SOUVENIR
Dedication
of
Sacred Heart
Cathedral
SUNDAY OCT. 26TH.
1902.
Dallas Texas.
Dedication

of

The Sacred Heart Cathedral

DALLAS, TEXAS

Sunday, October 26, 1902.

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to our Catholic friends on the completion of their magnificent Cathedral — an ornament to, and the pride of, the City of Dallas. We hope that to us, to our children and to generations yet unborn, it will stand for the Peace, Purity and Upbuilding of our great commonwealth; an effective instrument of God for the saving and uplifting of men, and the cultivation of sincere brotherly love for all people. Grappling conscience, transforming life, changing for the better our moral and social conditions, not by armies and navies, not by victories of diplomacy or the forum, but by the quickening, uplifting power of Truth.

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Right Reverend John J. Hennessy,
Bishop of Wichita, who will preach the Dedication Sermon.
The Right Reverend John Lancaster Spalding.
Bishop of Peoria, who will lecture the evening of the Dedication
Right Reverend Edward Fitzgerald D. D.
Bishop of Little Rock.
Administrator of Diocese of Dallas 1892—1893.
Very Reverend J. Martiniere,
Vicar General of Dallas.

Reverend Joseph Blum,
Rector of Pro-Cathedral 1893–1898.
Reverend J. A. Hartnett,
Rector of Pro-Cathedral 1898—1899.

Reverend James M. Hayes,
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The Cathedral of the Sacred Heart.

God’s work always succeeds. Obstacles may stand in its way, difficulties may arise, all the powers of the world may be leagued against it, but the power of God overcometh the world, and the work that is of God the world is unable to destroy. This is abundantly exemplified in the establishment and successful continuance of the Catholic Church through nineteen hundred years. This is in a particular, and in a striking manner, brought to our minds by the history of the Dallas Cathedral, a history embracing a period of seven years of labor, struggle and sacrifice on the part of bishop, priests and people, but a history that on this twenty sixth day of October, nineteen hundred and two, is crowned with the laurel wreath of victory, when with solemn rite and sacred memory, the magnificent Cathedral of the Sacred Heart is dedicated by our beloved Bishop to stand for Ages, a monument to the honor and glory of God.

It was the evening of the twenty fifth day of April, eight years ago, when in response to a call issued to the Catholics of Dallas, a meeting was held in the Sacred Heart Pro-Cathedral. The Right Reverend Edward J. Dunne D. D. presided, assisted by the Reverend J. Blum, Rector of the Pro-Cathedral. The Bishop opened the proceedings with the following remarks:

"I feel that I have reason to congratulate myself and Father Blum in this magnificent gathering. I feel that there is scarcely any purpose in our going into any exposition of the object of this gathering. Whenever I have gone throughout Northern Texas during the past two years that I have been amongst you, one of the matters that seemed to take up peoples’ thoughts in their interviews with me was: "When are you going to have a Cathedral at Dallas"? That same thought has been strong in the minds of the people here in our city, and by many of the citizens of other Churches. — Then, I was unable to give an answer to that important question. I was conscious of the enormous work you had done during the past few years indicating an interest and generosity that has not been surpassed, I am sure, if it has been rivalled, by any of our people throughout the country, however grand may be the temples that give living expression to their generosity, for here there was an ever open chasm taking up every cent that could be gathered by the same self sacrificing economy of our pastor and our greatest generosity. We can not provide
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against misfortune. Our very best efforts are sometimes thwarted, thwarted in spite of all human foresight, and although there appeared at one time to be grand promises, the misfortune of the times came upon all places, and to such an extent, I learn, in this city, that many greeting the rising sun in the morning knew not whether it would set upon them as prosperous men or paupers. Now, however, I am able to make a statement to you; (through Father Blum's energy it has been the success that it has): we are prepared to begin the construction of a Cathedral if the Catholics of Dallas say they will give us reasonable support. The debt of the Parish has been so arranged that it is distributed over twenty years to come at an interest of 5 percent per year so that when this new Church is completed there will not be the slightest difficulty of meeting this debt from the ordinary resources of the Parish. But now we are in an emergency and to succeed we must put our hands down in our pockets, and furnish the means to put up this structure.

This venerable building, in which we are here gathered, is indicating to the great masses to-day the fact, that we ought to have a different and a better place for divine service. We have grown with the city, we have helped towards its development. If there be substantial buildings devoted to business and to habitation, buildings of beauty, of artistic architecture, we have done much in this direction, but there is nothing evident of what we have done in a religious direction. All other people have fine religious edifices, expressions of their generosity to religion, and it remains for us to put ourselves on an equality. We ought to be able to do it and I hope we will be able. And, as I said at first, this is the opportunity. What I propose is this: If you, gentlemen, will give us $25,000 in two years' time or thereabouts, we will be prepared to enter under our building's roof. I want to hear what you have to say about it; what you would suggest; and any other things connected with it, if you please. And if you, gentlemen, have any suggestion to make, or if there be any I can give you, I will be glad to hear the one or give the other. If you think we can raise the amount of money in two years, our pathway, I venture to say, is clear."

Speeches were made by prominent members of the Parish, money was subscribed, every one was enthusiastic, and it was determined to begin the work without delay. Before Christmas of the same year, ground was broken at the corner of Ross Ave. and Pearl St. and the great work was started.

Opposition and disappointments are the signs of God's favor, and at the end of two years we find that the work had not advanced beyond the foundations. In November 1896 Father Blum resigned as rector and was succeeded by the Rev. J. A. Hartnett who had just completed the beautiful St. Patrick's Church in south Dallas. The work went on slowly and on the feast
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115 Florence Street, 
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of the Sacred Heart 1898 the corner stone was laid by
the Right Reverend Bishop. Father Hartnett was of
valuable assistance to the Bishop until his death on the
feast of St. Thomas, March 7, 1899, a martyr to duty,
having contracted smallpox in attending to the spiritual
needs of the patients in the city pest house. Father
Hartnett’s place was taken by the Rev. James M. Hayes,
who is the present Rector. The Rectors of the Parish
during the time of the construction of the Cathedral
labored assiduously and were ably aided by their assistants,
Fathers J. L. M. Campbell, George A. Loeb, Joseph
P. Lynch, Bernard H. Diamond and M. A. McKeogh,
as well as by the sympathy and practical co-operations of
the Catholics and non-Catholics of the city.

We are now to speak of what the Bishop has done
for the Cathedral, and we confess that we are unable
for the task. In spite of the work of priests and people,
without the Bishop, there would be no Cathedral in
Dallas to-day. It was in his mind that the idea orig-
inated, he has superintended the work of its construction,
he is in fact its architect, and its builder; more than half
the cost of its construction have been secured by his
individual labors. What care, what worry, what sacrifice
it has cost him, his people will never know, his priests
will never know, it will be known only by the angels
of God.

A Cathedral in America serves a two-fold purpose.
In the first place it is the Church of the Bishop and the
Diocese, and in the second place it is the Church of the
pastor and people of the Cathedral Parish. Therefore,
the law and custom of the Church require that the
expense of building a Cathedral be borne by the whole
Diocese and not by the Cathedral parish alone. Dallas
is a new Diocese. Its priests are engaged in the work
of building churches and schools, and, fearing lest a
diocesan taxation for the Cathedral would interfere with
local improvements, the Bishop generously took it upon
himself to collect in the cities of the North what, properly
speaking, the Diocese should contribute towards the
building fund of the Cathedral. Summer after summer
he has spent in the North, going from Church to Church
and frequently speaking six and seven times a Sunday
in behalf of the Cathedral and the Diocese of Dallas.
Such self-sacrificing labors on the Bishop’s part created
among the priests and people a desire of doing something
for the Cathedral that would be an evidence of their
appreciation, and, when in response to repeated petitions
the Bishop issued a letter giving each Parish the
privilege of donating a window, the generosity of the
Parishes was unprecedented in the history of the Diocese,
and the result must certainly have been most gratifying
to the Bishop’s heart.

The Cathedral is a stately structure of pure gothic
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height, giving the edifice a very imposing appearance. The roof is of tile and all the material used in the construction is of the most substantial character. The Sanctuary is very large and contains five altars. The main altar is a donation of M. Coerver, and one of the side altars is from Mr. Vincent Weiser of Hico. The altar of the Blessed Virgin is being made in Italy, of marble and with a marble statue, it will be placed in the Cathedral the first of the year. It is erected by Mr. and Mrs. Young in memory of Mr. J. P. Heintz. A massive Sanctuary Lamp of chaste and elegant design is the gift of Mrs. William J. Kain. The Stations of the Cross are considered, exceptionally beautiful and are donated by Mr. W. G. Crush. The Bishop's throne is presented by Rev. S. P. McDonnell of Chicago and the altar rail by the Ancient Order of Hibernians of the Diocese.

A set of vestments complete for a Pontifical High Mass was ordered from Paris, France, by the Ladies of the Altar Society and will first be used at the Mass following the Dedication. The rich green velvet carpet that covers the Sanctuary was also secured by the Altar Society. The window above the high altar "the Apparition of the Sacred Heart" is given by the clergy of the Diocese. Other donors of windows are Bishop Dunne in memory of Julia Dunne; Mrs. Kathrine Fleming in memory of her husband John G. Fleming; Revs. S. P. McDonnell, L. A. Campbell, James M. Hayes in memory of Richard Dunne; Mrs. Ann Moroney in memory of Richard Dunne; Mrs. Ann Moroney in memory of James A. Moroney. Edward A. Bergin, Rev. Joseph Granger, Rev. L. Granger, Ursuline Nuns, Dallas, Sisters of Incarnate Word, Sisters of St. Mary, Vincent Weiser, Mr. and Mrs. C. F. Matthews, Revs. T. O'Gara, H. McShane, D. Hayes, Cullen Family, Nettie Lieck, Catholic Knights. Mesdames Gorden and Brickley in memory of Daniel and Mary Cullen; Mrs. Robert Ogden in memory of Mrs. Eulalie Alston. J. E. Dunn, Mrs. Geo. W. Loudermilk and Mr. Miller.

A large Pipe Organ, secured by the Bishop in Boston, has been built in the Choir Gallery. The interior of the Cathedral is finished in pure white with much decorative effect. The clerestory is supported by columns covered half their length with hexagon marble. Nearly two thousand incandescent lights stud the walls and ceiling making the illumination feature of unsurpassing beauty.

Thus in its beauty stands the Cathedral of the Diocese of Dallas. Within its walls, the glory of Catholic ritual, the splendor of Catholic altars, the sweet odor of incense, art, architecture, music — all to the glory of Him to whose Sacred Heart this Cathedral is dedicated forever.
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The Second Bishop of Dallas.

The Right Reverend Joseph Dunne was born in Tipperary, Ireland, April 23, 1848. When he was a year old his parents came to America and settled in Chicago. From his earliest years the future Bishop gave indications of a priestly vocation. Under the fostering care of his pious parents his religious aspirations were developed until the desire to become a priest became the controlling motive of his life. His mother died when he was eighteen years old. To his father it was given to see him ascend the altar of God; to see him crowned with the plenitude of the priesthood,—a successor of the Apostles,—and to receive from his consecrated hands his first pontifical benediction. He studied the classics at the University of St. Mary of the Lake, Chicago, and made his philosophical and theological studies at St. Francis Seminary, Milwaukee and St. Mary's Seminary, Baltimore. He was ordained in the Cathedral at Baltimore by Bishop Becker on the feast of St. Peter and Paul in 1871.

Returning to Chicago, he labored in St. Mary's and St. John's parishes until 1875, when he was appointed by Bishop Foley, pastor of the new Parish of All Saints. Always possessed with the idea of the importance of Christian education, his first work was to erect a substantial brick school house that for several years served also for church purposes. In 1880 he built the Church of all Saints, a very handsome structure, a noble example of the best ideas in ecclesiastical architecture. He was, to the time of his consecration as Bishop of Dallas, the procurator fiscalis of the Archdiocese of Chicago, and when Archbishop Feehan celebrated his Silver Episcopal Jubilee in 1892 the priests of the Archdiocese selected Father Dunne to manage the celebration, which proved to be one of the most magnificent manifestations of loyalty and respect which a Catholic priesthood and a Catholic people had ever paid to a Catholic Bishop.

To every one of us Almighty God gives a special work. History and experience teach us that lives that are filled with the varied duties of philanthropy and charity are characterized in particular by one work that transcends all the others, and has in its effects a vitality that outlives all that the other factors of life have accomplished for righteousness in the upbuilding of the kingdom of God in the souls of men. Were it right for us to judge, we
A HEART TO HEART talk with WOMEN about the HAIR

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would say that the great work of Father Dunne's ministry in Chicago was the Christian education of youth. He thoroughly understood the spirit of the Church in relation to Christian education, and he thoroughly appreciated the spirit of the age in its demands on the Christian educator. He recognized the many splendid qualities in the system of education followed in the Chicago public schools. His aim was to make the Catholic school from a worldly viewpoint, the equal, if not the superior, of the public school so that its children might go out into the world equipped with every intellectual advantage, and moreover, with an education embracing the principles of justice, morality and religion in the duties of men as children of God. Did he succeed? Year after year the pupils of All Saints' School successfully stood the test examination given by the Public Board of Education. In the Catholic Educational Exhibit at the World's Fair, in a place of honor, could be seen a letter from the Chicago Public Board of Education, congratulating Father Dunne on the wonderful success of his school. Other Catholic schools imitated All Saints', and Father Dunne's work has been no small factor in bringing about the magnificent educational system that to-day is the glory of the Church in Chicago.

It was Thanksgiving Day, the 30th of November, 1893. The Church was celebrating the feast of St. Andrew the Apostle; the nation was offering up thanksgiving to the God of Nations. In the Church of All Saints, Chicago, the venerable Archbishop Feehan was consecrating Father Dunne as a Bishop of the Catholic Church. There, in the Church which he had built, among his people who loved him, surrounded by Archbishops, Bishops and priests, he was invested with the insignia of the Episcopal office and made a ruler in the Church of God. Archbishop Jansens of New Orleans preached the sermon, and as Metropolitan bade him welcome to the province of New Orleans. At the banquet, after the ceremony, the Archbishop of Chicago addressed the prelates and clergy, and paid a glowing tribute to the new Bishop. "He was fitted," said the Archbishop, "in every way to preside over any diocese." Through all his priestly career he has manifested a power of mind and rectitude of judgment which were the necessary qualifications of a successful Bishop. The great diocese of Dallas is safe in his keeping. His management of its interests cannot but bring the most beneficent results. He shall rule well because he has served well. The past bespeaks the future, and judging from his splendid record as a priest of this Archdiocese, we will predict for him many glorious victories in the new and responsible charge to which the Holy See has called him."

How wonderfully the predictions of the Archbishop have been verified in Bishop Dunne's government of the Diocese of Dallas! When the Bishop came to Texas the
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Diocese had little of the riches of the world, and was rich only in its possibilities for the future. As a priest, he never attempted to build up a bank account, but when leaving Chicago the priests and people presented him with thousands of dollars, all of which he has spent upon the Diocese. In his life the idea of self seems to be entirely lost. His Episcopal palace is one small room in the poor building which serves as the Cathedral rectory. He has given himself, his money and his labor to the people whom Almighty God has committed to his charge. Since his advent here in Dallas, churches, schools and hospitals have sprung up as if by magic. Of his great work, the building of the Cathedral we have written in another place. He has gone through the Diocese blessing churches and schools and administering the sacrament of confirmation. By his scholarly and eloquent presentations of the claims of the Catholic Church he has made a profound impression upon the non-Catholic mind. In the administration of the Diocese he has shown remarkable business ability, zeal, prudence, patience and justice. Truly can the words of Isaias be applied to him: “He put on justice as a breast plate, and a helmet of salvation upon his head, and he was clothed with zeal as with a cloak. On his Episcopal seal are the words: “Defend me, because Thou art powerful, O Lord,” and this gives us the secret of his success. “His trust is in the name of the Lord.”
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REV. JOHN T. BOLAND, C. S. C., Pres't.
The Rev. James M. Hayes is the present pastor of the Cathedral. For three and a half years he has borne the burdens of that office. On his arrival in Dallas after his ordination at the great Sulpician Seminary, Baltimore, Md., he was appointed assistant to the lamented Father Hartnett, and was made his successor when about nine months in the priesthood. I have heard it stated that he was the youngest Cathedral pastor in the United States, and very likely in the world. His pastorate has extended over a period more trying than any other in the history of the parish on account of the building of the new Cathedral, which had been progressing three years when he was assigned to it. But notwithstanding his youth and the difficulties that would have made a veteran in the ministry reluctant to hold his position, he has succeeded in filling it in a most satisfactory manner. Besides the pastoral duties which sufficiently occupy the life of every zealous priest, he was charged with collecting for the new Cathedral all the money he possibly could at home, and the parish and our city owes him much for his unremitting and eminently successful work in gathering funds among his parishioners and the citizens of Dallas generally. He has ability of a high order, and great zeal in God’s work for men, and he is universally admired and loved.
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The Reverend

Jeffrey A. Hartnett

Martyred Rector of the Pro-Cathedral of Sacred Heart.

The hero is not the man who, endowed with extraordinary physical courage, stands unmoved amidst the dangers of battle or of pestilence; the hero is not the man who, for power, wealth, or for glory, endures hardships, and sufferings and death. The true hero is the man who dreads disease, who shrinks from suffering, whose human nature trembles at the very thought of death, but who, nevertheless, forgets all in the one supreme, all-pervading, all-controlling idea of giving glory to God in heaven by bringing help and happiness to God's children upon earth. True heroes are the evidences to the world of the power of God living in, and working through man. Gazing with retrospective glance down the avenues of History, we see, here and there among the vast masses of men, the hero sublime—colossal—with feet indeed upon the ground, but with head touching the golden stars of the Universe, and teaching us that although we are of the earth earthly, still there is within us a heaven-bestowed nobility that gives us kinship with the angels of God.

A hero in the true sense of the word was Father Hartnett, the Rector of the Pro-Cathedral of the Sacred Heart, Dallas, who met death bravely in ministering to the bodily and spiritual needs of the inmates of the Dallas pesthouse.

Jeffrey Aloysius Hartnett was born in Kerry, Ireland, in 1859. As a boy he came with his parents to America, and, settling in Texas, with his father and brothers, began contracting for the construction of the Iron Mountain and other roads then pushing westward. Always of a religious disposition, he had reached manhood before Almighty God made it possible for him to begin his studies for the priesthood. He studied the classics with the Jesuits at St. Mary's College, Kansas, and in 1888 entered the Seminary in Cincinnati. In June, 1892, he was ordained by Bishop Brennan in the Pro-Cathedral, Dallas, and was the first priest of the diocese of Dallas, ordained by the first Bishop of Dallas. He was stationed at the Pro-Cathedral, then at Paris, then at Ennis, where he built a beautiful church;
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then St. Patrick's, Dallas (one of the most important parishes of the diocese), where he finished the fine brick and stone church, begun by Father Brickley, and finally was made Rector of the Pro-Cathedral of the Sacred Heart, and identified with the Bishop in the building of the Cathedral.

The Catholic priest carries on the work of Jesus Christ in the world. By his ordination his life is given to God, and to the people. "For every high priest taken from among men, is ordained of men in the things that pertain to God that he may offer up gifts, and sacrifices for sins." (Heb. Vi.) He bids adieu to the pleasures of the world, to home and to friends, and he loses all things that he may find all superabundantly in Christ Jesus. "The Lord is the portion of my inheritance and of my chalice; it is thou that wilt restore my inheritance to me. (Psalms xv. 5.) He must lead a single life so that when duty calls, no wife or child may stand between him and his people and his God. "He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world how he may please his wife, and he is divided." (Cor. VII. 32-33.) How eloquently this is proved by the life and death of Father Hartnett! When, in the winter of 1899, smallpox was raging in Dallas, Father Hartnett took upon himself the work of attending the stricken ones. "The Good Shepherd giveth His life for His sheep," and forbidding his assistants to expose themselves, he visited the sick at the pesthouse, and there contracted the dread malady that brought his earthly labors to a close, and won for him the rewards of eternal life. He died at the Pro-Cathedral Rectory March 7, 1899. "Dallas needed a martyr," said a holy priest who was in Dallas at the time. "The blood of martyrs is the seed of the Church." God grant that Father Hartnett's death may bring down upon us the blessings of heaven; that it may revive the faith in hearts of our Catholic people; that it may inspire non-Catholics to follow the "kindly light" that will lead them into the "one fold of the one Shepherd," the Church of the living God, the pillar and the ground of truth.
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To begin, a few words about Catholicism in Texas may be of interest. Under Mexican rule Texas and Coahuila formed a State and affairs ecclesiastical were under the government of the Mexican hierarchy. In 1840, after Texas had become an independent Republic it was created a Prefecture Apostolic under Very Rev. John Timon, who afterwards became Bishop of Buffalo. The Vicariate Apostolic of Texas was erected in 1841 by Pope Gregory XVI and placed under the jurisdiction of Right Reverend John Mary Odin, who was Vice-Prefect under Father Timon.

Bishop Odin became the first Bishop of Galveston and died Archbishop of New Orleans.
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By Bishop Odin the first Priest was sent to visit Dallas. He was the Rev. Father Claud Augagneur who came from Nacogdoches in the spring of 1859. The first Mass was said in the home of Maximo Guillot, a native of Angiers, France. This home was situated on the Northwest corner of Elm and Jefferson Streets, where the Kingman Implement Company and Tenison Bros' buildings now stand. After three years of hard labor Father Augagneur returned to France, and became a Regimental Chaplain in the French Army. He died at Corpus Christi attending to the spiritual needs of yellow fever patients.

Bishop Odin was succeeded in the sea of Galveston by Bishop Dubois who was consecrated in France in 1862, and during his administration Dallas was visited by Father Chambudut, afterwards Vicar General of Galveston and Father Hennessy the
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Present pastor of St. Thomas church, Houston. Beginning with 1868 Father Joseph Martiniere, the present Vicar General of Dallas, attended Dallas for three years as a mission of St. Paul's in Collin County. In 1868 the Catholic population of Dallas consisted of the Guillot family and two single men, Walsh and Cary. In 1872 Father Perrier built the first church (the present Pro-Cathedral) and became the first resident pastor. The first mass in the first church was said on the first Sunday in August 1873. In December 1873 Rev. Joseph Martiniere was appointed pastor. In 1874 the Ursulines came to Dallas, and the present Sacred Heart Parish School was erected by them. They moved to their beautiful new Convent in East Dallas in 1883. During this period Mr. and Mrs. William Rodgers were of valuable assistance to the Priests and Nuns. Father Joseph Martiniere remained pastor of the Sacred Heart until 1889, and during these years was assisted by

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Fathers Claude Martiniere, C. M. Thion, Levi, J. Murtagh, Garvy, Derue and P. M. Donoghue. During Father Martiniere's pastorship, Bishop Dubois had resigned the Sea of Galveston and was succeeded by Bishop Gallagher. In 1882 the parish had grown to such proportions that a division was necessary and St. Patrick's Church was erected. Rev. Jos. Blum succeeded Father Martiniere and had charge of the

Parish until 1891, when the diocese of Galveston was divided by the Holy See, and Bishop Thomas F. Brennan appointed first Bishop. Bishop Brennan was rector of the parish until the reappointment of Rev. Jos. Blum in 1892, and was assisted in the management of the parish by Fathers Reagan and Malone. In September 1892, Right Reverend Edward J. Dunne was made Bishop. Through the efforts of Father
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Blum the site of the present Cathedral was secured. He resigned in 1897 and his place was given to Father J. A. Hartnett who died in 1899. Rev. James M. Hayes is the present Rector. In March 1901, the parish was again divided, and a church erected in Oak Cliff. It is the intention to use the old church (which served as the Pro-Cathedral) for the Italians of the City.—Since Father Martiniere’s time, besides the Rectors, Revs. Fathers Sullivan, E. F. Campbell, P. T. Maginn, J. L. M. Campbell, George A. Loeb, A. M. Kearns, James Cunningham, J. P. Lynch, B. H. Diamond, M. A. McKeogh—have labored in the Parish.
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