

HISTORICAL SOUVENIR

—OF THE—

Consecration

—OF—

Saint Dominic's Church

Washington, D. C.

OCTOBER 12, 1919.

ST. MARY'S INDUSTRIAL SCHOOL ELECTRIC PRESS
CARROLL STATION, BALTIMORE, MD.,

To the people, past and present, of Saint Dominic's Parish, this little book is respectfully dedicated as a token of affection.

FOREWORD

The following sketch of Saint Dominic's Church and Parish, in Washington City, has been drawn principally from conventual or parochial registers, "fair journals", catalogues and other records of the eastern province of Dominican Fathers. The public prints, both secular and Catholic, and odd letters chanced upon here and there have been of great aid in settling many facts, and in determining many dates. Nor have we neglected to consult those of the old-time parishioners still living in the congregation, or in other parts of the National Capital. Many of them were found to retain vivid memories of the early days of Saint Dominic's, and of the efforts and sacrifices of both priests and people in behalf of religion in southwest Washington. Indeed, the assistance derived from these reminiscences in getting together the history of the church surpassed every expectation. To all persons from whom we have received such help, we here extend our heartfelt thanks.

But experience shows that man's memory is too undependable to be accepted without caution and reserve. To his regret, every careful historian whose researches take him to first-hand sources and documents, knows that much of what has been written and passes as history, is replete with error, because based on faulty memory, hearsay evidence, or distorted tradition. For this reason, we have not considered as available or made use of any statement by those consulted in the preparation of this

little work, unless confirmed by more than one testimony, or sustained by other proof that brought conviction.

We venture to trust, therefore, that our narrative, brief though it is, will prove to be not only of interest to its readers, and accurate in detail, but of value to the history of the Archdiocese of Baltimore, as well as to the record of Catholicity in the nation's capital city. Indeed, it seems to us, such parochial sketches are not merely necessary preparations for the history of a diocese, but cornerstones upon which the broader story of the Church in any country must be built.

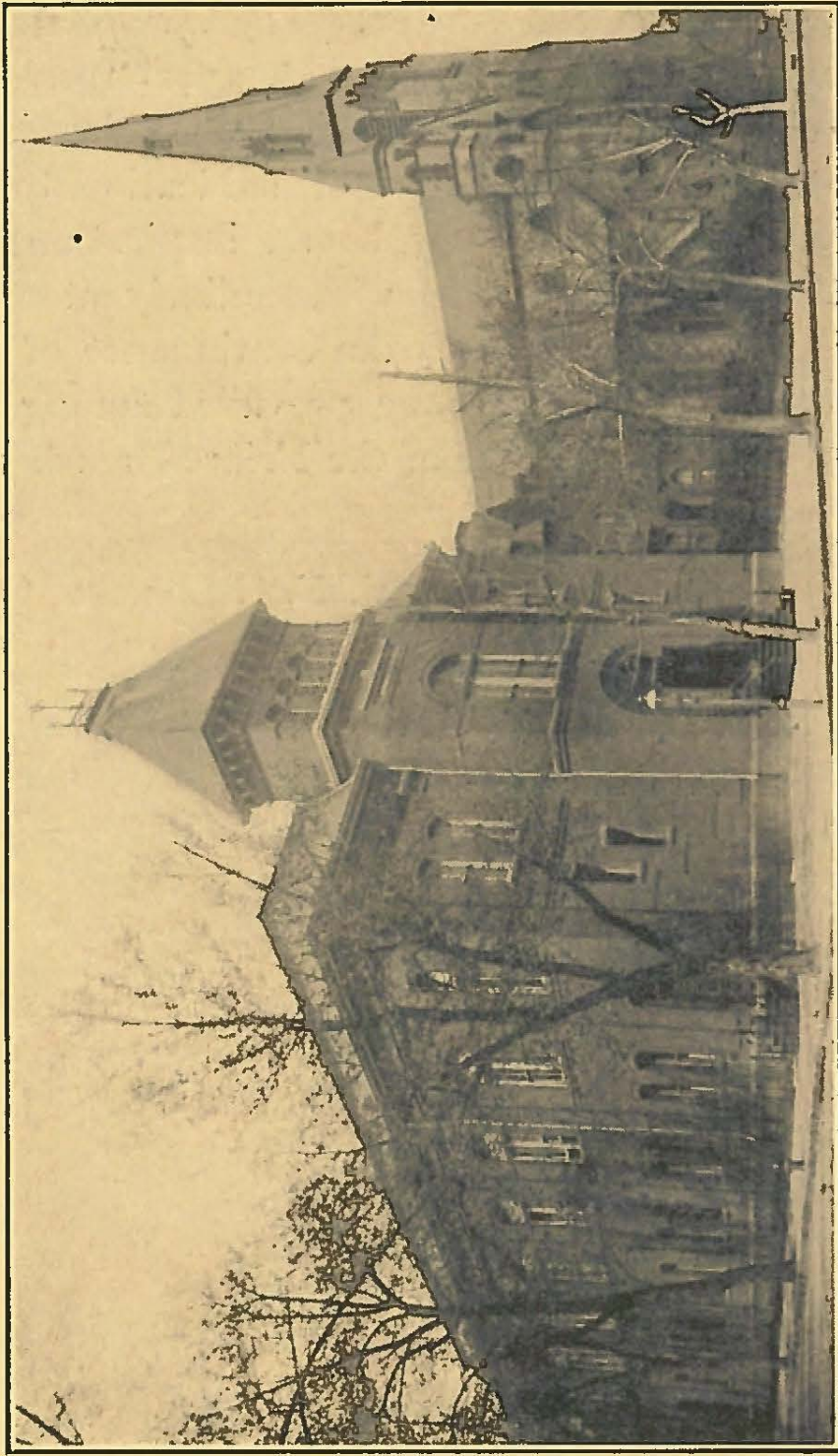
The account of Saint Dominic's could have been drawn out to much greater length by a list of its friends, benefactors, etc., such as is commonly found in similar stories. But we have designedly, and for reasons that the reader will see, departed from the usual method, mentioning the name of only one of those who contributed towards the construction of the early church and the welfare of the parish. Saint Dominic's was erected under rather special circumstances. Its people worked as one man in its building. All gave with a good heart, and according to their means. The poorer made up for their smaller pecuniary assistance by hard, faithful labor on the structures or in their behalf. It is rare indeed to find so willing a spirit, or so edifying and good-natured an emulation, as that which has always been characteristic of the Dominican Parish in the District of Columbia. It was this oneness of mind and heart that, without noise or "drive," has finally cleared the beautiful church of

its burden of debt, and prepared the way for the consecration of the sacred edifice that is to take place in the coming October, to commemorate which these pages have been written.

Thus we venture to fancy that, apart from the Catholic history it contains, this modest brochure will not fail to be a source of edification to its readers. Perhaps it may be an inspiration for more than one pastor and parish similarly situated. May it contribute towards the continuance of the beautiful spirit that has long prevailed among the faithful under the charge of the Friars Preacher in southwest Washington.

V. F. O'DANIEL, O.P.

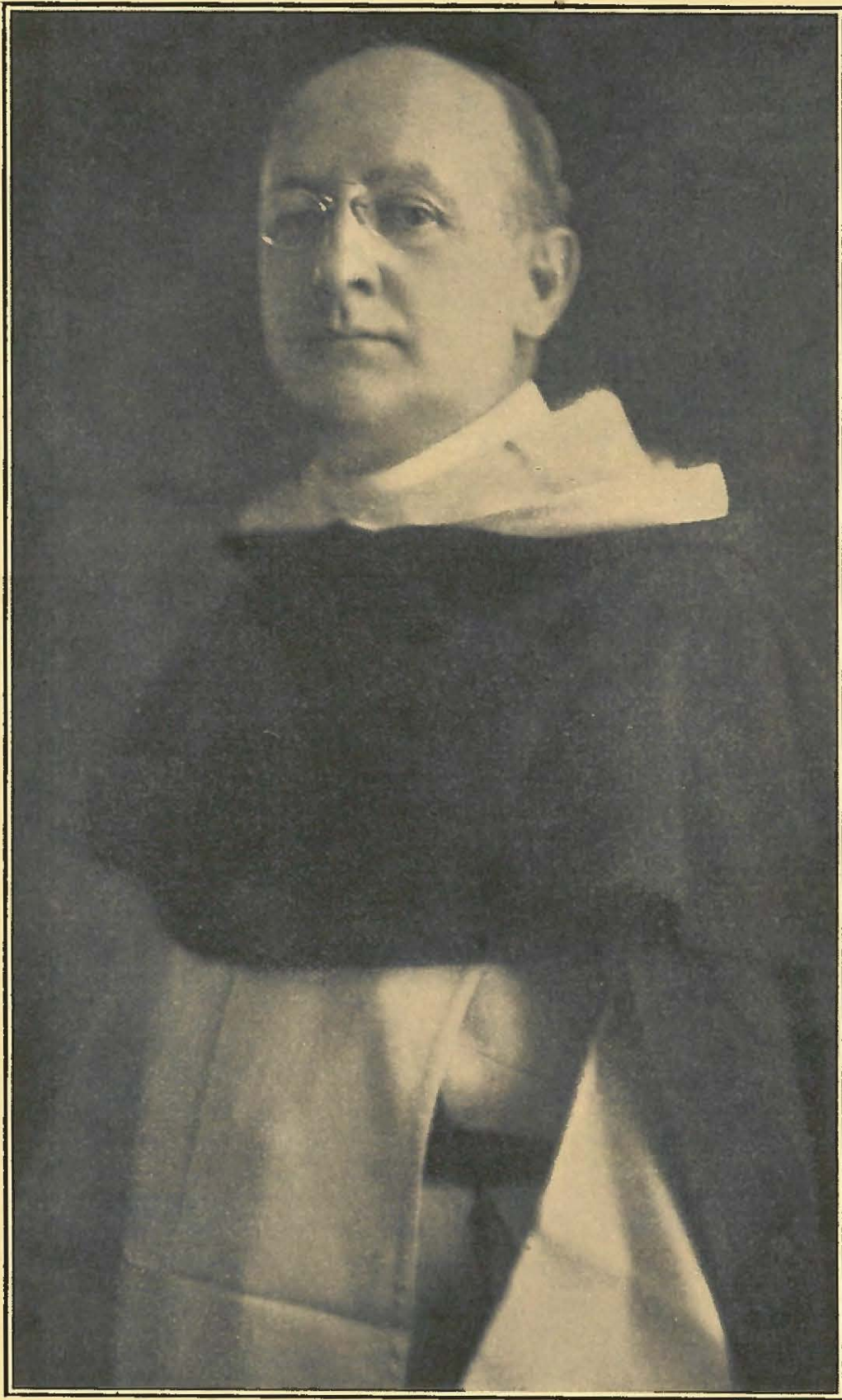
The Dominican House of Studies,
Catholic University of America,
Washington, D. C.
Feast of St. Dominic,
August 4, 1919.



(PHOTO BY ANDREW A. CRAWFORD)
SAINT DOMINIC'S CHURCH, PRIORY AND SCHOOL



OUR BELOVED CARDINAL GIBBONS
WHO PREACHED THE EVENING SERMON AT THE DEDICATION OF
SAINT DOMINIC'S CHURCH, JUNE 13, 1875



VERY REV. RAYMOND MEAGHER, O.P., S.T.L.
TWICE PRIOR OF SAINT DOMINIC'S; NOW PROVINCIAL

History of Saint Dominic's Church, WASHINGTON, D. C.

EARLY DOMINICANS IN MARYLAND.

The earliest Dominican to labor within the limits of the state of Maryland, as far as records tell us, was the Rev. Francis Bodkin of the Irish Province. Father Bodkin, on the advice of physicians, and with the permission of his provincial, left his native land in search of health. His destination was what is now the southern portion of the United States, but which was then under Spanish domination. On his arrival at Baltimore, Archbishop Carroll persuaded him to accept a pastoral charge in his own diocese. Father Bodkin was then placed at Hagerstown, whence he attended other adjacent missions. This was in 1795 and 1796. But in the latter year, as his health did not improve, he went on to the diocese of New Orleans.

Then came, about 1800, Rev. John C. Fenwick, a scion of the well-known Maryland family of that patronymic. Father Fenwick, on the completion of his education abroad, had joined the English province of Dominicans; but after an absence of nearly thirty years, he returned to labor as a missionary apostolic in the land of his birth. Father John, as he was familiarly called, was a most kindly and lovable man, as well as a learned and zealous priest. Bishop Carroll retained him in the former colony of the Lords Baltimore. From 1804 until his

death, August 20, 1815, he made his home with the Jesuit Fathers at Saint Thomas', Chapel Point, Charles County, whence he attended widely scattered missions.

Again, late in 1804, two other Friars Preacher arrived from England, Revs. Edward D. Fenwick and Robert A. Angier. The former was a nephew of Father John, and afterwards the first bishop of Cincinnati, Ohio. They came for the purpose of establishing their Order in Father Fenwick's native state of Maryland. But Archbishop Carroll, whose solicitude for his flock in the new west had caused him, prior to their arrival, to promise them to the desolate Church of Kentucky, earnestly recommended that state as the sphere for their commendable desire and apostolic labors. In the meantime, however, Father Fenwick was given temporary charge of the Piscataway mission, Prince George's County, while his confrère was assigned to the Bryantown district, in the neighboring county of Charles. Both won the hearts of the ordinary and the people by their zeal and priestly deportment. But in the summer of 1806, pursuant to the wishes of the Archbishop, Father Fenwick proceeded to Kentucky to raise the standard of his Order there. Father Angier followed him in the autumn of the ensuing year.

But Father Angier's health broke down under the strain of the missions in Kentucky; and in 1816, with the permission of his provincial, he returned to labor for a second time on those of Maryland. Archbishop Neal placed him in charge of his former mission of Bryantown, to which were at-

tached those of Mattawoman and the present Waldorf. The church at Piscataway also appears to have been under his care. Here the good friar labored zealously until 1825, when he returned to England.

Still again, Rev. Thomas J. Stanton informs us (*A Century of Growth of the Church in Western Maryland*, Vol. II, pp. 246, 248), Father E. D. Fenwick, of whom mention has been made, and his nephew, Rev. N. D. Young, attended missions in Garrett and Alleghany counties from 1819 to 1822. The places to which they principally gave their ministrations, were Cumberland and Blooming Rose (our modern Friendsville). These two fathers were the apostles of Ohio. Overburdened as they already were with apostolic labors in their own missionary field, the occasional visits which they made to western Maryland, and which necessitated long rides over the mountains, show indeed an earnest zeal in the cause of Christ and His Church.

A PERMANENT FOUNDATION

But Saint Dominic's, Washington City, was the first permanent home of the Dominicans in the present Archdiocese of Baltimore. It owes its existence to the good-will of the Most Rev. Francis P. Kenrick, the sixth metropolitan of our proto-American bishopric. In the early years of his priestly labors in Kentucky, that scholarly prelate learned to love and admire the Friars Preacher

for the spirit of zeal and self-sacrifice which they manifested in the pioneer days of the western Church. When, therefore, he was promoted from the diocese of Philadelphia to the archiepiscopal see of Baltimore, he resolved to ask them to accept a house in his new jurisdiction, which was the birth-place of their American founder, Father Edward Dominic Fenwick.

Archbishop Kenrick's request was made early in 1852. But in the meantime, while permission from the Order's Father General and the papal "beneplicit" to accept the kindly offer were awaited, the Catholics living in the portion of the National Capital which was then known as the "Island", began to petition for a church in their part of the city. The "Island", so called because bounded by the Potomac, the Eastern Branch, and the old canal, embraced nearly all southwest Washington. To satisfy the desire of these people, as well as to realize his own wish, the good prelate now tendered the Dominicans the territory as a parish.¹

Although that section of Washington was then but sparsely settled, and there were few Catholics on the Island, its promises for the future were such as to make the offer most generous. Accordingly, in the closing days of 1852, or early in 1853, Rev. George A. J. Wilson was sent east by saintly Father Matthew A. O'Brien, then provincial, to

(1) Archbishop Kenrick desired the fathers to take a parish in his episcopal city of Baltimore also. But circumstances of the time made it impossible for them to accept this second generous offer.

begin the work of organizing a Dominican parish in the National Capital.



VERY REV. MATTHEW A. O'BRIEN,
PROVINCIAL WHEN SAINT DOMINIC'S PARISH WAS ACCEPTED

The first baptism on the records of the parish bears the date of April 16, 1853, and is that of Elizabeth Frances, daughter of Henry W. and Rachael Freeman Wathen. The godmother was Ann Tull. The first marriage was that of William Walsh and Margaret Donahoe, July 30, 1853. Both were from county Cork, Ireland. The first death was that of William Donovan, who died, May 2, 1853, and was buried two days later in Saint Patrick's Graveyard.

Father Wilson was received by the islanders

with open arms. Ground was soon purchased from Georgetown College for the erection of a church, school and convent. The land thus secured, an excellent site for the purpose, included the eastern half of block four hundred and sixty-six, and extended along the west side of Sixth Street from E to F. But the erection of buildings in



(PHOTO BY ANDREW A. CRAWFORD)

THE HOME OF GEORGE MATTINGLY
THAT DESERVES TO BE CALLED THE FIRST CHURCH IN SOUTHWEST WASHINGTON

keeping with the promises held out by the locality was a matter of time, labor and patience. Money was scarce, and small the number of the faithful in the undeveloped territory assigned to the new parish. Fortunately, George Mattingly, a devout Catholic and a well-to-do man, in addition to a generous contribution, not only opened the parlors

of his mansion as a place of worship for the people, but gave the fathers a home with the family. Although considerably changed, the Mattingly house, which still stands on the north side of F Street, between Sixth and Four-and-a-half streets, deserves to be called the first Catholic church and rectory in southwest Washington.

A man of no common courage who had seen hard service, and hard times in the west, Father Wilson shrank not before the trials with which he was confronted in the National Capital. In the spring of 1853, he was joined by the Rev. Nicholas D. Young, whose nearly forty years of strenuous missionary life in the west and south had given him a national reputation. For Father Young the location purchased for the future Dominican Church had associations that were quite dear and personal. It had been the former site of the barn and barnyard of his grandfather, Notley Young, a wealthy landowner of Maryland and the District of Columbia, which the veteran friar remembered well. The two priests had the happiness, July 1, 1853, of breaking sod for the sacred edifice on the corner of Sixth and F Streets. In the early fall of the same year, however, Father Young returned to his charge at Somerset, Ohio. But he was replaced in Washington by the saintly and kindly Father Sydney A. Clarkson, who was to give some years to the spiritual regeneration of the Island.

What with the generosity and willing hands of the people, and what with the zeal of the priests, the work of building now went on apace. Accordingly, on the Feast of Saint Joseph, Sunday, March

19, 1854, Father Wilson, with the authorization of Archbishop Kenrick, blessed and opened the new church for divine worship, dedicating it to the service of God under the title and patronage of Saint Dominic, the founder of the great religious order that bears his name. Father Clarkson and Rev. Charles H. Stonestreet, provincial of the eastern province of Jesuit Fathers, assisted at the dedication. Father Stonestreet added dignity to the occasion by his presence, and his masterly discourse delighted the large audience, composed of all creeds, that had come to witness the ceremonies.

The new church fronted on Sixth Street. Simultaneously with it, but a little to the rear, and facing F Street, arose an unpretentious, yet substantial and comfortable brick structure that was to be a conventual home for the fathers. The rectory, it would seem, was completed and occupied only a short time before the blessing of the sacred edifice. It, too, was placed under the patronage of the Order's founder, Saint Dominic. Thus, for more than a year, the mansion of George Mattingly served both as a church for the people of southwest Washington, and as an abode for their pastors. His broad hospitality and his generosity towards the infant institution have placed Mr. Mattingly among Saint Dominic's greatest benefactors.

It was a source of regret to all that Archbishop Kenrick could not come to dedicate the new Church. Father Young was also disappointed, because he was unable to attend the ceremonies. Like his uncle, Bishop E. D. Fenwick, he had always desired to see his Order established in the old

Catholic colony of Lord Baltimore, which was the place of his birth; and his heart was set upon being present at the opening of the Dominican church at Washington.

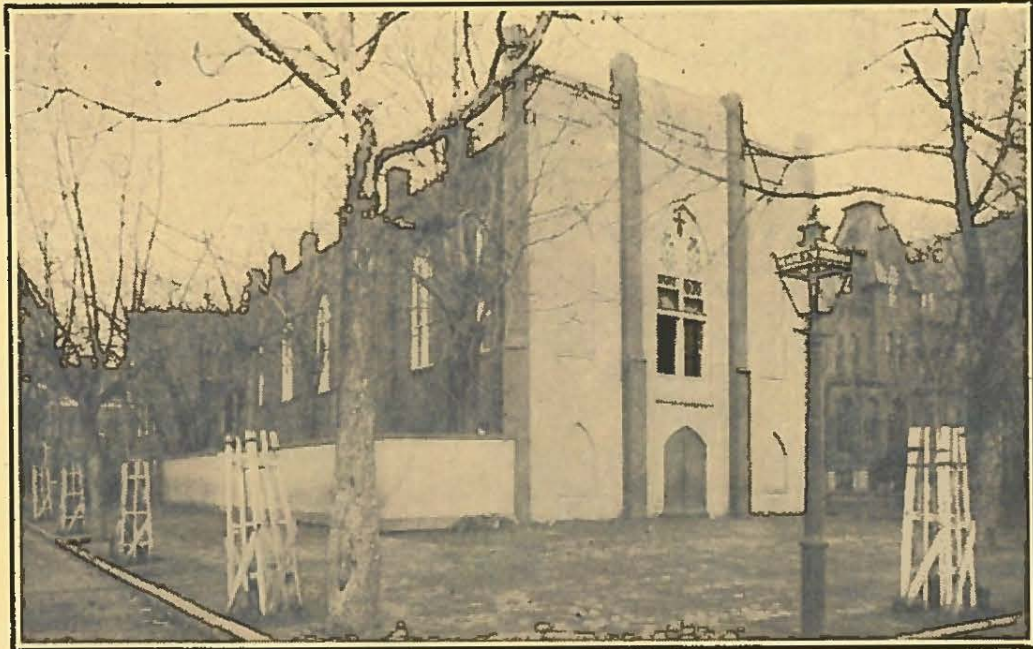
Withal, March 19, 1854, was a day of sincere rejoicing for the Catholics in the southwestern section of the National Capital, for they now had a temple of prayer within easy distance of their homes. For the Dominicans it was even more than this. Not merely was Saint Dominic's a new and promising establishment in the province. It was their first house east of the Alleghany Mountains; and its erection marks the beginning of their growth, as well as of their well-known fruitful missionary and other apostolic labors along the Atlantic seaboard. More than once has the writer heard the venerable Cardinal Gibbons (speaking of how the Friars Preacher went from Maryland to Kentucky in obedience to the wish of Archbishop Carroll, and returned to Washington at the solicitation of Archbishop Kenrick) say that he believed that their two places in the nation's capital was a fulfillment of the Scriptural promises: "Cast thy bread upon the running waters; for after a long time thou shalt find it again."

In point of age Saint Dominic's stands sixth among the churches of the present Washington City. First comes Holy Trinity, Georgetown, which was built in 1792. The next was Saint Patrick's, the date of whose erection is generally given as 1796. Saint Mary's commonly known as the Barry Chapel, because built through the interest and at the expense of James Barry, a friend of

Archbishop Carroll, dated from 1806. But it has long ceased to exist, and its corner-stone is embedded in the walls of the Holy Name Chapel of the modern Dominican Church. It stood east of South Capitol Street, two blocks due south of the present Saint Vincent de Paul's. The Barry Chapel was replaced by Saint Peter's, on Capitol Hill, in 1821 or 1822, which makes it the third oldest parish in the city. It was followed by Saint Matthew's, dedicated in 1840. The German Church of Saint Mary Mother of God was built in 1846. Then came the subject of our sketch. In this enumeration, however, as the reader will notice, we have not taken into account the Young and the Queen chapels of ante-revolutionary days, the latter of which was on the site where now stands Saint Francis de Sales' Church, Langdon. These were oratories attached to private houses, because the penal laws against the Catholics forbade them to have public churches, but the faithful of the neighborhood went to them for mass and the reception of the sacraments.

The first Saint Dominic's was a brick structure, and Gothic in architecture. In a letter of the time it is described: "A neat and beautiful building.....Its site is handsome, standing as it does about the center of the Island, in full view of the Capitol.....The dimensions of the church are about seventy by forty feet. The interior has been finished in a handsome style, with a rich cornice and ceiling." Indeed, it was noted for its neatness, its devotional interior, and the lightsomeness caused by its large windows. Though today it would

attract little attention, at that time it was considered one of Washington's fine temples of worship.



(PHOTO BY ANDREW A. CRAWFORD)

THE FIRST SAINT DOMINIC'S CHURCH
LATER USED AS A SCHOOL
FIRST PASTORIAL RESIDENCE IN THE REAR

The throng that gathered, March 19, 1854, for the church's dedication, was an augury of the future activity and blessings of which the parish was to be a center. From the start, Saint Dominic's became a favorite resort for the prayerfully disposed. Doubtless many were drawn, in no small part, by the neatness, the devotional character, and the cheerful aspect of the sacred edifice of which we have spoken; for we know that these things appeal to the soul and inspire worship. But over and above these must be placed the devotions, the religious services and instructions, and the societies for which this church has always been

noted. They began with the parish, and happily have been permitted to suffer no diminution.

Father Nicholas D. Young returned to Washington late in 1854 or early in 1855, that his brethren might have the aid of his experience in clearing the new church of its debt, and in furthering the spiritual interests of the congregation. In June, 1856, Father Wilson, the first superior and founder of the church, was sent to other fields of labor, and Rev. N. D. Young, affectionately called Father Dominic, became superior. But on his resignation, in the following September, to take charge of two missions in Prince George's County, at the request of Archbishop Kenrick, the mantle of authority fell upon the shoulders of gentle and beloved Rev. Sydney A. Clarkson. Rev. Nicholas R. Young, a nephew of Father Dominic, had now become the third member of the little community. Father N. R. Young had made most of his ecclesiastical studies in Italy, and was a very learned and eloquent divine. His sermons never failed to draw large audiences, not only from all parts of the District of Columbia, but from Maryland and Virginia.

On the election, December, 1857, of Father Clarkson as prior of Saint Rose's Convent, near Springfield, Kentucky, his place as superior at the Washington house was taken by Rev. N. R. Young. This change brought Father John T. Nealis, who afterwards died on the missions in Tennessee; but he remained only from January to May. In the same month he was succeeded by Rev. James V. Edelen. His stay was also short, for his name does not appear in the records after November. In

later years, however, he returned to Washington more than once, becoming a well-known and much beloved priest through the city. Father Edelen was followed (November, 1858) by Rev. Matthew F. McGrath, an eloquent preacher whose zeal was productive of much good during the more than five years he labored in the National Capital.

The year 1859 reveals but one new name, that of Rev. John A. Bokel, who came in August to be superior, as the junior Father Young was going to Europe. Elected prior to succeed Father Clarkson at Saint Rose's, Father Bokel left for Kentucky in May, the ensuing year. But on the expiration of his term of office there, he returned to Washington to play a conspicuous part in the history of Saint Dominic's.

In September, 1860, Father N. R. Young's connection with St. Dominic's was severed by his appointment to the pastorship of the Dominican church in Zanesville, Ohio. But a month previously there had come to Washington two young priests, ordained in August, 1859, who were to gain a strong hold on the affections of the parish. They were Revs. Jeremiah P. Turner and Joseph A. Scheurman. Father Scheurman's sacerdotal life, unfortunately, was all too short. In the zealous performance of his duties, he contracted the small-pox, then raging in the city, and became its victim, April 2, 1862, being the first member of his Order to die in Saint Dominic's rectory. Father Turner continued his ministrations at the National Capital until September, 1862. Afterwards, he labored through all the country east of the Mississippi

River, held many offices of honor and responsibility in his province, and became one of our best known missionaries.

In the meantime, the growth of the parish through the influx of Catholics to the Island, now that it had a church, had been rapid. This necessitated an enlargement of the original Saint Dominic's. Accordingly, it was extended twenty feet by an addition at the altar end. The precise date at which this was done, and under which superior, we have not been able to ascertain. But we are of the opinion that it was the work of Father Nicholas R. Young.

Rev. Charles D. Bowling, an ascetic and austere man, succeeded Father Bokel as superior in the fall of 1860, and held the office for a term of three years. Father Constantine L. Egan was sent to Saint Dominic's in April, 1862, retaining his assignment to the place until the early fall of 1865. But from September, 1863, until the close of the war, he was chaplain of the Ninth Massachusetts Volunteers in the Army of the Potomac.

But here we shall interrupt our narrative with an item that is not without its interest in the history of the Church in the nation's capital city. In the early days, most of its churches—the same is true of other cities—had their own separate little graveyards, that were usually near at hand. But now that Washington's population was rapidly growing, it could be seen that the day was not far distant when it would be necessary for the various pastors to unite and purchase a large tract of land for burial purposes in an outlying district. The fathers of

Saint Dominic's, foreseeing this, did not start a graveyard for their church, but buried their dead in the other cemeteries. Indeed, they were among the first to advocate such a step as that of which we have spoken. Fathers S. A. Clarkson, N. R. Young, J. A. Bokel, and C. D. Bowling were especially active in the cause, and were largely instrumental in securing the present Mount Olivet Cemetery, which is still held in the name of six of the city's older churches.

In September, 1863, Father Wilson, the founder of the institution, was sent to take Father Egan's place in the parish; but two months later he was elected prior of Saint Rose's, in Kentucky. In the preceding June, Rev. Peter C. Coll, a zealous priest, an earnest preacher, and a good missionary of the old school, had also become a member of Saint Dominic's community. He remained, with the exception of a brief respite, for about eleven years, and became one of the most ardent advocates, as well as one of the most effective workers in the erection of the new church of which we have soon to speak.

It was in October of the same year that Father Bokel returned to Saint Dominic's to be superior and pastor for the second time, having as assistants Revs. N. D. Young, C. D. Bowling, M. F. McGrath and P. C. Coll. Father McGrath, however, was sent elsewhere early in the next year; and Father Bowling left, the following August, to become confessor to the Dominican Sisters of Somerset, Ohio. To replace these, Rev. John H. Lynch came, in May, and the eloquent preacher, Rev.

Hugh P. Ralph, in November. Both were to merit well of the congregation, and to take an active part in the cause of a new church.

The church records also reveal the presence at Saint Dominic's, from July to November, 1864, of Rev. Stephen Byrne who was to become a priest of note, and provincial of his Order. So, too, do the parish books show that Father C. L. Egan obtained an occasional furlough from army duties, and that in these intervals he returned to the convent to extend a helping hand to his brethren.

A NEW CHURCH

But we have now arrived at what may be termed the second period in the history of Saint Dominic's. The original place of worship had again become too small for the growing congregation, while the school in the basement was overcrowded with children. The fathers, therefore, decided in council, April 10, 1865, that it was necessary to erect a new and more commodious church, and resolved to call a meeting of the people on Sunday, the 22nd of the same month, to feel their pulse on the subject.

At all the masses on that date, Father Bokel requested the congregation to meet in the basement after vespers to consider the question of a new church. The response to the invitation was so spontaneous and enthusiastic, that the pastor and Father Ralph solicited subscriptions before the meeting was dissolved. Some \$10,000 were realized, to which other contributions were soon added.

Encouraged by the generosity and the good-will of the people, together with the approval of the provincial and Archbishop Spalding, Fathers Bokel, Young, Lynch, Ralph and Coll now set about collecting further means and making preparations to begin work on the new church, which was to be erected on the opposite corner of their property. The site was that on which had formerly stood the barn of Notley Young, the grandfather, as has been said, of the elder Dominican of the same name. At first, it was decided to put up a brick structure one hundred and ninety feet long by eighty-one wide. It was to be in pointed Gothic architecture, with side-chapels, and a tower two hundred feet high.

The services of the noted architect, Mr. P. C. Keeley of Brooklyn, were secured to draw plans and to direct the construction of the sacred edifice. But as Mr. Keeley was engaged on several other churches at the time, some months passed before he could give his attention to the proposed new Saint Dominic's. In the meantime, or while the foundations were rising, it was determined that, instead of brick, the best gray granite from the well-known quarries at Port Deposit, Maryland, should be used for the walls. Other changes in the plans were to give the building a clear interior of two hundred feet in length, and to make the outward front five and ninety feet wide. It was further decided to extend the tower and spire to a height of two hundred and fifty feet. Father Bartholomew V. Carey, a young priest not less practical in the affairs of the world than zealous in his spiritual minis-

trations, was sent from Memphis, Tennessee, to take immediate charge of the structure.

On the morning of November 9, 1865, Father J. A. Bokel, the superior, in presence of the community and several of the parishioners, turned the first sod for the foundations. The trenches were then rapidly dug, and one corner of the walls run up above the ground; and in the afternoon of Sunday, the 19th of the same month, the venerable Father N. D. Young, with the authorization of the ordinary, blessed and laid the corner-stone of the new building. Not only did the clergy of the other churches come for the blessing; some of them, to add solemnity to the ceremonies, brought the children and sodalities of their parishes in procession. Hon. Richard Wallach, Mayor of Washington, honored the occasion with his presence; while, in addition to the people of the congregation, numbers from all parts of the city, irrespective of creed or station in life, were interested spectators. The preacher for the event was Rev. Francis E. Boyle, pastor of Saint Peter's, and one of the noted pulpit orators of the day.

Embedded in the corner-stone was a sealed glass vessel, in which were inclosed copies of the city papers and leading Catholic journals of the time. It contained also a Latin parchment of which the following is a translation:

“A. D., November 19, 1865.

“Pius IX being the Head of the Holy Roman Catholic Church; the most Rev. Martin Spalding Archbishop of Baltimore; the most Rev. Vincent Alexander Jandel, Master General of the Order of

Friars Preacher; the Very Rev. William Dominic O'Carroll, O.S.D., Superior of the Province of Saint Joseph; Andrew Johnson, President of the United States; and Richard Wallach, Mayor of Washington, D. C.:

“This temple, sacred to the memory of Saint Dominic, Founder of the Order of Friars Preacher, is commenced anew, the former having become too small for the increased congregation, according to plans drawn by P. C. Keeley, Esq., under the care and management of the local Superior, Rev. John Albert Bokel, O. S. D., who has as his assistants Very Rev. N. D. Young, O.S.D., ex-provincial, Rev. J. H. Lynch, O.S.D., Rev. H. P. Ralph, O. S. D., and Rev. P. C. Coll, O. S. D.”

Work on the superstructure continued until the walls reached a height of five and twenty feet. But then there came a long halt that was due to various causes. Hard times, as always happens, had followed the close of the war, and tightened the purse strings. The people, never wealthy, felt that they could contribute but little until the period of money stringency had passed. New convents and churches that were abuilding in Louisville, Kentucky, and in the city of New York, taxed the Dominicans to the utmost, and made the provincial unwilling to permit the fathers in Washington who already had a church, though it was too small for their wants, to contract any further debts. Thus the walls of Saint Dominic's stood unfinished for several years, presenting the appearance of the ruins of some colossal castle of the middle ages. Many, indeed, were tempted to think that the

sacred edifice would never be completed, and that much capital, time and labor had been sacrificed all to no purpose.

Although the fathers stationed in Washington could not proceed with their church, they exerted and stinted themselves in every way, that they might reduce the debt, and strove to obtain contributions that might be used in the future, when work on the edifice should be resumed. Nothing, however small, was refused.

Early in 1866, Father Lynch was called to Kentucky to become pastor of Saint Dominic's Church, Springfield. But Father Wilson, having resigned his priorship at Saint Rose's, returned to Washington. In November of the same year, Father Bokel was reappointed superior of Saint Dominic's. Again, in the spring of 1867, Father Wilson was sent to New York to build the new church of Saint Vincent Ferrer; and there he was soon joined by Father Ralph, who had become one of the country's leading missionaries. Rev. James A. Rooney, another eloquent preacher, was sent to Washington; but he remained only from September until the following February.

Other changes in 1868 were those of Fathers Coll and Carey. The former was sent to Louisville, early in the year, to be procurator at Saint Louis Bertrand's, which had just been made the house of clerical studies for the province. The latter departed, in August, for Saint Rose's, in Kentucky, to aid in teaching the postulants and younger novices. It was from there that he returned to Memphis, Tennessee, where he died a martyr to

devotion, October, 1873, during an epidemic of yellow fever.

These two priests, however, were replaced by Rev. Michael D. Lilly, afterwards provincial of his Order, and Rev. J. V. Edelen, later honored with the title of Preacher General. The former came in August, 1868, and the latter in November. Father Lilly went to New York, the next summer, soon becoming superior at Saint Vincent Ferrer's. Similarly, Father Edelen, whose second term it was in Washington, remained only one year. For in November, 1869, he was given charge in Zanesville, Ohio. But in the previous July, Rev. P. C. Coll had returned to Washington; and before the close of the year he succeeded Father Bokel as superior at Saint Dominic's.

SOME MISSIONS

But we have now arrived at a point in our narrative, where it behooves us to say a word on the labors of the fathers of Saint Dominic's in the missions that were attended for some years from this church. The first of these was Saint Mary's, Prince George's County, about sixteen miles southeast of Washington city. This mission, which embraced a large territory, had been formerly attended by the Jesuit Fathers. But in October, 1856, it was placed under the care of the Dominicans, and Father Dominic Young was appointed its pastor.

Together with this charge, he looked after the souls of the faithful in the district, in the center of which had stood the historic Boon's Chapel in days

long past. It was at this chapel that the first bishop and archbishop of the United States, the Most Rev. John Carroll, was baptized. The little house of God, which was one of the earliest places of Catholic worship in Prince George's County, had fallen into decay, and ceased to be used for divine services. Consequently, Father Young was at first obliged to say mass in the home of a private family, possibly that of Mr. Henry S. Mitcail. But feeling that the interests of religion would be best served by a church, as well as that a place so sacred to the Catholic history of Maryland as Boone's Chapel should not be suffered to be forgotten, the venerable missionary determined to erect a temple of prayer in keeping with the needs and means of these country people.

The subject was broached to the congregation, and Mr. Mitcail offered to donate land for the purpose. Although this ground was not the site on which had stood the old chapel, it was not far distant. It was also more conveniently located for the mission. Accordingly, with the permission of Archbishop Kenrick, the proffer was accepted. A little frame church was then commenced, the cornerstone of which was laid by Father Young himself, June 5, 1859. He was assisted in the ceremonies by Rev. E. Q. S. Waldron of Saint Matthew's, Washington, who preached the sermon for the occasion.

Five months later, Sunday, October 23, the zealous pastor, with the authorization of his metropolitan, blessed and dedicated the church to the Mother of God under the title of the Most Holy

Rosary. This time, he was assisted by his provincial, the Most Rev. Joseph A. Kelly. People of various creeds came from far and wide to be present on the occasion. Father Kelly, the orator of the day, preached one of those choice, practical sermons which he knew so well how to deliver, and was listened to with rapt attention. The Church of the Most Holy Rosary, about eighteen miles south by east from Washington, and seven west from Marlboro, still stands as a witness to the aged Dominican's zeal and spirit of self-sacrifice. Here he had as penitent and parishioner Mrs. John Surratt, whose death, because totally innocent of the crime for which she was executed, must forever tarnish the pages of our history, and cover with perpetual infamy those who brought about her condemnation.

Late in 1860, Father Young, then nearly a septuagenarian, resigned the pastorship of Marlboro and the Most Holy Rosary. Yet he again attended the former place off and on in 1862 and 1863. Doubtless his resignation was induced by the fact that age had begun to tell upon his frame, causing his strength to be unequal to late fasts on Sunday, and to the frequent long rides to and fro between Washington and his distant charges.

He was succeeded by Rev. J. P. Turner, of whom mention has been made, and who was afterwards honored with the title of Preacher General. From November, 1862, when Father Turner left Washington, both places were attended principally by Rev. P. C. Coll.

Another mission which the Fathers of Saint Dominic's took charge of for some years, was that

of Saint Ignatius, the present Oxon Hill. This, too, was in Prince George's County, about eight miles south of the Capitol, and two from the Potomac. Previously it had been attended from Alexandria, Virginia. But in 1865 it passed to the care of the Friars Preacher.

Early in 1869, however, the fathers surrendered these missions to the Carmelites, who seem to have been seeking to establish themselves in the United States. In all three, the ministrations of the Dominicans had not only borne good fruit, but had been most acceptable to a grateful people. Indeed, to this day the white habit and black mantle of the Friar Preacher are remembered and cherished by the older Catholics in those parts of Prince George's County.

THE "NATIONAL SOLDIERS' HOME"

Still another apostolic labor of the fathers of Saint Dominic's that deserves mention is their long charge of the "National Soldiers' Home." This noted institution, situated in the northern part of Washington City, and about five miles from the Dominican church, came into existence through an act of congress passed in 1851. The Friars Preacher had been in the National Capital but a short time, when Archbishop Kenrick, anxious for the spiritual welfare of the Catholic inmates, requested the fathers to make the institution an object of their zeal. Thus, early in its history, the community of Saint Dominic's was invested with the

Catholic chaplaincy of this historic asylum for the aged and decrepit defenders of the country.

The care of the "Soldiers' Home," because of its distance from the convent and the difficulty of reaching it, was far from being a sinecure. On the contrary, while it involved much labor, time and trouble, it was long a work of charity, and a source of considerable expense, instead of revenue. But at the close of 1892, just when the institution had begun to give a salary equal to the hire of an organist for the chapel, and the keeping of a horse and buggy for the priest who attended it, the fathers tendered the charge to Cardinal Gibbons.

The motive for this action was to aid the new church of Saint Anthony which His Eminence was endeavoring to establish in Brookland, where the Catholics were too few to support a priest. Knowing this, Father William F. Linahan, superior of Saint Dominic's, informed the Cardinal that his community would be glad to resign the chaplaincy at the "Soldiers' Home" to aid the cause of religion in that suburb of the city. The expenses of the fathers in attending the institution, he said, were equal to the remuneration which they received; but as Saint Anthony's was near, the salary would enable it to maintain a pastor. In a letter accepting the offer, the Cardinal not only expressed his appreciation of the fathers' goodwill, but complimented them for their spirit of self-sacrifice and the fidelity with which they had so long served this place of refuge for the country's veterans.

Thus the "Soldiers' Home" passed from under

the spiritual ministrations of Saint Dominic's. The fathers of the community had attended it for five and thirty or more years, accomplished much good, and endeared themselves to the aged and infirm defenders of the country. Since then, however, the parish of Brookland having increased, the charge of the institution has again been entrusted to the care of the Dominicans. But it is now attended from the House of Studies at the Catholic University.

NEW CHURCH CONTINUED

As has been stated, Rev. Peter C. Coll became superior at Saint Dominic's about November, 1869. The previous month, Father Francis Joseph Dunn had been chosen provincial at the chapter held at Saint Rose's, Kentucky, to succeed Rev. William D. O'Carroll. One of the first things to claim the new provincial's attention on receiving the letters patent confirmatory of his election, was the completion of the church in Washington, which had been so unduly delayed by his predecessor. In pursuance of this plan, Rev. Moses B. Fortune was sent from Memphis, in the spring of 1870, that work on the edifice might be resumed under so capable a manager.

This was a move that pleased everyone. The people of the parish were especially delighted, for they had grown weary of looking at the ghastly, unfinished walls, as well as of being jammed together in the old church, and of sending their children to the overcrowded school in its basement.

But, what with the hard times and necessary collections, and what with repairs on the old walls and the difficulty of starting anew, it was not until nearly two years more that work on the new Saint Dominic's was recommenced in earnest.

In this connection, it should be noted that too much praise cannot be given Brother Joseph Huggins, who had been stationed at Saint Dominic's in the meantime. Few have deserved better of the parish and community than this good lay brother. Endowed with splendid taste, and possessed of a considerable knowledge of architecture, as well as being a skilled stone-dresser and a good manager of men, he was of invaluable assistance to Father Fortune not only in directing the work on the sacred edifice, but in speeding its progress. Nor was this all. He had worked with the noted architect before, and was conversant with his ideas. In this way, when Mr. Keeley, as often happened, was so engaged with other structures that he could not give his attention to the Dominican church, Brother Joseph was able to take his place; and the process of building continued as if the architect himself were present.

Father Fortune arrived in Washington in April, 1870. Father Bokel, however, left the city during the summer, and was replaced by Rev. Thomas L. Power who remained for some years, and did yeoman's service not only in the building of the church, but in his ministrations to the parish. The year 1871 saw no change of personnel, but the records reveal the presence of saintly Father James A. Sheridan during the months of November and De-

ember. He appears to have come only temporarily to help the overburdened pastors in their work.

In June, 1872, the venerable Father N. D. Young, now too feeble for active life, retired to Saint Joseph's, Perry County, Ohio, which he had helped to build in 1818. The scholarly and eloquent Rev. Hugh F. Lilly, later a Preacher General, came to Washington in April; but he departed at the end of the summer to assume the office of superior at Saint Rose's Convent, Springfield, Kentucky, thus beginning a long term of years, in which he presided in that capacity over various houses of the province. Father C. L. Egan returned to Saint Dominic's in October; and a month later, Father Coll was reappointed superior.

The twelvemonth of 1873 brought but one change, that of Father Egan who became pastor in Zanesville, at the close of the year. He was succeeded at Saint Dominic's, the following January or February, by Rev. J. A. Sheridan, of whom mention has been made. In the next May, Father Coll was elected prior of Saint Joseph's, near Somerset, Ohio, to succeed Father Bokel, who now returned to Washington to be superior of the institution here for the fourth time.

During the summer of 1875, two young priests of more than ordinary promise were added to the community of Saint Dominic's, Revs. Peter A. Dinahan and Patrick J. Scannell. The former of these was to become a noted missionary and an eloquent speaker, to fill many posts of responsibility in his Order and to be honored with the degree of Preacher General. The other, Father Scannell,

crowned his short priestly life with an heroic act of charity, a little more than three years later. He was stationed at the convent of Saint Louis Bertrand, Louisville, in 1878, when an epidemic of yellow fever in Memphis spread a pall of sorrow and mourning over the country. Nearly all the priests had fallen victims to the epidemic. On bended knees, this young ambassador of Christ besought his superior to let him go to the aid of the stricken Catholics of the city. He went, and there he died at the post of duty, October, the same year.

But we must now retrace our steps, and tell of the completion of the second Saint Dominic's. Work on it, as the reader has seen, was resumed in earnest, March, 1872. Thenceforth, progress, while slow, was steady until the building was ready for divine service. From the fall of 1874, it was the intention of the fathers to have their beautiful new church dedicated on the seventh of the following March, the feast of the great Dominican Saint and Doctor of the Church, Thomas of Aquin. Failing in this, though the interior was not yet finished, the first mass was said in it ten days later, Saint Patrick's Day, 1875. This honor was probably given to the patron of the Emerald Isle because those of Celtic blood largely predominated in the parish, and had been among the most faithful workers in the construction of the house of God. Doubtless Father Bokel, the superior, ceded the privilege of offering up this holy sacrifice to Father Fortune in reward for his zealous labors on the sacred edifice.

It was a solemn high mass, Fathers Power and Sheridan being respectively deacon and subdeacon.

Rev. John A. Rotchford, provincial at the time, preached the panegyric of the saint. Father Bokel, it would seem, busied himself with seeing that all went well in the body of the church. The ceremonies were for the parish; yet people came to them in such large numbers from all parts of Washington, that many had to be turned away. As the event occurred on Saint Patrick's day, some of the Irish societies of the city, on invitation, attended in a body, Saint Dominic's Mutual Relief Society acting as their guard of honor.

No further services were held in the church until the day of its dedication, Sunday, June 13, 1875. The impressive ceremony was performed by the Most Rev. James Roosevelt Bayley, the metropolitan of Baltimore. The archbishop also sang solemn pontifical mass, assisted by Revs. Francis E. Boyle, pastor of Saint Peter's, and John McNally, pastor of Saint Stephen's, respectively as deacon and sub-deacon. Rev. John A. Rotchford, provincial of the Dominicans, was assistant priest at the mass; while Revs. Charles I. White, D. D., pastor of Saint Matthew's, and P. F. Healy, S.J., president of Georgetown College, were deacons of honor. Rev. Felix Barotti, pastor of the Chapel of Blessed Martin de Porres for the colored people (now Saint Augustine's,) acted as master of ceremonies. Revs. Jacob A. Walter, pastor of Saint Patrick's, and John A. Bokel, O. P., pastor and superior of Saint Dominic's, were the cantors for the mass. Father M. B. Fortune appears to have superintended the seating of the people, and keeping order in the church. The

Right Rev. Thomas A. Becker, bishop of Wilmington, preached the sermon of dedication.

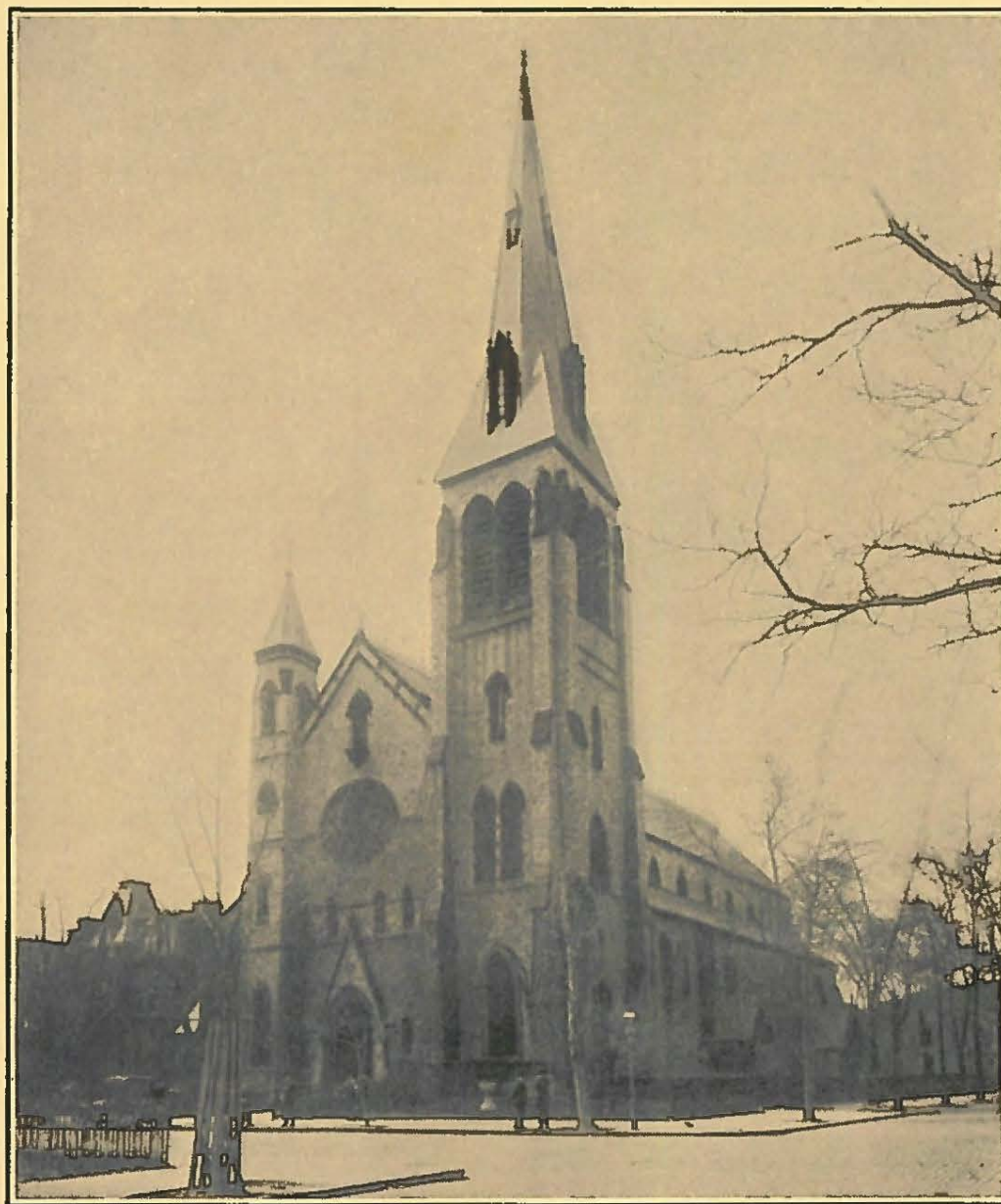
In addition to four of the hierarchy, the clergy of the city and vicinity came in numbers to be present at the event. Dominicans were there from various parts of the country. But of these latter perhaps no one was so sincerely rejoiced, or so deeply touched, as the venerable Father N. D. Young, who came from Saint Joseph's, Somerset, Ohio, and to whom all showed deference as the patriarch of the occasion. Large as it is, the church could not contain all who came to the ceremonies; and many had to return home, or go to other places for worship.

Scarcely less were the crowds that gathered for the solemn vespers in the evening, at which the Right Rev. Thomas L. Grace, O. P., bishop of Saint Paul, Minnesota, officiated. At these, Cardinal Gibbons, then bishop of Richmond, preached one of his appropriate eloquent sermons. The day of celebration closed with a few happy words from Father J. A. Bokel, who congratulated the congregation on the crowning of their patient efforts by the magnificent church which had just been consecrated to God.

The event which we have described, had been long and anxiously looked forward to by Saint Dominic's parish. It was an occasion of sincere rejoicing which the older people still remember and speak of with keen delight. Well it might be; for it marked the consummation of a splendid achievement. Beautiful, stately Saint Dominic's still stands a monument to their zeal and generosity.

The edifice is a gem of the pointed and decorated Gothic belonging to the thirteenth century, than which no architecture is more inspiring, or lends itself better to church purposes. It is a substantial, well built structure, with thick walls and massive terraced foundations—all of the best gray granite from the Port Deposit quarries. The trimmings of the church and the casings for the windows are in the well-known Seneca brownstone. From end wall to end wall the interior dimensions are two hundred feet. The width is seventy-five feet clear, while the front has an exterior breadth of five and ninety. The side walls rise to a height of thirty-three feet above the earth; those of the clearstory one and sixty. The appointments and finishings, both within and without, are tasteful and appropriate. The sacred edifice has five chapels that project beyond the outer wall, the same number of aisles, and a seating capacity, in spite of the large sanctuary, of over fourteen hundred. Because of the large windows, and slender, graceful pillars which do not obstruct the light or the view, or cast gruesome shadows, the inner building is bright, cheerful and conducive to prayer and devotion. On a clear day, or when lighted up at night, it presents an enticing labyrinth of Gothic arches and windows. Saint Dominic's is still one of the largest and finest churches in the south, and would be an ornament to any city in the land. And in this connection, it is worthy of note that its erection marks the beginning of classic ecclesiastical architecture in the National Capital. The plans called for a stone tower rising one hundred and

fourteen feet above the ground, and crowned with a spire that would bring the steeple to a height of two hundred and fifty feet. But this idea has not yet been brought to completion.



(PHOTO BY ANDREW A. CRAWFORD)

SAINT DOMINIC'S CHURCH AS IT STANDS TODAY

Saint Dominic's was a gigantic undertaking for the time and circumstances. It was erected at an outlay of about \$200,000; but this sum did not

represent its full value. The Catholics in the parish numbered somewhat less than four thousand, none of whom were wealthy, while the possessions of many did not exceed a meager competency. Perhaps, never did a congregation labor more as one man, or more eagerly, or more harmoniously, for the building of their church. All, or nearly all, contributed from the heart and according to their means. Those who could give but little in money, gave their brawn and time, or lent their teams—often after their day's work was over. Not a few, indeed, contributed in this way work that was equal in value to the largest donations. The ladies busied themselves with collections and other ways of raising funds. For these reasons, there was little, if any, of that usual spectacle of one outshining another, which often causes comparisons that are both odious in themselves, and hurtful to religion. Nor was this all. The cost of Saint Dominic's was thus much less than would otherwise have been possible. Day after day were Father Fortune and Brother Joseph—and often Father Power—at hand to cheer the workmen, inspect the materials, and superintend all that was done. Not infrequently, indeed, were they to be seen measuring their strength with the common laborer, soiling and searing their hands with the hardest toil.

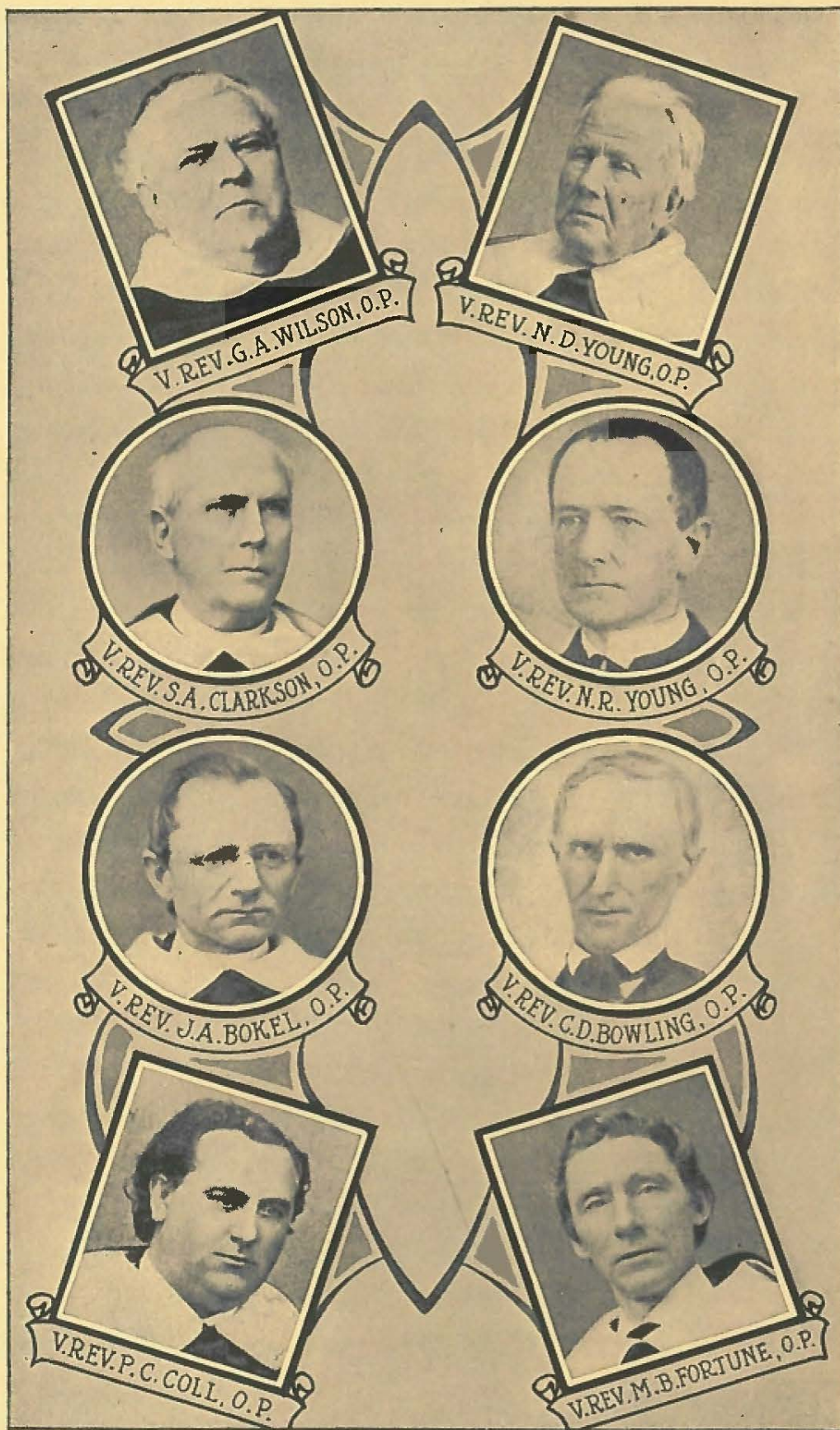
PROGRESS: NEW RECTORY: BURNING OF THE CHURCH

In July, 1875, just two months after the dedication of Saint Dominic's, Father Bokel resigned his superiorship. For many years, and in spite of himself, he had been almost continually in authority. Now he sought respite from its burden and its responsibility. Father M. B. Fortune, who had done so much for the new church, was at once chosen as his successor.

Father Fortune's term of office—three years—was characterized by the same energy that he had shown in bringing the sacred edifice to completion. Not only did he labor zealously for the spiritual welfare of the people. He left nothing undone to lessen the church's burden of debt, his most noteworthy endeavor, in this regard, being the great fair held in April, 1876. The congregation entered into the fair with its characteristic whole-souled zeal and generosity, with the result that it netted a goodly sum.

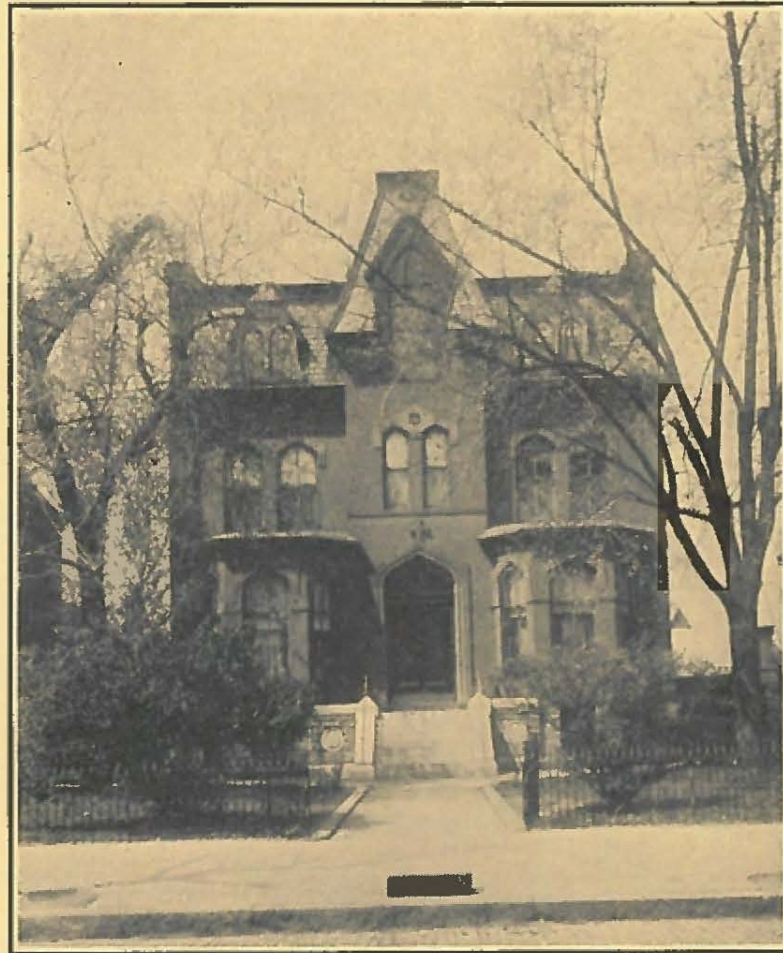
Thus far, because of the interest attached to beginnings, we have followed the course of the parish and community of Saint Dominic in rather minute detail. But in the future, not to draw out our narrative to undue length, or to tire the reader, we shall be briefer and more cursory, touching only the more salient points in their history, or giving merely those events which are especially deserving of mention.

In September, 1878, Rev. John A. Rotchford, who had completed his four years as provincial, the



A GROUP OF THE EARLIER PASTORS AND SUPERIORS OF
SAINT DOMINIC'S CHURCH AND PRIORY

previous fall, succeeded Father Fortune as superior. One of the first things that appealed to Father Rotchford was the need of a new home for his brethren. That which stood at the rear of the original Saint Dominic's, was both too small for the community and too inconveniently situated for



(PHOTO BY ANDREW A. CRAWFORD)

SAINT DOMINIC'S PRIORY

the new church. Besides, the use of the old house at 609 F Street was needed to ease the overcrowded school. Accordingly, he erected the present neat and commodious convent that faces Sixth Street, the corner-stone of which was laid, St. Partick' Day,

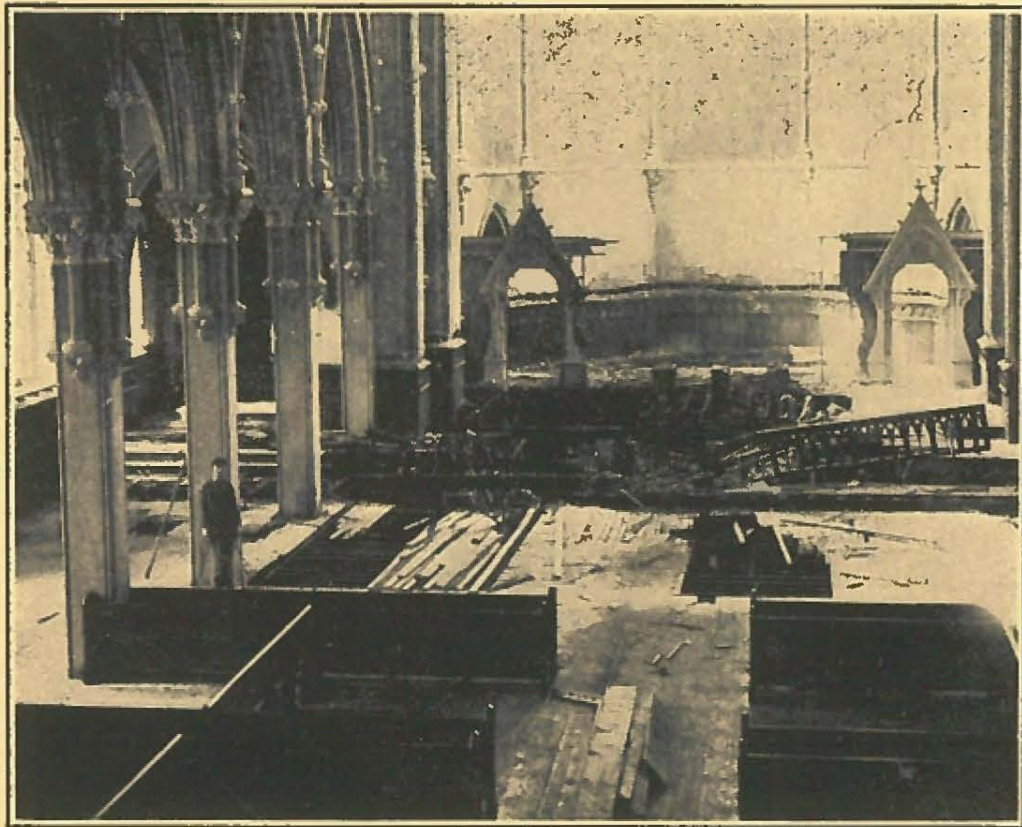
1879. Another successful fair was held for this purpose.

Father P. C. Coll returned to Washington late in 1880, and became superior at the close of the year. But as the period of building was now over, his second term of office left him more freedom to devote his energy to the spiritual welfare of the parish.

It was quite different, however, with his successor, Rev. Edward D. Donnelly. Father Donnelly became superior late in 1884. On the morning of March 12, the following year, a pet Newfoundland dog that belonged to the convent, began to bark madly in the yard. On investigation to learn the cause of the disturbance, the Church was discovered to be afire. An alarm was given. But the firemen soon discovered that the flames had made such headway, that it would be impossible to extinguish them. They then turned their attention to saving the contents of the sacred edifice, in which they were assisted by the crowds that gathered on the scene. Father Vincent Flood, an Irish Dominican, and later archbishop of Trinidad, then on a visit to the United States, removed the Blessed Sacrament from the tabernacle. Not without danger, faithful workers took down the beautiful stations of the cross, and put them in a place of safety. Others bore away statuary, vestments, sacred utensils, the pulpit, and many of the pews. Non-Catholic vied with Catholic in the perilous task.

The interior of the church was completely destroyed. Fortunately, the hard granite walls stood unimpaired. The roof also remained, but it

was badly shattered. The windows were not injured, with the exception of some in the chancel, and the magnificent rose window, twenty feet in diameter, over the front doors of the building. These were broken by the firemen in their early efforts to extinguish the flames.



(PHOTO BY ANDREW A. CRAWFORD)

INTERIOR OF SAINT DOMINIC'S CHURCH
AFTER THE FIRE OF MARCH 12, 1885

It was worthy of note that, while the church was being thus consumed, Father Fortune lay on his death-bed, at Saint Rose's Priory, in Kentucky, from pneumonia contracted on a sick call. He was not told of the sad event. Another incident of the catastrophe that deserves to be recorded, is that the donor of the large rose window, of which we have spoken, stood with tears teaming down his

cheeks, as he watched the firemen destroy his gift to God. "Never mind, Saint Dominic," said he, "you shall have another rose window." He kept his word, though the cold which he caught from exposure at the time, resulted in his death. The



(PHOTO BY ANDREW A. CRAWFORD)

MAIN ALTAR OF SAINT DOMINIC'S CHURCH

present large Gothic main altar of the church was erected to his memory by his daughter.

The burning of the church was a blow alike to priests and people—all the more, as there was a heavy debt still to be paid. But they were not discouraged. Hardly, indeed, had the mass of debris

ceased to smoulder within the walls, before they bravely began with one mind and one heart to reconstruct their house of prayer. In the meantime, the parish worshipped again in the old church.



(PHOTO BY ANDREW A. CRAWFORD)

INTERIOR OF THE RESTORED SAINT DOMINIC'S CHURCH

With such energy and determination did they toil that in less than eight months, Rosary Sunday, October 4, the same year, was dedicated a more beautiful and more perfect Saint Dominic's than that

which had been destroyed. The work of restoration was complemented by a magnificent Roosevelt organ which is an ornament to the sacred edifice. In point of tone, it is considered the finest organ in the National Capital. Its rich, mellow notes periodically form the subject of articles in the Washington papers..

Nor was this all. No sooner was the church destroyed than the old Saint Dominic's, which had been used as a school, was torn down to make place for the present more commodious combination of parish school and hall. In this building, during 1887, was held the greatest fair in the history of the congregation. It realized the magnificent sum of more than \$20,000, clear of all expenses.

Thus the shadow of sorrow and misfortune had passed away. The resurrected church, with its beautiful Gothic arches, its delicate lines, its artistic tracery, its soul-touching music and its devotional air, not only served to lift the heart to God, but seemed to prophesy an increased glory and a richer harvest of good that was to come.

MADE A PRIORY

Up to this period of its history, Saint Dominic's was what is known in the Dominican constitutions as a vicariate. But the provincial chapter held in October, 1885, petitioned the General of the Order to make it a convent or priory. And on the reception of the necessary documents, early in the ensuing year, Father Donnelly was appointed the first prior.

Three years later, 1889, Rev. Peter A. Dinahan, whose name has already occurred in these pages, was elected the second prior. It was he who erected the present spire of the tower. It is an improvement, indeed, on the former uncrowned tower; but the original designs of the architect still remain to be fulfilled. Nor can the beautiful church be considered complete until it possesses the lofty, graceful steeple which Mr. Keeley intended should be one of its principal ornaments.

Early in 1892, Rev. William F. Linahan, a scholar and historian of note, was chosen as successor to Father Dinahan, and presided over Saint Dominic's until his resignation in August, 1894. The sixth of the following month, Rev. John C. Kent, so well known and so deeply beloved in the many parts of the country where he labored, was elected prior. Next came Rev. John P. Moran, Preacher General and noted missionary, holding office from December 19, 1897, until the close of 1900. Father Kent then returned for a second term of priorship, from January, 1901, to January, 1904. He was succeeded, in February, the same year, by the genial Rev. John A. Hinch, Preacher General, orator and missionary. His superiorship expired, April 7, 1907. Few priests are better remembered than he at Saint Dominic's.

The burden of debt still weighed upon the church. So we find Father Kent holding a fair in 1896; Father Moran one in 1900; and Father Hinch another in 1905. All contributed to the result of which we shall soon speak.

The election of Rev. Timothy P. O'Rourke,

Father Hinch's successor, as prior took place, April 20, 1910. Father O'Rourke was a son of the parish, and spent all his priestly life at Saint Dominic's. Of him it may be said that he was an exception to the Scriptural adage: "A prophet is not without honor, save in his own country."

Father O'Rourke was followed by Rev. Raymond Meagher, now provincial, May 8, 1910. It was in his time that the church received its present splendid frescoing, and its exquisite marble altar-rail and baptismal font, the two last of which were gifts from friends. Father Meagher was elected again, on the expiration of his priorship, May, 1913; but at the provincial chapter, in the following October, he was chosen head of the province. And on November 23, the same year, Rev. George I. Conlan, now rounding out his second term of office, became superior. During his pastorate has finally come the consummation long desired, a church clear of debt.

From the start, as has been said, Saint Dominic's people, as a whole, have displayed an excellent spirit. During all the long period of building up and paying debt, through which we have passed, many have shown their good-will and generosity in various ways. Yet we have mentioned but one name. This course was dictated by many reasons. First of all, as has been stated, there has ever prevailed in the parish a harmonious spirit of rivalry, with little or no jarring jealousy. This edifying spirit might be broken, were we to attempt to give a list of donors or benefactors. Through oversight, forgetfulness or loss of documents, many good



A GROUP OF THE LATER PASTORS AND SUPERIORS OF
SAINT DOMINIC'S CHURCH AND PRIORY

friends of the church are no longer on record, and their names would be omitted. The poorer of the congregation gave their mites with the best of hearts. Not a few contributed time and labor equal in value to notable donations. The names of none of these are recorded. Some are forgotten, save by their descendants, among whom still lingers the memory or the traditions of the efforts of their forefathers in behalf of the sacred edifice.

We made the single exception of George Mattingly, because advised to do so by both clergy and people. All seemed to be persuaded that the mention of his name could hurt no feelings, and that his memory should be preserved, because of his goodness in the earliest days of the parish, and in the hour of its greatest needs.

LIST OF CLERGY

For the sake of those who may wish to find at a glance the name of one whom they know, or to see what priests have lived and labored at Saint Dominic's, we append the following table of its clergy, together with the dates of their sojourn.

Rev. George A. J. Wilson, 1853-56; 1863; 1866-67.

Rev. Nicholas D. Young, 1853; 1854 or 1855-1872;
1878.

Rev. Sydney A. Clarkson, 1853-1857; 1876-1880.

Rev. Nicholas R. Young, 1856-1860.

Rev. John T. Nealis, 1858.

Rev. Matthew F. McGrath, 1858-1864.

Rev. James V. Edelen, 1858; 1868-1869; 1877-
1886.

Rev. John A. Bokel, 1859-1860; 1863-1870; 1874-
 1876; 1879-1880; 1894-1902.
 Rev. Charles D. Bowling, 1860-1864.
 Rev. Joseph A. Scheurman, 1860-1862.
 Rev. Jeremiah P. Turner, 1860-1862.
 Rev. Constantine L. Egan, 1862-1865; 1872-1873;
 1892-1893.
 Rev. Peter C. Coll, 1863-1868; 1869-1874; 1880-
 1885.
 Rev. Stephen Byrne, 1864.
 Rev. John H. Lynch, 1864-1866.
 Rev. Hugh P. Ralph, 1864-1867.
 Rev. Bartholomew V. Carey, 1866-1868.
 Rev. James A. Rooney, 1867-1868.
 Rev. Michael D. Lilly, 1868-1869.
 Rev. Moses B. Fortune, 1870-1879.
 Rev. Thomas L. Power, 1871-1878.
 Rev. Hugh F. Lilly, 1872; 1890-1894.
 Rev. James A. Sheridan, 1874-1878.
 Rev. Peter A. Dinahan, 1875-1877; 1889-1892;
 1898-1902.
 Rev. Patrick J. Scannell, 1875-1876.
 Rev. Edward D. Revillé, 1877-1879.
 Rev. John A. Rotchford, 1878-1884.
 Rev. William A. Horgan, 1878-1886.
 Rev. Francis A. Spencer, 1880-1884; 1894-1913.
 Rev. John H. O'Connell, 1884; 1889-1890.
 Rev. Edward D. Donnelly, 1884-1889.
 Rev. Bernard F. Logan, 1884-1890.
 Rev. William I. Rickarby, 1885-1890.
 Rev. Martin P. Spalding, 1885-1888.
 Rev. George A. Carr, 1885-1886.
 Rev. William R. Dunn, 1886-1887.

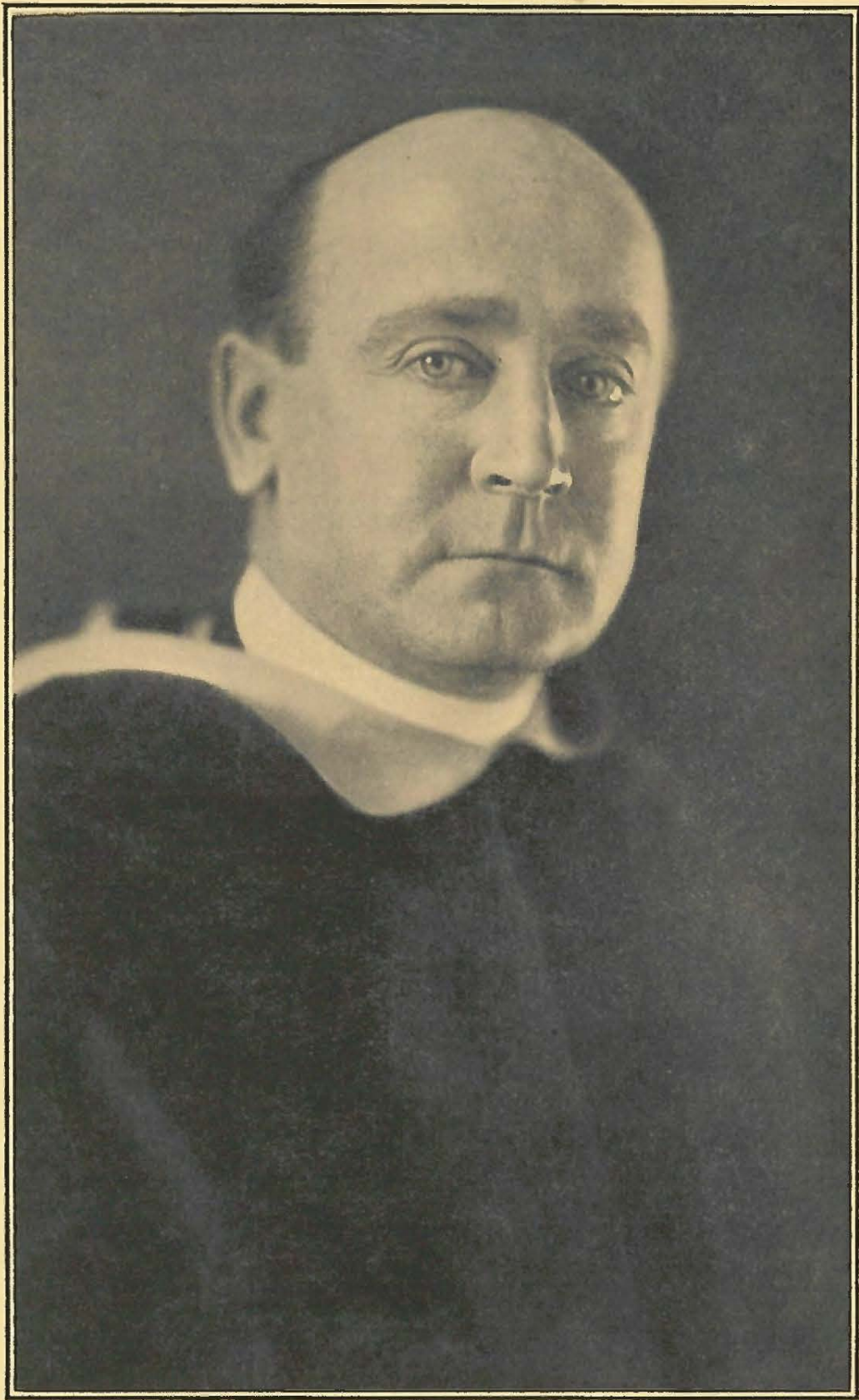
Rev. Francis J. Dunn, 1887-1891.
 Rev. Clement A. Splinter, 1888-1889.
 Rev. James D. Fowler, 1888-1890.
 Rev. Adolph A. Durkin, 1890-1893.
 Rev. Michael A. McFeeley, 1890-1894.
 Rev. Daniel R. Towle, 1891-1892; 1894-1895.
 Rev. William F. Linahan, 1892-1894.
 Rev. Augustine I. Walsh, 1892-1895.
 Rev. Hugh P. Conly, 1892-1896.
 Rev. John A. Hinch, 1892-1898; 1904-1907.
 Rev. Edward P. DeCantillon, 1893-1898.
 Rev. Joseph E. Kernan, 1893-1901.
 Rev. John C. Kent, 1894-1897; 1900-1903.
 Rev. Edward J. Farmer, 1895-1897; 1898-1900;
 1913-1917.
 Rev. Sylvester Brockbank, 1896-1897.
 Rev. John P. Vallely, 1896-1900.
 Rev. Timothy P. O'Rourke, 1897-1913.
 Rev. John P. Moran, 1897-1900.
 Rev. Moses R. Bloomer, 1898-1900.
 Rev. Joseph H. Slinger, 1900-1905.
 Rev. James B. Spearing, 1900-1904.
 Rev. John H. Ford, 1901-1905.
 Rev. Richard J. Meaney, 1902-1906.
 Rev. John B. Dawkins, 1903-1905.
 Rev. Joseph R. Heffernan, 1903-1906.
 Rev. John P. Egan, 1905-1907.
 Rev. James B. Hegarty, 1906-1907.
 Rev. Joseph T. Keelty, 1905-1907.
 Rev. Bernard C. Murray, 1906 to the present.
 Rev. John R. Volz, 1907-1908.
 Rev. Raphael A. LaPlante, 1907-1908.
 Rev. John L. Finnerty, 1907-1909.

Rev. Michael J. Kennedy, 1907-1913.
Rev. John D. Wildenberg, 1908 to the present.
Rev. John A. Cowan, 1909 to the present.
Rev. Raymond Meagher, 1910-1913.
Rev. George I. Conlan, 1913 to the present.
Rev. Francis A. Gaffney, 1915-1916.
Rev. Jeremiah T. Fitzgerald, 1915-1917.
Rev. Peter T. McAllister, 1917 to the present.
Rev. Vincent R. Burnell, 1917 to the present.
Rev. Hubert H. Welsh, 1907 to the present.

SOCIETIES, SODALITIES, DEVOTIONS

Almost from its origin Saint Dominic's was a center of considerable activity for parochial missions or retreats through the eastern states. It has been especially so from the year 1866. This accounts for the irregularity with which the names of some of its priests, at times, appear on the church records.

But their multitude of apostolic labors did not occasion any neglect of the parish at home. The zealous friars left nothing undone for the spiritual welfare of their flock. Keenly realizing the good effected by religious societies and sodalities, they have, from the start, fostered in every way these necessary auxiliaries for every well-regulated parish. Nor were they so exclusive as to encourage only those that are distinctively parochial. Thus, in the days when they were prominent, the Knights of Saint Patrick, the Hibernian Benevolent Society, the Young Catholic's Friend Society of Washington and similar organizations figured con-



**VERY REV. GEORGE I. CONLAN, O.P.,
THE PRESENT PRIOR AND RECTOR**

spicuously in the congregation. Its Saint Vincent de Paul's Society has always been one of the largest and most active in the city. To these, though local in character, should be added Saint Dominic's Mutual Relief Society. So, too, are the Knights of Columbus quite strong in the parish.

The African race has long constituted a not inconspicuous element in Saint Dominic's Congregation. Indeed, it had a number of colored members as far back as the unfortunate days of slavery. These also have been an object of the fathers' zeal. Possibly remembering the apostolic labors of their Order in dark Africa for this people in bygone times, they have kept an open eye on the souls of the colored Catholics of southwest Washington, and sought to advance their spiritual interests. This accounts for the existence in the parish of Saint Benedict's Benevolent Society, Saint Dominic's Benevolent Society, and Saint John's Benevolent Society—all for the colored people, and dating back almost to the days of their bondage.

The strictly religious organizations of the parish are: the Holy Name Society, the Blessed Virgin Sodality, the Confraternity of the Blessed Sacrament, the Rosary Society, the Altar Society, the Saint Thomas Sodality, and the Blessed Imelda Sodality. All these, with the exception of the two last, which are for children, were started about the same time as the congregation. The benefits of all are extended alike to the white people and to the colored.

For the sake of harmony and better organization, the two races are separated, each having its

own distinct religious society. Although this necessitates more time, care and labor, it is productive of greater good. As a stimulus to zeal, and to excite what may be called a nice spirit of emulation, different spiritual directors are ordinarily placed in charge of the sodalities for the two peoples. Irrespective of color, the parishioners have shown themselves responsive to the efforts of the fathers, with the result that these societies have brought incalculable blessings to the congregation.

Nor should the historic Third Order of Saint Dominic be omitted. As the reader likely knows, this great confraternity was established by Saint Dominic himself, in the last years of his life. His purpose was to unite good and holy people of both sexes, but living in the world, in the aid of Christ and His Church, as well as to help them to attain to a higher degree of perfection. This Order has been called an "Order of saints." Its most noteworthy ornament in the Old World was the great Saint Catherine of Sienna, who not only rose to the heights of holiness, but guided many souls in the way of perfection, and even delivered the papacy from the Avignon exile. In the New World its most conspicuous member was Saint Rose of Lima, "the first flower of sanctity in America."

Remembering the spirit of the founder of their Order, the fathers of Saint Dominic's have, from the outset, fostered the Third Order among the devout members of the parish. Like the church societies of which we have spoken, its blessings have even been extended to all without distinction of race or color. As with the other societies also, there is

one spiritual director for the white people, and another for the black. Like the other sodalities again, the Third Order has always had a creditable membership.

Saint Dominic's has always been noted for its practical devotions. Among these, quite naturally, that to the Blessed Sacrament has ever occupied the first place. To it are ordained the cult of the Sacred Heart, the holy hour, the forty hours devotion, and the Holy Name, which contribute so much to the spiritual life of the parish, and to cause its people to be so exemplary in the reception of the sacraments. Perhaps in few churches of the city do the praises of the Blessed Virgin and her Rosary form so conspicuous part in the prayers of the parishioners. Devotion to Saint Dominic, the patron of the church, and to the canonized members of his Order has, from the beginning, been propagated in the congregation with good effect. Regular instructions, monthly processions, and the attractive ritual of the Dominicans are forces that serve to inform the minds and to inflame the hearts of the faithful.

SUNDAY SCHOOL

Simultaneously with Saint Dominic's began the good work known as the Sunday School; and fortunately it has ever since occupied a front place in the efforts of the fathers for the spiritual welfare of their people. Like the first divine services, the first Sunday School was in the house of George Mattingly. After the church was built, it was held in

the basement; but since 1886 its place of meeting has been the parish hall. Through the unremitting care of each successive pastor, the Sunday School has not merely been noted for its large attendance; it has maintained a high standard, with the result that Saint Dominic's people are among the best instructed Catholics of the city in their religion, as well as among the most exemplary in its practice

One of the causes of the success of Saint Dominic's Sunday School has been the proficiency and the fidelity of its teachers. Perhaps, indeed, few parishes in the country have been so singularly blessed in this regard as that of the Dominicans in southwest Washington. Nor can it cast any reflection on the others, if we single out the following teachers for mention. Because of their fidelity, their sacrifices to be ever present at the post of duty, and the length of years they taught catechism and Christian Doctrine to Saint Dominic's children, their names should not be suffered to be forgotten.

Mr. George Petty, for instance, taught in the Sunday School from 1864 until his death (1898)—a period of thirty-four years, during twenty-five of which he was its principal. Mr. Petty was a convert, his father and one of his brothers being Methodist preachers. It is universally admitted that he was not only one of the most exemplary, but one of the most highly esteemed men that ever lived in the parish. Another whose memory deserves to be perpetuated, was Mrs. Sarah Wise. Mrs. Wise taught even longer than Mr. Petty, whom she succeeded as principal. Like him, she taught until her death, which occurred in 1913, after more than

forty years of faithful service. So too, although their days of teaching were not so long drawn out as those of the two whom we have mentioned, the names of Mr. Theodore Barber and wife, who before her marriage was Miss Emma Eckloff, and Miss Martha Barnes should be preserved on record.

Mr. Alfred C. Gross, brother of the Most Rev. William H. Gross, the third archbishop of Portland, Oregon, Mr. John Ryan, and Mr. John Culen have indeed merited well of Saint Dominic's Sunday School. All three have retired in their old age, and are awaiting the call of the Most High. Another of its retired preceptors is Mr. William A. Johnson, whose long years of splendid work won the admiration of all. Miss Lizzie Riley, Miss Catherine Johnson and Miss Fannie Campbell, the first of whom succeeded Mrs. Wise as principal, still continue at the post of labor and bid fair to exceed the years of Mr. Petty and Mrs. Wise. Still other actual teachers deserving honorable mention, because of their twenty and more years of service, are Miss Agnes Murphy, Miss Mary Broderick and the Misses Rose and Margaret Caraher.²

Nor has the Sunday School for the colored children been less an object of solicitous care on the

(2) Two others who deserve to be remembered by the people of Saint Dominic's Parish for their faithful services are the late Michael Kelly and Thomas K. Gallaher. For a quarter of a century Mr. Kelly was a most devoted and efficient sexton. Mr. Gallaher, than whom no one is better known or more highly respected in southwest Washington, has freely given much of his time to the fathers and to the church in various helpful ways for more than thirty years.

part of the fathers than that for the white. Its teachers are of the same race as their pupils. Among the preceptors of this school Miss Agnes Gantt, Miss Isabella Saunders and Miss Lettie Tippet have indeed merited well of the colored Catholics of southwest Washington by their long years of conscientious labor.

PAROCHIAL SCHOOL

Realizing the supreme importance of Catholic education, and that a full school means full pews, while no school means an empty church, the fathers made preparations for this necessary adjunct of a parish from the very start. Indeed, while the first Saint Dominic's was in course of construction, they sought means for sending to Catholic schools those of their children who were able to pay their own way. And under the church they put a high, well-lighted basement, that it might serve as a school until a separate building might be erected for that purpose.

Accordingly, almost simultaneously with the divine service in the first church, a Catholic school was opened in its basement. In those days, however, it was not so easy at it is now to secure the services of sisters to teach the youth of a parish. And thus the earliest preceptors in Saint Dominic's were lay teachers. The plan of conducting it was, at first, and as far as this could be carried out, to have men for the larger boys, and ladies for the girls and the smaller boys. But later, because often found im-

possible to secure the services of male teachers, women were employed exclusively.

Among the teachers of those old days are still remembered the names of a Mr. Walters, Bernard Crowley, Peter Vaughan, and William Keneally; Miss Elizabeth McGrath, a Miss Clark, Miss Catherine McQuillan, Miss Dora Wyman, Miss Emma Eckloff (later Mrs. Theodore Barber); the Misses Sophia and Elizabeth Rumph; a Mrs. O'Brien, Miss Mary Sample, Mrs. Rebecca McLaughlin, Miss Cassie Morgan, and Miss Catherine Cleary. The Misses Rumph also taught in the Sunday School, and became Dominican nuns at Saint Catherine's Academy, near Springfield, Kentucky, where they were known respectively as Sister Mary Benvin and Sister Alberta. They were the first members of the parish to enter religion.

From the outset, the fathers had sought to secure religious to teach their school. Not until the summer of 1868, however, were their efforts crowned with success by the arrival of four Dominican Sisters from Saint Mary's, Somerset, Ohio. These were Sisters Philomena McDonnough, Aloysia Crosson, and Columba and Cecilia Dittoe, who had volunteered their services to establish a community in the nation's capital city. They opened an academy on the corner of Sixth and C Streets, not far from Saint Dominic's, but also took charge of the parochial school, being assisted by ladies at both places. The following year, they moved to Virginia Avenue, between Sixth and Seventh streets, where they were joined by Sisters Louise Haydon, Mary Bertrand Sheridan and Mary Aquin Mont-

gomery from Saint Catherine's, near Springfield, Kentucky. The present Academy of the Sacred Heart, Eighth and C streets, was then secured, and occupied in July, 1870. In the meantime, the forces of the little community had been reduced by the death of two of its members. But their places were soon filled by Sisters Philomena Sheridan and Mary Teresa Kivlihan from Saint Cather-



(PHOTO BY ANDREW A. CRAWFORD)

SAINT DOMINIC'S SCHOOL AND PARISH HALL

ine's, Kentucky, while Sister Sibyllina Sheridan came from Saint Cecilia's, Nashville, Tennessee, to aid in the pious enterprise.

The sisters now opened a novitiate; but as vocations did not come to them in proportion to their needs, they became affiliated to the Dominican Nuns of Sinsinawa Mound, Wisconsin. This was in 1882; and since that date Saint Dominic's

School has been under the care of that large community, than which perhaps no other in the country enjoys a higher reputation as efficient teachers.

From its inception, and especially from the time it was entrusted to the charge of the sisters, Saint Dominic's has been considered one of the leading parochial schools in the District of Columbia. On the completion of the new church, in 1875, the old house of prayer was used in its entirety for educational purposes until 1886, when it was torn down, and the present fine combination of school and parish hall was erected on its site. Within the walls of this seat of elementary learning not a few religious and priests of note, as well as some of Washington's leading citizens, have been started on their way of life.

ODDS AND ENDS

The societies, sodalities, devotions and schools, both Sunday and parochial, of which we have spoken, have contributed much towards making Saint Dominic's the excellent parish that it is acknowledged to be. Its people are noted for their practical Catholicity, and for being well instructed in their religion. This reputation they maintain wherever they go. Changes in the trend of the city's population have taken numbers of the former worshippers at the Dominican church into all the later congregations of Washington; and everywhere they are acknowledged by their new pastors to be among their best parishioners.

The Dominican Fathers of southwest Washing-

ton have been true to their vocation as members of the Order of Preachers. As the missions that are given at frequent intervals for the parish have regularly brought many of the country's foremost preachers to their church; so have some of our best pulpit orators been stationed at the convent. Rarely, indeed, has the congregation been without an eloquent speaker on its staff of priests, whose sermons never failed to attract large audiences. But it has ever been the practice of the fathers not to preach over the heads of the people. The plain, practical discourse, suited to the intelligence of the humblest worshipper, and calculated to instruct and to help all, has been their wise and unvarying rule.

It would take us into too great lengths to speak of all the good preachers who have been stationed at Saint Dominic's. For this reason, we shall mention but one, whom we single out, not because he shone above the other, but because he was a Frenchman, and because of the nature of one of his several series of sermons. This was Rev. Edward D. Revillé, who mastered the English language, in spite of his foreign nationality. The older Washingtonians have not forgotten how his replies of 1877 and 1878 to Ingersoll's blasphemous slurs on Christian doctrine were listened to with rapt attention by packed audiences composed of people of every shade of religious belief. Father Revillé died in Memphis, in 1879, and was the last of the brave Dominicans to fall a victim to yellow fever in that city.

Among the priests stationed at Saint Dominic's

who became what is known in their Order as Preachers General (a title that denotes eloquence), were Revs. J. V. Edelen, J. P. Turner, H. F. Lilly, C. A. Splinter, E. P. DeCantillon, P. A. Dinahan, J. P. Moran, J. A. Hinch, D. R. Towle, S. R. Brockbank, and B. F. Logan. Fathers G. A. J. Wilson, N. D. Young, F. J. Dunn, and J. A. Rotchford had filled the office of provincial before their sojourn in Washington. Five other former members of the community were afterwards elected to that post of honor and responsibility—Revs. N. R. Young, Stephen Byrne, M. D. Lilly, F. A. Spencer and Raymond Meagher.

Nor has the parish been without its quota of vocations. Many of its young ladies have entered various sisterhoods in different parts of the country. Its list of priests includes the late Doctor D. J. Stafford and Rev. F. X. Bischoff, both of the diocese of Baltimore, Revs. T. D. Collins and J. D. Coleman of the Congregation of the Holy Cross, and the following Dominicans: Revs. J. F. Colbert, W. J. O'Leary, E. A. Ashfield, T. P. O'Rourke, E. G. Fitzgerald, J. T. Fitzgerald, and F. B. Gorman. Brother G. B. Neitzy, O. P., is now in deacon's orders; and Brother J. M. Leahy died a professed clerical student in the Order of Saint Dominic. Mr. Henry Bischoff, a seminarian for the Diocese of Baltimore, died when almost on the eve of his ordination to the priesthood.

With the exception of a section of its southeastern territory, that was taken, some fifteen years ago, to aid in forming the present Saint Vincent de Paul's Congregation, Saint Dominic's still retains

the original limits given it sixty-six years ago. But portions of the parish have undergone, in the course of time, other and striking changes. The development of the outskirts of the city has led many of its former members to seek homes elsewhere. In their places have often come colored people, or those not of the faith, and foreign nationalities that trouble themselves little about religion. In this way, the character of some localities of the congregation have been completely metamorphosed. Withal the parish still has a good membership. So does it continue to maintain its high standard of religious excellence, and to occupy an important place in the Catholicity of the National Capital.

Saint Dominic's is rich in holy memories and good works. Within its hallowed walls the saving waters of baptism have been poured upon the brows of thousands; many, too, the young hearts united there in blessed wedlock, and many the solemn dirges of the requiem sung over the remains of beloved departed. The church has always been a favorite resort of the devout and prayerful. The Almighty alone can tell the numbers that have there drunk in the word of God, partaken of the "bread of angels," or had their hearts set at rest by making peace with heaven.

From the outset, the parish has been noted for its conversions, some of which have not been short of the marvellous. Indeed, every mile-stone of its existence is marked by an unflagging apostolic zeal that has kept it in the forefront of religious progress in the nation's capital city. Nor is this all. As when a stone is cast into a lake, the ripple

it makes, continues to travel until it reaches the farthest shores; so the influence of this church has gone out, not merely through the Archdiocese of Baltimore, but through all the land.

Thus, faithfully has it fulfilled its mission which is aptly told by Father Fortune in the following verses, written, as we learn, at the time of the completion of the second church:

“Saint Dominic’s Church! Proud temple
Raised to Him on high—
Thou art supremely grand,
Attracting every eye.

Built for future ages,
Thy granite walls will stand
And tell that Love Divine
Inspired the artist’s hand.

Thy lofty doors open
To those of every clime;
To rich and poor alike,
The house of God sublime.

Thy walls ’tis true will crumble,
And with time decay;
But the faith that raised them,
Will never pass away.

Thy mission is to save
Men’s souls at any price—
To teach all truth, and offer
On thy seven altars sacrifice.”

Sketches of many of the clergy who have served this church in bygone days, could not fail to be a source of pleasure and edification to the reader. But as these life stories would draw out our narrative to undue length, they must here be left untold. Yet these men of God should not be forgotten.

The fondest hopes and expectations of both the early priests and the early people who toiled so faithfully and so zealously for the two churches in the days of their construction, have been more than realized. They builded well and wisely. The present generation is reaping the fruit of their generous labors and self-sacrifice. But now that the sacred edifice is dedicated to God in an especial manner by the solemn and impressive rites of consecration, may we not confidently picture a still more glorious Saint Dominic's in the future, continuing its mission of saving souls—nay, doubling its efforts to further the cause of Christ?



THE RIGHT REV. JOHN T. McNICHOLAS, O.P.,

WHO CONSECRATED THE CHURCH OF SAINT DOMINIC'S, OCTOBER 10, 1919

THE CONSECRATION

The consecration of a church is one of the most important events in the history of a parish—a consummation towards which every Catholic parish should look with keen interest. To urge the people of St. Dominic's to leave nothing undone, that their house of divine worship might be freed from all burden of debt—an essential condition for bestowing this final blessing—Father Conlan told them from the pulpit, early in the year, that he would have the church consecrated as soon as the last note was paid. The response to this call was most generous.

The ceremony of consecration is long and impressive. Because of the length of the ceremony, two days are ordinarily devoted to the event. On the first the church is solemnly consecrated. Another day is given to spiritual celebration as a token of gratitude to God. This order was observed in the consecration of the Church of St. Dominic, southwest Washington. On Friday, October 10th, Rt. Rev. John T. McNicholas, O. P., Bishop of Duluth, performed the solemn rites of consecration. He was assisted by the Very Rev. Raymond Meagher, Provincial, O.P., S.T.L., the Very Reverend L. F. Kearney, O.P., S.T.M., Ex-Provincial, the Very Rev. M. L. Heagan, O.P., S.T.L., Ex-Provincial, the Very Rev. D. J. Kennedy, O.P., S.T.M., the Very Rev. M. A. Waldron, O.P., S.T.M., the Very Rev. F. V. O'Daniel, O.P., S.T.M., the Very Rev. E. G. Fitzgerald, O.P., S.T.L., the Very Rev. J. R. Heffernan, O.P., the

Very Rev. J. A. Hinch, O.P., P.G., the Very Rev. H. I. Smith, O.P., S.T.L., the Very Rev. A. C. O'Neill, O.P., S.T.L., the Very Rev. G. I. Conlan, O.P., the Very Rev. J. A. Cowan, O.P., the Rev. P. T. McAllister, O.P., the Rev. H. H. Welsh, O.P., the Very Rev. B. F. Logan, O.P., P.G., the Rev. J. D. Fowler, O. P., the Rev. W. Carroll Milholland, S.S.

On Sunday, October 12, in commemoration of this crowning event in the history of St. Dominic's, Rt. Rev. Thomas J. Shahan, S.T.D., Bishop of Germanicopolis and Rector of the Catholic University of America, celebrated solemn pontifical mass at 11 o'clock. His Eminence Cardinal Gibbons presiding. The assistant priest was Rev. P. C. Gavan, Rector of Sacred Heart Church; the Deacons of Honor were Monsignor James O'Brien, Rector of St. Peter's Church, and Monsignor James Mackin, Rector of St. Paul's Church, the deacon and subdeacon of the Mass being Monsignor Thomas Lee, of St. Matthew's Church, and Monsignor Cornelius F. Thomas, of St. Patrick's Church. The Master of Ceremonies was Rev. W. Carroll Milholland, of St. Mary's Seminary, Baltimore, assisted by Very Rev. George Dougherty, Vice-Rector of the Catholic University.

An appropriate sermon for this auspicious occasion was eloquently delivered by the Very Rev. Raymond Meagher, S.T.L., Provincial of the Dominicans.

