

No. 7. August 1st, 1904.

ST. MARY'S RECORD

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ST. MARY'S RECORD

1854 JUBILEE YEAR 1904

No. 7.

DUNKIRK, N. Y.

Aug. 1904.



VERY REV. STEPHEN KEALY, C. P.

VERY REV. FR. STEPHEN KEALY, C. P.

In our July issue we had the pleasure to record Fr. Stephen's presence at our school closing; now we tell of his death. He left us Thursday afternoon, July 14th, enjoying better health than had been his for some time. Sunday morning, July 17th, he said the six o'clock mass in the Monastery church at West Hoboken, N. J., and preached. When he had taken the Holy Communion, his Viaticum, he had already begun the agony which ended in death in less than one hour. His last audible prayer was "Immaculate Heart of Mary give me a pure heart. That is all I want." At 7:40 a. m. July 17, 1904, a good man, a saintly priest, a God fearing superior had entered on the sleep whose awakening is in eternity.

Father Stephen's lay name was Thomas Kealy. His parents were John Kealy and Mary McDonald. He was born in Kyle, Queen's county, Ireland, Sept. 22nd, 1849. His preparatory education including advanced mathematics, was completed prior to his leaving home. He came to America within three years of the date of his entering the Passionist Novitiate at Pittsburg, Pa., July, 1870. During an entire year he made trial of the monastic life and found it to be what he wanted. The Passionists during the same time tried him critically and judged wisely that he was a worthy and desirable candidate for membership. He was clothed in the robes worn by the Passionists, Aug. 12, 1869, having been given the name of Stephen of Holy Mary. Aug. 13th, 1870, he was admitted to perpetual membership by the profession of the vows of the religious life. A few days later, he was sent to St. Mary's Monastery, Dunkirk, N. Y., to continue his clerical studies. His classmates were Fathers George, Eugene, Mark and Ambrose; Fr. Stephen is the first one of the five to receive the summons calling him home. Fathers Eugene and Ambrose are in the Argentine Republic; the former was elected to fill the position of Provincial in that far off land, about three years ago, but paralysis prevented him from assuming the charge. The class was transferred to St. Michael's Monastery, West Hoboken, N. J., June 1872. Fr. Stephen was elevated to the dignity of the priesthood on the anniversary

of his birthday, Sept. 22, 1877. The ceremony took place in the sanctuary where he offered the Holy Sacrifice for the last time. The Most Rev. M. A. Corrigan, late Archbishop of New York, then Bishop of Newark, ordained him and Fr. George. Fr. Stephen completed his studies in 1879. His professors were Fr. Raphael C. P., Fr. Joseph Flanigan C. P., Fr. Philip Birk C. P. and Fr. Thomas O'Connor C. P.

For some years after completing his course of studies, he taught belles lettres at St. Michael's Monastery, West Hoboken, N. J., and Holy Cross Monastery, Mt. Adams, Cincinnati. But the condition of his health would not allow him to continue in that occupation and he was sent to St. Mary's to do parochial work. October 1881, he was appointed Vice Rector. In 1883 he was elected Rector of St. Mary's and re-elected in 1886. Three years later he went to Holy Cross Monastery, Cincinnati, O., as Vice Rector. In 1891 he was sent to Buenos Ayres, Argentine Republic. His health did not bear up under the exacting conditions of that climate and he was recalled to the United States. 1893 Very Rev. Frederick Lang, C. P., Master of Novices, died. Fr. Stephen was appointed to fill out the remaining months of his term. Aug. 1893 he was elected Rector of Holy Cross Monastery, Cincinnati. Three years later he was called to fill the same position in St. Mary's Monastery, Dunkirk, N. Y. Aug. 1899 he was elevated to fill the responsible position of Provincial Superior over the Passionist establishments in the United States and in the Argentine Republic. He spent part of the fall and winter of 1901 visiting the Monasteries in the latter country. Aug. 1902 he was re-elected to the Provincialate. He went to his home in eternity, at 7:40 a. m. July 17th, 1904, from St. Michael's Monastery, West Hoboken, N. J., after having lived the last three weeks of his earthly career in St. Mary's Monastery, Dunkirk, N. Y., the residence of his predilection.

Fr. Stephen never enjoyed robust health. Whilst he was not taken down by any serious ailment which confined him to bed for a prolonged period, he has been complaining of indisposition for many years. During the latter period of his life particularly did he so complain. Whilst Provincial he became alarmingly ill on several

occasions. Medical men well skilled in their profession declared him organically sound; stating that a prolonged rest from all work which taxed the mind would restore him to sufficiently vigorous life for years. The correctness of their diagnosis was clearly proven. When he could no longer resist the urging of his Brethren, he agreed to retire to St. Mary's, Dunkirk, N. Y., to rest from all work. In three weeks' time he regained strength and buoyancy such as he had not enjoyed for years. But he could not content himself with filling a position and not meeting its duties, and to the sorrow of the members of St. Mary's Monastery he turned a deaf ear to their pleading to prolong his restful stay. He returned to St. Michael's Monastery, his official residence, July 15th, 1904. Three days later he undertook a task which was too much for his strength in his condition of partial restoration to health. He preached on a theme whose import he felt keenly, "Give an account of thy stewardship." He spoke in a church whose expanse called for more vigorous vitality than he possessed—and he succumbed to heart failure. A wish expressed by him on the Thursday prior to his death, was granted: he prayed that when the end should come, its coming would be rapid that he might be spared the anguish of a long waiting for death. His agony commenced at the Altar of Sacrifice: an hour later he had given the last accounting of his stewardship.

His remains lay in state in the reception room of the Monastery until 8:00 o'clock Tuesday evening when they were brought to the church accompanied by the sombre procession of black-robed members of the Monastery community bearing lighted candles and chanting the Miserere. Wednesday morning at 9:30 the Office for the Dead was most impressively chanted by the clergy. The solemn pontifical Mass was offered by the Right Rev. J. J. O'Connor, Bishop of the Diocese. The ceremonies at the grave were performed by the Right Rev. Thos. F. Cusack, Auxiliary Bishop of New York. Monsignor John A. Stafford, President of Seton Hall College, was assistant priest, Rev. Dr. C. J. Kelly and Rev. Malick Cunnion were deacons of honor to the Bishop; Rev. Dan'l Cunnion and Father Albert C. P., were, the former deacon and the later subdeacon of the Mass. Father Law-

rence drew forth from the noble organ of the Monastery church, music of sorrow, terror and hope which emphasized the profound meaning of the words of the liturgy sung by clergy of the chancel choir, ably led by the Very Rev. Fr. Stanislaus C. P. Rev. Thos. A. Wallace, Chancellor of the Diocese of Newark, assisted by Fr. Cornelius C. P., was Master of Ceremonies.

There were present in the sanctuary Monsig. J. A. Sheppard, V. G. of Newark, Monsig. Geo. H. Doane, Monsig. Michael J. Lavelle V. G. of New York, Monsig. Jas. H. McGean; also priests representing the Carmelites, Franciscans, Dominicans, Jesuits and Redemptorists. Many of the diocesan clergy were present to honor the departed Father Provincial. A strong and numerous delegation of the Christian Brothers attended to manifest their appreciation of the deceased. The Superiors of Passionist establishments throughout the country could not fail to offer to their loved and esteemed head this last tribute of reverence and affection. The great church was filled by sympathetic worshipers among whom were members of different Sisterhoods. Among the chief mourners were a sister of the departed one, Miss Mary Kealy, three relatives who shared his priesthood, Rev. Malick Cunnion, Rev. Daniel Cunnion, Rev. Dudley Cunnion, and also other relatives. The Rev. Edw. P. Southwell, American Provincial of the Carmelite Order, preached the funeral discourse. He paid a glowing, yet truthful tribute to the manly worth, executive ability, and above all to the holiness of life of the departed Christian, religious superior and priest. Interment was made not in the vaults under the church as heretofore, but in a private cemetery within the Monastery grounds, where the graves of loved departed ones may plead more forcibly for spiritual solace from the living and constantly repeat the silent warning to prepare for the everlasting reunion beyond the grave. Fr. Stephen's burial is the first in this new private cemetery. The pallbearers were Messrs. James Boyle, Geo. J. Weaver, J.H. Heim, Joseph Hubener, Alfred Kinn and Dennis M. Noonan. Too much praise cannot be given to St. Michael's Monastery community for having left nothing undone to honor befittingly the burial of one who in life shunned

honor and sought obscurity. Very Rev. Fr. Felix C. P., the Vice-Provincial who will fill out Fr. Stephen's unexpired term of office, and Very Rev. Fr. Justin C. P., rector of St. Michael's Monastery, were untiring in their effort to make the funeral a worthy tribute to the memory of a noble and saintly priest of God.

Fr. Stephen's gifts of mind were above the ordinary. What nature gave he cultivated studiously, until his acquirements excelled the accomplishments of many men of greater talent. He trafficked well with the goods of nature he received from his Master. He made his own the philosophic science of the Schoolmen. He was at home among the intricacies of speculative theology. He was a prudent and safe guide in showing how to conform everyday life to the requirements of Christian morality and spirituality. In the management of financial transactions and the government of men he was eminently successful. Lest his attainments might become for him a spiritual snare, Providence so disposed that his work should be done in lowliness; for Fr. Stephen was not remarkable as a public speaker; he was not an orator, but a painstaking instructor; he was shy and retiring even to a fault, content to work in obscurity for the advancement of his Master's kingdom.

That such a man should accomplish much even in matters not purely spiritual, is not surprising. He began the work of more thorough grading of St. Mary's School which received its completion in the elevation of the school to academic rank. He promoted the interior decoration of St. Mary's Church and procured the funds to purchase the new organ. During his administration the Monastery was much enlarged, a new sacristy and boilerhouse were built, and stone walks were laid. He was in entire sympathy with the transformation of Columbus hall building into the present elegant St. Mary's School. His last official action was to sanction the application to the Regents of the University of New York to have St. Mary's School rank as a high school. In Cincinnati his cooperation was valuable in the work of building a new school for the Mt. Adams Holy Cross parish. Later he was in charge when the new brick church was built. During his first term of Provincial he controlled the erection of the

extensive new Holy Cross Monastery. During the two years of his second term, the Passionists located two establishments, one at Scranton, Pa., and the other at Norwood Park, Chicago. In the former place the construction of the largest and most complete monastic home of his community in America, was far advanced at the time of his death.

But Fr. Stephen's spiritual life was his greatest accomplishment. He strove energetically to establish that balance among the many phases of christian life which constitutes spiritual perfection, and strove even violently for its attainment; for only the violent carry away the kingdom of God. Few knew that under that quiet, gentle, retiring exterior many fierce battles were fought and won; battles that sought to undermine the very foundations of faith and hope whereon spiritual life is built. But he conquered! And every new victory enabled him to affirm more positively the climax of his spiritual aspirations expressed by these words written on a scroll which he carried near his heart: "I love God most intensely. I hate sin most absolutely"; and in the last audible prayer which passed his lips "Immaculate Heart of Mary give me a pure heart. That is all I want". The neighbor's good name and the unfortunate's secret woe were safe in his keeping. His gentleness and forbearance quieted troubled and irritated minds. His zeal for the honor and successful work of the Passionist Congregation among the reapers in Christ's vineyard inspired his Brethren with new ambition; stimulated them to renewed and more energetic effort to fit themselves better for the work of the ministry. In that most necessary phase of the spiritual life, the soul's communion with God through prayer and worship, his life was a constant sermon to those whom he as their Superior and guide should lead by word and win by example. Though it cost him much bodily pain, he persevered in preaching that sermon of example to the end. In death he had his reward. His last earthly act was one of most intimate communion with God. It was to offer the Spotless Sacrifice and to eat the Bread which came down from Heaven which if any man eat he shall live by the life of the Son of Man as the Son of Man liveth by the life of the Father. In his youth,

Fr. Stephen pledged himself to abide by the Rules of St. Paul of the Cross. He fulfilled his pledge. When the Bishop imposed hands upon him he vowed to be a faithful minister of Christ's priesthood unto death; and death began to claim him whilst he stood at the altar. He promised to preach the Gospel without fear or falter; and the theme of his last preaching was: "Give an account of thy stewardship; for thou canst be steward no longer", and when about to die he could speak a firm and unhesitating No! to the question: "Is there anything which weighs upon you and troubles the repose of your spirit?"

Rest in peace, friend, steward no longer! Adieu, friend of a lifetime until we meet at the footstool of the throne of Him in Whom our friendship had its birth. Until then, plead with His Heart Divine that we may be one in His Bosom forever as we have been knitted together on earth!

HOLY DAY.

August 15th will be a holy day of obligation. The hearing of Mass on that day is obligatory upon all who can arrange to do so. The Masses will be at 5:30, 6:30, 8:00 and 9:30. Even children who have reached their seventh year are bound to be present at Mass on Sundays and holy days. Parents, how are you looking after this matter of the attendance of your children at Mass, especially during vacations? Would you be willing to appear before God's tribunal at this moment to give an accounting for your conduct in this matter?

ST. MARY'S PARISH.

The first considerable improvement made after Father Albinus' arrival, was the completion of the tower and the building of the spire. The brick walls of the tower were raised six feet and thereon was built the spire, whose height is from forty to forty five feet, from the masonry to the top of the cross. The work was done by Mr. H. C. Brundage, at a cost of \$934.00: the first payment was made Nov. 20th, 1861, and the last one July 8th, 1862.

During September 1862, a flag side-walk was laid in front of the church. This must have been a most welcome improvement, considering that in those days mud was not at a premium in Dunkirk; it is not so yet and will not be until paved streets take the place of mud roads. Several collections were taken up to pay for the improvement. The outlay was \$60.00.

The organ loft originally did not reach the entire width of the church. The portions over the side aisles are a subsequent addition. They were built to accommodate the children. When telling the people of the need of the improvement, Father Albino, speaking of the children, said: "Their number is large and they have no place of their own in the church and they are continually going about during the divine service creating disturbance and noise." April 19th, 1863, this announcement was made: "The gallery is finished, and as it was intended for the children, no one will be admitted but boys and girls. The girls will be under the charge of the Sisters and the boys under the direction of Brother Mark." The cost of the additions to the gallery and of the benches amounted to \$234.00. The entrance to the gallery was from within the church, in the north west corner in the space now occupied by the confessional in the north aisle. The present entrance was constructed during the first year of Very Rev. Felix Ward's administration, 1893-94.

Even in those early days when faith is said to have been so much stronger and consequently so much more generous, St. Mary's had parishioners who did not hesitate to enjoy the benefits of parish organization, shirking withal as much as possible the pecuniary burdens. "God forbid" pleaded Fr. Albino announcing the collection for



FATHER ALBINO, C. P.

the gallery improvement, "that any one should miss Mass next Sunday * * * for the sake of avoiding to give one dollar or fifty cents." This parasitic tendency of taking one's parish advantages at other peoples' expense is still alive.

July 4th, 1863, there was an excursion to Buffalo on the steamer Passaic. It was gotten up for the purpose of raising funds to pay for the two bells which were then "being made in Pittsburgh for the use of our church." The ceremony of blessing these bells took place, August 6th following. \$438.00 is the amount paid for the bells. Very Rev. Father John Baudinelli, C. P., entered among the items of expense for the first month of his administration: "Ropes for the bells and hanging them, \$75.00," August, 1863.

March 23rd, 1862, a committee made up of Messrs. Wm. O'Neil, D. Holland, P. Mulqueen and J. Barrett, was appointed for the purpose of devising methods to create a fund for the relief of Ireland. It seems this committee continued its work all that year and at least during a part of 1863. May 24th of the latter year, a collection was taken up at the door of the church and during the services which netted the very handsome sum of \$633.50.

September 5, 6, 7, 1862. The Right Rev. John Timon, D. D., ordained in St. Mary's these Passionists: Rev. Charles Lang, Rev. Frederick Lang and Martin Meagher. They were ordained subdeacons, Sept. 5th; deacons, Sept. 6th. They were raised to the dignity of the priesthood, September 7th.—Easter Sunday, April 5th, 1863, Father William Geagan, C. P., and Father Basil Keating, C. P., celebrated their first Mass in St. Mary's. They had been ordained priests in Buffalo, March 28th of the same year. Both these priests subsequently did good work as pastors of St. Mary's.

From 1863 to 1873, little was done in the way of material improvements about the church; the priests in charge were satisfied to keep the building in repair. Their efforts aimed chiefly at providing better school accommodations for the children of the parish. During August of 1864, the Edwards property on the west side of Washington Ave., was bought as a home for the Sisters and orphans. The price paid for the property was \$2,625.00. During

the same month, Father John caused the Sisters old residence on the east side of Washington Ave., to be moved across the way. To transform it into the "White School" of four class rooms cost \$351.00. One year later, Father John spent \$292.87 more on school improvements.

During April of 1867, the tower clock and large bell now in use were purchased. Berger and Co., of New York, sold it to Father Guido, C. P., for \$439.42. It took another outlay of \$130.31 to get the clock installed. The village of Dunkirk contributed \$400.00 towards the improvement. This probably accounts for the name of TOWN CLOCK which is sometimes given to St. Mary's clock. The fortunes of this clock were not always consoling. At times it was called the SILENT MONITOR. But this should not be held against the good old clock; because for many years it has faithfully told to many a straggler away from home how very late was the hour.

The addition of the tower clock made it necessary to procure a larger bell. Jones & Co., of Troy, N. Y., furnished a bell weighing 1244 lbs., at a cost of \$606.00; other expenses brought the outlay for the bell up \$674.49. Fr. Guido was delegated to consecrate the bell, which he did April 15th, 1867: on the following day the bell was put in position.—Here is an opportunity for some old resident to answer a question. Our Record has detailed the purchase of three bells. What became of the third bell; for at present we have only two?

In 1867, the erection of Columbus Hall was begun. In a former issue the story of that venture was given.—During the spring time of 1868 a room 19 x 20 was added to the south east corner of the church. What is now St. Joseph's chapel was cut out of this room and the balance of space was used as a sacristy. Up to this time there were no chapel recesses. What is how the Lady Chapel was then the sacristy. The partition dividing it from the church was torn down in 1871 or 1872; and the larger part of the room made into a chapel. About the same time the slate altar which is still in use, was erected. The beautiful statue of Our Lady which is enshrined on the altar, is a gift of Mr. Michael Toomey in memory of his sister, Nora. The altar was donated by Fr. Albino, who was the Provincial Superior of the Passionists in America.

The room added to the south east corner of the church and the passage way connecting it with the Monastery, cost \$406.44.

Dec. 13th, 1863, Father Gaudentius Rossi, C. P., opened a mission in St. Mary's. Notwithstanding the severe weather, it was well attended. About one thousand persons received the sacraments. The mission lasted two weeks.—The same Father conducted the Jubilee Exercises in 1865, from the 1st to the 10th of September.—Another mission was given during April 1869.

Right Rev. John Timon, D. D., came to St. Mary's three times during Father John's administration for the purpose of administering the sacrament of confirmation. September 8th, 1863, he confirmed forty-three boys and eighty-one girls; August 7th, 1864, twenty-three boys and thirty-eight girls; September 24th, 1865, forty-three boys and eighty-one girls. This was his last official visit to St. Mary's.

RIGHT REV. JOHN TIMON, D. D.

The first Bishop of Buffalo belonged to that noble band of missionary bishops of pioneer days to whom the Catholic Church in America owes so much;—men of God, generous, great-minded, self-sacrificing and consumed by a fiery zeal for the advancement of Christ's Kingdom on earth.

Right Rev. J. Timon, D. D., was born near Conewango, Adams Co., Pa., Feb. 12th, 1797.—He entered the Congregation of the Missions founded by St. Vincent de Paul, whose popular name is Lazarists, in April 1823, at the Barrens near St. Louis, Mo.—Right Rev. J. Rosati, D. D., ordained him to the priesthood in 1825. Ten years later, he was appointed first Visitor of the American Province of the Lazarist Congregation.—Pius IX selected him to be the first Bishop of the newly created diocese of Buffalo, 1847. Right Rev. J. Hughes, D. D., assisted by Bishop Walsh of Halifax and Bishop McCloskey of Albany, conferred on him episcopal consecration Oct. 17th, 1847, in the cathedral of New York. He reached Buffalo on the 22nd of the same month. It is estimated that ten thousand

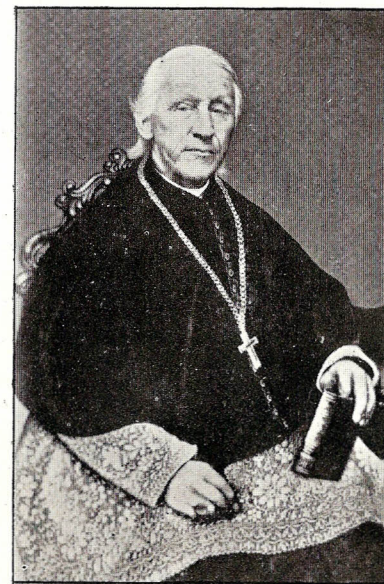
and Catholics had assembled to meet him. The parade made its way to St. Louis' Church.—In 1854 he began the erection of St. Joseph's Cathedral which was completed during the following year. At his coming the diocese of Buffalo comprised all the territory of New York State which lies "west of the eastern limits of Cayuga, Tompkins and Tioga counties."

Bishop Timon brought to the diocese these religious communities: Franciscans; Lazarists; Passionists; the Brothers of Christian Schools; the Redemptorists; the Missionary Oblates; the Sisters of Mercy; the Sisters of St. Joseph; the Sisters of St. Francis; the Gray Sisters; and the Ladies of the Sacred Heart of Mary (Miss Nardin's).

Among the institutions for which he labored strenuously were the hospital of the Sisters of Charity; orphan asylums for boys and girls; a foundling asylum; an institute for deaf-mutes; an asylum for the insane; and a Magdalen Asylum.

Bishop Timon hoped great things for Dunkirk. When he urged the Passionists to locate in that village, he believed that it would rival Buffalo in prosperity; and that, therefore, there was a great Catholic future for this section. He visited Dunkirk for the first time in 1848. His last official visit to St. Mary's was made in 1865.

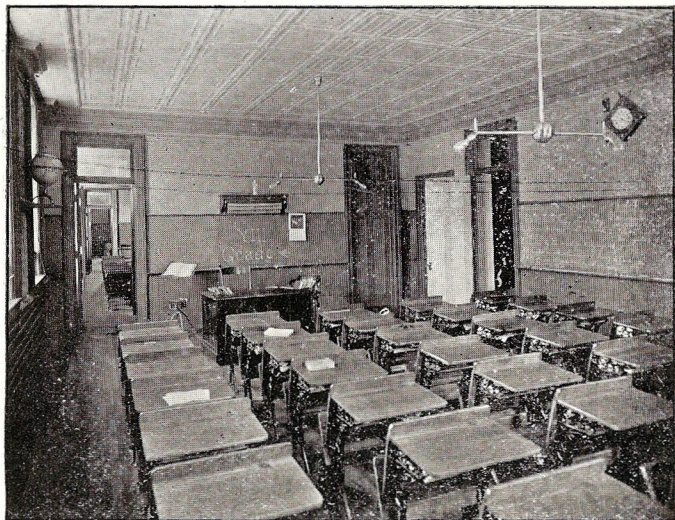
The saintly Prelate died Tuesday evening, April 16th, 1867.—His remains were buried in a vault under the chancel of St. Joseph's Cathedral.



RT. REV. JOHN TIMON, D. D.

ST. MARY'S SCHOOL.

Beginning with the fall term of 1904, the High School Department of St. Mary's School will offer two regular courses of study of four years each—an Academic Course and a Commercial Academic Course. Students who complete these courses, in whole or in part, in accordance



CLASS ROOMS

with the requirements of the Regents' examinations, will be entitled to these Regents' Credentials:

- 1 Academic Diploma, if pupils complete the academic course;
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- 3 State Stenographer's Diploma, if the student completes the commercial academic course, elementary and advanced book-keeping excepted;
- 4 State Business Certificate, if pupils successfully pass Regents' tests in advanced book-keeping, commercial

law, commercial geography, business English, business practice, history of commerce and business writing;

5 State Stenographer's Certificate, if the students pass the 100 word examination in stenography, typewriting and business English.

The High School Department is sufficiently equipped for the various subjects taught and, as the need for it develops, the equipment will be increased to meet all the requirements of the Regents.

We refer our readers to the April issue of ST. MARY'S RECORD, page 63, for the diocesan regulations governing the admission of pupils of the parochial schools to Regents' examinations. Special attention is called to what is there stated relative to the REGENTS' PURPLE SEAL CERTIFICATES. We shall not have accomplished our work in St. Mary's School until pupils and parents will insist that teachers reject Regents' examination papers which would fail to merit for pupils Purple Seal Certificates. Papers which fall below that standard we will not reject as long as the Regents are willing to accept them; but a mere "75 per cent. pass" should not satisfy any one, least of all should it satisfy pupils.

The course of study pursued in the Primary and Grammar Grades is the one prescribed for the parochial schools of the Diocese of Buffalo. In a later number we may publish a complete prospectus of the work which is done in St. Mary's School.

A UNION LABOR ADVICE.

Father Mark received an anonymous communication signed "Union Labor." Its impertinence and incoherence are so breezy that it will not be amiss to save it from the fate which anonymous productions so richly deserve. Union labor organizations should adopt measures which will effectively put a stop to members signing their unauthorized communications with the honored name "Union Labor."

"Dunkirk, N. Y., June 27th, 1904.

FATHER MARK:—I think it would be a better idea if you would leave union labor alone and would preach on

some immoral (moral) subject; for instance: young ladies and married women come into church and even approach the sacraments with peek-a-boo waists on or more plainly what I call half dressed. The church is no place to talk about union labor any more than to have religious ceremonies at a public school graduating class.

Yours, UNION LABOR."

No doubt, St. Mary's parishioners will be as much startled on reading the above as Father Mark was at reading the original. When and where did "half dressed" women, young or married, put in their appearance in church? Shocking! "Peek-a-boo waists" in church to scandalize "Union Labor!" Too bad! Whose wives or daughters or sisters are these complained of peek-a-boo-waisted-half-dressed-women? are they a reality or only a creation of "Union Labor's" fancy? does "Union Labor" mean to insinuate that these women belong only to non-Union Labor Men?

For the comfort of "Union Labor" Father Mark states that he certainly will preach against the abomination of half dressed women in church when they begin to put in their appearance. But for the information of future historians it must be recorded that Father Mark does not know whereof "Union Labor" writes, that he does not believe there was any occasion for such a communication. No doubt, "Union Labor" understands that it takes two for the game of peek-a-boo; hence, if people will keep their souls busied with the worship of God, which is the purpose for which they are supposed to go to church, they will not be apt to see peek-a-boo-waisted women or anything else they should not see.

Father Mark regrets that he cannot heed the implied advice to desist from preaching both for and against Labor-Unionism. He has not been informed that the preaching and instructing of Catholic priests have been subjected to the control of Labor Unions. The advice which he has given in the pulpit and out of it, he repeats now to working men: 'If you do not belong to a Workingman's Union, join one as soon as you can; but be sure that the Unionism to which you commit yourself respects the rights of other men and does not come into conflict with the legitimate authority of the State or with

the doctrines of the Catholic Church.'—But some men's intellect is as impenetrable as a six inch steel armor plate; they cannot or will not understand.

What Father Mark has done in the past in the matter of preaching against the despotism of badly planned and worse managed Unionism, he will continue to do in the future. In this matter he will follow to the best of his ability the lead of the encyclical letters of Pope Leo XIII, instructing both clergy and laity what line of conduct to follow in regard to the very practical questions of the day—among these questions Labor-Unionism is one.

The sooner Catholic workingmen understand clearly that their Church has well defined doctrines about the rights, obligations and limitations of individual and organized labor, the better will it be for them. Even in this matter is it true that no man can serve two masters. Catholic workingmen cannot be loyal to the Church of Jesus Christ and at the same time give their allegiance to labor organizations which do not conform to the doctrines taught by the great encyclicals of Leo XIII. The kickers, and knockers and protestors who compose the hammer and anvil brigade, find themselves in the wrong camp when they begin their hammer and anvil tactics in the effort to shape things Catholic to suit their vagaries.

There are Catholics in Dunkirk who do not seem to realize that they profess membership in a Church one of whose chief doctrines is faith in a living teaching authority. They do not seem to recognize the voice of that Church when Popes and Bishops speak.

WOMEN IN CHURCH CHOIRS.

Pope Pius X. created quite a stir by his instructions showing along what lines Church music and singing must be reformed. His words relative to the exclusion of women from church choirs furnished material for sensational comment and news items. Now that the world is settling down to letting Catholics look after their own affairs, the atmosphere is gradually clearing sufficiently. The Roman correspondents of two Catholic papers have written letters which point to what will probably be

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STUDIO, NO. 14 E. SEVENTH STREET.

Rome's interpretation of the Pope's instructions. We transcribe from the New York Freeman's Journal of May 21st, 1904.

"But the gravest difficulty arising from the Motu Proprio is that connected with the singing of women in Church choirs, and here the situation cannot be cleared up without making a number of distinctions. The singing during divine service is of two kinds—part of it belongs to the clergy and part of it to the congregation. In the part belonging to the congregation women have a perfect right to sing; in the part belonging to the clergy they have no right whatever, and it is only by an absurd and indecorous corruption that they have ever been allowed to do so. The part belonging to the clergy is also extended to the choir proper, which should, therefore, consist of men and boys, and these should, whenever possible, wear the surplice and cassock. The ideal musical service, therefore, would be performed by this special choir in the special parts, and by the entire congregation in the other parts. But until congregational singing is restored, there is no objection whatever to having a select body of singers perform the parts of the service which appertain to the congregation, and in this select body women may surely be employed. At the Mass, for instance, the Gloria, the Credo and the Agnus Dei belong to the congregation, and may certainly be sung by a select body of singers consisting of both men and women.

* * * * *
"It is hardly necessary to add, in conclusion, that in saying all this Vox Urbis is only repeating what has been told him by a most influential authority on the subject of Church music and on the interpretation of the Motu Proprio."

An ideal musical Catholic Church service would be a chancel choir made up of the clergy or laymen and boys to sing the Introit, Graduale or Tract, Offertory and the Post-Communion: then the entire congregation should sing the Kyrie, Gloria, Credo, Sanctus, Agnus Dei and the Responses. Women not only may but should take part in the song which belongs to the congregation.—What has been said of the musical service of the Mass, applies also to the Vesper service and other devotional exercises such as Benediction with the Most Holy Sacrament.

PARISH CENSUS.

During September the Parish Visitation will be re-

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sumed. By that time the inducements for being away from home will be fewer and the likelihood to meet people at the first visit will be greater. This timely notice is given that people may begin to save the amount of their contributions. We will visit first in the easternmost parts of the III Ward.

PAID ON SUBSCRIPTIONS.

Andrew Gonnely	\$ 5 00
Ellen Haggerty	10 00
M. J. O'Donnell	100 00
Mrs. Catherine McDonough	5 00

The following names were omitted from former Census lists:

	Promised.	Paid.
James Carroll	\$	\$ 10 00
Mrs. Jane Cavanaugh		5 00
Dora Cavanaugh		10 00
Mayme Cavanaugh		
Mr. and Mrs. Jas. Burke	10 00	
Mrs. Bridget Halloran		5 00
Mrs. Margaret Higgins		10 00
Mrs. S. Morewood	5 00	4 00

CORRECTIONS.

In the July number of the Record, Miss Mary Murray should have been given honorable mention for the well spoken and well acted recitation, "Auction Extraordinary."

St. Mary's Directory should have credited Mrs. M. F. Muldoon for the full amount of the monthly collections.— So, too, should credit have been given to Mr. John Warren and Mr. T. Sullivan for paying to date for St. MARY'S RECORD.

ST. MARY'S CEMETERY.

Lot-holders who are about to erect monuments should consult the Rector of St. Mary's and submit a design of the monument to be erected. It is amazing to note the

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FINE
FOOT WEAR.

kind of monuments some of our Catholics select. They carry their protest against the sentiments of Catholic piety even into the cemetery. They wish to be progressive up-to-date people! Shame! Better have no monument at all in a Catholic Cemetery than have such as are without a conspicuous evidence of our faith and hope concerning the Dead. Heathen monuments are out of place in St. Mary's Cemetery.

Now is a good time for lot-holders to inspect the condition of their monuments; for there are some which may soon topple over if their foundations be not strengthened. —In this connection it is necessary to call attention to the need of laying the foundations deep enough for all monuments. The starting point for stone structures should be deeper than the graves. It would be better to build all foundations of concrete, using Portland Cement. The Sexton has been instructed to stop the erection of stone monuments of which the foundations are not laid deep enough.

RECORD OF LOT HOLDERS.

Record No.	Map of 1899			Map of 1902		
	Lot No.	Bed	Section	Lot No.	Division	Section
102 Mrs. John Dewey.....	2	II	North	8	A	I
103 Andrew Wade.....	6	III	South	21	G	III
104 Ellen Flanagan.....	3	II	North	9	A	I
105 Elizabeth Peshong, Batavia.	$\frac{1}{2}$ of 12	VI	Centre	$\frac{1}{2}$ 74	D	II
106 Catherine Dempsey.....	7 & $\frac{1}{2}$ of 8	VIII	Centre	8	E	II
107 Cornelius Howard, Jersey City.....	$\frac{1}{2}$ of 1	XIX	North	58	B	I
108 Timothy O'Leary.....	7 & $\frac{1}{2}$ of 8	I	Centre	7	D	II
109 John Prior.....	1	V	South	28	G	III
110 John Leamey, Erie.....	$\frac{1}{2}$ of 2	XIX	North	60a	B	I
111 Jas. Hurley.....	$\frac{1}{2}$ of 2	XIX	North	60b	B	I
112 Jas. Hurley.....	9	XIX	North	60b	B	I
113 Edward, Mary and Catherine Hanlon.....	5	IV	South	26	G	III
114 Mrs. Catherine Hoefler.....	$\frac{1}{2}$ of 4	XXVII	South	55	I	III
115 Mrs. P. C. Mulligan.....	$\frac{1}{2}$ of 6 & 7	XVIII	North	53	B	I
116 John Connor.....	12	VIII	Centre	13	E	II
117 Peter McAneany.....	11	VIII	Centre	12	E	II
118 Michael Behan.....	3	III	Centre	28	D	II
119 Michael Mazany.....	11	XI	Centre	56	E	II

Record No.	Map of 1899			Map of 1902		
	Lot No.	Bed	Section	Lot No.	Division	Section
120	Joseph Zahm	4	V	South	31	G III
121	Jas. Carroll	7 & 8	XIX	Centre	159	E II
122	Mrs. Anna Daly	$\frac{1}{2}$ of 5	XVIII	South	81	H III
123	Jas. R. Waring	1 & 10	XIII	North	122	A I
124	John McCourt	7	XXXI	North	57	C I
125	Mrs. Jas. Keough, Titusville	$\frac{1}{2}$ of 1	XVIII	South	75	H III
126	Mrs. John Cray, Silver Creek	$\frac{1}{2}$ of 3	XXVII	South	53	I III
127	Thos. Murray	1	XVI	North	26	B I
128	Thos. Murray	2 graves in 2	XVI	North	28	B I
129	John Vogle	$\frac{1}{2}$ of 4	XVIII	South	79	H III
130	Mrs. F. O'Neil, Fredonia	5	IX	South	15	H III
131	William Bentley, Erie	7 & $\frac{1}{2}$ of 8	XIV	Centre	92	E II
132	John M. Reding	5	VIII	South	9	H III
133	John Watson	6	III	North	22	A I
134	Vitus Kuebrick	2	XXVIII	South	61	I III
135	Sylvester Begier, Fredonia	6	XXIII	South	33	I III
136	Mrs Mary Garvey	5	V	North	41	A I
137	Jerry Hassett	12	XV	Centre	112	E II
138	Thos. Fitzmorris	3 & 4	XIII	South	34	H III
139	Mrs. John Higgins	$\frac{1}{2}$ of 4 & 5	XIII	Centre	77	E II
140	Andrew Haberer	$\frac{1}{2}$ of 4	XXIII	South	30	I III
141	Mrs. Mary Doyle, Silver Creek	2 graves in 5	XXI	North	84	B I
142	Nicholas Neuwinner	$\frac{1}{2}$ of 11	XVIII	Centre	150	E II
143	Cornelius Maloney, Laona	5	VI	South	38	G III
144	James H. Crane	6	VIII	South	10	H III
145	Thos. Fitzgerald	2	XIV	South	37	H III
146	John Fitzgerald	5	XII	North	115	A I
147	Thos. Welch	6	II	Centre	18	D II
148	Mrs. Patrick Minon	5	V	South	32	G III
149	Mary Hyland	$\frac{1}{2}$ of 9	VI	Centre	85	D II
150	Martin M. Callagee	5	XV	North	20	B I
151	Frank Werle	2	VI	South	35	G III
152	Thos. Maloney	6 & 7	III	Centre	31	D II
153	John W. King, Jr.	6	XVI	North	33	B I
154	Joseph Hayes	8	V	Centre	57	D II
155	Patrick Leddin	7	V	Centre	56	D II
156	Mrs. Randolph Rohr and Mrs. Chas. Hoffman	10	XI	Centre	55	E II
157	Mary Culligan	6 & $\frac{1}{2}$ of 5	XIII	Centre	78	E II
158	James P. Morrissey	$\frac{1}{2}$ of 4	XXVII	South	56	I III
159	Mrs. Bridget McDonough	$\frac{1}{2}$ of 8	XXXIII	North	$\frac{1}{2}$ 8	C I
160	Peter Boyle, Carrol ton	2 & 11	III	Centre	27	D II
161	Mrs. Michael Kane	3	V	North	39	A I
162	Jno. J. Murphy	1 & 6	XXIV	South	34	I III
163	William O'Neil	8	XXXV	North	104	C I
164	Jno. McCarthy	1	XIII	Centre	73	E II

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