

*No. 5. June 1st, 1904.*

# ST. MARY'S RECORD

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# ST. MARY'S RECORD

1854 JUBILEE YEAR 1904

No. 5.

DUNKIRK, N. Y.

June 1904.

## ST. MARY'S PARISH.

During the time the Rev. Peter Colgan was doing such effective work in Dunkirk, he also labored in other parts of his very extensive mission. From the records left by him we transcribe a few items. During 1854 he "attended a little church at Eighteen Mile Creek. It was going to be sold for debt. Mr. Colgan made great efforts and traveled many miles daily collecting money to save the church for the poor people.—Rev. Jas. Early succeeded him in that mission.—In March, about 4th, 1854, Father Colgan purchased a beautiful site in the village of Jamestown for a church. It cost \$300.00, most of which Fr. Colgan paid out of his own funds. \* \* \* \* \* On Monday Nov. 28, 1858, Rev. Colgan went to Jamestown and organized a building committee to build immediately a little church under the patronage of Ireland's glorious Apostle, St. Patrick. He solicited aid from the Americans and they generously responded to the call. \* \* \* \* \* Rev. M. McKenna succeeded Father Colgan in Jamestown, then the Franciscans." It seems to have been quite a fashion in those days to designate Protestants and people of no religion as Americans. Older people of to-day are apt to use it even now in the same sense; fortunately the practice will soon be among the oddities of the dead past. American should not be treated as if it were synonymous with non-Catholic.

"On Thursday, June 23rd 1859, Rev. P. Colgan visited the Poor House of Chautauqua and said mass the following morning \* \* \*, heard the confessions of many poor people, preached at the mass and baptized some children. This was the first time that public service was held in the County House, in consequence of the bigotry that existed against Catholics." During the previous March, he had visited the same institution to minister the last rites to an

old man; he also baptized six children. It took him two days to make the journey; the roads were very muddy."

But most of the time and labor of Father Colgan were given to the rapidly growing Catholic population of Dunkirk. The completion and dedication of the new church aided him much to give a more definite character to his work. The solemn definition of the dogma of the Immaculate Conception of our Lady was the occasion for a Jubilee throughout the Catholic world. The exercises of the Jubilee in St. Mary's were conducted during January of 1855. "Nearly all the faithful approached the sacraments." In November of 1858 the Catholics of Dunkirk were urged on to greater spiritual activity by the exercises of another Jubilee. January 9th, 1859, some Oblate Fathers preached a mission in St. Mary's. Much good was accomplished and many who had been away for a long time returned to the practice of their religion. At the latter Jubilee there were "eight hundred communicants" and during the mission "seven hundred communicants." Referring to the period of 1858-59, Father Colgan wrote: "During this year God \* \* \* blessed the affairs of His Holy Church in this place. May his mercy forever continue with us."

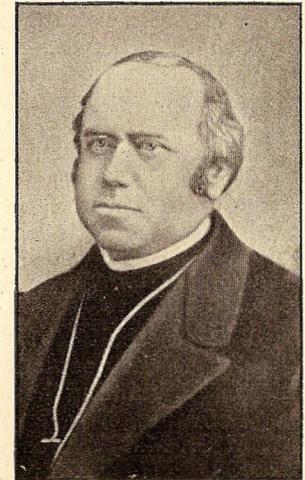
Right Rev. John Timon visited St. Mary's a number of times during the pastorate of Father Colgan. Four of these visits were for the purpose of administering the sacrament of Confirmation. The records do not state how many of the number confirmed each time, were adults. They are simply classified as "Boys" and "Girls." The records only mention in a general way that many adults were confirmed. September, 1851, the number of boys and girls was equal, thirty-three boys and thirty-three girls. The class confirmed during December of 1852, numbered twelve boys and forty-five girls. Sept. 2, 1855, the Bishop confirmed thirty-five boys and thirty-one girls. The last time Bishop Timon came to St. Mary's during the pastorate of Fr. Colgan to administer Confirmation, was February 6, 1859, when seventy-five boys and ninety-eight girls received the sacrament of Confirmation. The Bishop's gratification grew at each visit as he witnessed the growth and prosperity of the parish, both financially and spiritually. He did not fail to

give expression to it and to praise both people and pastor for their earnestness, zeal and perseverance. And well he might, knowing as he did the adverse conditions.

Monday, February 7th, 1859, the Bishop and Father Colgan visited Westfield. In the evening the Bishop lectured "to an overflowing house, nearly all were Protestants, who all expressed their great satisfaction at the masterly manner in which the Bishop handled his subject." The purpose of this visit probably was to take steps towards the erection of a small frame church which was built not long after. Westfield was part of the Dunkirk mission; and the Catholics of that town also owe their church to the zeal of Fr. Colgan.

The pastorate of the Rev. Peter Colgan, in the Dunkirk mission, terminated April 19th, 1860. He took charge of the mission April 23rd, 1851. He labored among the people of St. Mary's nine years, less four days. During that time he accomplished much more than the bare recital of his work can tell. He was energetic and persevering, and withal very genial. That he endeared himself to his flock and that his flock should have been very dear to him, is to his and their honor. The separation was, therefore, not only unwelcome, it was painful too.

We copy from the "Catholic Union and Times" of Buffalo, June 4, 1896, the following biographical data: "Peter Colgan was born in a small place in the county Dublin, Ireland, in the year 1823 \* \* \* \* \* He began his studies in the diocesan seminary of Navan, and afterwards at All Hallows' College Dublin. Before being ordained, and in the year of 1848 he came to the United States and went to Buffalo. \* \* \* \* \* The bishop at that time was



REV. PETER COLGAN.

the Rt. Rev. John Timon, and it was in the little seminary at his house that the late Dean Colgan finished his course of theology, and in 1850 was ordained to the priesthood. His first mission was to organize a congregation in a small building or church in Buffalo, where St. Joseph's Cathedral now stands. \* \* \* \* He had just started nicely in his labors when he was moved to Dunkirk, in 1851, to take charge of the parish at that place. His mission also covered Jamestown and Westfield. At Dunkirk there was no church, and the religious services were held in a shanty. \* \* \* \* Before he left the place a handsome church was erected, and besides, he established a convent and church at Jamestown, and a church at Westfield. This was done in nine years, and in 1860, when he was summoned from Dunkirk, he graciously donated \$4,000 due him to the church and by his generous act freed the church from debt." The establishment of St. Mary's School and Home was also due to his zeal.

"After leaving Dunkirk he was called to Buffalo, where he, for a time, was attached to St. Joseph's Cathedral. From there he came to Corning, and was placed in charge of the parish. This was in December 1860, and the older residents who remember the time, know too well how Father Colgan came here under the most discouraging circumstances. \* \* \* Their place of worship then was an old frame building. \* \* \* He soon became strongly attached to the people, and through his timely advice they prospered, building homes and placing their earnings to good advantage. \* \* \* \* As a result the spacious edifice of St. Mary's was erected at a cost of upwards of \$75,000. He personally superintended the work and worked in a most laborious manner to build the church at the least possible cost. \* \* \* With the imposing edifice built, he began the erection of a school house which was completed in 1881 at a cost of \$16,000. About this time he had made arrangements for the purchase of the state arsenal situated just west of St. Mary's Church, and founded here St. Joseph's convent and orphan asylum. This is a valuable piece of property, and is one of the sights of the city. The place kept growing and the wide-spreading of the families showed a demand for another

church, and in 1886, Father Colgan purchased the Salvation Army barracks, which was remodelled and fitted up to hold services. Since then mass has been celebrated therein regularly, and it is known as St. Patrick's Chapel.

In March, 1890, the high and merited honor of being appointed one of the deans of the diocese was conferred upon him by the late Bishop Ryan \* \* \* \* "who in announcing the appointment to Father Colgan concluded the notification with these words: "It was thought that your long and faithful services merited for you this honor, and we hope sincerely that you may live a long time to wear it."—"Notwithstanding his feebleness, his zeal did not wither, as a few weeks before he was taken ill he was contemplating the building of a much-needed hospital, which he was going to present to the city."

Father Colgan died at 8 o'clock Tuesday evening, May 26, 1896, in St. Mary's Rectory, Corning; the remains lay in state in the church from noon of Sunday until the solemn funeral services of Tuesday morning, June 2, 1896. He was buried among the people for whom he had labored during thirty-five years.

## SPECIAL FEASTS AND DEVOTIONS.

June 2. Solemn Feast of the Blessed Sacrament or Corpus Christi. "From Apostolic times the Church has celebrated the institution of the Eucharist on Thursday in Holy Week. But, since the Church at that season is occupied with the consideration of Christ's Passion, it was desirable that another day should be set apart as the feast of the Blessed Sacrament. The Bl. Juliana, a holy religious of Liege, believed that she had seen a vision encouraging her to use her influence with ecclesiastical authorities for the introduction of the feast. In 1230, when she became prioress of her order, she consulted several theologians and church dignitaries on the matter, among others the Archdeacon of Liege, who afterwards became Pope with the title of Urban IV. An office was composed, and in 1246, Robert, Bishop of Liege, ordered the day to be kept throughout his diocese. After Juliana's death, Eve, a holy woman who had been in her

confidence, induced Henry, the next bishop of Liege, to petition Urban IV. for the celebration of the feast throughout the Church. Urban IV. assented, moved in part by the miracle of Bolsena, partly by his former knowledge of Julians, partly by his desire to stem the heresy of Berengarius, which consisted in the denial of transubstantiation; and in 1264 he published a bull commanding the celebration of the feast on the Thursday following the first Sunday after Pentecost \* \* \* \* \* The Council of Trent anathematizes those who censure the feast or procession of the Blessed Sacrament. This custom of carrying the Blessed Sacrament in procession on Corpus Christi has been almost from the first a recognized part of the ceremonial, if it was not, as many authors think, actually instituted by Urban IV. The office which is still used was composed by St. Thomas of Aquin at the bidding of Urban IV." Cath. Dict. It was formerly a holy day of obligation; but is so no longer in the United States. Whilst the obligation to abstain from servile work and to hear mass on this day, has been taken away: sincere Catholics will hear mass, if in their power.—The masses will be at 5:30, 6:00, 6:30 and 8:00 o'clock. The last mass will be a solemn mass. There will be services in the evening at 7:30.—Confessions Wednesday afternoon and evening.

June 10. Feast of the Sacred Heart of our Lord. This solemnity was introduced to honor in an especial manner Christ's love for mankind, as that love is manifested in His Passion and Death and in the institution of the Sacrament of His Body and Blood as a memorial of His Death. No more apt symbol for this devotion could be selected than a burning heart, and the burning and bleeding heart of the Christ.—Pope Clement XIII., granted permission to some dioceses to celebrate this feast; Pope Pius IX. ordered its celebration throughout the Catholic world; and Pope Leo XIII. placed the feast among doubles of the first order.—The masses on this day will be the same as on the feast of Corpus Christi.—Confessions will be heard Thursday afternoon and evening.—There will be a plenary indulgence for the recipients of the sacraments who will pray for the intention of the Pope.—Evening Devotions at 7:30 o'clock.

June 13. Feast of St. Anthony of Padua.

June 21. Feast of St. Aloysius Gonzaga, S. J.—The special patron of boys and young men. How many youths of St. Mary's will approach the sacraments on the occasion?—Confessions, the previous evening.

June 24. Feast of the Nativity of St. John Baptist.

June 29. Feast of the Apostles SS. Peter and Paul, very special patrons of the Roman Catholic Church.—Solemn mass at 8:00 o'clock.—Confessions the evening preceding the feast. Plenary indulgence, under the usual conditions.

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### NOTICE.

The Promoters of the League of the Sacred Heart will meet after the evening devotions of the third Sunday of every month. The meeting will be held in the Sodality Room of St. Mary's School.—Members of the League should not forget the monthly devotions in honor of the Sacred Heart. At 3:30 in the afternoon of the "First Friday" there will be devotions with Benediction, for school children; again in the evening at 7:30, for adults.

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### HISTORY OF SACRED HEART CHURCH.

St. Mary's Church was the parish of Catholics of all nationalities residing in Dunkirk. Hence St. Mary's is the mother-church and ranks as the "dignior" among the parishes of the city. As the German population increased in numbers, the need of a separate church for them became imperative.—The Rev. Jos. M. Thies has favored us with the following compact history of Sacred Heart Parish.

"In the year 1857, on the 16th of August, the German Catholics of Dunkirk, about 35-40 families in number, acting on the advice of Rev. James Nagel, C. SS. R. of St. Mary's Church, Buffalo, resolved to build a church of their own. A lot 60 x 100 ft. was purchased on Ruggles St. near Lion, and a frame church, 35 x 70 ft., was begun the same year. It was dedicated to St. George, April 25th, 1858. The first trustees were Geo. Dotterweich,

F. A. Peter, Leonard Frey, John Buscher and George Uschold. The first named was until his end the greatest benefactor of the congregation and it is impossible to estimate the extent of his donations.

The first priest in charge was Rev. Dominic Geymer who came here every two weeks from Allegany. He was succeeded by Rev. John Arent, residing at Hamburg, who also attended every two weeks, from July 1859 till Nov. 1860, after which the church was served by Rev. Andrew Pfeifer, O. F. M., from Allegany. In 1863, Rev. Luke Baudinelli, C. P., gave a mission and shortly after the Passionist Fathers took charge. Rev. Frederick Lang, C. P. was the first pastor, from Feb. 1863 until Oct. 1866.

In 1865 a school house was erected, and for a number of years lay teachers were in charge, till 1873, when the Sisters of St. Joseph were installed, the first teachers being Sisters Aloysius and Genevieve. In 1864, a lot 30 x 100 adjoining the church on Ruggles St. was bought from Godfrey Stumpf. Thus the property was now 90 x 100 ft., all on Ruggles St.

The next pastor was Rev. Philip Birk, C. P., from Oct. 1866 till March, 1867. He introduced the payment of pew rent, not without difficulty. Then came Rev. Henry Egler, from March 1867 till June 1869.—March 2, 1869, the congregation was legally incorporated, and as the terms were not properly understood, some difficulty arose, so that the church was closed from September 1869 until May 1870, when it was reopened with a mission by Rev. F. Stanislaus, C. P. From May 1870 until April 1874, Rev. Daniel Rimmels, C. P., was in charge, then for a few months Rev. Ignatius Sauer, C. P., then again Fr. Daniel; but the people objected to him very strongly, and in consequence the Passionists withdrew entirely. Jesuit Fathers then came from Buffalo every Sunday from July till November, when Rev. Ferdinand Kolb the first resident pastor took charge. He remained here until May, 1884, not quite ten years. Soon after his arrival the question of a new church was agitated more strongly than ever, but there was a difference of opinion in regard to its location. Finally the argument was settled by George Dotterweich, who bought a large house and lot on Rail-

road Ave. where the present school stands, and turned it over to the congregation for a parochial residence. This was in 1875. Up till then the priest boarded and lodged with a private family. He was glad to get a house for himself, so the congregation accepted Mr. Dotterweich's donation: thus the property was increased 90 x 100 ft. on Railroad Ave., the dispute was settled, and the old location was retained for the new church, the worst of any church property in Dunkirk. Then there was a controversy about frame or brick; but when the few Polish families then here and attending this church, started out in 1875 to build a brick church for themselves, the Germans were determined to do at least as well; so brick was decided upon.

The excavations were begun April 23, 1876; the cornerstone blessed, June 11, the same year; and the church was dedicated in honor of the Sacred Heart, Nov. 18, 1877. It is 117 ft. long, 52 ft. wide, and the tower is 130 ft. high. The three bells, weighing 2500, 1412 and 850 lbs. respectively, were donated by the Dotterweich family at a cost of \$1,750; the marble altar, \$5,000, and the tower-clock by George Dotterweich, also the organ. As nearly all of the work was done by day-labor, and everybody donated something, it is difficult to figure out the exact cost of the church; but \$20,000 is not putting it too high. The debt amounted to only \$5,000; certainly a good showing for the congregation. The old church and parochial residence were subsequently removed to E. Second St. The former is now a hotel and the latter a dwelling house.

In 1884, Rev. Andrew Frey took charge of the parish. During his administration the present school and parochial residence were erected at a cost of about \$18,000. To obtain room for the residence a lot was bought on Railroad Ave.; thus giving us a frontage of 120 ft. on that street. When the buildings were finished there was a debt of about \$12,000. When F. Frey left in November 1891, it was about the same.

After him came Rev. F. N. Sester, 65 years old; and he managed to reduce the debt to \$7,500, when he died July 26, 1896. He contributed at least \$2,000 out of his own pocket. He was succeeded September 1896 by the

present incumbent, Rev. Jos. M. Thies. At this writing the debt is liquidated. We have 240 families; 212 children in school and five teachers; and everything is in good condition."

### COLUMBUS HALL.

Better days for St. Mary's School came with the appointment of Very Rev. Guido Matassi, C. P., to the pastorate of St. Mary's, July 1866. Teachers, parents and pupils had put up long enough with make-shift school accommodations. A step in advance must be made; and Father Guido was gifted with the enterprise, energy and perseverance necessary for the work. A timid man would not have undertaken what he accomplished.

March 11, 1867, "it was resolved to build a school house for the children of the parish, which would answer at the same time for a Hall, the revenue of which would support the schools." The cost was estimated at \$5,000. Evidently the purpose was to erect a small school building only large enough to accommodate the pupils who were frequenting the basement class-rooms. Fortunately wiser counsel prevailed; and Columbus Hall was built. The fact that Dunkirk had not any hall sufficiently large to meet the needs of the town, was the impelling motive for building on a much larger scale than was originally contemplated. Mr. H. J. Miner's urgency in favor of the larger structure greatly influenced Fr. Guido to undertake the work. It was thought that a revenue equal to the needs of the schools would be derived from renting the Hall for theatricals, entertainments and meetings generally. Prior to the building of the Opera House, the expectations were realized to a considerable extent. But since then the rentals did not amount to enough to pay the interest on the borrowed money needed for the completion of the building. As a source of revenue, Columbus Hall was a failure; but it is another matter when its primary purpose of school house is mentioned.

The style of the building is Roman. It is solidly and well built; and the exterior walls are air-chambered throughout, doing away with the need of lathing. Its length

is 110 feet, width 56 feet and it is 55 feet high. The walls were planned for a three story building; its interior, however, as originally completed, had only two floors. The ground floor was laid out into class-rooms, cloak-rooms, ticket office and meeting room. The second floor was the place known as "Columbus Hall"; it included the second and third story spaces of the building. A gallery along both sides and the west end, took the place of the third floor. An ample stage and dressing rooms occupied the east end of the Hall. Two wide spiral stairways in the west end of the building, led from the ground floor to the Hall and thence to the galleries. There was also a narrow spiral stairway in the north east corner of the building, from the ground floor to the Hall. The north wall of the building had not any windows for the second and third floor levels. The cellar was excavated throughout to a depth of about eight feet.

Mr. H. C. Brundage was the architect and superintendent of construction. The following is a copy of statement of cost drawn up by Father Guido, C. P., March 19th, 1868, prior to the completion of the building:

To Cummings for brick.....	\$ 2,674.00
" J. P. Rider, carpenter and joiner.....	8,765.00
" J. Stahler, brick-work and plastering.....	3,144.88
" Scully, stone and excavation.....	1,637.83
" Wm. Knauber, painting.....	577.00
" John Rogan, mason-work.....	1,096.40
" D. Scott, cut stone.....	1,006.50
" Felt covering for roof.....	75.00
" Extra work by J. Rogan.....	140.00
" Architect's fee, at 5%.....	955.83
	<hr/>
	\$20,072.44

To the cost as given above the cost of the following items must be added:

To Vitale Battani & Co., decoration of Hall and stage scenery..	\$ 630.00
" Rev. T. J. Hines for chairs.....	800.00
" McDougall and Avery, gasfitting.....	407.33
" Allenbrand and Graff for stoves.....	345.26
" J. P. Rider for extra work.....	117.12
" T. O'Donnell & Sons for letters "Columbus Hall".....	10.90
" Miscellaneous expenses.....	672.81
	<hr/>
	\$2,983.42

Making the total cost of the building, not including cost

of lots, \$23,055.86. The interest paid on debt up to July 1st, 1881, amounted to \$7,204.94, as nearly as can be learned at this time.

Whence the money came, is an interesting question, to which it is well to give an answer.—Fr. Guido sent out Brothers Richard, Patrick, William and Father Eusebius, to collect funds. They scoured the country far and near. One trip brought the collector as far as Boston, where he gathered \$403.35. They collected up to July 5th, 1869, \$5,159.96.—During the same period, the income from rental of the Hall amounted to \$1,302.80; and entertainments brought in \$4,235.45. Mr. H. J. Miner donated \$1,300.00.—Had this rate of income been permanent, it would have been an easy matter to pay for the building. But it was no more than right to discontinue the widespread collecting, especially by Passionists. Then, rental from the Hall became less year after year, not averaging a yearly income of \$250.00. Everybody knows that the income from entertainments is very uncertain, particularly when they are repeated at short intervals. Besides nearly all the money taken in by entertainments, was needed for the current expenses of the church and school and to pay the interest on the debt. Hence the debt was a decidedly heavy burden on the parish.

How was the burden lifted?

Very Rev. Father John, C. P., at the beginning of July, 1881, wrote the following triennial financial summary of the parish:

"Receipts from July 1st, 1878 to July 1st, 1881.....	\$16,287.48
Expenses " " " " " " " " .....	\$21,010.48

From the above figures it appears that the expenses are over and above the income by \$4,723.00. This amount was paid out of Monastery funds and was paid on deposits received for the church. Not only did the Monastery pay the above sums, but also assumed the debt of \$5,020.00 on the Hall \* \* \* \*"—July 1869, Rev. Father Guido wrote that the Monastery had contributed "for the erection of our school house on the corner of Fourth and Buffalo Streets, \$2,138.81." The records for the previous October show that Father Guido had devoted to the same purpose \$2,513.76 out of Monastery funds. Thus the known total amount of the Monastery's contribution to

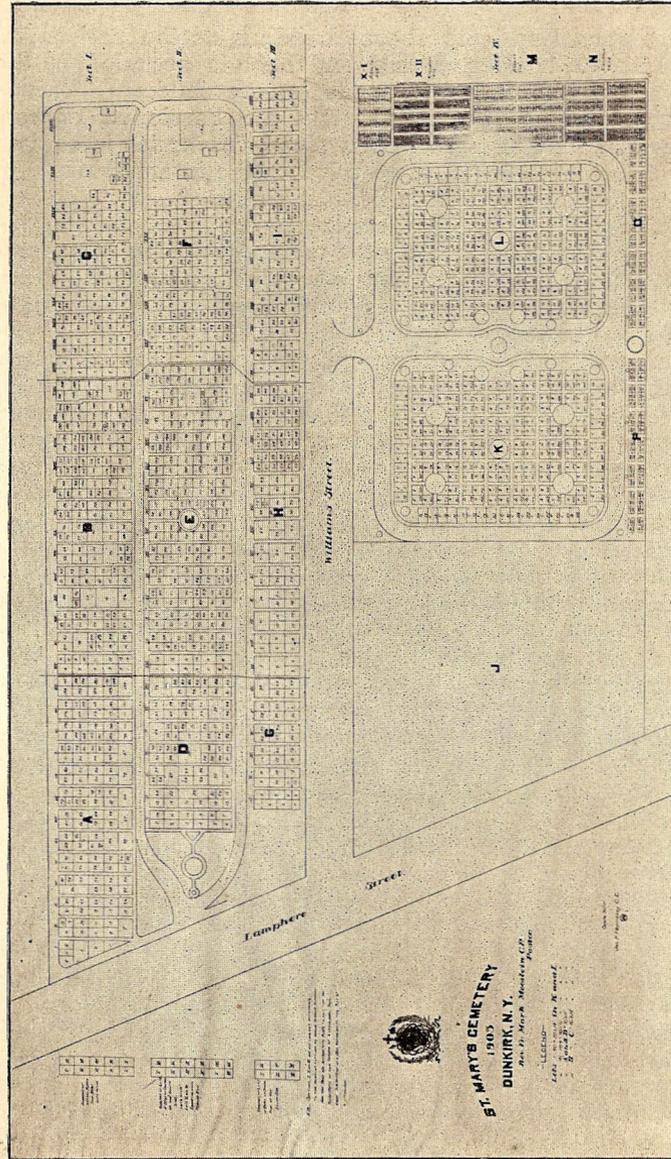
Columbus Hall (the school building of the parish), is \$14,510.97, besides paying for the lots occupied by the structure and the play-grounds for the children. This is rather conclusive evidence that the Passionist Fathers were, as they have ever been since, very much in earnest to do all in their power to advance the interests of parochial school education in St. Mary's Parish.

The policy of the Fathers in coming to the rescue, was a very convenient one for the purses of the parishioners; but it is a doubtful question whether it was to the interest of the parish as an organization, to encourage the disposition to allow others to assume and carry the burdens of the parish.—Yet there are some parishioners of St. Mary's so dull of comprehension, that they imagine and give expression to the imagination that the Monastery community is being supported entirely out of parochial contributions. The fact is the Monastery carries annually a larger share of the parish burden than is proper. It does not seem right that what is given by far away parishes to missionaries for their services, should be devoted to the needs of St. Mary's Parish.—It is evidence of healthy and self-reliant manhood and womanhood among the parishioners that no such disposition manifests itself now; on the contrary there is a decided preference to meet their financial obligations to the parish organization by direct contributions; thus doing away even with the need for fairs, picnics and entertainments generally. "Crescat Eundo!"

### ST. MARY'S CEMETERY.

Until 1902, St. Mary's Cemetery was the burial place for Catholics of all nationalities residing in Dunkirk, Fredonia and vicinity. The numerous Polish Catholic population made it very desirable that they should have a cemetery of their own. This was effected in 1902.

The land comprised in St. Mary's Cemetery was purchased in three separate parcels. One parcel of four acres was bought Dec. 24th, 1851; the second parcel, a strip about 80 feet wide and about 825 feet long, was secured July 25, 1851; the third parcel, three acres, was sold by



Mr. Chas. Gallaway and his wife Mary to the Cemetery, Sept. 30, 1902. The first and second parcels were parts of the Ezra Williams estate.

Right Rev. John Timon, D. D., consecrated that portion of the four acre plot which lies East of the great cross, July 18, 1852. This part is described in the records as "OLD GROUND". June, 1872, Right Rev. Stephen V. Ryan, D. D., consecrated the portion of the same plot which lies West of the same cross; this was designated as "NEW GROUND". A roadway divided the entire plot into two unequal sections. The section North of the roadway and adjoining the Village Cemetery, was called "NORTH SIDE". The section South of the roadway was named "SOUTH SIDE", later it was given the name of "Centre", made necessary by the addition to the Cemetery of the parcel of the second purchase which lies South of the CENTRE SECTION, and is divided from it by another roadway. This second addition to the Cemetery is called "SOUTH SIDE", sometimes "NEW SOUTH SIDE".

These three sections are divided into "BEDS". There are thirty six Beds in the North Side; twenty five Beds in the South Side or Centre; and thirty two Beds in the New South Side.—The North Side Beds are subdivided into ten lots, measuring 10 x 16 feet; the Centre Section Beds are subdivided into twelve lots, of which ten measure 10 x 16 feet, and lots (Lots VI & VII) 8 x 10 feet; the New South Side Beds are subdivided into six lots measuring 10 x 16 feet. Along these lines a map of the Cemetery was made; and the same map was copied and revised by Mr. Geo. M. Newton, in 1889.

When the third purchase, the three acre plot South of Williams St., was laid out for burial purposes, to name it became difficult. The "NEWEST SOUTH SIDE" would have been a name in harmony with the names given to the older sections. But it did not seem desirable to multiply South Side designations. Hence it was judged advisable to get out a new map and to adopt for the different sections, names which would lend themselves better to subsequent additions to the Cemetery, and which names would be less liable to confuse records. The new map was accordingly made in 1902 by Mr. Jas. P. Morrissey, City Engineer,

Correspondences between the old and new maps are the following:

MAP OF 1889.		MAP OF 1902.	
North Side.....		Section I.	
Centre Section (formerly South Side).....		Section II.	
South Side and New South Side.....		Section III.	

In the new map, lines running North and South cut up the sections into Divisions. The Divisions are designated by letters of the alphabet,—A. B., etc.—The plots of the several lot-holders are numbered consecutively from 1—184 which is the largest number of plots in any Division. Division G contains the smallest number of plots, only 38.—The latest addition to the Cemetery, the parcel South of Williams Street, is known as Section IV.

During May, 1903, and subsequently, lot-holders were requested to bring to the Monastery their CEMETERY DOCUMENTS, in order to have them recorded in accordance with the requirements of the new map of 1902. The following persons have complied with the recommendation.

RECORD OF LOT-HOLDERS.

Record No.	Map of 1889			Map of 1902		
	Lot No.	Bed	Section	Lot No.	Division	Section
1	Simon Culligan.....	half 4 & 5	VIII	Centre	5	E II
2	Thos. Toomey.....	3 & 4	I	North	3	A I
3	T. H. McDonald.....	half of 5 & 6	XI	Centre	49	E II
4	J. A. Ryan—Allegany.....	2	IX	South	12	H III
5	M. Zell & J. Domst.....	5	III	South	26	G III
6	Lawrence Quirk.....	3	XIV	Centre	88	E II
7	Emil Wietzel.....	4	V	North	40	A I
8	Ed Cook, Jr.....	1/3 of 12	XXII	Centre	14	F II
9	Peter Peschong.....	1 & 10	XVII	North	40	B I
10	John McNamara.....	6	XXIII	South	38	F II
11	Margaret McNamara.....	3	V	South	30	F III
12	John McDonough.....	2	XVII	South	64	H III
13	William Couhig.....	2	IV	North	28	A I
14	Mrs. Thos. Mahony.....	11	XVI	Centre	124	E II
15	Mrs. Wm. Duggan.....	6	VI	North	54	A I
16	John King, Sr.....	1	XXI	North	79	A I
17	Mary Carroll.....	1	XXI	South	8	I III
18	Joseph Essig.....	10	XIX	North	68	B I
19	Daniel Scannell.....	3	XV	South	46	H II
20	Pelagia Elias.....	4	XXII	South	20	I III

21	Vincent Bohn.....	half of 3	XIX	Centre	155	E II
22	Peter Ruffing.....	2 & 5	VII	South	2	H II
23	William Mullane.....	7 & 1/2 of 8	IX	Centre	23	E II
24	John Hayes.....	1 & 12	V	Centre	49	D II
25	John Rogan.....	12	XXV	North	146	B I
26	Martin Ring.....	2	IV	South	23	G III
27	Catherine Foley.....	6	XIV	South	43	H III
28	Andrew Graff.....	3 & 8	XX	North	71	B I
29	John Donovan.....	10 & 11	IX	Centre	27	E II
30	Matt Scholtes.....	2 graves in 4	XVIII	South	80	H III
31	Catherine Donovan.....	4	VII	South	4	H III
32	Thos. Gibbons.....	half of 10 and 11	XIII	Centre	83	E II
33	Thos. Murray.....	8	VII	Centre	82	D II
34	Mrs. Martin O'Neil.....	6	V	South	33	G III
35	Mary (Crowley) Sullivan.....	half 2	XIX	South	87	H III
36	John Donohue.....	1	XXIII	Centre	26	I III
37	Michael Burns.....	5	I	South	7	G III
38	John Jas. Murray.....	3	XII	Centre	61	E II
39	Bridget Holloran.....	half 5	XXVII	South	57	I III
40	Helen Malone.....	half 1	XXXIII	South	25	I III
41	John Crowe.....	2	XIV	North	3	B I
42	Michael Cummings.....	9	I	Centre	9	D II
43	Thos. Ryan (Michael Egan).....	half of 7 and all of 8	VI	North	56	A I

In the July number of ST. MARY'S RECORD will be published the names of other lot-holders who have submitted their claims to be recorded.

NOTICE: The charges for the annual care-taking of lots and half lots will be one dollar. There will not be a special rate for two or more lots.—The care of lots means that the grass will be cut and trimmed whenever necessary during the season. When more is asked for, it will have to be paid for specially. The flowers on any one plot will be watered during the season for one dollar. The filling in of graves subsequent to the first year after burial and the sodding of graves will be charged for according to the time employed by the Sexton.

Some people make their visits to the Cemetery particularly odious by their offensive treatment of the Sexton. When there is anything amiss, aggrieved parties should call at the Monastery to make known their grievance. The least harm that is done by trying to right matters at the Cemetery, is wasting the Sexton's time. His instructions are to take instructions from the managers of the Cemetery and not from visitors and lot-holders.

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**PARISH CENSUS.**

Since the last Census report a number of families and individuals have been visited. Their names are given below. As on former occasions so also now, the contributions towards liquidating the debt are published. Many have given generously. Many expressed regret that they were unable to give more. Others would be better satisfied had they given or promised more; but it is not too late to do it even now.

The fact that many are out of employment will make it more difficult to pay what they have subscribed. But where there is a will there will be a way to pay a little from month to month, even in hard times.

It is encouraging to hear so many expressions of approval of the school improvement which has been made. The people of St. Mary's do not begrudge the money which is procuring better school facilities for their children. It will please all to learn that from January 1st to May 23rd four thousand dollars have been paid off on the school improvement debt.

**PAID ON SUBSCRIPTIONS.**

Mary Hallinan.....	\$ 5 00
Jerry Daley (Brigham Road).....	5 00
Wm. Miller.....	5 00
John Flahavan.....	5 00
Mayme Flahaven.....	5 00
P. J. Sullivan (Antelope St.).....	5 00
Mrs. P. J. Sullivan " ".....	5 00

**CENSUS.**

	Promised.	Paid.
Mrs. H. Mullaney.....	\$	\$ 5 00
Mr. and Mrs. D. Donovan (Front St.).....		25 00
Pat. McNamara.....		5 00
Frank McNamara.....	20 00	10 00
Chas. Loeb, Jr.....	5 00	
Sisters of St. Mary's Home and School.....		50 00
Mother Mary Anne.....		20 00
P. Maloney.....	5 00	
Mrs. P. Maloney.....	5 00	
Edward Maloney.....		10 00
Delia Maloney.....		5 00
Frank Maloney.....		10 00
Margaret Maloney.....		
Anna Maloney.....		

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Jennie Davis.....		
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Mrs J. Hayes " ".....		
Florence Hayes " ".....		
Mrs. C. P. Pfisterer.....		
Mr. R. Sause.....		
Mrs. R. Sause.....		
Thos. Fitzgerald.....	10 00	
Mr. Jas. Martin.....		5 00
Mrs. Jas. Martin.....	5 00	
Josephine Martin.....		
Mr. and Mrs. P. Schneider.....		10 00
Mrs. Peter Minon.....	5 00	
Peter Minon.....	10 00	
Mrs. F. Potter.....	10 00	
Mr. and Mrs. Con. Daley.....		10 00
Mary Pierce.....		5 00
George Pierce.....		
Mr. and Mrs. Thos. Flanagan (Smith St.).....	10 00	<del>10 00</del>
Mr. and Mrs. Thomas Maloney.....		5 00
Mrs. Nora Timms.....		5 00
Dennis Cullinan.....		5 00
Mrs. Dennis Cullinan.....		<del>10 00</del>
Anna Cullinan.....		10 00
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Amelia Graas.....		
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Mr. and Mrs. Lawrence Ward.....		5 00
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Mr. and Mrs. Martin Murray }.....		
Nellie Murray }.....	25 00	
Lizzie Murray }.....		
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