

No. 9. October 1st, 1904.

# ST. MARY'S RECORD

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# ST. MARY'S RECORD

1854 JUBILEE YEAR 1904

No. 9.

DUNKIRK, N. Y.

Oct. 1904.

MOST REV. JAMES E. QUIGLEY.

Though it be an easy task to obey Caesar's "Nil de mortuis nisi bozum," yet it is usually very difficult, without incurring the charge of flattery, to extol the merits and talents of the living. Still in writing of James Edward Quigley, the third Bishop of Buffalo, lately advanced to the Archbishopric of Chicago, one need have no fear. Facts do not flatter—though they may praise, and facts many varied and striking make up the present life, as the past, of the Archbishop.

His boyhood from the time he came to Buffalo was a series of intellectual successes. His youth was dotted with triumphs of the same kind, both in this country and Europe. In fact we may say that from the time he captured the West Point cadetship (open to all the schools in Buffalo) to the time he went to Chicago, he was in spite of himself a shining mark in the Diocese of Buffalo. Archbishop Quigley was born in Ontario, Oct. 15th, 1855. His ecclesiastical studies were begun at Niagara, continued at Insbruck and finished in Rome, where he took his Doctor's degree with the highest honors in 1879, the same year of his ordination. After five years' mission work at Attica, N. Y., Dr. Quigley was made pastor of Buffalo's Cathedral. In 1896 he was transferred to St. Bridget's in the same city. When Bishop Ryan died, Dr. Quigley by the vote of the Bishops as well as the priests was chosen to succeed him by a unanimous vote, and perhaps never in the history of the American Church did a Bishop fulfill all that was expected of him as did James Edward Quigley during his short reign as Bishop of Buffalo. Priests and people grew more proud of him every day, and no Catholic would be ashamed of his faith after he had met Bishop Quigley. His life was a busy one, and

yet in spite of his comparative youth and his splendid energy, prudence was his dominant trait. Bishops as well as statesmen know that there is a time for silence as well as for speech. Bishop Quigley not only knew the time for each but always was ready with the right thing. So much so was this that not only was he consulted on ecclesiastical matters but even in purely secular ones. Bishop Quigley by his moderation and mildness settled decisively the now famous Dock strike which threatened at one time to destroy the entire lake traffic. Bishop Quigley was, and I may say still is, one of Dunkirk's best friends. He visited here many times and even since his elevation to Chicago he has honored the town with a visit. St. Mary's new cemetery was consecrated by him before he left for the west in 1902.

Bishop Quigley's elevation to the great See of Chicago was not only well merited but from what has occurred since, it seems that he was the only man for the place. And while we regret our loss, we can only hope that Chicago will soon have a new prelate and that his name will be Cardinal Quigley.

### JUBILEE MISSION.

It has already been announced that a two weeks mission will be given in St. Mary's Church, beginning Oct. 30, and ending Nov. 13. The first week will be exclusively for the women and the second for the men. The mission will be conducted by two able and zealous men, Rev. Valentine Lehnerd C. P. and Rev. Alexis Cunneen, C. P.

It would be useless for us to attempt to print in *St. Mary's Record* the necessity and object of a Catholic mission. The good done to a parish at large or the blessings accruing to the individual who may have the grace to make the mission would fill our pages. We might however say one word about the opportuneness at this time of such exercises as are gone through in a mission. Nov. 13, 1904 will be the line mark of the Golden Jubilee of St. Mary's Church. Fifty years have passed, years during which God has been enriching the

people of St. Mary's with abundant graces. Many are not living, some of which perhaps have received those graces in vain. Each member of the parish should review the years he or she has spent in St. Mary's and ask himself or herself these questions; How have I received those graces? How am I receiving them? Am I as a part of St. Mary's grateful to God for what He has done for us. During the time of a mission when our time and attention are given to God these questions confront us. Hence the fitness of such exercises in a parish after a half century of existence. We exhort the people of St. Mary's to attend. The voice of those who have entered Eternity bids you to work while you have the day. The priests of the Monastery beg you to receive not the Grace of God in vain. But there is another voice calling you, a voice more eloquent than human words. In your spare moments drop into St. Mary's Church. Listen to the voice of Him who has dwelt there for the past fifty years. "Come to Me all ye who labor and are heavy burdened and I will refresh you." It is a voice from the Tabernacle. The voice of Jesus Christ. Will you come?

### ST. MARY'S MONASTERY.

St. Mary's Monastery was the second foundation of the Passionists in the United States. Father Albinus Magno was appointed superior and arrived in Dunkirk on the night of April 20, 1860.

The erection of the new Monastery was begun shortly after the arrival of Father Albinus. The corner stone was laid on the feast of the Holy Trinity, Sunday, May 26, 1861. The ceremonies were quite elaborate. The following account taken from the "Buffalo Sentinel" for June 1861, is interesting. "Arriving in Dunkirk Saturday evening May 25, 1861, we found Catholic friends anxious for the morrow to witness and participate in the laying of the corner stone of the new monastery—an event that had been looked forward to with hope and pleasure. At 10 o'clock, Father Albinus celebrated solemn High Mass, assisted by Rev. Fr. Aloysius Cregg, C. P., and Rev. Fr. Andrew McGurgan, C. P. Rt. Rev. Bishop Timon as-

cended the pulpit and preached from the gospel of the day an eloquent and instructive discourse. After vespers Captain Patrick Barrett marched his company, the Jackson Guards, to the place of the ceremony, whilst the Union Band, under the leadership of F. J. Murphy, discoursed some favorite airs. On the platform might be seen the glorious banner of our common country floating to the breeze." Judging from the records, the following societies also took part in the parade: St. Mary's Temperance Society, St. Aloysius Temperance Society, The Children of Mary. The girls of the latter sodality all dressed in white took their position around the stand.

The following inscription written on parchment was placed in the corner stone:

IN THE YEAR OF OUR LORD 1861  
SUNDAY OF THE MOST HOLY TRINITY  
THE MOST HOLY FATHER POPE PIUS IX GOVERNING  
THE CHURCH WITH THE GREATEST PRUDENCE.  
ABRAHAM LINCOLN BEING PRESIDENT OF THE UNITED  
STATES.  
EDWARD D. MORGAN BEING GOVERNOR OF THE STATE  
OF NEW YORK.  
S. D. CALDWELL, PRESIDENT OF DUNKIRK.  
ANTHONY OF ST. JAMES BEING PROVOST GENERAL  
OF THE CONGREGATION OF THE MOST HOLY CROSS  
AND PASSION OF OUR LORD JESUS CHRIST.  
DOMINIC TARLATINI BEING PROVINCIAL SUPERIOR  
OF THE PASSIONISTS IN THE STATES OF PENNSYLVANIA  
AND NEW YORK.  
REV. ALBINUS MAGNO HAVING CHARGE OF THE  
SOULS OF THE CONGREGATION OF ST. MARY AT DUNKIRK,  
WITH HIS CONFRERES ALOYSIUS GREGG AND ANDREW  
MCGURGAN.  
THE RIGHT REV. JOHN TIMON, D. D.  
HAS BLESSED AND PLACED THE CORNER STONE OF THIS  
MONASTERY UNDER THE TITLE OF THE SEVEN DOLORS  
OF THE BLESSED VIRGIN MARY.

May this house resound night and day, seven times, with hymns and psalms and spiritual canticles to the honor and glory of the Most Holy Trinity. May the angels of peace inhabit it. May it always be under the

guardianship of the Compassionate Virgin and of Blessed Paul of the Cross.

"The Rt. Rev. Bishop" the chronicler continues, "again ascended the stand and expressed the pleasure it gave him to officiate on this occasion. He congratulated the people of Dunkirk in having secured worthy priests who are unremitting in their efforts to advance the spiritual and temporal welfare of all those under their charge. Here too, said the Bishop will be educated men of God, holy priests, to go forth to preach the glad tidings of a Crucified Saviour, bestowing innumerable blessings upon the people and their children. The Rt. Rev. Bishop preached in the evening. A good collection was taken up and that finished the celebration of this memorable day." The audience did, indeed, make a very generous offering. The collection taken up on this occasion amounted to \$140.00.

The Monastery is built of brick, is three stories high, seventy feet long and thirty feet wide. It stands twenty feet back from the sidewalk on Washington Avenue. A certain Mr. Palmieri was the architect and Mr. Flanagan the builder. On Sunday July 20, 1862, the Monastery was dedicated and formally opened. The Bishop was away from home at this time, so the ceremony of dedication was performed by Father Albinus.

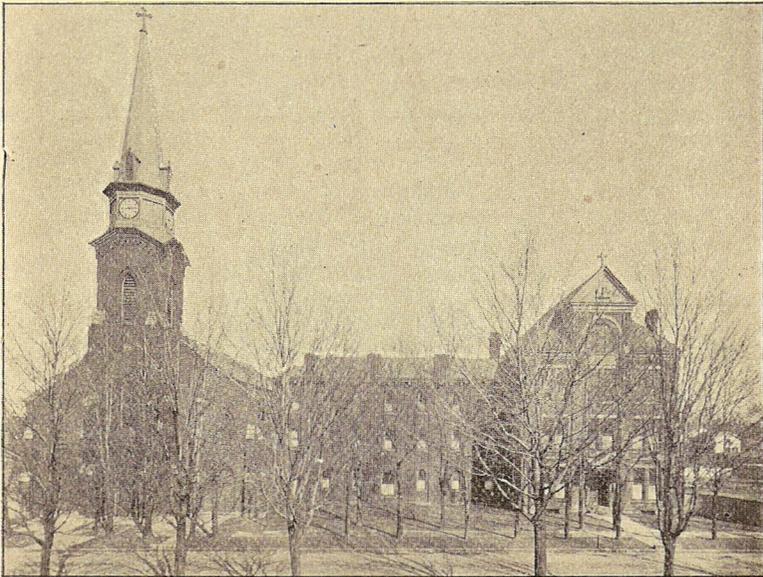
The following Passionists composed the first religious community in St. Mary's: Fathers Albinus Magno, Aloysius Gregg, Andrew McGurgan, John Thomas Stephanini, who was Lector of Theology. the following students: Charles and Frederick Lang, who were twin brothers, Basil Keating, Philip Birk, William Geagan and Brothers Richard, Boniface, and Francis. Of this community four are still living: Fathers Charles Lang and Philip Birk and Brothers Boniface and Richard.

Father Albinus purchased lots 43-44-45-46-47-48 on Buffalo St. in 1860, in 1863 he bought lots 33-34-35-36-59-60-61-62 on same street.

In 1863 Father John Baptist was elected Superior of St. Mary's. During his administration several strips of land were added to the Monastery property. In May, 1864, he purchased two lots on Buffalo St. from P. J. Grosvenor for the sum of \$500. In June of the same

year two more lots (Nos. 49 and 50) were bought for \$275.

Father Guido succeeded Father John Baptist as Rector in 1866. He built a new choir adjoining the monastery for the use of the religious. Father Guido had gas put in some portions of the monastery, but it was not until 1870, during Father Martin's administration, that all the public rooms and cells of the religious were illuminated with gas. Father Guido also built Columbus Hall.



ST. MARY'S CHURCH AND MONASTERY.

In September, 1872, while Father Basil was Rector, it was decided to procure water for the monastery from the Holly Water Works Company. Father Basil also thoroughly renovated St. Mary's Church. Apparatus for steam heating was put in the monastery and church in November, 1873. Up to this time hot air had been used for heating. Messrs. Libby and Nagle of New York did

the steam fitting. The cost was \$1500. Father Basil added to the monastery property lots 55-56-57-58 on Buffalo St. Father Basil died toward the close of his second term of Rectorship, April 10, 1878.

Father Alphonsus was appointed to fill out the unexpired term of Father Basil. He held the office of Rector until July 1878. At the next Provincial Chapter, held in August, 1878, Father John Baptist was again chosen Rector. He made many material improvements in Columbus Hall, and furnished the school with modern desks.

In 1881, Father Guido came back as Rector. During his second term the interior of the monastery was repaired, new floors laid and the library extended.

Father Stephen was elected Rector in 1884. He made many improvements in the church and also had the flag walk laid around the entire property. He was re-elected in 1887. In September 1887, shortly after Father Stephen's arrival, the Visitor General of the Passionists, Very Rev. Fr. Lorenzo, C. P., visited St. Mary's. He immediately took steps to have erected here a preparatory school for aspirants for membership in the Passionists' Congregation. It was decided to add an additional wing to the monastery. This new building was commenced in August 1888. The corner stone was laid privately by Very Rev. Fr. Benedict Murnane, C. P., Provincial. The cost of the building was \$12,261.60. It is 71 feet long, 41 feet wide, and three stories high.

The preparatory school is for youths who wish to affiliate themselves to the Passionists in this country. Hence only those are admitted who honestly believe they have a vocation to be Passionists. Up to the present time candidates were required to remain in the Preparatory School until they had successfully passed the Regents' Second Year Latin. Henceforth they will be required to remain until they receive the Academic Diploma. In a future number of the RECORD we hope to give a fuller account of the Preparatory School. During Father Stephen's Rectorship lots 55-56-57-58 on Elk St. were added to the property. He also purchased lots 39-40-41-44-45-46-47-48-49 and 50 on Elk St. in 1889.

Father John was again elected Rector in 1890. His

zeal for the betterment of St. Mary's School was again manifested. The section of Columbus Hall used for school purposes was entirely remodelled, the old Temperance Hall was converted into a class room and the school building heated throughout by steam. He was succeeded in 1893 by Father Felix.

During Father Felix's administration extensive improvements were made in the church, and another class room added to the school. He also had the school placed under the Regents. Fr. Felix purchased land on Elk St. in 1895 and also the Fawn St. strips,

Father Stephen was again Superior from 1896 to 1899. During his third term he built the new sacristy at a cost of \$849.80, and also the organ.

Father Albert came in 1899. He had the entire church redecorated and erected the present magnificent set of stations. During his term the attendance at St. Mary's School was greatly increased. Father Albert was succeeded in 1902 by the present Rector, Father Mark.

Last year the preparatory school had accommodations for only twenty boys. During the past few weeks the school has undergone many changes interiorly. Dormitories and class rooms have been enlarged, and when completed, there will be ample accommodations for forty candidates.

## NON-SECTARIANISM.

Is it an accomplishment or a recommendation to be non-sectarian? It is a more pertinent question to ask: Is it possible for a truly educated person to be non-sectarian on a question about which he possesses information? The non-sectarian frame of mind is well described by the familiar illustration of the Schoolmen who represent a donkey between two haystacks whose force of attraction is so equal that the hungry donkey, in the midst of plenty, must die of starvation, because he can go neither to one haystack nor to the other as long as they remain equally attractive or unattractive. Theoretically it is possible that the pro's and con's of a question are so evenly balanced that a man's intelligence cannot incline to either

one or to the other side of a question. But is this of sufficiently frequent occurrence in actual life to merit consideration? If not, then non-sectarianism is a mere speculation, a latter day fiction.

\* \* \*

To be non-sectarian is the same as to be without opinions, beliefs, or convictions for or against a question; or it is the same as being without the courage of one's convictions. Can anything but ignorance or insufficient information, or weakness of character bring about such a condition? Would any sane man consider such qualities an accomplishment? To be non-sectarian, may, in the estimation of some persons, mean the holding of views which are held by no one else—a sort of intellectual isolation. This may be an accomplishment, and it may be the extreme of folly. Idiotic persons may be in this plight; and they are decidedly non-sectarian. Men and women of genius may for a time live in a state of intellectual isolation; but it will be only for a time, because either they themselves will discover that their non-sectarianism is folly, or multitudes will flock to them to share their views: thus they become the founders of a sect, and, of course are sectarian.

\* \* \*

On all points about which there are differences of opinion, educated persons are sectarian if they are at all interested in the question involved. Men are sectarian in politics; often bitterly so. It is not necessary to owe unswerving allegiance to any given political party. One may be a floater carried along by the current: at one time a mugwump; later, a middle-of-the-road shouter; still later, a reform government voter; occasionally, a democrat; and at other times a republican. Whatever a man's status politically, he is decidedly sectarian: possibly, floaters more so, than dyed in the wool one-party-politicians. In the industrial and commercial world, men either are sectarian or they find themselves in the plight of the under dog. In all departments of human activity men of brain and character are not only sectarian, but they are as proud of it as they would be of any pronounced

evidence of the best intellectual manhood; non-sectarianism is not dreamed of as an accomplishment; good, strong, intellectually and morally healthy men and women have no use for it. The status of being neither fish nor flesh nor even good salt herring, has nothing to recommend it. It is the normal status of ninnies.

\* \* \*

Among the meanings of the word SECT given by the Century, the following are the chief:

1. "A system or body of doctrines or opinions held by a number of persons, and constituting the distinctive doctrines of a school. \* \* \* \* \* Also and usually, the body of persons holding such doctrines or opinions.

2. "A party or body of persons who unite in holding certain special doctrines or opinions concerning religion, which distinguish them from others holding the same general religious belief; \* \* \* \* \* especially such a body of innovators, differing in their beliefs from those who support the older or orthodox views; \* \* \* a separate ecclesiastical organization. \* \* \* \* \*

3. "A Religion. (Rare).

4. "In a general sense, a number of persons holding the same opinions or practicing the same customs, or having common associations or interests; a party; following; company; faction."

The words SECTARIAN and SECTARIANISM imply the same meanings. Not unfrequently they have the added meaning of excessive urgency to force persons by other methods than conclusive argument and rational persuasion to unite with a sect or to subject them to the control of another sect. Is non-sectarianism antagonistic to all of these meanings?

\* \* \*

In the other phases of human life where there is occasion for it, educated and reputable people are sectarian, and are far from being ashamed of it or wishing to hide it. Why, then, should there be this talk and boast about non-sectarianism when religion or the churches are in question? Is it that the men and women who glory in being non-sectarian are ignorant? or mentally unbalanced?

or gifted with extraordinary genius? or is it simply the ninnyhammering of a superficial education? Agnostic should be a less offensive name to an honorable Christian man than to be called non-sectarian. Agnosticism—consistent agnosticism—does not commit men to live a double life, but non-sectarianism does; for it sanctions and encourages the widest divergence of men's actual conduct in their daily life from their religious convictions. It is equivalent to: 'Hold whatever religious theories you please, but do not shape your daily life accordingly: believe, if you will, but do not practice what you believe.' It has about it a pronounced savor of Jekyll and Hyde.

This much vaunted non-sectarianism is nothing more than simply another sect, which among sects is far from being the least bigotted and the least intolerant. It is the Edward Hyde phase of the religious life of Christian men and women. It is a sect without distinct organization; but it successfully carries out its own theories so wisely that it makes all other sects, even including the sect of agnostics, pay for the experiment. Prisons, asylums, hospitals, public libraries, state schools and the government itself are controlled and used by the sect of non-sectarians as so many agencies of this contradictory creation left us by the XIX century.

\* \* \*

Granting the unfortunate existence of a multitude of varying religious bodies, the only really objectional sectarianism is, when by methods other than conclusive argument and rational persuasion the attempt is made to force people to join a sect or to accept the arbitrary control of a sect to which they do not belong. Non-sectarianism is more guilty of this than religious bodies are. Just at this time in France, Mr. Coombes is giving Catholics a rather bitter taste of what non-sectarianism is capable of doing. In the United States, Catholics have for a long time been its victims in the matter of education and other like phases of religious activity.

\* \* \*

Just in passing: There are Catholics who vaunt their non-sectarianism. If these good people took the time

to investigate they would soon learn that such boasting is a dishonor, that it is a proclaiming of oneself a traitor. Genuine Catholicism is unhesitating acceptance of a well known definite faith; church allegiance and conduct in harmony with that faith and allegiance. It is not faith and allegiance alone; not practice alone; but faith, allegiance, and practice. Non-sectarianism is nothing of the kind. \* \* \* Some one may say: The Catholic Church is not a sect. Granted. But that does not in any sense lessen the incompatibility between genuine Catholicism and non-sectarianism.

### ST. MARY'S SCHOOL.

St. Mary's School opened with an attendance in advance of previous years. Many were the bright little faces that appeared for the first time in the primary room. Some of the wee people had never before sat in stately dignity before a desk; others had come from the public schools, anxious to place themselves in line with the Infant Jesus Sodalists; still others were those who had toiled in vain during the previous term to gather knowledge sufficient for promotion.

The proud legions of Julius Caesar did not march out of their winter quarters with a grander air of importance than the pupils of the fourth grade marched from the first to the second floor of the building, taking their places with conscious dignity beside the learned grammarians of the school. Loud were the lamentations of those left behind, when the last sign of the ascending column faded from their view. Doubtless the remembrance of what might have been, will give an impetus to the toilsome labor of the coming scholastic year.

The ninth grade whose fledgelings had taken wing in January was consoled in September by the hum of the industrious bees who swarmed in from the eighth. The ninth grade registers more this year than it has ever recorded, and the earnestness of the pupils presages a large addition to the third floor in January.

The academic department opened with bright prospects. The commercial room which has been added to this de-

partment, owes its birth to the indomitable perseverance of Rev. Fr. Mark. Ever since 1890 when Fr. Mark first took charge of St. Mary's School, it was his earnest desire to have a practical secular education go hand in hand with the religious training of the pupil. Though separated from the school for some years he never lost sight of this twofold object, and in 1902 when the school was again in his hands, he set to work with the co-operation of the late lamented Fr. Stephen to carry out his long cherished project. How well he succeeded the present noble structure of new St. Mary's fully testifies. To defray the expenses incurred in remodeling the school, he went from house to house asking donations, depending upon the generosity of his parishioners for the support he needed to make St. Mary's what it should be. The work was a pleasure to him as long as the money flowed into the school treasure, knowing full well that with it he would be able to place our school on par with any in the state. The self imposed task was more than his strength could bear and when September came his physical condition obliged him to retire from the field of his labor and give over to others the charge that was nearest to his heart—New St. Mary's.

With the addition of the commercial department the writer can safely say that the school is at its best. In no city could be found a more beautiful school, brighter pupils and a better class of teachers. Trusting in God's mercy, we hope Fr. Mark will be restored to the full enjoyment of his health, and return to St. Mary's to be gratified with the thought that the number of pupils and the work done by them correspond to the grand structure he has built for St. Mary's Parish.

### COMMENTS.

An excellent method to beget and strengthen in wife and children the wish to have you anywhere else than at home, is to lay aside every vestige of good manners; be silent and uninterested generally; surly and profane for a change; happy when an excuse is offered for leaving the house in anger; at your best, when you berate everybody

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Mapl-Flake, 2 boxes	25c
Peaches 3 lb. can	15c
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Fancy Dairy Cheese, per lb.	12c
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Large 3 lb. can Baked Beans per can	8c
Everybody wants the best Steger's Bread stands the test	
Large perfect loaves	5c

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and everything belonging to your home, especially after having spent the better part of the evening and night—and of your money too—carousing with disreputable companions. Your wife and children will love you dearly for the display of such accomplishments.

\* \* \*

Photographer—"Don't assume such a fierce expression. Look pleasant."

Murphy—"Not on your life. My wife is going to send one of these pictures to her mother, and if I look pleasant she'll come down on a visit."—Philadelphia Record.

\* \* \*

Pay your debts. It is wicked to indulge in luxuries with other people's money, when one is in debt. As long as you are in debt to the grocer, butcher, tailor, baker, doctor or land-lord, a bank account is thievery. People in debt are under the conscientious obligation to economize in order to pay what they owe at the earliest date possible. Does the following apply to you? "Have you ever done anything that will cause you to be remembered by the next generation?" "Certainly," answered the unambitious man, "I have piled up enough debts to keep my name before a number of people for an indefinite period time."—Washington Star.

\* \* \*

An express train slowly pulls out at the sound of the gong. Immediately from various quarters as if they popped out of the earth, come people with wildly swinging grips and parcels in hand, rushing at breakneck speed along the platform to get on board, and are left panting shouting and swearing—just too late.

The folly of people who will dally at home or continue a conversation five minutes too long and find themselves in the above predicament! A great many church-goers are guilty of the same bad management. When we behold the church quite empty only five minutes before mass begins on Sunday, and then recall what a large congregation must gather there in the brief time before mass begins, our thoughts go out to the hurrying, panting

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throng of men and women who are then on their way to mass from every part of town and who will arrive here breathless and distracted, many of them "just too late" and all of them quite unprepared to assist at mass with proper devotion. The better part of mass will be over before they can compose themselves for prayer. If you adopt the practice of being present five minutes before the service begins and spend that time in meditation and self examination the amount of new pleasure and profit you will experience will be a source of surprise to you. It is a shame for a Christian to fear that he will be in the house of God five or ten minutes longer than necessary.

\* \* \*

The reasons for the proposed reformation of Church music are evident to all. The music at our services should be such that it will inspire devotion. Moreover, it should be so easy of rendition as to allow the singers to direct their attention and devotion to the real motive of the composition. Some compositions are so difficult that the singer's attention must be given solely to the correct technical rendering of them. Instead of inspiring the audience with devotion, they fill it with anxiety for the success of the performer hazarding a high flight or a trill. The interest of the audience at such a performance is no more ennobling than the emotions of a crowd at the circus watching the perilous gyrations of an acrobat. Surely such music should be eliminated from our service as gave rise to the following juvenile observation.

The celebrated soprano was in the middle of her solo when little Johnny said to his mother, referring to the conductor of the orchestra: "Why does that man hit at the woman with the stick?" "He is not hitting at her," replied his mother. "Keep quiet." "Well, then, what is she hollerin' so for?"

\* \* \*

Some people go about in this world always primed for a quarrel. We have all met them—vivacious people with their ears cocked, their fists clinched, with knitted brows and haughty mien. They have been so long, so fiercely

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and so industriously engaged in the preservation of their  
good repute that there is not a single bosom friend left  
to them. They are moral invertebrates to whom for-  
bearance is an impossibility. And yet it is only the for-  
bearance of others that frequently saves them from being  
bowled over and completely flattened out. How often  
have not our feelings been jarred by such episodes as the  
following?

"Do you know what I've a notion to do?" asked the  
little man doubling up his fists.

"No," said the big man.

"I've a notion," said the little man, "to hit you right  
in the mouth."

"Well," said the big man, "if your notion leads you to  
suppose that I would stand here and do nothing while  
you were climbing up on a stepladder for the purpose of  
hitting me in the mouth, I would advise you to take it to  
some drug store; it would make good froth for soda  
water."

Then he walked away, and the little man still believes  
that he was "scared" out.

\* \* \*

It depends upon yourself to make the sermon interest-  
ing or tedious. Your listening to it will be arduous and  
the time will drag wearily along unless you take a posi-  
tive interest in the preacher's theme. At the outset set  
your mind in an attentive and inquiring mood. Note  
what the preacher starts out to prove and get interested  
in the development of it. There are some who sit through  
the discourse in a passive way and wait patiently for  
preacher to say something witty or remarkable. They do  
not listen for the moral good it will do them. They have  
no rational hunger for the Word. Their attendance at  
the sermon is a task for them as the schoolboy's lesson  
is for him.

It is related of a noted divine that when he was young,  
his parents had grave doubts of his having derived any  
benefit from the sermon on one occasion owing to his  
restlessness and manifest inattention. The preacher  
spoke on the words: "An angel came down from heaven  
and took a live coal from the altar."

Reaching home the parents questioned him: "Did you hear the sermon?" "Yes." "Did you understand it?" "Oh, yes." "Can you repeat the text?" "Of course." "Let us hear you." The youngster triumphantly quoted; "An Injun came down from New Haven and pulled a live colt from the halter!"

### ERRORS.

Several mistakes appeared in last month's RECORD. On page 201 an unknown quantity was credited with the large appropriation which was obtained through the efforts of Congressman Hooker. On page 199 Fr. Basil Keating is said to be the first priest to die in America. This of course is untrue though he was the first Passionist priest to die in this country. There are other mistakes which crept in on account of lack of time to correct the proof sheets but which no one need be told are errors.

### PARISH CENSUS.

The Parish Visitation will be resumed during the first week of Oct. We would earnestly request heads of families to be at home when we call. The sections to be visited will be announced previous to our visitation. At the same time we will receive your subscriptions to the school fund. We deem it advisable to gather these subscriptions now lest what justly belongs to St. Mary's be diverted to other purposes.

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