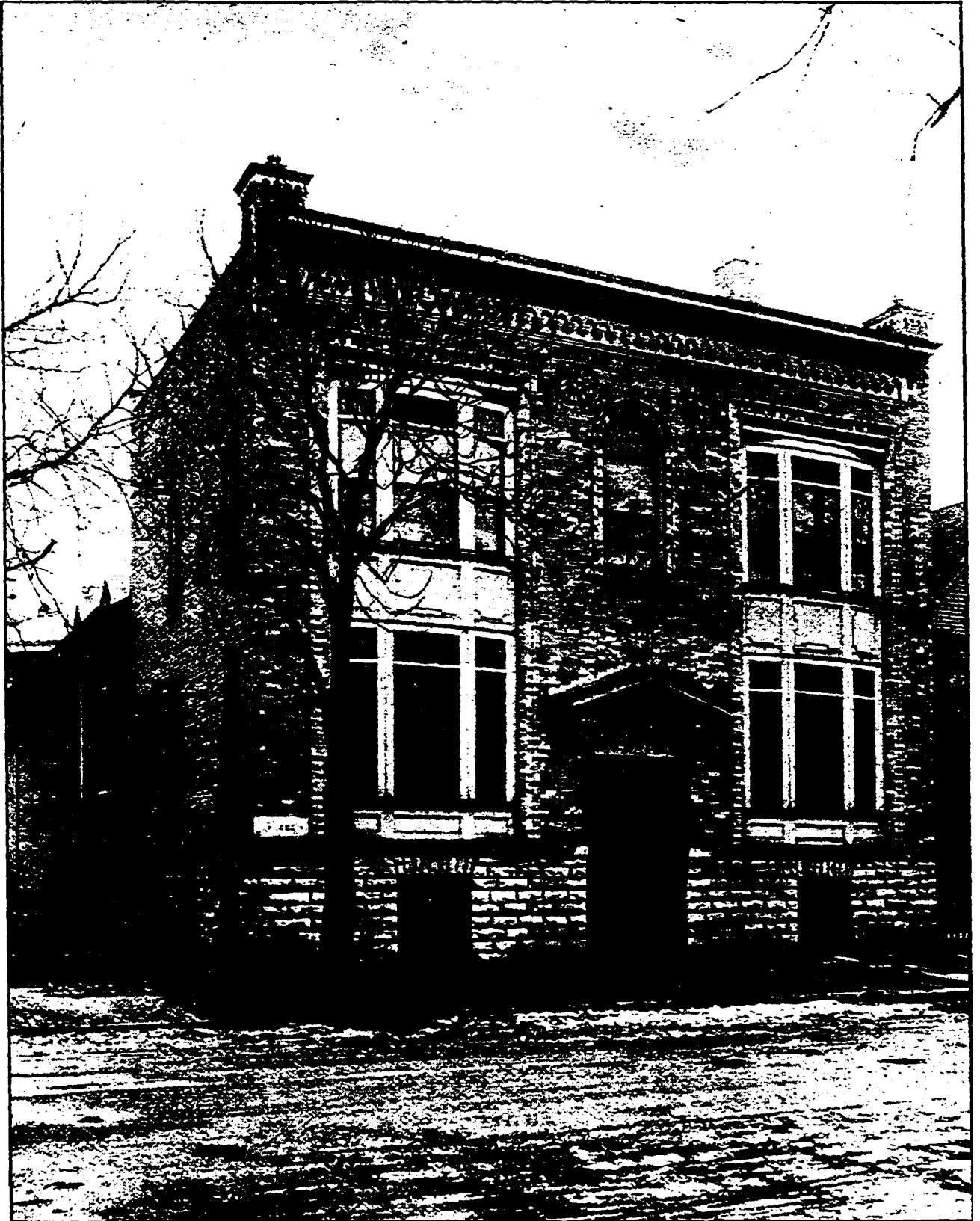
The condition of the school, as we have just seen, demanded immediate attention. During the summer, therefore, the work had to be done. A meeting of the men of the parish was called and a Building Committee of twelve men was appointed to assist Father Rector in devising the best means of remedying the trouble. A thorough investigation showed that the walls of the building were unusually strong and that the real trouble lay in the faulty construction of the trusses of the roof. To remedy this defect anchor-irons were stretched across the hall under every truss, to prevent further spreading. The walls upon inspection had been found six inches out of plumb. Iron stanchions were next bolted to the wall under the trusses, thus taking the weight of the roof from the top of the wall and placing it lower down near the floor of the hall where the walls were thicker and stronger. To lessen the weight of the roof the slates were removed and replaced by tin.

The most serious defect with the building from the standpoint of usefulness was the small size of the windows in the classrooms, admitting very little light. Gas had to be burned in some of the classrooms on all but very bright days. One room could not be used at all. The first grade boys were obliged to occupy a room in the old school building. Frames with prism glass to refract the light had been placed outside the windows during Father Rossbach's time, May, 1899, but afforded only partial relief. The only thing to be done was to enlarge the windows. The stone lintels, about a foot wide, were removed and thin plates of iron substituted; the brick piers which divided each window into two sections were taken down, and the new window-frames were set out further. This change made the rooms quite lightsome. The room nearest the old school building (at present, 1916, occupied by the 1st grade pupils) was so

dark that it could not be used for school purposes. To make it brighter the wall which separated it from the boys' toilet, which was next to it, was taken down and a window broken into the rear outer wall. The boys' toilet was removed to the basement, under the vestibule. The partition that ran through the length of the corridor was torn out and a glass partition across the corridor put in its stead. The basement was so dark and dingy that it was used only occasionally for Suppers, etc. Here the dark ceiling received a coat of whiting and electric lights were permanently installed, making the place both bright and cheerful. A rolling partition was put in and thus two rooms gained which are now used as meeting-rooms for societies. The architect in all these improvements was Mr. Joseph Oberlies; the contractors, Chas. Hetzler and Fred Stallmann.

On November 25th and 26th, the Ladies' Auxiliary presented the drama, "Elizabeth of Thuringia," in the Hall, Miss Mamie Maier appearing in the title role. The proceeds were for the benefit of the school. For this occasion two news sets of scenery, interiors, were painted and electric illumination of the stage introduced. A "forest scene" was added in February, 1902, for the "Confederate Spy," played February 10th and 11th, by the C. Y. M. A.

After surveying his new field of labor and acquainting himself with its conditions, Father Kessel concluded that one of the first needs of the parish was to provide new quarters for the Young Men. He at once began to formulate plans which took tangible shape in 1902. It was decided to erect a Club House for the sole use of the C. Y. M. A. This building was to be eminently useful, not merely ornamental, well adapted for all its needs, without placing too large a burden upon the parish. The plans were drawn by Mr. Joseph Oberlies. The present beautiful structure at 23 Ormond Street is the result. A two story frame house that occupied the site had been torn down and on August 2nd Father Kessel turned the first sod, thus breaking ground for the new edifice, in the presence of the club members. The corner-stone was laid September 23rd, Father Kessel performing the ceremony, assisted by Mr. William J. Mayer, President of the Association. It was a gala day in the history of the Club, marking the opening of a new era. The building was completed in due time, and on January 1st, 1903, the formal opening took place. For the last time the members



*The C. Y. M. A. Building.*

assembled in their old quarters on the third floor of the old Girls' School, and marched in a body to the new building. Here they were met by Father Rector and the other Fathers of the community and the invited guests. In an appropriate address Father Rector declared the new Club House formally opened and turned over the keys to the President of the C. Y. M. A., Mr. Frank J. Stupp. The latter made a suitable reply in behalf of the young men. On Sunday, January 25th, the building was thrown open for inspection to the people of the parish. The reception lasted from three to six in the afternoon and from seven to ten o'clock in the evening. The rooms were crowded with visitors and favorable comment was heard on every side. The building is 42 x 105 feet, and cost about \$12,000. The contractor was Mr. Charles Hetzler. The officers of the C. Y. M. A. at this time were: President, Frank J. Stupp; Vice-President, Frank J. Yawman; Financial Secretary, William F. Schleifer; Recording Secretary, J. Eustace Leinen; Membership Secretary, Frank Nied. The Board of Management were: William Hahn, Fred P. Reichert, E. Fred Henricus, Louis W. Meng, Lawrence Glaser, Emil R. Meng. Father Schnorr was the Spiritual Director. On July 7th the Young Men reproduced "The Confederate Spy" in the School Hall, and Father Kessel generously allowed them to keep the entire proceeds of the entertainment to furnish their new rooms.

Father Kessel's next work was the erection of the new sacristy and oratory for the community. It will be remembered that when St. Joseph's Church was built the chapel of St. Alphonsus was used as a sacristy. Later when the new Fathers' House was erected, it was so constructed as to join the enlarged sanctuary on the east side. This arrangement gave a series of rooms, one above the other on the respective stories contiguous to the sanctuary, into the wall of which openings were made for windows looking out upon the altar. On the first floor the sacristy was now located; immediately above this was the oratory where the members of the community met for the exercises prescribed by the Rule. These two rooms served their purpose in their day. But the need of increased accommodations became in time imperative. All this time the altar-boys used one of the original schoolrooms in the basement of the church. The oratory of the community had become too small, especially after Father Wayrich had installed an altar for Mass and the reservation of the Blessed Sacrament, December, 1893. As these

rooms on account of their location could not well be enlarged. Father Kessel decided to erect a new building sufficiently large to satisfy all purposes. This new structure is simply an addition extending back of the sanctuary, just as the sanctuary had been added to the original church. Work was begun on this new building, April 18th, 1903. The new oratory was used by the community for the first time, August 25th; and a month later, September 28th, it was blessed by Very Rev. Father Provincial Licking. On the feast of St. Michael, the next day, Father Kessel said the first Mass in the new oratory. The altar and the beautiful Calvary group rising above it were the work of the celebrated artist, Mr. Anthony Halstrich, of Rochester. The Way of the Cross was erected February 19th, 1904; the shrines of Our Lady of Perpetual Help and St. Joseph, in March; and in December the statues of St. Clement and St. Gerard were added. The "Death of St. Joseph" in the shrine of the Saint was painted by Mr. Frederick Kessel. The mural decoration of the oratory, also Mr. Kessel's work, was finished in June. On July 2nd, the Calvary group, referred to above, was blessed by Father Rector in presence of the community, and on July 3rd, the new oratory was thrown open to the inspection of the people of the parish. As it was Sunday great numbers came to see the new oratory, the hours of visiting being from 9 A. M. to noon, and in the afternoon from two to six o'clock. The visitors entered through the old school, not passing through any part of the convent proper. There seemed to be but one opinion in the minds of all as they went away: "The new oratory is a gem."

Besides the oratory, which occupies the entire second floor, the new addition contained on the first floor two spacious sacristies, one for the Fathers, and one for the altar-boys. The basement afforded ample room for the exclusive storage of altar and church supplies. The old sacristy was now converted into a sort of annex to the new one, and the old oratory was fitted up with a vestment-case and other requisites to serve as a sacristy to the House Chapel. Kneeling-benches and a few chairs were placed in both rooms for the convenience of the members of the community who might wish to follow the sacred services in the sanctuary.

In October certain improvements in the vestibule of the church were completed. The massive old church doors were replaced by lighter ones of a better pattern, and an ornamental

transom of stained glass was put in over the middle door. The inside doors were replaced by doors with glass panels, while the doors and walls separating the middle vestibule from the vestibules of the side aisles were entirely removed. There was, as a result, one large, lightsome vestibule that added very much to the appearance of the church.

While making these material improvements Father Kessel did not lose sight of the spiritual care of the flock entrusted to his keeping. In November after his arrival there were held two Tridiums, one for the men, and one for the women, to give a new impetus to the devotion to the Holy Family. Father Kessel and Father Schwabl preached the sermons. Four hundred and sixty new members were affiliated to the Archconfraternity. At the close of the exercises a beautiful statuary group representing the Holy Family was solemnly blessed. Later this group was set up in a special shrine prepared for it in the School Hall where the monthly conferences of the Archconfraternity are held.

During the Lent of 1903 Father Kessel introduced the preaching of English Sermons on the Wednesday evenings. Father Engelhardt preached these for the first time. The timeliness of this innovation was shown by the large attendance, particularly of the young people.

On November 29th of the same year a two weeks' mission was begun. Father Bohn, Olert and Nusstein were the missionaries. The exercises during the first week were conducted entirely in German, men and women attending at the same time. The confessions numbered 1002. In the second week everything was in English. During this week 1525 confessions were heard. A children's mission in English showed 293 confessions. The grand total, 2,820, gives us an idea of the size of the parish at this time.

When Father Kessel came to St. Joseph's he found in existence two societies among the young women of the parish, the Ladies' Auxiliary and the Ladies' Aid Society. As there was work for both, in order that no friction or confusion might arise to cause the societies to work at cross purposes, he decided to convert the Ladies' Aid Society into an Altar Society, strictly so called, to have the care of the vestments, altar linens, etc., and to leave the Ladies' Auxiliary, as the older organization, the more ample field of helping the church by entertainments and such other forms of amusement as time and experience



might suggest as convenient to their purpose. The Ladies' Aid Society thus became St. Agnes' Altar Society in 1903. Under the new arrangement everything soon adjusted itself and all worked harmoniously to help the church. The members of St. Agnes' Altar Society are divided into two classes, active and contributing members. The contributing members pay ten cents a month toward the work of the Society; the active members are engaged in the care of the belongings of the altar and sacristies. There are in the Society 201 contributing members and thirty active members. The officers of the Society are the President and the Secretary. Miss Louisa Link was chosen first President, an office she has filled ever since with the exception of one term, when in 1912 Miss Dora Schlitzer held that position. Miss Celia Quigley was the Secretary of the organization till 1912. Miss Clara Hohm was Secretary in 1912. Miss Regina Deigert in 1913, 1914 and 1915. The present Secretary is Miss Margaret Kolb. The Society occupies a large room fitted up for their special use in the basement of the School, and is under the direction of one of the Fathers, the Prefect of the Church.

The Ladies' Auxiliary, thanks to the masterly guidance of Father Kessel, became in reality one of the great helps of the church. The list of the entertainments they conducted and the other enterprises they undertook will give better than anything else an idea of their activity. Miss Josephine Hoffmann succeeded Miss Elizabeth Otto as President in 1896, and continued in that office for fourteen years. Miss Lena Armbruster followed in 1911 and 1912, when Miss Irene Mura was elected for the term of 1913. Miss Hoffmann again became President in 1913, and served two years. In 1915 Miss Millie Armbruster, the present incumbent, succeeded Miss Hoffman, who became Vice-President. The events conducted by the Ladies' Auxiliary during this time are as follows: April 28th and 29th, 1902, Dramatic Entertainment consisting of Pantomime, "Act I. Fabiola," and an Operetta, "Frolic in a Cooking-class"; 1903, June 22nd, and 23rd, A Strawberry Festival; January 11th, 12th and 13th, 1904, witnessed the first presentation of "Claudia: Pilate's Daughter," with Miss Anna Verhoeven as Claudia. This play won golden encomiums and was reproduced May 16th and 17th of that same year. During the Grand Fair held in April, 1904, in the Old Armory for the benefit of the Home for the Aged, the Ladies' Auxiliary, representing St. Joseph's, conducted the St. Joseph's Parish Booth, and realized \$3,100. The Christ-

mas season of 1904 saw the introduction of the Annual Christmas Cheer for the poor children of the parochial school. A Japanese Tea, February 13th, 14th and 15th; A Flower Festival in the summer, and "Klein Deutschland," November 27th to 30th, marked the activities of 1905. A "Mid-summer Night's Festival" was held July 16th and 17th, 1906. Miss Eloise Maier appeared in the leading role in "The Girls of 1776," presented May 20th and 21st, 1907. A Harvest Festival in November, 1907, and a Washington Tea in February, 1908, were given by the Young Ladies as the Auxiliary's contribution to the Tower fund. In April, 1909, "Patricia" was played, Miss Elizabeth Leicht appearing in the title role. The "Auto Festival" in November, 1909, "Flower Land," in November, 1911, "Breezy Point," with Miss Caroline Leckinger as leading lady, and a "Hallowe'en Party" in 1913, and "The Feast of the Orient," in November, 1915, represented some of the Fall activities of the Young Ladies in these years. After an interval of ten years "Claudia: Pilate's Daughter" was again presented in April, 1914, with Miss Verhoeven in the title role. It was repeated March 6th and 7th, 1916. In October, 1915, the Ladies' Auxiliary assisted the C. Y. M. A. in staging "The Other Mister Anderson." This was the first attempt at mixed theatricals at St. Joseph's, Miss Josephine Hoffmann, Miss Gertrude L. Ermatinger and Miss Elizabeth Gaeb taking part. Again in conjunction with the C. Y. M. A. the Young Ladies conducted a Garden Party in the Rectory Garden, June 12th and 13th of the present year. The Ladies' Auxiliary also assisted the other societies in all parish affairs, such as the Great Fair, November 24th to December 1st, 1902, at which \$6,000 were realized, and the different enterprises undertaken for the Tower fund in 1907 and 1908. They presented their first Scholarship in the Commercial Department to the Parish School in 1913, and a beautiful American Flag to the school in June, 1914. Besides these public events for the benefit of the church and school, there were "good times" in almost infinite variety for members only. The same holds good also of the St. Agnes' Society; for besides the annual outing of the altar boys, of which they have charge, they have many an evening at the rooms that is not exclusively given to sewing, etc. Both organizations deserve the hearty co-operation of the parishioners, and membership in either is a thing to be desired.

Let us gather up a few stray items lest they be lost. After the school had been remodeled in 1901, the room in the old

school building formerly occupied by the Knights of St. Eustace was again fitted up, and the Knights returned during the winter of 1901-1902. On December 8th, 1901, Rev. Charles Hoff, C. SS. R., of Holy Redeemer parish, celebrated his First Mass in that church. Father Schnorr, of St. Joseph's, acted as deacon, and Father Kessel preached the sermon. In the evening Father Hoff sang Solemn Vespers at St. Joseph's, assisted by Fathers Schwabl and Denges. A solemn Te Deum after Benediction closed the celebration of the great day. Mr. Louis Maier, one of the oldest members of St. Joseph's parish, closely identified with everything that interested the church, passed to his eternal reward, September 20th, 1902. He had come to America a child and had attended the school attached to the old church in Ely Street.

### **Father Kessel Reappointed.**

Such, to resume the thread of our narrative, was the work accomplished in the first three years of Father Kessel's administration. It is hardly to be wondered at, therefore, that general rejoicing filled the hearts of all when the news of his reappointment for another term was made public, May 16th, 1904. A public reception under the auspices of all the societies of the parish was tendered Father Rector in honor of the event in the School Hall, June 24th, the eve of his patronal feast St. William. It was a remarkable gathering. Young and old thronged the spacious Hall to congratulate the unsuspecting Rector; for so well had secrecy been maintained in the preparations that good Father Kessel had no inkling of what was in store for him. But he was not kept long in suspense. After the hearty applause that greeted his entrance had subsided, the chairman of the committee of arrangements, Mr. William J. Hauser, acquainted him in a neat little speech with the object of the evening's assembly. A pretty programme followed composed of songs, sketches and selections by the orchestra. Finally Mr. Dominic Mura, the oldest living member of the parish, with a few well-chosen words presented Father Kessel with a purse of \$550, to enable him to realize one of his pet projects for the good of the parish, a modern parish library. Other presents were tendered by the various societies of the church. When Father Kessel had recovered from his surprise, he stepped to the stage and in a manner that showed his appreciation of the kindness and friendliness of the parishioners, he thanked them for their gifts and

told them what a pleasure it was to him to remain among them. After the exercises refreshments were served in the school-yard which was decorated with Japanese lanterns. The officers of the executive committee on this occasion were: Chairman, William J. Hauser; Vice-Chairman, A. J. Groh; Secretary and Treasurer, Miss Quigley. The members of the reception committee and the church societies represented were: Chas. M. Bayer, C. H. Minges, William J. Hauser, Robert C. Siebert and George L. Ernst, of Branch 81, C. M. B. A.; Louis W. Meng, John Hart, Jr., Joseph T. Otto, William Hahn, and Fred. P. Reichert, of the C. Y. M. A.; F. J. Wegman, A. J. Groh, F. Kleinhans, A. Heinzle, and J. J. Nunnold, of the Knights of St. Eustace; F. X. Hauser, A. J. Lawandt, Chas. W. Rampe, J. O'Brien and Frank Kress, of Commandery 9, Knights of St. Mauritius; Caroline Cramer, Pauline Vogel and Celia Yawman, of St. Joseph's Literary Society; Josephine Hoffman, Amelia Zegewitz and Elizabeth Otto, of the Ladies' Auxiliary; Louisa Link, Celia Quigley and Rose Berthold, of St. Agnes' Altar Society; Mrs. A. J. Groh, Mrs. F. Kleinhans and Mrs. Swenzer, of the Auxiliary to Knights of St. John; Miss Sophie Emrich, Miss Bertha Dietz and Mrs. Reiter, of the L. C. B. A.; and Mrs. Cramer, Miss E. Henricus and Mrs. M. Henricus, of Good Shepherd Council, C. W. B. L. The arrangement committee was composed of: C. M. Bayer, chairman; Philip Yawman, F. J. Wegman, Dominic Mura, F. X. Hauser, L. W. Meng, Miss Caroline Cramer, Miss Josephine Hoffman, Mrs. A. J. Groh, Miss Louisa Link, Mrs. Cramer and Miss Sophie Emrich.

The community as constituted at the time of Father Kessel's reappointment comprised Father Rector and Fathers Schwabl, Engelhardt, Loewekamp and Herzog. Father Charles W. Rathke had been attached to the community, June 16th, 1903, but being an invalid he did no work in the parish. He died at St. Joseph's, August 3rd, 1904. The Brothers were Thaddeus, Bernardine, Liborius and Justus. Of this community, with all the changes in the rest of Father Kessel's administration, Fathers Schwabl, Engelhardt and Loewekamp remained the assistants of Father Rector at St. Joseph's. This fact, apart from the personality and devotedness of Father Kessel himself, is one element in his successful management of the parish. His assistants had an opportunity of knowing the people among whom and for whom they labored. Father Schwabl was here eighteen years, until his death, March 2nd, 1913; Father Engel-

hardt, ten years, 1902-1912; Father Loewekamp, 1904-1915, eleven years.

With the opening of the school in September a new addition was made to the course, the Commercial Department was created. To the use of this class two rooms suitably fitted on the top floor of the old Girls' School were devoted. The Business Course here taught includes Bookkeeping, Stenography, Typewriting, Commercial Law, English, Composition, Spelling and Penmanship. The school began with eighteen pupils, and it has been a marked success from the beginning. Last June forty-four pupils, 21 boys and 23 girls, received Diplomas. At present there are fifty scholars in this department.

During October, 1904, solemn services concluding with the annual Forty Hours' Devotion were held in honor of the Golden Jubilee of the Proclamation of the Dogma of the Immaculate Conception. The sermons and instructions morning and evening were preached alternately in German and English, the evening sermon being preceded by the Rosary and followed by Benediction. The exercises were held from October 5th to October 11th, and 2,246 persons approached the Sacraments.

Another Golden Jubilee was celebrated October 17th, 1904, the fiftieth anniversary of the coming of the Sisters of Notre Dame to Rochester, to take charge of St. Joseph's School. We cull the following from the Catholic Citizen: "Bright and early last Monday morning at six o'clock a Solemn High Mass of Thanksgiving was offered up to God to commemorate the fiftieth anniversary of the Sisters of Notre Dame in old St. Joseph's parish, mother of so many other German parishes of this city and vicinity. The event was a very quiet one as far as outdoor demonstration is concerned, and outside the good Sisters and the children in their charge but few people were present. Modest as they ever are, they preferred to let the day pass without any other than spiritual rejoicing, so the people at large would know nothing of this truly important item in the history of the Church of Rochester. But an event of this kind should not pass without some recognition of its significance. Lest we forget to give honor to whom honor is due, and fail in gratitude to those to whom, under God, we owe so much for the progress in school work. It means that for fifty long and often dreary years the Sisters of Notre Dame have zealously labored for the little ones of Christ's flock, and only those

accustomed to deal with children may know what toil and patience and long-suffering these years must have entailed. A golden wreath—five decades of sorrowful, joyful and glorious years have they prayerfully entwined about our Saviour's feet, and often more sorrowful than joyous and glorious were their mysteries. First upon the field in school work, they have slowly but surely built up an edifice in the hearts and minds of our people that time will but enhance, and history cannot emphatically enough record. Their reputation as teachers in parochial schools needs no comment and all who have ever come in contact with them know that they stand second to none in our cultured city. Pioneers as they were, their path was often rugged; they dealt with raw and often very crude materials—diamonds in the rough, in the shape of unlettered children, and by dint of hard, unceasing labor shaped them into jewels that have since shed lustre about them. "Fifty years" is easily said, more easily than spent, but what sacrifices, crosses and hardships those years, especially in the earlier days of our schools, entailed, few of us now know and fewer can imagine, except by inadequate description. Our people at large have, perhaps, seen or heard but little of these Sisters and therefore cannot realize what a power they are in the land. But those of our parish who have watched the progress our school has made from the beginning, must agree that they were a godsend in our midst. Many of those who have taught, many of those who were taught by these zealous spouses of Christ in our school have already gone to their eternal reward. Countless more remain, or are spread throughout the world. Be that as it may, St. Joseph's owes a debt to the Sisters of Notre Dame that money can never repay and God alone can fitly cancel. May they continue with God's blessing in the noble work so pleasing to the Lover of children for many, many long years to come, and although we may not perhaps hope to celebrate the diamond jubilee of their stay and labors among us, may our children and children's children not forget what the good Sisters of Notre Dame have done and will still do for them in the future. We wish them, in the name of the people of St. Joseph's Parish, a hearty "ad multos annos!"

By order of Rt. Rev. Bishop McQuaid, an enumeration of all present at the Masses was made on Sunday, April 30th, 1905. It was Low Sunday, or the First Sunday after Easter. The returns at St. Joseph's showed the following figures: Men,

1,214; women, 1,779; children, 514; total, 3,507. In the following year Father Rector had the attendance at the different Masses again counted, April 22nd. The accompanying table shows the result.

Hour	Men	Women	Children	Total
5:30	177	128	5	310
6:30	208	281	7	496
7:30	199	464	11	674
9:00	416	562	401	1,379
10:30	341	393	52	786
Total	1,341	1,828	476	3,645

Two events are prominent in the course of the year 1905. Rev. Florian J. Reichert, C. SS. R., the present Rector of St. Joseph's Church, ordained at Ilchester, Md., June 22nd, celebrated his First Mass here. It was the Sunday following the feast of Corpus Christi, and the usual Procession was held after Mass. Father Kessler, C. SS. R., of St. Mary's, Buffalo, acted as deacon and Father Herzog was subdeacon. Father Rector preached the sermon. On the same day Rev. William Knell, C. SS. R., ordained with Father Reichert, sang his First Mass at Holy Family Church, Father Schwabl, of St. Joseph's, assisted as archpriest.

In September workmen began to tear up the pavement in Franklin Street from Clinton Avenue to North Street, preparatory to laying the tracks of the Rochester City Railway and an asphalt pavement. The new car line—a belt line—was opened for traffic, April 10th, 1906.

Like the echo of a former time the chronicler of St. Joseph's begin again to record the assistance in the sacred ministry given by the Fathers in the city churches and in the country round about. Penfield is attended once more, and Despatch (now East Rochester) is taken care of for a considerable part of 1905. St. Monica's, Holy Apostles' and Blessed Sacrament Church receives assistance in Sunday work for a longer period. And the Fathers visit some of the places familiar to the reader of the earlier history of St. Joseph's as straggling settlements or out-missions, now flourishing parishes, to conduct the Forty Hours' Devotion, Society or Parish Retreats.

The Solemn Triduum in honor of St. Gerard Majella, C. SS. R., is the other event of the year. The exercises of this Triduum were held December 8th, 9th and 10th. As is customary the opening of the Triduum took place on the evening of

Thursday, December 7th, the services consisting of Rosary, Sermon, and Benediction. The sermon was preached in German, by Rev. Francis A. Auth, C. SS. R., Rector of the Preparatory College at North East, Pa. On Friday, the feast of the Immaculate Conception, the first day of the Triduum, Very Rev. Father Licking, Provincial of the Redemptorists, preached at the 9 o'clock Mass. Very Rev. Father Provincial also celebrated the Solemn High Mass, assisted by Rev. Father Rector Kessel as deacon, and Father Loewekamp as subdeacon. The sermon, in German, was preached by Father Schwabl. At the evening services Rev. Father Auth preached an English sermon. On the second day, Father Herzog preached in English at the Solemn High Mass, Father Auth preaching in German at the evening devotion. Pontifical High Mass was celebrated on Sunday, December 10th, at 10:30, by the Rt. Rev. Bishop McQuaid, Very Rev. Father Provincial acting as Assistant-Priest. Deacons of honor were Rev. Father Rector and Father Schwabl, while Father Auth and Father Loewekamp were respectively deacon and sub-deacon of the Mass. Rev. Father Auth preached the sermon in German on this occasion. At the solemn close of the Triduum in the evening. Very Rev. Father Provincial preached in English and gave the Papal Blessing. The Triduum was well attended, more than 1,700 received the Sacraments.

A large delegation from St. Joseph's went to North East, Pa., on Decoration Day, May 30th, 1906, to attend the celebration of the Silver Jubilee of the foundation of St. Mary's College, the preparatory school of the Redemptorists. The party left Rochester by special train on the New York Central at 6.30 A. M. and returned at 11.45 P. M. Rev. Father Rector, Father Engelhardt and Brother Justus accompanied the visitors. This was not, however, the only occasion on which the parishioners of St. Joseph's showed their interest in the work of the Redemptorists to whom they were sincerely attached and deeply indebted. When Very Rev. Father Provincial determined to erect the new seminary, Mount St. Alphonsus, at Esopus on the Hudson, the parishes in charge of the Redemptorists in the Baltimore Province were asked to contribute to this noble work. The people of St. Joseph's generously responded to this appeal, giving over \$6,000 towards the building fund. Mr. Philip Yawman donated \$1,000, and Mr. Anthony Meng purchased through Father Kessel a magnificent ostensorium for the seminary chapel. Again when Rev. Father Sigl, Superior of the House at





*Rev. William Kessel*  
*Rector, 1901-1915.*



*Rev. Ferdinand Hennes*  
*Rector, 1915*



*Rev. Florian J. Reichert*  
*Present Rector.*

Mayaguez, Porto Rico, made an appeal to their generosity for that struggling mission the people of St. Joseph's responded nobly.

On March 17th, 1907, the Parish Library was opened. We have seen that the people presented a purse of \$550 for this purpose to Father Kessel on the occasion of his reappointment as Rector in 1904. New book-cases, the gift of Mr. Philip Yawman, were installed in the library which was located on the top floor of the old Girls' School next to the Commercial Classroom. The new library contained the books still remaining from the days of the Parish Library Association and as many new ones as Father Rector's purse could purchase. Books a-plenty in both languages, German and English, made the library quite popular. It was open for the exchange of books every Sunday afternoon.

The handsome new altar dedicated to St. Alphonsus and the chapel were decorated during the spring of 1907. It is a piece of exquisite art from top to bottom and the groupings on both sides of the altar, in oil colors on the wall, reflect the highest credit on the artist. Both scenes, one depicting St. Alphonsus in council with the first members of his infant congregation and the other, showing him as a lawyer before he was influenced by the grace of God to devote his life to the service of God in the holy priesthood, stamp their painter as a master of both portraiture and scenic effect. The illumination of the scene brings out the handsome statue of the Saint and the surroundings in a strikingly effective manner. The artist was Mr. Fred Kessel, a brother of Father Rector. A new marble baptismal font, the gift of Mr. George Noeth, was placed in the church at this time.

### **Father Kessel's Silver Jubilee.**

Father Kessel received his third appointment to the Rectorship of St. Joseph's Church, May 19th, 1907. This was a pleasant surprise to the people for now that Father Kessel had been with them six years, they had feared they were about to see him transferred elsewhere. An informal reception in the Hall and refreshments in the basement, May 27th, marked the beginning of the new term of office. A week later about 200 members of the C. Y. M. A. had a more formal reception at the gymnasium to celebrate Father Kessel's appointment. It was a "Smoker" and was a great success.

In the summer Father Herzog was transferred to Brooklyn, and Father Rebhan and Father Francis X. Miller came to St. Joseph's. A Purgatorian altar, the work of Mr. Anthony Halstrich, was erected in St. Alphonsus' Chapel in a niche near the gospel side. It is the gift of some members of the parish. The decorating of the niche and altar was done by Mr. Fred Kessel.

During the absence of Father Rector in November a movement was set afoot to raise funds for the erection of a new tower on the church. Collectors were appointed to visit the members, friends and patrons of St. Joseph's, to solicit for this purpose. Quite a period of activity followed. The various societies conducted events such as entertainments, card parties, concerts, teas, etc. It was proposed to present the fund to Rev. Father Kessel on the occasion of the Silver Jubilee of his ordination, September 22nd, 1908. Meanwhile the parish went on in its accustomed groove. The introduction of English Doctrinal Sermons at the evening services on the second and third Sundays of the month dates from January 13th, 1908. The devotions of the other Sunday evenings remained the same as heretofore for some time longer; but gradually they were superseded by the Doctrinal Course which became quite popular and was largely attended. The present Sunday evening services consist of Vespers, Doctrinal Sermon in English and Benediction.

The one event of the year, 1908, overshadowing all the rest, as might be expected, was the celebration of the Silver Jubilee of Father Kessel's ordination to the priesthood. The school-children had the opening ceremonies of this celebration. On Monday, September 21st, Father Rector sang the Solemn High Mass at which all the communicant children received Holy Communion to thank God for all the favors bestowed on Father Kessel in the years of his priesthood. In the afternoon they invited him to the Hall to a reception at which they presented him with addresses and gifts. The members of the choir and the ushers of the church held an informal reception in the Hall in the evening and offered their congratulations, presenting Father Rector at the same time with a beautiful missal. Tuesday, September 22nd, was the anniversary proper, and the day of the grandest ceremony. At 10 o'clock Rev. Father Kessel sang the Solemn High Mass, assisted by Rev. Edward J. Hanna, D. D., of St. Bernard's Seminary as deacon, and Rev. William Brick, C. SS. R., of St. Patrick's Church, Toronto, Canada, as

subdeacon. Rt. Rev. Bishop Hickey was present in the sanctuary. Nearly all the priests of the diocese, too, attended. Rev. Francis T. Parr, C. SS. R., Rector of St. Mary's Church, Buffalo, preached the Jubilee Sermon in English. At the end of the Mass Rt. Rev. Bishop Hickey made a brief address to the assembled priests and people, telling them what it meant for one of the clergy to celebrate the silver jubilee of his ordination. He likewise conveyed to Rev. Father Kessel the congratulations of Bishop McQuaid, who was unable to be present. A banquet for the clergy was served after the Mass in the C. Y. M. A. Rooms, 23 Ormond Street. About ninety priests were present. The genial Father Miller, C. SS. R., was toast-master. The Rt. Rev. Bishop Hickey made an address extolling the virtues of Father Kessel and detailing the good which he had done in the diocese. Rev. M. Nolan, D. D., responded to the toast "Rev. William Kessel, C. SS. R., Pastor of St. Joseph's Church," and Rev. Mathias Hargather to "Rev. William Kessel, Rector of St. Joseph's Community." Rev. William Gleeson, Rector of St. Mary's Church, presented a purse to Father Kessel on behalf of the priests of the diocese. In the evening at 8 o'clock the grand parish Reception was held in the Hall. Members of the parish were present in great numbers. An orchestra was in attendance and rendered several choice selections. Mr. Alphonse Sigl on behalf of the congregation made an address conveying the congratulations of the parishioners. It was an eloquent tribute. "Eight years ago this man came among us," said the speaker, "unknown, unheralded, quiet and unassuming, but with a mission. That he has performed that mission no one familiar with the history of St. Joseph's can dispute. The clergy of this diocese have to-day paid Father Kessel a tribute never before paid to any priest in this city. The business men with whom he has come in contact have realized that he was a man of sound judgment and that he weighed things carefully. The men of intellect have found in Father Kessel a true scholar. This is what outsiders think of Father Kessel. But what do the people of St. Joseph's think of him? They think so much of him they cannot find language to express it. Whatever he does, we have ceased to be bewildered or to think that anything Father Kessel does is remarkable." Mr. Philip Yawman, in the name of the parishioners, presented to Father Kessel a check of \$12,000, the Tower Fund.

On Wednesday evening the C. Y. M. A., the Ladies' Aux-

iliary, St. Agnes' Altar Society and St. Joseph's Literary Society, greeted the Rev. Jubilarian in the C. Y. M. A. Rooms. Addresses were made by the Chairman, Mr. John Hart, Miss Josephine Hoffman, Miss Celia Yawman, Mr. William J. Hauser, each address being accompanied by an appropriate present from the Society represented by the speaker. Miss Louisa Link, of the St. Agnes Altar Society, presented their gift, a handsome gold ciborium. In accepting these remembrances, the Rev. Rector was almost unable to command his power of speech. "My dear people," he said, "I am overcome by this outburst of your enthusiasm and your affection for me, and I hardly know where to find words to express my feelings. You say that I have done much for the societies of the church. It has always been my pleasure so to do and it always will be. I see that the inner life of the church is reflected in the prosperity of these societies, and it will always be my endeavor to do my best to help these organizations in whatever they have in hand. When I look at these magnificent gifts and think of what they mean, I thank God that He has permitted me to be the Rector of this good, old St. Joseph's. If He spares my health, I shall continue His work with the hope that success will attend us, as in the past. As regards work among the young men, we realize how necessary it is to keep our young men truly religious, and we believe that our work among them is well worth the effort expended. We look for better things in the future. With this hope, I say 'Thank you, and God bless you.'"

The Commanderies of the Knights of St. John, their Ladies' Auxiliaries, the Sacred Heart Altar Society, and the Married Women of the Archconfraternity of the Holy Family held their reception in connection with Father Kessel's Jubilee on Thursday evening, September 24th. Several beautiful and appropriate gifts accompanied their good wishes. Next evening the Branches of the C. M. B. A., L. C. B. A., and C. W. B. L. had their reception. Jubilee presents were received also from the German Federation of Catholic Societies, the Young Ladies of the Archconfraternity of the Holy Family, the Altar-boys and the Sunday-School Children.

On Sunday, September 27th, Father Kessel sang the Solemn High Mass at 10.30, as a fitting close to the celebration of this great week. Rev. Father Colonel, C. SS. R., of St. Mary's Church, Buffalo, preached the sermon in German.

## The New Tower.

Permission to erect the new tower on the church was duly obtained in November and on the 2nd of June, 1909, work was begun. The old tower, erected many years ago, in 1857, had been removed during the previous month. A sad accident resulting in the death of one of the workmen, a poor Italian, occurred August 18th. The cupola was raised October 2nd, and the Cross placed in position, November 8th. The new tower is 167 feet 6 inches high, the diameter of the dome is 12 feet 10 inches, giving a circumference of more than 40 feet, and the dome weighs about 1,900 pounds. The architect was Mr. Joseph H. Oberlies, and the Gorsline-Swan Construction Company had the contract. The steelwork is by the Archbold-Brady Company of Syracuse. "Among the many structures in course of erection in this city," says the Rochester Herald, October 9th, 1909, "none is more interesting perhaps than the addition of a stone tower surmounted by a dome and cross, at St. Joseph's Church, in Franklin Street. The addition, in the eyes of those competent to judge, presents a classical tone, inasmuch as the graceful and well-proportioned lines of the tower are purely in keeping with the Italian Renaissance style of architecture and harmonize in every respect with the building."

Father Kessel himself placed in position the first stone of the new tower, June 18th. The massive cross, measuring seven feet from the base, is of copper and was gilded by our artist Brother Justus. It was solemnly blessed with appropriate ceremonies on Sunday evening, November 7th, 1909. Father Kessel preached "The Triumphs of the Cross" during the Solemn Vespers that took place on this occasion. He also conducted the ceremony of the Blessing. The iron statue of St. Joseph in the niche in the facade of the church was removed, June 9th, 1910, and replaced by the present beautiful stone one, the work of Mr. Anthony Halstrich, of 636 South Avenue, a member of the parish. Before being placed in permanent position the statue was blessed with solemn ceremonies, December 8th. Solemn Vespers of the feast of the Immaculate Conception were sung at 7.30, followed by a sermon in English, "St. Joseph, Our Patron," by Rev. John B. Daily, C. SS. R., of New York. The ceremony of the Blessing was conducted by Very Rev. Father Litz, Provincial of the Baltimore Province. During the day the statue stood on a temporary base in front of the altar-rail for the in-

spection of the people. It was raised to the place it now occupies, December 20th. The gifted sculptor did not live to see the statue placed. He expired quite suddenly at his home on Sunday evening, December 18th. He had called upon Father Rector after Mass that morning to arrange some matters pertaining to the raising of the statue. This statue of St. Joseph's was, we may say, his last work. The bells were replaced in the new tower in June, 1910, and in December the new electric tower clock with its four dials was installed. The clock was made by the Standard Electric Time Co., of Waterbury, Conn. It is regulated by a master-clock in the house, and at night the dials are illuminated by electricity. To have the entire front of the church in keeping with the tower the stones were all cleaned and scraped while the other work was going on. Everyone was delighted with the change effected by the improvements.

Meanwhile other events were happening. Rt. Rev. Bishop Bernard McQuaid was called to his eternal reward January 18th, 1909, in the eighty-sixth year of his age and the forty-first of his episcopate. He was succeeded in the See of Rochester by our present Rt. Rev. Bishop Thomas F. Hickey, D. D., who had been consecrated with the right of succession, May 24th, 1905. Professor Francis Bauer, who for forty-seven years had served as organist and choir director at St. Joseph's Church, resigned his office February 6th. Mr. Charles J. Stupp, the present incumbent, assumed the position thus vacated and on February 7th presided at the organ for the first time. A sad accident involving the lives of two young people of the parish, Mr. Louis Minges and his sister Caroline, occurred on the Genesee River, May 16th. As there was some delay in recovering the bodies the double funeral was held a week later, May 25th. The church was filled to its utmost capacity and hundreds stood outside during the solemn obsequies.

On August 5th Sister M. Paula, "Mother Paula" as she was familiarly called, the Superioress of St. Joseph's Orphan Asylum, celebrated the Golden Jubilee of her profession as a Sister of Notre Dame. The members of the congregation, the Orphan Society Board and the children assembled in the Hall the evening before at an entertainment given in honor of the occasion by the orphans. Father Kessel made an address of congratulation and presented Mother Paula with a substantial purse and a set of beautifully engraved resolutions. Next morning, on the feast itself, there was a Solemn High Mass. Father Rector was the



*Rt. Rev. Bishop Thomas F. Hickey, D. D.*



celebrant and Fathers Vollmer and Loewekamp deacon and subdeacon respectively. The sermon was preached by Father Schwabl. It was a beautiful discourse on the life of the Religious and a glowing eulogy of the work of Mother Paula. The services concluded with a solemn Te Deum. There were present Sisters of the various communities of the city. Present too were men and women from all walks of life who had become friends of the good Mother; men and women of position who were left alone early in life and whose chances for success were due to efforts of that quiet, unassuming woman whom all delighted in honoring. The altar was beautifully decorated and the sanctuary banked with palms. The music of the service was of impressive beauty. It seemed as if the excellent choir of the church under the direction of Professor Charles J. Stupp outdid itself. Mother Paula was transferred to Baltimore in August, 1916, after a period of more than thirty years in charge of St. Joseph's Orphan Asylum. She came to Rochester, we believe, in 1885. The present Superioress is Mother Raymond.

At the General Chapter of the Redemptorists held in Rome April, 1909, Most Rev. Mathias Raus, Rector Major of the Congregation resigned his office owing to his advanced years. Most Rev. Patrick Murray was elected to succeed him May 1st. The appointments made by the new Rector Major for the Baltimore Province were published in October. Very Rev. Ferdinand A. Litz succeeded Father Licking as Provincial. Father Kessel was reappointed Rector of St. Joseph's, Rochester. The community at the beginning of 1910 consisted of Rev. Father Kessel, Rector, and Fathers Schwabl, Miller, Sr., Engelhardt, Loewekamp and Vollmer. The four Brothers were: Brothers Liborius, Justus, George and Andrew.

The new year began with a Solemn Triduum in honor of St. Clement Mary Hofbauer, C. SS. R., canonized May 20th, 1909. The exercises opened with Solemn High Mass, Rt. Rev. Bishop Hickey, pontificating, at 10.30, Sunday, January 23rd. The sermon in English was preached by Rev. Augustine Thumel, C. SS. R., of St. Mary's Church, Buffalo. Very Rev. D. J. Curran, V. G., Rector of Corpus Christi Church, was assistant-priest, Fathers Vollmer and Miller, deacon and subdeacon of the Mass, and Fathers Kessel and Schwabl, deacons of honor. Rev. J. F. Goggin, D. D., of St. Bernard's Seminary was master of ceremonies, assisted by Father Engelhardt. Sunday evening at 7.30, the services consisted of Rosary, English sermon by

Father Thumel, and Benediction. Monday and Tuesday mornings at eight o'clock there was Solemn High Mass with a German sermon. Father Kessel preached at the Mass on Monday. Father Schwabl on Tuesday. Father Thumel preached in English at the usual services Monday evening and at the close on Tuesday evening. A large portrait of St. Clement, painted by Mr. Fred Kessel, was placed above the main altar during the Triduum. The exercises were exceptionally well attended, more than 1,500 persons approaching the Sacraments. The new picture of the Saint now occupies a place on the gospel side of the church near the pulpit.

No less than three Jubilee celebrations distinguished the year, the Silver Jubilee of Branch 81, C. M. B. A., the Diamond Jubilee of the Sacred Heart Altar Society, and the Golden Jubilee of the Profession of Father F. X. Miller, Sr., as a Redemptorist. The C. M. B. A. of St. Joseph's Church, observed the twenty-fifth anniversary of their foundation April 24th and 25th. On Sunday the 24th, the members attended a special High Mass sung by Father Kessel at 7.15, at which they received Holy Communion, some 500 of them, in a body. Father Miller preached an eloquent sermon befitting the occasion. Next evening they held a grand mass-meeting and reunion in St. Joseph's Hall. At the banquet which followed the principal speakers were: Rev. Father Rector; Mr. George H. Noeth, who was the first President of the Branch; President Charles Auchter, ex-Congressman James M. E. O'Grady, and Grand Secretary E. Ryan.

The Diamond Jubilee, sixtieth anniversary of the establishment of the Sacred Heart Altar Society, was celebrated by the Married Women, August 15th, the feast of the Assumption of the Blessed Virgin. The members approached Holy Communion in a body at the Solemn High Mass at 7.30. In the evening at Solemn Vespers Father Rector preached a special sermon congratulating them and thanking them for all they had done for the church. The society at the time numbered 230 members.

The end of the year witnessed the celebration of the Golden Jubilee of Father Miller's Profession. On December 8th, at 10.30 A. M., a Solemn High Mass was sung. In beautiful procession consisting of 25 boys and 25 girls of the school dressed in white and wearing golden hued sashes, altar-boys, the clergy, the venerable Jubilarian was conducted up the middle aisle of

the church to the sanctuary. Father Miller was the celebrant of the Mass with Rev. Thomas A. Galvin, C. SS. R., of St. Alphonsus' Church, New York as deacon, and Rev. Henry Dressmann, C. SS. R., of St. Boniface's Church, Philadelphia, as subdeacon. Very Rev. Father Litz, the Provincial, preached the sermon. His theme was "What is the Religious Profession?" In the course of the sermon he paid a generous tribute to the work of the Jubilarian. Twenty-five confreres from all parts of the Baltimore Province attended the services. The church too was thronged. It was a touching sight to see the venerable Father Miller renew in the hands of Rev. Father Provincial the vows by which he had bound himself fifty years ago. In the afternoon of next day the school children gave Father Miller a pretty reception with songs and speeches in the Hall, and in the evening the parishioners extended their congratulations and good wishes to him. The choir held an informal musicale in his honor on December 13th.

The record of this great year would not be complete without the mention of a few other events. St. Joseph's Church and Parish had witnessed many rare happenings, but never before had the people witnessed the like of what we now put down. On May 23rd a novel entertainment was given in the Hall by the members of the St. Joseph's Ephpheta Society. This Society was formed about two years previously by Father Kessel for the Catholic Deaf-mutes of Rochester. The entertainment was conducted entirely in the sign-language. Father Kessel gave an opening address orally to the general audience and in signs to the deaf-mutes. The songs of the players in signs were interpreted for the audience and sung by the boys of the choir. The entertainment was quite a success, the proceeds going to the Tower Fund. The Society still exists, Rev. Father Schnorr conducting its classes every month in the basement of the school. Fathers Kessel, Engelhardt and A. Strauss did great work among the deaf-mutes in the past.

A distinguished visitor was a guest at St. Joseph's in September, the Most Rev. Patrick Murray, Superior General and Rector Major of the Congregation of the Most Holy Redeemer. It was the first time that a successor of St. Alphonsus had visited this country. Father General was accompanied by two of his Consultors, Very Rev. F. Speidel, the American representative, and Very Rev. John B. Favre, the French member of the Council. He came to make a Canonical Visitation of all

the Houses of the Redemptorists. On the night of September 6th. the Fathers of the Community, the Knights of St. John and many of the people of the parish went to the New York Central depot to receive and welcome the distinguished visitors. But as the train was over an hour late, it was due at 10.15, Father Rector kindly dismissed the Knights, telling them and the people to return home and get their rest. The Fathers remained at the station. When the train at length arrived at 11.35, two autos conveyed the entire party to the Rectory. Next morning was taken up with official duties. In the afternoon Most Rev. Father General met the school-children in the Hall. In the evening at 8 o'clock the members of the parish and many people from all parts of the city assembled in the church to greet Father General. A procession was formed from the house to the church. As the procession entered the church the choir sang "Ecce Sacerdos Magnus." After kneeling in prayer a few moments before the main altar Father Murray ascended the pulpit and preached a sermon that will long be remembered by those who heard him. He spoke of the "Aims and Works of the Religious Orders in the Church, and of the Redemptorists in particular." After the sermon Father General imparted the Papal Blessing and officiated at Benediction. Very Rev. D. J. Curran, V. G., of Corpus Christi Church, and Rev. M. Hargather, of St. Michael's, were present in the sanctuary. Next day Most Rev. Father General and his companions proceeded to Buffalo.

About a month later, October 10th, the Papal Legate, Vincenzo Cardinal Vannutelli in company with Bishop Hickey, Dr. E. J. Hanna and several other clergymen visited St. Joseph's School. The children, teachers, Fathers and the people assembled before the school hall to welcome the Legate. His Eminence gave a brief address followed by the Papal Blessing. It will be recalled that Cardinal Vannutelli was the Legate of the Holy Father to the Eucharistic Congress held in Montreal, Canada, in the previous September.

On the first Sunday after Easter, April 23rd, 1911, a Mission opened at St. Joseph's Church, differing from any of those that had preceded it in that the exercises lasted ten days instead of one week for the respective divisions. During the first part, April 23rd-May 2nd, all the exercises were conducted in German. There were 690 confessions. In the second part, May 4th-14th, the exercises were in English. There were 1,162 confessions. Besides these there were 90 communicant children and 228 non-

communicants at the Children's Mission. The whole number of confessions heard therefore amounted to 2,170. The missionaries were Rev. Father Jos. R. Wissel, Superior, and Fathers Bader and Lorenz.

The old wooden altar that had so long done service in the chapel of Our Lady was replaced by the present beautiful marble one, May 1st. The new altar, Our Lady of Perpetual Help, was blessed with appropriate ceremonies on June 18th, the feast of Our Lady of Perpetual Help. There was a grand procession and reception of new members into the Archconfraternity of Our Lady and St. Alphonsus. More than 1,300 new members were received.

St. Boniface's Church established from St. Joseph's in 1861, celebrated on July 2nd, the Golden Jubilee of its foundation. Rev. Father Kessel preached at the evening services on this occasion.

The custom, hitherto observed during Lent, of having the church open till 8.30 P. M., for private devotion, was extended in 1912 to the entire year. From this time also the church remained open during the noon hour. Rt. Rev. Bishop Hickey moreover granted permission to give Benediction on Sunday afternoons during Lent after the Way of the Cross and after the same devotion on the Fridays of Lent when the school-children are present. On these occasions the Way of the Cross is conducted in English.

On August 6th, 1912, Rev. Father Kessel received the news of his appointment as Rector of St. Joseph's Church, Rochester, for another term. Father Engelhardt, after a stay of ten years, was transferred to St. Alphonsus' Church, New York, August 13th, and Father Sturm came from Buffalo, August 14th, to be a member of the community. By the beginning of the new year, 1913, there had been other changes so that faces new and old appeared at St. Joseph's. The community now consisted of Rev. Father Kessel, Rector, with Fathers Schwabl, Loewekamp, Sturm and Jos. M. Schneider, and Brothers William, George, Marcellinus and Andrew.

Some improvements made in the church about this time have been passed over. As they changed the appearance of the interior somewhat it is well to record them here. During the month of October, 1911, the heating system was extended in the vestibule of the church and in St. Alphonsus' Chapel. Double windows were also placed on the northwest side of the church.

These improvements served to keep the church warmer during the long winter months. In September, 1912, some changes were made in the sanctuary. The communion-rail was moved forward, and the steps leading up to it changed. One of these was placed inside the sanctuary, the others were lowered so as to eliminate a step leading up from the aisles to the space in front of the communion-rail; and the front pews in the side aisles were shortened so as to make access to the confessionals and communion-rail easier. This work was finished September 20th. A new carpet, the gift of Mr. Anthony Meng, was laid in the sanctuary, October 3rd, after these improvements were completed. Electric lights were introduced in the rooms and corridors of the school in November, the work being done by Messrs. Minges and Bopp.

Rev. Father Schwabl passed to his reward at St. Mary's Hospital, Sunday night, March 2nd, 1913. He had been ill only a week, but pneumonia set in and the end came quickly. Fathers Kessel and Sturm were with him when he died. Rev. Leonard Schwabl was born in Leogang, Tyrol, Austria, October 18th, 1844. He made his Profession as Redemptorist, May 31st, 1866, and was ordained to the priesthood, April 27th, 1869. He came to Rochester, to be a member of St. Joseph's community, November 23rd, 1894, and he had labored here ever since. The body of the dear departed priest lay in state in the chapel near the altar of the Seven Dolors. On Tuesday evening the Office of the dead was recited by the clergy, who attended in large numbers. The Solemn Funeral Mass was celebrated at 10 o'clock, Wednesday, March 5th, by Rt. Rev. Bishop Hickey, D. D., assisted by Very Rev. D. J. Curran, V. G., as assistant-priest, Rev. John A. Englert, C. SS. R., of New York, as deacon, and Rev. F. J. Reichert, C. SS. R., of Esopus, N. Y., as sub-deacon. Rev. J. G. Goggin, D. D., of St. Bernard's Seminary, acted as master of ceremonies. The eulogy was preached by Rev. Francis T. Parr, C. SS. R., of North East, Pa. Priests from all parts of the diocese and confreres from all parts of the Baltimore Province gathered to do honor to the dead priest, while the people thronged the church to its utmost capacity. Interment was in the Redemptorists' Plot in Holy Sepulchre Cemetery.

During the spring the interior of the house underwent an entire overhauling. Electric lighting was introduced in all the rooms and corridors in the following year, 1914.

On September 10th, 1913, Mr. and Mrs. Philip Yawman, old parishioners and munificent benefactors of St. Joseph's Church, celebrated the fiftieth anniversary of their marriage. There was a Solemn High Mass of Thanksgiving at 10 o'clock, celebrated by Rev. Father Rector, assisted by Very Rev. D. J. Curran, V. G., of Corpus Christi Church, as deacon, and Rev. F. J. Reichert, C. SS. R., of Esopus, N. Y., as subdeacon. Rt. Rev. Bishop Hickey was present in the sanctuary and many priests of the city and diocese. At the end of the Mass the Bishop addressed a few words of congratulation to Mr. and Mrs. Yawman, and imparted his blessing.

A new steel flag-pole seventy-five feet in length was substituted with appropriate ceremonies for the old wooden one that had done service in the school yard since 1898, on Tuesday evening, September 8th. The new pole is the gift of Commandery 39, Knights of St. John. The address was delivered by Father Kessel, and as the new flag burgeoned out it was greeted with the singing of "The Star-Spangled Banner."

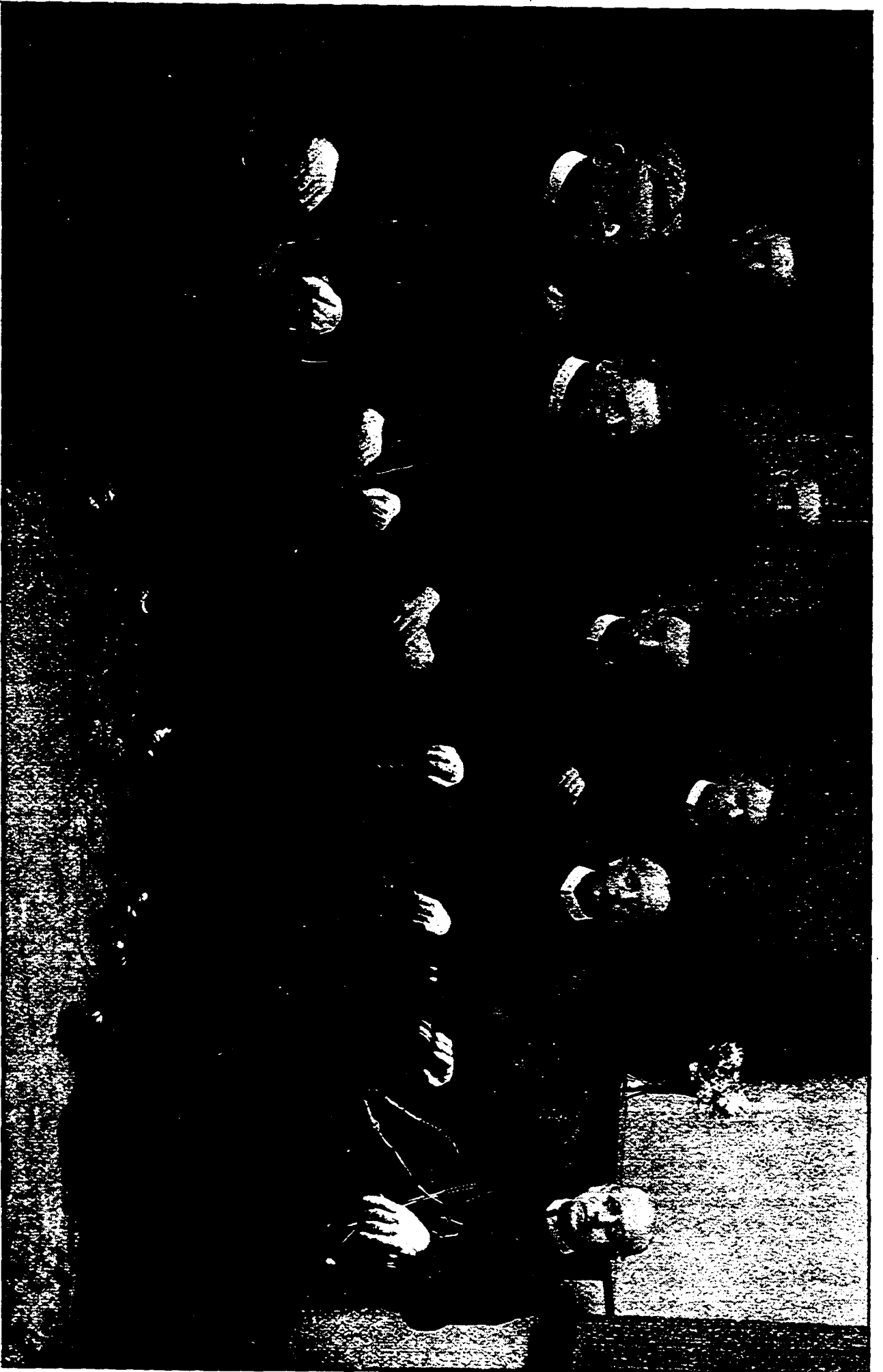
The C. Y. M. A. held a grand Rally and Reunion in their club rooms October 26th, 1914. For some time previously they had been conducting an enthusiastic canvass for new members, a prize being offered for the one who would secure the greatest number. On this occasion 178 new members were received. The total membership of the C. Y. M. A. is at present 485. The Association celebrated its Silver Jubilee in October, 1915, the exercises extending over four days, October 17th, 18th 19th and 20th. We regret that a lack of documents prevents us from recording, as in the case of some of our other societies, the activities of the Young Men. But they have done much in all the years of their existence not only to maintain their own standing but also by entertainments and others affairs helped the church and school. Their annual Banquets are occasions to be looked back to with credit, assembling as they do some of the brightest speakers of the country.

In November, 1914, Father Kessel, the leading spirit of all the activities of the Church and Parish for the last thirteen years, was compelled to lower his hands. Something more than a year previously, in July, 1913, he had been obliged to go to the sanitarium of Dr. Kingsley, Rome, N. Y., for the removal of a fatty growth that had formed on his neck. This operation had been successful, but the physician advised a period of rest—a thing more easily counselled than secured in a man of Father

Kessel's energy. We have seen a few pages back, that during the administration of Father Kessel there was much assistance given to the secular priests of the diocese in the way of Sunday work, Forty Hours' Devotion, Society and Parish Retreats. These labors taking one or more Fathers away from home left the increased burden of the parish work upon those who remained. Rev. Father Kessel himself worked with all the energy and enthusiasm of a younger man, though he was nearly sixty. At length he had to call a halt. While in New York in November, 1914, he was advised by Very Rev. Father Provincial Joseph A. Schneider to consult a physician. The result was that on November 16th he retired to St. Francis' Hospital, East 142nd Street, to remain for some time as rest and treatment were imperative. There he remained for nearly four months. He returned to Rochester March 3rd, 1915. Benefitted he had been, but he was unable to take part in the grand ceremonies of Holy Week or at the First Communion of the children, occasions that he always had the greatest regard for. During the prolonged absence of Father Kessel, Rev. Father Wartinger was in charge of the community. With him were associated Fathers Frederick Jung, Joseph Loewekamp, Ferdinand Sturm and Aloysius Strauss. At length, July 12th, the news of the triennial appointments was received. Rev. Father Kessel was transferred to the Church of the Most Holy Redeemer, New York, as one of the consultors of the Rector, Rev. Joseph Schmidt. Other changes in the community were published two days later. Father Wartinger was sent to St. James' Church, Baltimore; Father Loewekamp to Saratoga Springs, N. Y.; Father Sturm to St. Peter's Church, Philadelphia. On the evening of July 14th there was a farewell tendered to the Rev. Father Kessel and the other departing Fathers in the C. Y. M. A. Gymnasium. All the societies in the parish were represented and their respective speakers testified to the genuine regret felt on all sides. The Fathers responded briefly to the farewell addresses. Yes, there are feelings that lie too deep for words. Rev. Father Kessel left Rochester for New York, July 20th, 1915.

Here we should close our history. But completeness demands that we say a word of the days that followed the administration of Father Kessel. When in July Father Kessel was transferred to New York the choice for his successor fell upon Rev. Ferdinand Hennes, who was installed July 16th. Forced by the prospect of an illness that would prevent him from





*Rev. Thos. Mullaney, Brother Theodore, Brother Andrew, Rev. J. Lieberth,  
Rev. J. A. Thies, Rev. F. J. Reichert, Rev. J. Schnorr, Rev. F. Jung.*

properly performing the duties of his office, Father Hennes resigned. He was succeeded, November 2nd, 1915, by the present head of the community, Rev. Florian J. Reichert, C. SS. R. The other members of the community are the Rev. Fathers John Lieberth, Joseph Schnorr, Frederick Jung, John Thies and Thomas Mullaney, and the Lay-Brothers Andrew and Theodore. Brother George, after a stay of eight years, was transferred to Ilchester, Md., in July, and subsequently to Sacred Heart Church, Baltimore, and Brother Methodius to Saratoga Springs, N. Y.

On April 4th a unique event in the history of the parish occurred, the celebration of a triple Silver Jubilee of the ordination of Rev. Fathers Lieberth, Schnorr and Jung. Rev. Father Lieberth, the eldest of the Reverend trio was the celebrant at the Solemn High Mass on Sunday, April 2nd, Fathers Schnorr and Jung acting as deacon and subdeacon respectively. Rev. Father Rector was master of ceremonies, and Rev. Father Weigel C. SS. R., preached the Jubilee sermon in English. All the societies of the parish took part in the solemn procession, escorting the clergy from the Hall to the Church. On Monday, April 3rd, Rev. Father Schnorr celebrated Solemn High Mass, assisted by Father Mullaney as deacon and Father Theis as subdeacon. Rev. Father Jung sang Solemn High Mass on Tuesday, April 4th, his brothers, Rev. Henry Jung, C. SS. R., from Esopus, N. Y., acting as deacon, and Rev. Lawrence Jung, C. SS. R., from North East, Pa., as subdeacon. On account of the Lenten season there was no other public demonstration.

The Golden Jubilee of the Recovery and Restoration to public veneration of the Miraculous Picture of Our Lady of Perpetual Help, was celebrated on the last three days of May. Rt. Rev. Bishop Hickey, D. D., pontificated at the Solemn Mass on the second day, May 30th, Decoration Day. The sermons on the first and second days were preached by Father Mullaney, and on the last evening Father Rector preached. A grand procession, the fitting conclusion of the May Devotions, took place before the Solemn Benediction, which terminated the ceremony.

Here we lay down our pen. We have tried to tell for the benefit of the present generation the story of the foundation and growth of dear old St. Joseph's, as we love to call our Church, the Mother Church of all the German Catholic congregations of our beloved city. It might have been told better; but from the data at hand we believe we have woven a story

of deep interest to you, for it is the story of your fathers in their generation, the sturdy pioneers of Catholicity here when Rochester was in the making. The faith and hope and love of these men and women, their hardships and their sacrifices are all enshrined in the gray walls of St. Joseph's Church. Verily the stones cry out to us. The stones they placed one upon another, the walls they raised as a temple to the living God, are the same in which we gather to-day. In numbers, it is true, St. Joseph's parish is not what it was in other days. Where once the homes of the parishioners nestled beneath the shadow of its humble spire, rise to-day stately buildings that mark the progress of Rochester along material lines. The pioneers of 1836 are gone to their reward, their names are written in the Book of Life. But their spirit remains in their children and their children's children, who, though living at considerable distances, still love to frequent the church of their fathers, to kneel before the altar where they worshipped, to drink in the spirit of loyalty and faith that breathe forth from the very walls of dear old St. Joseph's. To be endued with that spirit, to transmit it to their children unimpaired and undiminished, this is the task set before the present generation. To foster that spirit, to record the struggles and the glories of the past in order to inspire the hearts of the present with sentiments of the past, this story was written. The nation or people that lives in the glories of the past, is a dying nation; but to draw inspiration from the past is to live.



**BAPTISMS, MARRIAGES, FIRST COMMUNICANTS AND  
SCHOOL ATTENDANCE AT ST. JOSEPH'S CHURCH  
1836-1915**

Year	Baptisms	Marriages	First Communicants	Children In School
1837	44	25	....	....
1838	66	11	....	....
1839	17	13	....	....
1840	154	50	....	....
1841	145	27	....	....
1842	159	28	....	....
1843	187	28	....	....
1844	125	16	....	....
1845	95	21	....	....
1846	110	29	....	150
1847	148	35	....	180
1848	182	52	....	200
1849	199	57	40	220
1850	213	56	36	240
1851	198	56	26	271
1852	318	87	27	278
1853	312	79	98	461
1854	347	99	92	500
1855	375	85	82	532
1856	446	87	104	562
1857	428	85	128	618
1858	453	60	109	691
1859	428	42	123	725
1860	490	64	188	783
1861	435	48	120	782
1862	409	36	120	840
1863	350	27	151	915
1864	365	35	166	1,100
1865	303	49	147	1,047
1866	346	54	199	1,058
1867*	349	62	196	988
1868*	268	49	162	953
1869	303	54	182	970
1870	246	48	179	924
1871	231	44	157	910
1872	250	35	170	850
1873	252	27	150	842
1874	193	34	126	623
1875	177	25	111	640

\* At Holy Redeemer Church, attended from St. Joseph's:

1867—10 Baptisms; 176 children in school.

1868—69 Baptisms; 11 Marriages; 34 First Communicants;  
235 children in school.

Year	Baptisms	Marriages	First Communicants	Children In School
1876	141	22	....	680
1877	145	16	95	620
1878	163	27	108	605
1879	155	20	113	588
1880	176	43	113	584
1881	169	34	94	596
1882	191	36	102	569
1883	180	52	102	551
1884	177	46	85	544
1885	213	40	114	483
1886	190	38	111	515
1887	206	41	86	560
1888	187	36	117	550
1889	143	33	92	448
1890	146	45	72	430
1891	121	29	72	434
1892	115	14	75	390
1893	121	21	90	350
1894	101	19	....	....
1895	97	23	....	356
1896	89	34	85	392
1897	104	28	48	318
1898	100	21	60	348
1899	90	18	62	329
1900	89	23	65	351
1901	121	33	46	360
1902	115	27	64	388
1903	85	32	37	380
1904	93	33	58	395
1905	102	30	65	374
1906	90	21	68	381
1907	79	37	53	342
1908	101	28	59	354
1909	90	29	64	376
1910	88	42	69	353
1911	90	42	221	349
1912	79	41	100	367
1913	78	43	40	362
1914	79	37	71	333
1915	97	25	45	337
Totals	15,112	3,078	6,410	

## SUPERIORS AND RECTORS AT ST. JOSEPH'S CHURCH

1836-1916

### SUPERIORS.

Very Rev. Joseph Prost,	July 1836, to June 1838.
Rev. Peter Czackert,	June 1838, to August 1838.
Rev. Simon Saenderl,	August 1839, to May 1842.
Rev. Benedict Bayer,	May 1842, to October 1845.
Rev. Francis X. Tschenhens,	December 1845, to Dec. 1847.
Rev. Anthony Urbanczik,	December 1847, to Feb. 1849.
Rev. Alexander Czvitkovicz,	February 1849 to Sept. 1851.
Rev. Felix Bretschka,	September 1851, to Dec. 1855.
Rev. John DeDycker,	January 1856, to April 1859.
Rev. Maximus Leimgruber,	April 1859, to January 1861.
Rev. Thaddeus Anwander,	February 1861, to May 1862.
Rev. Lawrence Holzer,	May 1862, to August 1865.

### RECTORS.

Rev. George Ruland,	August 1865, to July 1874.
Rev. Thaddeus Anwander,	August 1874, to July 1877.
Rev. Peter Zimmer,	July 1877, to June 1879.
Rev. Stephen Schneider,	June 1879, to July 1880.
Rev. Joseph Froelich,	July 1880, to June 1887.
Rev. Joseph Wirth,	June 1887, to May 1893.
Rev. William Wayrich,	May 1893, to December 1894.
Rev. Mathias Kuborn,	December 1894, to Oct. 1895.
Rev. Caspar Ritter,	January 1896, to April 1898.
Rev. Philip Rossbach,	April 1898, to May 1901.
Rev. William Kessel,	May 1901, to July 1915.
Rev. Ferdinand Hennes,	July 1915, to November 1915.
Rev. Florian J. Reichert,	November 1915.

THE FATHERS ATTACHED TO ST. JOSEPH'S CHURCH  
1836-1916

Very Rev. Joseph Prost,	Rev. Charles Stiessberger,
Rev. Francis X. Haetscher,	Rev. Bernard Beck.
Rev. Peter Czackert,	Rev. George Ruland.
Rev. Simon Saenderl,	Rev. Dominic Zwickert.
Rev. Benedict Bayer,	Rev. John Schneider.
Rev. Francis Poilvache,	Rev. John B. Kuehn.
Rev. George Beranek,	Rev. Peter Cronenberg.
Rev. Francis X. Tschenhens,	Rev. Joseph M. Clauss,
Rev. Anthony Urbanczik,	Rev. Fridolin Luette.
Rev. Lawrence Holzer,	Rev. George Roesch.
Rev. John Masson,	Rev. Henry Kuper.
Rev. Henry Tappert.	Rev. Augustine Pingel.
Rev. Alexander Czvitkovicz,	Rev. Philip Colonel.
Rev. Edward Campenhout,	Rev. Francis X. Schnuettgen.
Rev. Christian Kauder,	Rev. Michael Mueller.
Rev. John Hotz,	Rev. Francis X. Miller.
Rev. Leopold Petsch,	Rev. John Heidenreich.
Rev. Felix Bretschka,	Rev. John Van Luytelaar.
Rev. John N. Petesch,	Rev. Nicholas Jaeckel.
Rev. Peter Baunach,	Rev. Charles Rosenbauer.
Rev. Maximus Leimgruber,	Rev. Stephen Schneider.
Rev. Louis Dold,	Rev. Stephen Krein,
Rev. George Laufhuber,	Rev. John Blanche.
Rev. Francis Bricot,	Rev. Peter Zimmer.
Rev. John DeDycker,	Rev. Nicholas Klug.
Rev. Albert Schaeffler,	Rev. Peter Beck,
Rev. Joseph Wissel,	Rev. John Rebhan.
Rev. Francis N. Van Emstede,	Rev. Nicholas Theis.
Rev. Michael Rosenbauer,	Rev. Charles Kuenzer.
Rev. Constantine Hergenroether,	Rev. Henry Dressmann.
Rev. Joseph Mueller,	Rev. Joseph Froelich.
Rev. Peter Frischbier,	Rev. Victor Hoelscher.
Rev. Dominic Kraus,	Rev. Francis X. Bollman.
Rev. Julius Kuenzer,	Rev. John B. Saftig.
Rev. Thaddeus Anwander,	Rev. John Berger.
Rev. Michael Dausch,	Rev. Hubert Ziereis.
Rev. Bernard Klaphake,	Rev. Joseph Hovestadt.
Rev. Theodore Majerus,	Rev. Philip Rossbach.
Rev. William Wayrich,	Rev. Louis Classen.

Rev. John B. Denges,	Rev. Joseph Schmidt.
Rev. Augustine Thumel,	Rev. Joseph Schnorr,
Rev. Joseph Wirth,	Rev. Aloysius Engelhardt,
Rev. Mathias Kuborn,	Rev. Charles W. Rathke,
Rev. William Wolsfeld,	Rev. Alphonsus Herzog,
Rev. John Loewekamp,	Rev. Joseph C. Loewekamp,
Rev. Frederick Henn,	Rev. Matthew Bohn,
Rev. James Kessler,	Rev. Joseph Macha,
Rev. Francis Cook,	Rev. Thomas W. Mullaney,
Rev. Sebastian Breihof.	Rev. Joseph Funk,
Rev. Bernard Arant,	Rev. Conrad Rebhan,
Rev. Joseph Hamelryckx,	Rev. Louis Vollmer,
Rev. Leonard Schwabl,	Rev. Ferdinand Sturm,
Rev. Joseph Borgmann,	Rev. Joseph M. Schneider,
Rev. Leonard Lentsch,	Rev. Peter Wartinger,
Rev. Ferdinand Hennes,	Rev. Aloysius Strauss,
Rev. Casper Ritter,	Rev. Louis Bloechl,
Rev. Christian Olert,	Rev. Frederick Jung,
Rev. James Keitz,	Rev. John A. Thies,
Rev. Michael Muck,	Rev. John Lieberth,
Rev. Thomas Ott,	Rev. John Groell,
Rev. William Kessel,	Rev. Florian J. Reichert.

**LAY-BROTHERS ATTACHED TO ST. JOSEPH'S  
COMMUNITY, 1836-1916.**

Brother Joseph (Joseph Reisach)  
 Brother Aloysius (Aloysius Schuh)  
 Brother Justus (Joseph Landherr)  
 Brother Alexius (Joseph Schoeffnagel)  
 Brother Michael (Michael Kraus)  
 Brother John (John Voelker)  
 Brother Jacob (Jacob Engel)  
 Brother Augustine (Peter Scheideler)  
 Brother Athanasius (Francis Mueser)  
 Brother Louis (Louis Sterkendries)  
 Brother Lawrence (Peter Fischwenger)  
 Brother Hilary (John Froehlich)  
 Brother Stanislaus (Peter Kindo)  
 Brother Andrew (Andrew Schulz)  
 Brother Nicholas (Nicholas Kodisch)  
 Brother Theobald (John Zimmermann)  
 Brother Paul (John Steinfeldt)



Brother Bonaventure (John Haas)  
 Brother Theodore (Theodore Schmitz)  
 Brother Barnabas (Joseph Jone)  
 Brother Benno (Richard Faber)  
 Brother Linus (Charles Ehnes)  
 Brother Norbert  
 Brother Eustace (William Reinhardt)  
 Brother Engelbert (John B. Wetz)  
 Brother Vitus (Anthony Stockhausen)  
 Brother Calixtus (Joseph Krogmann)  
 Brother Jerome (Louis Weingaertner)  
 Brother Cassian  
 Brother Simon (Simon Ernst)  
 Brother Mark (Anthony Burkhard)  
 Brother Henry (Henry Jone)  
 Brother Polycarp (Polycarp Haas)  
 Brother Leo (Leo Will)  
 Brother Romanus (Romanus Korb)  
 Brother Bernardine (Geo. Stoessel)  
 Brother Raphael (Raphael Zimmermann)  
 Brother Florian (John Grix)  
 Brother Isidore  
 Brother Thaddeus (Joseph Hanck)  
 Brother Chrysostom (Chrysostom Zimmer)  
 Brother Charles  
 Brother Joseph (Joseph Merkel)  
 Brother Boniface (Philip Stern)  
 Brother Adam (Adam Wieser)  
 Brother Theodore (Otto Lauber)  
 Brother Pacificus (Frederick Haehner)  
 Brother Stephen (Michael Samson)  
 Brother Sebastian (Sebastian Bleyer)  
 Brother Adalbert (Henry Rieman)  
 Brother William (Conrad Kirchhoff)  
 Brother Adam (Adam Parr)  
 Brother Charles (Richard Meintel)  
 Brother Vincent  
 Brother Odilo  
 Brother Sylvester (John Lager)  
 Brother Valentine (Valentine Hillenbrandt)  
 Brother Justus (Peter Hepp)  
 Brother Liborius (Edward Redeker)

Brother Ubald (Augustine Pietsch)  
 Brother Eleutherius (George Trotter)  
 Brother Berchmanns (Augustine Hartmann)  
 Brother Ildephonsus (Edward Frick)  
 Brother Andrew (Andrew Burgmeier)  
 Brother Alfred (Alfred Buettler)  
 Brother George (George Gareis)  
 Brother Marcellinus (Joseph Weskamp)  
 Brother Theodore (John Beschel)  
 Brother Methodius (George Schinkovits)

**REV. FATHERS AND PROFESSED STUDENTS,  
REDEMPTORISTS, FROM ROCHESTER.**

Rev. Henry Dauenhauer,	Rev. George Englert,
Rev. Charles Hahn,	Rev. Charles Hoff,
Rev. Charles O'Donoghue,	Rev. William Knell,
Rev. James Meng,	Rev. Florian J. Reichert,
Rev. Edward M. Weigel,	Rev. Martin Hepner,
Rev. Charles Sigl,	Rev. Thomas Roche,
Rev. John B. Hickey,	Rev. George Schneider,
Rev. Francis X. Miller,	Rev. Thomas Wheelwright.
Rev. Joseph Schantz,	Professed Students:
Rev. John A. Thies,	Fr. Valentine Miller,
Rev. Peter Waringer,	Fr. John Kenny,
Rev. John B. Englert,	Fr. William Murray,
	Fr. Raymond Sercu.

**PRIESTS, NOT REDEMPTORISTS, FROM ST. JOSEPH'S**

Rev. F. Gunkel,	Rev. Andrew Lindendorf,
Rev. Benedict Kolb,	Rev. Joseph M. Thies,
Rev. Bernadine Dusch, C. P.	Rev. William Etzel,
Rev. Athanasius Schwingler, C.P.	Rev. Joseph Weckesser, S. M.
Rev. Frederick Odenbach, S. J.	Rev. Frederick Niebling.
	Rev. Joseph Ruby.

## Religious from St. Joseph's.

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### BROTHERS OF MARY.

Brother Thomas Eichorn,	Brother Charles Heislein,
Brother Louis Ernst,	Brother William Ernst,
Brother Godfrey Wolf,	Brother Joseph Reichert,
Brother Gustave Hetterich,	Brother Philip Kleinhans,
Brother Alphonse Verhoeven,	Brother Leo Verhoeven.

### SISTERS DE NOTRE DAME.

Mother Mary Petra Pfeiffer  
 Sister Mary Agnetis Otto  
 Sister Mary Alberta Kleinhenz  
 Sister Mary Al. Gonzaga Minges  
 Sister Mary Alph. Liguori Minges  
 Sister Mary Aloysiana Odenbach  
 Sister Mary Alphonsina Rampe  
 Sister Mary Amadea Helfrich  
 Sister Mary Andrea Hack  
 Sister Mary Anna Fien  
 Sister Mary Anna Kupferschmidt  
 Sister Mary Basilia Verhoeven  
 Sister Mary Bernard Reif  
 Sister Mary Bertina Weirich  
 Sister Mary Bonaventura Kolb  
 Sister Mary Briggitta Kleinhenz  
 Sister Mary Catherine Klem  
 Sister Mary Censura Minges  
 Sister Mary Charlotte Bishop  
 Sister Mary Chrysostoma Zwerger  
 Sister Mary Clara Schutte  
 Sister Mary Clarissa Schutte  
 Sister Mary Deotilla Adam  
 Sister Mary Dominica Fromm  
 Sister Mary Edith Weckesser  
 Sister Mary Edward Staub  
 Sister Mary Egberta Henricus  
 Sister Mary Elpedia Schlitzer  
 Sister Mary Emma Thies  
 Sister Mary Felicitas Mueller  
 Sister Mary Flavia Helfrich

Sister Mary Fr. Assissi Teroerde  
 Sister Mary Fr. De Chantal Wegmann  
 Sister Mary F. Regis Markard  
 Sister Mary Frieda Ersenhauser  
 Sister Mary Gabriel Leicht  
 Sister Mary Georgiana Noeth  
 Sister Mary Georgine Ham  
 Sister Mary Genovefa Dittmann  
 Sister Mary Henrita Nunnold  
 Sister Mary Hildeberta Hauser  
 Sister Mary Hildegard Schlitzer  
 Sister Mary Hiltrudis Beck  
 Sister Mary Hortense Gerstner  
 Sister Mary Ida Thies  
 Sister Mary Ig. Loyola Gaenzler  
 Sister Mary Ildephonse Wegmann  
 Sister Mary Jacoba Fuchs  
 Sister Mary J. Cupertino Himmel  
 Sister Mary J. De Deo Minges  
 Sister Mary J. De Deo Peters  
 Sister Mary Joseph Schutte  
 Sister Mary Joesetta Bintz  
 Sister Mary Jul. Falconiere Sigl  
 Sister Mary Leonissa Tanzer  
 Sister Mary Louis Fuchs  
 Sister Mary Louisine Kiefer  
 Sister Mary Ludwig Kiefer  
 Sister Mary Luke Angele  
 Sister Mary Magdalen Minges  
 Sister Mary Marg. Cortona Mueller  
 Sister Mary Matrona Werner  
 Sister Mary Matthaea Graf  
 Sister Mary Mauritia Kraemer  
 Sister Mary Meinulpha Behr  
 Sister Mary Methodia Weiss  
 Sister Mary Mustiola Kreuzer  
 Sister Mary Natalie Weigand  
 Sister Mary Nicola Reiter  
 Sister Mary Onesima Muench  
 Sister Mary Paredis Hohm  
 Sister Mary Phil. Benitia Hoefen  
 Sister Mary Polycarp Schreckenhoefen

Sister Mary Potentia Schreckenhoefer  
 Sister Mary Primitiva Echsner  
 Sister Mary Rogata Egerer  
 Sister Mary Romnaldo Englert  
 Sister Mary Romualda Zwerger  
 Sister Mary Rosaria Klinzing  
 Sister Mary Rosetta Henricus  
 Sister Mary Ruperta Meyer  
 Sister Mary Sacricordis Sigl  
 Sister Mary Seraphia Minges  
 Sister Mary Simplicia Kimmer  
 Sister Mary Stan. Kostka Statt  
 Sister Mary Tecuca Rehberg  
 Sister Mary Theodosia Minges  
 Sister Mary Theotista Hoefen  
 Sister Mary Thomasina Welsh  
 Sister Mary Tolentini Steger  
 Sister Mary Valeria Zwerger  
 Sister Mary Victoria Statt  
 Sister Mary Villanova Staub  
 Sister Mary Vivina Hauser  
 Sister Mary Wunibald Winter

#### **SISTERS OF CHARITY.**

Sister Fr. De Sales Minges  
 Sister Frances Engert

#### **SISTERS OF THE GOOD SHEPHERD.**

Mother Dominica Meyer  
 Sister Rose Neve  
 Sister Sophia Meyer

#### **SISTERS OF MERCY.**

Sister Bernadetta Eagen

#### **SISTERS OF THE VISITATION.**

Sister Jane Fr. de Chantal Reiter

#### **SISTERS OF ST. FRANCIS.**

Sister Alphonse Marie Kress  
 Sister ——— Sigl

**SISTERS OF ST. JOSEPH.**

Sister Mary Frederica Klem  
Sister Mary Tecla Reichert  
Sister Mary Albertine Krieger  
Sister Mary Francis Clare Klem  
Sister Mary Liguori Sobiede  
Sister Mary Victoria Hafner  
Sister Mary Marguerite Hafner  
Sister Philip Marie Yawman

**LITTLE SISTERS OF THE POOR.**

Sister Gabriel of St. Rose Yawman

**RELIGIOUS OF THE SACRED HEART.**

Mother Louise Brown  
Mother Philomene O'Connor

**SISTERS OF NOTRE DAME DE NAMUR.**

Sister Veronica Schantz  
Sister Cecilia Schantz



**A PAGE FROM THE REGISTER OF BAPTISMS,  
ST. JOSEPH'S, 1836.**

1. Philip Gruebl, son of Philip Gruebl and Barbara Seyfried, his wife, born July 18th, 1836, was baptized July 24th, 1836; Godfather, Valentine Seyfried.

JOSEPH PROST, C. SS. R.

2. George Adam Ruf, son of Frederick Ruf and Frederica Duelm, his wife, born July 13th, 1836, was baptized July 31st, 1836; Godmother, Margaret Dorner.

JOSEPH PROST, C. SS. R.

3. Bernard Donner, son of Joseph Donner and Theresa Doerner, his wife, born July 31st, 1836, was baptized August 2nd, 1836; Godfather, Lawrence Pfrengle; Godmother, Mary Doerner.

JOSEPH PROST, C. SS. R.

4.-11. Baptisms administered in Dansville and Sand-hill.

12. George Kraft, son of George Kraft and Anna Maria Beiler, his wife, born August 11th, 1836, was baptized August 14th, 1836; Godparents, George Seiber and Christina Seiber.

JOSEPH PROST, C. SS. R.

13. Emeric Davis, son of Joseph Davis and Mary Lengemin, his wife, born August 13th, 1836, was baptized August 14th, 1836; Godparents, Alexius Davis and Josepha Lidele. Here from Canada on a visit.

JOSEPH PROST, C. SS. R.

14. Marie Alexia Lenoir de Roland, daughter of Benoit Lenoir de Roland and Marie Euphemia Grigner, his wife, born June 30th, 1836, was baptized August 21st, 1836. Godparents, F. X. Lenoir de Roland and Marguerite Satavain. Visiting from Montreal.

JOSEPH PROST, C. SS. R.

15. Eleanor Robert, daughter of David Robert and Calista Joinier, his wife, born September 6th, 1836, was baptized September 7th, 1836; Godparents, David Casey and Flavia Dupuit. From Montreal, Canada.

JOSEPH PROST, C. SS. R.

16. Louis Erdle, son of James Erdle and Anna Maria Wing, his wife, born September 16th, 1836, was baptized September 18th, 1836; Godfather, Louis Hermann Koennig.

JOSEPH PROST, C. SS. R.

17. Catherine Emel, daughter of John Emel and Barbara Kunz, his wife, born January 20th, 1836, was baptized September 18th, 1836; Godparents, Valentine Schehl and Catherine Schehl, daughter of John Schantz.

JOSEPH PROST, C. SS. R.

**A PAGE FROM THE REGISTER OF MARRIAGES,  
ST. JOSEPH'S, 1836.**

1 and 2. Marriages at Dansville, N. Y., August 10th, 1836.

3. August 22nd, 1836, Martin Schneider, son of Lawrence Schneider, of Marlenheim, Alsatia, France, and Mary Anna Berghoff, daughter of Anton Berghoff, of Gliegenmuenster, Rhenish Bavaria, were married by me the undersigned in St. Mary's Church, in presence of Peter Ottnat, of Glicklingen, Rhenish Bavaria, and Joseph Ziegler, of Steinbach, Baden, witnesses.

JOSEPH PROST, C. SS. R.

4. August 22nd, 1836, John Schaub, son of Simon Schaub, or Neyweier, Baden, and Walburga Baumstark, daughter of Joseph Baumstark, of Eberstein, Baden, were married by me the undersigned in St. Mary's Church in presence of the same witnesses as above in number 3.

JOSEPH PROST, C. SS. R.

5. September 7th, 1836, Philip Jacob Pegi, son of Philip Jacob Pegi, of Siebeldingen, Rhenish Bavaria, and Christina Dauenhauer, daughter of John Dauenhauer, of Erfweiler, Rhenish Bavaria, were married by me the undersigned in St. Mary's Church, in presence of Philip Jacob Pegi, son of Joseph Pegi and father of the bridegroom, and John Keller, son of Stephen Keller, of Erfweiler, Rhenish Bavaria, witnesses.

JOSEPH PROST, C. SS. R.

6 and 7. Marriages of couples from St. Patrick's, performed by Rev. Father Prost in the absence of Rev. Father Bernard O'Reilly, their pastor.

8. November 28th, 1836, Ignatius Eichorn, son of Conrad Eichorn, of Ellingenweiser, Baden, and Anna Henki, daughter of Fridolin Henki, of Nuningen, Solothurn, Switzerland, were married by me the undersigned, in the presence of Frederick Minges, son of Simon Minges, of Dahn, Rhenish Bavaria, and Joseph Glaser, son of John Glaser, of the same place, witnesses.

JOSEPH PROST, C. SS. R.

It will be noticed in numbers 3, 4 and 5, that Father Prost calls the Church in Ely Street St. Mary's. We have explained this in the body of this history, page 16. The German Catholics had incorporated in 1836 under the title of "St. Mary's German Catholic Congregation."



**A PAGE FROM REGISTER OF INTERMENTS,  
ST. JOSEPH'S, 1836.**

1. Joseph Berger, son of Andrew Berger, from Untersichingen, Heiligenberg, Grand Duchy of Baden, Germany, died at the home of his brother, in the 32nd year of his age, July 31st, 1836. He had been attended by myself and Rev. J. N. Neumann. He was buried with the rites of the Church in the public cemetery, August 2nd, 1836.

JOSEPH PROST, C. SS. R.

2. Bernard Huber, son of Fidelis Huber, of this congregation, died in his baptismal innocence August 16th, 1836, aged four months and three days. He was buried with the rites of the church in the public cemetery, August 18th, 1836.

JOSEPH PROST, C. SS. R.

3. George Kraft, son of George Kraft, of this congregation, died in his baptismal innocence, August 30th, 1836, aged nineteen days. He was buried with the rites of the Church in the public cemetery, September 1st, 1836.

JOSEPH PROST, C. SS. R.

(NOTE)—See Page from Register of Baptisms, number 12.

4. Anthony Huck, son of Anastasius Huck, of this congregation, died in his baptismal innocence, August 28th, 1836, aged ten months and two days. He was buried with the rites of the Church in the public cemetery, August 29th, 1836.

JOSEPH PROST, C. SS. R.



