



# St. Patrick's Church

*Niagara Falls, Canada*

1895 • 1995



A BRIEF HISTORY OF ST. PATRICK'S

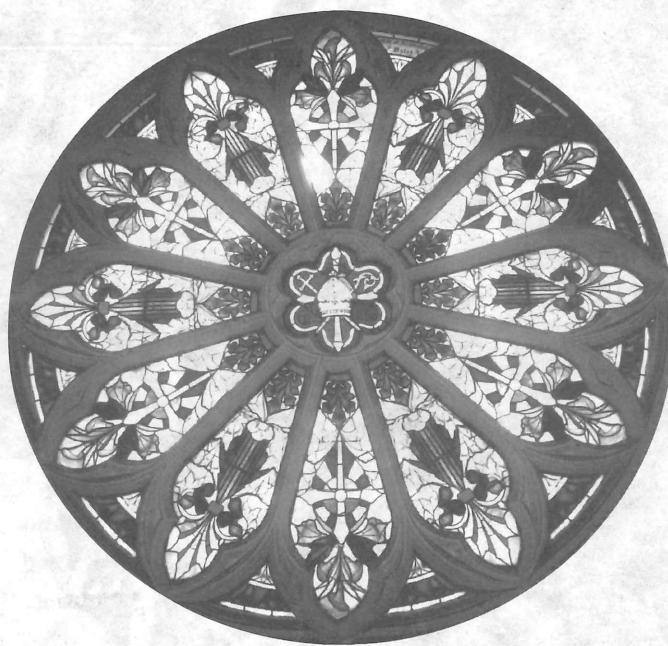
*commemorating the*

100<sup>TH</sup>  
ANNIVERSARY



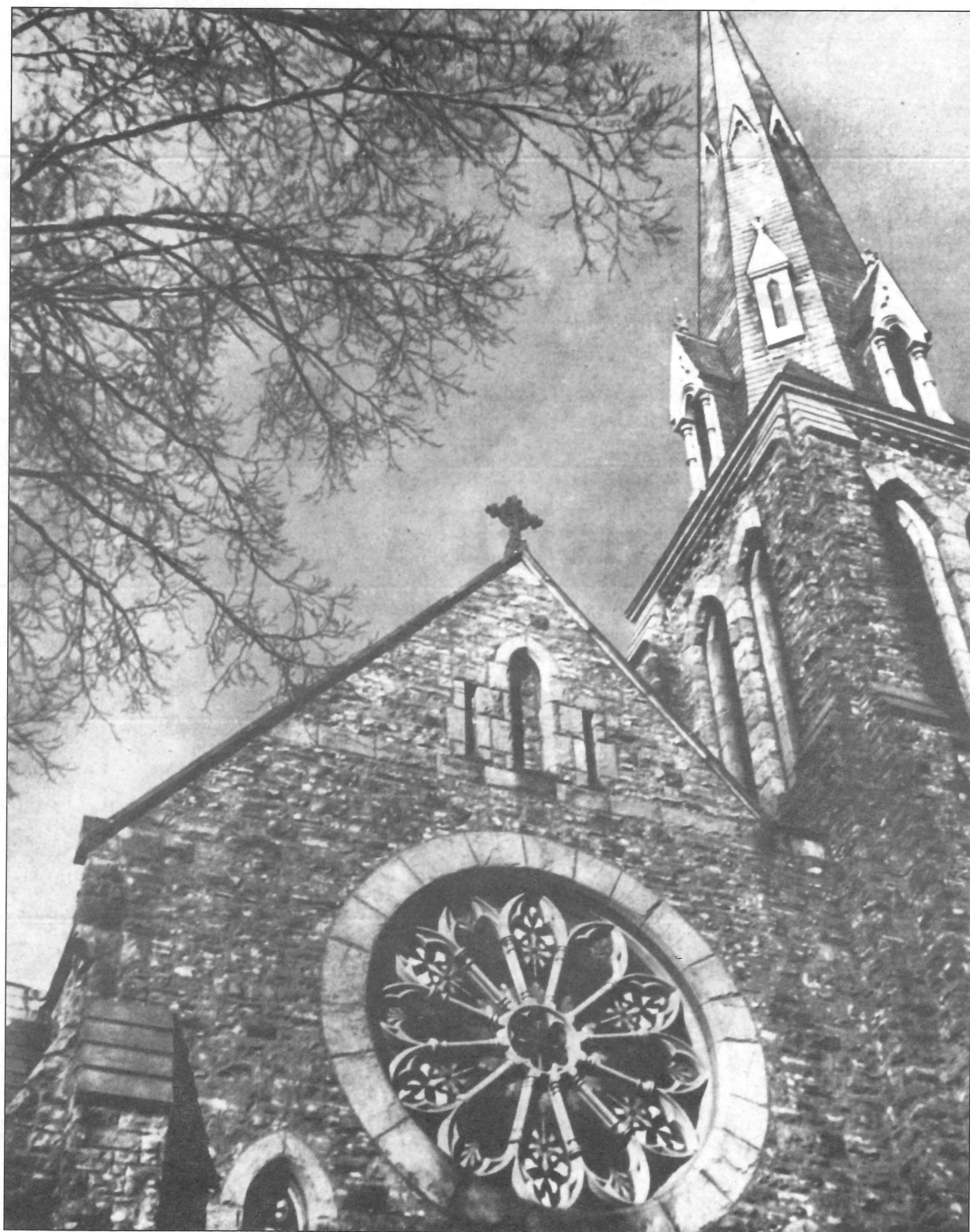
St. Patrick's Church

*Niagara Falls, Ontario*



JUNE 15, 1995





*Detail of St. Patrick's Church reproduced from the 50th year souvenir booklet*



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## A HISTORY OF ST. PATRICK'S PARISH CHURCH



# 100



he Parish Community of St. Patrick's Church was established in 1858. The existing church building was built in 1895 and the first public worship in it, and consecration was on December 8, 1895. In 1995 therefore we celebrate the centenary of the church building. This booklet is an attempt to commemorate the church building with some digression to comment on the history of the "church" in the sense of the parish community. The future for the next hundred years may lie chiefly in the direction and self discipline followed by the latter rather than the future of the so solid church building, which, with mild hyperbole, appears to have been built to last as long as the pyramids.

Traditions hold that in 1678 the first "pale face" or non American-Indian white man to see Niagara Falls was Fr. Louis Hennepin, the Franciscan friar and explorer who accompanied LaSalle in his exploration west to find a water route from Kingston on Lake Ontario to the Gulf of Mexico. He may have been preceded in 1626 by Fr. de la Roche Daillon, a Belgian Recollet missionary priest who travelled through the forests of the Niagara Peninsula, attempting to bring Christianity to the peaceful Attiwondarons, Indians termed "the Neutrals" by the early French explorers. In 1669 Galinée and Casson, Sulpician priests, spent winter in the Niagara peninsula and may have said the first Mass here. Fr. Hennepin arrived December 11, 1678 and strong tradition holds that he celebrated the first Mass on the banks of the Niagara River, somewhere near the confluence of the big river and Chippawa Creek. Equally strong tradition and records suggest this Mass was said on the present grounds of the



Carmelite Church, Our Lady of Peace, originally named St. Edwards.

Whatever the truth, Catholicism in this area extends back three hundred and sixty-nine years to 1626.

By 1816 a few Catholic families had settled in the area along the banks of the Niagara. They are recorded as spending a week to travel to Kingston at Easter to fulfill their Easter duties and receive their Easter Communion. As they were largely farmers one must be impressed by their faith to abandon their lands for a week in the busy springtime. They were visited later rather intermittently by itinerant priests from Glengarry and Kingston. Masses would be said at the mouth of the river in association with Fort George. These families, like St. Paul, fought a good fight, ran the straight race, finished the course, they never surrendered. By 1826 they were sufficient in number to support a resident pastor so in 1827 Bishop Alexander McDonnell appointed Fr. James Campion in charge of a mission parish centered at Niagara-on-the-Lake. His parish included the village of Elgin located at present day City of Niagara Falls. Elgin was a small cluster of houses

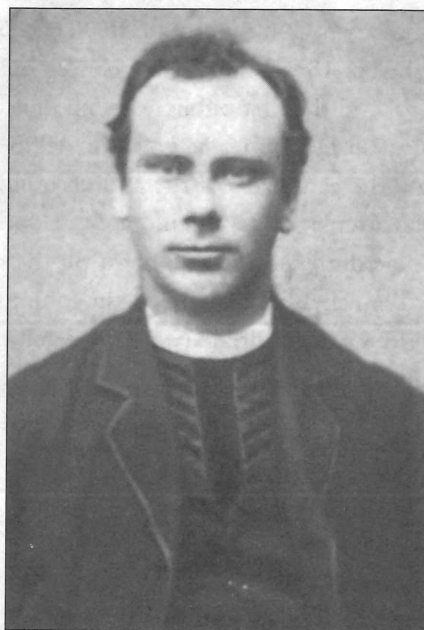
where a few Catholics lived and worshipped in a frame shed in a field in Concession One, presently Victoria Avenue, north of the Great Western railway track. St. Vincent de Paul Church, Niagara-on-the-Lake, was built in 1834 and the Parish covered the entire peninsula and extended west as far as Windsor and north to Toronto as well the other side of the river. Niagara and south west Ontario was dense forest at that time.

Fr. Campion was succeeded by Fr. Edward Gordon, a convert from England. Within ten years he had built Catholic churches in many communities in his vast parish including what is now the older part of Our Lady of Peace

Church, at Fallsview, completed June 13, 1837. The wooden shed in the field in Concession One, now Victoria Avenue, served as a chapel of ease for Our Lady of Peace Church dedicated to St. Edward, the patron saint of Fr. Gordon. It was easier for the Catholics resident in Elgin to walk to the shed rather than to Fallsview.

Fr. Gordon's census of Catholics resident in Niagara, Queenston and Chippawa in 1836 counted eight hundred and seventeen people. He paid only semi-annual visits to serve this mere handful of people.

Our Lady of Peace was made a separate parish in 1858 with responsibilities for the chapel of ease for the handful of Irish immigrants living in the cluster of houses at the village of Elgin. The name of Elgin gave way to Clifton after 1848. The first pastor was Fr. Juhel. He died aged twenty-eight years and was succeeded by Fr. Mulligan who built the first St. Patrick's church in Clifton, now called Niagara Falls. In May 1858 the Episcopal Corporation of the Diocese of Toronto had purchased two corner lots at what is now the corner of Victoria Avenue and Maple Street, Concession One. The vendors were Roswell G.



*Rev. Dominic T. O'Malley, O. Carm*

Benedict, Charles Pierson and Ira Spalding. The frame shed which had acted as the first place of worship was moved to the corner of the property and for a while was used as a school. In 1863, during Fr. Mulligan's pastorate, St. Patrick's was made a separate parish with Fr. Mulligan continuing as pastor of both Our Lady of Peace and St. Patrick's as did his successors Fathers Richard Alphonsus O'Connor and Joseph Michel. Fr. Francis McSpirit, an immigrant from Ireland, followed and was the last of the diocesan or secular clergy to serve both churches. He purchased a lot beside the original church from Andrew Menzie and built the school. The frame shed was replaced



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by a frame building. This was designed by James Quillinan, the teacher, and cost \$500.00. It accommodated one hundred students.

In October 1875 the pastoral care of both churches was taken over by the very ancient Order of the Carmelite Fathers who had established a humble priory at Fallsview. The Carmelites have served both St. Patrick's and Our Lady of Peace to this day.

The original brick church was sited west of the west wall of the present St. Patrick's where the present school playground sits. It was reached from Victoria Avenue by a long walkway.

The pastors of St. Patrick's lived in two rooms at the back of the frame school designed by James Quillinan. This school was replaced by a two storey brick building in 1892.

The feasibility of building a new larger church was studied to accommodate the greatly increased number of parishioners caused by the influx of many Irish labourers and artisans who came to build the new trunk railway and double decker lower arch bridge connecting Upper Canada with Western New York State. The dynamic spirit behind all these preparations was the Rev. Fr. Dominic T. O'Malley, O.Carm. who in 1889 had succeeded Fr. Cyril Feehan, O. Carm., the first Carmelite Pastor of St. Patrick's as a separate parish.

Fr. O'Malley was born in Manchester, England, of Irish parents who had moved there to work. He was educated at All Hallows College, Dublin, Ireland. He emigrated to the United States in 1874, received the Order of Carmel in 1876 and took his final vows July 1, 1880. Two weeks later he was ordained a priest by Archbishop Lynch of Toronto in the original St. Patrick's brick church at Clifton now known as Niagara Falls. As often happens with expatriate Irishmen he may have been more Irish than the Irish. Certainly he seems to have shown much persuasive Irish charm and silver tongued oratory backed by a keen intellect, all supported by his strong faith and holiness. He seems to have possessed an intimate understanding of the problems, grievances, and hopes of the working man who constituted the majority of his parishioners at St. Patrick's. He assisted them greatly in their difficulties.

The placing of the new church itself was a thoughtful statement. Fr. Dominic wanted his relatively small number of Catholics to rid themselves of their ghetto mentality. A wave of anti-Catholic feeling spread throughout the United States of America and Canada at the end of the nineteenth century, perhaps, in part, in Canada by some anti-French sentiment in Upper Canada where our separated brethren were aware that Quebec life and politics were dominated by an authoritarian paternalistic Catholic Church and often abrasive clergy. Toronto was becoming the world centre of the Orange Lodge. Catholics would be asked by the Protestant League of Canada "Who is our head of state, Queen Victoria or Pope Leo XIII?" The early settlers had been the refugees from the American Revolutionary War, the so called United Empire Loyalists. They were given large tracts of Crown land along the west bank of the Niagara River. They had been the large American landowners, business people, professionals, top army brass and court officials who had everything to lose from the revolution. It is natural that they should have been largely members of the established Church, the Church of England, now called the Anglican Church in Canada, the Episcopal Church in the United States. The culture of Ontario in Ontario in early days, however, was not the established Church of the Mother Country but the non-conformists and of them largely the methodists who at the time of the American Civil War had organized



*St. Patrick's School, 1892-1965*



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and operated the underground railway for escaped slaves heading to Canada where the Methodists with great Christian charity cared for them. St. David's became largely a settlement for escaped slaves. A large area of Clifton as Elgin was then called was in fact a Methodist summer camp. In this atmosphere Fr. Dominic placed St. Patrick's on the edge of the town in a commanding position dominating the main core of the town. He may have been thinking of his ancestral Ireland or the great or small Cathedrals and ancient Basilicas which dominate the countryside in England and Europe. Today, standing with one's back to the main entrance, there is an uninterrupted view for 1.2 kilometres down the centre of Queen Street, the main street of the city, to the Niagara River where the trees and some buildings on the far side of the border are clearly visible. The Church sat within a good golf shot of the Methodist Wesley Park to the south. In 1885 this covered two hundred acres bounded by River Road, Roberts Street and Stamford Street as far as Stanley Avenue. The Park was laid out in circles, crescents and streets with nine hundred and fourteen building lots mostly fifty by one hundred feet. In the large Epworth Circle was the Methodist auditorium for Methodist meetings, worship and missionary and temperance conventions. Religious freedom was the law unquestioned and upheld by the British North America Act of Confederation which had created Canada less than thirty years earlier in 1867. On the other hand anti-Catholic feeling and resentment resulted in discrimination in employment in the work place and so on. As a hang over from the great Protestant Reformation, Catholics though tolerated were expected to melt into the background and keep quiet - in other words don't "rock the boat." Fr. Dominic wanted to get away from all that in his building and positioning of the new St. Patrick's. He made important strides to enable Catholics to be proud of their Church and faith. He promoted an ecumenical community over seventy years before Pope John XXIII and Vatican II. The wisdom and sanctity of the Carmelite Fathers has enriched people of all faiths in Niagara Falls now for one hundred years as they followed Fr. Dominic's footsteps.

Messieurs Post and Holmes of Toronto were retained

to draw the plans of a noble building providing a suitable temple in which to worship.

The new church was to have a frontage of sixty-five feet and a depth of one hundred and forty-seven feet. The walls were twenty-six feet high and the ridge forty-five feet high. The steeple was 145 feet high.

Foundation digging began in November 1894. There was of course no mechanical means for this. A thousand men were employed in the construction. Many of the Irish labourers and stone masons and carpenters who had arrived to build the grand trunk railway and the double decker bridge to connect with the States had completed that work and, tradition has it, they were so eager to have an impressive larger Catholic Church for worship they donated their labour and skills without pay. The militant unions were only then still on the horizon in Canada.

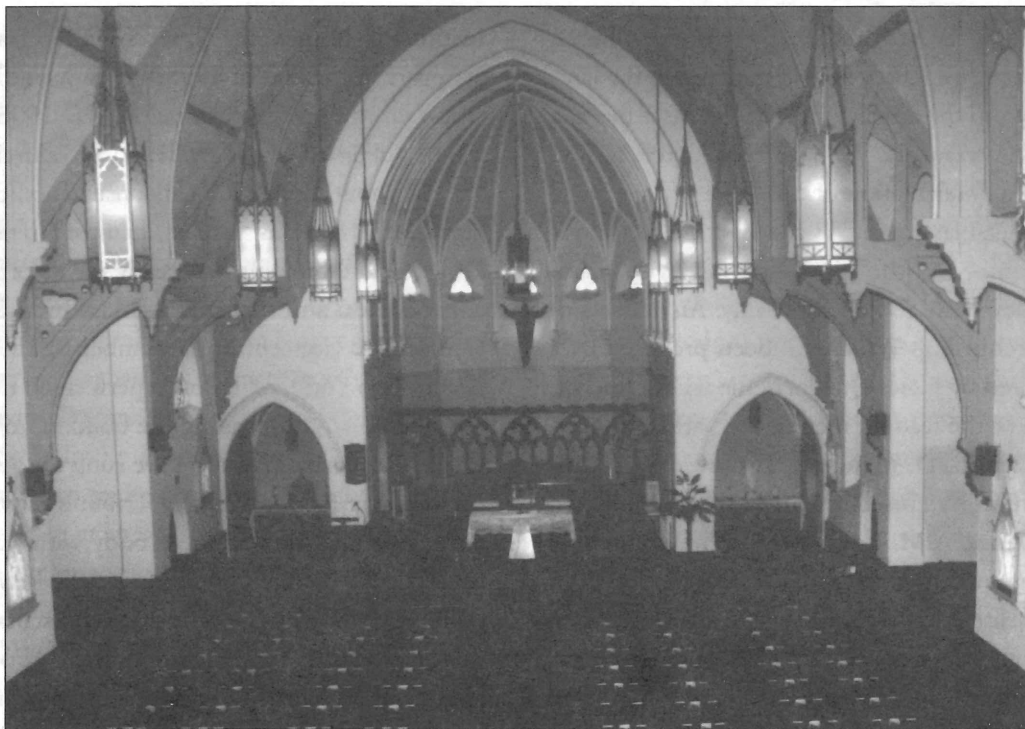
The various contractors deserve great praise for an excellent job. The stone masonry work was done by Newman Brothers, St. Catharines - still in business in the 1960's; cut-stone, George Seals; carpentry work, Stokes Bros., Buffalo; painting, Wm. Mullen; furnace and plumbing, Messieurs Cole and McMurray. The slates came from down east and the glass from various points. The grand organ came from Williams Co., Oshawa.

The type of architecture was termed English Gothic. The mottled stone came from quarries in Beamsville, Jordan and St. David's, with trimmings of Ohio stone. It was slightly West and to the South of the Old school being closer to Victoria Avenue. This precise piece of land, adjacent and contiguous to the original lots assembled, had been secured from Isaac Beswick in 1885. The stones were raised by attaching them to a rope which ran through a pulley on a gin pole and then fastened to a horse.

The official laying of the foundation stone was on Trinity Sunday June 9, 1895. This was a big day for all in Niagara Falls - for the entire community as well as the parishioners. About five hundred marched behind the Niagara Falls Brass Band from the C.M.B.A. hall on Bridge Street to the site of the new church. Archbishop Walsh of Toronto was prevented by an indisposition from being present so his Vicar General Very Rev. Joseph McCann officiated. He did send the promise of a gift later. The

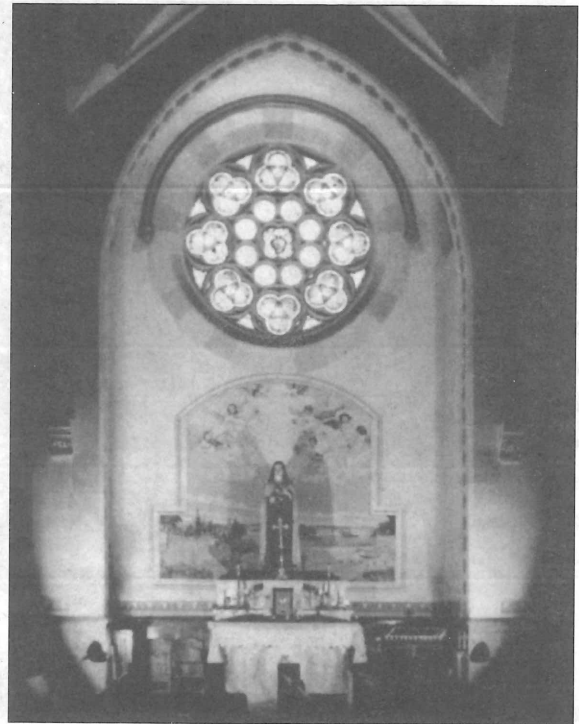


*Interior of St. Patrick's Church, 1960*



*Interior of St. Patrick's Church, 1995*





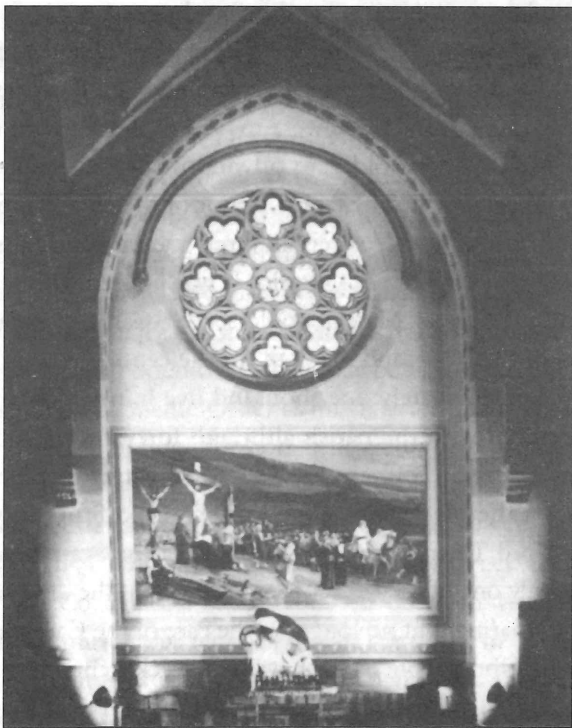
*Side altars, 1945*

stone is situated at the north east corner of the Church and is appropriately inscribed. Strong tradition in the families descended from the original parishioners has it that the stone covers a time capsule. We have been unable to find any documented confirmation of this.

At the official laying of the cornerstone Fr. Mayer delivered a sermon and the Vicar General Fr. McCann and Fr. O'Malley both also spoke briefly. An address of welcome to Archbishop Walsh had been prepared by a committee chaired by James Quillinan, the school teacher, and composed of the leading men in the parish, William Burke, Louis Drago, D. Mahoney, P. Griffin and A.M. Rosa. The ceremony closed with the school children singing a Te Deum. A.M. Rosa of the above committee was the great grandfather of two later parishioners who today are Carmelite priests. They are Fr. Tony McNamara, O.Carm. presently pastor of the Carmelite church in Barrie, Ontario and his cousin Fr. Craig Morrison, O. Carm. presently teaching Aramaic, the language of Jesus, and Syriac, a dialect of Aramaic, at the Pontifical Biblical

Institute in Rome. He will receive a Doctorate of Sacred Scripture at the end of 1995. He is defending his dissertation on the Book of Samuel in May 1995 and hopes it will be published by the University of Louvain in Holland.

Without mechanical aid construction of such a huge building in 1895 was "labour intensive" to use 1995 argot. However the building was ready for its official opening, consecration and first public Mass by the Feast of the Immaculate Conception December 8, 1895. His Grace Archbishop Walsh of Toronto performed the first part of the ceremony, consecrating the building to the service of God. It seems he may also have sung the Asperges Me as the reporter for the Welland Tribune records, with surprise, that he sprinkled every body with water including the separated brethren who included the Mayor and sundry politicians, fire chiefs, police and representatives of other denominations. Several ushers took good care of the strangers. Fr. James led the procession carrying a huge crucifix, and followed by eighteen boys in surplices, Fathers O'Malley, Pius, Alphonsus, Ryan, Lanigan and other priests.



*Side altars, 1945*

His Grace entered the church last and spoke to the congregation saying, as every object devoted the service of God required, of necessity, to be consecrated, he would proceed to bless all the different portions of the Church. The language of the consecration would be Latin because it was the official language of the Church all over the world. This was because the Church was not Canadian, French, English, American, Italian or Irish, nor any other country, but a universal Church. The dead language Latin was most fitting for the unchangeable doctrine of the Catholic (synonym-universal) Church. The Archbishop's consecration was followed by Fr. Pius reciting the Litany of the Saints, responded to by Fr. Dominic O'Malley. The Rev. A.J. Kreidt presided at an organ but this would have been a temporary instrument as the grand organ supplied by Williams Co. which was eventually installed had not yet been delivered from Oshawa. The consecration completed, the Rev. Kreidt played a processional. High Mass in latin followed, sung by Fr. Alphonsus with Fr. James acting as deacon. We don't know where Fr. O'Malley had got to

but he may have been the subdeacon or the Master of Ceremonies, a position used in the Tridentine Rite High Mass. Miss Aggie Bowen directed the choir. The vocal and instrumental music was reported as exceptional. The Kyrie, Gloria, Credo, Sanctus and Agnus Dei were from Beethoven's Mass in C. The Ave Maria was sung by a Frank Anglin, Toronto. Finally Fr. Dominic O'Malley assisted with the Hallelujah chorus from Handel's Messiah which probably brought everyone to a highly emotional state.

Fr. Ryan, rector of the Cathedral in Toronto had given an earnest, impassioned sermon based on the Psalm "How beautiful are Thy Tabernacles, O Lord, God of Hosts." He said he admired John Ruskin but wondered at his temerity in saying he did not understand the trumpery of the Catholic Church but could understand Jewish Ritual.

One shudders to think how long was the consecration of the Church, the address by his Grace, the fiery sermon by Fr. Ryan with sung High Mass and an extensive musical programme. Excessively long church services



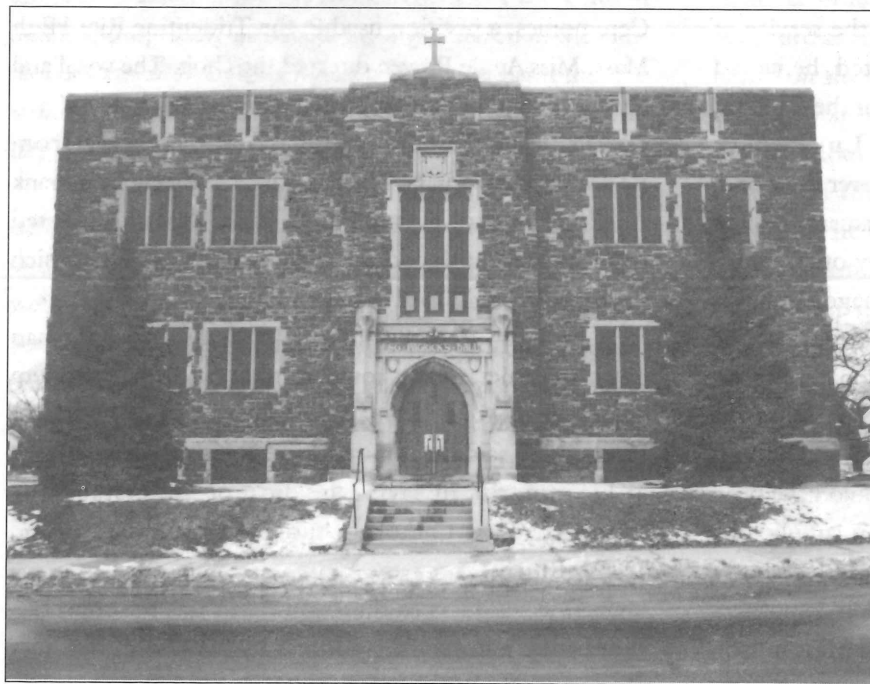
in most denominations, however, were quite common in the last century. A three to four hour ceremony including High Mass would not be considered appropriate to mark the coming centennial celebration in 1995. It is noted in the contemporary accounts that the seating was most comfortable. The oak pews like the altar were manufactured by Valley City Seating Company, Dundas. The altar built of oak was a work of art. Three shrines rose above the altar table, all hand carved with great fineness. The floor was of smooth white pine. A dado of fine oak surrounded the church walls and the great brackets supporting the roof were red pine. The altar was removed after Vatican II. The church was illuminated by an abundance of incandescent lights in clusters. There were four high windows filled with plain glass on both the north and south side of the nave. These were later replaced by seven windows glazed with stained glass donated as memorials as time went by. A very beautiful rose window of stained glass high on the east wall behind the choir loft was there from the start and at first reported as a "gift of a friend". Later it transpired it was the gift promised to the church by Archbishop Walsh when he had been pre-

vented from coming to lay the foundation stone in June. This window was obscured for several years by organ pipes which appears to have been an error in design. Fortunately in recent years the pipes were moved to the side and this one hundred year old gem of window design can again be enjoyed by all. The large interior of the church which could accommodate seven hundred was most impressive in 1895 in small town Ontario. It was figured with more than one Sunday Mass it would serve a Catholic population of two thousand or more. In the centennial year we have approximately one thousand five hundred families registered with the parish although forty years ago the church spawned off many families to St. Patrick's chapel of ease in the blacksmith's shop on Thorold Stone Road, Stamford Township, now Our Lady of the Scapular and certainly one of the largest congregations in the diocese of St. Catharines but no longer in the care of the Carmelites.

In the steeple of the new St. Patrick's church, since the time of consecration, hangs a sweet toned bell weighing four thousand pounds which was cast at the McShane bell foundry, Baltimore, Maryland. It is inscribed "The gift of the people of Niagara Falls. Rev. D.T. O'Malley, rector Dec. 1, 1895." Considering the contributors were from folk of all denominations it seems Fr. Dominic's efforts to promote ecumenism were already bearing fruit. The quid pro quo for the town's council was the agreement that the bell be connected with the fire station and used as the fire alarm, which it was for many years.

On the south side of the high altar, formerly called the Gospel side, there is a large vestry or sacristy.

Those standing on Victoria Avenue before the consecration and first Mass are recorded in several places as seeing the new St. Patrick's as the finest and most impressive building in Niagara Falls. Familiarity may breed contempt, but in its centennial year the building remains impressive and a fine example of



*Parish Hall, 1995*

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the architecture of its time. Due to modifications from time and refurbishing when required it also remains functional with a cost effective price of operation since churches are still free of tax in Ontario. Those parishioners who grew up in the church and perhaps attended St. Patrick's school, later moving out to the suburbs, often continued to attend the church rather than the parish church in the geographic parish boundary where they lived. There are very many families registered who are resident outside St. Patrick's parish boundaries. This may be due to their fondness of the Carmelite Order as much as an attachment to the church building, but both sentiments play their part.

The new church cost \$30,000.00. The slate roof lasted about ninety to ninety-five years. It was replaced with similar slates in 1989 by the Stoney Creek Dutch Roofing Co. at a cost of \$250,000.00. So when we discuss costs we must consider the value of the dollar in the year the revenue was received or the expenditure made. Fr. Dominic devised a novel method of financing the new church. He persuaded either four or eight insurable young men to take out life insurance on their lives. The parish paid the premiums for them and the parish was the beneficiary when the policies matured after twenty years or the insured died. It is not recorded if any did die. The policies totalled \$20,000.00. It is probable that most financial advisors, who do not also sell life insurance, today would suck their teeth at this scheme as the return on the parish funds paid as twenty year pay policy premiums would be lower than almost any other investment available then or now. One sees nothing morally questionable in this scheme, nihil obstat, but the revenueurs would want to take a very close look at it today.

The golden jubilee of St. Patrick's was celebrated June 10, 11, 12 and 13, 1945. St. Patrick's Holy Name Society produced an estimable Souvenir commemorative booklet which has been most useful in preparation of this apotheosis. The first fifty years were dominated by the First World War, 1914 - 1918, in which over eighty young men served in the forces in Canada and overseas causing great disruption to family life. Six young men were killed. The second major event was the Great Depression from 1929 - 1939 causing profound privation, suffering, and again

disruption of normal family life and a significant fall in birth rate. Finally came the Second World War, 1939 to 1945, in which over four hundred and twenty young men and women from this parish served in the forces. Sixteen lost their lives. This list of names is dominated by quintessential Irish surnames. Often there appears several names the same who must have been from the same family or close relatives. There are four Bradys, five Farrells, four Kitneys, five Leahys, nine McLaughlins, five Mulherns, four Ryans and Smith nine times. The next commonest names were Italian or French, the remainder were Anglo Saxon, Ukrainian or Eastern European. There were seven Lococos and seven Martins, five Armstrongs and five Cotés. These names represent untold loneliness, misery, tearfulness and suffering for countless mothers, wives and children. St. Patrick's marriage statistics and birth rate fell again.

In 1918 - 1919 there was a world wide pandemic of La grippe Espagnol or the Spanish flu. More people lost their lives than were killed in the whole of World War I. The killer flu hit Niagara Falls in 1919 and many lives were lost here including parishioners.

Fr. O'Malley ended his memorable pastorate in 1897. He was succeeded by Fr. Feehan, O.Carm. who had served the parish before the new church was built. During this period the rectory was built and probably first occupied in 1898. Fr. Feehan was replaced by Buffalo born Fr. Bernard G. Fink, O.Carm., the first American-born Carmelite. He was age fifty-five when he became pastor in 1908. He remained a surprising fifteen years through 1923 when he would have been seventy years old. He was succeeded by Fr. Stephen J. MacDonald as Pastor for one year only, 1923 - 1924. In this year he built an addition to the rectory and a large garage originally built as a stable. Fr. Fidelis Paulding, O.Carm. came in the summer of 1925 and stayed fourteen years until the summer of 1939, so he was pastor throughout the appalling Great Depression. Before the onset of the Depression in 1929 and in the middle of the roaring giddy twenties, Fr. Paulding arranged a great building project, the erection of the large and impressive Church Hall. It was begun in summer 1927 and completed Feb. 8, 1928. The hall contained a large auditorium with accommodation for almost seven hun-



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dred, a modern well equipped kitchen and dining room. At one time this was used as a bowling alley, three modern school rooms initially used to accommodate overflow from St. Patrick's school and a large general recreation room. All are still in active daily use in the centennial year. There was a brief unsuccessful attempt to start up the embryo of a Catholic High School in the school rooms. In 1943 a fire broke out in the hall causing great damage which was fortunately covered by adequate insurance.

In 1944 the entire interior of the church was decorated in keeping with the architecture of the building in preparation for the golden anniversary the following year. Beautiful murals adorned the walls behind the side altars, a new floor was laid throughout the Church and sanctuary and new pews installed. The eight foot stone basement of the church with four or five foot thick stone walls was divided into rooms to provide meeting and working quarters for Boy Scouts and Cubs. A modern photographic room was constructed and the heating system was changed to coal with a stoker installed. At this time a new entrance to the church from the school playground on the north side was made and the one on the south side leading to the rectory was enlarged and improved with a small entrance lobby built.

The demography of the parish was changing. At Confederation in 1867 Canada was very white and very Christian; there was thirty-one per cent French (1,082,940); the English were 706,369; the non-Anglo Saxon Irish 846,414; Scots 549,946 and others 300,000 (*Annuaire de Canada* 1905). The Irish Famine and the Famine Fever 1845-1847 had accounted for a tremendous migration of Irish to Canada. They did not settle in Niagara Falls but by the time St. Patrick's was built many of their descendants had moved here and fresh immigrants from Ireland came to build the railways. The dominance of the ethnic Irish at the beginning of the century in the Niagara Falls Catholic faith community was gradually diluted by waves of Italian immigrant labourers and later their families when they could afford to bring them over. They came to make possible the many giant construction projects in the area such as the massive hydroelectric project at Niagara Falls and the Welland Canal, settling in

most places in the peninsula. They were of course great family people and have always contributed tremendously to the strength of the parish. They were badly treated by Canada during the Second World War and falsely and unjustly accused of treachery to this country after Canada declared war on Italy on June 10, 1940 @ 9:30 p.m. The Liberal Minister of Justice authorized the Royal Canadian Mounted Police to take steps to intern all residents of Italian origin whose activities gave grounds for the belief or reasonable suspicion that they might in time of war endanger the state or engage in activities prejudicial to the prosecution of the war. Anti Catholic bigots again raised their ugly heads. Pope Pius XII, who as Cardinal Pacelli had been Papal Nuncio in Germany in the thirties was falsely accused of failing to oppose Hitler in total power in Germany during the run up to war, and of failing to publicly support the allies in their struggle against the Axis powers. Niagara Falls was not spared. Even first generation Canadians of Italian ethnic background who had carried Anglicized surnames before the war were not spared, as demonstrated by the Niagara Falls Review. This shameful period of Canadian history is described in the book *Canadese*, Kenneth Bagnell, Macmillan of Canada, 1989. Incidents in Niagara Falls are documented in the book. False patriotism and flag waving was used to create discomfort to the Catholic community especially to the prominent members of it. Almost seventy-five per cent of Italian Canadians are, however, post World War II immigrants or their descendants and include many prominent business and professional people. At three quarters of a million it is Canada's largest ethnic group following the British, French and Germans. Their role as a major ethno-cultural influence here is more recent than others and has been of great benefit to St. Patrick's.

The fiftieth anniversary of St. Patrick's Church was celebrated June 10, 11, 12 and 13, 1945. A copy of the programme follows on page 14.

His Grace Archbishop (later Cardinal) James Charles McGuigan, D.D. of Toronto, was the guest of honour. There were numerous clergy as recorded on the programme and the following special guests at the Church.

*Special guests at Fiftieth Anniversary Celebration*

Mayor and City Council:

His Worship George Inglis;  
Alderman C.N. Twidale;  
Alderman Grant Donald;  
Alderman A.W. Scott;  
Alderman Franklin Miller;  
City Manager W.S. Orr.

Hon. Judge John Hopkins.

City Fire Chief J.C. Shapton.

City Police: Chief M.D. Tisdale;  
Sargent Norman J. Byers;  
Patrol Man Tex McEwan.

Provincial Police: Inspector C.F. Airey;  
Sargent Elliott.

R.C.M.P.:

Constable William Condie;

Constable Wilf Spriggs.

M.P. Elect Carl Hanniwell.

Former M.P. William Houck.

Press:

Michael Quinlan (parishioner),

N.F.N.Y. Gazette;

Patrick Haffey, N.F. Evening Review;

Cameraman Jolen Parks; Bud Burnett.

Hon. Humphrey Mitchell, Minister of Labour.

Sec. George Green.

Jack Gardner and wife.



*The building of the trunk railway bridge caused an influx of many Irish labourers and artisans.*

*Photograph reproduced from the fiftieth year souvenir book.*



# HONOUR ROLL

1914

1918

FLYNN, HAROLD, R.I.P.

GLYNN, BERNARD, R.I.P.

LANNON, LEO, R.I.P.

MELLISH, RICHARD, R.I.P.

McNULTY, LEONARD, R.I.P.

SEALES, CHARLES, R.I.P.

Abbott, Wilfred  
Bampffield, Fred  
Barton, Vincent  
Bennett, Ambrose  
Bell, Peter  
Bova, Philip  
Bromilow, Norman

Clement, Horace  
Cline, Harold  
Cole, Clyde  
Cole, George  
Connolly, James  
Cooper, Henry  
Coulson, Richard

Crowe, Maurice  
Daniels, George  
D'Arcy, Richard  
Dineen, Thomas  
Flynn, Charles  
Flynn, Maurice  
Ganter, William

Gaynon, William  
Glynn, Raymond  
Green, Arthur  
Guillott, John  
Guillon, Louis  
Hall, Marcus  
Harrison, Feo

Hiscox, William  
Hobson, Robert  
Holmes, Charles  
Holmer, Robert  
Hoghsom, Thomas  
Herow, Richard  
Keil, Frank

Kelley, Francis  
Kelly, Frank  
Kelly, John  
Kelly, Peter  
Kenney, Charles  
Lannon, Harry  
Malloy, James

Mulligan, Patrick  
McAdorey, John  
McAvoy, William  
McCall, Patrick  
McGue, Alfred  
McGue, John  
McIntyre, John

Newman, John  
Newman, Joseph  
Norris, William  
O'Connor, Matthew  
O'Donnell, James  
O'Donoghue, James  
O'Neill, Patrick

O'Reilly, Frank  
Quarry, Vincent  
Quinn, John  
Quinn, Joseph  
Richards, Harold  
Russell, Norman  
Russell, William

Seales, Thomas  
Sheppard, Joseph  
Sullivan, Harold  
Thompson, Frank  
Wright, Harold  
Wright, John Sr.  
Wright, John

1939

1945

BLANCHFIELD, JOHN E., R.I.P.  
BRANCONNIER, RENE, R.I.P.

BRICK, ROBERT E. P., R.I.P.  
CARTER, DANIEL N., R.I.P.  
CLEMENTS, PETER D., R.I.P.

CONNOLLY, JAMES, R.I.P.  
DUNNIGAN, VINCENT, R.I.P.  
GRAY, LEONARD, R.I.P.

HEYSEL, MARY, R.I.P.  
KEIGHAN, JAMES E., R.I.P.  
KIERSTEAD, REGINALD, R.I.P.

MAXIM, LEONARD, Missing  
McNAMARA, PAUL E., R.I.P.  
SAWADA, FRANK, R.I.P.

SULLIVAN, ERNEST M., R.I.P.  
WHITTY, JOHN W., R.I.P.

Allan, Carlisle G.  
Alentino, C. J.  
Anderson, Evelyn M.  
Anderson, Lloyd G.  
Anderson, Robert J.  
Angelillo, John  
Angelillo, Joseph  
Antaya, Marcel M.  
Antaya, Gill R. R.  
Arbour, Leonard  
Armstrong, Fred  
Armstrong, James L.  
Armstrong, Leonard J.  
Armstrong, Vincent  
Armstrong, William F.  
Arnold, Thomas K.  
Banick, Arnold W.  
Bartolomie, Joseph N.  
Bennett, C. E.  
Bennett, D. E.  
Belanger, John P.  
Bellamy, Eric  
Blanchart, Lucien  
Blanchfield, Eldridge  
Bonardo, John  
Bonardo, Livio  
Bonin, Marino  
Boyd, Paul J.  
Boylan, Francis  
Brady, Peter  
Brady, Philip J.  
Brady, Eva  
Brady, Ruth  
Brenchley, Edgar  
Brodie, Robert  
Brodie, Donald J.  
Brown, John  
Brown, J. A.  
Brown, William H.  
Bullock, Richard S.

Bullock, Clifford J.  
Burjoski, Peter J.  
Burjoski, Michael J.  
Burns, A. Jerome  
Burns, George E.  
Burton, Marvin  
Cahill, Reginald J.  
Callahan, Cyril J.  
Campagna, Anth. Francis  
Campagna, Francis  
Campagna, Anthony Jos.  
Campigotto, Eugene  
Campigotto, William  
Campbell, Gerard G.  
Carscallen, E. Norman  
Catherwood, David  
Caughill, Orville  
Celentino, Carmen  
Charland, Armand J.  
Chartrand, Raymond  
Chekevicz, Louis  
Chekevicz, Victor  
Chedore, Philip  
Chmielewski, Peter  
Clark, Gordon  
Clipper, William  
Clipper, William J.  
Collins, Donald G.  
Cole, George F.  
Comeau, William  
Connolly, Charles  
Copie, Peter  
Costa, Bruno A.  
Costa, Egidio  
Cote, Claude  
Cote, Eugene  
Cote, Joseph  
Cote, Lawrence  
Cote, James  
Cottringer, Robert J.

Crant, Ellis W.  
Crant, Fred J.  
Crant, Cecil C.  
Cuddy, Cecil P.  
Cummings, Norman E.  
Curvolla, Nick  
Cusack, John  
Damato, John C.  
Dawson, Daniel John  
Dellazzari, Gino  
Della Pasqua, Douglas  
Demezio, William T.  
Devlin, Thomas  
Diggon, George M.  
Diodati, Dominic  
Diodati, Charles  
Dobbin, Thomas J.  
Dolan, Joseph  
Dominski, Joseph W.  
Doucet, Roe J.  
Dowd, William  
Drago, Louis J.  
Dragosit, Stephen  
Drouin, Maurice  
Duford, William  
Duggan, Gregory  
Dumoulin, Leonard J.  
Dunn, Frank  
Duquette, Bertram F.  
Dutrizac, Armand  
Eldred, John  
Elliott, Daniel  
Elliott, Clyde E.  
Farrell, Francis M.  
Farrell, Gerald E.  
Farrell, George K.  
Farrell, Leo R.  
Farrell, William T.  
Faurot, Vincent  
Fazakas, Stephen

Ferguson, Stephen  
Finn, Abbie  
Finn, Sheila  
Fioravanti, N. Joseph  
Fleming, Francis J.  
Fletcher, Norman  
Flynn, James  
Flynn, John  
Fonsulato, Angelo W.  
Fontaine, Joseph Ed.  
Fortier, Clifford R.  
Foster, George J.  
Foy, Ronald J.  
Foy, Michael J.  
Frank, Joseph  
Frattaroli, Fred  
Gabrielli, William  
Gagliardi, R.  
Gallagher, George H.  
Gamache, Eddie  
Gamache, Wilfrid  
Gardner, Charles  
Gastaldi, Henry O.  
Gautreau, William  
Gelineau, Armand  
Gelineau, Arthur A.  
Gingulano, Donald  
Glynn, Bernard  
Grant, William  
Gregus, Walter  
Guest, John  
Guiltinan, Keith  
Hand, Alfred  
Hanna, Wilmyer  
Hanover, John  
Hanover, Louis F.  
Hanover, Thomas W.  
Hanover, Leo Bernard  
Hanson, R. N.  
Hardy, Maurice R.

Harrison, Michael  
Hartley, James  
Heimbigner, Adolph  
Henderson, Harry G.  
Hesling, Edward  
Heximer, Leslie E.  
Heximer, Leo J.  
Heximer, William J.  
Heyssel, Dorothy  
Hicks, Franklin J.  
Hillier, Max  
Holmes, Harry J.  
Holowitz, Rudolph  
Hope, Mostyn B.  
Hudson, George  
Hudson, John F.  
Hudson, Raymond  
Huebner, Edward  
Hunt, J. W.  
Hunt, Reginald N.  
Hunt, Thomas  
Hurst, Thomas  
Hurst, Vincent  
Jackson, William  
Jesmer, Joseph E.  
Joinette, Alfred D.  
Jordan, Vincent  
Keighan, Lawrence  
Keighan, Thomas M.  
Kelly, Desmond T.  
Kelly, Michael F.  
Kelly, Thomas  
Kitney, Lawrence  
Kitney, Bernard R.  
Kitney, Paul  
Kitney, Gerald  
Kraemmer, Gerald  
La Haye, Jules  
La Haye, J. O.  
Lalonde, Herman

Landry, John  
Landry, Richard J.  
Lavelle, Frank J.  
Lavelle, Jack  
Lavelle, Robert H.  
Lawson, John S.  
Leahy, A. Lloyd  
Leahy, Ernest J.  
Leahy, T. Alfred  
Leahy, M. Lucille  
Leahy, Louis T.  
Learning, Ben  
Le Blanc, G. M.  
Legault, J. O.  
Lewis, Lloyd T.  
Lipka, Stan  
Lococo, Anthony  
Lococo, Anthony M.  
Lococo, Joseph  
Lococo, Michael  
Lococo, Vincent A.  
Lococo, Vincent James  
Lococo, Michael  
Lomas, George W.  
Lyon, Herbert  
Lyon, Edward J.  
MacDonald, Alex  
MacDonald, A.  
MacFarlane, Peter A.  
MacLeod, William  
Maddalina, Albert S.  
Mallett, Charles  
Mallett, George  
Mallett, George E.  
Mallett, John F.  
Mahoney, Charles Hugh  
Mahoney, Leo J.  
Maloney, James D.  
Mann, Charles A.  
Mariglia, Mary

Markeson, Angelo  
Martin, Aldo R.  
Martin, Carmen Anthony  
Martin, Douglas J.  
Martin, Gino P.  
Martin, Paul  
Martin, Rino A.  
Martin, Wilfred S.  
Masur, Lucian  
Matthews, Gertrude M.  
Matthews, Francis J.  
Matthews, John P.  
McAdorey, Arnold D.  
McAdorey, Robert  
McAdorey, William J.  
McAndrew, Gerald J.  
McAndrew, Hazen  
McAndrew, Raymond  
McDonald, Joseph  
McDonell, Douglas J.  
McDonell, J.  
McDermott, Louis M.  
McDougall, John  
McEwan, Malcolm J.  
McGibbon, John P.  
McGorty, Ray  
McGuire, James E.  
McIntosh, Peter F.  
McIntosh, James C.  
McKernin, Kathleen  
McKernin, Merlin  
McKinnon, Alphonse  
McLaughlin, Desmond  
McLaughlin, Daniel  
McLaughlin, Edward L.  
McLaughlin, James B.  
McLaughlin, Nettie  
McLaughlin, Patrick B.  
McLaughlin, Pat. W. J.  
McLaughlin, Robt. A.

McLaughlin, William J.  
McLean, Ross J.  
McNair, David  
McNair, Richard  
McNamara, Gerald J.  
McNamara, Vincent  
Meagher, Clare  
Meredith, John W.  
Miller, Walter J.  
Molloy, Bernard  
Molloy, Timothy  
Monaghan, George  
Monaghan, Joseph  
Monaghan, James  
Monaghan, Thomas  
Montagna, Anthony D.  
Montagna, John Joseph  
Montagna, Samuel  
Morden, Hugh R.  
Moreau, A. J.  
Moreau, Fred J.  
Moreau, Lewis E.  
Morton, James H.  
Morton, Yvonne Alice  
Mulhern, Anthony  
Mulhern, Donald  
Mulhern, James  
Mulhern, John  
Mulhern, Peter  
Mulligan, Edward J. P.  
Murphy, John S.  
Murray, Clarence A.  
Nash, J. L.  
Newman, William R.  
O'Donnell, Ralph F.  
O'Leary, James  
O'Neil, Edward D.  
Pelletier, Charles  
Pelletier, Lorenzo  
Pepperall, A. C.

Pew, Vernon  
Pimm, Charles  
Pivarnyk, Joseph R.  
Pouliot, Jean M.  
Pryor, John W.  
Ralph, James  
Randall, Donald  
Rankin, Alex  
Reis, James W.  
Revill, Ernest B.  
Revell, John L.  
Romlewski, Ambrose  
Rooney, John B.  
Rosa, Terrence  
Rose, Leo  
Ross, Andrew  
Ryan, T.  
Ryan, Daniel  
Ryan, Bernard J.  
Ryan, Patrick  
Rowan, Thomas J.  
Sakowski, Anthony J.  
Sanderson, Robert E.  
Sawada, Charles  
Sawdon, Harry R.  
Sawdon, Lavina  
Sawdon, William L.  
Schell, Clarence  
Scott, James E.  
Senese, Joseph P.  
Shaughnessy, Donald J.  
Shaughnessy, Francis P.  
Sheppard, Reginald J.  
Shugg, Orville  
Simon, Edward J.  
Simon, John V.  
Sloan, James J.  
Sloan, Daniel  
Sloan, Stephen M.  
Smith, Andrew H.

Smith, Charles S.  
Smith, H. S.  
Smith, James  
Smith, Leonard  
Smith, Nelson  
Smith, John D.  
Smith, Newman F.  
Smith, Thomas N.  
Sorley, William  
Spironello, H.  
St. Amand, Albert J.  
Starostic, William  
Steele, Richard J.  
Stremlaw, John A.  
Sullivan, William F.  
Sunisloe, Joseph  
Thomas, Marcelle R.  
Thibert, Bernard  
Tighe, Morin  
Turcotte, Lionel  
Turcotte, Maurice  
Tychynski, M.  
Vendramin, Louis  
Vigna, Joseph F.  
Vigna, Samuel  
Vinicombe, Gerald  
Visentin, Gino  
Volpe, Frank  
Watson, John  
Wellman, Andrew  
Wellman, Joseph H.  
Wellman, Wilbert J.  
Williams, James  
Willick, Lawrence  
Wilson, Richard S.  
White, Earl F.  
Wodynski, Stephen  
Wyss, John  
Young, Edward B. J.  
Zizian, George

# Golden Jubilee Program

SUNDAY, JUNE 10, 1945

10 :30 a.m.

## Solemn Golden Jubilee Mass in Thanksgiving

HIS EXCELLENCY

THE MOST REVEREND JAMES CHARLES MCGUIGAN, D.D.

ARCHBISHOP OF TORONTO

*Presiding*

*Celebrated by*

THE MOST REVEREND HILARY MARIA DOSWALD, O. CARM.

PRIOR GENERAL OF THE CARMELITE ORDER

*According to*

THE ANCIENT RITE OF THE HOLY SEPULCHRE

### MINISTERS OF THE MASS:

Assistant Priest . . . . . REV. DOMINIC E. LICKTEIG, O. CARM.

Deacon . . . . . REV. HUGH J. AUSTIN, O. CARM.

Subdeacon . . . . . REV. CLARENCE B. MCGUIRE, O. CARM.

MASTER OF CEREMONIES . . . . . REV. JUDE J. CATTELONA, O. CARM.

*Sermon by*

THE VERY REVEREND MATTHEW T. O'NEILL, O. CARM.

PRIOR PROVINCIAL OF THE PROVINCE OF THE MOST PURE HEART OF MARY

MUSICAL PROGRAM by St. Patrick's Senior Choir, assisted by Seminarians from  
Mt. Carmel College, Falls View.

*Organist and Director:* MRS. ELIZABETH BESWICK BRADLEY

PROCESSION AND GUARD OF HONOR — In Charge of Knights of Columbus, Hennepin  
Council, No. 1394, Niagara Falls, Ontario, and Msgr. Morris Fourth Degree  
Assembly, St. Catharines, Ontario.

MONDAY, JUNE 11th, 9 a.m. — Solemn High Mass for the Deceased Members of  
the Parish.

TUESDAY, JUNE 12th, 9 a.m. — Solemn High Mass for the Sisters, Lay Teachers and  
our Children.

WEDNESDAY, JUNE 13th, 9 a.m. — Solemn High Mass for Peace and for All  
Parishioners in the Armed Forces of Canada and United States.

WEDNESDAY, JUNE 13th, Evening — All-Parish Social Celebration at St. Patrick's  
Hall and Auditorium.



**WHO RULES CANADA – KING  
GEORGE VI OR POPE PIUS XII?**

WILL BE THE SUBJECT OF ADDRESSES BY

**DR. T.T. SHIELDS**

OF TORONTO, AND

**REV. H.G. MARTIN**

OF TORONTO

**Tomorrow, March 18th, 8 p.m.**

IN THE

**TRINITY BAPTIST CHURCH**

NIAGARA FALLS, ONTARIO.

**These two men have had stirring meetings all over Canada  
– Don't Fail To Hear Them.**

–UNDER AUSPICES CANADIAN PROTESTANT LEAGUE–

Rev. Harry Butler, Local Secretary

MONDAY, MARCH 15, 1943

**WILL NOT GRANT USE  
OF AUDITORIUM**

At a special meeting of the Stamford Collegiate School Board, held this morning in the school, a resolution was moved by J.S. Kaumeyer and seconded by J.B. Gallinger, that in view of the fact that the topic of Dr. Shields' address as outlined in the Evening Review is likely to arouse ill feeling in the community in a time of national stress, the board regrets that it cannot grant the use of the Collegiate auditorium to the Protestant League and the secretary be instructed to advise the Rev. Harry Butler accordingly. For the resolution were S.J. Kaumeyer, J.B. Gallinger, and M.F. Jones, and against it were Mrs. J. Scott and J.G. Collins.

**TO WHOM IT MAY CONCERN:**

During the past two weeks false rumors have been circulated about me in our city and other localities. These rumors have been and are of such derogatory and subversive character, that I, as a Native-born Canadian Citizen, do now make a complete denial of these rumors.

It has been rumored that I made derogatory and subversive statements about the Allies, their cause, and their efforts, which provoked a quarrel in a public place.

It has been further rumored that I have been apprehended by the Municipal Police, by the Provincial Police, and by the Royal Canadian Mounted Police, and that I have been interned in a detention camp, also that my Clinic has been closed, my license revoked, my home and Clinic searched, and that I am under heavy bond, must report to the Police daily and not leave my home after 10 p.m.

I solemnly swear that all the above rumors and any other rumors derogatory to my loyalty to the British Empire are false and groundless. I further state that I was born in Niagara Falls, Canada, educated in this city, finished my medical education at Queens University, Kingston, Ontario, and I attest my loyalty to my King, my Country (Canada), my family, my religion and profession.

Sworn to before me this 27th day of  
May, 1940. City of Niagara Falls,  
Ontario.

G.R. INGLIS, Mayor

**Dr. S. A. Fisher**

I sincerely hope that no loyal Canadian, irrespective of race or creed will ever be subjected to such humiliations, defamation of character and good name.

**Dr. S. A. Fisher**

Dated May 27th, 1940

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## THE YEARS FOLLOWING THE GOLDEN JUBILEE



# 100



he second half of the first hundred years of St. Patrick's, or the past fifty years, is dominated by the Second Vatican Council convened by the saintly Pope John XXIII. Vatican II 1963-1965 caused changes to the Church as a faith community through changes to the Liturgy and interpretation of the unchanged and unchanging doctrines and theology of the Church. The changes to the Liturgy required changes to the church building. The exhortation was **Aggiornamento** or update. These changes were revolutionary and changed the Church more than any thing since the Council of Trent in the fifteenth century. The Mass previously said in the Vulgate (fourth century Latin Bible) now is said in the official tongue of the country where it is celebrated. In the case of St. Patrick's this was English of course. The English name for the third person of the blessed Trinity - Holy Ghost, was benched and we now use the title Holy Spirit which is a closer translation of the former Latin namely Spiritus Sancti. The priest faces the congregation so the altar had to be rotated 180 degrees. This was obviously more meaningful. The children were the chief beneficiaries and clearly the next generation will benefit greatly. The tabernacle could no longer remain in front of the priest as it would mask the view of him from the nave. At St. Patrick's the Blessed Sacrament is now reserved at the side altar to the south of the main altar. The ever burning red votive candle to mark the presence of the Blessed Sacrament was moved to the side altar from the high altar. Many churches have done this. The huge cross with the crucified Christ hanging over the original altar as the hallmark of a Catholic Church was replaced by a similarly large statue of the risen Christ as has been

done in most churches now. Vatican II discouraged elaborate rococo church decoration, left over from the eighteenth century, and the gaudy Victorian plaster saints. Much tact and diplomacy had to be used to make these less conspicuous rather than remove them, as in most churches, they were gifts of current older parishioners or their immediate ancestors. Fortunately the very beautiful traditional stained glass windows at St. Patrick's did not have to be de-emphasized but have required extensive repair and refurbishment. They remain as an elaborate token of worship to the Lord. Their renewal also took measures to conserve energy costs. The walls were painted buckskin and the previously ornate murals covered over. The enormous original altar, with the three towering carved oak shrines, was removed and replaced with a smaller marble altar placed closer to the people so the priest could stand behind it and face the congregation. Carved oak grill work forms a reredos or screen behind the new altar as in the older European cathedrals. It was planned that the choir would eventually stand behind this grill.

So far they have not. The enormous carved heavy oak lectern was removed and replaced by a more modest small lectern as has occurred in most Catholic churches. The side altars were also modified; the one on the north is an unpretentious Lady altar and is also used for the Nativity scene at Christmas. The altar rail was removed and woolen carpet laid in the aisles and sanctuary. The redesign was by the architect Arthur B. Scott of Welland and the contractor was Dominion Construction Ltd; a seasoned and much respected partnership of Italian artisans. The account of the opening and consecration of the church in 1895 states that Stations of the Cross in cut stone had not arrived and were to be installed later. Perhaps they never did arrive

as the existing rather beautiful stations are in plaster framed in ornate wood, probably oak, to match the dado. The frames have unfortunately been painted gray. The Stations have been painted all white. This is a tasteful decision if they were originally multicoloured in bright garish colours as Victorian statuary was. The final result is pleasing.

On both sides of the church a short distance from the sanctuary are two alcoves. On the south side the alcove contained a small oak table used as a baptismal font. This

was moved to the sacristy to be used as a small altar as the sacristy was converted to a small private chapel on the south side of the altar. A small plain metal baptismal font replaced the oak table. Above it hangs a most beautiful oak statue of St. Patrick, the patron saint of the church. This of course has not been painted. The alcove on the opposite north wall presently contains a rarely used baby grand piano and two almost life sized statues of St. Anthony and St. Thérèse of Lisieux (the Little Flower). These have been painted all cream to match the wall. They may also have been multicoloured when they were



*Father Benedict Hogan, O. Carm  
Centennial year Pastor*

donated. They fade into the background being most unobtrusive again in keeping with the new post conciliar Liturgy. St. Joseph remains unpainted on the north east wall. The Mass required the celebrant, altar staff, lectors, and Eucharistic Ministers to enter from the back of the church in procession to the sanctuary. A second procession was ordained during the Mass before the offertory when two or more of the congregation came bearing the gifts of wine, water and unconsecrated hosts from the rear of the church to the foot of the altar to which the priest descended to receive them. The large sacristy adjacent to the altar was therefore no longer required for vesting so could conveniently be arranged as a private chapel. The





*The Rectory, 1995*

small usher's room at the south east corner of the church began to be used as a vestry.

Pope John XXIII was a pastoral Pope and encouraged greater participation of the congregation in the liturgy which is less easy to achieve in a traditionally cross shaped church like St. Patrick's than in the more modern circular or semi-circular or three/quarter circle churches built since Vatican II. He appeared to want to project an image of a kinder gentler church. Of course the basic tenets of Catholic teaching had always been kind and gentle but this had not always been the public image. Human nature naturally dislikes change and feels uncomfortable with it. At first those in mid-life or older did feel less than pleased with all the changes but gradually adjusted and after ten years most were happy with the new ways and the remodelled church. Even after twenty-five years there is some nostalgia for such emotional past experiences as the Latin Gregorian chant. A middle aged busy professional man and devout Catholic was heard to remark, "a Pope who will allow me to fulfill my Sunday Mass obligation on a Saturday evening or even Sunday night to suit my schedule should be considered a Saint."

Scots born Fr. Brian McCulloch, O.Carm. of Pittsburgh, Pennsylvania, who spent very many years at

St. Patrick's as either pastor or associate pastor was in charge during the extensive remodeling of the church. Services were held in the church hall for two years and for two years the church was closed. A most popular and gregarious priest, Fr. Brian was able to persuade the curious not to be "side-walk superintendents" of the reconstruction in the church. Perhaps he was afraid that if a body of the community was so shocked at what was being lost, a revolt might be stimulated and a demand for cancellation of plans presented. Fr. Brian's tact, diplomacy and spirituality, however, allowed this difficult period to pass smoothly. The Catholic Church fortunately is not, and never was, a democracy.



## THE NEW DIOCESE OF ST. CATHARINES

In the fall of 1958, a new Diocese of St. Catharines was created, amputating the Niagara peninsula from the Archdiocese of Toronto. The Right Reverend Thomas J. McCarthy was installed as the first Bishop; Fr. Austin J. Sweeney was appointed the first Dean of Niagara. He was the pastor of Our Lady of the Scapular, a parish originally established in 1951 by the then pastor of St. Patrick's, Fr. W. Smith, O.Carm. and the Carmelite Order. On February 2 & 3, 1951 a notice appeared in the Niagara Falls Review, Ontario:

Important Notice to Catholics  
of Stamford Centre!

Mass will be celebrated in the new church of  
"Our Lady of the Scapular"  
2555 Thorold Stone Rd.,  
on Sunday, Feb 4th, at 9.00 and 11.00 a.m.

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This was welcome news to the people of Stamford Township (later a part of Niagara Falls). Following the Second World War (1939 - 1945) an increase in the Catholic population called for a new parish to be established. In response, James Cardinal McGuigan, Archbishop of Toronto, erected a "parish mission", to be served by St. Patrick's Parish, Niagara Falls. At this time Stamford Centre consisted of the intersection of Portage Road, Thorold Stone Road and Drummond Road (known today as the "Five Corners"), and a few sparsely scattered residences hundreds of metres apart.

Father Wilfrid Smith, O.Carm., was the first to celebrate Sunday Eucharist in this "mission". The new parish was named "Our Lady of the Scapular". (A scapular is a piece of clothing, worn by the Carmelites and others devoted to the Blessed Virgin Mary.)



### A JUBILEE CHURCH

Pope John Paul II opened a jubilee year on March 25, 1983. This was to mark the 150th anniversary of our redemption by Jesus Christ. There had been twenty-seven holy years in the history of the Church, celebrated simultaneously around the world. They had biblical roots. Three churches in the St. Catharines diocese in addition to the Cathedral were selected as places of pilgrimage in which jubilee graces might be gained in the Holy Year. They were the Carmelite church of St. Patrick's Niagara Falls, St. Mary's Welland and St. Stephen's Cayuga. The people were exhorted to pray in one of these churches and share the spirit of those who gathered in Rome to reflect on the dignity of the human person as redeemed by Christ and of the need to recognize our value and the value of every one else. A special holy year Mass was celebrated each month throughout the year with additional evening prayers, communal penance services and Stations of the Cross.



### ADDITION TO THE PROPERTY

In 1983 during the pastorate of Fr. Joseph O'Brien, O.Carm. (1975-84) an additional large lot immediately south of the church hall was obtained. The Catholic property now occupied an entire city block assembled one or two lots at a time over one hundred years. The east boundary was Victoria Avenue southward from Maple Street to the corner of Huron Street which formed the southern boundary as far as First Avenue. First Avenue was the western boundary and Maple Street bounded the north of the block. The recently acquired large property had contained a moderate sized Canadian Tire store with a medium sized car repair and service garage with an appropriate parking lot. It had been proposed to use it as a commercial electronic Bingo business. Fr. Joe thought this would add nothing to the ecclesiastical ambience of St. Patrick's and showed great wisdom in obtaining it. His period of duty as pastor was extended one year to enable him to complete the transfer. This lot has been sodded, trees planted and a parking lot paved at the south west corner. This enlarges the school playground southwards. Viewed from the south the church hall, the rectory, the church and the school now appear to extend northwards in a park like setting. St. Patrick's which had often been likened to a small cathedral dominating the city, looked even more so.

Fr. Bart Larkin, O.Carm., a Bostonian, followed Fr. Joe O'Brien and was again most popular. Fr. Brian McCulloch, O.Carm., the former pastor 1966 - 1975 returned as associate pastor. Over the years following the golden jubilee in 1945 there were often two resident Carmelite associate pastors. Vocations to the priesthood fell during the post World War II years as they have so often done in prosperous times.

In September 1985 Sister Carmen Diston, I.B.V.M., a native of the former Stamford Township, was appointed the first female religious Pastoral Associate. She is in her ninth year at the time of the centennial celebration. She has

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been a tower of strength so that one wonders how the Church ever operated without her. She uses a large former classroom in the hall as her office. Fr. Bart's eight years as pastor were marked by many huge maintenance and refurbishment projects. The slate roof was replaced at a cost of \$250,000.00; the wool carpet laid in 1944 in the sanctuary and the aisles was replaced by a green commercial man-made fabric such as might be used in a theatre or cinema; the walls and ceiling were painted cream above the oak dado. The church windows and hall were modified to improve heat conservation; the organ was replaced. The new organ was the gift of Mr. John Broderick, Q.C. as a memorial to his wife Helen Broderick. The organ was obtained from a non Catholic St. Catharines Church. Its refurbishment and installation cost \$50,000.00 in 1990. About the same time Fr. Bart was able to obtain the services of Dr. Peter Landey, Ph.D. who is head of the music department at Brock University, as St. Patrick's organist and director of music. This has been a brilliant catch and the church music programme has continued to improve. Fr. Bart - a most sociable and friendly man, was much loved and admired. He served as Police Chaplain for the City and would encourage police officers who were members of the church to attend Mass in uniform. He was followed as pastor by Chicago born Fr. Ben Hogan, O.Carm. who had most difficult shoes to fill following three extremely popular pastors in succession. Centennial year is his second year and he appears to be becoming as popular as his predecessors. His associate pastor is Fr. Lambert Zulkie, O.Carm., a mature experienced man who came to priesthood late in life. In his second year at St. Patrick's he clearly has a great deal to offer the church.



#### PARISH SOCIETIES

The Catholic Women's League received their charter in 1952. Mrs. Vilma Gallina is president in 1995. They

are of course a tower of strength and support to the church both spiritually and socially. The St. Vincent de Paul Society received their Letter of Aggregation January 23, 1969. The centennial president is Mr. Jack Simpson. They are currently most active visiting the homes of the needy, collecting and distributing good used clothing and footwear to the needy as well as food vouchers. In 1994 they raised and distributed over \$12,000.00 to the poor including \$6,000.00 plus in food vouchers at Christmas. They distribute food vouchers but no money according to their rule and will assist in whatever other ways they can. Less than ten percent of their clients are Catholics or members of the parish. One day a week they are responsible for the preparation and serving of a full hot meal in the Community Kitchen for the needy held five days a week in another Church. Jack Simpson is a professional cook. Others from St. Patrick's will volunteer in the Community Kitchen other days of the week when it is staffed by parishes of other denominations. Fifty to one hundred needy per day are fed in these hard times. There is also a very active church bingo committee headed by Mr. Joe Downes, a lifelong parishioner. They operate a public bingo in a rented hall in another part of the city and contribute very significantly to church revenue. The Holy Name Society received their charter in June 1969. They were very active for some years as a spiritual and social society of Catholic men. They did not feel it appropriate for them to raise funds and rarely meet at this time. Other church activities and ministry functioning enthusiastically in this centennial year include a group of men and women acting as lectors and Eucharistic Ministers and the highly efficient ushers - all men. There is a pre-school programme and a children's liturgy during the Sunday 9:30 Mass. There is a small group of altar servers, boys and girls, which could be enlarged. There is an adult choir. A pastoral council as outlined in Canon Law since Vatican II, has been very active in relieving the priests of the more mundane secular activities of operating the parish and church buildings. It presently is meeting less frequently. A marriage preparation team is invaluable in offering pre-Cana conferences. A CARE committee visits sick, shut-ins and the hospitalized in conjunction with the C.W.L.





## OVERVIEW

St. Patrick's Church enters centennial year debt free and has been since Fr. O'Malley's plan paid off the original debt in a few short years. This is in spite of adding to the real estate, building the rectory and the hall and heavy cost of maintenance, remodelling and refurbishing over the years. The parish members, predominantly working people, have always been excessively generous and the financial management of the Carmelites impressive. The golden rule of investment has again been proven to be first pay down debts. The school of course is fully tax supported under the provisions of the British North America Act.

It is a rare day to hear an appeal for funds from the altar unless it is for such as support of the Carmelite Missions in Central and South America; Peter's Pence; or the Diocesan funds for education of the priests etc., etc., but not for St. Patrick's itself.

Over one hundred years ago St. Patrick's parish and church was founded and built by the Irish for the Irish. It has evolved into a predominantly Italian Canadian Church although before World War II the Carmelites had founded and for a while staffed an ethnic Italian Canadian church, St. Ann's, in another section of the city. Like Our Lady of the Scapular, however, St. Ann's has been supplied by diocesan priests for many years now. It is recorded that when the Italian president, Francisco Cossiga, visited Toronto in 1986, the then Canadian Prime Minister, himself descended from Irish immigrants to Quebec, told the President the Toronto skyline was built by first generation Italian immigrants and the second generation owned it. His exaggeration was obvious but not misleading.

In 1994 St. Patrick's celebrated thirty-three baptisms, thirty weddings and sixty-five funerals.



## LOOKING TO THE FUTURE

Fr. Ben, the centennial year pastor has encouraged us to look to the future rather than ruminate nostalgically on the past. We began by adopting the motto "St. Patrick's Church, the first one hundred years." The parish could consider retaining professional architectural help to design a remodelled lobby which is most inadequate and awkward both as an entrance and exit and as meeting and greeting area as envisaged by the new Liturgy. The greatest threat to Catholicism was atheistic communism and the gospel according to Marx for seventy three years of the first one hundred years of St. Patrick's. It appears now to be in retreat in the western world and holy Russia may one day return but we must remain watchful and wise as serpents. In the early years of the second hundred years of St. Patrick's the greatest threat worldwide to Catholicity may be the Islamic fundamentalists. We must meet this, as in the past, with prayer, faith and conduct to let them know we are Christians by our love. 1994 has seen publication of the English translation of the first new Catholic Catechism in three centuries and the publication of a readable book written by the reigning Pope John Paul II "Crossing the Threshold of Hope." With faith, hope and charity St. Patrick's will celebrate their bi-centenary in 2095.



## MAIN ALTAR REPLACED

During 1995, the large marble altar in the sanctuary (which had replaced the original altar in 1966 after Vatican II) was removed and replaced by the smaller hand-carved wooden altar which had been the original baptismal font in 1892. This was a gift from Mrs. Gorman and it co-ordinates most tastefully with the remaining decor of the church.

Published by the Centennial Celebration Committee,  
Chair: Joe McMahon, *AD MAJORAM DEI GLORIAM.*

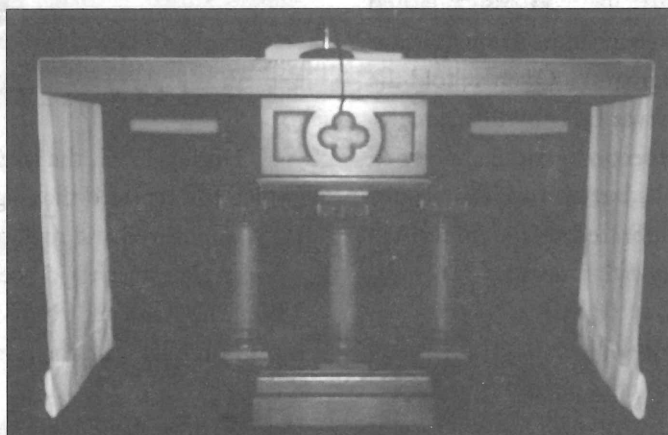
## PASTORS OF ST. PATRICK'S PARISH CHURCH



Fr. Mulligan	1858 - 1863 *
Fr. Richard Alphonsus O'Connor	
Fr. Joseph Michel	
Fr. Francis McSpirit	
Fr. Cyril Feehan, O.Carm.	1875 - 1889
Fr. Dominic T. O'Malley, O.Carm.	1889 - 1895* - 1897
Fr. Cyril Feehan, O.Carm.	1897 - 1908
Fr. Bernard G. Fink, O.Carm.	1908 - 1923
Fr. Fidelis Paulding, O.Carm.	1923 - 1939
Fr. Dominic E. Lickteig, O.Carm.	1939 - 1948
Fr. Wilfred Smith, O.Carm.	1948 - 1951
Fr. Claude Engemann, O.Carm.	1951 - 1959
Fr. Raymond Huttner, O.Carm.	1959 - 1961
Fr. Raffael Kieffer, O.Carm.	1961 - 1966
Fr. Brian McCulloch, O.Carm.	1966 - 1975
Fr. Joseph O'Brien, O.Carm.	1975 - 1984
Fr. Bartholomew Larkin, O.Carm.	1984 - 1993
Fr. Benedict Hogan, O.Carm.	1993 - Present

\* 1863 *St. Patrick's becomes a parish in its own right.*

\* 1895 *The present church is built.*



*Original baptismal font, used as main altar since June, 1995*

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## PARISH VOCATIONS

### *In the Priesthood*



Rev. Avertanus Brennan, O.Carm.

Rev. Fidelis R. Paulding, O.Carm.

Rev. Cyril C. Kehoe, O.Carm.

Rev. Benedict J. O'Neill, O.Carm.

Rev. Francis E. Bowen, S.J.

Rev. Leo Huard, O.Carm.

Rev. Craig Morrison, O.Carm.

Rev. Damian B. Liebers, O.Carm.

Rev. Anthony V. Lococo C.S.B.

Rev. John A. Warren, C.S.B.

Rev. Aurele Doucette, O.Carm.

Rev. O'Leary, C.S.B.

Rev. Anthony McNamara, O.Carm.



### *Women In Religious Life*

Edna Bennett - Sr. M. Andrea

Bridget Dolan - Sr. M. Frances Joseph

Loretto Gilbert - Sr. M. Eusebia

Bridget Glynn - Sr. M. Dominica

Mary Glynn - Sr. M. Martha

Loretto Kelly - Sr. M. St. Dennis

Bernice Lawson - Sr. M. Marie Bernard

Frances Lenehan - Sr. M. Germaine

Lulu Lenehan - Sr. M. Aldigonde

Betty Liebers - (Sr. Lallemand), I.B.V.M.

Katie Mahoney - Sr. M. Gerard

Lillian McNamara - Sr. M. St. Gerald, I.B.V.M.

Margaret Dooher - Sr. M. Mary

Nora Barton - Sr. Emily, I.B.V.M.

Florence Newman - Sr. M. Vianney

Margaret Newman - Sr. M. Miriam Joseph

Mercedes Rickard - (Sr. M. Xaveria), I.B.V.M.

Florence E. Bowen - Sr. M. Ignatius

Catherine Romano - Sr. M. Benedetta, I.B.V.M.

Annie Thompson - Sr. M. Benigna

Brances Myrtle Turner - Sr. M. Frances Joseph

Helen Gleason - Sr. M. Emmanuel

Helen Comiskey - Sr. M. Aurelia

Margaret Comiskey - Sr. M. . . .

Earldeene Blonde - Sr. M. St. Gregory

Joan Susin - Sr. Stella Marie,

Caroline Dawson, I.B.V.M.

Mary Kay Camp, I.B.V.M.



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4. St. Patrick's Church N.F.O. 1895 - 1945. A 50th anniversary booklet published on behalf of the parishioners by St. Patrick's Holy Name Society, 1945. This is quoted quite freely.
5. Ancient copies of the Niagara Falls Review Newspaper and the Welland Tribune.
6. Thesis, Fr. Lambert Zulkie, O.Carm.
7. The Niagara Falls Library.
8. Archives of the Diocese of St. Catharines.
9. Oral tradition from very many long time parishioners often in long time family membership of the parish - too numerous to name individually.
10. Many Carmelite Fathers.
11. Arrangiarsi: The Italian Immigration experience in Canada. Guernica. Montreal, 1992.
12. Photography - Mr. Pat Simon - parishioner.
13. Statistics Canada.
14. Sister Carmen Diston, I.B.V.M. for tireless typing and valuable advice.
15. The new dictionary of Sacramental Worship, Peter E. Fink, S.J. The Liturgical Press, Collegeville, Minnesota, 1990.
16. Text by William E. Cooper, M.D., F.R.C.P. (C)
17. Booklet design by Rose Ellen Campbell, Campbell Creative Services, St. Catharines.

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## UPCOMING EVENTS



To mark the Centennial of the Church that we know and love, a number of committees have been working for some months planning a year-long series of events as follows:

*Friday, December 9, 1994*

The Centennial year will open with a 7:00 p.m. Mass to be celebrated by Fr. Quinn Connors, Prior Provincial of the Carmelite Order. Following this Mass, a reception and Christmas Concert will be held in the Parish Hall.

*Friday, March 17, 1995*

St. Patrick's Day Dance in the Hall.

*Saturday, July 15, 1995*

Parish Social to take place on the parish/school grounds with food, drink, music, dancing, games and other entertainment. This event, to begin at 4:00 p.m. and continue through the evening, is planned as a City-wide and homecoming celebration for all those who have ever had any ties to the Parish. It is hoped that parishioners will invite their friends from far and wide to attend this once-in-a-life-time event.

*Fall, 1995*

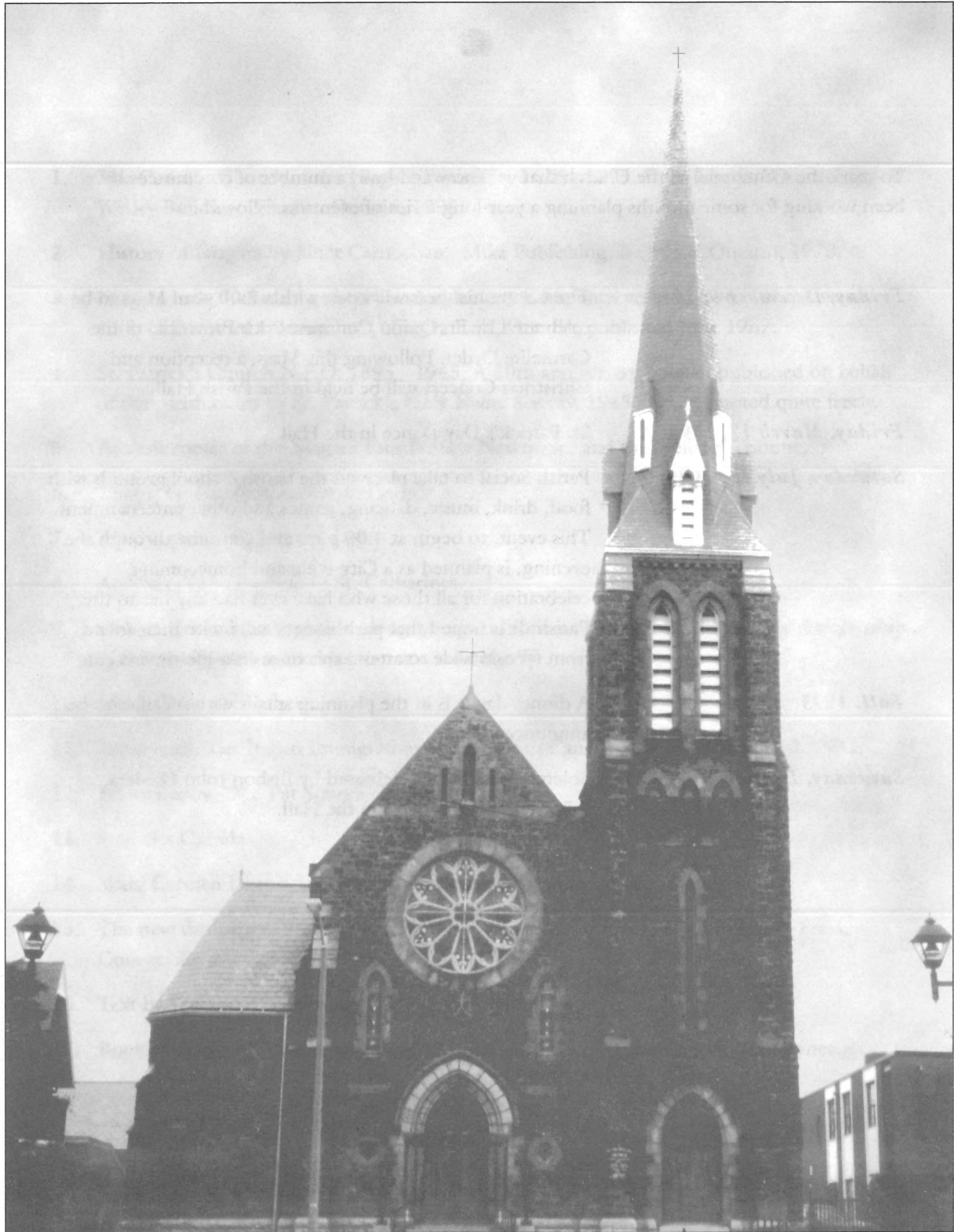
A dinner dance is in the planning stages with specifics to be announced later.

*Saturday, December 9, 1995*

Solemn Mass to be celebrated by Bishop John O'Mara, followed by a reception in the Hall.

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*St. Patrick's, 1995*

Notes: \_\_\_\_\_  
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# 100<sup>TH</sup> ANNIVERSARY

