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Catholic Souvenir 1848-98

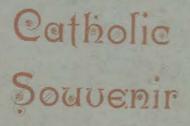
John M. Killeen

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1848=98.



The townships that stretch along the Androscoggin River are of comparatively recent formation, none of them having been permanently occupied until later colonial times; though Brunswick had an ephèmeral settlement contemporaneous with the founding of Saco, and though Bath, which is not, it is true, on the Androscoggin, but which is practically in the same valley, includes the territory on which the short-lived Popham colony was instituted in 1607.

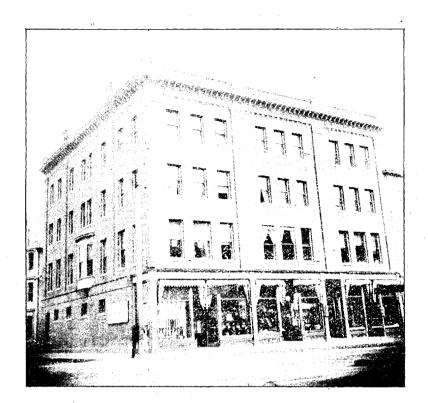
The early religious development of this part of Maine was heterogeneous, Brunswick starting on a Congregational basis, while Lewiston, Bath and Lisbon, were grounded on Baptist tenets. Indeed, the province of Maine never manifested that solidarity in religious beginning which characterized the colonies of Massachusetts Bay, Plymouth, Connecticut and New Haven, Episcopalianism dominating in the southwestern portion, Congregationalism being in evidence only here and there, and the Baptists seeming to be in full Vigor through the greater part of the provinc. There was, consequently, very little sympathy here with the stern puritanism of southern New England; and to this may be ascribed, in great part, the various attempts of the province of Maine to free itself from the jurisdiction of Massachusetts. In such an aggregation of communities, differenciated so forcibly from one another in religious beliefs, and yet subsisting in relations of friendliness, it would be practically impossible for any sweeping enactments, formulated by the Massachusetts General Court against the various nonconforming sectaries, to have much effect; indeed, the law passed against the catholic missionaries of Maine in the year 1700, had an international, as well as a religious, significance.

Any prejudice, therefore, that exists in this State today against the old Church is not to be regarded in the same light as that which individualizes the pre-revolutionary bigotry of Massachusetts; for it is simply the result of a crude traditional fear, and not a politico-religious legacy to the people.

The Catholic Church in this particular section of Maine is relatively young, Portland on the southwest, and Whitefield, Damariscotta, Oldtown, and Bangor on the northeast, being much more venerable in their Catholic history. Recent as is its growth here, however, it is respected by the general communities of the various towns; and the non-Catholic spirit here is, according to the testimony of the priests of these parts, very honorable and praiseworthy,—though occasional spasms of the recent proscriptive imbecility serve to show that the rougher classes are yet to be educated in decency.



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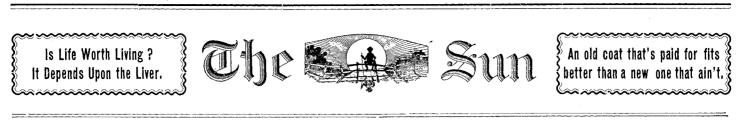
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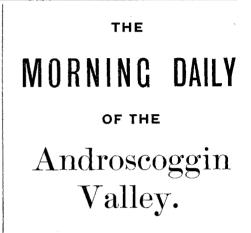
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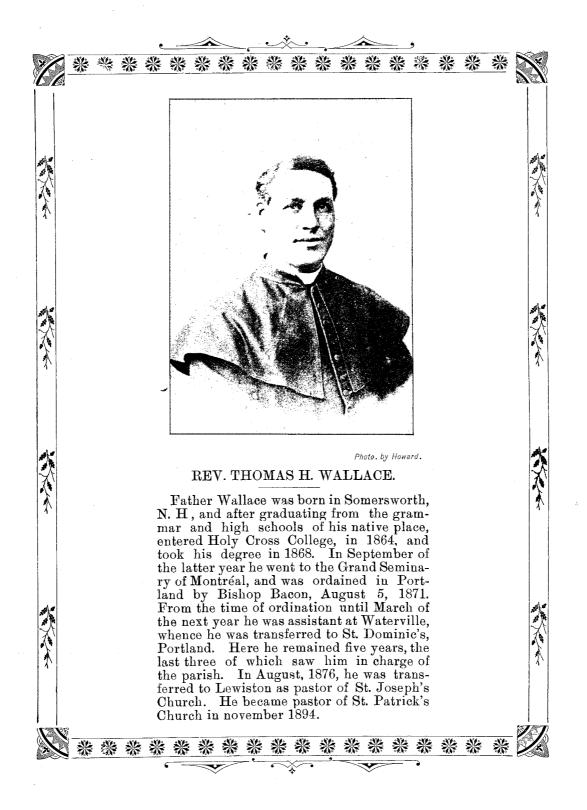
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History of Church in Lewiston and Auburn.

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The territory on which Lewiston now stands was granted by Pejepscot proprietors to Moses Little and Jonathan Bagley of Newbury, Mass., Jan. 28, 1768; but this grant was revoked in June 1771, though a settlement had been made by Paul Hildreth of Dracut, Mass., in the autumn of the year just preceding. The plantation grew very slowly at first, most of the early inhabitants coming from Dracut; and in the beginning of 1788, there were just seventy-six families on the Lewiston Plantation.

There is no record, previous to the incorporation of the town, of any religious foundation here, though Rev. James Potter, a Baptist minister, passed through on a circuit in 1783. Lewiston was incorporated as a town Feb. 18, 1795; and its history practically begins with this century.

Fifty years ago, there was not a Catholic, as far as is known, in Lewiston, though the abundance of the Irish Catholic names in this part of this State would seem to argue that proselytism or neglect had made sad havoc before the advent of the first priest.

The first Mass in the vicinity of the town was said at Auburn in 1848, by Rev. James O'Reilly, then pastor of Augusta, the only catholics in these parts being laborers engaged in the construction of the railroad. The divine mysteries were offered up for the first time in Lewiston in June 1850, by Rev. Charles McCallion of Portsmouth, in the house of Mr. Patrick McGillicaddy. Father McCallion officiated afterwards in the Cowan (now Dingley) mill, and in the Bates dye-house, his visits occurring at monthly intervals. The Catholics of Lewiston were transferred during the following year to the care of Rev. John O'Donnell, of St. Dominic's Church, Portland, who said his first Mass here in the Bates mill, officiating afterwards in a shanty where the Lewiston mill now stands. About this time the great work of mill building was at its height, and the Catholique population had begun, in consequence, to increase very rapidly, the services of workmen being in demand for the construction of dams and canals and for the laying-out of streets.

In order that all might be given an opportunity to hear Mass, the end wall of the shanty in which Father O'Donnell was accustomed to say Mass was broken out, the people kneeling outside on the green.

On Father O'Donnell's transfer to Nashua, in 1855, Rev. Peter McLanghlin began to attend Lewiston from Bath, saying Mass in Auburn hall every second Sunday. It was during the period of Father McLaughlin's ministration that the Catholics of the town bought from the Franklin Company the old First Baptist Church, moving it to a lot on Lincoln St., which had also been purchased by them together with a dwelling that stood on one corner of the property. The Anti-Catholic excitement was then at the full, and soon after the purchase and removal of the Church, the Knownothings, who consisted mostly of loggers from the country, attacked the sacred edifice, smashing the windows and doing considerable damage. This damage was kindly repaired by the mill-agent, Captain Kelcey, The miscreants succeeded later in burning the Church ; but it was rebuilt without delay. According to the relation of an old Catholic resident, the decent families of the town took no part in these vicious demonstrations.

In 1856, Biddeford was erected into a parish, and Rev. Thomas Kenney, the new pastor, took spiritual charge of the Lewiston Catholics, dividing his time equally between the two places. After his death, in 1857, Lewiston was organized into a parish, with Rev. John Cullin as first resident pastor. On his arrival Father Cullin took up is residence with Mr. McGillicuddy, shortly afterwards, however, moving into the house which had been secured with the church lot.

Father Cullin left in 1858, and was succeeded by Rev. Daniel Whelan, who remodelled the church. During his pastorate, the Anti-Catholics made another attack on the church, but were foiled by the bravery of the priest.

On Father Whelan's transfer to Machias, Rev. James A. T. Durnin assumed charge; and he signalized his administration by calling the people together for the purpose of securring funds for the erection of a new church.

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* * *

During the early years of the Civil War, Father Durnin went to Great Falls (now Somersworth), N. H., and was succeeded here by Rev. Michael Lucey, who bought, shortly after coming, a fine piece of land on Main street, and began the erection of St. Joseph's Church.

The corner-stone of this church was laid by Bishop Bacon, June 13, 1864, and the edifice was completed in 1867, after an outlay of \$55,000.

Father Lucey went to Exeter, N. H., in 1874, and was followed in the pastorate here by Rev. Clement Mutsaers, who built, during his two years' incumbency, the present parochial residence of St. Joseph parish. Father Mutsaers was transferred to Somersworth in 1876, and was succeeded by the present pastor, Rev. Thomas H. Wallace.

Immediately after coming, Father Wallace instituted a thorough building-up, both spiritual and temporal, of the parish, and his efforts have long since been rewarded with success. His first notable work was the payment of the parochial debt of \$16,000, a task which he accomplished within four years. In 1881, he purchased the Bonnallie block, on the corner of Main and Bates streets, and remodelled the building for school uses, at an outlay of \$30,000; and in August of that year, he called a community of Sisters of the Congregation of Notre Dame from Montreal, to take charge of the school, which was to be exclusively for girls.

This order of nuns was founded in Montreal in 1654, by Venerable Mother Bourgeois (so lauded by Parkman, the historian.) This remarkable woman came over from France with De Maisonneuve, the first governor of Montreal, and founded the Villa Maria Convent. At present, there are, in United States, Canada, and the maritime provinces, more than one hundred branch houses, with upwards of a thousand professed nuns and one hundred and fifty novices. When the Sisters first came to Lewiston, they lived in a house on Haymarket square, moving after four years to the Lowell Property (purchased by Father Wallace), on the corner of Main and Hammond streets. Here they remained five years, after which they took up their domicile in the old parochial residence on Main street, Father Wallace having moved to Bates street. There are at present eight sisters in the community, who take charge of 350 girls.

Their educational methods are on a line with those of the public schools of the city, as they pursue the same courses and arrange them according to the same plans. It is to be observed, however, that the graduates of their school (who come from the two Englishspeaking parishes) are exceptionally well disciplined, and are thoroughly grounded in the elementary branches, as is evident during their course in the Lewiston High School.

In 1886 it was decided that a more centrally located church would be of great convenience to the people; and during that year, Father Wallace bought, at a cost of \$25,000, a magnificent lot, 200 feet square, on Bates street, corner of Walnut, and fronting the public park.

During the ensuing year, he began the erection of St. Patrick's Church, laying the corner-stone in May, on which occasion Rev. Dr. Conaty of Worcester preached. The first Mass in the new church was celebrated in Christmas day, 1890; and at about the same time Fater Wallace, after putting an additional story on the fine brick mansion which graced the corner of the new lot, moved from the old St. Joseph's rectory, giving the latter (as has been said) to the Notre Dame Sisters.

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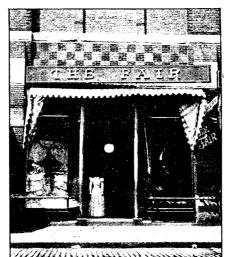
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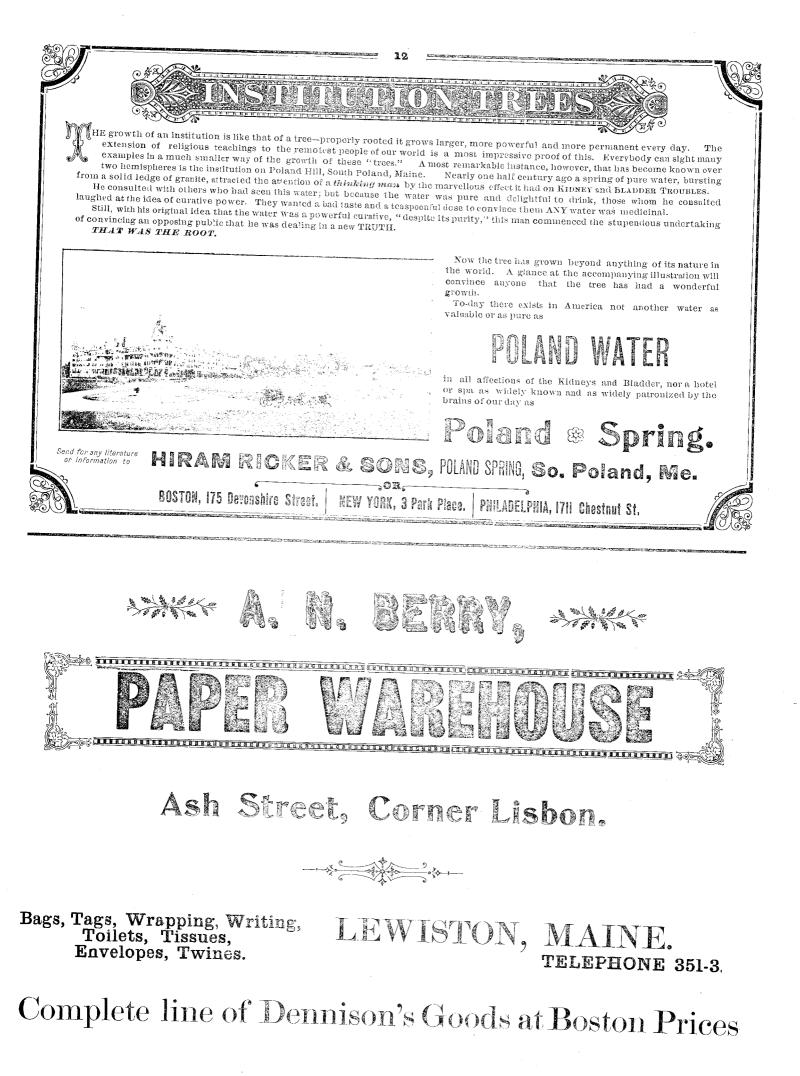
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WISTORY OF ST. WATRICK'S CHURCH OF WEWISTON.

In November, 1894, Father Wallace's parish was divided, all of Lewiston south of Ash street, together with that part of Auburn which lies south of the railroad track, being constituted into St. Patrick's parish.

In 1895 Father Wallace added to the imposing church property by buying a lot adjoining, 150 feet front by 200 feet deep, thus making the church estate 350 feet long by 200 feet deep. This purchase was made for \$10,000, and included a dwelling, which he remodelled, making of it a convent, to which he brought the Sisters of Notre Dame.

Father Wallace is assisted in the parochial work by Revs. William B. Fallon and Michael J. Healy. Father Fallon was born in Clinton, Mass., May 25, 1867, took the public school course in his native town, and graduated from St. Laurent's College in 1887. After two years of philosophy and one of theology in the Grand Seminary of Montreal, he went te St. Mary's Seminary, Baltimore, where he was ordained Dec. 17, 1892, for the diocese of Springfield. Loaned to the Portland diocese immediately after ordination, he has been in Lewiston ever since. Father Healy was born in Cork, Ireland, June 1, 1861, studied in the Christian Brothers' schools in Cork and

in St. Vincent's Seminary, and went in 1881 to the Seminary at Lyons, France. He was ordained in Lyons, July 25, 1885, and came to the diocese of Portland in 1889. He was stationed in Brunswick for a year and a half thereafter, and went to Sanford in 1891. He came to Lewiston three years ago.

St. Patrick's Church, a beautiful Gothic structure of brick, with rockfaced granite foundations, has an unsurpassed situation, as it faces directly on the public park and stands commandingly over the lower levels of the city, surmounted as it is by two graceful spires that rise to heights of 220 and 160 feet respectively. It is 180 feet long and 65 feet wide, and has a comfortable seating capacity of 1,000. It is a seven bay edifice, its brick buttresses

being doubly barged in cut granite; and the side walls are further trimmed in white North Jay granite at the springs and tips of the window arches. This arrangement gives a decidedly pleasing appearance, which is enhanced by the granite. trimmed brick work of the clere story.

The church front is artistically broken in Murphy's best architec tural style. The great window, in a Gothic tympanum frame of finely arrayed stone, serve a splendid centre-piece to the embellishment Below this window of the facade. is a triple Gothic doorway framed in overlapping brick arches, these being separated from one another by intervening columns which are neatly capped and rise into arching Between the great pendants. window and the door embellishment is an array of a fine pediment wo k which is capitalized and barged in dressed granite.

The great northwest tower, variegated by copings of bevelled granite, is solidly buttressed at its

less bulky, by means of four bargecourses, as they ascend towards the spire. On the lower part of this tower, the side shows a small wind. ow, and the front a portal which corresponds in design, though with less elaboration, to the main doorway. Over the level of the portal the tower presents on both front and side a three bay Gothic window superposed by three lancet openings, above which there is a Gothic open lattice. The smaller tower harmonizes with the larger, though its lines are less bold, and though its window arrangement is somewhat different. In the northwest tower is a 5000 pound bell, the largest in the State of Maine.

St. Patrick's Church has a splendid Gothic interior. With a spacious vestibule, a lofty nave, a dome-like apse, and thorough fidelity in its lines, it is exceptionally As you enter the striking. auditory, the harmony between the elaborately foiled capitals of the clustered pillars and the trebly columned and bracketted corbels on the clerestory walls, as well as

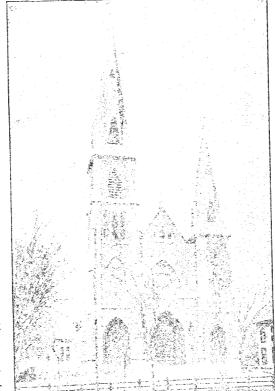
between these and the double pendants springing up and forming embrasures in the triforium, becomes at once apparent.

The side-aisle ceilings are faithfully groined, and the side-wall corbels are well designed.

The clerestory embrasure are lighted by double windows of stained glass, under which is a moulding going along both sides of the church. The Gothic lines of the nave ceiling are true, and are brought into prominence by the peculiar blush shade of the ceiling itself, the delicate olive of the walls, and the cream effect of the main columns and their arches. The borders along the nave-centre and along the centres of the clerestory arcades, set the main This same bordering contrasts neatly with the coloring off well by their scroll work on a terra-cotta ground.

The window are mainly in stained foliated diaper, with symbolic quatrefoil openings, those in the second bay groinings, which are richly bossed. of the nave, however, being in figure, and depicting the four Evangelists (two in each window), while the Gospel window in the first bay portrays Mary and Joseph, the corresponding window on the epistle side being a small Gothic tympanum in filigree. The great choir window, representing St. Cecilia in octofoil surrounded by eight quatrefoiled musical studies of angels, has a fine color-effect, which is increased by the well shaped organ, in olive and gold deccoration, which was built in such a way as to serve as a setting for the window.

The border of the wainscoting is in delicate leaf-work, as is also the frieze between the springs of every two



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adjacent window-arches. The Stations of the Cross, in Gothic oak frames, are erected at an expense of \$1,500, are in full relief, the figures presenting a strikingly life-like appearance.

The beauty of the nave is perfected by a series of symbolical studies that range along the triforium, those on the epistle side referring to the Old Law, and those on the Gospel side to the New Law. These studies, on an azure background, and embellished with a delicate violet cloud-effect, are exquisitely half-wreathed in leaf and flower work.

The pews of St. Patrick's Church are in ash, with black walnut trimmings

The chancel apse, whose lines blend perfectly, is crowned in tich diaper and bordered in arabesque, its general decoration being in gilt rayed blue. It rises, dome like, over a chancel wall pierced by seven arcades, the three in the centre giving very expressive representations of the Nativity, the Crucifizion. and the Ascension, in stained glass, and the other four being elaborated in finely diapered foliation. From between every adjacent two of these arcades rises a gilded triple column, harmoniously capped and supporting pendants that rise to the apse-crown. Along the chancel wall, and below the arcades, runs a gold embellished moulding, underneath which is a splendid series of pediments, which alternate with a line of slender pinnacles.

The altar, of peculiar, though true, Gothic lines, is in dull white and is profusely ornamented with gold, not only in the lower levels, but also on the canopy, quasi-reredos, arcades, barges, crockets and finials.

Its central canopy is spacious, the sides being generously pedimented and pinnacled; and over it is an octagonal open spire, abundantly trimmed in bulb like crockets. The two side-towers are in perfect harmony with this decoration. Between the central tower and the side elevations, there is, indeed, a reredos wall, but this is topped on each side by an abundantly crocketted baldachin which rises to a height midway between that of the central and that of the side canopy. The whole altar-piece, in exceptional symmetry, has a peculiar, stalagmitic appearance, and a certain rounded effect is given it by its finials and knob crockettings.

The sanctuary is very spacious, and is further embellished by two figures of adoring angels and by two large paintings, of St. Patrick and St. Bridget, that fill the two lateral panels of the lower chancel walls. The side-altars, dedicated to the Blessed Virgin and St. Joseph, are furnished with good statues, that of the Virgin and Child being especially praiseworthy Behind each of these statues, on the wall, is a very meritorous effect of cloud and sunburst, in Schumacher's best style.

The sacristy of St. Patrick's Church, splendidly finished, rejoices in good light, ample room, and all suitable conveniences.

The chapel of the Immaculate Conception, a five-bay brick structure with slight brick buttresses and granite underpinning, just out at a right angle from the church on a line with the chancel. It has a pretty vestibule, neatly barged and buttressed, and is lighted by small double lancet-windows of stained glass, these being in geometrical design with emblematic openings. The chapel is modified Gothic. Its sanctuary shows an altar in white and gold, which is topped by a statue of the Virgin and Child. This altar is on rollers, and in times of great concourse can be moved to one side, thus disclosing a door that opens on the sanctuary of the main edifice. Statues of the Sacred Heart and St. Francis of Assisi grace the chapel sanctuary. The interior of the chapel is exceptionally devotional. From foliated corbels in gilt work rise double pendants that form embrasures over the windows as well as triangular facets stretching to the ridge pole. These pendants and their borders, as well as the central lines of the chapel ceiling and embrasure-crowns, are in buff tinting, as are also the circle which adorn the triangular facets. On the outside of these circles and in the interior of the embrasure circles, the main color is blue. The chapel walls are in dark olive with foliated borderings, while the large circles within the main triangles formed by the ceiling pendants contain beautiful octofoiled paintings in symbol. The chapel has a set of Stations of the Cross, which are a replica in miniature of the Stations that grace the main edifice.

The enterprise of erecting a chapel like this, instead of building a church with a basement for chapel uses, is one to be highly praised, if sufficient land can be secured reasonably; for, aside from the time-honored Catholic architectural notion of what a church should be, its superior convenience is enough to commend it to the utilitarian side of our nature.

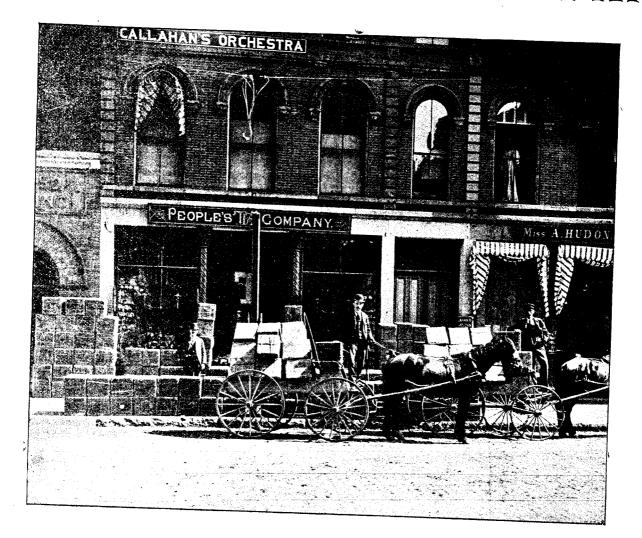
Father Wallace may well feel proud of St. Patrick's Church, proud of its architectural beauty, of its value to souls, and of the evidences which it proclaims of the hard work accomplished here in the vineyard of the Lord. For no people without the true religious instinct could have done this work, and no people, even with that instinct, could have brought things to such perfection without the inspiring leadership of an earnest, self-sacrificing pastor. St. Patrick's Church has cost, exclusive of land, \$100,000.

Father Wallace's twenty years of labor in Lewiston are their own witnesses for good. To his personal influence is to be attributed, in great part, the splendid feeling that exists today in Lewiston between Catholic and Protestant; for the latter, judging the former through the Catholic pastor, have grown in their appreciation of the children of the old Church. In all movements tending towards the public good, Father Wallace has always been at the front; and his servives in the cause of education are manifest not only in the building and management of the parochial school, but also in the fact that for eighteen years he has been a valued member of the Lewiston School Board, thrice serving as its president. He is a member of the Diocesan Council of Bishop Healy, and is highly esteemed in clerical circles for his single mindedness and his sturdiness of character, as well as for the work which he has accomplished.



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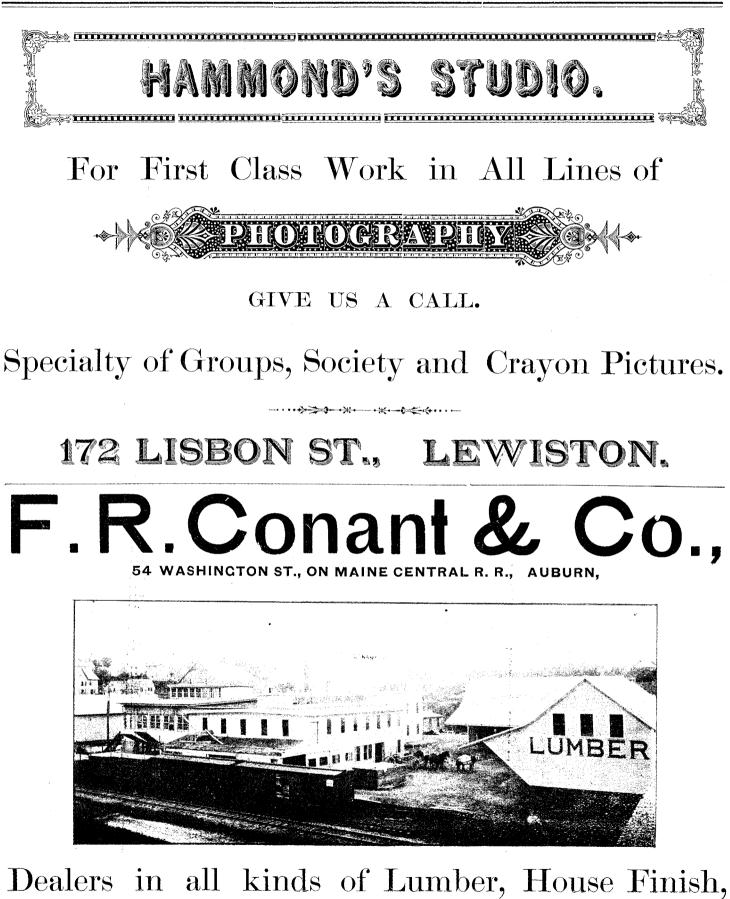
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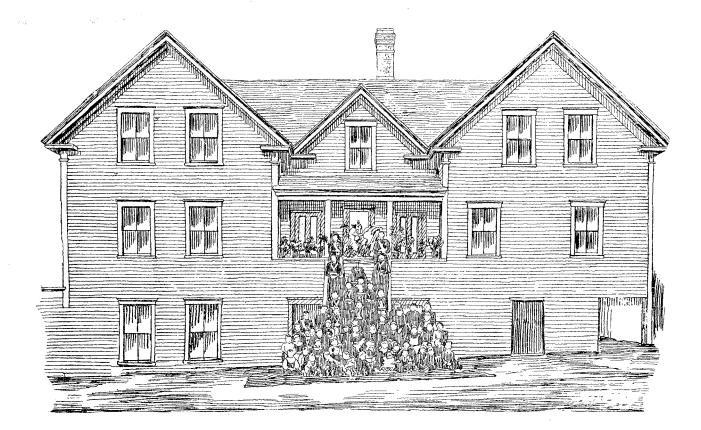
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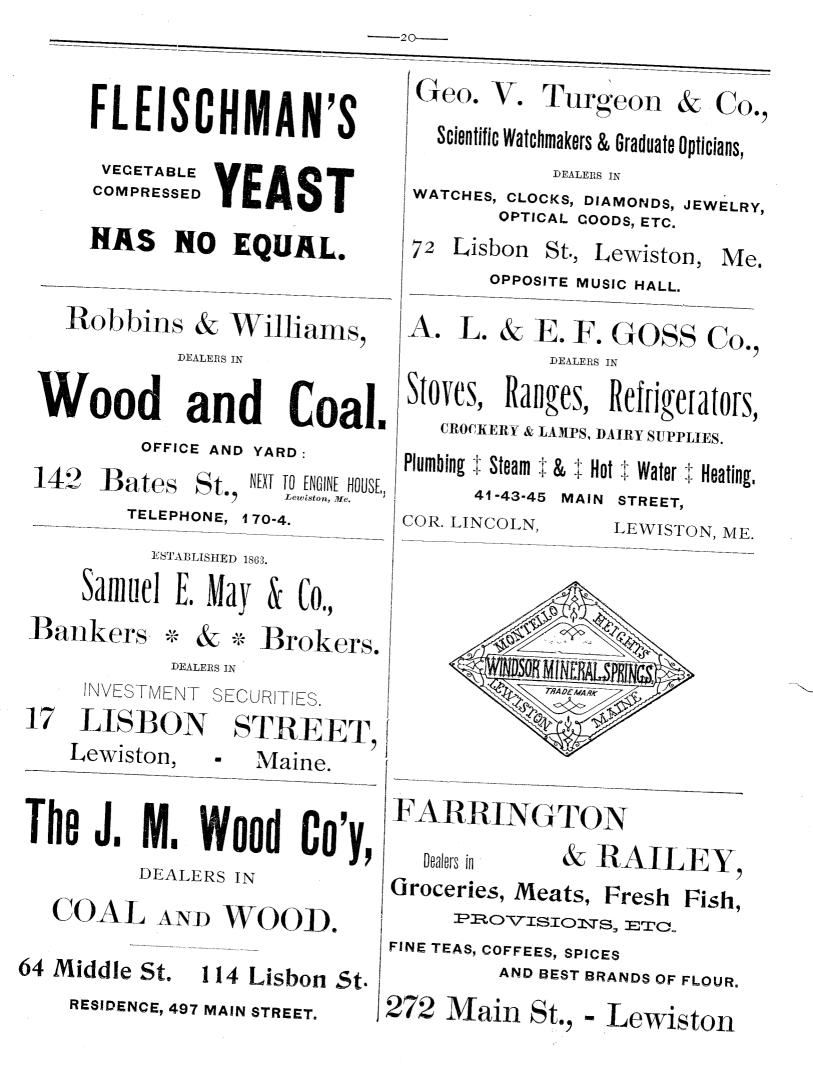


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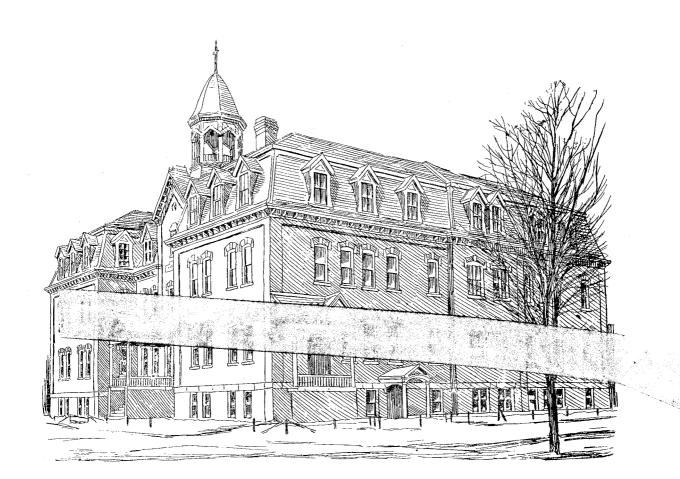
The parochial schools of St. Peter's parish are in charge of a community of the Sisters of Sion, whose motherhouse is in Paris. Their convents is on Bates street, just below that of the Sisters of Notre-Dame, and in New Auburn, adjoining the chapel and of which the picture is given on page 19. The New Auburn convent is under the care of 26 Daughters of Our Lady of Sion and the number of their pupils is about 250. In their Lewiston schools, on Bates and Lincoln streets, we find about 390 boys and 260 girls under the direction of 31 Sisters.



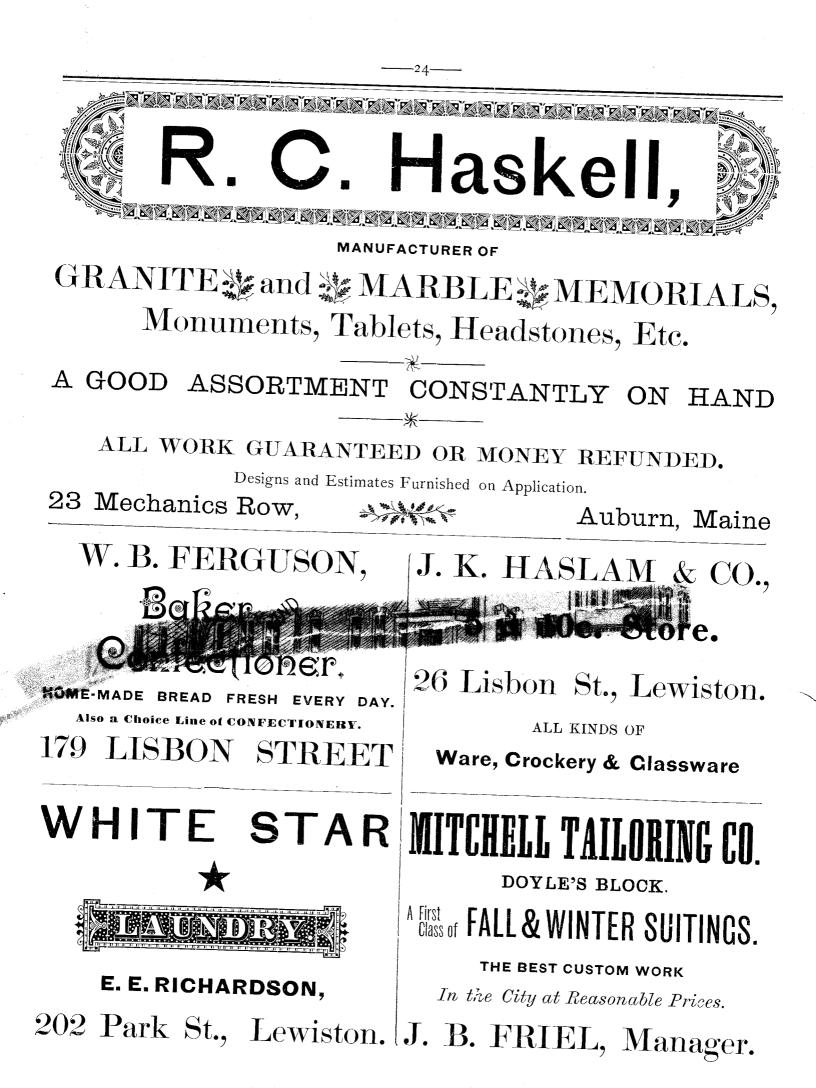
THE HEALY ORPHAN ASYLUM

This charitable institution was established in 1893 by Father Mothon with subscriptions picked up among all the catholics of the Diocese of Portland. His Grace Bishop Healy having bequeathed a large sum of money towards its erection, the orphanage has been named Healy Asylum in His honor. The Asylum is situated on the corner of Bates and Ash Streets and it is a beautiful and substancial brick edifice, well arranged, and thoroughly adapted to the orphans' needs. There are at present eightyfive children in the asylum; and to it is attached a kindergarten school, where more than 200 children of the parish are given their first educational development. The asylum and kindergarten are under the charge of sixteen Gray Nuns. The picture of the Healy Asylum is shown on page 23.



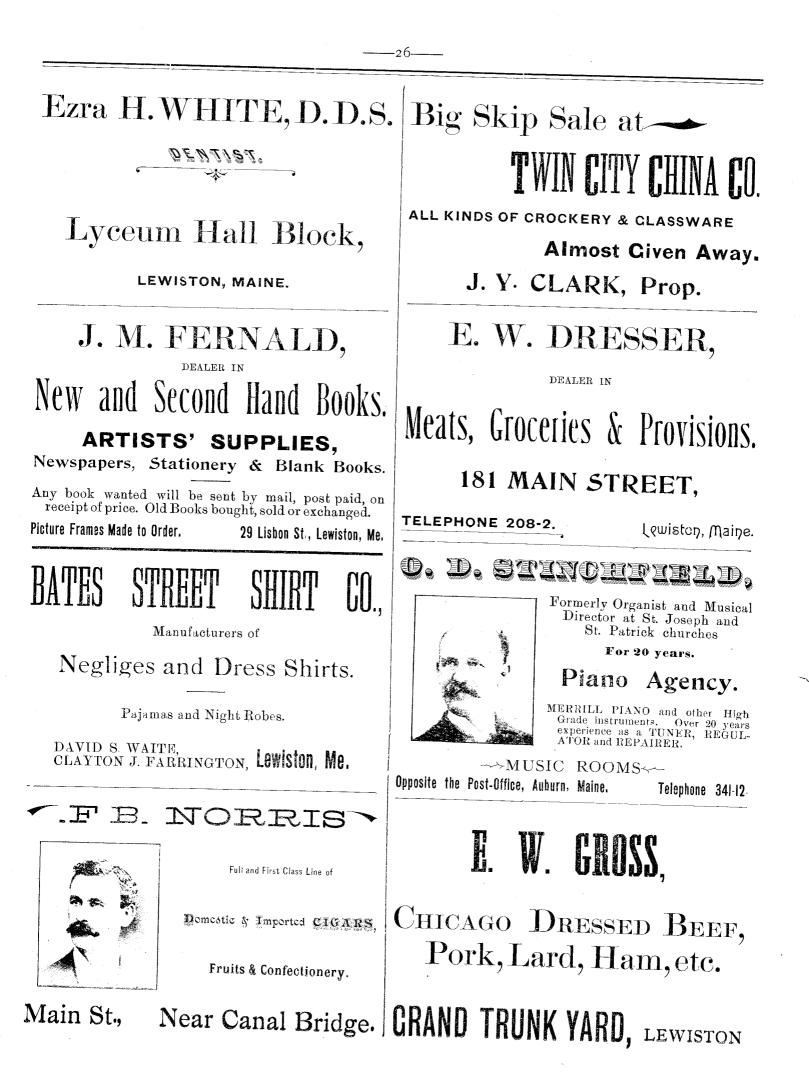


HEALY ASYLUM.





HOPITAL DES SŒURS DE LA CHARITÉ, LEWISTON.





D J. McGillicuddy K. of C. Mayor 87-90. Legislature, 85. Member of School Board, 85. McGillicuddy & Morey, Attorneys at Law, cor. Lisbon and Ash,

T. F. CALLAHAN

Council, 83. Alderman, 84-85-86. Water Commission, 85-91. Legislature, 91-92. City Treasurer, 94-95-96-97. Treasurer of Board of Trade several years. Chairman of Building Committee of the new wing Central Maine General Hospital,

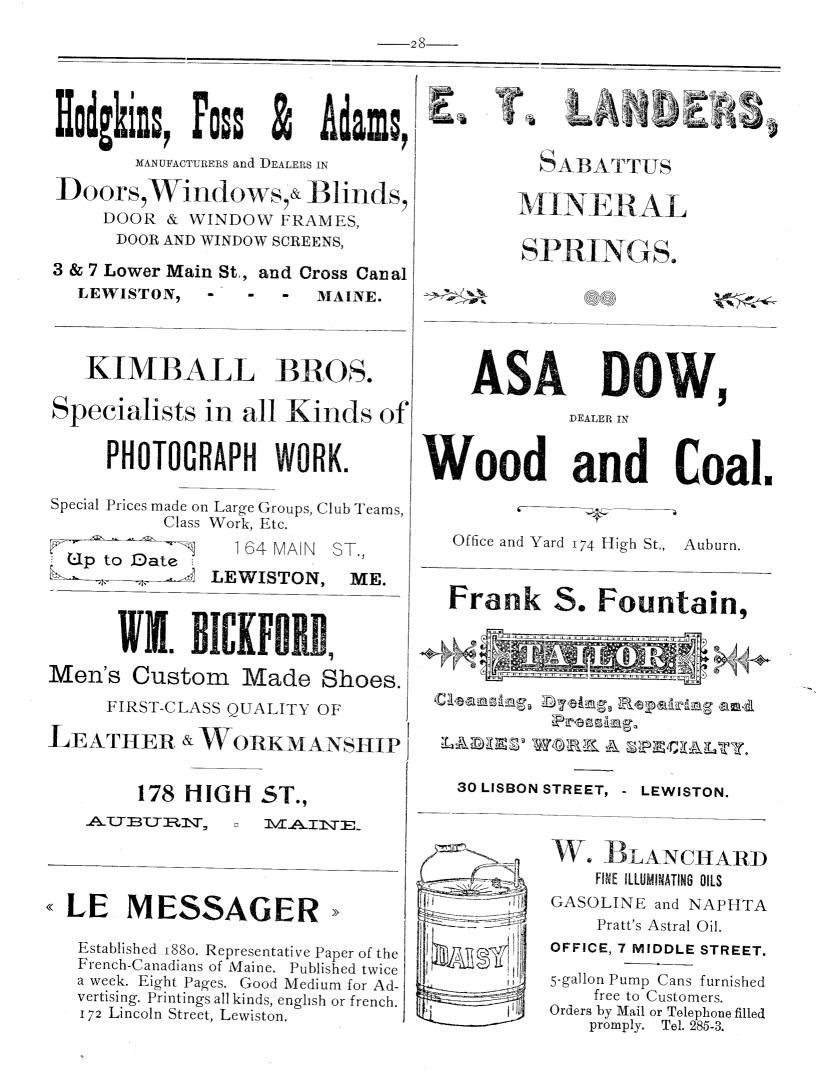


J. M. SCANNELL K. OF C. Scannell & McCarron, manufacturers of «Venus» Cigars, 64 Lisbon St.



JOHN B. SMITH

K. of C. President of Maine State Plumbers' Association, State Vice.Pres. of National Plumbers' Ass. Seven years in Water Board. Alderman, 87-88. Councilman, one year. School Board, 14 years, 40 Main St. Telephone 281-3,





M. GEARY With Maines & Bonnallie, Gent's Furnishers and Clothiers, 110 Lisbon St.



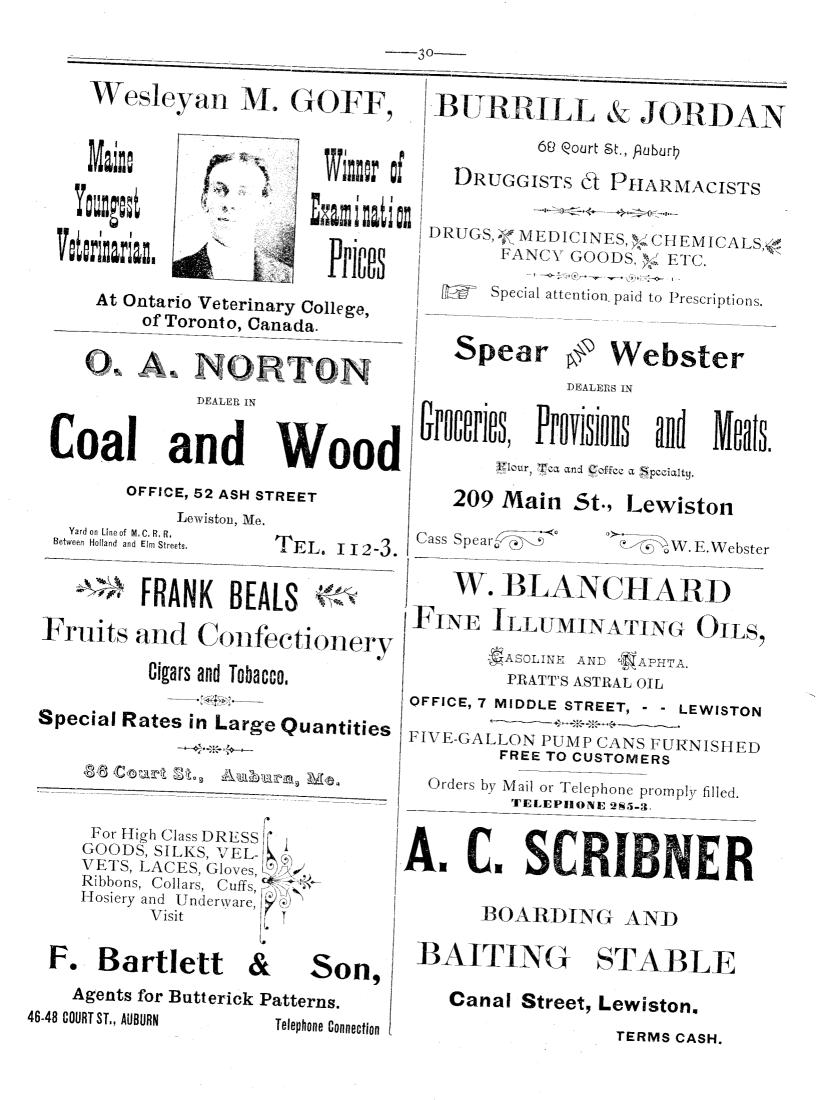
P. F. REARDON ST. JOSEPH'S C. T. S. With Maines and Bonnallie, 110 Lisbon



J.-B. JANELLE ST-J. UNION, COURT ST. PETER C. O. F. With Maines & Bonuallie, 110 Lisbon Street



E. J. Anderson Confectionery, Fruits and Tobacco. 47 Broad St., Auburn.





D. J. CALLAHAN Lawyer. Alderman 78-79-80 81-82. President of Poard one year. City Solicitor, 83-84. Member of School 'oard since 82. Fire Commission, 94-65-96-97-98. Member of World's Fair Board for Maine. Secretary of Central Maine General Hospital. Lyceum Block.



T. J. MURPHY K. OF C. Hatter and Gents' Furnisher, cor. Ash and Lisbon Sts.



T. F. NELLIGAN, K. of C.



J. H. COOK, ĸ. of c , a. o. h., fin. sec. f. of a. Hair Dressing Parlors, 185 Lisbon St.





JONH McCARTHY with Golder & Leighton, groceries and provisions, corner Ash and Middle streets, Lewiston.



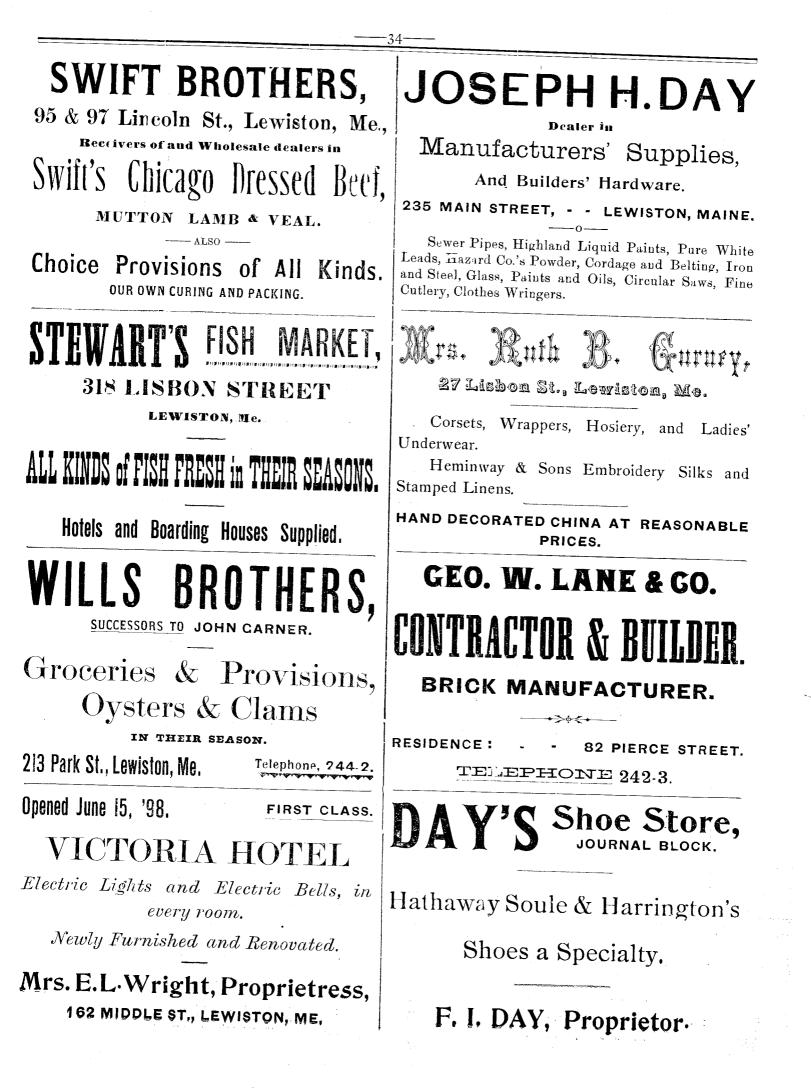
WILLIAM HARTLEY with Golder & Leighton, groceries and provisions, corner Ash and Middle streets, Lewiston.



J. J. HARTLEY Ex.President of St. JOSeph C. T. A., with C. D. LEMONT, Hardware Store, Ranges and Plumbing, 227 Main Street, Lewiston,



JAMES KENNEY, Member of St. Joseph C.T.A., with J. H. STETSON & Co. Hardware Store, Ranges and Plumbing, 65 Lisbon Street, Lewiston,





C. CRONIN, K-of C., Ex-Pres. of St. Joseph C. T. A., with the BANNER CLOTHING CO., corner Ash and Lisbon Streets.



J. CONNOLLY With S. Hibbert, 195 Lisbon Street



J. P. WILLIAMS With J. Y. Scruton & Son, Custom Tailors, 23 Lisbon Street,



H. O'CONNELL, Member of St. Joseph C. T. A., with ARA B. CUSHMAN, Gents Furnishers and Clothors, 56 Court St., Auburn.



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PHOTOGRAPHER THE LEADING 134 ligbon St., leviston, me.

HAM

GRAIN, FEED & FLOUR. PRESSED HAY & STRAW.

OFFICE & ELEVATOR. W. Bates St., on M. C. Track, Lewiston. STORE, ROAK BIK., AUBURN.





HIGH ST. LAUNDRY. D. D. Merrill & Co., prop.

Largest and Leading Laundry in both cities.

92 COURT STREET, AUBURN, MAINE.

Branches in Lewiston: 147 Main and 40 Ash Sts.

TELEPHONE 143-1



ARRE

Branches in Auburn : 61 Broad and 220 Court Sta.

All makes of new and second hand Pianos for sale. Orders for Piano Tuning promptly attended to. Mar All the latest vocal and instrumental music for sale.

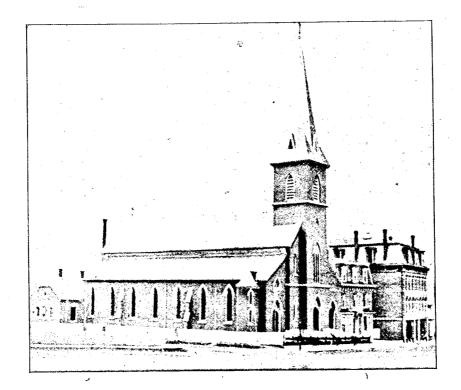
W. L. LOTHROP FORMERLY SOLOIST AT ST. JOSEPH CHURCH



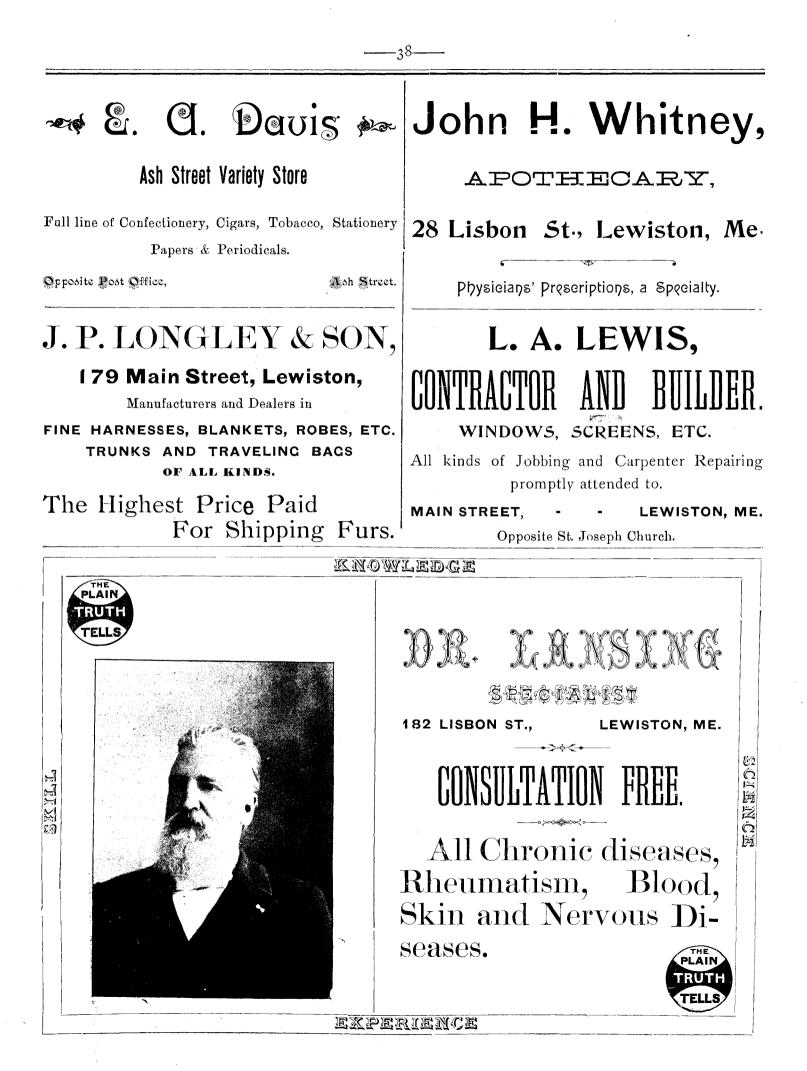








ST. JOSEPH'S CHURCH.





REV. THOMAS F. BUTLER, Pastor of St. Joseph's Chruch.

Father Butler was born in Ireland, and came to Boston at the age of five years. For ten years he attended the famous old Boylston school on Fort Hill, Boston, and entered Holy Cross College in 1872, graduating in 1877. Thence he went to St. Sulpice, Paris, where he was ordained in June, 1880. For eight months after his return he was stationed at St. Dominic's, Portland, whence he went in May 1881, to Ellsworth as pastor, having in charge Bar Harbor, with all Mount Desert, Cherrifield, and Blue Hill, the whole embracing fourteen towns. On his assumption of the parochial responsibility, he found at Ellsworth a church property worth about \$4,000,—at Bar Harbor, property valued at \$7,500, with a debt of \$800,—at Cherryfield a church with no debt,— and at Northeast Harbor, not even a church foundation. When he left, after thirteen years and a half, he had built a parochial residence in Ellsworth, and had completely remodelled the church there, putting in three altars, a pipe organ, an altar-rail, and pews, and frescoing the interior, and leaving a property valued at \$10,000; at Bar Harbor he had put an addition on the church as large as the origininal building, besides erecting a vestry spacious enough to accommode the people at mass in winter, and augmented the property value to \$10,000 with no incumbrances; at Cherryfield, he had thoroughly renovated the church, and had not put it into debt; and at Northeast Harbor, he had bought land for a church and collected \$423 towards building.

During the winter immediately subsequent to his taking charge of St. Joseph's parish, he repaired the church roof, put a new cross on the steeple, and added much to the lightsomeness and ventilation of the edifice by furnishing the clerestory with a serie of new windows. All these improvements cost between \$700 and \$800. Three years ago last june he organized a fair which netted \$3,000; and immediately after closing it he instituted a renovation of the church interior, which enterprise was completed during the ensuing autumn, and which induced an outlay of \$6,000. It included the erection of a new altar and a set of Stations of the Cross, the moulding of tha church pillars and their capitalization in stucco, the setting up of a new altar-rail,—which, instead of going straight across the church, has a bayed centre,—the putting in of electric lighting apparatus, a considerable change in the formation of the chancel wall, and a through frescoing.



Upon the division of the Lewiston parish in November, 1894, the northern part of the city, including both sides of Ash street, together with the northern end of Auburn, was set apart as St. Joseph's parish, under Rev. Thomas F. Butler. The church of St. Joseph was taken as the parish church, and the old rectory immediately adjoining, which had for some time been occupied as a convent by the Sisters of Notre Dame, was made the parochial residence.

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Last spring Father Butler remodelled the church basement, using for this purpose the insurance money which was not needed in the rebuilding of the school. He lowered the basement floor, thereby adding two feet and nine inches to the studd, broke an entrance in the Blake street wall, substituted iron pillars for the old wooden columns, put in electric light fixtures, brought the old altar from te upper church,— slightly remodelling it to suit its changed pos tion—and frescoed the walls and ceiling, adding much to the cheeriness of the interior.

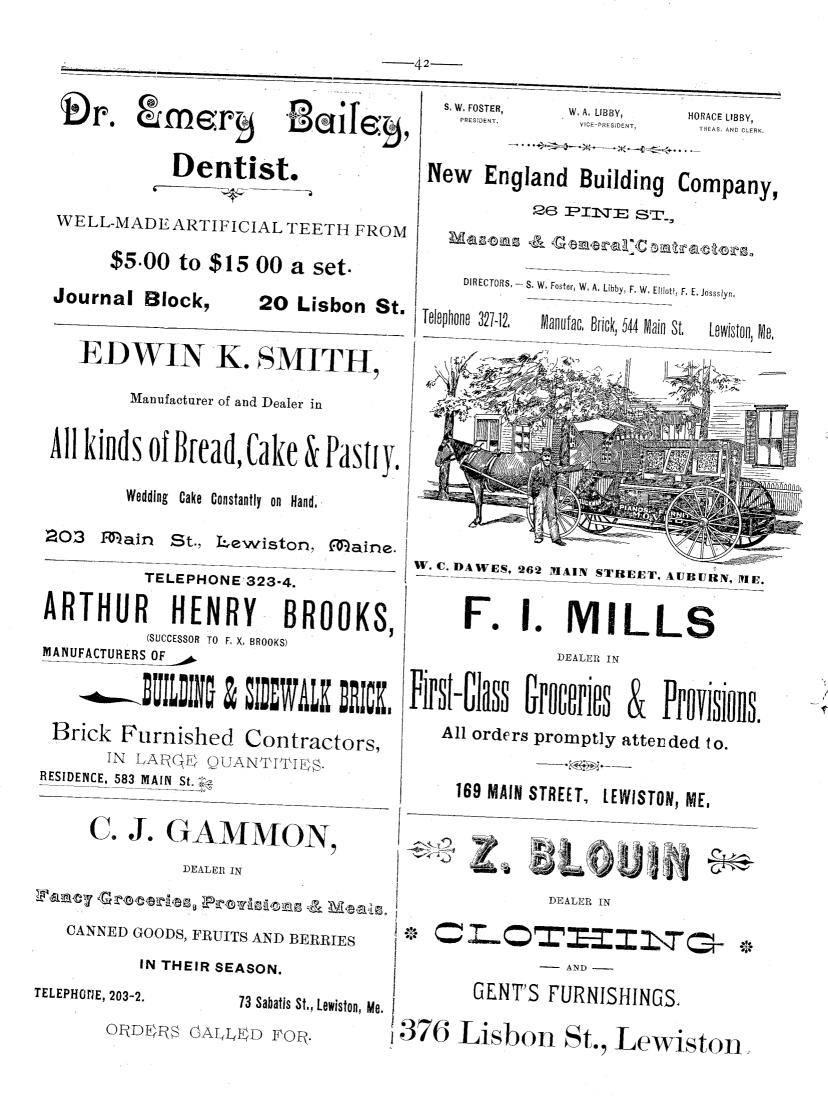
The interior of the church itself is in modified Gothic. The pillar-capitals, in gold-tipped foliation, are very pleasing, and lead up to intervening Gothic arches. The nave-ceiling is in gable formation, and is divided off into panels by pendants which springs from brackets above the main columns. These panels are in cream tinting with bright olive centres, and are outlined in gold, while the nave-centre itself is highly wrought in foliated stencil work; and along either side of the ceiling where the latter meets the wall runs an old gold border filled with a pretty passion flower design. The side walls are colored partly in darkened cream and partly in ashes of roses; and they are further beautified by a geometrically filled frieze, by a lower border in leaf work, and by a middle line of quasimoulding in fresco. On either side of every side-window is a fresco column with relief effect, which is carried out in the borders of the Gothic window-arches, thus bringing into prominence the window decoration itself. The windows are of stained glass in foliated diaper, every one, however, containing an emblematic quatrefoil opening. The clerestory windows, rectangular in form, are geometrically lined. The Stations of the Cross, put in by Whittaker Brothers, are in pleasing raised work. Under the clerestory windows is a series of quaterfoiled symbolic paintings in oil; and these are well relieved by a minutely dispered border; the paintings on the first bay, however, depict Sts. Peter. Paul, John and Matthew. The elaboration of the auditorium is filled out by stencil work on pillars and pendants The chancel is apsidil, though the apse is flittened, four pen lants rising and meeting in the crown; and the apse panels are in damask, with flower and leaf embellishment. In the central chancel arcade is a large painting of the Crudifixion, which remains the same as before the redecoration of the church; and the a cades on either side of this show a Gothic window illustrative of the Annunciation. The lower walls of the chancel are in terra cotta and cream, and are topped by a moulding in fresco; and they are further decorated by minute stencil work. The altar, in dull white with marble effect, has three open work canopies over the tabernacle and lower reredos. At either side of the altar is a large niche; and over this combination of niches and canopies rises the upper reredos, which consists of a symmetrical array of five niches. The altar boasts of eleven openings in all, which are surrounded by a good collocation of pinnacles and crockets. In the topmost niche is a statue of St. Joseph with the Infant Jesus ; while the two lower niches hold figures respectively of the Sacred Heart and the Blessed Virgin. On the lower part of the altar is a plaster representation of the Last Supper (after Da Vinci), enclosed in glass, and set off by six onyx columns ; and this is brightened up on certain occasions by the glow of invisible electric lights. The altar is well adapted to ornamental display, and 1s a faithful criterion of Whittaker's taste.

The exterior of St. Joseph's Church is quite plain, though it certainly reflects credit on the pioneers who built it. It has three entrances on the facade, and a tower in the centre, from which rises a spire whose tip is 180 feet from the ground. This tower has a latticed belfry The facade shows a pleasing disposition of lancet and triple-quatrefoil windows, which range as satellites around the large central window. The edifice is of brick, with granite barged buttresses of the same material, and has vestry ells jutting out from either side opposite the chancel.

The foundation course near the front of the building is in rock faced granite, though towards the rear, where the ground slopes at a very steep angle, there is a brick foundation under this stone course. Father Butler has given additional light to the vestibule by putting ground-grass panels into the outer

doors. The vestries are very roomy, and one of the lower room is supplied by an ingenious library case.

In the short time of his pastorate thus far, Father Butler has been a very busy man, and has given his parishioners a glimpse of the activity which distinguished him in his former parish; and the people of St. Joseph's, who number about 1,600, may j.dge from the work thus far accomplished that the new parish has been well started on a career of prosperity.





REV. JOHN M. HARRINGTON, of St. Joseph's Church,

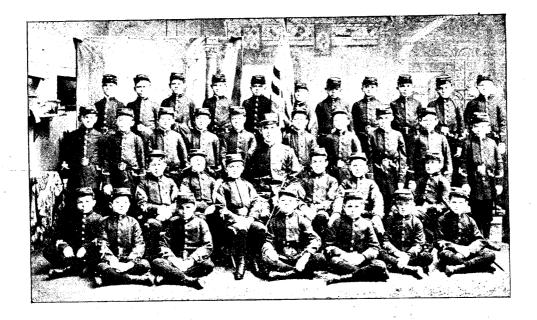
Founder of St. Joseph's Cadets and Young Men's Catholic Institute.

Father Harrington, who was born in Ireland, received his education in France; took a post graduate course and received the degrees of B. D. and S. T. L. about the year 1881 from the Universities of Angers and Poitiers; was Secretary and Chancellor of the Portland Diocese two years; pastor of Whitefield and Damariscotta before coming to Lewiston, and for the past three years has been attached to St. Joseph's.



St. Joseph's Cadets — Company B, Prize Winners.

About twelve months ago, the Rev. Father Harrington conceived the excellent idea of forming a cadet company of the young catholic boys of St. Joseph's parish. The task was a difficult one, but he was equal to the occasion, and his zeal and consistency surmounted every obstacle. He gathered together the boys of the parish, banded them into a church society, known as the «Sacred Heart» and from that society selected about one hundred boys whom he judged best suited to form the members of a military organization. He had them drilled regularly twice a week by lieutenant J. M. Moriarty in the City Armory, and when the young soldiers were thoroughly drilled, Fr. Harrington invited His Excellency the Governor with his staff, which invitation was accepted, to witness the military manœuvres of his catholic boys. A public reception and ball were given in the City Hall in His Excellency's honor, from which Fr. Harrington realized enough to equip his young cadets. It was the most successful and gorgeous affair ever held in Lewiston, and from a social and pecuniary standpoint has never been equalled.



Father Harrington has now two companies, known as Companies A and B of St. Joseph's Cadets under his charge, superbly uniformed and to say that the little fellows are a credit to him, and an example of what can be accomplished by pluck and perseverance goes without saying.

His untiring zeal would not permit him to rest, and about ten months ago he founded the «Young Men's Catholic Institute» which has a membership of one hundred and thirty, and beautiful rooms in Lisbon street.

The object of this society is religious, social and intellectual. The rooms are open every night until 9:30. Debates on current topics occur every few weeks and all the members must go to their duty twice a year in a body. It is expected that the coming fall the membership will double.







JOHN S. SHERIDAN K. OF C. With E. Murch & Son, Exchange Hotel.



MARTIN LAMEY, ST. JOSEPH C. T. A., With Howard Bros., Groceries & Provisions, corner Ash and Park Streets.



JOSEPH SCANNELL Parishioner of St. Joseph's,



THOMAS MANEY, ^{WITH} Auburn Cash Market, Groceries & Provisions, 174 Turner St., Auburn.





M. J. MORIARTY Chief L. Fire Dept., 13 years. Capt. M.V. M. Co. I First Reg., 8 years.



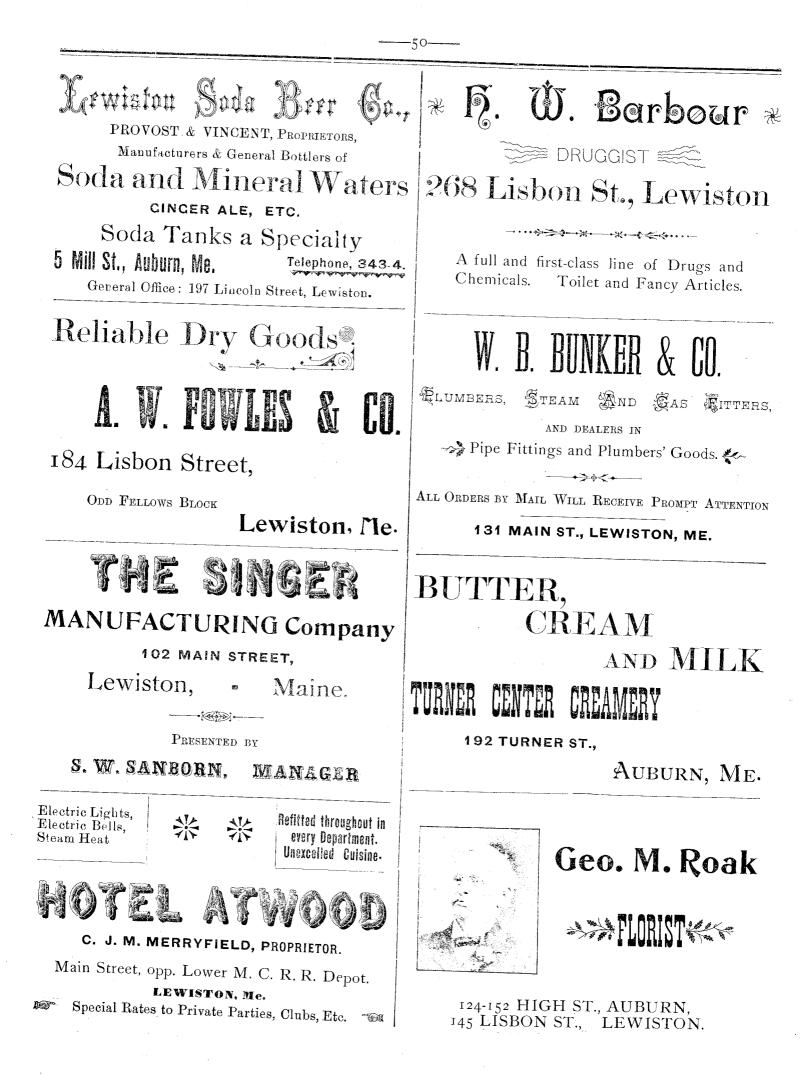
CAPT. J. L. MORIARTY In M. V. M. 12 years. 2nd Lieutenant, 2 years. 1st Lieutenant, 7 years. With Oswald & Armstrong.



DAVID A. SCANNELL K. OF C. Captain Police Force 96-97-98.



HENRY GAUVIN Drum Major St. Dominick's Band. Catholic Order of Foresters. Musical and Litterary Club. Confectioner and Caterer, 238 Lisbon St.





Dr. J. A. LEADER K. of C. Member of Board of Health. Court Physician of the Foresters. Society Physician of A. O. H. Physician of B. P. O. Elks. Member of Medical Staff C. M. G. Hospital. Several years on Medical Staff for New York City at Ward's and Hart's Island. Ass. Med. Supt. of N. Y. City Insane Asylum at Hart's Island. 47 Pierce St., Lewiston.



H. HAAS, K. of C., German Fancy Bakery, Lisbon St.



JOHN E. CARRIGAN K. OF C. Union Veteran Legion. Twelve years overseer in Bleachery. Council, 92-93. Alderman, 94-95-96. Ex Treas. of New England Order of Protection. Groceries and Provisions, 14 West Rose Hill, Lewiston.



J. P. MURPHY

к. огс. Granite and Marble Works, Bates St.

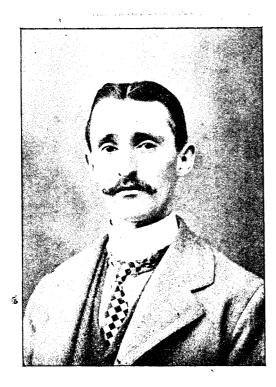




JOHN McCARTHY ^{WITH} Bagley & Small, Fruits, Cofectionery and Groceries. Main St.



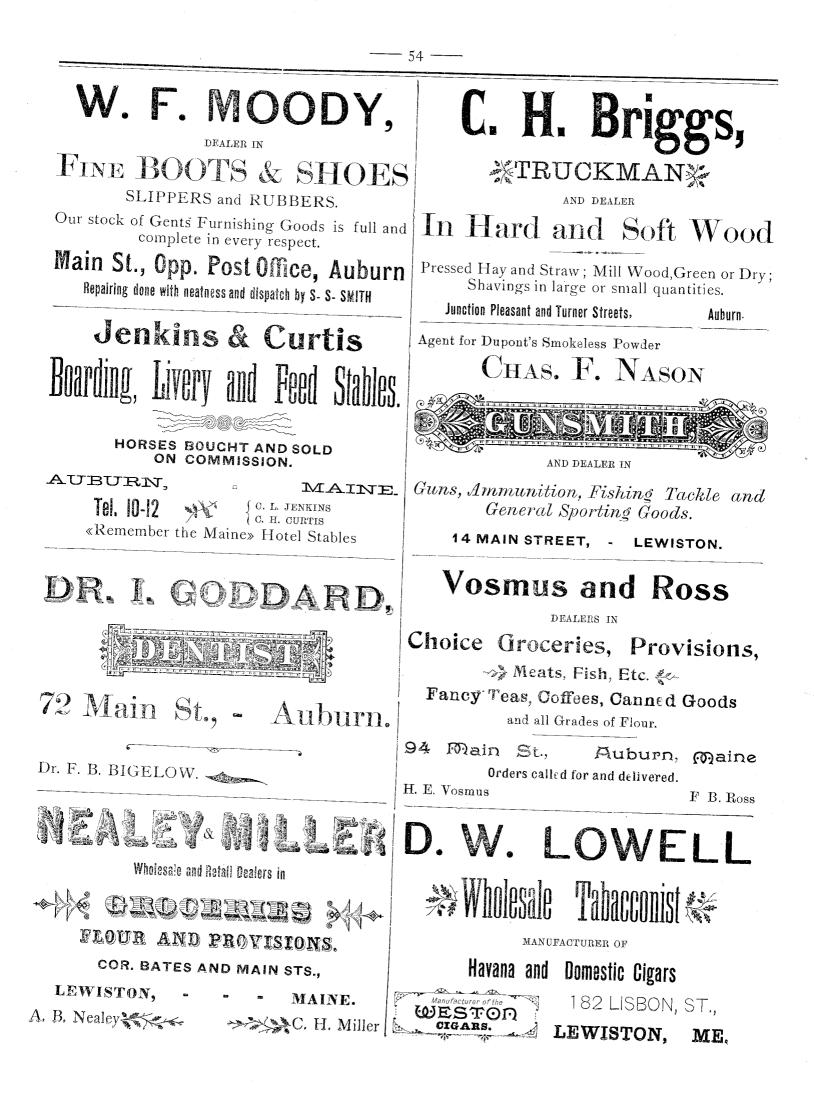
JEREMIAH MURPHY Fish and Oyster Market. Cor. Main and Drummond Sts, Auburn.



NAPOLÉON HAMEL ^{WITH} Sykes Clothing Co. Member Institut J.-C. and St. Dom.



THOMAS E. O'CONNELL EX CITY CLERK With Sykes Clothing Co.





A. T. RENY, K. OF C.

Came in Lewiston in 1872. In business since 1884. Grocery stores Lincoln St., Lewiston, and Broad St., New Auburn.



J. H. RENY, Dry Goods and Gents furnishings. Chestnut Street.



VITAL GILBERT with H. E. McDonough, undertaker, corner Ash and Park Street.



C. THIBAULT,

Member of Institut J.-C. Council, 1884-91. Restaurant business ¦about 20 years, Chestnut Street.





CHARLES MORNEAU Member C. O. of Foresters and St. Dom. Caterer and Confectioner, 260 Lisbon.



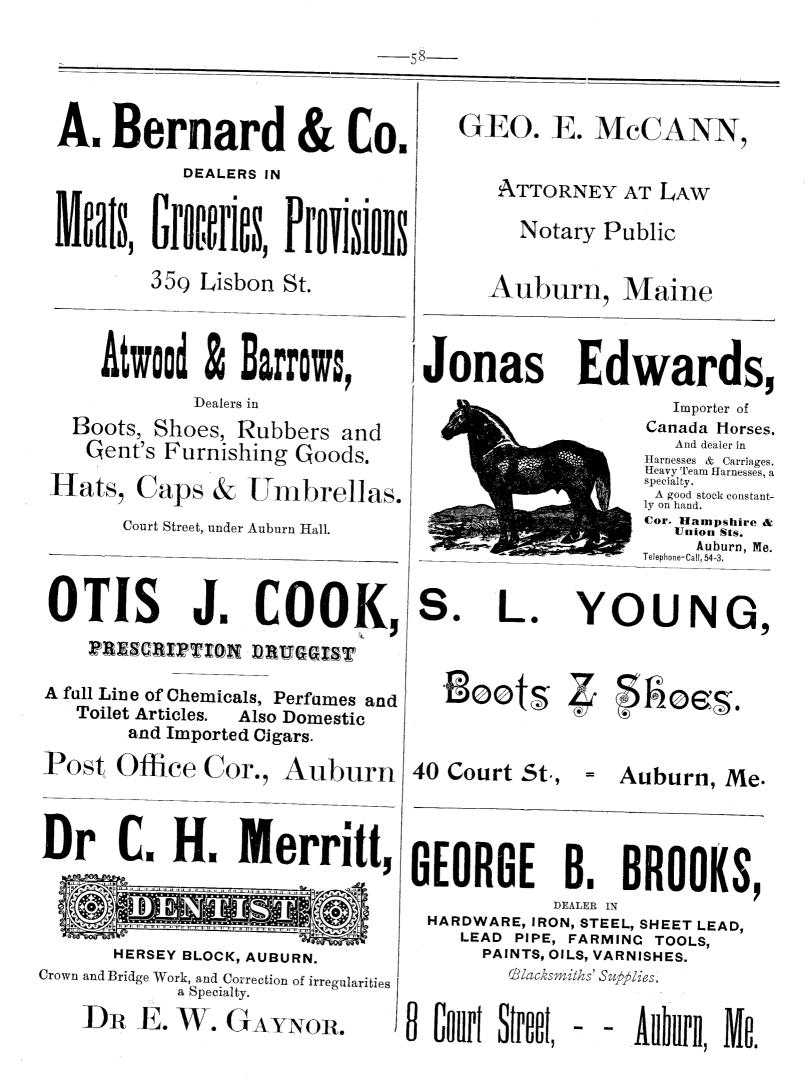
JAMES GAHAGAN WITH C. U. Gove, Groceries and Provisions, Turner Street, Auburn.

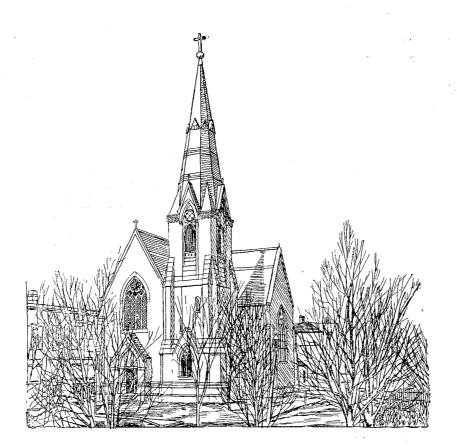


H. E. PELLETIER C. O. of Foresters. Five years Pres. Garfield Ins. Co. Groceries and Provisions, 35-37 Chestnut Street.



VICTOR L'HEUREUX MEMBER OF ST. DOMINICK'S With Chandler & Winship, Stationery, Periodicals, etc., 100 Lisbon St.





ST. PETER'S CHURCH.



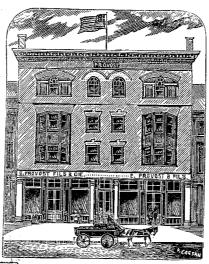
E. PROVOST



P. E. PROVOST. Member Institut J.-C., Union St. Joseph & of Artisans Canadiens. Groceries & Provisions, and Pianos & House Furnishing 187-201 Lincoln St.



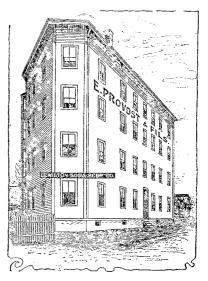
Provost's Block, Chestnut St. — Provost & Bernatchez Shoe Store.



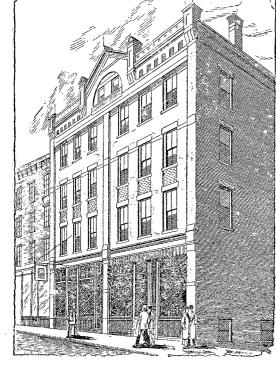
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Frovost Block, Lincoln St.





Provost Block, New Auburn. Lewiston Soda Feer Co., Provost & Vincent







VERY REV. A. R. GROLLEAU Pastor.

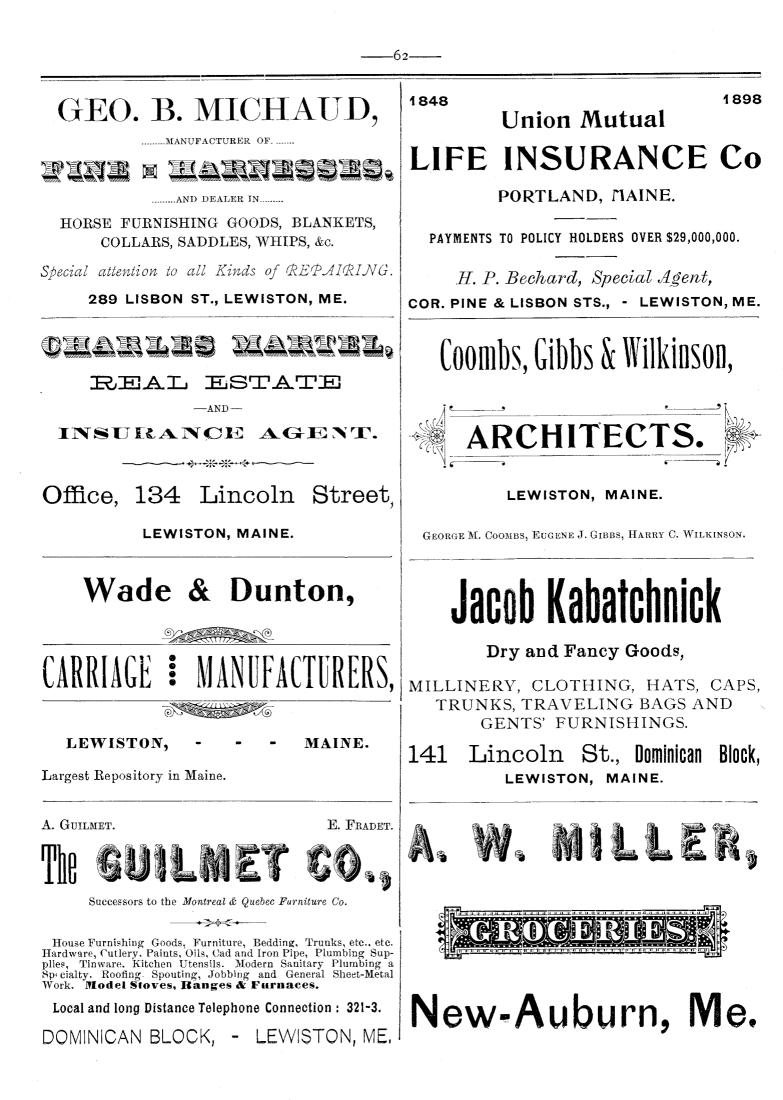
VERY REV. A.L. MOTHON Ex Pastor.

FRENCH PRIESTS OF ST. PETER'S CHURCH.





REV. FATHER HÉBRARD. , REV. FATHER ADAM,







REV. FATHER SUMMA

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## REV. FATHER CHARLAND

FRENCH PRIESTS OF ST. PETER'S CHURCH.

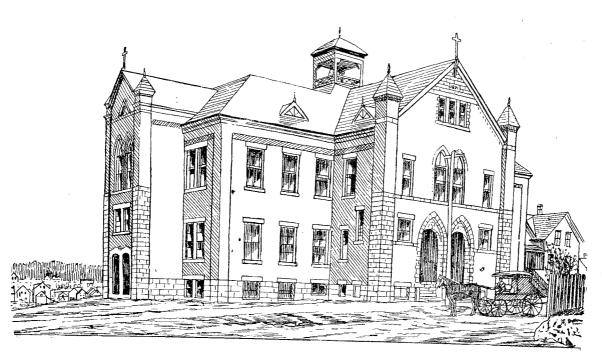




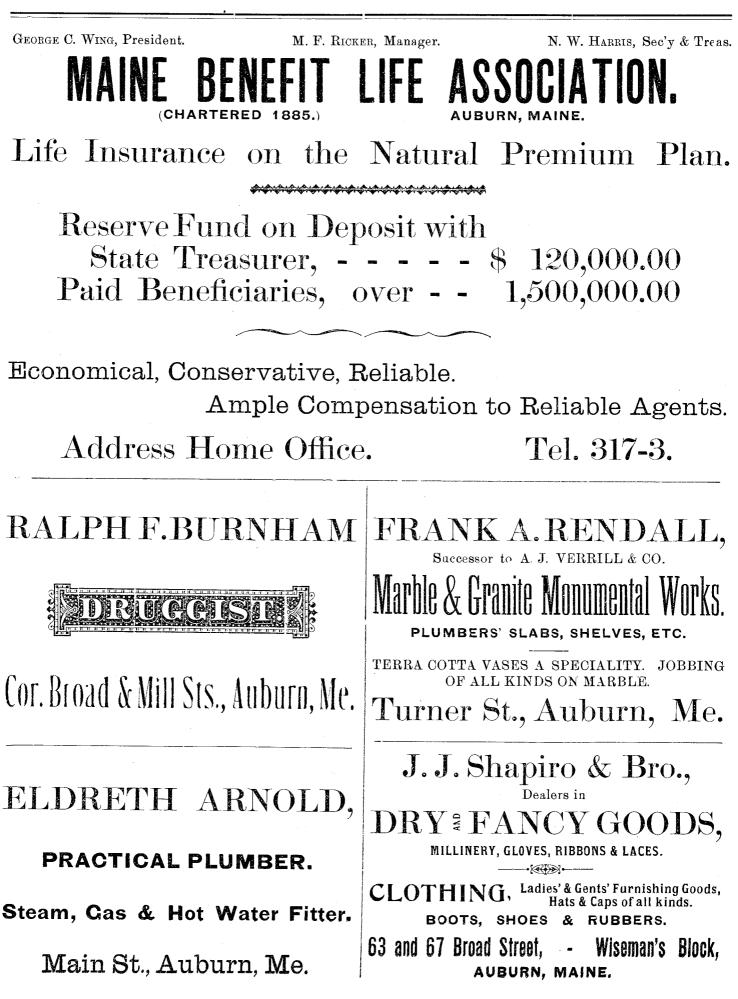




DOMINICAN MONASTERY, LEWISTON.



FRENCH CATHOLIC CHURCH, AUBURN.





DOMINICAN BLOCK, Incipal School of St. Peter's Parish, Lewiston,





26

## ST. PETER'S CHURCH, LEWISTON.

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During the administration of Father Lucey, the French-speaking Catholics of Lewiston became sufficiently numerous to be organized into a parish by themselves ; and their first service was held in the old chapel on Lincoln street, July 2, 1870, by Rev. Edouard Létourneau, who remained until October, 1871. Rev. Peter Hévey, his successor, said Mass here for the first time Oct. 11, 1871. Soon after coming, Father Hévey bought a lot on the corner of Bates and Ash streets, abandoning it, however, shortly afterwards. A lot was then secured on Bartlett street, between Ash and College streets, and the corner-stone of St. Peter's Church was laid July 7, 1872, the dedication taking place May 14, 1873.

St. Peter's Church is a cruciform brick Gothic building, trimmed with granite. It is well buttressed, and has a commanding steeple. The interior shows a gable-roof ceiling, in spangled blue panels, with open wood ribbings. The walls are in gray, and are lit up by stained-glass windows in geometric design. The altar is in blue and gold decoration, and is fancifully colored. St. Peter's Church seats 1,500 people, and cost \$75,000 to build. Father Hévey went to Manchester, N. H., in 1881, and St. Peter's parish was thereupon taken in charge by

a community of French Dominicans. This community consists at present of nine priests and four brothers.

Father Mothon's work in Lewiston has been constant and fruitful. He has seven schools in his parish, the aggregate number of pupils being 1,800. In 1883, he built the Dominican block, the principal school building, a large brick structure. The school in Auburn (whick city has 2,000 French-speaking people) is a commodious granite-trimmed brick building, with five classrooms and a large chapel which serves in lieu of a church for the Auburn end of the parish. This structure was erected by Father Mothon in 1892. Close by this school building is a novitiate accommodating at present thirty Sisters of Sion, including novices; and connected with this is a boarding school for girls. The order of the Sisters of Sion was founded one hundred and thirty-five years ago by Mother Youville.

In December, 1888, he called a community of Gray Nuns (otherwise known as the Society of the Sisters of Charity) from St. Hyacinthe, to institute a hospital in Lewiston, buying for them an estate of thirty seven acres on Sabattus street, together with an old mansion standing thereon. The Sisters had the building enlarged and remodelled, and immediately opened it as a non-sectarian hospital. The institution accommodates at present thirty-five patients, and it is the Gray Nuns' desire to add to the building as soon as possible. With a little assistance from the legislature and a collection here and there among the churches, the hospital contrives to support itself.

Father Mothon completed in 1895, on Bartlett street, and behind the ckurch, a very sightly monastery. Rev. Father Grolleau, who has succeeded Father Mothon as pastor, is at present considering the enlargement of the church, which will carry the edifice as far as the monastery lot; this will make St. Peter's the largest church in the diocese. The basement of this extension is already built. He has the church and monastery lighted by electricity, the power being generated in the new basement.

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Father Grolleau is a member of Bishop Healy's diocesan council.

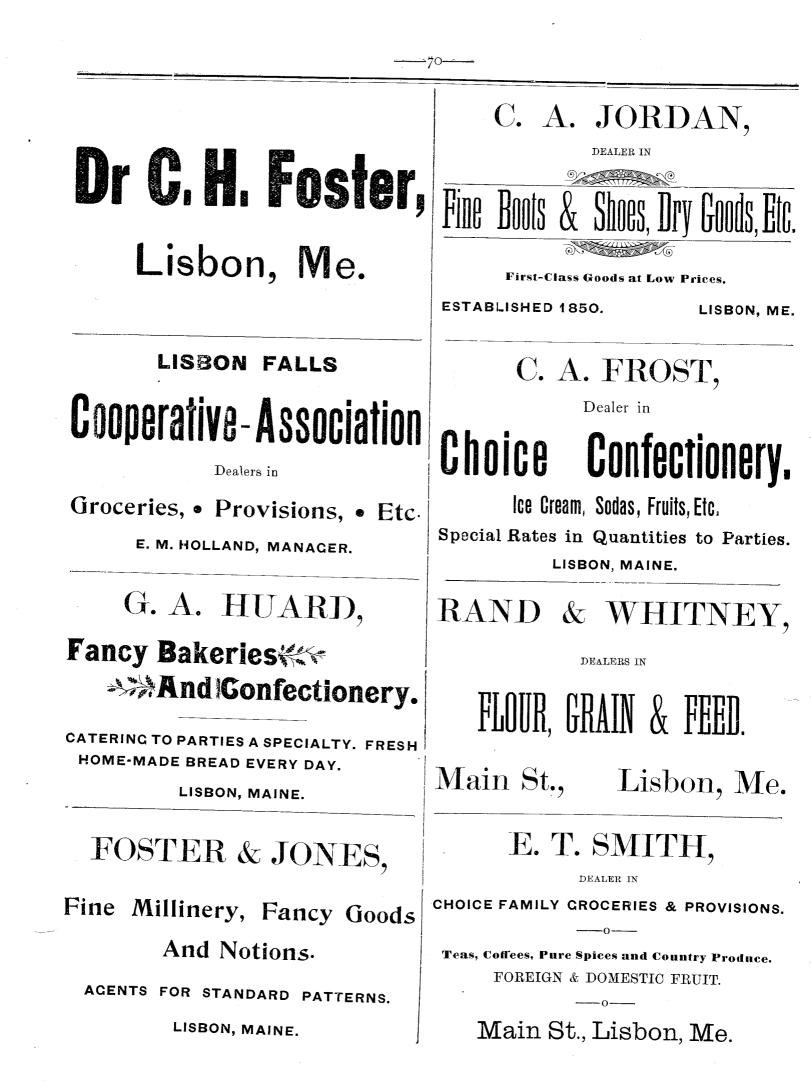
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## The Church in Lisbon, Lisbon Falls and Yarmouth.

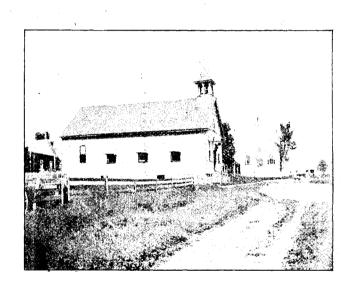
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The parent town of Lisbon is Bowdoin, which held its first town-meeting April 15, 1778, and which has ever

since been a Baptist stronghold. though one of its first highway surveyors was a Timothy Higgins. By a vote of Bowdoin, June 22, 1799, the town of Thompsonborough was incorporated; and the new town changed its name to Lisbon Feb. 22, 1802.

That there were any Catholic townsmen here in the early days, is problematical ; though, as is evident from the names of some of the surrounding villages and of several families in the neighborhood, a good Irish strain, originally Catholic, must have come down through the different generations of Lisbon's inhabitants. The first Catholics in Lisbon, within present memory, were French Canadians, for whose convenience Mass was celebrated about twenty years ago, by Father Hevey, then pastor of St. Peter's, Lewiston, who officiated in Central hall. Lisbon was attended from that church until the coming of Father Noiseux to Brunswick in 1877. Father Noiseux and his successor Father Gorman, said Mass in Lisbon once a month; but in 1884, this mission was transferred to the care of Father Wallace of Lewiston. In July, 1885, Lisbon was raised to parochial dignity, and Rev. Henry J. McGill was made first resident pastor, with charge of Lisbon Falls, Sabattus, Winthrop, Livermore Falls, Farm-ington, and several other small townships. At first he said Mass in Lisbon every fourth Sunday. Shortly after coming, Father McGill bought a fine lot on the corner of Main and Park streets, with a house standing thereon, and not long afterwards erected the Church of St. Anne, opening it on Easter Sunday, 1886.

St. Anne's Church was dedicated, a new cemetery was consecrated, and the first confirmation was administered in October, 1887.



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#### LISBON CHURCH.

In 1890 Father McGill purchased a small frame edifice in Lisbon Falls, and adapted it to church purposes, calling it St. Patrick's Church. Here he said Mass twice a month, his congregation being polyglot, and consisting of Irish, French-Canadians, Germans, Hungarians, Greek Catholics, Poles, Russian Catholics, and one family of Indians.

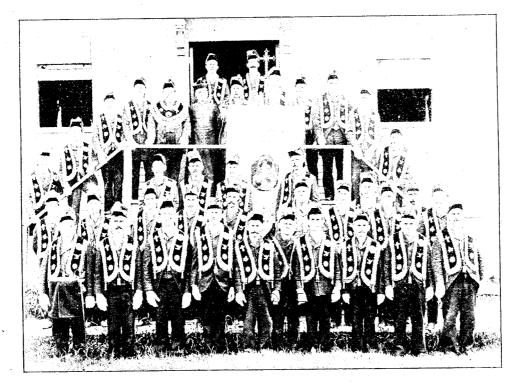
In Sabattus, which was formerly attended by Father Wallace of Lewiston, he said Mass once a month in a hall. He also said Mass once a month in Yarmouth. This old town, which is only eleven miles from Portland, was first visited by priest Nov. 12, 1856, Rev. Father Kenney saying Mass at that time in the house of Patrick Doran. Some years later, it was visited by Very Rev. John E. Barry, now pastor of Concord, N. H. Father De Rose, while testing of the pethedral and the effect of the same works on a mach dor.

Some years later, it was visited by Very Kev. John E. Barry, now pastor of Concord, N. H. Father De Rose, while stationed at the cathedral, used to officiate there once in three months on a week day. Mass was celebrated for the first time on a Sunday in Yarmouth July 17, 1875, by Rev. Denis A. Ryan, who took charge for four years. In his time there were twelve Catholic families in Yarmouth. The Chapel of the Sacred Heart was built by Rev. Denis M. Bradley, now Bishop of Manchester, the dedication taking place July 27, 1879. Rev. T. P. Linehan, now pastor of St. Mary's, Biddeford, took charge on his assumption of the rectorship of the cathedral. Yarmouth was finally attached to the parish of Lisbon May 21, 1886. St. Anne's Church, Lisbon, is a frame structure with brick underpinning, its plainness being relieved by a little romanesque open helfry tower from which the Angelus rings out three times a day

little romanesque open belfry tower, from which the Angelus rings out three times a day.

The Sunday-schools of Lisbon and Lisbon Falls are attended every Sunday by Sisters of Sion, who come from Lewiston. Father P. E. Bradley is the present pastor of St. Anne's Church of Lisbon.





SOCIÉTÉ ST-JEAN-BAPTISTE OF LISBON.

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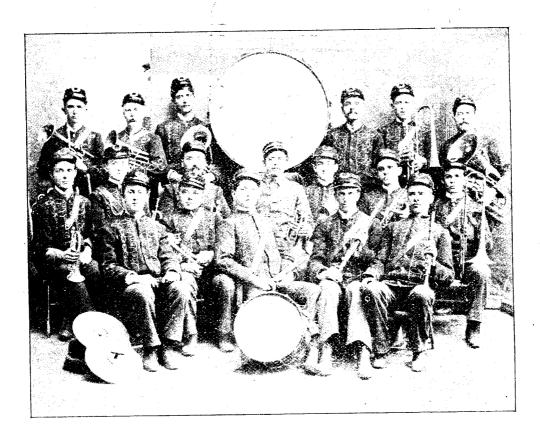


ELYSÉE GAGNÉ, President Society St. J. B. of Lisbon.



ALEXANDER RUSSELL, Groceries and Provisions, Lisbon, Me.





LAFAYETTE BAND OF LISBON,





J. McCARTHY, With O. R. Jones, General Hardware, Sabattus,



J. H. COOK, K. of C., A. O. H., Fin. Sec. of Live Oak Court Foresters of America. Proprietor of Cook's Hair Dressing Parlor, largest and Finest in the two Cities.



MARTIN HAAS, Sausage Manufacturer, German Market. All kinds of Fresh and Curcd Meats. Hams. Lisbon Street, Lewiston.

## GEO. W. CURTIS.

The above is a gentleman who has all the qualities of thrift, energy and ability. His thorough honesty has built for him a trade which is to be envied by all in his line in Lewiston. He started in 1886, driving hacks for F. B. Kilgore and during that time made for himself many friends through his strict attention to business and his ever accommodating manners. In 1890 he branched out for himself and, as is very evident, the friends he made he kept as from one hack and a pair of horses, his business to-day is one of the largest and best in Lewiston, comprising about 25 horses and livery teams,





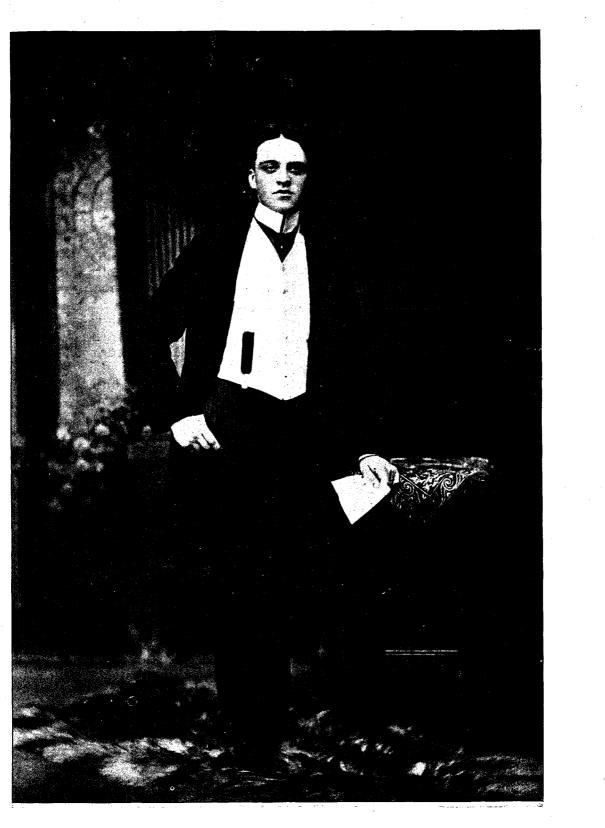
and as fine a general outfit as can be found in Maine. Mr. Curtis makes et specialty of funeral work. Orders for all kinds of express work can be attended to. Hacks to and from depots. Orders can also be left at his residence, both stable and residence are connected by telephone. Mr. Curtis wishes to thank the people of Lewiston for their patronage in the past and stands ever willing to caterer to their wishes in his line in the future as he has in the past.

Telephone 382-12.

Stable 48 Ash St.

Telephone 128-2.

Residence 107 College St.





The large proportion of Irish names in the colonial records of this part of Maine (a phenomenon which is to be observed, with greater or lesser clearness, all through the State), and the considerable number of Protestants here today who bear such characteristically Irish Catholic patronimics as Crowley, Higgins, Maguire, O'Brien, McFadden, McGrath, and McManus, prove conclusively that there is at least one State in New England which is not of wholly Anglo-Saxon Beginnings; and, as the Irish blood, coming down through so many generations, must have found its way into every nook and corner of the settled parts of the State, a sufficient explanation is here afforded, to those who believe in the superiority of the Celtic intellect, of the fact that the men of Maine, wherever they pitch their tents, always work their way to the fore, and are remarkable for the sturdy sense and manly vigor.

Nor is this blood of the Scotch-Irish variety; for the names above mentioned have about them the Catholic flavor of those parts of Ireland where nothing was ever heard of the hybrid Scotch-Irish.

It is a consolation to us, however, to realize that although the faith seems to have lost its flower and fruit in the early days here, its second growth has been so satisfactory. Fifty years ago, there was not a single Catholic Church in the Androscoggin and Lower Kennebec valleys; and from city and hamlet to-day the cross of redemption signals to the wayfarer that the old faith has at last taken perennial root; and though the Church in Maine does not advance with such giant strides as mark its course in Massachusetts and Connecticut, such local development as that of Lewiston proclaims to the world the wise and beneficent direction of Him « Who giveth the increase.»

