

No. 3. April 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.
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.

DUNKIRK PRINTING COMPANY.

ST. MARY'S RECORD

1854 JUBILEE YEAR 1904

No. 3.

DUNKIRK, N. Y.

Apr. 1904.

JUBILEE.

The chief event in the parish during March was the celebration of the Golden Jubilee of the First Mass in St. Mary's Church. The coincidence of the day of joy with the feast of St. Patrick is particularly gratifying. Our Bishop granted permission for a triduum of devotion with Benediction in preparation for the feast. It was a pleasure to see present at the solemn mass persons who were present at the first mass fifty years ago. Masses were offered at 6, 8, and 9:30. The last mass was a solemn high mass offered to God in thanksgiving for the many favors bestowed on the parish during these years. The present Pastor, Father Mark was celebrant, and the two assistants—Fathers Theodore and Louis were respectively deacon and subdeacon. Father Clement was the master of ceremonies. The altar was beautifully decorated. In the evening the sermon on the permanence of the fruit of St. Patrick's labors was preached by Fr. Mark. The text was "You have not chosen Me but I have chosen you and appointed you that you should go, and should bring forth fruit, and your fruit should remain." The service was concluded with Solemn Benediction.

After devotions the Ancient Order of Hibernians celebrated the occasion socially, more than one hundred members and guests participating. Mr. John Daley, President of Division No. 2, presided. Mr. Thomas Cummings, in his usual effective and accomplished manner, did the honors of toast-master. The speakers were Rev. Fr. Louis C. P., Mr. Daniel F. Toomey, Mr. John T. Madigan, Rev. Fr. Mark, C. P., and Mr. R. Mulholland. They spoke in the order in which their names are here given. The speakers paid enthusiastic tribute to the mission of St. Patrick among the Irish and to the mission of the Irish people among the nations of the earth. Grateful allusions were made to the Golden Jubilee of the first

Mass in St. Mary's church. The toast-master gave a glowing picture of Ireland during the days when its monastic universities made the Isle of the Saints the School of the West and the home of the scholars of the civilized world who fled from the turmoil created by the eruptions of barbaric hordes.

Fr. Louis, C. P., responded to the toast: "A glimpse of the religious history of Ireland." He called particular attention "to the three great and luminous points in the mission of St. Patrick. St. Patrick enjoyed the singular privilege among national apostles to witness the conversion of the entire island. He found it practically pagan at his arrival; at his death Ireland was Catholic strongly rooted in unswerving allegiance to the See of St. Peter, the centre of christian unity.—This extraordinary change of the entire Irish nation from the errors of Paganism to the truth of Christianity was accomplished without the shedding of a single drop of blood. This fact is unique in history. It speaks more for the ancient culture of pagan Ireland and for the great prudence, ability and missionary zeal of St. Patrick than any other.—And last, but not least, the Irish people embraced not merely the religion of Christ but entered upon the most perfect practice of it, which is contained in the religious life. Monasteries could not be constructed fast enough to satisfy the burning ardor of the Irish people. They aspired to the perfection of communion with God by the practice of the evangelical counsels and of the contemplative life combined with the most energetic missionary labors."

Mr. Daniel F. Toomey spoke in his customary happy vein of "Irishmen abroad." Irishmen and the sons and daughters of Irishmen had been in the vanguard of every department of human endeavor looking towards the uplifting and civilization of the people among whom their lot was cast. Irishmen never walked in the path of conquest and subjugation of a people to foreign rule. They went to the nations of the earth not to make them serfs of Ireland; but to cast their lot with them and to become part of their social and political organization, and to infuse into their surroundings a something distinctively Irish. * *

* Among scholars they took a leading place; in the arts and sciences they made their presence felt; in the battles

fought for freedom and right they shed their blood profusely. Their energy and indomitable courage merited for them a place among the foremost leaders in war and peace. Irish generals among the greatest; Irish legislators among the wisest; Irish philanthropists among the most generous; and Irish manhood and womanhood of the noblest. Irishmen were not the favored children of fortune in what they undertook and accomplished, but they forged their way into the foremost ranks of every sphere of human ambition sustained by the innate wealth and strength of Irish character.

Mr. John T. Madigan responded to the toast: "The Ancient Order of Hibernians in Chautauqua County." He bore flattering testimony to the manly worth of the organization and its members. The prosperity of the Ancient Order is not primarily in a numerous membership, but in the sterling Irish manhood of the men who belong to it: Not quantity but quality; but best of all, both quantity and quality.

He pointed with pride to what Irishmen in St. Mary's parish had accomplished during the last fifty years showing the truth of the contention that the sons of Erin forced their way to the front and are not placed there by the favoritism of fickle fortune. They as Irishmen and sons of Irishmen were proud of the noble work which they and their fathers had done for the betterment of the town and county in promoting the many interests, educational and religious, of St. Mary's parish.

Father Mark's theme was: "Ireland's greatest glory is the perpetuation of St. Patrick's faith in the hearts of Irishmen." That faith made Catholic Ireland great; and its untarnished preservation imparts to the Irish people a unique spiritual and supernatural mission among the nations. The fascination of the Irish character need not be traced to any claim that by nature Irishmen are a superior race exempted from the blight which so wretchedly vitiates all fallen human nature. Ireland's superiority is not that the greatest kings of industry and wealth, the greatest generals of armies and leaders of men, the greatest diplomats and framers of national constitutions, the greatest artists and scholars, and the greatest lights of literature, are her sons. Ireland's grandeur is the faith

of her glorious Apostle, St. Patrick, permeating every sphere of Irish life and penetrating to the innermost recesses of the spirit of true Irish men and women. This faith of St. Patrick which brought your race in intensely loving adoration to the feet of the Crucified God-Man is Ireland's glory and Ireland's greatness. Ireland's superiority among the nations in the future as in the past, will be the permanence of that faith. Thence sprung the yearning of the Irish heart for the spiritual and supernatural; thence grew the enthusiasm which fills the bosom and compels Irishmen as a race to cling to faith in the Christ whom Patrick preached. This it was which made, as it makes today, of the lowliest Irishman loyal to that faith a missionary for Christ among the nations with whom his lot is cast. * * * Sons of Erin will you lose sight of this singular spiritual grandeur of your race to glory chiefly and oftenest in that wordly boast that Irishmen have been if not actually the greatest, at least among the greatest generals, greatest diplomats, greatest law-makers, greatest artists and scholars? that Irishmen excel all other races in military prowess and have fought the battles of the modern world? Rather glory that your race has been loyal to Patrick's faith in Christ; rather rejoice that the Irish name has been taken so often to be synonymous with Catholic—with allegiance to Christ's Vicar on earth. Let it be your ambition to be today and tomorrow and the days after, what the noblest and best Irishmen have been in the past—be true and loyal to the faith of your Apostle.

Mr. R. Mulholland dwelled on a subject ever dear to the sons and daughters of Ireland and their children born in foreign lands: "Love of Irish Nationality." He explained why it is that love for the dear Green Isle in the western ocean is stronger and lasts longer and is more demonstrative among Irishmen than is the love which people of other nationalities manifest for the foreign home from which they or their fathers emigrated to build up for themselves a new home in America. He gloried in this that he was born in dear old Ireland! Though he would be second to no one in devotion to America, the land of his adoption; he still loved Ireland with an affection ever fresh and strong.

The pleasures of the evening's entertainment were enhanced by the excellent music furnished by Monroe's Orchestra and by songs well rendered by Mr. Wm. McNally. The ceremonies of the day were a fitting beginning of the celebration of the Golden Jubilee of the dedication of St. Mary's Church. Our Right Rev. Bishop will honor his people of this parish by his presence, Nov. 13th, 1904. March 7th, he wrote the welcome news that he would pontificate on that occasion: "It will give me the greatest pleasure to pontificate at your golden jubilee ceremonies of your church, Sunday, Nov. 13th. I trust that you and your good people will have many blessings given you through an event so memorable as the 50th year of a church.—The living I trust will honor their dead by showing their appreciation of what they have received from their holy and self-sacrificing ancestors—by doing all they can to free the temple and surrounding buildings from any debt that may be still remaining on them."

ST. MARY'S PARISH.

An item of very interesting and most acceptable news has been communicated by Mrs. Patrick Minon of 15 E. Talcott St. Her information is confirmed by several persons whose reminiscences date back many years. The small altar and tabernacle now in St. Paul's Chapel are the only known relic which can be traced back to St. Mary's on W. Second St. The altar was brought from the old church and set up in the present St. Mary's Church where it remained until 1862, when the main altar now in use was erected. At that time the old altar was transferred to its present location. An examination of its workmanship points to very early days. Only slight changes have been made. The dome which formerly crowned the tabernacle, has been removed. As late as 1872 there was a sliding shelf under the plinth of dome which was used for the "Exposition;" this has been taken away. The arches below the altar table are so much like the work on the present main altar, that it is not improbable that they are a later addition. Nothing more precious and dear to

Catholic devotion could have been preserved. The altar and its tabernacle are symbols of the august Eucharistic Sacrifice of the New Testament and of the permanence of Christ's real sacramental presence among us.

December 24th, 1851, Father Colgan purchased from Ezra Williams land for a cemetery. Four acres were bought; and the price paid for the plot was eight hundred dollars. The consecration of a part of this land was made the occasion of a Catholic demonstration which would be creditable even today. The ceremony was performed by Right Rev. John Timon, D. D., July 18th, 1852. "In the presence of about twenty-five hundred people, nearly half of whom were Protestants. There was a procession which formed at the old church at 2 o'clock, p. m. consisting of the Sons of St. Patrick and Erin of Buffalo, the Friendly Sons of St. Patrick of Dunkirk, and a band of music. It was really an imposing sight and left a lasting impression on all who beheld the ceremony. From that event the Catholics of Dunkirk began to be respected by their Protestant brethren."



REV. PETER COLGAN.

The first benevolent organization in the parish was effected in May of 1852. Its purpose was more than relieving persons in material distress. It aimed at fostering a greater spirit of harmony among the parishioners and of united action among them, both of which were at times lacking. The association was found to be of service in counteracting the unfriendliness of people to whom the presence of a rapidly growing Catholic population was not congenial. "During two or three years after its organization, it did good work. Then bad men crept into it, who were ambitious and cunning. They wished to make capital of the good meaning honest people. They

finally broke up the society as they could not sell it out to their advantage." The organization was known by the name of the Friendly Sons of St. Patrick. In December of 1857, Father Colgan prevailed on the men to reorganize; thereafter the association prospered for a number of years.

The site of the present church was purchased July 23rd, 1852, from Thomas Lord and his wife Elizabeth V. The price paid for six lots was eleven hundred dollars. The plot comprises Lots 37 to 42 inclusively in Block 566. It is a matter of regret that the resources of the parish at the time, did not warrant the purchase of a site more desirable for its greater elevation and greater distance from the creek which in former years ran along the eastern limit of the property. Some of the objectionable features of the site have been removed since the filling of the creek, in 1892. Very likely it was chosen for the same reasons which prompted the selection of the site on W. Second St.

SPECIAL FEASTS AND DEVOTIONS.

The first days of April this year will be given to the sorrowful memories of Holy Week to be followed by the victorious rejoicing of the Easter festivals. Even lukewarm Catholics bestir themselves during these days. No precept compels attendance; voluntary devotion is the motive.

Holy Thursday is commemorative of the Lord's institution of the Eucharistic Sacrifice and of the Eucharistic Priesthood. The distinctive services of the day are the solemn mass and paschal communion especially of the clergy, combined with the devotion of the "Repository:" the stripping of the altars in compassionate remembrance of Christ's humiliation when the soldiery stripped Him of His garments, follows the ceremonies at the Repository: the "Washing of feet" called the "Mandatum" from the first antiphon of the service, which begins: "Mandatum novum—A new commandment I give you, that you love one another." The ceremony is in memory of our Lord washing the feet of His disciples: "If then I being your

Lord and Master have washed your feet, you also ought to wash one another's feet." In Rome, the Pope performs the ceremony; at the courts of Catholic kings formerly, as today by the Austrian emperor, the ceremony was performed by the king. The custom is mentioned by XXII Council of Toledo, A. D. 694. In cathedral churches; bishops on this day consecrate the Holy Oils to be used during the ensuing year in the administration of baptism, confirmation, holy orders, extreme unction, and in some other rites such as the blessing of baptismal water.

Sadness and mourning are impressed on the ceremonial of Good Friday. The altar is bare; the candles are extinguished at the beginning of service; the color of the priestly vestments is black. This is the one day of the year when the Eucharistic Sacrifice is not offered; the "Mass of the Presanctified" which is only a more solemn form of communion by the officiating priest, taking the place of the mass proper. The chief functions of this day are: three deacons solemnly chant St. John's narration of the Lord's dolorous Passion;—special and solemn prayers are offered by the Church for all classes of persons, both for those who are of her fold and for those who feed in other spiritual pastures; the unveiling and veneration of the Cross which is the most striking and touching ceremony of the day. Priests and people venerate the image of the Crucified; they fervidly kiss the wounds; but their thoughts and affections reach out to the torn and mangled body of Christ Himself whom they adore, to whom they offer their love and gratitude, in the memory of whose sufferings their heart is crushed by sorrow for their share in the awful tragedy of Calvary. An attractive form of devotion especially for this day is to make the "Stations."

Anciently the functions of Holy Saturday began about 3 p. m. and lasted until after midnight. This explains the joyous character of the mass assigned to this day. The earlier parts of the day and the previous night were given to watching, fasting and prayer. The main parts of the service are these: The blessing of the new fire which should be started by a spark from a flint; the blessing by the deacon of the paschal candle; the blessing of the bap-

tismal water to be used until Pentecost; the joyous solemn mass of Holy Saturday. The spark from the flint starting the new fire is meant to symbolize the Light of light rising out of the rock of the tomb, in the glory of His strength and of His victory over death. From this new fire all the candles, lamps and the fire of the thurible are started as the ceremony proceeds, which is emblematic of the truth that all our life and light of the spirit come to us from Christ. The chant "Lumen Christi—Light of Christ" accompanying the lighting of the triple candle during the procession is explanatory of this. The paschal candle and the blessing of the same is another symbol of the entombed Christ and of His glorious resurrection. The words of the sublime song "Exultet" are attributed to St. Augustine and they are full of that admirable power of his to combine with the expression of the most sublime truths the tenderest pathos of devotion. Formerly as is done even today in Rome, catechumens were presented for baptism to be administered by the bishop on this day and on the vigil of Pentecost; hence the ceremony of the solemn blessing of the baptismal font on these days. The function is full of beautiful allusions to the benefits of Christ's redemption and of the blessings which have come to us from it. The careful reading of the words of the ritual will sufficiently indicate the purpose of the ceremonies. Hence the propriety of people bringing to the service their Holy Week book.

Easter Sunday is the triumphal day of Christian faith and devotion. Pope St. Leo calls it "the feast of feasts." At one time, all the days of Easter week were holy days of obligation; later only Monday and Tuesday; now it is left to the devotion of the faithful. There is nothing unusual in the ritual of the Easter solemnity, beyond the extreme joyousness which pervades the entire liturgy and the frequent recurrence of the "Alleluia Praise the Lord" in the changeable parts of the service.

Music of an excellent order has been prepared for the Solemn Easter Mass. St. Mary's choir, which has acquitted itself so well since its reorganization, will render Wiegand's Mass in honor of St. Patrick accompanied by Monroe's orchestra. On that occasion also we shall have the pleasure of hearing for the first time the Boys' Chan-

cel Choir of fifty voices. This choir has been organized by Father Clement and instructed by Miss Catharine Hennessy to assist in the liturgical services at St Mary's in the spirit recommended by the present Holy Father.

The feast of the patronage of St. Joseph, April 24th.

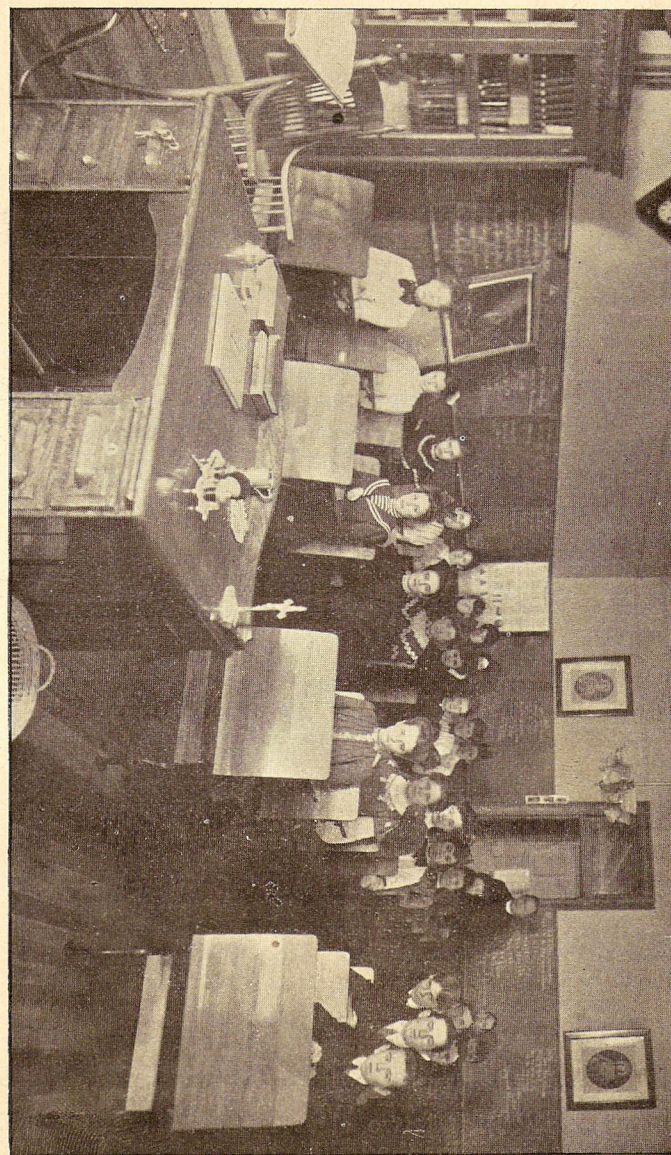
The feast of the Evangelist, St. Mark, April 25th. On this day the Litany of the Saints is chanted or recited. Priests are under obligation to do one or the other. Anciently there was also a procession, which practice is still kept up in some places. The practice dates back to the days of Pope St. Gregory the Great (about 590.) The purpose was to implore divine deliverance from a plague which raged in Rome as a result of a most ruinous inundation of the Tiber. The Pope ordered seven processions to start simultaneously from seven churches of Rome, to sing the litanies as they went and to meet in the church of St. Mary Major. (Cath. Dict.)

Feast of St. Paul of the Cross, April 28th. This is a day of special devotion for Passionists and for the parishes under their care. There will be a novena in preparation for the feast, beginning 7:30 P. M., April 18th. St. Paul founded the Congregation of Passionists. He was born near Genoa, 1694. He established the first Monastery of his society at Mt. Argentario, Italy, 1737. Pope Benedict XIV approved the Rules written by the saint, in 1741. St. Paul died Oct. 18th, 1775. The first Passionists came to America in Nov. 1852. They took charge of St. Mary's Parish, Dunkirk, in 1860.

ST. MARY'S SCHOOL.

In our last issue we gave Sept. 11th, 1854, as the earliest written date of St. Mary's School. Since then we have been favored with reminiscences which remove the beginning of the parish school to an earlier date. Mr. T. M. Ostrophyx and his wife were not the first teachers. Fr. Colgan's sister, Rose, and her husband, Bernard McCabe were their predecessors in that position. In those days the old church was used as a place of worship Sundays and holy days, and as a school-room during the week.

ACADEMIC PUPILS.



During class hours a curtain screened the altar and sanctuary from view. Miss Margaret Howes of Bradford writes: "I sent 'the questions' to Mike as I knew he he could remember more than I. He says his first recollections of the school were that Fr. Colgan's sister, Rose, and her husband taught in the old church on the corner of Second and Robin Sts. It was partitioned off by a curtain during the week. The next teacher was the Frenchman named Ostrophyx; the next one was Mr. McKenna, Mrs. Michael Dowd's brother." Putting together rumors heard here and there, it seems to have been another case of love triumphant in the class-room. Apparently Father Colgan's sister began her relations with the school as Miss Rose Colgan; but before she severed them, she had changed her name to that of Mrs. Bernard McCabe, the school master.

Mother Anastasia who is so well remembered in Dunkirk, explains how there happens to be mention of two sisterhoods in the early records of the parish. Sisters of Charity first and then Sisters of St. Joseph. A Sister Francis of the Holy Cross Sisterhood was welcomed to the diocese by the Right Rev. John Timon D. D., who sent her to Dunkirk. She received several candidates who assisted her in the work of the school. Sister Francis was a very talented woman. Among her accomplishments was the mastery of the organ. She succeeded Mr. Ostrophyx as organist; and very probably she and her assistants took the place of Mr. McKenna. Sister Francis did not remain later than February of 1858; after leaving Dunkirk she went to Rome, Italy; and later returned to the Motherhouse of her Community at Notre Dame, Indiana.

Mother Anastasia gave also the following information: When the Sisters of St. Joseph transferred their residence to the west side of Washington Ave., in 1864, the Grosvenor building which they had formerly occupied, was moved across the way from its old site on the east side of Washington Ave. Its interior arrangement was changed to meet the requirements of a school. It was a two story frame building. There were two class rooms on the ground floor, and two class rooms on the second floor. In its new position the building was located to the south

of the Sister's new residence. The exterior was painted white; hence the name "White School House" which people give it to this day. It continued to be used for school purposes until 1873.

The Passionist Fathers came to Dunkirk in April of 1860, as the successors of Rev. Peter Colgan. Under the new administration of the parish the basement of the church was gotten ready to be used as a school. The first session was opened Sept. 2nd, 1860. On the Sunday following, this announcement was read from the pulpit: "We promised to improve our school; and thank God we have succeeded so far. There are four very intelligent Sisters who will conduct the school this year. Three will teach in the basement and one will conduct a select school in the Sisters' house." Mother Anastasia was in charge of the select school. The program of studies would be elaborate enough even for our day.

We of today can scarcely realize what sacrifices the pioneer people and priests of the parish were compelled to make to keep up a school of their own from the earliest days of the mission. All praise to their memory! It was only their generous spirit of sacrificing themselves for the advancement of the work of Jesus Christ which enabled them to accomplish so much, though their incomes were so wretchedly small!

IMPORTANT NOTICE.

In the May issue of St. Mary's RECORD will be published the names of all the persons to whom coin cards for the monthly collection have been sent, also the names of parishioners to whom St. Mary's RECORD has been mailed. Persons who do not wish to have a blank space show after their name should either send in or drop into the collection basket before April 25th, their coin cards for February, March and April, properly filled. Lest you forget it, why not mail your card as soon as you read this, if you have not already returned them? The publication of this list is going to be quite a revelation to our people.

It is not likely that our devoted and intelligent parish-

ioners will forget the customary special Easter collection. Genuine devotion begets the habit of giving often and generously to the person to whom one is devoted. No doubt our sincere people are devoted to Jesus Christ and to His work in the parish. The time to show it practically is occasions like the Easter festival. Do not be guilty of the miserly conduct of going to Holy Communion and receiving the best the Lord can give you—Himself—and, then, begrudge Him and His work in your parish even one dollar of your money. Every contributor to the Easter collection will be given credit for the amount of his offering, in the May RECORD. We are mailing one special envelope for this Easter collection to every person to whom St. Mary's RECORD is being sent.

OBJECTIONABLE BOOKS.

The Catholic Columbian points out as unfair or even outrageously unjust to Catholics the following historical or reference works: Appleton's Encyclopedia, The International Cyclopaedia, Seely's History of Education, J. C. Abbott's works, Ridpath's History of the World, H. H. Bancroft's New-Pacific. Give them a wide berth. To the Columbian's list add these other books: Compayre's History of Pedagogy; A History of Education by Thos. Davidson; John Lord's Beacon Lights of History. They are very much infected with the rabies of anti-Catholicism. At their best their narration and statement of things Catholic is unsympathetic; hence they see Catholic questions only through more or less highly colored glass. What they tell you is simply their view of things Catholic. They write what may possibly pass as literature but to which one cannot honestly and knowingly give the name of history or science. That their writings are a faithful expression of their thoughts is not questioned; hence their productions may be literature, if other conditions are placed; but literature is not necessarily truth, the best literature may be fiction. The genuine historian and the thorough scientist are wholly intent on making their language do service as a mirror

which reflects things as they are in themselves. If writers and readers remember this oftener, possibly fewer books would be printed, certainly fewer would be read. Literature is written language as a mirror reflecting men's thoughts. Written language in history and science is a mirror reflecting things as they are. Many a man's thoughts are not worth the writing, they make bad literature. A vast amount of stuff which is palmed off on unsuspecting people as history or science, is at best, literature of the most inferior order. If John Lord meant to palm off on the world as literature his "Beacon Lights of History," little blame would attach to his venture; he is entitled to write fiction if he sees fit to do so. But why give to such a production the name of history? and Beacon Lights of History at that!

SCHOOL NOTES.

The Rev. E. F. Gibbons, Superintendent of the Parochial Schools of the Diocese of Buffalo, has sent out the following instructions, regulating the taking of Regents examinations by the pupils.

"1. Pupils of the Parochial Schools of the Diocese shall not be permitted to enter the Regents examinations in any of the preliminary subjects, before January of the 8th grade.

2. Arithmetic and spelling shall not be taken before June of the 8th grade.

3. No academic subject shall be taken before January of the 9th grade.

4. No pupils shall be allowed to enter March examinations except those who failed in the examinations held the previous January, and they shall be restricted to the subject or subjects in which they failed to pass in January. It would be better in most cases not to permit such pupils to try the examinations again until June.

Furthermore, teachers are exhorted * * * * not to send the pupils into the examinations at the earliest possible time, but to keep them back as long as they can without serious detriment to the school attendance; to

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continue their instruction in the fundamental branches to the very last when possible, even though they have passed the examinations

A Roll of Honor formed of the names of pupils gaining Purple Seal Certificates will be published once a year".

* * *

In the report of the January Regents examinations in our last number, the following names were inadvertently omitted: Spelling, Earl Livingstone and Charles Wolfe. Geography, John Neal, Owen O'Neil, Wm. O'Neil, Mary Miller and Margaret McDonough.

* * *

The suggestion was made to the pupils that every child pay two dollars towards the cost of the new school desks with which the building was furnished last year. The following children responded, handing in \$2.00: Alice Miller, Mildred Karin, Blanche Parsons, Florence Parsons, Don Parsons, Leo Keegan, Gertrude Woodward, Francis Dotterweich, Mary Grace, Raymond Sippel, Virginia Hubbard, Margaret Crane, Thomas Quinlan and Jennie Quinlan.

* * *

ROLL OF HONOR — These pupils of the VI Grade reached a percentage of 90 for attendance, deportment and study, during March:

Margaret Burns,
Helen Curran,
Fred Clifford,
Paul Clifford,
Elizabeth Daley,
Mabel Eckhert,
Florence Fennessy,
Andrew Gollata,
Joseph Hurley,
Harold Haman,

David Kane,
John Larkins,
Mary Lynch,
Alice Miller,
Amelia Rohr,
Edna Ready,
William Smith,
Mary Tierney,
William Tierney,
Ernest Wise.

* * *

March 15th, A. N. Palmer, editor of the Western Pen-

Walter H. Vosburg, M. D.

309 LION STREET.

OFFICE HOURS: 8:30 to 9 A. M.,
1 to 3 P. M., 7 to 8 P. M.

X-RAY & ELECTRICAL TREATMENTS.

BOTH PHONES NO. 46.

THOS. H. LARKINS

LAWYER

228 Central Ave. Dunkirk, N. Y.

J. F. DRAINE, M. D.

401 LION STREET.

Bell Phone 149. Home Phone 149.

OFFICE HOURS:

8 to 10 A. M., 1 to 3
and 7 to 9 P. M.

THOMAS J. CUMMINGS,

Attorney-at-Law.

300 Central Ave.

DUNKIRK, NEW YORK.

J. J. SULLIVAN, M. D.

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9 TO 10 A. M. 1:30 TO 3 AND 7 TO 9 P. M.

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man, Cedar Rapids, Iowa, author of the Palmer Method of Business Writing, spent the day in our school, giving lessons to the pupils about the distinct feature of his method of penmanship which is the muscular movement. After class hours, he gave a special lesson to the teachers. Later he will send one of his aids to repeat the lessons.

* * *

Two of the pupils of our school, Raymund Harding and Daniel Callagee, who entered the Passionist Novitiate February 6th, at Pittsburgh, Pa., received the religious habit, March 7th. The pupils and teachers of St. Mary's wish them sincerely, God speed!

COMMENTS.

When we ask favors from God let us, as it were, shut our eyes, put out our hands, take the first thing he offers and then become attached to it.

How often does not God have to watch the mechanical movement of the lips in prayer while selfish projects remain in easy possession of the mind. At that precious time especially: "Thou shalt not let thy senses make a playground of thy mind."

Reverent prayer never fails to reach the heart of God. But, because many of our impetuous desires would involve us in regrettable blunders, he must at times seem deaf to our petitions. The response will eventually come, shaped by the unerring wisdom of our provident Father. "And which of you if he ask his father bread, will he give him a stone?"

When you go out into the workaday world without first attending to prayer, do not think it strange that you are surprised by temptation and that you succeed so poorly in mastering it.

* * *

As God is especially pleased with the prayers that ascend to Him from innocent hearts or from suffering, sorrowing hearts, it will be wise to ask the sick, the afflicted and little children to pray, at least for our more pressing needs.

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When sinners resisted the preaching of St. Phillip Neri he would go, bell in hand, to call the children to prayer. Then, kneeling before the Blessed Sacrament, he would have them say: "Jesus, my Savior, have pity on poor sinners." He called the children his aides-camp for the conversion of sinners. How like the priests of old when Holofernes had all but conquered the Jews. "The priests put on hair-cloth, and they caused the little children to lie prostrate before the temple of the Lord." Lib. Judith. Holofernes was slain and his immense host routed.

* * *

"I was in heaven one day when all the prayers"
Came in, and angels bore them up the stairs

Unto the place where He

Who was ordained such ministry

Should sort them so that in that palace bright
The presence-chamber might be duly dight;
For they were like to flowers of various bloom;
And a divinest fragrance filled the room.

Then did I see how the great sorter chose
One flower that seemed to me a hedgling rose,

And from that tangled press

Of that irregular loveliness

Set it apart—and "This" I heard him say,

"Is for the Master;" so upon his way

He would have passed; then I to him:

"Whence is this rose, O thou of cherubim

The chiefest?" Know'st thou not?" he said and smiled,
"This is the first prayer of a little child."

T. E. BROWN.

* * *

Father Nicola, C. P., will be at St. Mary's Church from Wednesday of Holy Week until Thursday evening after Easter Sunday. He is one of a band of Italian Passionist missionaries who devote all their time to the religious needs of Italians in this country. He will give his services to the Italians of Dunkirk during the days of his stay here. He will hear confessions from 8:00 a. m. until noon; and from 3:00 until 6:00 p. m.; and in the evening from 7:30 until 9:30. The same Father will preach to the Italians, Wednesday evening of Holy Week at 7:30.

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Do you teach your children how to pray? do you encourage them to make prayer part of their daily life? do you let them see you pray? do you pray with them? or is your conduct such as to impress children with the notion that prayer is only a childhood duty? that grown up people do not need to pray unless they feel like it? O, for the good old times when family prayers were the rule and not the exception as now!

Helen, aged four, was spending a night away from home. At bedtime she knelt at her hostess' knee to say her prayers, expecting the usual prompting. Finding her friend unable to help her out, she concluded thus: "Please, God, 'cuse me. I can't remember my prayers, and I'm staying with a lady that don't know any."

* * *

Is there any reason why so many people seem to think bad manners in church excusable? There is a time to kneel, to sit, to stand, to join in congregational prayers, to use one's prayerbook, and a time to listen attentively to what is said from the pulpit. So many fail on all these points. Is it that they do not know any better? Shame!

Is it good manners to be late? To leave one's place before the priest has returned to the sacristy? To occupy other people's sittings? To have no sitting of one's own? To act as if one were the exclusive owner of the church, especially when nothing or very little is contributed towards the running expenses of the church? Very many persons appear to hold the affirmative on all these points. Are you one of them?

* * *

Bobby—"Ma, you said that I shouldn't eat that piece of cake in the pantry—that it would make me sick." Mother—"Yes, Bobby." Bobby (convincingly)—"But, Ma, it hasn't made me sick!"

The conscience of many grown people is no less elastic than Bobby's and that in regard to much more serious obligations. They deliberately violate duty, wantonly frequent occasions which have often led up to spiritual ruin, and live unrepentant lives from which God has been

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banished for years. But because the Almighty is patient
and does not there and then inflict punishment which can
be gauged by carnal experience, they doubt the harmful-
ness of their evil-doing. "But, Ma, it hasn't made me
sick." * * *

The prohibition to speak ill of the neighbor also forbids
to think ill of him. The best way to shun the hateful
practice of detraction is to cultivate the refined habit of
thinking well of others even in the face of damaging evi-
dence to the contrary. When the evil is too patent to be
denied, it is, even then, wiser to withhold judgment. The
following story will illustrate: A man walking down a
crowded street came in front of a taxidermist's, in whose
window was an owl with other animals. "Well," said the
man, "If I couldn't stuff an owl better than that I would
quit the business. The head isn't right, the poise of the
body isn't right, the feathers are not right, the feet are
not placed right." Before he could finish the owl turned
his head and winked at him. The crowd laughed and the
critic moved on. * * *

Do you know how to spoil children? St. Joseph's Par-
ish Messenger tells you how to do it: "Laugh at their
faults; encourage white lies; give them their own way; tell
them petty untruths; give them what they cry for; shout
at the top of your voice at them; never encourage their
efforts to do better. Fly into a passion with them several
times a day; punish them if they break some trifle by ac-
cident; don't enter into their games; when they ask for
information tell them to be quiet; let them think that the
streets are the best place to play; never take any notice
of their childish sorrows. Don't have any toys or play-
things tossed around the house; don't bother yourself
about inviting to your house the children of the house
they go to; don't trouble inviting their companions to your
house. Always take part against their teachers; try to forget
as much as possible that you were once young yourself.
Get servants to teach them their prayers, and don't trouble
how they say them; send them to mass and the sacraments
and don't go with them." Can you give the writer in the
Messenger a few more pointers how to spoil children?
No doubt he would appreciate the information, not those

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common-place methods such as profanity in speech; cursing; running down the neighbor in the presence of children; condemning what the Church requires; making little of devotion and devotional church going, letting your children know that you miss mass and have not been to the sacraments for ever so long; inculcating the trite old lesson that many people who go to church but seldom or never, are much better than people who go there a great deal; coming home in a state of intoxication, etc. etc. There are so many ways of spoiling children. A curse rests on them who do it: "And he that shall receive one such little child in My name, receiveth Me. But he that shall scandalize one of these little-ones that believe in Me. it were better for him that a mill-stone should be hanged about his neck, and that he should be drowned in the depth of the sea." Matth. XVIII, 5 and 6.

PARISH CENSUS.

During the month of March, we did not make much headway in the parish visitation, owing to the greater number of church services and also to bad weather. We hope to be able to follow up the work more closely after Easter. Prior to giving the names of the persons whom we have visited since publishing the last list, we will give the names of those who have paid their subscriptions in part or in full. This we will continue to do in the subsequent issues of the Record. We repeat here a passage from a letter of our Right Rev. Bishop: "The living I trust will honor the dead by showing their appreciation of what they have received from their holy and self-sacrificing ancestors—by doing all they can to free the temple and surrounding buildings from any debt that may still remain on them."

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