

LAST RITES OVER BODY OF BISHOP

Impressive Ceremonies at SS. Peter and Paul Cathedral Mark Tribute to Churchman.

MANY DIGNITARIES ATTEND

Sermon Preached by the Rev. F. H. Gavisk—Members of Fourth Degree, K. of C., Guard of Honor.

The sermon of the Rev. Francis H. Gavisk at the funeral of Bishop Francis Silas Chatard will be found on Page 10.

With impressive ceremony the funeral of Bishop Francis Silas Chatard, of the Indianapolis diocese of the Roman Catholic church, was held today at 10 o'clock in SS. Peter and Paul cathedral, Fourteenth and Meridian streets.

Arrayed in episcopal robes and miter, with the crosier close beside, the body of the late bishop lay on the catafalque in the center aisle near the sanctuary. After the services, the sermon being preached by the Rev. Francis H. Gavisk, chancellor of the diocese, the body was placed in the crypt under the cathedral sanctuary, the burial place for the bishops of the Indianapolis diocese.

Cathedral Crowded.

Many were unable to find standing room in the cathedral. The aisles

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BODY OF BISHOP

Continued from Page One.

were crowded to the doors. The services lasted for more than three hours.

The visiting archbishops and bishops were as follows: Archbishop Henry Moeller, of Cincinnati; Archbishop John Glennon, of St. Louis; Bishop Thomas Lillis, of Kansas City, Mo.; Bishop Edward P. Allen, of Mobile, Ala.; Bishop Dennis O'Donaghue, of Louisville, Ky.; Bishop Herman J. Alerding, of Ft. Wayne; Bishop John Farrelly, of Cleveland, O.; Bishop James Hartey, of Columbus, O.; Bishop O. B. Corrigan, of Baltimore, Md., representing Cardinal Gibbons; Bishop Joseph Schrembs of Toledo, O.; Bishop Michael Gallagher, of Grand Rapids, Mich.; Bishop Hennesy, of Wichita, Kas., and Bishop Altoff, of Belleville, Ill.

Many priests and members of orders in the Catholic church also were present. Sixty members of the fourth degree, Knights of Columbus, under command of Joseph A. Naughton, faithful captain, acted as an escort to the priests as they marched from the St. Agnes academy to the cathedral across the street. The archbishops and bishops marched from the residence to the cathedral.

Requiem High Mass.

The Rt. Rev. Joseph Chartrand, bishop of Indianapolis, celebrated the pontifical requiem high mass. The absolution was given by Archbishop Moeller and Bishops O'Donaghue, Alerding, Hartey and Farrelly.

The music, by the regular male choir of the cathedral, consisted of the requiem mass and the final absolutions.

The mass sung is the famous requiem mass for three male voices, composed by Monsignore Lorenzo Perosi, director of music at the vatican in Rome. This is the mass that was sung at the funeral of Pope Leo XIII, and is regarded as one of the most classical and beautiful compositions in sacred music. This is the first presentation of this composition in Indiana, the score having been procured only recently from Milan, Italy. The mass is written in eight movements, as follows: Requiem and kyrie, graduale, tractus, dies irae, offertorium, cantus, benedictus, agnus dei, lux aeterna, libera me domine.

Soloists Who Assisted.

The chant for the final absolutions was sung in the original Gregorian according to the liturgy in the pontificale Romanum, which is sung only on the death of bishops, archbishops, cardinals, popes, princes and sovereign potentates. The Rev. Vincent Wagner, O. S. B., former professor of Gregorian music at St. Meinrad's abbey, played the organ accompaniments for the Gregorian chant.

Sergeant Elmer A. Steffen directed the music and the following soloists assisted: Harry E. Calland, George A. Smith, Humbert P. Pagani, C. A. O'Connor, Thomas A. Nealis and Edward LaShelle. The organist was Miss Frances B. Spencer.

Hundreds paid tribute to the memory of Bishop Chatard, Wednesday afternoon and night when the body lay in state in the cathedral. Members of the Indianapolis council of the Knights of Columbus acted as a guard of honor, and were on duty throughout the night.

The side walls of the cathedral were draped in black and white and the candlesticks and other fixtures were shrouded in purple.

SERMON BY THE REV. F. H. GAVISK AT FUNERAL OF BISHOP CHATARD

The sermon of the Rev. Francis H. Gavisk, rector of St. John's church, and chancellor of the Indianapolis diocese of the Roman Catholic church, at the funeral of Bishop Francis Silas Chatard at SS. Peter and Paul cathedral today was as follows:

"Know ye not that there is a prince and a great man fallen this day in Israel?" (2 Kings. III-38).

Abner, the faithful commander of the troops of Israel, had been foully slain by traitors. His body was laid away in the tomb of his fathers amid the weeping of David and the people of Israel. David's tribute was, "Know ye not that there is a prince and a great man fallen this day in Israel?"

We are gathered this morning about the bier of "a prince and a great man in Israel," and soon the mortal remains of Francis Silas Chatard, fifth bishop of this diocese, will be entombed beneath the high altar of this, his Cathedral church. Like the king and his people of old we are weeping as we go, for can not we say of him as David said of Abner, "Know ye not there is a prince and a great man fallen this day in Israel?"

Bishop Chatard was indeed a prince among men, a great man even among bishops, a faithful pastor, who was an example to his priests and a pattern to his flock. We mourn his loss to the church at large, to his diocese, to his city, not as the king and people of Israel mourned the untimely death of Abner, but as one upon whose like we may not look again, whom God has taken to Himself, full of years and priestly merit. Fifty-six years he had spent in the service of God as priest, forty years as a bishop ruling the church of God, lengthened periods of time far beyond the ordinary span of human life, periods full of events in the history of the world and of the church. His going out has not been like the sudden sundering of the ties that bind, rather has it been like the full-ripened fruit falling noiselessly to the ground.

Ripe for the Kingdom.

We who have known him in the prime and vigor of his manhood, at the zenith of his intellectual powers and of his episcopal zeal, have seen him grow to advanced years, with mind alert and zeal undiminished, into the venerable figure that adorned this cathedral until these few months past. He was ripe for the kingdom for which he had labored so faithfully and so well, and we would not recall him from his reward even if we could. He has left us a sacred memory and an example as a precious legacy, and we are gathered today as children about a father, like the sons of Jacob gathered together to

receive the blessings from his hands.

Silas Marean Chatard became the fifth bishop of the venerable see of Vincennes in 1878, taking the name Francis as his patron after the great bishop of Geneva. His episcopate of over forty years was nearly as long as the combined episcopate of his four predecessors—the learned and saintly Brute, who came as the first bishop in 1834; the fiery and energetic Hailliandiere, till 1848; the pious Bazin, bishop for only six months; the kindly, fatherly De St. Palais, who died universally mourned in 1877.

Connecting of Link.

Bishop Chatard succeeded this line of French prelates whose impress was then, and is still, felt in the diocese. The clergy was made up of French priests from now war-swept Brittany and Picardy in heroic France, with the characteristics of the old French missionaries of wonderful zeal and simple, earnest faith. Bishop Chatard was the connecting link between the old regime and the new era of which he was the harbinger. While of remote French descent, he was an American by birth, of parents also born in America. The traditions of the first see of Baltimore were interwoven with those of Vincennes in the person of Simon Gabriel Brute, its first bishop, who had been professor and president of both Mt. St. Mary's college, Emmitsburg, and of old St. Mary's seminary, Baltimore.

Indiana and Vincennes were not unknown to the Catholic church—in truth, the early history of the state and its oldest city is the history of the work of Catholic missionaries in evangelizing the Indians and ministering to the French traders, the pioneers of this great state. The Gospel of Jesus Christ was preached in Indiana by Catholic missionaries fifty years before we were even a nation, and that the states of Ohio, Indiana, Illinois, Michigan and Wisconsin, comprising the old Northwest territory, are now a part of this Union, is due to the aid given to Gen. George Rogers Clarke by Father Gibault, the patriotic priest of old Vincennes, in 1777. Settled by the French, later inhabited by immigrants from New England and Virginia, its population added to by emigrants from Ireland and Germany, and latterly by those of eastern Europe, the state has become a miniature composite of that which the whole nation will one day be—of the best elements of these races, born to the soil, homogeneous, American.

Church's Development.

The church has developed, under God's providence, in every country, influenced by the genius and the psychology of that country. It is part of human nature that the church, Catholic though it is and teaching the same to all nations, should take on the individuality of the nations which it evangelized. Greek differed from Arabian, Arabian from Latin, and Latin from Greek—not in faith, but in manner, influencing the church in her externals, but held together in the unity of faith and doctrine through that center of unity established by Christ in the person of Peter and his successors. "Parthians and Medes, and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphilia, Egypt and the parts of Lybia about Syrene, and strangers of Rome, Jews also and proselytes, Cretes and Arabians; we have heard them speak in our own tongue, the wonderful works of God" (Acts II, 9-11) was the spectacle of the first Christian Pentecost, and it has been repeated and repeated unto this day. Not that the church was to suppress the individuality of these or other peoples—rather was its mission to unite them in one brotherhood of faith and hope, while retaining their own national genius.

And so I believe there is an individuality in the Catholic church in America just as in the conversion of Europe there developed a Frankish church, an Irish church, a Teutonic church, a British church, not separated entities, but one Catholic church, composed of individual peoples, united with the holy see as the center of unity—"one Lord, one faith, one baptism."

Can Not Forget Debt.

We can not easily forget the debt we owe to the zealous priests and apostolic bishops who came to us from France, from Belgium, from Ireland, from Germany, from Spain and Holland to establish the Catholic church in this land. Under their self-sacrificing labors the church has made wonderful progress in this beloved country of ours.

Earnest Citizens.

They were far from intending the church to be a mere mission in a foreign land. They became earnest American citizens, imbued with the spirit of American institutions, and none whose loyalty was more undoubted. It would be most ungracious—nay most untrue, to even question the splendid Americanism of men like Bishop John England, of Charleston; John B. Purcell, of Cincinnati; John Hughes, of New York; the Kenricks, of Baltimore and St. Louis, who, though born in Ireland, became in the United States "to the manor born." So likewise Simon Gabriel Brute, the first bishop of Vincennes, a man who had witnessed, and who has given us a graphic picture of the reign of terror in France, that false republicanism, and whose love for well-ordered liberty in America became the more intense because of his experience in France. And the same may be said of the host of French missionaries from abroad, men like Bishops Flaget and David, of Kentucky; Father Sorin, the founder of Notre Dame, and our own good Father Bessonies, of Indianapolis. The church they planted is at home in the United States, possessed of its own individuality, adapted to American institutions, partaking of the spirit of our republic, the "young giant among the nations." Though we were for long in leading strings, the Catholic church in America has established herself, and is foremost among the nations, in the piety and devotion of her children, in loyalty and reverence for the holy see, in the stand the church in America has taken for respect for constituted authority, for Christian education and the sacredness of the marriage bond, to say nothing of the marvelous growth and material progress shown in the building of churches, colleges, schools and institutions of charity and benevolence.

Example for Other Peoples.

And as we are persuaded that, in God's good providence our country is destined to show an example to other peoples of the enjoyment of original Christian freedom and rights, so may not we likewise be of the spiritual destiny of the church in America to "illuminate those who sit in darkness and in the shadow of death" in our own land, as well as to give an example to the church in other lands of vigor, zeal and earnestness of faith. The church has amalgamated the elements that have come to her from other lands, and the unity of Catholic purpose in our country is evidenced in the splendid stand taken by the Catholic body in this present war crisis, in loyalty to the flag, in the patriotism of citizens of Catholic faith, in the gigantic enterprise of Catholic societies to aid the boys who have gone over there.

It was in this spirit of love of American institutions not less than loyalty to the holy see that Bishop Chatard came to the diocese, then called the diocese of Vincennes, in 1878, as its fifth bishop. He had gone to Rome as a student, as an American with the traditions of Baltimore, the mother church of the United States, with its line of American prelates—Carroll, Neale, Whitfield, Eccleston, Kenrick, Spalding and later Bailey. At Rome, the very fountainhead of Christian teaching, and the center of unity, he had drunk deep of ecclesiastical lore, his associations as student, priest and rector of the American college had made of him a very pillar of orthodoxy, a model of correct thinking and expression, a devoted servant of the holy see.

Spirit of a Roman.

He returned to the United States to take possession of his see, no less an American than when he went, but with the unswerving faith and spirit of a Roman, and with a zeal of an American prelate tempered with the conservatism and the caution of the eternal city. With far-sighted prudence he did not make the mistake of trying to revolutionize the diocese at once, or attempt to fashion his priests in one mould. He had been consecrated in Rome, taken high office, and from that time until the day of his death his was a life of entire and unreserved consecration to his work as pastor of souls and as bishop of the diocese.

Interested as he was in the public affairs of his country, his state and his

city, he allowed nothing of these to interfere with his duties as bishop, and spared not himself in advancing the kingdom of God. He found on his coming, a body of priests as consecrated as himself to divine work. Nearly all have passed away and the clergy now, as a body, are of his moulding, and may I say it, in all modesty, before my brother priests of this diocese, he leaves behind him a clergy as devoted to duty as they are humble, as zealous as they are pious. He himself was the model ecclesiastic "showing himself an example of good works in doctrine, in integrity, in gravity, in sincerity," (Titus II, 7.) Brethren, he has set for us the standard of priestly conduct; let us cherish this precious heritage. Look about the diocese and you will see the monuments of his piety, his zeal and his fidelity.

Born to the Purple.

When a priest is raised to the dignity of a bishop the pontifical describes it as elevating him to the burden of the episcopacy—ad onus episcopatus. The responsibility is indeed great and many holy men have shrunk from it. I do not believe that Bishop Chatard found it a burden. Equipped with learning, experienced in ecclesiastical affairs, formed in the center of Christianity itself, with an inborn dignity of manner, an absorbing sincerity of purpose, he seemed to have been "born to the purple." His gentle sway made that burden light and the responsibility of his position easy. Nor do I think that to him was the mitre ever a "crown of thorns," the pectoral cross a heavy weight or the crozier a staff of support; these were the honored insignia of a bishop revered by his priests, revered by his flock, loved by the religious communities of his diocese.

He bore his dignities "every inch a bishop," but in the "solicitude for all the churches" he was part of his flock. "Who is weak, and I am not weak? Who is scandalized, and I am not on fire?" (II Cor. XI.) Who shall describe his solicitude for the cause of education, for the religious of his diocese, those chosen souls of Christ, the choicest flowers in the garden of God? The three mother houses of Sisters in the diocese—St. Mary's, Oldenburg and Ferdinand, the Poor Clares at Evansville, the magnificent St. Vincent's hospital—these are the memorials of his zeal and of his charity. No material progress, however great, can adequately indicate the influence of Bishop Chatard upon his diocese. He was eminently a spiritual man, a man of God, a man of faith, a man of prayer, a true bishop after the pattern of the Apostle. By this must he be measured in summing up the influence he exerted over priests, people, religious and the public at large. "Know ye not that there is a prince and a great man fallen this day in Israel?"

Strong in Convictions.

In the time of Bishop Chatard's sojourn in Rome dark days had fallen upon the church. "The Gentiles raged and the people devised vain things. The kings of the earth stood up and the princes met together, against the Lord, and against his Christ." (Psalm II, 1-2) The tribulations of the Lord's anointed, the sovereign pontiff, deeply affected Monsignore Chatard, at that time rector of the American college, and left an impression of sympathy and devotion to the holy see which never left him, and which was one of his strongest characteristics. He never wavered in his conviction that the darkness of those days would give way to brighter and happier times. When he became bishop he chose for his device the words of Job we have first chanted in the office for the dead, "Post tenebras spero lucem"—"and after darkness I hope for light." As his faith was firm and strong, yet with the simplicity of a child, so was his hope no vague, uncertain thing, but an unwavering conviction of things to come. The mystery of death so impenetrable to us mortals, has been solved for Bishop Francis Silas Chatard. The darkness has passed and, as we trust, nay, we verily believe, the light of the Divine Countenance, for which he hoped, has shed its beams upon his noble soul.

May Christ Jesus, whose faithful servant, priest and bishop was Francis Silas Chatard, give unto him eternal rest and may perpetual light shine upon him.

The Dear Girls.

(Louisville Courier-Journal)
"The girls can't distinguish the differences in the various insignia."
"No, they are just as sweet to a second lieutenant as they are to a major-general, bless their hearts."

Green a New Vitality

...st to the last degree is
...y illuminates the screen
...on, aflame with the fire
...turn to gentleness like
...reams. Such is Farrar
...ing role she has as yet

FARRAR



THE ALL-STAR CAST IN "THE COOK"

"LUKE" BUSTER KEATON, AL. ST. JOHN AND "FATTY"

ing and Afternoon
ces, 15c, 25c
ening Prices,
6c, 25c, 35c

Worsted Plaid

A firmly woven quality in attractive patterns, suitable for children's dresses; on sale, yard..... 6

Gingham

Dress ginghams in attractive new plaids, checks and stripes; for women's and children's wear; a yard.... 25c

Suitings

Shepherd check suitings, full 44 inches wide; an excellent quality, on sale Friday at yard 98c

Cretonnes

Comfort cretonnes, full yard wide; all fast colors; in several attractive new patterns; per yard..... 25c

Leather Goods

A sample line of leather back strap purses in a large range of styles; 98c values, special Friday at..... 79c

Kid Gloves

Fine French lamb kid gloves in white only; regular price \$1.75; special for Friday only at, pair..... \$1.00

Ribbons

Plain and fancy ribbons, suitable for hair bows, fancy work, etc., values up to 18c; Friday, yard..... 12½c

Neckwear

Plaited organdie collars, newest models; regular price 25c; special for Friday only at each 18c

On Sale Friday

Serge
Storm serge, comes in a pretty shade of light gray; on sale Friday while one bolt lasts at, yard..... 49c

Percale
Yard wide dark color percales, useful mill lengths on sale while 200 yards last at, yard..... 19c

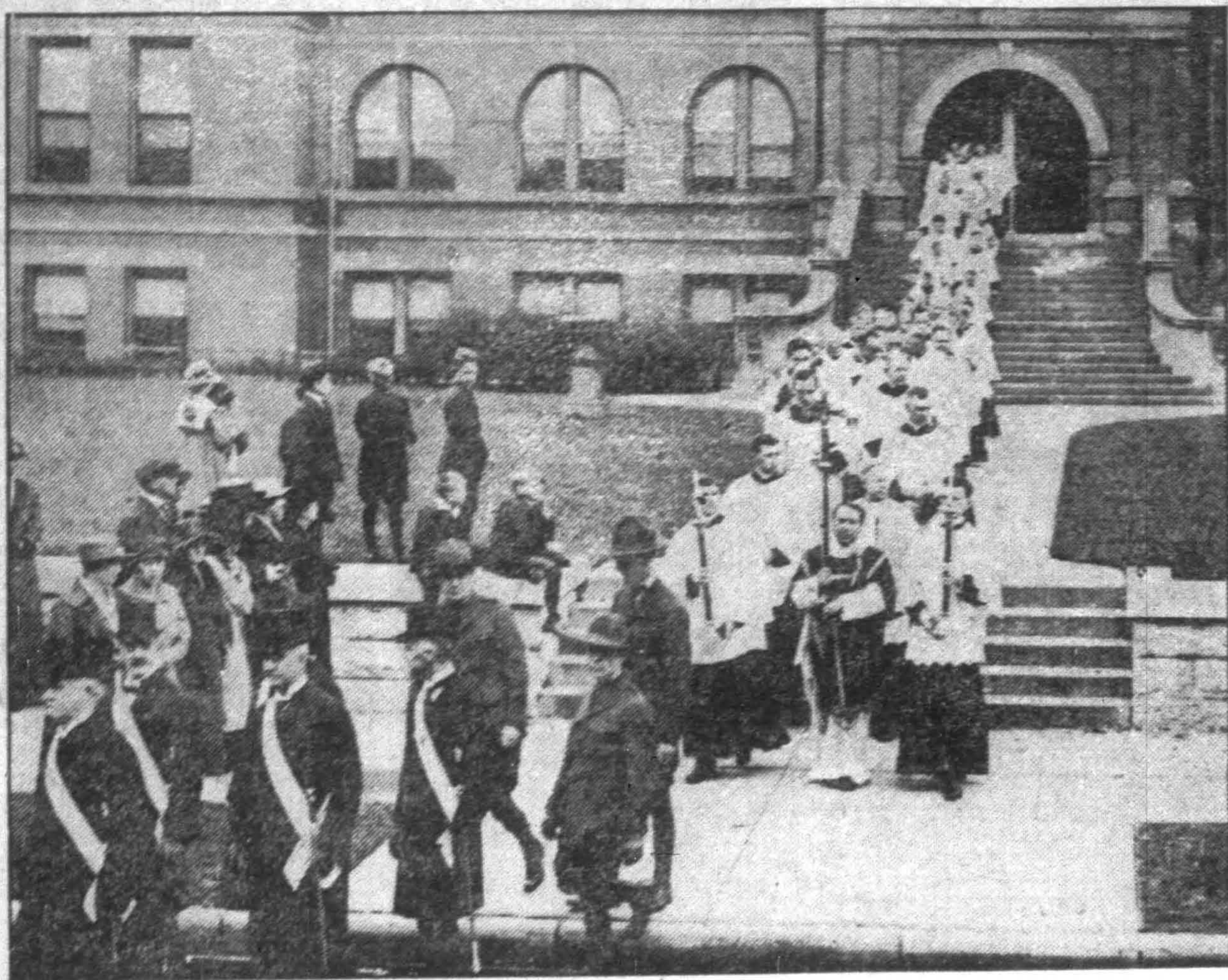
Galatea
Galatea cloth in plain black only; very serviceable; useful mill lengths of our 49c grade at, yard..... 39c

MARCHING TO THE CATHEDRAL



Archbishop Moeller, of Cincinnati, with priests in the procession from the residence to the cathedral just before the services at the funeral of Bishop Francis Silas Chatard began.

PRIESTS WHO ATTENDED FUNERAL OF BISHOP



This shows the procession of priests from St. Agnes academy to the cathedral across the street, before the funeral of Bishop Chatard. Under command of Joseph A. Naughton, faithful captain, sixty members of the fourth degree, Knights of Columbus, acted as an escort.

PROCESSION OF ARCHBISHOPS AND BISHOPS



The archbishops and bishops who attended the funeral of Bishop Chatard marched to the cathedral from the residence just north of the church.