



History of Saint Leo's Parish

SAINT LOUIS, MISSOURI

1888-1950

by

Sister Mary Xavier McTigue, C.S.J., A.B.

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APPRECIATION

The writer wishes to express her gratitude to Reverend John Francis Bannon, S.M., who as adviser has encouraged and guided her in this study; to Reverend Joseph Peter Donnelly, S.J., and to Reverend Thomas L. Coonan, Associate Professors in the Department of History. She is especially grateful to Right Reverend Monsignor John Joseph Butler, pastor at St. Leo's, whose cooperation has rendered possible the completion of this work; she acknowledges her indebtedness to the many priests and laymen, who, by personal interview or by letter, afforded an adequate background of parish activity at old St. Leo's; she is fully aware of the value of the contributions made by the archivists of the Diocese of St. Louis, as well as by those of seminaries and congregations of religious women. With a deep sense of appreciation she acknowledges the invaluable assistance rendered by the members of her religious community and by her brothers and sisters.

CHAPTER I

JUBILEE MEMORIAL PARISH

Commemorative of Pope St. Leo the Great and of the Sacerdotal Jubilee of Leo XIII, one of the greatest Popes in Christendom, and justly proud to have had for its founder the first American Archbishop to the Philippine Islands, the Parish of St. Leo, St. Louis, Missouri, during the days of its organization and subsequent growth exemplified the courage of an intrepid St. Leo and the sterling social spirit of a Pope Leo XIII. Moreover, it demonstrated in its parish activities, both spiritual and temporal, a willingness to emulate in a spirit of courage and Christian principle that indefatigable zeal so characteristic of its organizer, the Reverend Jeremiah J. Harty.

St. Leo's dates its humble beginning to the remarkable decade from 1882 to 1892, when no less than ten new parishes were established to meet the needs of the vast number of immigrant Catholic people drawn to the "Rome of America." *

To understand the circumstances that contributed to the formation of a parish within such a small territory, definitely restricted by surrounding well-established parishes, one must appreciate the fact that the section allotted to Father Harty lay principally within the boundaries of St. Bridget's parish.

St. Bridget's was proud of its claim as the "Mother Church of Central St. Louis", yet found itself overcrowded in the latter half of the 1880's, when the greater part of the population of St. Louis lived east of Jefferson Avenue. Thus it was to relieve conditions in "perhaps the most populous parish in the city that the aged Metropolitan Archbishop Peter Richard Kenrick, on November 10, 1888, assigned to Father Harty, energetic assistant to Reverend William Walsh, pastor of St. Bridget's, the task to organize a new parish.

The appointee was well-known and beloved by the people of St. Bridget's for his parents, Andrew Harty and Julia Murphy, immigrants from County Tipperary, had settled in the early 1850's in the District called "Kerry Patch." ** Their arrival had occurred four and six years before the foundation, within the limits of this national district, of the parishes known as St. Lawrence O'Toole's and St. Bridget's, respectively.

Born November 5, 1853, Father Harty attended St. Bridget's parish school, conducted by the Sisters of St. Joseph of Carondelet and by the Christian Brothers; having concluded his preparatory studies at the Jesuit College in 1873, he entered the Seminary Department at St. Vincent's College, Cape Girardeau, in the fall of 1874. At the age of 25, he was ordained

*as St. Louis was popularly called since the celebration of the Golden Jubilee of Pope Pius IX.

** A name used to designate a district bounded by Biddle, Seventeenth, Mullanphy and Twentieth Streets. About 1842 numerous Irish immigrants settled in this district, which was then a "common," and their shanties were scattered about in a very irregular fashion.

a priest on April 28, 1878 by the Most Reverend Archbishop Patrick J. Ryan, D.D., at a pontifical Mass in St. John's Church. His first High Mass was celebrated in St. Bridget's Church, in the presence of his parents, brothers, sisters, and hundreds of admiring friends. *

Assigned as assistant to Reverend James Henry, rector of St. Lawrence O'Toole Church, he was, three weeks later, on May 15, 1878, appointed assistant rector in his home parish. Here, for ten years the favorite son of pastor and parishioners alike, he was to play no little part in the promotion of parish activities affecting the school and outside classes in catechetical instruction. Statistics for 1883 show an attendance in the parish Sunday School of nearly 1,200 children and adults. Reverend John T. Tuohy, co-worker with Father Harty, does not hesitate to give full credit for this spiritual activity to young Father Harty, upon whose shoulders Archbishop Kenrick, in 1888, placed the double burden of organization and administration. We read that:

"The Catholics of the northernwest part of the city are rejoicing over the erection of a new parish. The religious improvement of this section has kept pace with the increased population. To Reverend William Walsh, Rector of St. Bridget's, from whose parish the congregation will be mainly formed, is due the initiative in this laudable work of religion. **

Although a small section on the southeast of St. Theresa's and a negligible part of Sacred Heart Parish on the south were given to Father Harty, *** his parish "was the smallest in the city, and is still," the Reverend James Thomas Coffey was to write in 1905. Despite Father Coffey's efforts to enlarge the area, this small parish - three city blocks wide from north to south, and ten blocks long, from east to west - retains its original boundaries, which extend as follows:

East side of Glasgow to the north side of Sheridan; the north side of Sheridan and its continuation-the-alley-to the west side of Hogan; the west side of Hogan to the south side of Madison' south side of Madison to the west side of Jefferson; the west side of Jefferson to the south side of North Market; the south side of North Market to the east side of Leffingwell; the east side of Leffingwell to the south side of Madison; the south side of Madison to the east side of Glasgow.

Father Harty's "genius for organization served him well in creating his new parish. In calling a meeting within a week of his appointment, he found that his new parish numbered about one hundred and thirty families. This was no insignificant beginning, for besides the advantage of being

* Personal Interview: Mr. Daniel Daly, June 30, 1950. Mr. Daly, a personal friend of the Harty family states that the union of Andrew and Julia Harty was blessed with ten children.

** Monsignor Murray asserts that Father Walsh was of the opinion that Father Harty's parish was to extend at least three blocks farther east.

*** St. Leo's Parish Files indicate that two square blocks from Leffingwell to Jefferson were taken from St. Theresa's parish; while the south side of Howard, extending two blocks from 23rd to Jefferson was detached from Sacred Heart Parish.

well-known to his parishioners, Father Harty had become pastor of the choice section of St. Bridget's Parish. Although, at this time, and never during the years of its existence, did the people of St. Leo's possess great wealth, still what they lacked in material possessions was more than compensated for by their generosity in making sacrifices for the promotion of God's glory.

An article in the "Church Progress" bears the information that a hall in the neighborhood would be secured for the celebration of Mass. Circumstances prove that Father Harty would not be content with a rented structure for the House of God; therefore, with the aid of those first most generous ones, a site for the church was selected at 23rd and Mullanphy Streets. The lot with a frontage of 198½ feet on Mullanphy Street and 135 feet on 23rd Street was purchased from Elizabeth B. DeNue December 8, 1888.

The first church was built on the northeast corner of this piece of land. The following entry appears in Father Harty's firm script:

198½ feet on Mullanphy at	\$4,365.50
Interest and expense of purchase	335.00
	<u>\$4,700.00</u>

Securing a "six-month building permit" * the pastor and zealous flock set about the construction project in earnest. The modest structure, accommodating some 700 souls, cost the new parishioners an aggregate as follows:

O'Malley Bros. to building frame church.....	\$1,300
Belfry	485
Tinning	20
80 pews at \$5.65	452
	<u>\$2,257</u>

With the speed that was to characterize parish activity, the church was built within three weeks and dedicated just five weeks after the creation of the parish. We read that:

"Father Harty's new temporary frame church, 23rd and Mullanphy Streets, will be dedicated on Sunday, the 16th of December. Very Reverend Philip P. Brady, V.G., will officiate, assisted by several of Father Harty's clerical friends. Reverend William Walsh will celebrate the dedicatory Mass."

The "Church Progress" later referred to the significance of the name "St. Leo," by which the new parish was to be known, as a permanent

* This structure, subsequently meeting hall and school, was razed in 1904.

commemoration in St. Louis of the Golden Sacerdotal Jubilee of the then gloriously reigning pontiff, Leo XIII.

That the pastor of the new St. Leo's was, in a great measure, responsible for the glorious jubilee celebration held in St. Louis, is no mere conjecture. The Reverend J. T. Tuohy, fellow assistant with Father Harty at St. Bridget's, states that in 1887 when Father Harty had become one of the Board of Directors of the "Church Progress," of which he, Father Tuohy, was editor, Father Harty suggested that the paper would exert a great influence in making an appeal to every Catholic in the interests of a public demonstration of fealty to the Holy See and that

The coming Sacerdotal Jubilee of His Holiness would afford such an opportunity for the New Journal..... advocate the Jubilee from week to week, create a public opinion.....and finally have the Catholic body of St. Louis make a public profession of faith to the world of their loyalty to the Holy See, its rights and prerogatives. *

Father Tuohy does not hesitate to state further that the Pastoral Letter of the beloved Archbishop Kenrick, in which he urges the faithful to participate in a prayerful manner in the celebration of Rosary Sunday, 1887, was "secured through Father Walsh, being by Father Harty urged to ask the same from the Archbishop."

That the pastoral appeal was not without effect was attested to by the secular press which, while commenting on the brilliant public demonstration by the Catholics of St. Louis, states that

".....there was another celebration with which the clergy were exceedingly pleased, and that was the multitudes of communions in the churches by sodalities, societies and parishioners."

On Sunday, December 16, 1888, when he was to celebrate the dedicatory Mass at the new St. Leo's, Father Walsh addressed his congregation thus:

"A parish formed from and receiving its first rector from St. Bridget's where originated the splendid demonstrations to the Holy Father on Rosary Sunday, should certainly be called St. Leo."

"Where originated" seems to have satisfied Father Walsh in his intention to give individual credit for the demonstration that

".....last Sunday afternoon, in honor of the Golden Jubilee of the priesthood of Pope Leo XIII, was one of the grandest religious demonstrations ever held in the Mississippi Valley."

On December 16, 1888, the day chosen for the dedication of Father Harty's new church, ceremonies were to commence in characteristic parish fashion.

* Letter from Rev. John R. Morgan, pastor of St. Joseph's Church, Manchester, Missouri, 11/25/50: "I knew Father Tuohy very well; he was a frequent visitor at St. Leo's while I was assistant there, and I remember him telling about the Rosary demonstration at St. Bridget's."

Father Walsh was most generous to his recent young assistant, for at ten o'clock on the morning of the great day, St. Bridget's military band and some forty altar boys in "handsome cassocks and surplices" arrived before the temporary parish residence, situated at 1726 North 20th Street. While the procession was moving toward the little frame church, the Catholic, Polish, and Bohemian societies led by the Eagle Band fell into line. There were nearly a thousand people congregated about the church, which was crowded almost to suffocation. A Solemn High Mass was celebrated by Father William Walsh, assisted by Rev. John T. Tuohy and Reverend J. Ryan, as deacon and sub-deacon. Professor Louis a Dubuque, director of St. Bridget's Choir, provided the music for this first parish Mass.

The ceremony of dedication commenced after 11 o'clock. The German, Polish, and Irish elements that characterized this parish were represented in the officiating clergy --the Very Reverend Philip P. Brady, V.G., as master of ceremonies, was assisted by the Reverend Fathers Harty, O'Leary, Ryan, Tuohy, Walsh, McDonald, VanderSanden, and Stanowski. National representation in direct proportion is evidenced by St. Leo's Parish Files. The Vicar General was to remark some nine months later, after blessing the bell and assisting at the laying of the cornerstone for the beautiful new church, that on the occasion of the dedication of this little frame church, he perceived that "great evidence of unanimity between pastor and people," so definitely characteristic of the people who were to comprise St. Leo's.

At the conclusion of the ceremonies Father Harty faced his parishioners and hundreds of friends and expressed his gratitude to God and to them for the success of the day. It likewise proved a material success, no doubt, because of the large number of St. Bridget friends who contributed to the handsome amount of \$500, collected during the ceremony. How well the tribute paid by Bishop Tihen to Archbishop Harty in 1916 applied to a grateful Father Harty on this December 16, 1888, for the young pastor of St. Leo's was certainly -

"..... a man of ability without ostentation or egotism; zeal without harshness. He never asks others to do as much as he does himself. While he carefully apportions the burdens to the shoulders of others according to their strength, he seems to take it for granted that no burden is too great for him."

Long before the Church of St. Leo began to fill with eager worshippers on the evening of this great day of dedication, December 16, 1888, the humble pastor knelt before the Blessed Sacrament. The evening Benediction was to bring to a close one of the most memorable days in the life of generous, devoted Father Harty. His people were to see in him a priest mighty in his loyalty to his God and to his flock; likewise, the ever humble shepherd was not to be disappointed in the endeavor, spiritual and material, that his people in their love and devotion to his guidance, were to manifest.

CHAPTER II

REVEREND JEREMIAH JAMES HARTY 1888-1903

Ground for the new church was broken on the feast of St. Joseph, March 19, 1889. The site, on the northwest corner of 23rd & Mullanphy Streets, marked the location, some years earlier, of a sizeable pond, "The Old Sink Hole," where the boys of the neighborhood spent many, though perhaps dangerous, hours of sport. This deep hollow, which facilitated excavation for a building foundation, was advantageously situated in the center of parish territory. On this memorable day in early spring there was great rejoicing, for the previous winter had been devoted not only to the work of raising necessary funds for new ventures, but, at the same time, to the building of a vigorous parish life. With the same zeal with which he had organized and maintained so many flourishing sodalities and societies at St. Bridget's, Father Harty had set about his task at St. Leo's.

The popular society of the Knights of Father Matthew * was organized in St. Leo's scarcely two months after the formal dedication of the parish church. On an evening in late February, a meeting was held at which Rev. Father Harty, Rev. Daniel Lavery, and Supreme Grand Sir Knight, Mr. Joseph P. Hartnett, addressed the men of the parish congregated in the little frame church. Scarcely a month later, the following appeared:

St. Leo's Council No. 28 has been organized very auspiciously. It is not every Council which starts out with a membership of thirty-five and twenty applications on file, as St. Leo's has done. It will not be surprising to see the membership increased at an early date to the one hundred mark.

Evidently the editors of the above announcement were not too surprised to observe that "St. Leo's Council No. 28 of the Knights of Father Matthew, organized the first of this month, now contains one hundred and sixty-two members.

Good Father Harty did not overlook the more youthful element in his parish, for we learn that:

"Father Harty of St. Leo's is organizing a Cadet Corps of the boys of the parish. He has enrolled about one hundred and fifty boys ranging in age from twelve to sixteen years."

From this Cadet Corps were chosen the talented members of the Drum and Bugle Corps that figured so prominently in all parish activities.

*J. Thomas Scharf, History of St. Louis, City and County, II, p. 1770. We read: "This order was instituted in St. Louis on Ascension Thursday, May 9, 1872. Total abstinence is the cornerstone of this organization. All members are to appear in uniform on public occasions and are to be thoroughly drilled."

An appreciation of the needs of the growing boy was an outstanding characteristic of Father Harty, who furthered every enterprise at his command to promote their welfare. Many priests and laymen who knew and loved this benign pastor have a sincere appreciation of his philosophy that "any and every boy is worth the time and energy expended upon him." This philosophy, which insured his success at St. Leo's, was a passion with him; it was to remain the deciding factor in making decisions against apparent insurmountable odds. *

Because of crowded conditions in his little frame church, Father Harty, much to his disappointment, was unable to organize a boys' sanctuary society. ** However, a Latin class which had for its primary purpose the encouragement of vocations to the Holy Priesthood was Father Harty's chief concern. Among those who began the study of Latin in this first class and who were later ordained priests were: Rev. Patrick Paul Crane, Rev. Martin Delaney, Rev. Dr. Michael S. Ryan, C.M., Rev. Patrick A. McDonald, C.M., Rev. John J. Godfrey, Ref. Thomas J. Lloyd. Mr. Bernard Hagenjos died on June 11, 1900, before completing his course of studies.

Although Father Harty had to wait for an adequate sanctuary for the cherub in linen and lace, he set about in these first years to organize a boys' choir. Right Rev. Thomas J. Lloyd declares that "never in the fifty years of my priesthood have I heard boys sing like the boys in old St. Leo's." That "they were the talk of the city" may be due to the fact that there were so many soloists among them. Nevertheless, to Miss Mary Hannon is due a great deal of the credit for the success of these unusual boy choirs.*** Her patient handling of a trying problem was remarkable. Although the boys loved this gentle choir mistress they often required the presence of a subduing influence. Father Harty's presence supplied the influence, for he "could glare quite aptly when occasion required."

* Fulton & Will Oursler, Father Flanagan of Boys Town. Book II, Chap. XVI, p. 143. We read: "In fact it was reassuring that Archbishop Harty was impressed at all; before the interview was over, Father Flanagan had authority to proceed on his own."

** Personal Interview: Mr. Thomas Quinn, October 6, 1950. Mr. Quinn states: "We had more than one fight with the boys from St. Bridget's because they laughed at our tiny altar and the space reserved for the sanctuary. I don't know where Father Harty got the little altar, but as boys we could stretch out our arms and touch it at both ends. We were, however, a little disappointed because we didn't have two adoring angels."

*** Personal Interview: Miss Mary Hannon, July 28, 1950. Miss Hannon declares: "It was truly remarkable. I have never experienced the same situation in all of my subsequent work as a director of boys' choirs."

Father Harty's pastoral labors were to be lightened by the arrival in May, 1889 of Father James J. O'Brien. This first assistant to the parish of St. Leo's performed:

.....yeomen service in promoting the welfare of the parish, spiritually and financially. With the pastor he bore uncomplainingly the burden of the day and its heat, content to make any and every sacrifice where St. Leo's interests were concerned.

With the best wishes of the pastor and a grateful body of parishioners, "genial and happy Father O'Brien," after eleven years as co-laborer with Father Harty, was to found the parish of St. Margaret's in St. Louis.

On September 1, 1889, within four months of Father O'Brien's arrival at St. Leo's, he was to assist at the laying of the cornerstone of the new church. The day chosen for the ceremony proved to be a "test day" for the participants. The weather was so threatening that gentlemen of the executive committee thought it expedient to approach Father Harty in the early morning to ask that he announce a postponement of the ceremony. They were met with the determined answer that "the ceremony will take place if necessary under umbrellas. The weather will turn out all right." At least the threatening storm did not break, but the crowd that gathered for the event were sheltered by umbrellas.

It was raining during the entire time that Grand Marshal Patrick J. Kelly was arranging his column at Lucas-Market Square. When the order was given to march, it was found that nearly 2000 persons had braved the elements to participate in the event. The line of march extending from 12th Street up Washington Avenue to 20th, thence to Cass Avenue and west on Cass to the little frame church, was as follows:

Captain Fruchte & Fourteen Mounted Police

Grand Marshal and Aides

St. Leo's Guild

St. Bridget's Military Band

Clergy in Carriages

A large number of divisions of the Knights of Father Matthew

St. Joseph's Sodality of St. Lawrence O'Toole's Parish

St. Louis Junior Knights of Father Matthew

Polish Society (275 men in line representing the largest
single society in the city)

Catholic Knights of America

The Walsh Zouaves, Emerald Cadets, St. Leo's Pioneer Corps, and Celtic Guards made up the colorful division of the line of march, which was met at the church by a gathering of nearly five thousand people. A speaker's stand was erected in the large open space on Jefferson Avenue, former site of the Old Leage Baseball Park.*

* Church Progress, "Cornerstone Laying at St. Leo's Church," 9/7/1889 XII; also Personal Interview: Mr. Daniel Daly, 6/30/1950. Mr. Daly has a distinct recollection when, in the early 1870's, this section was graded. The grading terminated two blocks north to a side street, Maiden Lane, where an incline rising to some fifteen feet has been commonly referred to as "Bunker Hill."

While the procession was passing on 23rd Street, the clergy, some twenty in number, and as many altar boys, marked in procession from the sacristy of the little temporary church, escorting the celebrant, the Right Rev. Bishop John J. Hennessy of Wichita, to the canopied platform, from which the large gathering and the parade were reviewed. The celebrant was assisted by the Very Rev. Philip P. Brady, Vicar-General; Rev. Michael Brennan and Rev. Francis H. Jones, as deacons of honor. The Rev. J. J. Head and Rev. John T. Tuohy assisted as masters of ceremonies. On the speakers' platform were representatives of numerous city parishes. The Vicar General, acting in official capacity for the ailing Archbishop Kenrick,*in a few words congratulated the pastor and people.

Because of the threatening weather, it was decided that the sermon should precede the ceremony of the laying of the cornerstone. The Very Rev. Francis V. Nugent, C.M., delivered a "brilliant and logical oration which held his hearers electrified during the thirty-five minutes he spoke."

After the Bishop, accompanied by his assistants, had performed all the ceremonies prescribed for the occasion, the architect, Mr. Thomas Lowry, and the contractors, Messrs. Casey Brothers, assisted in raising the cornerstone from the bearings and placing therein the copper chest containing the following document:

On the first of September, 1889, the Octave of the Feast of St. Louis, in the 113th year of the formation of the United States of America, the eleventh year of the reigning Pope Leo XIII, the President of the U.S. being Benjamin Harrison, the Governor of this state of Missouri being David R. Francis, the Mayor of this city being Edward A. Noonan, this cornerstone was laid by permission and request of the Most Illustrious and Most Rev. Peter R. Kenrick, Metropolitan of this Archdiocese of St. Louis, and in the 47th year of his episcopate, by the Right Rev. John J. Hennessy, Bishop of the Diocese of Wichita, in the State of Kansas, to the glory of God and the honor of St. Leo.

After the placing of the stone, Father Harty thanked the Right Rev. Bishop of Wichita for honoring the occasion with his presence and blessing the cornerstone. Likewise, he returned thanks to the Very Rev. Vicar General for his complimentary address, to Father Nugent for his splendidly practical sermon; to the clergy and the vast assemblage of people who had braved the elements to give him "proof of their devotedness." There were many parishoners who dared not

* Rev. J. Rothensteiner, "The Archbishop's sickness had affected his mind in such a way that he was rendered incapable of administering the affairs of the Archdiocese.

remain at home that day for fear of offending their good pastor.*

Supreme Chief Sir Knight Hartnett of the Knights of Father Matthew presented Father Harty with a purse containing \$1,000 which had been collected from the various branches of the society. When Bishop Hennessey stepped forward and gave the Solemn Benediction, the impressive ceremony was over.

Scarcely nine months after this memorable occasion, it was announced that "Father Harty of St. Leo's will celebrate the first Mass in the basement of his new church on the first Sunday in June." As the church proper would not be completed for some time, Father Harty had had the builders arrange for the chapel, "where services will be held until the new church is completed."

The "Sunday Watchman" supplied an account of the dedication which took place:

".....with appropriate ceremonies at 10 o'clock, Sunday morning, June 1. Very Rev. Philip P. Brady, Vicar-General, officiated, assisted by Rev. Fathers J. J. Harty and James J. O'Brien and several clergymen from other parishes. Very Rev. Father Gleason, president of St. Louis University, preached the sermon. It was a lengthy discourse, in which he detailed the history of the young parish, paying it many rich compliments on its steady growth both numerically and financially."

Dedicated to the Holy Angels, this chapel, measuring 15 feet high (six feet above and nine below grade level) and frequently referred to as the "First Big Church," afforded accommodation for over one thousand people. After the completion of the superstructure, the chapel was to provide for the meetings of the large societies, for entertainments and banquets; all devotions at which the children of the parish were obliged to assist were conducted in this "lower chapel." ***

* Personal Interview: Mr. Daniel Daly, 6/30/1950. Mr. Daly, who was present at the ceremony, declares that many non-Catholics besides the parishioners and friends were heard to say, in part, that "Father Harty is a good man who deserves the wholehearted cooperation of all of us."

** St. Leo's Church, "Sunday Announcements," These records indicate that prominent local theatres were also engaged for dramatic presentations. Here, however, the famous Shakespearean actor, Lawrence Hanley, and his leading lady, Victoria Bateman, staged a performance; here the famous pugilist, John L. Sullivan, was entertained the evening that he attended a social through the influence of Father Gavin.

*** Personal Interview: Sister Bernard Joseph, C.S.J., 7/7/50. Sister Bernard Joseph states that shortly after the arrival of Father Coffey the children were accommodated in the church proper.

While sodalities and confraternities flourished, festivals for the purpose of raising sufficient funds to provide for parish ventures were carried out on a large scale. Evidence is amply provided in that:

"There were about 4,000 people at the Armory Hall last Wednesday evening to witness the drawing for the two-story brick house at 1726 North 20th Street.....that 6054 tickets were sold.....that refreshments were provided in abundance..... that St. Leo's parish realized a large profit."

The above was brought to a climax by the account that:

"The last festival given by Father Harty of St. Leo's netted \$5,521.35. Father Harty's spiritual jurisdiction is limited, but his financial operations are not confined to his own territory; they are, like his popularity and that of his able assistants, boundless."

Father Harty was a careful manager, cautious to the extreme, who "never spent an extra penny on himself."* He was known, however, to go down into his own pocket in order to assist some old person or a parishioner temporarily unemployed.** It has been said of Father Harty that "the poor, the afflicted, sought him out, as did the poor and afflicted in the olden days seek the Master in Galilee." His genius for appreciating people in general accounted for the many from all walks of life who comprised the "daily waiting list at the rectory." Rev. Joseph A. Tammany places his finger on the pulse of this beloved pastor's popularity when he remarks:

"If there is one word that could describe Father Harty, it is this: he was kind. Kind in the pulpit, kind in the confessional, kind to all who sought his advice and counsel."

The great charity of Father Harty was rewarded, when, on Thanksgiving Day, November 29, 1894, he had the happiness to assist at the dedication of St. Leo's beautiful new church. Because elaborate preparation had been under way for weeks prior to the appointed day, the celebration was characterized "by a remarkable smoothness and precision of arrangement."

On previous special occasions, generous assistance had been given by various societies and organizations throughout the city, but by 1894, St. Leo's had come into its own and was able to produce what was considered "one of the most elaborate church functions ever solemnized in St. Louis."

* Personal Interview: Mr. Daniel Daly, 6/30/50. Mr. Daly states that "in all of my dealings with Father Harty, I never knew him to wear any other than an old, though always neat, brown derby."

** Personal Interview: Rev. Joseph A. Tammany, 7/16/50. Mr. Daly also asserts that in the days when the ten cent weekly "Industrial Insurance" policy was a safety valve, Father Harty in his quiet way took care of as many as twenty-five at a time.

At nine o'clock on the morning of November 28, 1894, the parade formed in the neighborhood of the church. Headed by a detachment of mounted police, it comprised in order: St. Leo's Military Band, sodalities with their beautiful banners, St. Leo's Drum & Bugle Corps, the Queen's Daughters, the Knights of Father Matthew, finally some seven hundred children, riding in beautifully decorated wagons. Large crowds of people witnessed the parade, which marched to the western limits of the parish along a gaily decorated route, by way of 23rd, Mullanphy, and 25th Streets, thence to Cass Avenue. At Cass and Glasgow Avenues, Archbishop Kain was met. Then,

"..... counter marching, the parade, acting as a guard of honor to the Metropolitan, escorted him to the church where he was received with much enthusiasm by the immense gathering awaiting his arrival."

It required the services of a dozen police, "standing shoulder to shoulder to keep the people from entering the church before the appointed time."

A feature of the services was the presence of four small boys acting as pages to Archbishop Kain and Bishop Burke. They were:

".....dressed in purple and pink velvet after the style of the Middle Ages. The nether garmets fitted very closely, and reached to the knees. Silk hose, satin slippers, satin waists and jackets completed the unique costumes. The pages were John Ward, Thomas Kilcullen, Frank Jutz, and Leo Ward."

The ceremony in the church began at 10:30 o'clock. Archbishop Kain was assisted by Rev. P. M. O'Regan, C.C., and Rev. J. Schaefer. St. Leo's outstanding surpliced choir, composed of sixty men and boys, sang the dedication service. Mass was celebrated by Right Rev. Maurice P. Burke, D.D., Bishop of St. Joseph, Missouri, assisted by Very Rev. J. J. Glennon, V.G., of Kansas City, Missouri, as archdeacon. Rev. J. Schroeder and Rev. L. A. Campbell of Chicago, deacons of honor, Rev. J. J. Flanagan, subdeacon, and Rev. James T. Coffey and Rev. J.S. Long, masters of ceremonies. The sermon was preached by Rev. J. P. McDermott, D.C., C.M. At four o'clock in the afternoon the faculty of Kenrick Seminary gave a reception to the prelates and clergy who participated in the celebration.

At the evening service, solemn pontifical vespers were sung by Right Rev. Maurice P. Burke, D.D., assisted by Rev. P. Dunn, Rev. E. W. Fowler, Rev. John F. Tuohy, S.T.L., Rev. P.O'Donohue, and Rev. Joseph Shields. The sermon was preached by Rev. James Conway, S. J. The chanters and cape bearers were the students in the Kenrick Seminary.

It was said of Father Harty that "his clerical career reached its zenith when he organized the St. Leo's parish and built the church and rectory." This parochial residence, immediately adjoining the church, is a large, three-story building, containing fifteen apartments.

The style of architecture for both buildings is early English Gothic. The church has a frontage of 72 feet on 23rd Street and extends back on Mullanphy Street 170 feet. The foundation is in stone, while the church proper is built of pressed brick, with stone trimming. This edifice can accommodate one thousand two hundred people.

One of the beautiful features of this church is the ceiling, finished in hardwood, with an elaborate pattern in trefoil, quatrefoil, and cinquefoil. The panels, at the time of its completion, were bright oil finish relieved with English vermilion.* The late John Cardinal Glennon never entered St. Leo's Church without remarking on the "artistic beauty of that ceiling." The artists employed in refurbishing the church in 1947 estimated the cost of ceiling of such a nature to be around a quarter of a million dollars, and that "a moderate estimate."

The north and south walls, which run the length of the church, are composed of large Gothic windows fitted with gorgeous opalescent glass that sheds a rich mellow light throughout the interior, where there are no pillars to mar the effect.**The upper facade, set in a triple pattern of arches, is another masterpiece in glass. The light entering this transparent upper wall sheds a glorious radiance, which, when it reaches the sanctuary, approximately one hundred and fifty feet distant, is transformed into a softened and hallowed glow. In the base of the table of the original altar, a life-sized lamb, cut from carrara, gleams in cameo outline against a circular medallion of royal blue and gold mosaic.

Time has necessitated many repairs on this lovely House of God, but the elaborate hardwood ceiling, the walls of richly stained glass, and the base of the original altar, remain as a tribute to the artistry of the builders. ***

* St. Leo's Parish. Jubilee Booklet, 1903, Personal Interview: Mr. D. Daly, 6/30/50. Mr. Daly states that there was some dissatisfaction among the early parishioners because a non-Catholic had charge of the workmanship on this ceiling under the direction of the architect, Mr. Thomas Lowry.

** Western Watchman, "Dedication of St. Leo's," 11/29/1894. Mention is made of the fact that St. Leo's was one of the first churches built without interior pillars.

*** St. Leo's Church Files, Mr. A. H. Wallis is listed as the creator of these windows. The altars, purchased from Joseph Conradi & Company, were installed shortly before Father Harty's departure for Rome in 1905.

A unique feature of St. Leo's Church is the auditorium type floor. Upon the heads of good Father Harty and his able assistant, Father O'Brien, there descended a great deal of criticism because they insisted upon this appreciable slant. * Father Harty decided the issue at a parish meeting when he stated, quite emphatically, that he wished that all might see the altar of the Lord and that he found it "quite impossible with the ladies and their high hats." All inside furnishings, including pews and confessionals, are of oak. A massive granite vestibule, fifteen feet deep, extends across the front of the building.

When St. Leo's church was erected, the spire, as described in the Western Watchman, was:

"120 feet from the ground to a point even with the roof, where it begins, extending upwards to a height of 182 feet. The belfry, large enough for a chime of bells, is at the base of the pyramid."

A skillfully executed airway, fifteen feet in depth, ran both lengths of the church, extending to and including the eastern half of the rectory basement. While essential to the proper ventilation of the lower chapel, it did present a hazard.** A four-foot iron safety fence, cemented in a white stone coping two feet high, afforded an adequate safeguard. Moreover, a lawn approximately 15 feet in depth separated the airway from the sidewalk on the Mullanphy Street side. The soft green lawn and shrubbery in contrast to the gleaming white stone, crowned with a lustre-black iron fencing, presented the ideal touch.

* Personal Interview: Miss Mary Hannon, July 28, 1950. Miss Hannon states that the criticism came from neighboring parishes.

** St. Louis Globe-Democrat: "Archbishop Harty Welcomed by Parishioners of St. Leo's," September 12, 1903, XXIX. We read the following:

"Mrs. Minnie Ulrich, accompanied by Johanna Kellerman, sixteen years old, climbed the iron fence of the airway surrounding the church in order to see over the heads of the crowd. Both fell to the bottom of the passage. Mrs. Ulrich suffered a fracture of two ribs and internal injuries. The girl was injured.

Personal Interview: Rev. John R. Morgan, 7/9/50. Father Morgan recalls the fall into the airway that proved fatal to Edward Neiters, 12 years of age, and a pupil of St. Leo's School. The accident occurred on March 25, 1914. A manuscript copy of the funeral sermon delivered by Father Morgan, principal of the school at the time of the accident, supplies the following information:

Thursday afternoon, our dear little friend came to attend a sanctuary society rehearsal in this church. He journeyed the long road that leads from time to eternity in one little hour. The roses were still in his cheeks, when, with reverential hand, I closed his big blue eyes in mortal slumber.

At the time of its erection, St. Leo's Church ranked among the churches of St. Louis as "one of the best built and neatly finished temples of God every erected." The total cost of the church appears as follows:

New church	\$ 55,047.05
Insurance	4,016.29
Water, gas, electric light, special tax, freight ...	2,485.95
Bells	1,649.45
Organ	455.00
Sundries	24.05
Thomas Lowry, architect	40,743.01
	<u>\$104,420.80</u>

Although funds were on hand to help defray expenses on the new church, nevertheless, the parishioners expended a gigantic effort to reduce the amount of debt remaining. By the end of 1895, the debt was listed at \$21,000. The secret of success was due to an

".....edifying unanimity that has ever existed between priests and people. Not a need of the parish is announced that does not find a host of willing workers. The people enter the cause, heart and soul, and success is their goal."

During these years, while there was much labor expended upon the up-building of the material outlook of the parish, foremost in the mind of Father Harty was the spiritual life of his flock. Sodalties and confraternities for every age were established and flourished. We see listed:

St. Ann's	150
St. Joseph's	186
Young Ladies	354
Young Men	243
Instruction Class	86
Christian Doctrine Assn.	42
League of the Sacred Heart....	140 (Promoters).
	...3808 (Associates)
St. Leo's Orphan Aid	400
Purgatorian Society	300
Queen's Daughters	60
Knights of Father Matthew....	290
Catholic Knights of America...	54
St. Aloysius (Boys)	163
Girls' Sodality	160
St. Vincent DePaul Conference	65

Rev. Joseph A. Tammany, a member of the parish before the turn of the century, states further that,

"May and October devotions in honor of our Blessed Mother; Advent and Lent with their special devotions; Novenas in preparation for the great feasts, found the church crowded with worshippers. Not only the Sunday Masses, but the daily Masses, were unusually well attended; and frequent Communion had been in practice here long before the Holy Father had urged it upon the universal church. The Liturgy was carried out with all its beauty and solemnity, I am sure that those who were parishioners in the early days can never forget Christmas at St. Leo's."

An incident which would seem to need something of a more than natural explanation is reported to have occurred in St. Leo's during the early 1890's. Returning from a sick call late on a stormy November night, Father Harty had scarcely reached his room when the doorbell rang. Communicating with the late caller from his window, he was informed in an authoritative voice that he was wanted on a sick call. Hurrying to the church, to which he had easy access from the rectory, he brought the Blessed Sacrament and Holy Oils.

Accompanying the stranger who gave him no other greeting save that of a command to follow, Father Harty was led east on Mullanphy Street to 23rd Street, thence south to Cass Avenue. They stopped on the southwest corner of Cass Avenue. The stranger, indicating a flight of stone steps leading to the dark cellar of an uninhabited building, said simply, "Down there." Father Harty, knowing that the building was vacated for some time, hesitated, "Down there!" repeated his guide and left the bewildered priest as though he had been "swallowed up in thin air."* Hesitant as to how to proceed, Father Harty was attracted by sounds from below. Entering the unlighted cellar, he found an old dying man scarce able to whisper, "I have prayed to St. Joseph all my life for the grace of a happy death."

Father Harty returned to the church and procured a blessed candle. Then, on returning, he knelt beside the dying man, heard his confession, anointed him, administered Holy Viaticum, and continued to pray until the man died some three hours later. When the unclaimed body was buried from St. Leo's Church, those in attendance heard the story of one who had placed his trust in St. Joseph, and St. Joseph walked the streets of old St. Leo's to bring him his heart's desire.

In 1896, the frame building was converted into the first school. Partitioned once on the length and three times on the width, it provided for eight rooms with intervening doors. Each room, with a street exit, contained, besides the ordinary school furniture, a large heating stove. Expenditures are listed as:

Carpenters, painters, and lumber	\$4,082
Desks for 600 children.....	1,500
Six teachers' desks	180
Other furnishings (stoves, blackboards).....	350
	<u>\$6,112.</u>

Commonly referred to as the "Old Tin Shop" ** by teachers and students alike, it was staffed, as the present school is, by the Sisters of St. Joseph of Carondelet. Seven rooms were opened in 1896 with the following teachers: Sister Mary Laurentine, Sister Mary Wilfred, Sister Mary Odelia, Sister Mary Rachel, Sister Mary Zoe, Sister Mary Hortense, Sister Mary Evangela, and Sister Georgiana, who taught the first primer class in the baptistry of the lower chapel.

* Personal Interview: Rev. John J. Keefe, January 10, 1951. The story was related to Father Keefe's mother by Mrs. Goeken who was in St. Leo's Church the morning of the funeral.

** Personal Interview: Sister Bernard Joseph, C.S.J., 7/7/50. Sister states that, "you had but to teach there to appreciate that it was tin; moreover one could see daylight through parts of the wall and ceiling."

While provisions were made for 600 children, fortunately only five hundred and twenty-five were in attendance. However, Sister Bernard Joseph, who replaced Sister Laurentine as directress in 1900, states that the eight rooms in the frame school accommodated slightly over 600 children. Sister recalls the evening dismissal that brought good Sister Wilfred back from "corner duty" in the gales of laughter. She recounted that as the remnants of the ranks filed past her, a gentleman, who had been standing in mute wonder, approached her and managed to say, "I beg your pardon, madam, but is there a building beyond that one?"

Rev. Daniel Sullivan, one of the noble six hundred, declares that,

"Out of its classrooms have come boys and girls with a certain determination to win. The medical fraternity, the legal profession, business and the church, number among their members many pupils from the old school."

In a vein of truth and loyalty, he adds, "whose desire to live righteously has been intensified by the sweet influence of the sisters." There are memories of a Father Harty who managed on his daily visit to enter the school building by way of the first grade, thus setting the alarm that the morning review was at hand. However, the children did not fear him, for usually he was

".....surrounded by a group of laughing children, none backward, none in awe, but all in childish confidence, pouring forth to him their cherished dreams."

But within the crowded rooms of the "Old Tin Shop," Father Harty appeared in a different light. The pupils had seen him on more than one occasion pick out the troublesome one among them. He had a way of bending over the mischief maker and inquiring in a steady voice, "And how are you behaving today?" The culprit squirmed! Yet, it was the understanding Father Harty who silenced an irate mother's complaint that the sisters paid more attention to the boys than to the girls with the sagacious reply, "Well, of course, the sisters know that you have to watch a pot that is boiling."

There were times when a sorely tried Sister Laurentine, a Sister Odelia or a Sister Wilfred sent a too exuberant boy to him for correction. The culprit often returned

".....with a feeling of importance for Father Harty was depending upon him to help make the school better and what boy would fail when Father Harty was depending on him?"

Yet, they were making preparations for a warfare in life, these boys at old St. Leo's. They played rough and hard and they had no respect for a "whining loser." They had a code whereby the fist fight was often the determining factor.

Thomas Flanigan, the mathematical wizard of the sixth grade, was submitted to a test the day that Father O'Brien rewarded him with a bright new nickel. After evening dismissal, when good Sister Odelia was a safe distance east on Mullanphy Street, the ultimatum, "spend it or fight," was given. Accordingly, a circle was drawn on the southeast

corner of 23rd & Mullanphy Streets, and the fight was on -- and it was fair! Some five minutes later, the future Rev. Thomas Flanigan, after making some needed adjustments to his wearing apparel, proceeded down Mullanphy Street toward home. In his coat, held fast by an adjustment in the lining of the pocket, was the nickel--doubly dear, because "'twas doubly won"!

Father Harty startled Sister Bernard Joseph one day in early January, 1902, with the information that he was "going to see the Archbishop about the new school."*

The cornerstone for the new building was laid on the first Sunday in June, 1902. The site, on the northeast corner of 25th & Mullanphy Streets, was parish property and had served as a playground for the children in attendance at the frame school. Quite an appropriate song, "When the Roses Come Again," was sung by the school children at the ceremony. The roses had come and gone, however, before the formal opening of the new school in October, 1903.**

Father Harty borrowed \$35,064.50 to build St. Leo's School. The contract with Patrick J. Moynihan of St. Louis, was struck on April 26, 1902; the architects represented the firm of Barnett, Haynes and Barnett. The price for "work and materials" was placed at \$32,200.00. Father Harty writes that the sum of \$34,789.00 had been paid to Mr. Moynihan by June 21, 1903; while he enters the sum of \$56,881.61 as the entire cost of the new school.

Built of the finest red brick with faultless white stone trimming, this handsome three-story building contains twelve classrooms with libraries, music room, superintendent's room, and large assembly hall, reserving basement space for a bowling alley, billiard room, and a spacious play-room for the children. ***

It served a universal need for its elastic curriculum extended from "the kindergarten to the advanced commercial studies." Quite fittingly, therefore, "the youth who finishes in St. Leo's School is well equipped for a position in mercantile life." Father Lloyd conducted the first Latin classes, while Sister Bernard Joseph introduced the commercial course.

The month of March, following the laying of the cornerstone for the new school, had found the parishioners of St. Leo's engaged in preparations for a great event. In late April, the following announcement appeared:

*Personal Interview: Sister Bernard Joseph, July 7, 1950. Sister recalls that when she told the good news to Father Gavin, he smiled resignedly and remarked, "yes, I have heard the story many times."

** Personal Interview, Sister Mary Esther, C.S.J., 7/11/50. Sister declares that because of the month's delay, the little ones were able to march and thus lead the ranks from the "Old Tin Shop" to the new school.

*** Personal Interview, 7/7/50. Sister Bernard Joseph lists the members of this class as follows: Tom Flanigan, Frank and Mary Skaer, Michael Tracy, Catherine Benson, Nellie Maloney, Ann Tracy and Pauline Walsh.

The three-day celebration in commemoration of the 25th Anniversary of Rev. J. J. Harty's ordination to the priesthood will begin today at St. Leo's Catholic Church. Ample decorations are fluttering from non-Catholic as well as Catholic houses. There will be a demonstration at 2:30 o'clock at the Odeon.

Father Harty's request that "the children occupy the most prominent feature of the celebration" resulted in the performance at the Odeon.*

Publicity was the order of the day; consequently in the Globe-Democrat, beneath an unusually large photo of a girl soloist, was the announcement that

"Miss Maggie Kilcullen, fourteen years old, a scholar at St. Leo's Parochial School, will sing "A Dream of Paradise" at the Odeon on Sunday. She has a remarkably fine voice for a child of her age and has had no training other than that given all the children in the school."

Maggie Kilcullen's preparation was a simple matter in consideration of that entire program. Because of the valor of devoted teachers, there was presented, much to the delight of the jubilarian and the appreciation of a large audience, The Children's Jubilee, which includes:

"A Greeting," "A Tribute," "I'm Ashamed to Look My Dolly in the Eyes," "The Similar Twins," "Calisthenic Drill," "Farmer Brown and His Little Sunflowers," "Thumbs Turned to Roses," "Bobby Shaftoe," "Don't You Want to Buy a Doggie?" and the children's part of the exercise will be complete with a little play, "Over the Atlantic in An Hour." **

The chief speakers on this occasion were Judge O'Neill Ryan, Mr. W. Ready, and the jubilarian, "who will respond to a presentation of a large sum of money." ***

*Personal Interview: Sister Bernard Joseph, C.S.J., recalls that a program had been prepared for presentation in the church basement, but that Father Gavin decided that it would please Father Harty if the children performed at a public theatre. Sister relates the consternation that ensued upon the last-minute change to a large scale performance.

** Personal Interview: Sister Bernard Joseph. Sister recalls the first grade presentation of "Bobby Shaftoe," when Mary Noonan, soloist, was assisted with pantomime movements by Katherine Burns and William Koeugh. The song so affected Mary that she wept bitterly, causing dismay both front and back stage. The number was brought to a climax, when Katherine Keough, called to the footlights, was presented with a beautiful bouquet. She refused to accept it and stood, with the flowers at her feet, facing a quiet audience; whereupon, "Farmer Brown," Eddie Scanlon, stepped from among his sunflowers, picked up the bouquet and made her take it, to the thundering applause of the audience.

*** Globe Democrat, April 26, 1903; in the St. Louis Post-Dispatch, "Children Sing for Father Harty's Jubilee," April 27, 1903. "Mr. Patrick Fitzgibbon presented Father Harty with 4000 silver dollars."

The second day of celebration commenced with a Solemn High Mass, celebrated by Father Harty, assisted by Rev. J. J. McGlynn as deacon and Rev. Martin Delaney as subdeacon. The choir was composed of one hundred and fifty school children. In the evening a parish reception was held in the beautiful new school hall.

The third and final day of jubilation, in which the clergy throughout the city and all friends and parishioners participated, preceded the dedication of the great St. Louis World's Fair.

Had President Theodore Roosevelt chanced to arrive and to pass along the streets radiating from 23rd & Mullanphy, he might have been under the delusion that zealous citizens in St. Leo's Parish had decorated for his coming a day ahead of time.

However, close examination would have disclosed the fact that the Papal colors played the prominent part in the decorations. Father Harty was celebrant of the Mass which commenced at ten o'clock on the morning of April 28. Rev. P. W. Tallon was deacon, Rev. James T. Coffey, subdeacon, Rev. John J. Tannrath, master of ceremonies. Very Rev. Francis V. Nugent preached the sermon on this glorious occasion.

The choir, composed of forty soloists, under the direction of Professor George Goepfert, gave a musical programme which will long be remembered by priests as well as people. Mercandanti's Mass with orchestral arrangement was rendered. The "Angels' Serenade," with antiphonal chorus from unseen singers in the belfry, was a most effective number.

The spirit that actuated this extended jubilee is disclosed in the simple address of Father Harty's parishioners, who declared:

"We wish to express to you our deep, grateful appreciation of your personal gentleness and kindness to us all. We feel that you have drawn our people closer together in social bonds than the members of any parish in this city have ever been drawn, and in this way you have made for a more stalwart spirit among us. Since your coming as the pastor-creator of the parish that has grown to such magnificent proportions as are here made manifest today, not only has the neighborhood in which you have labored been benefited materially and spiritually by that work, but the whole community has felt your influence for good."

In 1903, St. Leo's Parish, which was, "in many respects looked on as the model parish of the city," contained 3,850 parishioners, approximately 785 families. However, it had reached the peak of its existence, for the industrial area was close to parish territory. In "The History of the Archdiocese of St. Louis," it is recorded that:

"Immediately after the World's Fair and largely brought about by the same, the entire 'west end' of the city experienced an almost phenomenal boom. Among the many who came out to establish new homes away from the grime and smoke of the downtown districts there were many Catholics."

Moreover, other events had taken place that were to affect this "model parish priest in a model American parish."

The Philippine Islands had become an American possession and Pope Leo XIII judged that an American archbishop was desirable for Manila. That Father Harty was elected to the bishopric was not surprising. His name had been mentioned for the episcopal honor on previous occasions. Rev. John J. Rothensteiner declares that:

"Archbishop Kain for about a year previous to his death was prevented by serious illness to meet the duties of his office. The slowly dying prelate petitioned Rome for an auxiliary, naming Father Harty, the pastor of St. Leo's." *

Further indication of the honor so soon to be bestowed is given in this brief account:

"Without seeking or thinking, or even wishing for honors, they have at times loomed prominently before him. A cry has come from afar several times for Father Harty to rule a diocese."

On June 6, 1903, less than six weeks after the celebration of his silver sacerdotal jubilee, Father Harty was elected metropolitan to the See of Manila in the Philippine Islands. It is said that:

".....the report came as a dreadful shock to the parish. St. Leo's without Father Harty was unthinkable, unbelievable. But the Supreme Pontiff had spoken. Father Harty's years at St. Leo's were over." **

Father Harty departed for Rome in late July. In mid-August, the Globe-Democrat published the following:

"A cablegram received in the city yesterday afternoon by Rev. John W. Gavin, acting pastor of St. Leo's, announced that the date of the consecration of Most. Rev. J.J. Harty, Archbishop of Manila, has been fixed for next Saturday, August 15, the Feast of the Assumption. Cardinal Satolli is to officiate at the ceremony."

Added interest to the ceremony was due to the fact that the first archbishop to be consecrated during the reign of Pope Pius X was an American. Of supreme interest to the people of St. Leo's and the many friends of the new archbishop was that "his pectoral cross was the first gift of the kind made by the new Pontiff." and that "by special favor of Pope Pius X, the pallium was bestowed upon him two days after his consecration."

* Year Book of the Archdiocese of St. Louis, 1949, (Chancery Office, 3810 Lindell), p. 15 "Most Rev. J. Joseph Kain, D.D., died at Baltimore, Maryland on October 13, 1903. His remains are interred in Calvary Cemetery, St. Louis, Missouri." His Eminence John Cardinal Glennon was "made co-adjutor to the Archbishop of St. Louis with the right of succession, April 27, 1903."

** (See Page 22)

Archbishop Harty was to arrive home on September 10, 1903, and the parish of St. Leo's was preparing for one of the most spectacular parades in its history.*** One thousand torches were procured, 600 of them with red lights. Approximately 4000 American flags were to be carried by those who marched, as well as by those who awaited the archbishop's arrival before the parish residence. The parade, which was to proceed north on 12th Street from Union Station to Mullanphy Street, thence west to 23rd Street, was as follows:

Detachment of Mounted Police
Uniform Ranks of the Knights of Father Matthew
Union Drum Corps
Uniform Ranks of the A.O.H.
Parishioners of St. Leo's
Carriage of Archbishop accompanied by mounted guard
Jefferson Club Drum Corps
St. Leo's Drum Corps
Friends of Archbishop Harty and attendants from other parishes.

Chinese fireworks were purchased, and as the Archbishop neared the parish, thousands of small bells were to ring "in the homes of those unable to go to the station."

** The Catholic Herald, "St. Leo's Parish Celebrates Golden Jubilee," 12/23/38, XVIII; Personal Interview: Rt. Rev. T. Lloyd. Msgr. Lloyd recalls that the cablegram was received at an early morning hour and that Father Gavin and himself, surmising the contents, thought it best to permit their good pastor to complete his night's rest before delivering the message.

*** St. Leo's Parish Files, "Parish Announcements," 1901-1904; St. Louis Star-Times, "Old St. Louis Houses," May 24, 1943, LVII. St. Leo's parishioners were not strangers to the torchlight parade. The Clemens Mansion, known in 1903 as the Convent of Our Lady of Good Counsel, at 1849 Cass Avenue, was built by James Clemens in 1830. His son, Bryan Mullanphy Clemens, active in politics, made use of the wide second story porch; his political friends also found the "big porch convenient and many a torchlight parade led to the spot." Of historic interest is the fact that Mark Twain, during the time that he was employed as a river pilot, lived here with his uncle, James Clemens; here General Custer spent a week before going west to make his famous "last stand." Bryan Mullanphy, brother-in-law of James Clemens, was a frequent visitor.

Paying an official visit to President Roosevelt after his arrival in New York,* Archbishop Harty was delayed one day, arriving home at 11 o'clock, Friday night, September 11, coming direct from Baltimore where he visited the dying Archbishop Kain. At the station, he was greeted by Rev. Father Gavin and Rev. J. J. O'Brien of St. Margaret's. Before the party reached the midway, the crowds swarmed past the guards. The A.O.H. was to have formed a guard of honor but the crowds had broken through.

It is estimated that more than 6000 people were in the parade, which, with the blaze of lights and the ringing of bells, "gave the whole affair an appearance of splendor."

Ten thousand people were in waiting on Mullanphy Street which was a blaze of light. While the Archbishop took his place, the band played "The Wearing of the Green." The children sang "America." Mr. Thomas Ward delivered a touching address of welcome. When Archbishop Harty rose to speak, he was greeted by deafening cheers.

On the day after his arrival, the Archbishop consecrated the altar that he had had installed before his departure for Rome. On the following day, Sunday, he celebrated his First Pontifical High Mass in St. Leo's.

St. Louis University took the occasion on the evening of November 25, 1903 to honor its distinguished alumnus. One of the most brilliant receptions held in St. Louis was the result, and the halls of the University were thronged with notable citizens eager to show their deference to the new Archbishop. The great library hall was beautifully decorated with vari-colored banners and draperies, flowers, smilax and palms, "which will soon be so familiar to the guest of the evening." An exquisite orchestra was arranged in the west end of the library hall.**

* Globe Democrat, "Archbishop Harty Concurred with Mr. Roosevelt," September 10, 1903, XXIX. Mr. Roosevelt made it plain to the Archbishop that he did not desire to interfere in any way with the policy of the Catholic Church in the Philippines, but expressed the opinion that more could be accomplished to improve the situation by a mutual understanding between the Church and government in Washington than by either alone.

** Personal Interview: Rev. Lawrence Kenny, S.J., July 11, 1950. Father Kenny was present at the reception. He recalls how the scholastics outdid themselves in the artistic decorations. Archbishop Harty, attended by Archbishop Glennon, Bishop Hennessy of Wichita and Father Rogers stood on the north side of the hall, while for two hours men and women filed past them. Both sides of Grand Avenue were lined with elegant horses and carriages.

Father Banks Rogers, S. J., president of the University, delivered a farewell and Archbishop Harty spoke feelingly of the regret he felt in leaving his native city. He testified his "love for his Alma Mater" and declared that it was within her walls that the inspiration came to him to consecrate his life to God's service.

On the following evening a farewell banquet was given by the Knights of Columbus at the Planter's Hotel. Festus J. Wade, in responding to a toast to "The Ideal Citizen," called attention to the fact that the guest of honor was the "first real live St. Louis Archbishop."

The last priestly ministrations of Archbishop Harty, previous to his departure for Manila, occurred on Sunday, November 29, 1903. He distributed Holy Communion to 300 members of the St. Leo's Council of the Knights of Father Matthew. This Council, created within two months after the dedication of the frame church, was, in 1903, "the largest body of total abstainers organized in any parish in the city." He addressed the congregation at the 10 o'clock Mass and again at the evening services. At all services, the people crowded to 23rd Street. He told his listeners that it was a great sacrifice to leave country, home, kindred, and race; however, he said:

"I shall remember you in spirit in that distant country. I want you to continually keep in mind the instructions I have given you in this sacred place.....I go cheerfully and willingly.... I go with all my heart....I ask you to love the priest who will be sent here to take my place I ask you to make his life as bright and happy as you have made mine in the past 15 years."

On the day following this touching exhortation, Archbishop Harty was escorted to Union Station by men, women, and children, who, in the words of Francis A. Thornton, "experienced a divided feeling of pride as to his elevation and of regret at his departure from them." At the moment of actual parting, however, the stronger emotion asserted itself, for an eyewitness asserts:

"I was every bit of seventeen and I cried bitterly, and I noticed as I pulled myself free from between those strong black bars, that everybody around me was crying as hard as I was."

A highlight of Archbishop Harty's distinguished career was to be reached in the Philippines, when in cooperation with William Howard Taft, then Governor of the Philippines, he successfully settled many problems offered by the control of Church lands caused by the condition of the country and many changes in government.

Although Archbishop Harty suffered from privations due to missionary activity, from the enervating tropical climate, from vexing administrative problems, his characteristic graciousness never deserted him. The Most Rev. D. J. Gerke, D.D., writes:

"My first acquaintance with the Archbishop was when I was a young priest in the Philippines. He had many beautiful traits..... He was very kind and beloved by all who knew him. It was always a joy to have a visit with him. He was the soul of good humor and hospitality at all times."

Perhaps the keynote of his early success in the Islands is sounded in his own words, "I am part of the insular fabric now and deeply in love with my work."

For thirteen years, under the tropical sun, he strove to save and rebuild the Church in the Philippines. At length the burden began to tell on him and the Archbishop felt it his duty and for the best interests of his people to relinquish his work in the Islands and to accept the vacant See of Omaha.

He was transferred to the See of Omaha, Nebraska, May 16, 1916, and was installed as Archbishop-Bishop on December 21, 1916.

Physically weakened by an attack of pneumonia in 1923, Archbishop Harty became a patient at St. Mary's Hospital, Tucson, Arizona, for almost a year. After leaving the hospital, he was a guest of Rev. Clement Molony at St. Agnes Rectory, Los Angeles, California. Here he died, at the age of seventy-three, on October 29, 1927, six months before he would have completed one-half a century as a priest of God. He was laid to rest in his See of Omaha, Nebraska on November 4, 1927.

Archbishop Harty had written to his protegee, the Rev. Francis Skaer, on the occasion of the latter's ordination to the holy priesthood:

"I urge you to aim at sanctity, not the pretense but the real thing. Keep before your mind the saints. Insofar as you fulfill the conditions of sanctity you will be holy. The conditions are a strong will, a sound judgment, an invincible strength of character. This sums up the secure road to priestly happiness and to a fruitful ministry."

That Archbishop Harty climbed the road to priestly happiness may be deduced from the tribute:

"We will remember him and the memory will make our hearts more intensely Christian. It is hard for human nature to live up to the sublimity of the priesthood, but these splendid qualities were attained by Archbishop Harty."

The foregoing pages are a testimonial that that fruitful ministry, which Archbishop Harty strove so generously to attain, was realized, in part, in the parish of St. Leo.

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CHAPTER III

REVEREND JAMES THOMAS COFFEY 1903-1931

Rev. James Thomas Coffey, pastor of St. John's, was appointed to succeed Father Harty on December 14, 1903. Father Coffey was born of Irish parents in Morgan County, Missouri on November 8, 1861, the third of a family of eight. His father, Michael Coffey, a pioneer railroad builder, was, at the time, engaged in the construction of a section of the historic Atlantic & Pacific Railroad. The family later located at the new parish of St. Kevin's*, St. Louis, Missouri.

Because St. Kevin's had no parochial school, James Thomas attended school in St. Malachy's, the adjoining parish. After his graduation, he attended the old Christian Brothers College. In 1876 he entered St. Francis' Seminary in Milwaukee, Wisconsin. In the fall of 1882, Coadjutor Bishop Patrick J. Ryan appointed him to the North American College in Rome.

He was ordained by His Eminence Cardinal Procchi in Rome, July 24, 1887. He was assigned as assistant to Father Brady at the Annunciation Parish, October 10, 1887. On May 25, 1889, Father Coffey was assigned to the parish of St. John's to assist Father Brady, who had succeeded Bishop Hennessy as pastor in 1889. Upon the death of Father Brady, March 4, 1893, Father Coffey was appointed his successor.

The information that Father Coffey had been appointed to succeed Father Harty descended upon the people of St. Leo's "with not a little fear and misgiving." For some time the Monday morning papers had printed Father Coffey's sermons delivered in St. John's. To St. Leo's, accustomed to the gentle persuading of Father Harty, they seemed "just a wee bit harsh."**

The people of St. Leo's felt that their new pastor would be cold, austere, unapproachable. There is something of apprehension in the announcement that:

*St. Kevin's Parish, now known as the Immaculate Conception, received its new title May 10, 1908, when Archbishop Glennon blessed the new church. The old church was converted into a parish school.

** Personal Interview: Rev. Edw. O'Toole, 9/6/50, in the Globe-Democrat, "Father Coffey," February 15, 1931, we read: "He was a force for righteousness. He was the kind of fighter that the times demanded. Political corruption was in power. It took courage to fight the political boss, the saloon, and the police. Protestant clergymen joined with him in his crusade. We are indebted to the Father Coffeys of all our cities and of all our creeds."

In the Globe Democrat, "Father Coffey Lectures," 9/25/03, "An unusual feature at the Southern Methodist Conference, which had a large audience, was an address by the Rev. J. T. Coffey on the subject of the liquor traffic and the churches."

"Father Coffey, who has been appointed by Archbishop Glennon to be our pastor, will come on New Year's Day. He will say the 5:30 and 7:00 o'clock Masses and preach at the 10:30 Mass. Fidelity to your new pastor means fidelity to God and regard for Archbishop Harty."

After the 7:00 o'clock Mass on that January 1, 1904, the new pastor of St. Leo's stepped from the sacristy and stood for a short space quietly gazing at the congregation. Wearing his black cassock, sharply outlined against the white marble altar so recently consecrated by their beloved Archbishop Harty, Father Coffey appeared as austere as they had anticipated. He spoke quietly, making no appeal for their loyalty, simply and definitely stressing the fact that he loved St. John's and that he was grieved at leaving it. The congregation was thunderstruck! Some were indignant, some angry, and those who felt the power of this fearless priest shifted uneasily. Father Coffey was, no doubt, aware of their feeling toward him, for he turned and left the sanctuary as abruptly as he had entered it.

In four years, Archbishop Harty was to declare:

"God knows what a sacrifice I made when I said goodbye to you. The compensation came, and it came swiftly, for in my place God gave you one of the noblest men in the archdiocese of St. Louis - generous, active, and self-sacrificing, well selected to direct the destinies of St. Leo's Church."

Many who witnessed Father Coffey's first official appearance were, in 27 years, to gaze, in sincere sorrow, upon his mortal remains before this altar, when, "rich and poor gathered side by side to pay their respects to a true priest, a great warrior, a loyal friend, a pastor after God's own heart."

Father Coffey's zeal was such a force for righteousness that it sometimes reached beyond parochial lines. He demanded of others the same sense of responsibility and care that marked his own life and labor. His austere and reserved exterior was misunderstood as if it indicated a spirit of aloofness. He thundered from the pulpit against sin and its occasions, but these were warnings from a shepherd who loved his flock. Those privileged to know him soon learned to love him. His work at St. Leo's has taken on an almost legendary aspect. Epigrammatically, the Rev. Joseph A. Tammany was to remark,

"He came.....we saw.....he conquered."

When Father Coffey came to St. Leo's, the parish was deeply in debt. Possessing an unusual business ability, he set to work in earnest, not, however, before reinforcing the spiritual activity of his parishioners. With this blessing on his labor, he knew that he was bound to succeed. Parish sodalities and societies established by Father Harty were not only stabilized but numerically increased. In less than a year after Father Coffey's arrival, the Young Men and Young Ladies' Sodality numbered over three hundred members each.

It has been truthfully stated that an outstanding characteristic of Father Coffey was "his love for young Christian manhood." The following is evidence, in that:

"A large, nicely-fitted and well-lighted meeting room has been arranged in the church basement, and will serve the needs of the different societies. The school basement will be given up entirely to the Young Men's Sodality."

No persuasion was necessary to swell the numbers in attendance in the school basement, while the complement to this unusual activity might be realized when,

"We wish to remind you that on next Sunday the Young Men's Sodality will receive Holy Communion in a body. You are kindly requested to attend other Masses if at all possible, as the young men will occupy the majority of seats in the body of the church."

The Junior and Senior Holy Name Society listed over 735 members who received Holy Communion monthly. Membership in St. Joseph's and St. Ann's Sodalities swelled proportionately as parents, though proud of their sons and daughters, refused to be outdone by them.

The power behind it all was that of a zealous pastor who found time to pay a short visit to the homes of his parishioners. That the young son or daughter of such a household should refuse to become an active member in that sodality, especially arranged for him, was unthinkable; consequently, the sodality of The Angels of the Home ran a close second to the combined elements of the Holy Name Society.

The Rev. Michael J. Ryan, C.M., stated that:

"In a spiritual way, the development of St. Leo's under his [Father Coffey's] guidance was remarkable. His ability to infuse his followers with his own zeal and fervor was an inspiration to his fellow priests."

While these sodalities and societies were designed to promote spiritual interests, they greatly assisted to reduce the parish debt and to render a subsequent building program possible. Father Coffey early recognized the necessity of a parish building where the youth under his charge might receive a moral, intellectual, and physical training. Plans for this purpose were developed when, on May 11, 1904, Father Coffey organized the St. Leo's Realty Company with a capital stock of \$2,500.00 divided into 25 shares, the par value of each share being \$100.00. The five shareholders being Rev. T. J. Lloyd, Rev. J. W. Gavin, Mr. J. J. Godfrey, Rev. J. T. Coffey, and Mr. J. C. Kenney.

This company resolved to purchase the property occupying the proposed site of the new building - the house and lot at 2333 Mullanphy Street, for \$3,300.00, and another, one door east, for \$2,500.00. Further, it was resolved that the lot situated at the southeast corner of 23rd & Mullanphy, be purchased at the consideration of \$5,300.00.

Within eight months of his appointment to St. Leo's, Father Coffey announced:

"Plans are in the making for a new Temperance Hall, Specifications have been prepared by the architects, Barnett, Haynes & Barnett.....these are to be considered at the Parish Association meeting in September."

The business acumen of the pastor of St. Leo's is evident, when on May 14, 1906, at a stockholders' meeting of St. Leo's Realty Company, it was agreed to:

".....transfer upon the payment of Eight Thousand Nine Hundred Dollars the properties held by this, St. Leo's Realty Company, to the newly-formed St. Leo's Building Company, as soon as the latter is duly incorporated."

The first officers elected for the St. Leo's Building Company in 1906, and the men who were to handle all business transactions pertaining to the construction of St. Leo's Temperance Hall, were:

Mr. Patrick Fitzgibbon, President; Mr. J. P. Carroll, Vice-President; Mr. William Glynn, Secretary; Rev. J. T. Coffey, Treasurer.

A day previous to its dissolution, the St. Leo's Realty Company had entered into an agreement with a Mr. Maurice O'Connor, owner of a lot on the south side of Mullanphy Street, directly opposite the two-story brick house that occupied the proposed building site. By this agreement, the house at 2333 Mullanphy Street, but not the ground thereat, was sold to Mr. O'Connor. Accordingly, the St. Leo's Realty Company

".....for the consideration hereinafter mentioned [\$2,050] agrees that it will cause a cellar and foundation to be excavated and constructed on the front portion of a lot now owned by said party.....that same shall be similar to the one now under said building and sufficient to support the same; that it will cause said building to be removed by a competent house mover and placed upon the foundation constructed.....that this contract may be assigned to St. Leo's Building Company.....entitled to all rights."

With Mr. Thomas J. Ward employed as general contractor, the work on St. Leo's Temperance Hall was begun in October, 1906 and completed the following September. St. Leo's Temperance Hall, three stories high was fashioned along Classic lines. With a frontage of 72 feet on Mullanphy Street and a depth of 100 feet, it was like the school adjoining it on the west, constructed of red-pressed brick with Carthage stone trimming. At the time of the completion of the hall, the Western Watchman described it as follows:

"The basement is arranged with large gymnasium, modern apparatus, and a swimming pool, besides a large kitchen, serving pantry, and dining room. The first story contains two large lodge halls, anterooms, and large beautiful parlors.

The second story is taken up almost entirely with the grand hall, floored with polished hard maple suitable for dancing and high-class gymnastic performances. The stage can accommodate a chorus of one hundred persons."

Further commendations are expressed in a later statement:

"To the foresight and untiring energy of Father Coffey belongs the credit of having successfully completed this magnificent building. It is the first of its kind in the West, and most up-to-date in the country."

The completion of St. Leo's Hall was looked upon by many as "a culmination of Father Coffey's deep and abiding interest that he always showed in the material, the social, and the ethical progress of the city." Father Coffey's interest in social progress through the medium of Christian temperance resulted in his becoming nationally prominent in the movement.

A Grand Bazaar and a week of festivity, October 16 to October 21, 1907, marked the formal opening of St. Leo's Temperance Hall. Mayor Wells delivered the chief address on opening night, while Archbishop Glennon closed the week's celebration with an inspiring oration.

Ample proof of that family spirit which characterized old St. Leo's is disclosed while preparations were in progress for the Grand Bazaar. We read,

"It was announced by the Prefect of the Young Men's Sodality that one booth would not be sufficient, as they contemplated a Shooting Gallery, a Cane Rack, a Souvenir Postcard Booth, an African Dodger, and, finally, to take charge of all dances, charging, of course, those who danced."

It appears that the young ladies made a protest that there would not be sufficient room in the main hall and that, "they should take some of their energetic displays to the basement." Whereupon it was announced that the young men had decided to have a voting contest for the most popular Sodalist, feeling sure that there was "a gold mine in it, because all the young ladies would surely vote heavily." Father Coffey gave the young men permission for everything! He further announced that the boys of the Sanctuary Society would have a booth entitled, "The Punch & Judy Show," and that he would be in charge.

It is not surprising that the congregation was to hear, some months later, that

"The prize banner will be awarded to the Young Men's Sodality by the leaders of the different booths in recognition for their outstanding work which netted the highest returns for the bazaar."

That the young ladies had the "last say" is likewise not unexpected:

"It isn't surprising that the young men won the beautiful sodality banner since they had the support of St. Ann's Sodality, which, being in charge of all refreshments, naturally gave its full support to its best patrons."

The estimated cost of St. Leo's Temperance Hall was \$80,000. The St. Leo's Building Association, March 21, 1907, voted that "capital be increased by issuing 3000 shares of stock at the par value of \$5.00. The purchase of these certificates by the parishioners greatly assisted to meet the financial burden incident to the erection of the hall. At a meeting of the St. Leo's Building Company on March 28, 1916, the real estate and buildings owned by the St. Leo's Building Company were transferred to St. Leo's Protective Association, a Corporation, for the sum of \$1.00. Finally, on September 3, 1929, the following resolution was presented by Father Coffey and adopted unanimously, that:

"The title to the premises on which St. Leo's Temperance Hall is located be conveyed to His Grace, Archbishop John J. Glennon, as church property and that the president be directed to execute a warranty deed for same."

The literary and dramatic activity that centered about St. Leo's Temperance Hall greatly contributed to that spirit of unity so characteristic of old St. Leo's. Father Coffey reveled in dramatic display - there was always a presentation of some kind at every parish meeting, while the entertainment prepared for the purpose of raising funds was second to none in the entire city. The St. Leo's Olcott Dramatic Society, organized in 1905, produced some of the finest minstrel shows in St. Louis.* Famous for ready wit and splendid singing, these performers packed the immense main hall to the doors, and always staged several repeat performances. They were encouraged by the merry laughter of Father Coffey, whose keen sense of humor promptly reacted to their sallies.**

Nor was St. Leo's wanting in athletic ability. In the days when the horse and buggy ruled the streets in St. Louis, sportsmen frequently gathered at spots here and there and discussed everything from politics to sports. And when the conversation turned to sports, St. Leo's fine soccer teams often became the topic.

* Personal Interview: Rt. Rev. Msgr. Lloyd 6/27/50. Monsignor Lloyd declares that "for a concentration of dramatic ability, St. Leo's had no peer."

** Personal Interview: Rev. Edward O'Toole, 9/6/50. Father O'Toole declares that when an announcement of a St. Leo's entertainment was broadcast, every surrounding parish arranged their calendars for "several closed dates," as St. Leo's was certain to draw the people.

From the early 1900's, St. Leo's figured prominently in the city's amateur and professional sports. From 1908 until 1918 its professional soccer teams became known as the "Ten Time Champions."

We read:

"The champion St. Leo's with William J. Klosterman as manager, having won championship honors for the last ten seasons, are out after Pennant No. 11. This team, with its all-American St. Louis players, also holds the championship of the West and is the most widely known aggregation of soccerites in the United States. They hold the state championship by having defeated leaders from other cities." *

There was "Bull" Brannigan, one of the greatest "two-foot" forwards, "Punkie" McCormack, who could dribble the ball with a skill akin to magic, "Butch" Amen, hardest kicker in the game, "Duke" Sheahan, whose prowess as a goalie rated him as one of the truly great, Jimmy Donohue, fleet forward, and Johnny Miller, halfback.

These are some of the champions who, in the early days, blocked Mullanphy Street from 23rd to 25th Streets each evening after sunset. Running up and down the main thoroughfare of old St. Leo's Parish, they acquired that speed and endurance which tells in long gruelling.

Some of these soccer champions played baseball also. Johnny Miller played with the Detroit Tigers **, while Bill Abstein, first baseman with the Pittsburg Pirates, when they won the World Series from Detroit in 1909, got his start and played on St. Leo's team.

* Globe-Democrat, "St. Louis Soccer League Starts Season at Athletic Park Today," 10/20/1912; in the Globe-Democrat, 3/27/32, Mr. Klosterman recalls that, "in 1912 the team went East and met some of the best teams that part of the country had. It was more of an outing than a serious soccer invasion, and we won two, tied two and lost three. Thinking it over in more serious moments, the team was furious. So furious, in fact, that we invited the five teams which had tied and beaten us to come to St. Louis and try it again. They did, and we beat every one of them."

** In the Globe-Democrat, 3/27/32, "Klosterman Steps Aside for Younger Star," we read: "During the season of 1907, a fast young halfback by the name of Johnny Miller was on hand one day and Klosterman injected him into the lineup in his own place. The youth proved to be a star; his advent marked Klosterman's final appearance as a player."

Personal Interview: Mr. Arnold Tivener, 1/10/51. Mr. Tivener, a relative of the Miller family, asserts that Dave Miller, a younger brother of the soccer champion, played baseball with the prominent "Ben Miller's Team." His son, Dan Miller, was captain for the famous Billikens, 1947-1948.

Father Coffey took great delight in the literary, dramatic and athletic attainments of his young parishioners; however, the work dearest to his heart was commenced on September 4, 1904, when he enrolled over 100 boys in the St. Leo's Sanctuary Society. The first officers for 1904-1905 were Rev. J. T. Coffey, Director; Paul J. Ritchie, President; Francis H. Skaer, Secretary; and Daniel J. Sullivan, Treasurer.

Less than a year after the organization of this society, the following paragraph, written in a boy's firm script, appeared in the minutes of a meeting:

"The Rev. Director announced that the society would discontinue having honorary members who came any time they wished. The towel service in the sacristy is for the boys who serve. Servers are requested not to puff or make any noise with the breath when carrying the Missal. Some boys look around the church as if they were appointed to count the people present. There is a good deal of noise in the lower sacristy while the boys vest before coming upstairs to sing. Father said if he 'warms a few of your ears maybe you will stop it.'

A very special meeting was called on March 8, 1905, when the boys were told that they should be more "respectful and obedient to their superiors, especially to the lady in charge of the sanctuary and to the choir directress." The lady in charge of the sanctuary, Miss Mollie Williams, ("Mouse" as the boys called her), rendered valiant service. Besides taking care of the altars, vestments, and sacristy, she braved the task of looking after the sanctuary boys. She may have been responsible for the secretary's entry:

"The ladies of the Altar Society have a complaint. The boys who put out the vestments were seen putting them on and walking around the sacristy with their hands folded in a pious manner. Father says that the tales of anyone will not be of interest to him, but if he catches the guilty parties they will be expelled. He would have taken care of the matter last week, but he was too busy with the First Communion Class."

Father Coffey paid little heed to Miss Williams' complaint, when, before Holy Hour Devotions one evening, she reported that the lovely feathered parrot was missing from atop her new hat. Father Coffey was not ready for action until the distressed choir mistress was unable to produce a sound from the small organ stationed in the sanctuary. At the conclusion of the services, sung without accompaniment, by boys quite capable of the art, he supervised the process whereby the parrot was removed from the musical instrument, while the greatest care was taken to preserve the latter. Father Coffey acted, he did not listen. He expelled four members of the society without a hearing!

Mollie Williams pleaded for their reinstatement on the grounds that Father Coffey's sudden entry into the sacristy provoked the hasty disposition of the parrot into the organ. Father Coffey relented. On a morning some years later, when Mollie Williams was buried from the Little Sisters of the Poor, one of the former members of the

sanctuary society was present. He offered the Holy Sacrifice of the Mass for the repose of her soul.

The choir directress, Miss Mary Hannon, knowing the boys' predilection for hats, chose to keep hers on her person. However, she fared no better than poor Mollie Williams! She recalls the choir practice in the church basement, when she permitted the group to move about the large recreation hall while she concentrated on special numbers with several boys at the piano. In the midst of her vocalization, a well-aimed ball removed the hat from the top of her head. With the gallantry of a Raleigh, the boy closest to her recovered it. With all the dignity that she could muster, she replaced the hat, carefully closed her books, and, amid an uncomfortable silence, walked from the room.

Still undecided as to whether she should laugh or cry, she reached her home, one block east on Mullanphy Street. Scarcely had she removed the ill-fated bonnet, when the doorbell rang. Upon answering the summons, she beheld the group to a man, the younger members safely wedged within a solid ring of the "oldsters." She recalls her hurried acceptance of that apology offered in a voice that trembled. She delayed one moment to replace her hat, then accompanied by "some of the finest boys that I have ever known," the choir mistress went back to rehearsal. They all thought it best to re-enter the chapel by the 23rd Street entrance so that "The Boss" would not see them.

Yes, the pastor of St. Leo's was called "The Boss" by the boys who sincerely loved him. His austere and reserved exterior was no mask for that great love which he entertained for them. Excerpts from several of the letters that Father Coffey cherished to his last days give ample proof of the esteem in which this great pastor was held. Father Coffey's boys attending St. Joseph's College in Dubuque, Iowa mirror that literary, dramatic, and athletic ability so much a part of parish activity. From Vic Shevalan,

"The May Spokesman is out and yours truly's poem appears in it. Don't fail to say just what you think of it. I have another on Sleep. Father Stuart was asking me today when you will come. Get a move on you! Tracy played short and Burke caught in our first ballgame of the season. Everybody is talking about the swell ball players from St. Leo's."

The great shortstop, Tracy, penned a message that no doubt gladdened the heart of Father Coffey:

"We were out on the campus playing ball when one of the boys came out with your letter. There was certainly a happy 'St. Leo's bunch' when I showed them what I had. We sat down and read it together."

John Burke reported the following occasion:

"We were honored by a visit from Bishop Carroll yesterday on his way home from Baltimore. In the evening we had an entertainment in his honor. Three of us fellows from St. Leo's sang "Forgotten," and it made quite a hit with His Grace. There will be

trouble if you don't come up here. How are all of your teams getting along? We miss the Holy Week Services. They don't have them here like we do at St. Leo's."

That the boys of St. Leo's were beautiful singers was due not only to the efforts of Father Harty with the assistance of Miss Mary Hannon and Miss Kate Tracy, but also to Father Coffey's insistence that the singers should have the best training that he could procure for them. A Roman student himself, who had breathed the atmosphere of song in the Eternal City, Father Coffey engaged the services of Rev. Leo Manzetti, Roman liturgist and master choir director. St. Leo's, as early as 1910, could boast of a boys' choir trained in the art of liturgical singing.

Father Coffey's greatest enjoyment, and perhaps the only luxury he permitted himself, was found on a high bluff of the picturesque Ozarks, overlooking the banks of the Gasconade River, two miles and a half from Vienna, where is situated Camp Comfort, the summer home of the seminarians and sanctuary boys of St. Leo's Parish. Boating, hunting, fishing, horseback riding, and swimming galore are among the every day amusements.

An entry in the hotel register is typical for:

"All 'Swell" on the Gasconade --- the assistant cook, Jim, refers to Ralph and Syl Eaton as the 'Eating Brothers.' Jim hit the mark. Dutch put his feet in the water last week; this week he went in ankle deep. He expects to get in over his head before we leave. He may be bashful about the water, but you should see him plunge in at the table. Last Monday we celebrated the anniversary of Father Coffey's ordination and we had ice cream and cake galore. Corky said that he wished Father's anniversary came every three months. Why three?"

A considerable portion of Vienna's social history centered around Camp Comfort, for the jolly campers did much to make the summers pleasant. The Western Watchman states:

"On last Wednesday evening the Bushmans gave a lawn fete in honor of the boys from the camp. The boys rendered a delightful musical program. Mr. Otto, a leading merchant will give the boys an old time fish fry and a nineteen mile hayride."

The boys brought musical instruments, and it was a joy to the townspeople to have these boys with the beautiful voices perform for them. Further,

"We have singing each morning at Holy Mass. We have an improvised and pretty altar. The boys sing High Mass and Vespers in the village church on Sundays. The Coffey Juniors beat the Vienna Rockets."

Camp Comfort, with its religious exercises, vocalization, and athletics, served a twofold purpose. Besides giving the boys an enjoyable summer, it served as a means of selecting, cultivating, and, if necessary, eliminating aspirants for the priesthood. In his own enviable fashion, Father Coffey knew how to discern and foster vocations for this sacred state. Father Coffey seemed to enjoy nothing so much as a summer with his sanctuary boys and seminarians. He celebrated the anniversary of his ordination at Vienna each summer and it was with difficulty that the parishioners prevailed upon him to have the 25th anniversary commemorated in St. Louis.

There were reservations in the mind of the pastor of St. Leo's, however, for the Hotel Register at Camp Comfort for July, 1912, tells all in one glorious sentence:

"A treat is in store for the summer residents on the Gasconade."

This information, doubtless, had a definite connection with the following incident:

"Reverend James Thomas Coffey is the richer by nearly \$3,000. This gift from friends and fellow priests was presented to him on the celebration of his 25th anniversary yesterday. The gift was presented at a banquet held in the parish hall."

The banquet followed a Solemn High Mass celebrated in the parish church at 10 o'clock on the morning of November 7, 1912. Miss Teresa Finn, sister of Rev. Francis J. Finn, S. J., sang with the choir on this occasion. She was assisted by the harpist, Miss Adele Ghio, and the cellist, Mr. Kern, both members of the St. Louis Symphony. These three artists were personal friends of the jubilarian. Archbishop Glennon presided at the Mass which was celebrated by Father Coffey.

Besides Archbishop Glennon's letter of acceptance found in the St. Leo's Parish Files, there is another which was of major importance to Father Coffey:

"Your letter received requesting the students of the Kenrick Seminary to attend your jubilee. I have taken up the matter with Doctor Ryan, and either he, or myself, will let you know in a day or so."

A letter from Father Michael J. Ryan, C.M., President of Kenrick Seminary, in words that indicate his appreciation of the situation, states:

"The Archbishop referred to me your letter in regard to the attendance of your boys at your jubilee celebration. It is a great pleasure for me to say that they will be permitted to attend."

No one was better able than Father Ryan to declare before the estimated 1500 people who attended the ceremonies on the morning of Father Coffey's burial, that:

"There are in this assembly of priests today perhaps a score who owe, after God, their vocation to the holy priesthood to the help and encouragement and to the guidance which they received from this great priest."

Not only are Father Coffey's charity and zeal evident in the lives of the priests to whom he was an inspiration, but his interest in free Catholic education continues to exert an inestimable influence. From the beginning of his pastorate at St. Leo's, through hardships and sacrifice, he maintained a free school. He was among the pioneers of this movement in St. Louis, having for the last four years of his pastorate at St. John's incorporated the Cleveland Plan as adopted by Bishop Horstmann.* He felt that if the Plan had worked in a very poor and thinly-settled congregation like St. John's, there was no doubt about a free religious education in a thickly-populated and progressive parish like St. Leo's.

Consequently, a church announcement in 1904 declares that "St. Leo's School will be free for all the children of this parish, beginning March 1." Twenty years later, Father Coffey was proud to write:

"Our school, formerly a pay school, had a large deficit every year. We are spending over \$6,000 a year on the school now, and it is free to all the children who attend; yet, we are meeting our expenses without any great trouble."

School records from 1903 to 1910 show an average attendance of 800 pupils; in 1907 a total of 880 children, the highest number in the history of the school, was registered. Rev. John R. Morgan, school principal from 1905 until the date of his departure in 1914, was assisted by Sister Mary Carmelita, C.S.J., as directress, 1905-1907. Sister Carmelita was the first instructor in the 9th Grade, organized in 1906. In 1909, the people were to hear that:

"We will open up a Commercial Department in the New Temperance Hall for those who have finished the 9th Grade. A thorough business course will be taught - no extra charge. The department will be established in the East Lodge Hall on the first Monday in September."

From 1903, the kindergarten was conducted in a spacious room on the first floor; however, because of crowded conditions it was necessary in 1908 to move the little ones to the new hall. Here, in the West Lodge Hall, Sister Mary Esther, the kindergarten sister from 1902 to 1922, was to conduct one of the loveliest primary departments imaginable.

Before the completion of St. Leo's Temperance Hall, graduation exercises were usually conducted at the Odeon Theatre, where on Sunday, June 17, 1906, the last commencement was held following "the presentation of

*While at St. John's, Father Coffey established a free parochial school, the second free Catholic school in St. Louis, that of St. Patrick being the first.

of the opera, "Laila," in three acts. The last graduation exercise for the upper grades is recorded in June, 1912. Father Coffey had insisted on maintaining the upper grades until the establishment of the diocesan high schools.

St. Leo's Parish was among the pioneers to introduce the cafeteria for the school children. While distances to the homes of children within parish limits were not too great to allow them ample time at the noon period, uppermost in the mind of Father Coffey was the benefit of a well-prepared meal for the poorer children of the group. In 1923, the first year of operation, 10,000 meals were served with an aggregate of 4,000 free lunches. The cafeteria, conducted on a large scale, was discontinued after 1928. Father Coffey had the assurance, however, that the parish conference of the St. Vincent de Paul Society, which through this five-year period had met the monthly deficit, would continue its aid to a school lunch program.

Father Coffey was making a definite effort during these years to complete payments on the parish debt. He had accomplished a gigantic task in regard to parish finances, for besides the heavy debt that faced him in 1904, his building project had been extensive. Furthermore, besides the upkeep of the church, he had found it necessary, in the early days, to make improvements and to purchase requisite sanctuary furnishings. It appears from a letter found in the St. Leo's Parish Files that these purchases were made from Mr. Joseph Conradi, dealer in statuary. In endeavoring to adjust an apparent misunderstanding with Father Coffey as to the price of certain of the furnishings, which to no uncertain degree enhanced the beauty of St. Leo's Church, Mr. Conradi, who insists that he lost money on the entire transaction, enumerates as follows:

Communion Rail	\$1600
" " Posts extra	100
" " Relief in doors	100
Marble Steps	360
Pulpit	1000
Angels	700
Pedestals	250
Tile Floor (Sanctuary)	750
Extra for preparing	28
Plastering	125
Carpenter Work	100
Lamps (in angels' hands)	35
Mill work	40

\$5238

By 1920, a large number of the old families who had appreciated the beauty of this lovely sanctuary at St. Leo's had moved from the parish. St. Leo's was definitely in the downtown area; the parish revenues had decreased, with a promise of future decreases. In 1923, Father Coffey asked that all his parishioners make an effort ".....to pay the remaining debt on the hall, now \$8,000, drawing 6% interest, the debt on the church, \$18,000, drawing 4% interest." By May 8, 1926, the entire debt had been reduced to \$7,838. Four months later, the parishioners learned that the debt stood at \$4,438, while one month before the date set for the goal there was a need for \$2,500. Finally, on Thanksgiving Day, 1926,

Father Coffey announced:

"The debt of St. Leo's is paid. Let us thank God, the giver of all good things. You have all made sacrifices, real sacrifices, for your church and school, and I thank you from the bottom of my heart."

Although it was impossible for Father Coffey to estimate the achievements of his people in the spiritual order, he was able to present the combined temporal accomplishments of priests and people during his pastorate:

January 1, 1904 - debt -----	\$62,000
St. Leo's Temperance Hall -----	80,000
Improvements made in church and school, 1904-1926 -----	20,000
Annual maintenance of school for 23 years -----	165,000
Annual maintenance of church and house --\$6,000 -----	138,000
	<u>\$465,000</u>

Father Coffey paid his people a well-merited tribute when, in reference to the size of St. Leo's Parish, he declared it to be small in territory, with very scant or no accommodations at all for large families; surrounded by several other Catholic churches within a radius of a few blocks, the boundary lines of the two parishes on the north and south extending within two blocks of the church door.....under such conditions to raise and pay out a half million dollars is surely a credit to the people of St. Leo's.

But the people of St. Leo's were well aware that their prayer on this day of thanksgiving was one of gratitude to God for Father Coffey. Full 20 years before they had declared to their beloved Archbishop Harty:

"The work relinquished by Your Grace when higher honors were so deservedly showered upon you was taken up and faithfully advanced by the good priest whose honor it was, as well as our delight, to succeed to this charge."

The members of Father Coffey's parish felt that he deserved every effort they exerted to assist one who as a pastor had gone in and out amongst his people, comforting them and consoling them, keeping alive the faith where so often the surroundings were calculated to destroy it. He did a godly work in a godly manner, and to God he gave the glory. Now that the debt was paid, Father Coffey, "whose bent was rather to work and die than to live and be idle," struggled to have a fund set aside for the lean days to come, when this district is run down and very poor. "I want St. Leo's people to have the honor of the first real free Catholic school, furnishing free books as well as tuition."

On Thanksgiving Day, November 24, 1927, when old friends and parishioners joined Fathr Coffey to celebrate the silver jubilee of St. Leo's School, it was announced that plans were underway by the newly-organized St. Leo's School Association to secure funds to provide

for the maintenance of St. Leo's School. The ceremony on this day of jubilee was to consist

".....of a Solemn Mass at 9 o'clock, the participants in which will be alumni of the school. The celebrant will be Rev. Joseph Tammany, pastor of Little Flower Church, Rev. Martin Clark, pastor at Wentzville, will preach the sermon, the deacon of the Mass will be Rev. William Glynn, subdeacon, Rev. George Eichenauer. Seminarians will fill the other offices."

The seminarians, all of whom were ordained at Kenrick Seminary, were Rev. Mr. John Hyland, Joseph Gottwald, Alphonse Toomey, Francis Hyland, and John Morrell.

While plans were progressing for the school fund, Father Coffey took the occasion, on August 25, 1929, to arrange a public celebration to commemorate the silver jubilee of Sister Mary Dorothea, C.S.J., who, as a gifted teacher and able administrator, had served the interests of St. Leo's School from September 1903 to June, 1918. Blessed with an unusually beautiful singing voice, Sister Dorothea spared no effort to inspire her students, through the process of imitation, to excel in the art of song, so much a part of St. Leo's. In fact, the nobility of soul that actuated Sister's every action has left a lasting impression upon her former pupils.

Hundreds of former graduates returned on August 25, 1929 to assist at the Holy Sacrifice of the Mass, celebrated in St. Leo's Church by Father Coffey at 10 o'clock.

The celebration was unusual, for, as Father Coffey declared,

"the sisters of our schools do not seek the limelight of publicity."

However, as it occurred close to the final hour of Father Coffey's pastorate, it proved to be a public expression of his gratitude.

".....not only for you, Sister Dorothea, but for the Congregation of the Sisters of St. Joseph of Carondelet, whose superiors have honored us with their presence here this morning. From the foundation of this parish, your order has served our children in St. Leo's School. I want to acknowledge here that this has been a remarkably efficient service."

A reception in the parish hall followed the celebration in the church. The Sisters of St. Joseph were the recipients of heartfelt expressions of gratitude from appreciate former pupils. Father Coffey spoke of his hopes for St. Leo's Free School. However, this great advocate of free Catholic education was not to see the fulfillment of his cherished plans.

Father Coffey, who had devoted the bright talents of his mind and heart to the spiritual and temporal interest of St. Leo's, suffered from a heart ailment for the last five years of his life. During

this time, his parish burdens were considerably lightened by the able assistance of Rev. Michael J. Bresnahan, S.T.D. Father Bresnahan's intimate association with Father Coffey during the latter's period of great suffering permitted the young assistant to see verified in his pastor the traditional maxim that one's attitude towards pain reveals character. Father Bresnahan states that Father Coffey was

".....an extraordinary pastor. The things that spiritual writers tell us a priest should be and do, Father Coffey was and did. His kindness and understanding were universal and unobtrusive. His love of the poor, the sick, and the children is remembered by all who knew him. But what impressed me most was his great esteem for the priesthood. It was a magic mantle that made him love and respect anyone it touched."

Father Coffey's esteem for the priesthood was consequent upon his great love for the Blessed Sacrament. He had insisted upon special hours of adoration during his busy pastorate, and his last days were to be no exception. A great love for the Sacred Heart and an abiding devotion to Mary under the title of Our Lady of Lourdes were characteristic of Father Coffey. He had acquired devotion to Our Lady while a young boy.* "St. Leo's Announcement Book," 1903 through 1931, which lists the many special devotions in preparation for, and the adequate celebration of, this lovely feast in mid-February, testifies that Father Coffey's affection for the apparitions at the grotto at Massabielle never abated.

When, in early December, 1930, Father Coffey was forced by extreme physical weakness to relinquish his labors, he entered DePaul Hospital. Here for two long months of patient suffering he awaited the summons of the Master whom he had loved and served so faithfully. The gentle Christ and His own dear Mother were not to be outdone in generosity, for the circumstances attending Father Coffey's death were a signal proof that the promises of the Sacred Heart were to be fulfilled for the pastor of St. Leo's. In the early morning of February 11, 1931, it became apparent that Father Coffey was dying. Perfectly conscious, he asked to receive Holy Viaticum. Dying less than ten minutes after having received his Divine Master, Father Coffey "went to God, with God, on the Feast of Our Lady of Lourdes."

"While the years go on until time be done,
Will the good go on, by his zeal begun?"

* His sister, Mother M. deChantal of the Loretto Order, relates that while he was attending St. Malachy's School he received as a prize a statue of the Blessed Virgin. This he placed on an improvised altar which he erected in his room, and every day during the month of May he placed lighted candles on the altar and said his prayers there. One evening, the family discovered the curtains in the room ablaze, ignited from the candles, the boy kneeling before the altar sound asleep!

**From "At Heaven's Gate," written in memory of Father Coffey by "S.M.A."--- Sister of Loretto.

* * * * *

CHAPTER IV

REVEREND JOHN JOSEPH BUTLER 1931-1950

Rev. John J. Butler, assistant pastor at St. Lawrence O'Toole's Church, was appointed July 20, 1931 to succeed Father Coffey. Father Butler was born in St. Theresa's Parish February 23, 1883, the son of Patrick Butler and Mary O'Leary. In "his boyhood and youth, John Butler was of exuberant spirits and to be doing something was always the way of his life."

After graduation from St. Theresa's School, he was employed for several years in the printing profession, and in 1900 sustained by his mother's encouragement and prayers, he entered Kenrick Preparatory Seminary, where he was ordained a priest on December 21, 1911. On December 24, 1911, Father Butler offered his first Solemn Mass in St. Matthew's Church, where his family had become parishioners. His father, brother and sisters were present that day, but she who had been his inspiration and greatest support "looked down from Heaven to see her priest-boy offer the Great Sacrifice." On January 21, 1912, Father Butler was appointed as assistant at St. Lawrence O'Toole's Parish. Here he was to combine parochial work with that of being

".....intimately associated with the Society of St. Vincent de Paul in St. Louis; first as the guardian of the interests of Catholic children in the Juvenile Court, a work committed to his care shortly after his ordination by Archbishop Glennon and sponsored by the Society of St. Vincent de Paul, and later as Secretary of the Metropolitan Council of St. Louis."

Father Butler had been active in the Associated Catholic Charities from its beginnings. He was secretary until 1930 and since that time had been president. Upon Father Butler had fallen the large share of the executive and detail work of the organization. At the time of Father Butler's appointment to the pastorate of St. Leo's, the Globe-Democrat printed the announcement that "Father Butler will continue his leadership of Catholic Charities, maintaining his office at 111 North 16th Street. Ample proof of the worth of Right Rev. Monsignor Butler's service in the cause of organized charity may be inferred from the fact that he has served as president of the organization for the past 20 years."

Early in Father Butler's pastorate at St. Leo's, the parishioners were to hear that,

".....he, Father Butler, is one of the outstanding priests of the Archdiocese. Wherever there is a gathering of those interested in the problems of relief, of suffering, or poverty, there his presence and counsel are eagerly sought. And the work so well begun by Father Harty, so well continued by Father Coffey, will continue under the guidance of your present pastor."

The following encomium had appeared even earlier:

"God and the Archbishop have again showered their benediction on St. Leo's Church and school in the person of the genial new pastor, Father Butler. He perhaps is the only priest in the Archdiocese who can boast of all the degrees from the great University of Life."

His "scholarship" was put to a test by the great task confronting him at St. Leo's. In 1931, the parish numbered approximately 1500 persons with some 350 families. Father Butler, assisted by Rev. John H. Smith and Rev. Michael Bresnahan, S.T.D., made every effort to retain the reputation which St. Leo's enjoyed as "a parish in which young people's sodalities have always played a strong part." However, the rapid growth of the city westward and the consequent separation of friends tended to destroy the old neighborhood intimacies. The family spirit which had contributed so greatly to parish successes at St. Leo's was no longer in evidence. Parish contributions and fund-raising measures to meet the cost of parish expenses were affected by the depression of 1929. Nevertheless, Father Butler spared no effort to maintain the dignity and appearance of St. Leo's parish buildings.

Scarcely a year following Father Butler's installation in the fall of 1932, it was deemed necessary to fill in the airway surrounding the church and rectory buildings. The old iron fence affording adequate protection had deteriorated and become a hazard. As the hall and school proved adequate for all parish meeting purposes, it was deemed advisable to close all entrances to the former old chapel and the later meeting rooms.

Father Coffey had worried about the lean years to come and had hoped for a school fund to serve the cause of parochial charity; he could not know that St. Leo's Temperance Hall was to serve not only a local but rather an Archdiocesan need in the cause of charity. We read that

"Secretary Rev. John J. Butler [St. Vincent de Paul Society] reported that the Central Headquarters Committee had been endeavoring, without success, to locate a suitable building for the Central Office. Because of the centralized location and adaptability of the building, it had finally been suggested that St. Leo's Hall be considered as a prospective site for the Central Office. It was unanimously decided on motion by Brother James J. Prendergast, which was seconded by Brother T. M. Muldering, that the suggestion be adopted."

Desiring to unite his "two families, Father Butler had offices for the Department of Children, Catholic Charities, set up at 2331 Mullanphy Street in the same building with the St. Vincent dePaul Society." Thus from the first week of September, 1933, St. Leo's Temperance Hall was to be known as the Headquarters for the Catholic Charities of St. Louis. The first meeting from the New Central Office was held on October 16, 1933.

Father Butler had left nothing undone in the establishment of Ozanam Shelter for Men, which was served by priestly ministrations from St. Leo's Parish. Established in 1932 at 3226 Montgomery in the old Mullanphy Hospital building, it has

".....truly been a haven of comfort and rest to many St. Louis men, and is a living tribute to the organizer, Father John J. Butler. Here the homeless may find shelter, the hungry are fed, the needy are clothed, and the dead are not forgotten."

Father Coffey's desire that St. Leo's Temperance Hall serve a great social need was realized to the full when, through the efforts of Father Butler and a group of his lay friends, who were particularly interested in youth, the St. Leo Center was organized in the fall of 1936. Specifically

".....St. Leo's Center was organized to meet the recreational needs of neighborhood children and adults. There is no religious qualification for Center membership. The program consists of physical, social, cultural and educational activities. The Center facilities include a large combination auditorium and gymnasium, swimming pool, two craft shops, club and meeting rooms, and an outdoor playground. During the year (1949) there was a registered membership of 895. The Center operated at an expense of \$22,941.57 and was supported by membership dues, donations, and an appropriation of \$22,114.00 from the Greater St. Louis Community Chest."

Thus, with the central offices of Catholic Charities of St. Louis occupying the first floor of the former St. Leo's Temperance Hall, and St. Leo's Center utilizing the facilities of the basement and entire second floor, the project so gloriously achieved by the builder, Father Coffey, had in the cause of charity been unselfishly advanced by his successor, Monsignor Butler.

Scarcely three years after the headquarters of the Catholic Charities was established in St. Leo's Parish, the Star-Times announced that,

"A week's celebration of the Silver Sacerdotal Jubilee of the Rev. John J. Butler, pastor of St. Leo's Church, and president of Catholic Charities of St. Louis, will open with a Solemn High Mass at 11 a.m., tomorrow [December 13, 1936] at St. Leo's Church."

In the evening, the people of the parish gave a reception for Father Butler in the Parish Hall, which was filled to capacity. Father Butler thanked the people for the kind support they had given him and pledged a continued devotion to them. A purse was presented to Father Butler from his appreciative parishioners, hundreds of whom remained after to offer felicitations to him. The day following, Monday, December 14, Father Butler celebrated Mass for the school children at the 8 o'clock Mass in the parish church. Later in the day, he was entertained by them at a special performance, arranged in his honor, in the Parish Hall. At 7 o'clock in the evening, Father Butler was honored at a dinner held at Hotel Kingsway when

approximately 200 executives and staff members of St. Louis' social agencies offered him their felicitations. In response to the addresses made by members of various faiths, Father Butler said

"I was ordained a priest of God, and it is part of my mission to help others in need, care for the sick and dying. I have never stepped from the path and I pray God I may carry a little further."

On Tuesday morning, December 15, Father Butler celebrated Mass in Ozanam Shelter, the institution dear to his charitable heart. Here, after the Mass, he was presented with a spiritual bouquet in "token of the high regard in which he is held by the guests at the Shelter as well as the members of the staff who have worked under his direction." A second meeting in honor of Father Butler was held in the evening when approximately sixty of his associates in the five annual United Charities campaigns gathered at the Bridlespur Hunt Club, Huntleigh Village, St. Louis County.

The culminating celebration of Father Butler's Silver Jubilee took place at St. Leo's Church on Thursday morning, December 20, when

"At 10 o'clock, Father Butler celebrated a Solemn High Mass, Coram Pontifice, with Rev. Joseph Shields, as archpriest, Rev. Joseph A. McMahon as deacon, and Ref. Casimir Schmidt as subdeacon. Rev. John Mix, C.R., was Master of Ceremonies. The deacons of honor to Archbishop Glennon were Very Rev. Nicholas Brinkman and Rev. John Kane; Rev. Alfred Thomson was Master of Ceremonies to the Archbishop. The sermon was preached by Very Rev. William P. Barr, C.M., president of Kenrick Seminary."

Present in the sanctuary were:

Bishop Winkelmann and the following Monsignori:

Rt. Rev. P.P. Crane, P.A., V.G.; Rt. Rev. Edward Mahowald of St. Cloud, Minnesota; Rt. Rev. John O'Grady, Ph.D., of the Catholic University at Washington, D. C.; Rt. Rev. John Lyons; Rt. Rev. Daniel J. Lavery, S.T.D.; Rt. Rev. Thomas J. O'Dwyer of Los Angeles; Rt. Rev. John C. Carr of Buffalo, New York; Very Rev. George J. Donnelly; Very Rev. Francis A. Pudlowski; Very Rev. John P. Spencer, S.T.L.; Very Rev. Matthew D. Tierney of Kansas City; Very Rev. James M. McKay of Kansas City; Very Rev. John R. Mulroy of Denver.

Certainly the church of old St. Leo's witnessed one of the most spectacular religious functions in its history, for about 200 priests and 150 religious were also present, besides hundreds of lay friends and relatives of Father Butler. After the Mass, Father Butler was host to the clergy at dinner in the Parish Hall.

"When the day was done, judgment was passed by those who witnessed the celebration of the Silver Jubilee or who took part in it. All will agree that never in the history

of our city has a greater recognition and honor been given to a man. And all equally agreed that Father Butler deserved it."

But the day of jubilee was not quite ended for there were very special friends of the Rev. Father Butler, some of whom had known him all his life, who were not to be overlooked, nor by the jubilarian to be forgotten, during this time of rejoicing. A day free from parochial school duties must be chosen for and by them; therefore, it was announced that,

"On Saturday morning, Father Butler will celebrate Mass for the Sisters of St. Joseph in the chapel of Our Lady of Good Counsel Convent, 1849 Cass Avenue. Father Butler has been chaplain for the Sisters for over 20 years."

In two years, St. Leo's was to witness another jubilee celebration commemorating its golden anniversary on December 16, 1938, when

".....the Rev. Martin J. Clark, a protege of Father Harty, will be celebrant of a Solemn High Mass. Assisting Father Clarke will be the Rev. John J. Hyland, Rev. Jos. L. Gottwald and Rev. William J. Drimped; the sermon will be delivered by Rev. Jos. A. Tammany, all being alumni of the parish."

Before the Mass, bronze plaques were unveiled to

".....honor the memory of Archbishop Harty, the founder and first pastor of the parish. Archbishop Harty served the people of St. Leo's from 1888 to 1903, when he was consecrated Archbishop of Manila, Philippine Islands."

Another tablet was erected:

".....to honor the memory of Father Coffey, who for over a quarter of a century, from 1904 to 1931, lightened the sorrows and increased the joys of the people of St. Leo's. Having spent himself in saving the souls of others....."

The capacity congregation on this occasion heard eulogized the history of St. Leo's, summarized in the following extract:

"The evidence of material growth can be seen in its beautiful church, fine rectory, magnificent parish hall, and efficient school. Its spiritual growth can be estimated from the number of priests and sisters, and from the multitude of fine Catholic men and women in all walks of life who are the products of this parish."

Within the year following the Golden Jubilee celebration, Father Butler was to commence his laudable work of improvement and repair on all parish property. In the fall of 1939, the steeple of St. Leo's Church was condemned. The work for wrecking had started on November 6. By November 16, the workers informed Father Butler that because of a union

dispute they were unable to complete the work and with the slate torn off the framework, and the cross at the top, they left the job with half the work completed. Rev. J. J. Butler said he feared a storm would blow over what remained of the steeple, menacing pedestrians. Within a day of Father Butler's complaint, the union dispute was settled and work on the steeple completed before Christmas, 1939. Blow torches were used to destroy the great bells, and in their place

"New carillon bells were blessed and heard in Christmas chimes from the tower of St. Leo's Church at 23rd & Mullanphy Streets, St. Louis. The beautiful tones of the thimble-sized bells were audible for a radius of two miles." *

Father Butler, who on June 7, 1943, received the well-merited honor of Domestic Prelate with the title of Right Rev. Monsignor, had always endeavored to preserve the original beauty of the parish buildings. This repair and improvement program lists the following expenses:

1944-- Installation of a new floor in church, sacristy and baptistry	
Rubber covers for kneelers throughout the church	
Painting of exterior woodwork on church	
Repairing and replacing stained glass windows	
	<u>\$8,948.02</u>
1945-- Church redecorated	
Installation of new altars	
	<u>\$9,638.47</u>
1947-- Hall repairs	
School repairs, new windows, painting exterior	
	<u>\$5,874.65</u>

The foregoing, together with the current expenses of a parish, was sufficient to task the endurance of the best of administrators. Moreover, in early September, 1947, the Right Rev. Monsignor Butler received a letter from the Provincial Superior of the Sisters of St. Joseph informing him that the central house of the Sisters, located within St. Leo's Parish, would be vacated.

* Year Book of the Archdiocese of St. Louis, 1948, "Memorabilia, 1947," p. 80. A bronze plaque in the vestibule of St. Leo's Church bears the inscription: The carillon bells in our church are dedicated to the honor and glory of Almighty God in grateful recognition of the sacrifice of the men and women from St. Leo's Parish who proudly have served and are serving our country in the armed forces.

"We are requesting then, Rev. Monsignor, in accordance with the advice of His Excellency, Archbishop Ritter, that during the coming year you make provision for a convent in your parish to take care of your present faculty."

As the school enrollment in 1947 numbered some 405 children, approximately half the number that might be accommodated in St. Leo's well-constructed school building, it was decided to convert the third floor of the school into a convent. Work was commenced in the summer of 1949 with Mr. Thomas Toolen as architect and the Toolen Construction Company employed as builders for the reconstruction. Two days following the fall term the announcement was made that

"On September 8, Archbishop Joseph E. Ritter, D.D., officiated at the dedication of the convent which includes a chapel, dedicated to the Nativity of Our Blessed Mother. The altar in this chapel is a replica of the altar in St. Leo's Church."

The first resident community consisted of Mother Mary Erna, Sister Mary Veronita, Sister Mary Cornelius, Sister Jean Catherine, Sister Ellen Marie, Sister Kathleen Vincent, Sister Sheila Maureen, and Sister Rose Angela.* The Right Rev. Monsignor Butler spared no effort to provide a beautiful convent, yet appropriate to the traditional efficiency and simplicity of religious houses, for the Sisters of St. Joseph of Carondelet, who for over fifty-one years had been serving St. Leo's Parish. The financial statement regarding the improvements necessitated by the provision of a convent estimates the remodeling of the school, with complete furnishings for convent, downstairs meeting rooms, overcoming fire hazards in compliance with regulations by the installation of fire doors, concrete fireproof ceilings ... to have cost \$52,597.76.

Monsignor Butler's ability to smile was the secret of his success in bearing the great responsibility consequent upon his position as pastor and his leadership in the cause of organized charity. Besides his duties as pastor of St. Leo's Monsignor Butler held the following offices: President, Catholic Charities of St. Louis; Executive Secretary, Society of St. Vincent de Paul; Director (Executive) Ozanam Shelter for Men; Member of Board of Directors, Community Chest; Charter Member, Board of Directors, Social Planning Council; Member, Board of Directors,

* Provincial Files of the Sisters of St. Joseph of Carondelet, St. Louis, Mo., The sisters had been residing at the Motherhouse, 6400 Minnesota Avenue, since April 2, 1949, when the convent at 1849 Cass Avenue was sold to the Vincentian Foreign Mission Society. St. Leo's Parish had made long range contact with the Philippines in 1903; it has within parish limits today a foreign mission society with its center at Yunkiang, Kiangsi, China.

St. Leo's Center; Member, Board of Directors, Child Center of Lady of Grace; Member, Board of Directors, Stella Maris Day Care Center; Member, Missouri State Board, Mid-Century White House Conference.

There will come a time when the life work of Father Butler will be examined and assessed. In view of his labors because of the above-mentioned program, he will be judged as hard-working. As a result of his work in the Juvenile Court

".....somewhere in the world [there] are scores of men and women who are respected, highly regarded citizens. But for Father Butler, the priest who smiles so much, they might have tasted of the dregs of society. It was he who saved them from themselves."

Again he will be appraised as the successful pastor of St. Leo's, where he spared no effort either to encourage the spiritual life among his parishioners or to maintain by constant repair and improvement the dignity of parish buildings despite the hardship to procure adequate funds. St. Leo's Church, where "the beauty and cleanness of God's House is always apparent," St. Leo's Hall, utilized to the fullest extent in the interests of human welfare work; the finest of equipment and facilities in St. Leo's Convent and School ---all these bear witness to Father Butler's unselfish devotion to duty. *

In conversing with Monsignor Butler, one detects the great esteem that the present pastor entertains for his predecessor, Father Coffey. It was said of Father Butler that he was "following in illustrious footsteps when he was made pastor of St. Leo's" The record to date is a testimonial that he steps unflinchingly.

* It appears fitting that the Archdiocesan Central Office of the St. Vincent dePaul Society should be located on a thoroughfare named in honor of the illustrious Mullanphy family of which the great Vincentian, Bryan Mullanphy, was a member. In Ten Decades of Charity, 1845-1945, by Right Rev. Mark K. Carroll, (St. Louis, Wellington Printing Company, 1945), "The First St. Vincent dePaul Conference in the United States," we are informed that "twelve years after the founding of the Society of St. Vincent dePaul at Paris, France by Frederic Ozanam, its Christlike work was introduced at St. Louis, Missouri by a prominent layman, Bryan Mullanphy, in 1845. This was the first conference of the Society of St. Vincent dePaul in the United States."

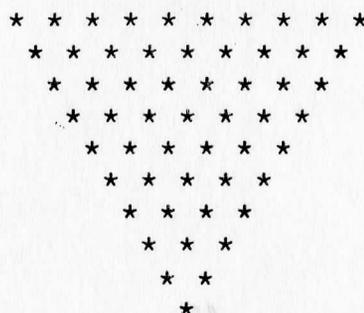
CONCLUSION

St. Leo's Parish was organized, brought to the peak of parish activity, and enveloped within the "downtown" area of Metropolitan St. Louis within a quarter of a century. Regardless of its small area, this parish was, less than eight years from the time of its organization, considered one of the numerically largest and most flourishing parishes in the Archdiocese of St. Louis. The parishioners of St. Leo's succeeded in attaining a record of efficiency in any and every field of activity in which they engaged. Not only parish records, but the daily press, is overflowing with the laurels won by St. Leo's Parish societies and sodalities. The attainments of St. Leo's literary, dramatic, and athletic clubs are a matter of unbiased local history.

Parish success may be attributed partly to the intense Catholicity of its people, who admitted no distinct barrier as to nationality. St. Leo's Parish records testify that while many of the parishioners were of German descent, with an appreciable number of Polish people, the predominant nationality was Irish. It is a matter of significance in gathering materials for this study that former parishioners referred, not without feelings of tenderness, to old St. Leo's and the beautiful family spirit that prevailed there, where one was neither German, nor Polish, nor Irish - where one belonged - where one was "St. Leo's."

Its success was due to the intense zeal of the priests chosen to be its pastors. From the first days of foundation with the organizer, Rev. Jeremiah James Harty, through the period of stabilization, debt liquidation, and numerical decline under the guidance of a courageous Father Coffey, and to the utilization of parish facilities in the cause of human welfare with Father Butler, champion of organized Catholic Charities, the parish heart of St. Leo's pulsated to well-chosen leadership.

The aureola of past and present glory that might be attributed to St. Leo's Parish was owing to an utter lack of any form of discrimination---a discrimination lost in the Divine Heart of Christ by a people actuated by the belief that that Divine Heart is ever present among them in the persons of those chosen to be their shepherds.



PRIESTS FROM ST. LEO'S PARISH

	Date of Ordination	Date of Death
*Michael J. Ryan, C.M.	December 20, 1898	August 10, 1931
*Martin Delaney	December 21, 1899	-----
*Patrick McDonnell, C.M.	December 21, 1899	January 1, 1917
*Patrick P. Crane	June, 1899	November 12, 1942
*John J. Godfrey	June 9, 1900	April 15, 1944
*Thomas J. Lloyd	June 9, 1900	-----
William Carr	June 9, 1906	-----
Joseph Tammany	December 20, 1908	-----
Daniel J. Dowling	December 20, 1908	-----
Martin Clarke	December 20, 1908	February 2, 1944
Peter J. Dooley	Rome, April 10, 1909	-----
Paul Ritchie	December 17, 1910	August 26, 1944
Daniel Sullivan	June 9, 1911	-----
Thomas Flanigan	December 20, 1911	-----
Francis Skaer	December 20, 1911	April 22, 1943
Leo Howard	June 12, 1914	November 20, 1919
William Glynn	June 12, 1921	-----
George Eichenhauer	June 12, 1921	-----
John Sullivan	June 10, 1922	June 23, 1933
William Drimped	June 7, 1926	-----
John Hyland	June 10, 1928	-----
Joseph Gottwald	June 8, 1930	-----
Francis Hyland	June 5, 1932	-----
John Morrell	June 5, 1932	-----
Alphonse Toomey	June 5, 1932	-----

*Members of Father Hartly's Latin Class

Date of Birth	Name	Date of Ordination	Date of Death
1888	James Murphy	June 10, 1933	-----
1888	Joseph Morrell	June 3, 1939	-----
1894	Louis P. Dierker	June 9, 1940	-----
1895	George J. Gottwald	June 9, 1940	-----
1900	William Casey, C. M.	May 25, 1942	-----
1900	Joseph O'Brien	December 21, 1946	-----
1908	Joseph Tammany	December 20, 1908	
1908	Daniel J. Dowling	December 20, 1908	
1908	Marvin Clarke	December 20, 1908	
1909	Peter J. Dooley	Rome, April 10, 1909	
1910	Paul Ritchie	December 17, 1910	
1911	Charles Sullivan	June 2, 1911	
1911	Thomas Flanagan	December 20, 1911	
1911	Francis Skarr	December 20, 1911	
1914	Leo Howard	June 15, 1914	
1915	William Flynn	June 15, 1915	
1915	George Eichensperger	June 15, 1915	
1915	John Sullivan	June 10, 1915	
1915	William Drimmed	June 7, 1915	
1915	John Ryland	June 10, 1915	
1915	Joseph Goggin	June 8, 1915	
1915	Francis Hynes	June 2, 1915	
1915	John Morrell	June 2, 1915	
1915	Alphonse Toomey	June 2, 1915	

*Members of Father Morrell's Latin Class

STATISTICS OF GROWTH AND DECLINE

Year	Parishioners	Families	Baptisms	Children Attending Parish School
1888	400	130	* ** 12 - 2	----
1896	2,500	750	187 - 13	524
1900	3,700	820	154 - 6	512
1905	3,785	1000	109 - 18	815
1909	2,000	500	93 - 9	880
1914	1,500	500	123 - 5	660
1919	1,500	300	59 - 5	650
1920	1,500	300	76 - 6	644
1923	2,032	500	85 - 8	730
1926	1,500	425	84 - 12	650
1932	2,000	560	69 - 10	531
1938	1,500	410	67 - 5	422
1944	1,000	300	45 - 12	350
1950	1,000	300	93 - 21	370

Baptisms * Children ** Adult

THOSE WHO HAVE ENTERED RELIGIOUS SISTERHOODS

NAME	RELIGIOUS NAME	DATE OF PROFESSION	DATE OF DEATH
Katherine Glynn	Sister Mary Paul, S. L.	December 8, 1911	-----
Mary Ryan	Sister Mary Michael, D. C.	January 9, 1914	-----
Leona Glynn	Sister Mary Norbertine, S.L.	April 25, 1916	-----
Loretta Schlager	Sister Mary Ephrem, S. L.	August 15, 1917	-----
Genevieve Rogers	Sister Mary Joseph, C.S.J.	March 19, 1919	-----
Florentine Donahue	Sister Mary Richard, S.S.M.	August 24, 1924	Nov. 29, 1948
Hortense McTigue	Sister Mary Xavier, C.S.J.	March 19, 1925	-----
Margaret Casey	Sister Margaret, D.C.	August, 1927	-----
Genevieve Algeo	Sister Catherine Marie, S.D.J.	March 19, 1928	-----
Josephine O'Neill	Sister Mary James, O.S.U.	July 2, 1928	-----
Catherine Mulligan	Sister Mary Bernardo, R.S.M.	September 29, 1930	-----
Frances Porges	Sister Frances Terese, S.S.N.D.	July 23, 1931	-----
Margaret Merrill	Sister Mary William, C.S.J.	March 19, 1938	-----

BIBLIOGRAPHY

PRIMARY SOURCES

PERSONAL INTERVIEWS

- BRESNAHAN, Rev. Michael J., S.T.D., September 18, 1950, also February 11, 1951. Father Bresnahan, pastor at St. Paul's Church, St. Paul, Missouri, was ordained in Rome, April 3, 1926. He was appointed assistant at St. Leo's, St. Louis, Missouri, August 23, 1926, where he was intimately associated with Father Coffey for the last five years of this pastor's life. Father Bresnahan's evaluation of the priestly qualities of Father Coffey are paramount in a summarization of this great pastor's work.
- BUTLER, Right Rev. Monsignor John J., June 28, 1950. Monsignor Butler, the present pastor of St. Leo's, who was personally acquainted with both Fathers Harty and Coffey, most generously supplied all information sought. His cooperation in rendering parish files available at all times rendered possible the compilation of this work.
- DALY, Mr. Daniel, June 30, 1950. Mr. Daly was born in St. Louis, Missouri on February 5, 1871. He has a vivid recollection of the neighborhood that was chosen by Father Harty to comprise his new parish. The Daly family were among Father Harty's first parishioners. Mr. Daly's personal acquaintance with Father Harty and his membership on various committees afford an adequate estimate of activity during the days of parish organization.
- FLANIGAN, Rev. Thomas, July 26, 1950. Father Flanigan, pastor at Sacred Heart Parish, was born in that section of St. Bridget's destined to form the greater part of the parish of St. Leo's. In fact, Thomas Flanigan was baptized August 8, 1888, three months before Father Harty received his commission to form a parish. Father Flanigan speaks in glowing terms of Father Harty and of school days in the old "Tin Shop," and recalls the beautiful boys' voices in old St. Leo's. Although he refrains from any mention of himself, he was considered one of these unusual songsters.
- GLYNN, Rev. William, January 12, 1951. Father Glynn, pastor at St. Joseph's Church, Clayton, Missouri, was born September 25, 1894, in St. Leo's Parish. Father Glynn's worthwhile contributions clarified records from primer class days in the old baptistry through days when, as a seminarian, he enjoyed the company of Father Coffey at Camp Comfort in the Ozarks.

- HANNON, Miss Mary, July 28, 1950. Miss Hannon, born in St. Leo's Parish during the pastorate of Father Harty, was to assist the Sisters of St. Joseph as directress of the boys' choir in early dramatic presentations. Having been employed as choir mistress during Father Coffey's pastorate, Miss Hannon was in a position to make an adequate evaluation, not only of the quality of the boys' voices, but also of the spirit that animated these youngsters.
- KEEFE, Rev. John J., S.J., January 10, 1951. Father Keefe, born in St. Louis, Missouri, supplied information concerning an extraordinary and traditionally unusual sick call to which Father Harty was summoned in the early 1890's.
- KENNY, Rev. Lawrence, S. J., July 11, 1950. Father Kenny, a member of the teaching staff at St. Louis University in 1903, supplied firsthand information concerning the reception tended Archbishop Harty by the University, his Alma Mater. Father Kenny, eminent historian, afforded an adequate picturization of the difficulties attending Archbishop Harty's missionary labors in the Philippines.
- LLOYD, Right Rev. Monsignor Thomas J., June 27, 1950. Monsignor Lloyd was born in the parish of St. Bridget of Erin, September 6, 1870, eight years before the ordination of Rev. Jeremiah J. Harty, whom he was to follow to St. Leo's to become a member of the first Latin Class in 1892. Having been assigned as assistant to Father Harty in 1900, Father Lloyd remained at St. Leo's until 1908. His knowledge of St. Leo's Parish affairs both prior to and after his ordination were invaluable. Monsignor Lloyd stoutly asserted that he thanked God all his life that he was given the opportunity to work with two great priests - Fathers Harty and Coffey.
- MC TIGUE, Mr. Thomas F., September 9, 1950. Mr. McTigue, born in St. Leo's Parish, was both an altar boy and active member of Father Coffey's sanctuary society. A participant in parish activities during the days of Father Coffey's pastorate, Mr. McTigue supplied adequate information applicable to St. Leo's dramatic and athletic programs.
- MORGAN, Rev. John R., July 9, 1950. Father Morgan, pastor of St. Joseph's Church, Manchester, Missouri, was born in Holy Rosary Parish, St. Louis. He was assigned to St. Leo's within a month of his ordination on June 10, 1905, and remained there until 1914. As principal of St. Leo's School during this time, and as an active parish assistant, Father Morgan has contributed to this study invaluable information regarding parish activities.

MURRAY, Right Rev. James Peter, P.A., V.G. October 20, 1950. Born in the parish of St. Bridge of Erin, June 25, 1884, four years before the formation of the parish of St. Leo, Monsignor Murray provided a wealth of information concerning personages and incidents relative to the building of the first frame church.

O'TOOLE, Rev. Edward, September 6, 1950. Father O'Toole, pastor of St. Agnes Parish, St. Louis, Missouri, was born in Chicago, Illinois in 1885. The family was a member of St. Theresa's Parish, St. Louis, since the early 1890's. As a boy, Father O'Toole associated with the boys at St. Leo's. After his ordination, June 10, 1910, Father O'Toole was assigned to assist Father Coffey from June, 1913 until 1917. Father O'Toole, an athlete of no mean ability and active director of dramatic presentations, supplied pertinent and effective information.

QUINN, Mr. Thomas, October 6, 1950. Mr. Quinn, born in St. Lawrence O'Toole's Parish, February 9, 1882, spent his play time with the boys at St. Leo's. At an early date, the family joined St. Leo's Parish and proved a support to both Fathers Harty and Coffey. Mr. Quinn supplied interesting details concerning the first frame church.

SISTER BERNARD JOSEPH, C.S.J., July 7, 1950. Sister Bernard Joseph, who made her holy profession as a Sister of St. Joseph of Carondelet on March 19, 1890, was appointed directress of St. Leo's first school in 1900, succeeding Sister Laurentine, who opened the school in 1896. It is impossible to appraise adequately the value of Sister Bernard Joseph's contributions to this history because of her knowledge of the priests, sisters and pupils who served and were served in St. Leo's during the early years of its existence. Because of her administrative position in the Congregation of the Sisters of St. Joseph, Sister Bernard Joseph proffered hitherto little-known information regarding Father Coffey's championship and financial assistance in the cause of secondary school education in St. Louis.

SISTER MARY REMIGIA, C.S.J., January 29, 1950. Sister Mary Remigia, born in Ireland, made her holy profession in the Congregation of the Sisters of St. Joseph, St. Louis, on March 19, 1890. Having resided at Our Lady of Good Counsel Convent, 1849 Cass Avenue, with the first staff of sister-teachers at old St. Leo's, Sister Remigia contributed most beneficial service in the verification of personages and incidents.

TAMMANY, Rev. Joseph A., July 16, 1950. Rev. Joseph Tammany, pastor of Little Flower Church, St. Louis, was born in St. Lawrence O'Toole's Parish on March 15, 1884. Having moved into St. Leo's Parish while Joseph Tammany was a young boy, the Tammany family proved to be staunch

TAMMANY.....continued

supporters of both Father Harty and Father Coffey. Father Tammany rendered profitable help to this work because of his personal acquaintance with all three pastors of St. Leo's.

TIVENER, Mr. Arnold, January 10, 1950. Mr. Tivener was born in St. Leo's Parish April 3, 1892. An active member of all parish activities until the family moved from the parish in 1912, Mr. Tivener provided firsthand information relative to the activities of St. Leo's flourishing young men's sodalities and pertinent facts concerning the athletes in the early days of the parish.

TRACY, Miss Katherine, August 4, 1950. Miss Tracy was born in St. Leo's Parish during Father Harty's pastorate. Her personal acquaintance with the first pastor of St. Leo's was invaluable to this work. Having been employed as organist during Father Coffey's first days at St. Leo's and having assisted in promoting excellent dramatic programs, Miss Tracy provided a wealth of experiences to illustrate and to evaluate the very human and lovable side of Father Coffey, despite his rather reserved exterior.



VITA AUCTORIS

Sister Mary Xavier McTigue, C.S.J., was born in St. Louis, Missouri July 18, 1903. Having graduated from Rosati-Kain High School in June, 1922, she entered the Congregation of the Sisters of St. Joseph of Carondelet the following September and pronounced her Holy Vows on March 19, 1925. She received her Bachelor of Arts Degree from Fontbonne College, St. Louis, in August, 1941. During 1946-1951 she was registered as a part-time graduate student at St. Louis University, while at the same time teaching at St. Joseph's High School, St. Louis.



