

No. 4. May 1st, 1904.

ST. MARY'S RECORD

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

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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.

At 7:00 A. M. there is a Mass, and instruction in Italian for the people of that nationality. This service is exclusively for Italians. Other people are requested to remain away.

DUNKIRK PRINTING COMPANY.

ST. MARY'S RECORD

1854 JUBILEE YEAR 1904

No. 4.

DUNKIRK, N. Y.

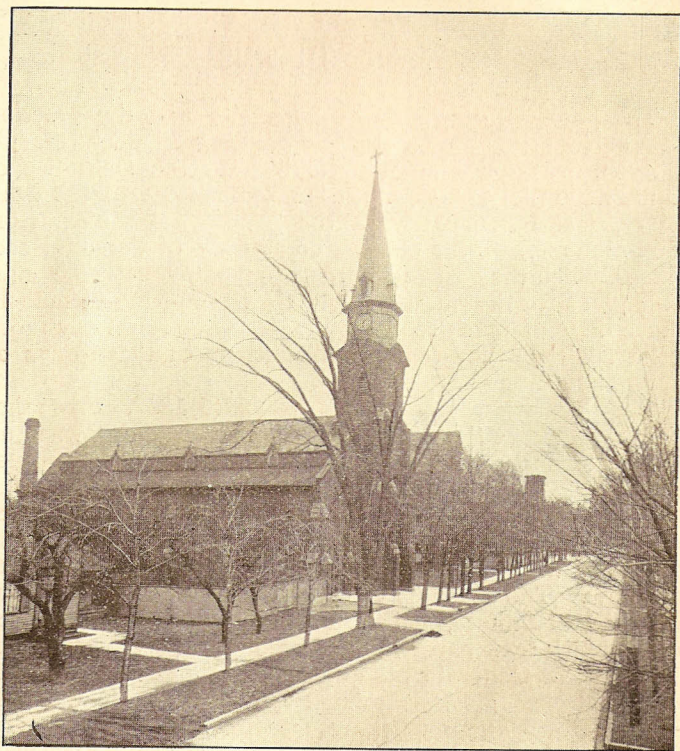
May 1904.

ST. MARY'S PARISH.

The purchase of the new church site and the erection of a substantial stone and brick building like St. Mary's Church, was quite an undertaking for the Catholics of Dunkirk in pioneer days. It is a monument to the zeal, courage and generosity of the people and their pastor. God alone knows the number and extent of personal sacrifices which they made in order to provide a more suitable place for divine worship. Small offerings made in those days of much restricted means were relatively more generous than the greater contributions of these days of prosperity.

The new site was purchased July 23rd, 1852. From that time until about the same date of 1853, everything was gotten in readiness for the solemn laying of the corner stone; the ground was cleared, the excavations were made and the foundations were built. The corner-stone-laying was made the occasion of another of those religious demonstrations which were much more popular then than they are now. The Friendly Sons of St. Patrick and the Sons of Erin, of Buffalo, and the Friendly Sons of St. Patrick of Dunkirk took part in the ceremony. Very Rev. Peter Bede, Vicar General of the diocese of Buffalo blessed the corner stone. He was assisted by the Rev. Quinlan and Rev. Peter Colgan. From that time on the work was pushed ahead rapidly and the building was sufficiently completed by the following 17th of March, to make it possible to offer the holy sacrifice of the mass in it for the first time, on St. Patrick's feast day. The building was gotten ready for the dedication service by Nov. 12th, 1854. The bishop of the diocese was in Rome at the time taking part in the solemnities accompanying the definition of the dogma of the Immaculate Conception of

Our Lady. This accounts for the fact that St. Mary's Church was dedicated by the Right Rev. Josue M. Young, D. D., Bishop of Erie, Pa. He was assisted by the Very Rev. Peter Bede, V. G., Rev. Francis Gerry, Rev. Patrick McIvers, Rev. W. Brady, Rev. Wm. Ryan, Rev. Feder-



ST. MARY'S CHURCH.

stone and the Rev. Peter Colgan. The celebrant of the solemn mass was Very Rev. P. Bede, V. G., the Rev. W. Brady was deacon, the Rev. Wm. Ryan was sub-deacon, and the Rev. Francis Gerry acted as master of ceremo-

nies. "After the deacon had sung the gospel, Bishop Young ascended the platform of the altar, taking for his text the 22 Chapter and 13th verse of the Apocalypse 'I am alpha, and omega, the first, and the last, the beginning, and the end.' He delivered an appropriate discourse to a large, respectable and intelligent congregation of Catholics and Protestants who listened with breathless attention for an hour and a half, whilst with great effect he expounded the pure doctrine of Catholicity and Truth. His Lordship principally dwelt upon the necessity of sacrifice, showing that sacrifice from the beginning was essential to religion as well under the law of Nature as under the law of Moses; * * * * * that even the nations that lost the knowledge of God, did not lose this essential mode of divine worship. From these premises he forcibly deduced that the Eternal Son of God did not leave the law of Grace which He came on earth to establish inferior in this respect to the law of Nature and of Moses. At 6:30 P. M., the Bishop again lectured to a large congregation embracing a great number of our separated Brethren. He principally dwelt on the Unity of the Church. * * * " Music of a very high order was furnished by a select choir under the leadership of Mr. Warner, organist of St. Patrick's, Buffalo. The singers, Mr. and Mrs. McManus, the Misses Dunn, Dehan and Burke, were also from Buffalo. Admission to both the morning and evening service was by ticket costing fifty cents.

St. Mary's Church is built on the lines of the pointed or gothic style, less the elaboration which that style calls for. The walls are buttressed. The tower with its graceful spire is in the centre of the front elevation. The chancel is square. At the time the church was dedicated, there was no plastered ceiling; the roof beams and sheathing were exposed, but decorated in colors. What is now St. Joseph's Chapel is a subsequent addition. The tower only was built, the spire being added years afterwards. The dimensions of the church as given by Fr. Colgan, are these: Length, chancel included, 135 feet; Width, 60 feet; Height of nave, 50 feet. The interior is divided into nave and two aisles. There are now three altars: the the chancel altar, the altar in the Lady Chapel and the

altar in St. Joseph's Chapel. A few years ago, the old organ was discarded.

The Rev. Peter Colgan left the following summary of the cost of the church as completed during his time :

Brickwork, - - - - -	\$2830.35
Basement, - - - - -	923.34
Plastering, - - - - -	550.00
Stone-cutting, - - - - -	238.01
Fresco and other painting, - - - - -	458.00
Organ, - - - - -	800.00
Carpenter and joiner's work, - - - - -	2390.00
Stained glass windows, - - - - -	500.00
Pews, - - - - -	396.00
Sundries, - - - - -	350.00

\$9435.70

The masonry and plastering were done by Mr. P. Rogan. Messrs. P. Rogan and Jacob Stahler were given the contract for the brick work. Mr. Samuel B. Jones was the carpenter, joiner and pew builder. The stained windows were furnished by Messrs. G. and W. Morgan of Brooklyn. Mr. G. House of Buffalo built the organ. The painting and frescoing were done by Mr. Thos. Coleman of Troy. The architect was Mr. P. C. Keeley of Brooklyn, a master among American church architects. His compensation was the very modest sum of \$113.50. Such noble structures as the cathedrals of Providence, R. I., Hartford, Conn., and the Passionist Monastery Church of West Hoboken, N. J., were built by him.

WHEN TO STAND, KNEEL OR SIT AT SERVICES.

The behavior of many people at mass is lamentable! Is it that they do not know any better? or are they ashamed to do what they know they should do? We transcribe from an excellent book whose title is: "Catholic Practice at Church and at Home," the following paragraphs which, no doubt, will be acceptable to many.

"Every Catholic who can read, should familiarize him-

self with the parts of the Mass * * * * by the constant use of prayer-books * * * * The most appropriate prayer-book at Mass is the one that corresponds to the Mass-book or missal on the altar * * * *

Try to be as near to the altar during Mass as possible. Do not remain in the rear of the church when there is room in the front. The idea of assisting at Mass is to be as near to the altar of sacrifice, to join in the service and to follow it as closely as possible.

LOW MASS. At low Mass all should kneel during the whole Mass, standing only at the gospels. In some places the faithful stand also during the Credo, when it is said, which is immediately after the first gospel." This is done in St. Mary's. "They bend the knee with the Priest at the words, ET HOMO FACTUS EST." If anyone wishes to sit during Low Mass the proper time will be from the CREDO to the ringing of the Sanctus-bell; again after the Communion until the Priest begins the last prayers.

HIGH MASS. "All stand during the sprinkling of the congregation before the Mass. They kneel at the Mass until the Priest intones the Gloria, when they stand. They sit whenever the Priest sits, whilst the announcements are made and during the sermon. They stand during the singing of the prayers" and the reading of the Gospel before the sermon, "except at a Requiem Mass. They sit during the reading of the Epistle until the book is carried over. They stand at the Gospel, also at the Credo, whilst the Priest is standing. They sit at the Credo when the Priest sits, kneeling down when the choir sings the passage, ET INCARNATUS EST, rising (to sit) after the words, ET HOMO FACTUS EST." When the Priest rises at the end of the Credo, the congregation does the same and remains standing until the Priest shall have chanted the OREMUS. "They sit during the Offertory and rise when the Priest sings the PER OMNIA SAECULA SAECULORUM for the Preface. They kneel from the Sanctus until after the Communion. They sit whilst the Priest purifies and covers the chalice. They stand during the last prayers, kneel for the blessing, and stand during the last Gospel. When the Priest says the words, "AND THE WORD WAS MADE FLESH," towards the end of the Gospel, and genuflects, the faithful should genuflect likewise, and rise with him. Some peo-

ple remain kneeling at that point of the Gospel, which is not correct. No one should leave the church before the priest has left the sanctuary."

"AT SOLEMN HIGH MASS. A High Mass is called solemn, when at least three sacred ministers officiate, that is the Celebrant, a Deacon and a Subdeacon. The same postures are observed as at the High Mass. The faithful, however, should stand not whilst the first Gospel is being read by the celebrant, at the altar, but whilst it is being sung immediately after by the deacon. They should stand also when the altar-boy incenses the congregation."

AT MASSES FOR THE DEAD. At Low Masses for the Dead, the same rules are to be observed as at other Low Masses. At High Masses, either with or without the presence of the corpse, the faithful kneel from the beginning of the Mass until the reading or singing of the Epistle, at which latter time they may sit. They stand during the singing of the Gospel. They sit at the Offertory until the Preface, when they stand. They kneel again from the Sanctus until after the Communion. They may sit after Communion, whilst the priest wipes and covers the chalice. They kneel during the last prayers and stand at the last Gospel. Should the priest or clergy sit at any time during the Mass, as during the singing of the *DIES IRAE*, the faithful sit likewise. If the *LIBERA* or absolution of the dead is performed after the Mass, the faithful may sit, whilst the Priest vests himself for it in the vestry or at the bench, but rise when he approaches the bier or catafalque and stand during the ceremony.

OTHER ACTIONS AT HOLY MASS. When the Priest begins the Mass at the foot of the altar, make the sign of the cross devoutly with him.

At the beginning of the Gospel, lay your left hand on your breast and with the thumb of your right hand extending at the same time the fingers, make a small cross on your forehead, on your lips, and on your breast.

Always bow the head at the mention of the Sacred Name of Jesus, whether during Mass or during the sermon. Do not forget this. All devout Catholics do it.

Bow the head also whilst the "Gloria Patri," or "Glory be to the Father," is being said or sung at any service, and when the Priest gives the blessing.

It is customary to strike the breast and bow at the ringing of the bell during consecration: looking up, however, at the sacred host and chalice when elevated. Whilst striking the breast at the Consecration we may say, "Jesus, for Thee will I live; Jesus, for Thee will I die; Jesus, Thine will I be in life and in death;" or, "Jesus, I believe in Thee; Jesus, I hope in Thee; Jesus I love Thee with all my heart."

Whilst striking the breast at Communion we should say three times, bowing, "Lord, I am not worthy that Thou should'st enter under my roof; but only say the word, and my soul shall be healed."

To strike the breast properly, lay the left hand a little below it and strike it with the thumb and first two fingers of the right hand.

Do not walk in the church, in the vestry, or parts adjoining the sanctuary, speak or perform any service except that connected with another Mass, whilst the consecration of Mass is going on. At the sound of the bell everyone should fall on his knees, in whatever place about the church he may be, and assist in profound adoration. The same rule should be observed also whenever a Priest gives out Holy Communion. All in and about the church should kneel and assist at it. If there should be a large number of communicants, all should remain kneeling at least until the Priest begins to administer Communion at the railing."

AT VESPERS AND BENEDICTION. "The congregation should follow the Priest in his various postures at vespers, not the altar-boys. They stand when he stands or walks, sit when he sits, bow when he bows and kneel also when he kneels."

AT BENEDICTION. "No benediction of the Church should be coveted more than that of the Blessed Sacrament. The faithful should kneel from the time the blessed Sacrament is taken from the Tabernacle until it is put back again after the blessing with it has been given. They should remain in profound adoration of it all during the time of its exposition. No one should sit during benediction service. All should bow low and bless themselves when the Priest turns toward them and blesses them with the Sacred Host contained either in the monstrance or in the

ciborium. If anyone should enter or leave the church whilst the Blessed Sacrament is exposed for benediction, or before it has been put back into the tabernacle, he should genuflect profoundly with both knees bowing the head at the same time."

"When the choir sings the psalm "Laudate Dominum" after the benediction, and the tabernacle door has been closed, the congregation should rise and remain standing until the Priest has left the sanctuary."

CONGREGATIONAL PRAYERS. "It is a matter for regret that in many churches" (as is unfortunately the custom in St. Mary's) "the public prayers on the part of the congregation amount to nothing more than an unintelligible murmur. All should answer loudly and distinctly, so that each one may PLAINLY HEAR HIS OWN WORDS. No one should begin his part before the Priest or leader has finished his."

CONGREGATIONAL SINGING. "It is the earnest desire of the heads of the Church that congregational singing be introduced everywhere * * * * Every member of the congregation * * * ought at least to join in the singing of the ordinary responses at Mass" and at other services "where it is customary, as well as of the hymns sung in the language of the people."

THE BOYS' CHANCEL CHOIR.

The first appearance of the Boys' Chancel Choir at the solemn mass Easter Sunday added much to the triumphal character of the devotion of Resurrection Day. It was delightful to hear those buoyant fresh young voices sing forth the song of the grand Church of ages. How much more delightful and inspiring will it not be when the voices of the entire congregation—men, women and children—shall unite to sing the praises of God. If Pope Pius X should accomplish nothing more than to restore the congregational singing of yore, his pontificate would be sufficiently memorable for ages to come. It will be a most welcome reformation. Says Cur. Lit: "That the latitude now existing in the choice of music for Catholic

THE BOYS' CHANCEL CHOIR.



worship will be curbed is clear, for it has gone to the extremes of theatricalism."

Will the adults of St. Mary's take up the suggestion and join in the song of the Chancel Choir? If it shall ever be done, a few will have to start it. At first it will be enough to hum the responses with the boys; later there will be courage enough to give out a little more volume of voice; and when the ever present "knockers" shall have grown tired of their odious occupation, they too will very likely join in the song and will be grateful to the few for their courage in making the start. Why not join in the song of the "Processional and Recessional" at once? "Special efforts are to be made to restore the use of the Gregorian Chant by the people, so that the faithful may again take a more active part in the ecclesiastical offices, as was the case in ancient times." Pope Pius X.

ST. MARY'S SCHOOL.

The first regular session of the parish school for boys and girls in the basement of the church was opened Sept. 2nd, 1860. But prior to this date the experiment was made during a few weeks, to discover whether the place would lend itself to this use. As usual, the unfortunate boy was judged the more fit subject to try the experiment on. Hence April 29th, 1860, the following announcement was made: "The good Sisters will open the school for the boys in the basement on next Wednesday. Little repairs ought to be done in the basement before the school is re-opened, and I wish the congregation would take the matter into consideration." A few weeks later this announcement was made: "At the meeting last Sunday afternoon in the basement, the members of the congregation having taken into consideration the wretched condition both of the school and of the floor of the church passed a resolution which was unanimously carried to open a list or subscription to repair both the school and the floor of the church. * * * * * Still later, Sept. 9th, Fr. Albinus, C. P., read the words from the pulpit: "The school according to announcement was re-opened last

week. 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 school in the basement and one will have a select school in their own house."

As far as can be gathered from present appearances, there were possibly two or three class-rooms: one under the present Lady Chapel, measuring about 12x16 feet; another under the chancel, giving a space 15x25 feet. Two Sisters taught in this latter place, if there was not a third class-room. If there was a third class-room, the indications that might locate it, are extremely slender; possibly it extended the width of the north aisle of the church, and may have measured about 24 feet in length. The entrance to the schoolrooms was by a pathway along the north side of the church. There were three doors in the east wall of the basement. The basement must have been a sorry looking school room! From what we have been told by some whose memory goes back very far, the place was damp and badly lighted, there was an earth floor, or at best wide boards laid on the ground, the ceilings were less than eight feet high, and the school desks used were of the old fashioned style long enough to accommodate four, five or more pupils, nothing better than just plain boards nailed together in crude fashion. Not unfrequently the creek would be on a rampage which was always with dire consequences to the basement school-rooms.

For years this same basement was used as the meeting room of the parish. Even church entertainments were held there. In those days parish meetings were of much more frequent occurrence than now. The several societies of the church met here: the Friendly Sons of St. Patrick, St. Mary's Temperance Society. Until the completion of Columbus Hall building, the many festivals, excursions and subscriptions were arranged for in this place. In the days when people entertained all sorts of absurd notions about Catholics, this same basement was supposed to be the secret armory for the storage of weapons of war.

If the stories one hears about this basement school and meeting room are not exaggerated, one cannot help ad-

miring the cheerfulness and readiness of children and adults to put up with material discomforts. Report has it that it was not an unfrequent occurrence to find the place filled with water and to see benches and like articles float about in the turbid waters brought down by the nameless creek. Better times came with the opening of school in 1869, when the basement was abandoned and some classes were taught in Columbus Hall building, which was begun and completed during the administration of the Very Rev. Guido Matassi, C. P.

SPECIAL FEASTS AND DEVOTIONS.

The entire month of May is devoted in a special manner to the honor of Our Lady, the blessed Mother of Christ. There will be devotions every evening of the month at 7:30. Fervent Catholic piety is ever accompanied by veneration for her whom the Son of God honored with all the affection and regard of a most dutiful son. During this golden jubilee year of the definition of the dogma of the Immaculate Conception the devout clients of Mary should exert themselves to offer her in an especial manner tokens of love and veneration during the month of May.

May 1st. The feast of the apostles Philip and James.

May 3rd. The Feast of the Finding of the Holy Cross. After the conversion of Constantine the Great, his sainted mother, St. Helena, set herself the task of love to redeem from pagan desecration the places of Palestine which had been singularly hallowed by our Savior during His mortal life. "The heathen had filled up our Lord's tomb with rubbish, and Hadrian had erected a temple of Venus on the spot. Constantine wrote Macarius, then bishop of Jerusalem, telling him that he wished to erect a costly church over the sepulchre and in 326 Helena, mother of Constantine, instituted a search for this holy tomb. Not only did she find the tomb itself but also three crosses near to it with nails and the inscription on our Lord's cross, lying apart. Macarius, unable to discover which of the three was the cross of Christ, brought a lady in the last extremity of illness to the spot, and when the last of

the three crosses touched her she was suddenly cured. Helena sent the nails, the title and a considerable part of the true cross, thus miraculously attested, to Constantine. The rest of the cross was left at Jerusalem, placed in a silver case, and in the succeeding age it was shown once a year, on Good Friday, in order that it might be venerated by the faithful. This finding of the cross and the miracle are attested by authors, so many, of such high authority, and who lived so near the event (viz. Rufinus, Socrates, Sozomen, Theodoret,) that we cannot reasonably refuse to believe it * * * * The Bollandists conjecture that the feast, which is mentioned in the Sacramentary of St. Gregory, was first kept in the church of Santa Croce at Rome and that gradually the commemoration spread through the West." Cath. Dict.

May 8th. Feast of the Apparition of St. Michael, the Archangel.

May 9th, 10th and 11th. Rogation Days. The Monday, Tuesday and Wednesday before Ascension are observed by Catholics of the Latin Rite as days of solemn prayer for deliverance from temporal evils. Those who are bound to recite the Breviary, are also required to recite the litanies privately, if they do not take part in the procession which was customary on these days. These litanies of the Rogation Days are called LESSER, by comparison with the more ancient and solemn chanting of the litanies on St. Mark's day. The practice was started by St. Mamertus, bishop of Vienne in Dauphine. For a half a century that country and Savoy had been afflicted by a succession of evils. "The public alarm was continually increasing, when, on Easter night, in the year 469, while all the people were assembled in the great church with their bishop, St. Mamertus, for the celebration of the solemnities, the city hall, a magnificent building that stood on a hill, took fire. Everyone began to fear for his own house, when he saw how furiously the flames spread. All the faithful left the church to provide for their safety. The divine service was abandoned, and the holy bishop remained alone before the altar. Happily for the city of Vienne, St. Mamertus did not believe that the laws of nature are unchangeable. In the liveliness of his faith and charity, he offered up prayers and tears to appease

the wrath of God; he besought Him to put an end at last to so many evils, which hindered the people from serving Him with due affection and fidelity. Day was scarcely beginning to dawn when the great conflagration suddenly ceased. The joy produced by this wonderful occurrence brought back all the people to the church, in order to continue the office. Having concluded the august mysteries and returned thanks to God for so evident a favor, the holy bishop told his flock that prayer and penance were the true remedies for the evils with which the city and province were afflicted, and that during the general fright he had vowed ROGATIONS for this purpose. The Rogations were LITANIES OR SUPPLICATIONS, which should consist in solemn procession, accompanied with public fasts and prayers. Everyone applauded the pontiff's pious idea; and with the general consent of the clergy and the people, the three days preceding Ascension Thursday were chosen for the fulfillment of the vow." Catechism of Perserverance.—The incredulous who worship so abjectly before the shrine of the unchangeableness of the laws of nature, will smile at the faith of Catholics who believe that the God who made the laws of nature can unmake them when it is not at variance with His own infinite perfection! From Vienne the devotion gradually spread throughout the western church. "In England the synod of Cloveshoe 747 prescribes the procession and fasting till none on the three days before Ascension, 'according to the way of our fathers.' At Rome, * * * it was Leo III, who introduced the Rogation days. But the obligation of fasting and rest from work which still existed in the French church of Thomassin's time was not imposed at Rome." Cath. Dict. In St. Mary's Church, the litanies will be recited after the late mass, on the Rogation days.

May 12th. Feast of the Ascension of our Lord. "And when He had said these things, while they looked on, He was raised up: and a cloud received Him out of their sight. And whilst they were beholding Him going up to heaven, behold, two men stood by them, in white garments, who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus, who is taken up from you to heaven, so shall He come as you have seen Him going into heaven." Act 1, 9-11.

Ascension day is one of the few remaining holy days for Catholics in the United States. All persons who can do so, are strictly bound in conscience to abstain from servile work and hear mass, just the same as on Sundays. For the convenience of working people there will be mass at 5:30 in the morning of the feast day. Those who cannot be present at mass, should attend the services in the evening at 7:30. This will be an excellent occasion to test the sincerity of purpose of those persons who fulfilled their Easter duty. Absolution cannot be given validly to people who are not sincerely resolved to attend mass on holy days, when at all able to do so. Many parishioners of St. Mary's have very lax notions about this matter. It will be well for them to reform their theories, lest they receive the sacraments sacrilegiously, year after year. Only genuinely weighty reasons excuse from attendance at mass on holy days. There are four parish churches in this small town. Not even a child can lawfully urge the excuse of distance. Of course, for the sake of good example, it is always better to go to one's own parish church. Masses on Ascension day at 5:30, 8:00 and 9:30.

May 13th. Novena in preparation for the feast of Pentecost. In compliance with the command of Pope Leo XIII of blessed memory, the nine days devotion in preparation for Pentecost will begin on this date. There will be services with Benediction with the Most Holy Sacrament, every evening at 7:30. When one remembers the great emphasis the Lord Jesus laid on the sending to the Church of the Holy Spirit and on the indwelling of that same Spirit in the Church and in the individual believer, it is a matter of surprise that so many Catholics find themselves in the unfortunate plight of certain disciples at Ephesus: "And it came to pass when Apollo was at Corinth, that Paul, having passed through the upper parts, came to Ephesus, and found certain disciples. And he said to them: Have you received the Holy Ghost since ye believed? But they said to him: We have not so much as heard whether there be a Holy Ghost." Acts XIX, 1 and 2. The purpose of the novena is to stir up Catholics to more fervid devotion to this Promised One of the Father. The novena will close Saturday evening, May 21st.

May 22nd. The great feast of Pentecost. "And when the days of the Pentecost were accomplished, they were all together in the same place: And suddenly there came a sound from heaven, as of a mighty wind coming: and it filled the whole house where they were sitting. And there appeared to them cloven tongues as it were of fire: and it sat upon each of them: And they were all filled with the Holy Ghost: and they began to speak with divers tongues, according as the Holy Ghost gave them to speak." Acts II, 1-4. The feast of Pentecost is a commemoration of this event.

May 25th, 27th and 28th. Ember Days. "The Wednesday, Friday and Saturday which follow December 13, the First Sunday in Lent, Pentecost, September 14 (Exaltation of the Holy Cross,) are days of fasting, and are called in English Ember Days, in the Breviary and Missal 'Quatuor Tempora' (Quarter Tenses) "because these days of fasting recur in each quarter of the year. The Ember Days were observed at Rome in St. Augustine's time—nay, so ancient was the practice of observing them in that city that St. Leo ascribes an apostolic origin to the fast. * * * * * According to ancient custom the clergy are ordained only on the Saturdays of the Ember weeks, while the whole Church fasts and prays." Cath. Dict. These occasions are, therefore, meant to be a time of supplication that only worthy men may be elevated to the exalted dignity of the ministry and that God may impart to them the fulness of the Holy Spirit. The custom very likely is based on this passage of the Acts XII: "And as they were ministering to the Lord, and fasting, the Holy Ghost said to them: Separate Me Paul and Barnabas, for the work to which I have taken them. Then they fasting and praying, and imposing their hands upon them, sent them away." In more recent ages, ordinations are permitted at other times also.

By special papal dispensation, the bishops of the United States are empowered to grant to workingmen and their families the use of flesh meat at one meal, on Wednesday and Saturday of Ember week. Our Bishop has made use of this faculty and permits the faithful to act accordingly.

May 29th. Trinity Sunday. A special feast in honor

of the Blessed Trinity was made obligatory throughout the Church in 1334 by a decree of Pope John XXII. There was for a time opposition to the introduction of this feast; because there is no day in the Christian year when this cardinal mystery of our faith is not honored. Alexander II., who ascended the papal chair in 1061, wrote: "The Roman Church has not adopted the practice of devoting a special festival to the honor of the Blessed Trinity, because every day, the Glory be to the Father and to the Son and to the Holy Ghost with other like praises of the Trinity are repeated." Notwithstanding this declaration, as time went on, the Church at Rome also adopted the special feast in honor of the Most Holy Trinity, and set the Sunday after Pentecost for its celebration. It appears that the feast was originally established in the IX century by a few bishops of France, who at first only proposed to supply new food for their flocks. It was with this view Stephen, Bishop of Liege, caused an office to be written for it about year 920." Cat. of Persev.

Trinity Sunday marks the expiration of the time for fulfilling the Easter Duty. In the United States communicants who fail to receive Holy Communion between the First Sunday in Lent and Trinity Sunday, are guilty of grievous sin, and may be both excommunicated and deprived of Christian burial should they die unrepentant. Have you complied with this duty? If not, remember that the 29th of May is not far away.

SCHOOL NOTES.

The 'Three Day Measles' made sad havoc in the attendance record of the pupils of the First and Second Grades. One bright little face after another disappeared during April, until only the following pupils boasted of an unbroken record for the month: Florence Cummings, Mary Rita Grace, Cath. Fecanty, Mary Fecanty, Josephine Privateer, Helen Scheyer, Jennie Warren, John Frawley, Wesner Ivory, Harold Matters, Francis Petts, Leo Whalen, Casimir Culligan, John Matters, John Warren, Achilles

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Novelli, Sarah Rhon, Helen Daley, Coletta Anglim and Louisa Whalen.

The pupils of the Third Grade when their recitations in Christian Doctrine are perfect, have the honor of wearing a pretty silk badge for the day. Great is the concern of the little heart over which no silken banner floats, when Father Mark steps into the room. Little culprit heads are bowed low over the book, intent as it were, over the lesson therein; while those who can display the trophy of victory, hold their heads proudly aloft, anxious that their mark of honor may be seen. The following pupils have had the pleasure of wearing the badge every day during the month of April: Daniel Kane, Joseph Boylan, Joseph Furdell, Francis Hoffman, Westley Smith, Anna McDonough, Elizabeth Till, Loretta O'Connor, Louisa Mongus and Helen Ryan.

The pupils of the Fourth Grade were well rewarded for their attention to studies during Lent. At Easter, beautiful little souvenirs were given to those who had reached the high water mark, and that, too, before the envious eyes of those who had not battled perseveringly against the billows of sloth and indifference. The happy recipients were: John Clark, Francis Dotterweich, Frank Fedele, William Peshong, Lawrence Reilly, Frank Kane, Emmet Warren, William Cummings, Leo Reddy, Frank Smith, Michael Davis, Margaret Flanagan, Gertrude Tierney, Loretta O'Connor, Julia Kane, Catherine Hyland, Elizabeth Scheyer, Catherine Curran, Ruth Kunsler, Anna Privateer, Coletta Weimer, Clara Plascheske, Catherine McNulty and Isabella Whalen.

The Fifth Grade pupils are enthusiastic over the Palmer Method of Writing, which has been introduced. The writing period to them is the most enjoyable one of the day. Curves that would rival those found in the Acropolis of Athens are displayed in profusion around the room. The first specimens for criticism have been sent to Mr. Palmer at Cedar Rapids; and next month another set will follow. The names of those pupils who receive the most favorable criticism will appear in the June Record.

The pupils of the Seventh Grade organized two teams for "Base Ball Spelling Matches"; the boys one team, the

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- Tomatoes, regular price 10c per can, cut price 8c.
- Lima Beans, regular price 12c per can, cut price 10c.
- Force, regular price 15c per package, cut price 12½c.
- Tomatoes, regular price 12c per can, cut price 10c.

\$6.00 in Stamps with this Combination Order

10 lbs. Granulated Sugar.....	\$.40
2 lbs. Java & Mocha.....	.60
1 lb. Tea.....	.50
2 bottles Extract.....	.50
	\$2.00

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girls the other. The following officers were chosen for the boys: Captain, John Shaughnessy; Critics, Francis Graser, Robert Desmond, Sherman Westerling, Edward Flanagan, Robert Callagee; Scorer, Leo Dailey; for the girls: Captain, Mary McKeon; Critics, Aileen Murray, Rose Morewood, Elizabeth Daley, Florence Heffernan, Elizabeth Hack; Scorer, Mildred Karin; Umpire, one of the teachers. The first match took place April 18th in the Academic Dept. in the presence of the Senior Academics. The innings scored as follows:

- Boys; 0, 11, 7, 1, 3, 6, 5, 9, 8; Total 50.
- Girls; 10, 3, 4, 1, 10, 2, 2, 6, 3; Total 41.

The next match will take place during the last week of May.

The students of the Academic Dept. were disappointed because their Easter vacation did not coincide with the "Firemen's Carnival." However, the more sensible ones among them, seeing Father Mark was inflexible in regard to the matter of vacation, resolving to be faithful to the practice of the League for the month of April, paid no more attention to the Carnival than if it were being held on the banks of the Yalu. The following pupils attended school every day during the Carnival and gave perfect recitations: Margaret Buckley, Julia Callagee, Florence Parsons, Gertrude Matters, Mary Mulholland, William Matters, Michael Gollata, Charles Hyland.

The pupils of the First, Second, Third and Fourth Grades composing the Infant Jesus Society, have been making strenuous efforts to refund Very Rev. Father Stephen ten dollars which he kindly lent them at Christmas to purchase one dozen umbrellas holders for St. Mary's new school. April 18th saw their efforts rewarded; for the treasurer of the society, Francis Kane, upon counting the pennies, found they amounted to ten dollars and eight cents. The secretary, Margaret Flanagan, Elk St., immediately wrote the Provincial inclosing a postal order for ten dollars. The members of the society will remember the kindness of Very Rev. Father Stephen.

The Children of Mary sincerely regret the departure of their director, Rev. Father Theodore. His invariable kindness won their hearts while his wise words of advice will be treasured up in the long years that lie stretching

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into eternity. The members of the society wish him God's blessing in his new field of labor.

For the past two years Rev. Father Theodore gave instructions in Christian Doctrine to the primary grades of St. Mary's School. Great was the sorrow of the little ones when they were told he was to be removed to Kentucky. His interest while with them was centered not alone in the catechism, the secular branches came in for a large share of his attention. After instructions were over, it was not an unusual occurrence to see him pass around the room, encouraging one, chiding another, and again joining in their little chorus should a visitor chance to enter the class-room.

To the teachers, Father Theodore was an invaluable aid, and his removal from their midst is to them a great loss. Rev. Father Agatho (St. Mary's '96) will take his place in the class-rooms, teaching catechisms to the primary pupils." Contributed by St. Mary's School.

April 19th, a note was received from the Academic Dept. which read: "The accompanying dollar is the Academic subscription for a copy of the RECORD. Please put it in the May RECORD and do not class us among the dead-heads."

Six more pupils, Chas. Griggs, Ida Wimmer, Eugene Wimmer, Isidore Weimer, Colletta Weimer and John Fields have paid two dollars for their desks.

ROLL OF HONOR.—These pupils of the VI Grade, averaged 90 per cent. in attendance, deportment, and studies, during April:

Margaret Burns,
Helen Crowe,
Helen Curran,
Fred Clifford,
Paul Clifford,
Agnes Davis,
Elizabeth Daley,
Mabel Eckhart,
Florence Fennessy,
Andrew Gollota,
Agnes Ganey,
Harold Haman,
Joseph Hurley,

Loretta Kenney,
Raymond Locker,
John Larkins,
Mary Lynch,
Mabel Lehan,
Alice Miller,
Clara Mazany,
Amelia Rohr,
Joseph Rohr,
Edna Ready,
William Smith,
Norman Sheehe,
Julia Smith,

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William Tierney.

PARISH CENSUS.

Owing to the amount of matter for this issue of the
RECORD, the names of parishioners who have been visited
will be held over for the June number. The following
are the names of persons who have paid on their sub-
scriptions already published these amounts during April:

Sarah McNamara.....	\$ 10 00
Mrs. Chas. Kean.....	10 00
Mr. and Mrs. James Mulcahy.....	5 00
Jas. O'Connell.....	5 00
Mrs. F. Center (W. Front St.).....	5 00
Mr. and Mrs. Geo. Colburne.....	15 00
Mrs. Ellen Toohy.....	5 00
Mrs. Mary Kenney.....	5 00
Mr. and Mrs. Chas. Flahaven.....	30 00
Wm. Ward.....	20 00
Mr. and Mrs. A. J. Haag.....	10 00
Mr. Thos. Egan.....	5 00

ST. MARK'S DAY.

The pupils of the School gave an entertainment to
honor the name-day of Father Mark. The numbers were
varied and well rendered. The children showed their ap-
preciation of what the parish has done for them in pro-
viding for them such a cheerful and well equipped school.
Of course, they said not a few things very flattering to
Father Mark. Miss Margaret Buckley read the following
poem composed for the occasion:

TO VERY REV. FATHER MARK, C. P.

On this your Patron's day,
We'd feign make some display,
Of deep and fervent gratitude for all we owe to you.
In sooth, the simple praise
In song and speech we raise,
Inadequate must still remain to all that is your due.
St. Mark brings springtime here,
The merriest of the year.
When blossoms fling their fragrance on the soft and mellow
air,

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And birds we've missed for long,
Bring back the same old song,
And bleak old cheerless Winter, seeks again his northern lair.
'Neath Nature's new swept skies,
We let our spirits rise,
Though inspiration comes to us without her helping here,
For, lo, though Winter's pall
In gloom o'er shadows all
St. Mary's folds her children in per-en-ni-al good cheer.
Full proud we ever were
From infancy of her,
And watched her rise from catacomb to her present fair estate.
You've set her as a queen
With vision clear and keen,
To guide us in all art and truth, and keep our souls ornate.
You've planned with wisdom true,
You've traced each cheerful hue,
And with a conjurer's power you have raised her thus on high.
To toil you did not shirk,
While God has blessed your work
And new St. Mary's lures the gaze of every wondering eye.
—REV. THEODORE NOONAN, C. P.

St. Mary's, Dk. '04.

PROGRAM.

- | | | | |
|-------|---------------------------------------|-----------|-------------------------------|
| I. | Address, | - - - - - | RAYMOND SIPPEL |
| II. | Chorus, "Rejoice ye pure in heart," | - - - - - | CHANCEL CHOIR |
| III. | Feast Day Wishes, | - - - - - | FIFTH GRADE |
| IV. | Chorus, "Welcome," | - - - - - | EIGHTH GRADE |
| V. | Bow and Arrow Drill, | - - - - - | FOURTH GRADE |
| VI. | Chorus, "Little Lullaby," | - - - - - | SIXTH GRADE |
| VII. | Chorus, "Song of the Workshops," | - - - - - | FIRST GRADE |
| VIII. | Recitation, "Funny People," | - - - - - | THIRD GRADE |
| IX. | Chorus, "Come and Shake Apple Tree," | - - - - - | SECOND GRADE |
| X. | Chorus, "I am a gay musician," | - - - - - | SIXTH GRADE |
| XI. | Recitation, "Roberts of Seville," | - - - - - | SEVENTH GRADE |
| XII. | Chorus, "Midshipmite," | - - - - - | ACADEMIC |
| XIII. | Dialogue, "The Feast of St. Mark," | - - - - - | - - - - - |
| | | - - - - - | FIRST, FOURTH, SEVENTH GRADES |
| XIV. | Chorus, "To Jesus Heart all Burning," | - - - - - | CHANCEL CHOIR |
| XV. | Recitation, "Little Dot" | - - - - - | GIRLS OF 6TH GRADE |

After the last number, Father Mark made an address and put to a vote the following question: What will you rather have, a holiday or a treat? The vote seemed to incline both ways. The best way out of the difficulty was

to give a treat combined with a holiday, which was done in the afternoon.

ONE CENT CATHOLICS.

Most people contribute to only one collection Sundays. The extent of many Catholics' generosity is one cent. Are you one of them? Think it over for a moment:

"You cannot get your shoes shined for one cent.

You cannot ride one block on a street car for one cent.

You cannot send a letter to your friend for one cent.

You cannot buy your dog his dinner for one cent.

One cent will not purchase the poorest cigar made.

The smallest coin you can give a street beggar is one cent.

How long could you sit in a free concert hall if you offered one cent. And if you gave one cent to a contribution for a widow or one who had met with a severe accident, would you not feel mean and contemptible?

Provided that you attended church regularly, dropping one faithful cent every Sunday, it would take you two years to contribute one dollar.

A cheap seat in a theatre for one evening would cost you one year's church offering.

And yet there are people who sail into church as though they own it, occupy a seat they pay no rent for, flop on their knees and ask the Lord to bless them with good health, and to give them anything from a row of flats to a steamship line, and when the plate comes around piously drop in one cent."

Do not be mean. Do not teach your children to be mean. If you give them one cent to offer in church when they are young, they will grow up with the notion that one cent is the standard sum to contribute to the work of God in their parish. It is human nature to value what one gets at the price paid for it. Imagine the value a child will set on the ministrations of religion and the work of God, if it has been taught to measure it by the one cent standard.

But what opinion can one form of those who are even less than "One cent Catholics!" A few parishioners of St. Mary's are of this latter description.

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