

No. 2. March 1st, 1904

ST. MARY'S RECORD

*St. Mary's Church,
328 Washington Ave., Dunkirk, N. Y.*

*Ten Cents per Copy.
One Dollar per year*

PARISH BULLETIN.

Office Hours: 8 to 11:30 A. M. 12:30 to 1 P. M. 3:30 to 6:30 and 7:30 to 8:30 P. M. Calls should be made during the time here given and at no other time.

Sick calls will be attended to promptly at any time of the night or day. When there is serious illness, word should be left at the Monastery during the early stages of the sickness, and when possible in the forenoon. (Both telephones, No. 200.)

Confessions will be heard every morning from 6:30 to 8:00, and every evening from 7:30 to 8:30. Sunday and Holyday mornings the confessions of only those persons who live in the country districts will be heard. Monday afternoon, Thursday afternoon before the first Friday of the month, Saturday, and afternoons before festivals, confessions will be heard from 3:00 to 6:00 P. M. and from 7:30 to 10:00 and later. At other times only by special appointment. From 7:30 to 10:00 P. M. of the Saturday preceding the third Sunday of the month the confessions of men only will be heard. Women should not even come to the Church on these occasions. At all times, evenings, the Church will be locked as soon after 9 o'clock as the last penitent shall have been heard.

COMMUNION SUNDAYS.

- I. Sunday: Members of the League and Young Ladies' Sodality.
- II. Sunday: Married Women and Children of Mary.
- III. " Men and St. Mary's Temperance Cadets.
- IV. " Holy Angels Sodality comprising the boys and girls of the last Communion class.

SUNDAY SERVICES.

Mass at 6, 8, 9:15 and 10:30 A. M.

Sunday School at 2:30.

Sodality meetings at 3:00 and 3:30 P. M.

Rosary, Instruction and Benediction at 7:30 P. M.

At 7:00 A. M. there is a Mass and Instruction in Italian for the people of that nationality. This may be discontinued in the near future owing to the small attendance and because many Italians prefer to go to some other Mass.

The Mass at 9:15 is for school children only.

WEEK DAY Masses are said at 6 and 8 every morning.

The Church is open every day from 5:30 in the morning until 8:30 in the evening.

ST. MARY'S RECORD

1854 JUBILEE YEAR 1904

No. 2.

DUNKIRK, N. Y.

March 1904.

THE FEAST OF ST. PATRICK.

The people of St. Mary's Parish should celebrate in a very special manner, this year, the feast of Ireland's Apostle. On St. Patrick's day 1854 the holy sacrifice of the mass was offered for the first time in dear old St. Mary's. It will be the first event in the celebration of the Golden Jubilee. The unfinished building was gotten ready to be used on that occasion only. The solemn dedication did not take place until November of the same year. We will have a triduum in preparation for the feast; and a solemn mass and sermon on the day itself. We exhort our people to approach the sacraments on the occasion, not only to honor the glorious patron of their nation, but also to thank God for the many favors which have been bestowed on the parish during these fifty years.

Another way to honor the occasion would be to show during this jubilee year genuine old Celtic generosity which never shrunk back from sacrifices when the work of God in and through His Church was in question. After fifty years St. Mary's should be not only a dedicated but also a consecrated church. To have this done, we should have marble altars, a new floor and new pews should be put in. If this were done and paid for, we could have the church consecrated during the Golden Jubilee celebration next November. Is there enough of generosity among the spiritual children of St. Patrick in St. Mary's Parish to undertake this much, and besides pay off the debt on the school—all before next November? It certainly would

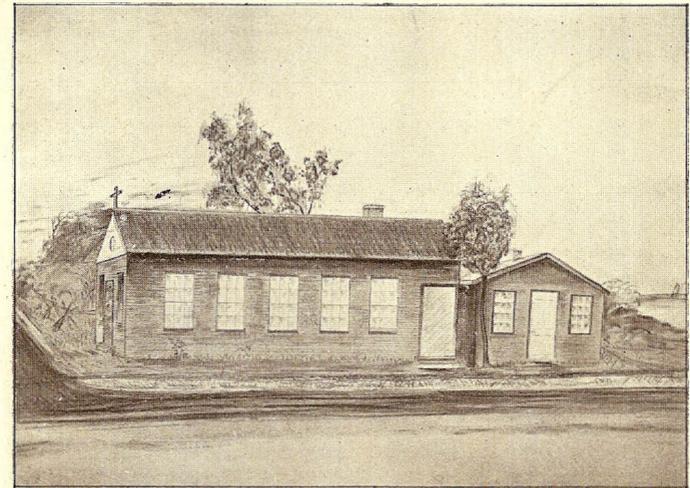
be a magnificent way to signalize the Golden Jubilee! Events will tell.

ST. MARY'S PARISH.

March 15th, 1851, The Right Rev. John Timon, D. D., Bishop of Buffalo, purchased Lots 15 and 16, Block 83. The priest in charge of the Dunkirk mission at the time was the Rev. W. Lennon. The site was the narrow strip of land 30 x 160 feet on the north side of W. Second St., running from Plover St. to Robin St. There were two frame structures on the premises. The smaller one fronting on Plover St. was made the Rectory, the larger building was converted into a temporary modest mission chapel. The old chronicler describes the property as "a lot small and out of the village, bought at a very high price, the lot cost \$700.00, on it were two old frame buildings * * * * Mr. Colgan put an addition to the larger of the old buildings or shanties, to use it for a church, and the other for a dwelling in which he lived for three years. The first winter Father lived in that shanty, poor and miserable—it was not plastered, often the snow could be seen in heaps as it drifted through the openings of the ill-joined boards." Uncomplimentary as this description is, the clap-board structures belonged to the better class of buildings which had up to that time been erected in what is now Dunkirk. The old Rectory is even now occupied as a dwelling.

The Rev. Peter Colgan came to Dunkirk, April 23rd, 1851, as the successor of the Rev. W. Lennon. He was a very young priest at the time, having been ordained Dec. 22nd, 1850. His first work here was to make the above referred to adaptation of the two old buildings. The addition to the chapel was completed in May. Owing to the considerable inflow of Catholics largely due to the opening

up to traffic of the New York and Erie Railroad, it became necessary to build a second addition. This was done during the fall of 1851. The chronicler adds: "When the second addition was put on the old building, it was not sufficient to hold one-fourth of the Catholics, and the lot was so small and the location so bad that we did not know what was best to do; and at the same time you could not touch property, it was so high."



ST. MARY'S CHURCH, WEST SECOND STREET, 1851.

It would be interesting to find a fairly good photograph of the old shanty church with its patch work additions. But amateur photography was hardly one of the luxuries in which the busy pioneers of those days could indulge. Aided by the style of the still existing Rectory (very likely a companion of the church) and suggestions drawn from the memories of some old residents, Mr. John Doherty, Mr. M. J. O'Donnell and Mr. R. Mulholland, Father Theo-

dore, C. P. has endeavored to construct a picture of the primitive little church.

Mr. R. Mulholland favored us with the following reminiscences. "Our family came to Dunkirk in the summer of 1854. The business part of Dunkirk (what there was of it,) was then located mostly on Front St., between Buffalo St. (now Washington Ave.) and Eagle St., but extended in a straggling way along Central Ave. and Buffalo St., from Front St. to Second St. The resident portion of Dunkirk at that time for the most part was located on Front and Second Sts., west of Central Ave. This being so, I presume the intention was to locate the church at as convenient a point as possible. * * * *

As I recollect the church, it was a long frame building, from 26 to 28 feet wide facing Robin St. and extending along Second Street perhaps 100 feet. The building was a low squatty affair with a hip roof shingled, the side posts being about 12 or 14 feet high, lined up on the outside with clapboards; the inside, sides and ceiling being plastered. From what I can learn, it seems to be the general opinion that this first church was an old building which was moved onto the lot and an addition afterwards added to the rear which included the altar and sacristy, which gave the building, the long squatty appearance mentioned * * * * The priest's house still stands on the original lot at the rear of where the church formerly stood. It is a small frame building, perhaps 18 feet wide on Second St., extending back about 22 feet, the sides being about ten feet high; but even this small house was considered quite a respectable residence in those early days."

The Jubilee Exercises of 1851 were the first notable event in St. Mary's on W. Second St. The chronicler wrote: "There was a jubilee that year. Father Colgan tried to collect the strayed sheep into the fold. The poor people availed themselves of the great mercy of their God

* * * * and nearly all the poor Catholics of the place received the sacraments. After that, things began to wear a better appearance." Those were energetic frontier days in this territory, with much that is incidental to the conditions of frontier life. For many, a long time had elapsed since they had the opportunities to participate in the ministrations of religion. They were a strong, daring and generous generation who had been and were still exposed to very trying experiences; and to use words of the chronicler, "all were not rocked in the same cradle." The privation of the aids of religion in practice, aggravated by other circumstances, brought on a "state of things * * * discouraging to a young missionary," wrote Father Colgan; but the discouragement soon gave way to hopefulness and joy. The youthfulness of the missionary very probably made him view conditions in a more lurid light than was proper.

In September of 1851, Right Rev. John Timon, D. D., again visited Dunkirk. This time there was no need to go to Fredonia to find a place of worship; a church, though a very modest one awaited him. Of this visit, Father Colgan, the ancient chronicler, wrote: "In September of that year Bishop Timon visited Dunkirk, was much pleased with the state of affairs, hoped that God would bless the new mission, and that Dunkirk would one day have a fine church. The Bishop preached at the mass on that Sunday and confirmed about fifty persons, mostly adults." In December of 1852, the Bishop again "visited Dunkirk and confirmed a large number of children and many adults. He was well pleased with the appearance of things, as he saw a great improvement in the condition of the people."

The Dunkirk mission in early days and for many years after comprised very much territory. There is mention made in the records of the following stations: Jamestown,

Mayville, Sinclairville, Sherman, Cassadaga, French Creek, Brocton, Westfield, Stockton, Fredonia, Forestville, Sheridan, Silver Creek, Angola, Irving, North Evans, Eighteen Mile Creek, Gowanda, Cattaraugus and Dayton. When the population at these stations grew larger and better able to provide for their own church needs, they were erected into separate missions, either singly or several of them together. Hence St. Mary's is the mother-church of quite a number of parishes. As our story goes on, we will state the time when these separate organizations were effected. Until 1857 St. Mary's Church was the only Catholic church in Dunkirk, all Catholics worshipping therein. In that year the Germans erected St. George's Church which name was subsequently changed to Sacred Heart Church. At the present writing, Forestville is the only station attached to St. Mary's Church.

INDEPENDENT THOUGHT.

Every age and country have words and phrases and expressions which are a thing of joy and undisguised pleasure to their generations. Among those in which our generation delights are the following: The independence of science, independent thought, free thought, thought culture, and thought building, etc., and recently a something entirely new and fresh from the same grist mill, "auto-suggestion." Who can tell the possibilities of this last?

The principle which such expressions seem to assume, is that it is every man's right to think out for himself and to his own satisfaction all questions outside of the range of the exact sciences; objective truth and genuine evidence being only a secondary consideration. This assumed right of individual intellectual independence is claimed particularly in regard to matters of a social, political, moral and religious nature. And the claim is set up with

the avowed purpose to do away with authoritative dogmatic teaching.

Hence the horror of our day for dogma and dogmatic teaching, especially in matters social, political, moral and religious. It is assumed to be a tyrannous encroachment on that little intellectual world which is believed to be every man's absolute domain. Dogma and all authoritative teaching, they say, is a violation of the independence of thought, of science, of thought culture, of thought building, of free thought and very likely of that new thing "auto-suggestion."

Many object to the Catholic Church, perhaps more on this score than any other. She is the most pronounced advocate of dogma and of authoritative teaching. Her members are left the alternative of accepting her dogma and her authoritative teaching without reserve and without mitigation, or seeking more congenial pastures far beyond the shadow of her pastoral staff. Men simply must accept her magisterial authority in morality and religion and in whatever else comes within the range of revealed truth, or forfeit their membership.

Catholics can advance the best of argument in support of this position. We will mention only one. Genuine science, correct thought, scholarly thought culture and thought building, are absolutely slavish in their nature; but it is slavery to objective truth, to evidence, to literary fair-dealing, to uncompromising honesty in intellectual methods. Hence nothing is more destructive to science, to thought, to thought culture and to thought building than independence. It, therefore, follows that the word independence in any of its forms applied to man's intellectual life, is nothing better than incorrect speech when used by people mentally well balanced. It is not worth while worrying about what is said by those people whose intellectual balance is incorrigible and maliciously bad.

But this is not the real issue. Every sane body concedes that the right kind of thought and thought culture and science are slavish to objective truth and evidence. The real issue is objection to dogma and authoritative dogmatic teaching. So it is said. But is it really the case? Children are sent to school to be taught. Both pupils and parents would soon tire of the teacher who either had nothing positive to teach or who failed to enforce learning the lessons he teaches. Multitudes of people crowd colleges and universities to learn definite doctrines and to be taught these doctrines by scholarly men. In every walk of life, in every branch of human knowledge and in business undertakings of the utmost importance, the last and best reason which most people can advance in support of their theories, beliefs, conduct and contentions, is the word of some one supposed to be competent to speak or write that word and in whom they have faith or in whom others have faith. What else is this but accepting dogma and submitting to authoritative dogmatic teaching? No sane man can maintain that it is anything else for the vast majority of the people. The number of persons who can in a scholarly way investigate and analyze what they have accepted as truth, is extremely small. Most knowledge is accepted knowledge. The dogmatic teaching of scholars and of many who are far from being scholarly, is accepted daily in matters of current events, of history, of literature, of politics, of ethics, and of all sorts of scientific investigation. Why is this procedure not ruinous to that indefinable something or indefinable vagary which people talk about when they talk or write so glowingly about the independence of science, of literature, of thought, of thought building and thought culture! Who can tell?

Why not be honest in their contention and state plainly what "they" mean by this much vaunted independence? Why not say it plainly and bluntly that objection is made

to dogma and authoritative teaching only when religion and morality, especially revealed, divinely revealed morality and religion are in question. Why this strange difference? Is it that the things of the soul, of eternity, of man's destiny now and hereafter are so palpably clear and self-evident that no man can possibly make a mistake when they are in question? Does God walk among men and tell them what concerns Him and His wishes in their regard in words so unmistakable that even the child sees Him plainly, hears His voice distinctly and understands the precise meaning of His speech in every, at least, important detail? How utterly absurd such contentions. What a wretched trifling with the sacred rights of intelligence!

Dogma and the authoritative dogmatic teachings of divinely revealed truth as enforced by the Catholic Church under penalty of forfeiture of membership in her communion, are ruinous to none of even the minutest rights of genuine science, thought, thought culture and thought building, morality and religion; nay, it is the securest safe-guarding of the last iota of these rights. But it is ruinous unto death to the unscholarliness, to the license, to the libertinage, to the wantonness and to the vulgar recklessness of ignorant science, wild free thought, botchy thought culture and thought building and to quixotian vagaries about morality, religion and divine revelation.

ST. MARY'S SCHOOL.

The earliest record of St. Mary's School is the following entry in Rev. Peter Colgan's handwriting: "School teacher's account, Sept. 11th, 1854." On the next page we have a receipt signed by the schoolmaster himself. It reads: "Dunkirk, May 4th, 1855. Received of Rev. P. Colgan the sum of sixty dollars to apply for school teach-

ing and organ playing * * which clears all contracts * * etc., up to date. T. M. OСТРОФУХ.

This gentleman was one of the olden type school-masters. Still surviving pupils call him "the Frenchman." He was a strong believer in the correctness of the maxim, now set aside to an unreasonable extent: "Spare the rod and spoil the child." Mr. Ostrophyx generously spoiled the stout rod in order to spare and save his pupils. The tingling of bunched fingers is recalled even now with a sense of pain by those who remember the stern master with rule in hand, ready to punish offending ones. Many undignified school room rides were taken by pupils on the backs of lustier boys, whilst Mr. Ostrophyx busied himself with the usual methods of procedure under such conditions. No wonder that dire threats of future vengeance were recorded against the well-meaning but ill-advised pedagogue should he ever cross the manhood paths of the sterner youths of 1854-55 and 1856. Among the pupils of those very early days are these very familiar names: Hon. J. T. McDonough, now United States Justice in the Philippines; M. J. O'Donnell; the two brothers, Richard and P. J. Mulholland; Mr. Michael Madigan; Mr. J. W. O'Brien; Rev. Jno. Donohue, deceased; Timothy Nelligan of Erie; Jno. Burke and Michael Crawford of Buffalo. Mr. R. Mulholland in his reminiscences writes: "The teacher at that time was a Frenchman, who with his wife as an assistant, taught the school. I cannot remember his name; but the most I can think of in regard to him, is the severe method of punishment which he dealt out to both the boys and the girls whether they deserved it or not. It was not much of a school, but perhaps as good as any other in Dunkirk at that time. It was not for several years after the time I mention that the common or free school system went into operation in Dunkirk."

The last time the name of the Ostrophyx appears on the

records is in November of 1855. Evidently they opened the school year of 1855-56 whether they completed it is not known. Judging by the good and well-tryed rule, "trees by their fruits are known," the first schoolmaster of St. Mary's has reason to be proud of not a few of his pupils and to be confirmed in the good opinion of the saving power of the stout rod often and generously applied.

The records of 1856 mention Sisters of Charity who had come to Dunkirk and were teaching school. The date of their arrival is not given; but from an entry made July 30th of that year it seems reasonable to infer that they commenced teaching sometime in November of 1855. The entry reads: "Paid for fuel for Sisters' house and Sisters' School from November 1st to June 12th, \$34.37." From the Convent records we learn the names of these Sisters to have been: Sr. Frances Joseph, Sr. Agnes Spencer, Sr. Petronilla, Sr. Theodore. They taught school in some rooms in their own home. One of their number was the organist of the church. Rev. P. Colgan's business transactions were with Sister Frances Joseph; very likely she was superior of the little company. For a time these Sisters made their home with the Risley family. These Sisters of Charity were succeeded by a band of Sisters of St. Joseph who came to Dunkirk from Buffalo, N. Y.

We transcribe from the Convent chronicles: "The Sisters of St. Joseph arrived at Dunkirk Feb. 22, 1858; took possession of their house March 4 of the same year; opened school March 29. Teachers: Sister Frances Joseph, Sister Agnes Bernard and Sister Augustine. Rev. Peter Colgan, pastor." The records about these two separate bands of Sisters are not clear. There were "Sisters of Charity" and "Sisters of St. Joseph." Will anyone help us to clear what is obscure?

The first building used for school purposes was the frame church on W. Second St. This was made possible

by the completion of the present St. Mary's Church, which was dedicated Nov. 12th, 1854. It was continued to be so used probably until the close of the school year of 1857-58; for on the 23rd of Oct. of the last mentioned year, Father Colgan entered into an agreement by which Leonard Lay and Phillip Kreechbaum rented the building from that date to the month of May following for the sum of three and one half dollars per month.

From the time the Sisters began teaching school until 1873 one or more rooms of their several residences were used for class purposes. The first Sisters' house in Dunkirk was the Grosvenor building which stood on Lots 51 and 52 in Block 566, on the east side of Washington Ave., now included in the Monastery grounds. Originally the premises were rented; but Feb. 28th, 1858 they were purchased from Thos. P. Grosvenor and his wife Delia V. Three months later, the Sisters bought the adjoining land, Lots 53 and 54, from Hanson A. Risley and his wife Harriet C.; the deed is dated May 24th. In 1864 the Sisters purchased the property of F. S. Edwards and wife, which is the site of the present convent and orphanage; at the same time they abandoned their home on the east side of Washington Ave. New quarters for St. Mary's School were prepared in this second home of the Sisters. Four rooms were set aside for this purpose. This arrangement continued until 1873.

From these data it appears that for at least part of the time, St. Mary's School was conducted simultaneously in two places; in the old church on W. Second St. and in the Sister's house on Washington Ave. Only lay teachers were employed in the former locality and only Sisters in the latter place. Boys and girls were taught in the same rooms in both schools. It is rumored that for a short time also the rectory on W. Second St. was used for school purposes. If the rumor is founded on fact, this occurred

most probably during the school terms of 1858 and 1859. Another reminiscence points to the probable use for the same purpose of a building on Swan St. between Third and Fourth Sts. There is mention made of two schoolmasters who succeeded Mr. Ostrophyx. Their names are Mr. Bernard McCabe and Mr. McKenna. The latter was a brother of Mrs. Dowd who kept a grocery store on Second St. just east of Lion St.; he taught school only for a short time.

A casual visit to the basement, better cellar, of St. Mary's Church at this time, would not be apt to suggest the suspicion that importance of any kind could possibly attach to the place. Yet there was a time, and a time of long continuance, when that basement was the assembly room of the parish and the school apartment where many of our parishioners received part of their parochial school education. Of this more in subsequent numbers.

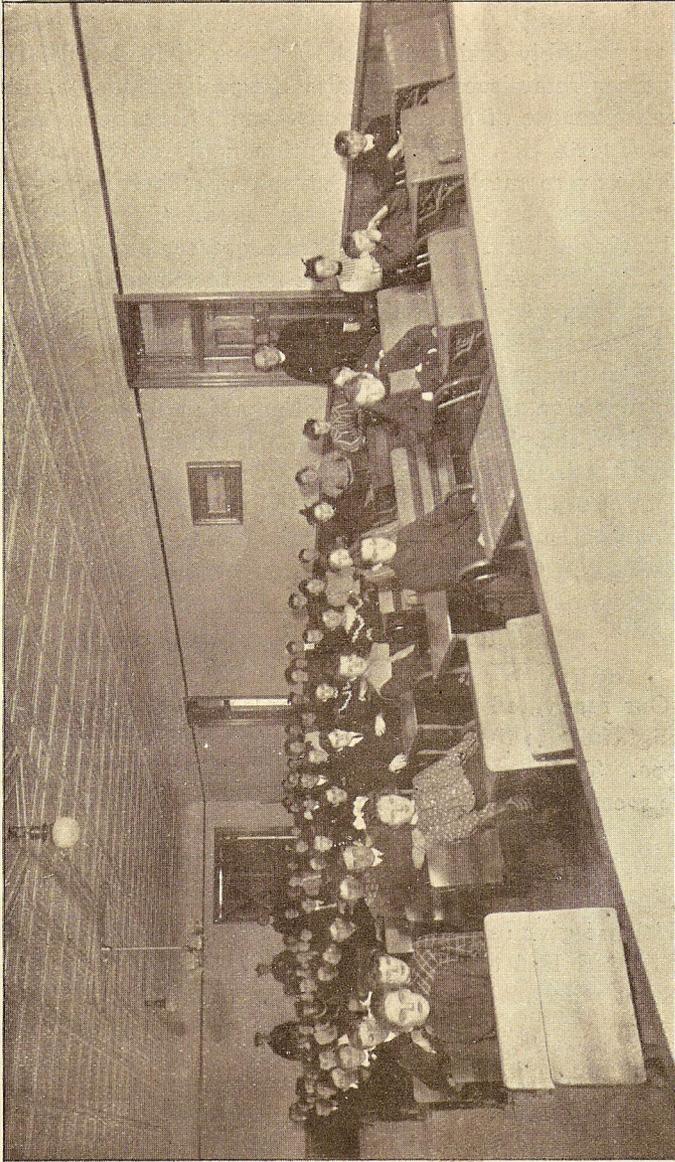
REGENT'S EXAMINATIONS.

Our renovated St. Mary's School building lends itself delightfully to the conducting of large Regent's examinations. The Parish Hall was used for that purpose during the recent January examinations. Again as many pupils could have been accommodated by using the academic room, library and Sodality Hall. Some days after the examination Mr. F. Gifford made the picture of the pupils which we give in this number. We regret that the pupils of Sacred Heart School and of St. Mary's Home and School were not present when the picture was taken.

PUPILS OF ST. MARY'S.

SPELLING.

Catherine Allen, Thomas Anglim, Alexandria Birkmire, Sylvia Bowers, Howard Burke, Thomas Burke, Earl Clif-



ford, William Crowe, Eileen Dailey, Mabel Dailey, John Davis, Julia Desmond, Margaret Desmond, Helen Graser, Ella Harding, Mary Hurley, Leo Keegan, Julia Kittell, Luella Kunzler, Margaret McDonough, Mary Miller, John Neal, Owen O'Neil, William O'Neil, Gertrude Reilley, Lucy Reuter, Elizabeth Saxton, Helen Scannell, Mary Sheehan, Catherine Sullivan, James Ward, Zella Wheeler.

GEOGRAPHY.

Catherine Allen, Thomas Anglim, Alexandria Birkmire, Sylvia Bowers, Howard Buckley, Thomas Burke, Earl Clifford, William Crowe, Eileen Dailey, John Davis, Margaret Desmond, Helen Graser, Ella Harding, Leo Keegan, Julia Kittell, Earl Livingston, Lucy H. Reuter, Helen Scannell, Mary Sheehan, James Ward, Zella Wheeler, Charles Wolfe, Clara Bick, Mabel Daley.

ADVANCED ENGLISH.

Dorothea Cronin, William Flanagan, Michael Golata, Charles Hyland, Gertrude Matters, Mary Mulholland, Helen Murphy, Caroline Graas.

ENGLISH COMPOSITION.

Margaret Crane, Mary Daley, Mary Murray, Theodore Niemierowicz, Blanche Parsons, Genevieve Quinlan, Elizabeth Ready, Florence Miller, Catherine Delanty.

U. S. HISTORY.

Julia Bohn, Alice Cooke, William Flanagan, Michael Golata, Gertrude Matters, Mary Mulholland, Gertrude Woodward, Catherine Delanty, Charles Hyland, Agnes Larkins.

ARITHMETIC.

William Flanagan, Michael Golata, Charles Hyland, Agnes Larkins, Gertrude Matters, Mary Mulholland, Charles O'Connor, Caroline Graas.

PHYSICAL GEOGRAPHY.

Julia Bohn, Margaret Buckley, Mark Flanagan, Lillian McKeon, Mary Murray, Theodore Niemierowcz, Florence Parsons, Gertrude Woodward, Florence Miller, Blanche Parsons.

RHETORIC.

Margaret Buckley, Alice Cooke, Mark Flanagan, Lillian McKeon, Florence Parsons, Gertrude Woodward.

DRAWING.

Charles Hyland.

ADVANCED DRAWING.

Julia Callagee, Mark Flanagan, William Flanagan, Dorothea Cronin, Michael Golata, Charles Hyland, Agnes Larkins, Thomas Larkins, Gertrude Matters, Mary Mulholland, Helen Murphy, Charles O'Connor, Florence Parsons, Caroline Graas.

GERMAN, FIRST YEAR.

Mary Murray.

ALGEBRA.

Lillian McKeon, Julia Bohn, Florence Parsons, Florence McNally.

PHYSICS.

Mark Flanagan.

PHYSIOLOGY AND HYGIENE.

Gertrude Woodward, Julia Bohn.

FIRST YEAR LATIN.

Daniel Callagee, Raymond Carey, Raymond Harding, William Fitzpatrick.

2ND YEAR LATIN AND LATIN PROSE COMP.

Paul Collins.

PUPILS OF SACRED HEART.

SPELLING.

Edward Dean, Anna Dillenburg, Lawrence Flick, Hugh Kirchner, Olive Meister, Anna Ortlieb, Nicholas Schweyen, Magdalen Rusch.

FIRST YEAR GERMAN.

Anna Dillenburg, Mary Dotterweich, Frederick Draves, Joseph Mostert, Anna Ortlieb, Nicholas Schweyen.

GEOGRAPHY.

Hildegarde Domst, Mary Dotterweich, Edward Kornprobst.

SECOND YEAR GERMAN.

Gertrude Goebel, Charles M. Wietzel.

THIRD YEAR GERMAN.

Catherine Ortlieb.

ENGLISH COMPOSITION.

Florence Sippel.

U. S. HISTORY.

Florence Sippel.

PUPILS OF ORPHAN ASYLUM.

ADVANCED ENGLISH.

Mary Montague.

U. S. HISTORY.

Mary Montague.

READING.

Mary Montagne, Hannah Banks.

GEOGRAPHY.

Hannah Banks, Elizabeth Roesch.

Georgina Martyn.

NOTES.

The Federation of Catholic Societies in the United States is growing. Its object is to safeguard by firm but temperate means Catholic interests in this country. Those who accuse the Catholic Church of intrigue—who are convinced that she is ambitious even of temporal power, should review some of the reasons given for the existence of the Federation.

The Roman Catholic, with rare exceptions, is excluded from the higher State offices. A Catholic President is a recognized impossibility. Not a State with a Catholic Governor. Only two or three members in the Senate of ninety and the same proportion in Congress. Down among the brave, plodding ranks of the army and the navy half are Catholics, but far from that proportion among the officers, even the Chaplains. The salaried chaplaincies of Senate, Congress and of every State Legislature are securely in the hands of Protestants. There are penal and corrective institutions to which a Catholic priest is denied admittance. The public schools, the high schools, and the State universities, while officially non-religious, are in reality under Protestant influence. Our divorce laws are purely Protestant. We are willing to shout for the Stars and Stripes, but we are not satisfied that others carry off the stars while we get only the stripes.

* * *

Scientific research is daily verifying the Bible story of the human race in its earliest development. All are familiar with the account of the building of the tower of Babel,

its miraculous destruction and the confusion of tongues. What remains of this tower can be viewed today as a large mountain near the present Turkish village of Hillah on the banks of the Euphrates. It is a huge and imposing pile of bricks, mostly vitrified. Near the top is a gigantic remnant of a wall which bears traces of destruction by fire. It is remarkable that Rassam, who examined the ruins often and minutely, has given it as his opinion that only a supernatural agency could have wrought this destruction. Here and there uninjured remnants of wall project. But the rest has become a compact dead mass of debris. Everyone can read the lesson written by the centuries in these ruins. The tower remains as Bossuet says, "the earliest monument of the pride and impotence of man."

* * *

The inconsistency of the French Government is remarkable when it relentlessly carries out a policy of confiscation and expatriation against the religious orders and at the same time confers the highest tokens of honor upon the members of those same orders—Bishops, Priests and Nuns—for their heroic conduct in missionary lands.

When the hospitals of Marseilles were filled with victims of the plague after the expulsion of the Sisters, and the hireling nurses forsook their posts, the faithful nuns were invited back and they gladly went.

* * *

The N. Y. Observer (Non. Cath.) records: "In Saxony the country where Luther was born and where his reformation work was begun, there is a singular tendency among the old aristocratic families to join the Church of Rome. Whole families have gone over, families bearing names illustrious in the history of the Reformation."

* * *

Not long ago they excavated the site of the Church of

St. Mary the Liberatrix in Rome. Among the ruins they discovered the fragment of an inscription of the eighth century in which the structure is described as "antiqua." Think of it—the veneration of Mary "old" in the eighth century."

* * *

Printing was established in Mexico in 1540—one hundred years before it reached the English colonies. In every large collection of books like the British Museum one may see Bibles and concordances galore, printed before the world had ever heard of Martin Luther.

* * *

There is anxiety for the safety of Christians, if China be drawn into the Russo--Japanese war. How the Christian missions suffered during the Boxer persecution is a matter of record. Some thought that the Chinese converts who met death then, were merely the victims of circumstances. On the contrary, there were real martyrs among them. The Vicar--Apostolic of Hunan told of two hundred girls at one of the missions, who, being offered the choice of apostasy or death, elected to die as martyrs.

PARISH CENSUS.

From time to time will be published in St. Mary's Record the parish census of all persons above the school age; and at the same time credit will be given to each person for the amount of his or her contribution subscribed and paid. Only the names of those persons will appear with whom the priests making the parish visitation had an interview or with whom they communicated otherwise. It should be borne in mind by all that we are not taking up a family collection, but a personal collection. In this number we publish the results of the parish visita-

tion up to the 2nd of February. People should bear in mind that subscriptions do not pay off the debt; but good hard money does. The showing is quite creditable. Ordinarily the contributions were of a fair amount, not infrequently even generous. We hope that persons who could have made their contributions larger will do it at an early date and unsolicited. As it is we are grateful for the results even as they are.

	Promised	Paid
Very Rev. Stephen Kealy, C. P.	\$	\$500 00
St. Mary's Monastery		500 00
Very Rev. Fr. Mark, C. P.		100 00
Mr. and Mrs. Joseph Ostrye, Sheridan	5 00	
Mrs. M. McAllen		5 00
Lawrence Hagerty		5 00
Mrs. Lawrence Hagerty		5 00
Mrs. L. Morgenstern		5 00
Richard Goggin		5 00
Jennie Goggin		5 00
Mrs. Margaret McNulty		14 00
James McNulty		25 00
Mary McNulty		5 00
Mrs. F. Collins	5 00	
Mrs. Mary Lynch (Middle Rd.)		5 00
Mary Lynch (Middle Rd.)		5 00
Mrs. D. Herrick		5 00
Mrs. Bridget Goggin	5 00	3 00
Mrs. H. Tilly	5 00	
John Goggin	25 00	
Mrs. John Goggin	25 00	
Mr. and Mrs. P. Halligan		5 00
Mr. and Mrs. John Kittell	25 00	
Cornelius O'Brien		
Mrs. Cornelius O'Brien		
Patrick Gibbons		
Mrs. P. Gibbons		
Mr. and Mrs. Jeremiah Daley (Brigham)	25 00	5 00
Mr. and Mrs. P. Brown		5 00
Mr. and Mrs. John J. McCarthy (Lake Rd.)	25 00	
John Hayes (Brigham)	10 00	
Mrs. John Hayes	10 00	
Mr. and Mrs. Chas. Griggs		25 00
Louis Sichelco	10 00	5 00
Mrs. L. Sichelco	10 00	5 00
Jeremiah Meehan	15 00	5 00
Thomas Egan	25 00	
John W. O'Brien		100 00
James Flanagan (E. Front)	5 00	

Mrs. J. Flanagan.....		5 00
Thos. Murray (E. Front).....		10 00
Mrs. J. Krupp.....		5 00
Mr. and Mrs. J. Niemerowicz.....		5 00
Mr. and Mrs. Michael Cross.....	50 00	25 00
Daniel Scannell.....		100 00
Michael Kittell and Family.....	100 00	30 00
Mrs. Ellen Scully.....		10 00
Mary Scully.....		10 00
Genevieve Scully.....		10 00
Mr. and Mrs. H. Wagner, Sr.....	20 00	10 00
Wm. Miller (Lake Rd.).....		5 00
Mrs. H. Mullaney.....	5 00	2 00
James O'Connell.....	25 00	5 00
Jacob Allenbrand.....	10 00	5 00
J. Mahoney (S. Zebra).....		
Mrs. J. Mahoney (S. Zebra).....		
Thos. D. Woods.....		
Mrs. M. McGuire.....		5 00
Mr. and Mrs. James Crane.....		25 00
John Johnson.....		10 00
Mrs. Catherine Scott.....		5 00
Pauline Scott.....		5 00
Mr. and Mrs. Geo. Colbourne.....	15 00	
Mrs. M. Clossey.....		5 00
Anna Clossey.....	5 00	
Mr. and Mrs. Timothy Lehan (S. Ermine).....	10 00	2 00
John Lehan (S. Ermine).....		5 00
Bridget Lehan (S. Ermine).....	5 00	
Mary Lehan (S. Ermine).....	5 00	
Catherine Lehan (S. Ermine).....	5 00	
John McDonough (Pt. Gratiot).....		
Mrs. John McDonough ".....		
Wm. Clifford (Genet).....	50 00	
Mrs. H. Eaker.....	5 00	
Mrs. F. Centner.....	5 00	
Ignatius Weiss.....	25 00	
Mrs. Ignatius Weiss.....	5 00	
Wm. Ward.....	20 00	
Mrs. Wm. Ward.....	5 00	
John Ward.....	10 00	
Thos. Mullaney.....	5 00	
Mary Mullaney.....	5 00	
John Blake.....		
Chas. Blake.....	5 00	
Anna Blake.....		
Mrs. Wm. Burrow.....	5 00	
Mr. and Mrs. John Fern.....	25 00	
Mr. and Mrs. Chas. Flahaven.....	50 00	20 00
John Flahaven.....		5 00
Mayme Flahaven.....		5 00
John Harding.....		

Mrs. John Harding.....		
Lawrence Quirk {.....		
Mrs. Sarah Quirk {.....		50 00
Mary Owens.....	5 00	
Mrs. F. Humphrey.....		
Mrs. P. J. Neal.....	5 00	
Mary Neal.....	5 00	
Agnes Neal.....	5 00	
Ira Griggs.....		
Mrs. Ira Griggs.....		
J. G. Sullivan (E. Front).....		
Mrs. J. G. Sullivan (E. Front).....		
Mrs. C. Hoch.....	5 00	
Aloysius Haag.....	10 00	
Mrs. Aloysius Haag.....	10 00	
Cornelius O'Connor.....	5 00	
Mrs. Cornelius O'Connor.....	5 00	
Mayme O'Connor.....	5 00	
Albert Placheske.....	10 00	
Mrs. Albert Placheske.....	10 00	
Nicholas Placheske.....	15 00	
Joseph Placheske.....	5 00	
Mrs. Ellen Hagerty.....	10 00	
Jeremiah Hagerty.....	10 00	
Mrs. Ellen Toohey.....	5 00	
Mrs. J. Kenney.....	5 00	
John Mulcahy.....		5 00
Mrs. John Mulcahy.....		5 00
Nellie Mulcahy.....	5 00	
Mr. and Mrs. Felix Hanlon.....	25 00	10 00
Mrs. Margaret Couhig.....		
Margaret Couhig.....	5 00	
Catherine Couhig.....	5 00	
Mrs. M. Staley.....		
Mr. and Mrs. Robt. McCarthy.....	50 00	
Mrs. Mary Hallinan.....	5 00	
Anna Hallinan.....		
Margaret Lyons.....		
Patrick Flynn and family.....	20 00	
John Baldwin.....		
Mrs. John Baldwin.....		
Mrs. Elizabeth Couhig (S. Gazelle).....	10 00	
Jas. Couhig (S. Gazelle).....	10 00	
Dennis Couhig (S. Gazelle).....	5 00	
Mary Couhig (S. Gazelle).....	5 00	
Stephen Couhig (S. Gazelle).....	5 00	
Mr. and Mrs. Andrew O'Neil.....	5 00	
Michael McNamara.....	5 00	
Mrs. Michael McNamara.....	5 00	
Mrs. B. Curtin.....		
Mrs. A. Neuman.....	5 00	
Mrs. J. Kane.....	5 00	

Patrick O'Connor.....	5 00	
Julia Desmond.....		10 00
Catherine Desmond.....		5 00
Katie Desmond.....		5 00
Mr. and Mrs. Frank Wheeler.....	50 00	
Mrs. Elizabeth Wirish.....	5 00	
George Wirish.....		
Daniel Morrissey (Lion St.).....		
Mrs. Daniel Morrissey ".....		
Harry Morrissey ".....		
Thos. Morrissey ".....		
Edward Morrissey ".....		
Mr. and Mrs. Wm. Brophy.....	50 00	25 00
Thomas Brophy.....	50 00	25 00
Matt. Callagee.....		
Mrs. Matt. Callagee.....		
Frank Callagee.....	100 00	
Margaret Callagee.....		
Sigmun Lish.....	5 00	
Mrs. Sigmun Lish.....	5 00	
Susie M. Hayes.....		5 00
M. J. Donovan.....		5 00
P. J. Sullivan (Antelope).....	5 00	
Mrs. P. J. Sullivan (Antelope).....	5 00	

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COMMENTS.

We earnestly request our people to use the specially prepared coin cards in making their contribution to the monthly twenty-five-cents collection. Do not forget to drop into the basket over and above the coin card, the ordinary contribution of five or ten cents to the Sunday collection.

* * *

Everyone ought to have a motto of his own. Ruskin had a good one: "Today." Very much like that of our ast graduates: "Nunc Coepi"—"Now I begin."