

*Francis Edward Wigners*

**Souvenir of the Dedication**

— and —

**Official Year Book**

of the

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**St. Francis Xavier Church**

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**Burlington**

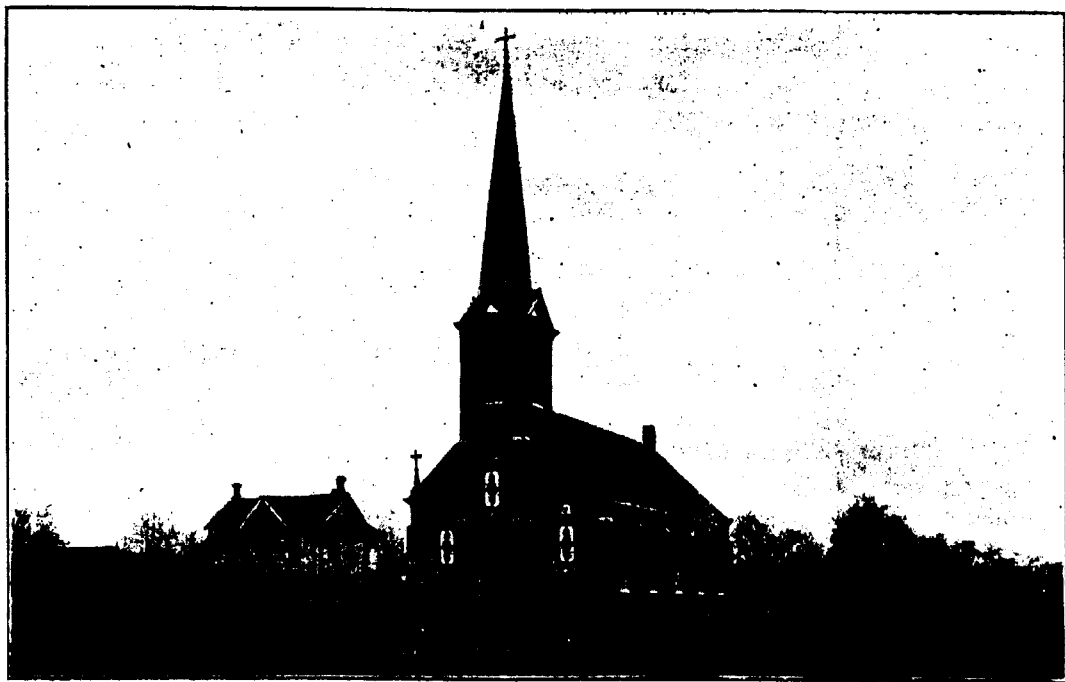
**COFFEY COUNTY**

**Kansas**

**August 12, 1902**

**REV. A. J. DOMANN**

**PASTOR.**



NEW ST. FRANCIS XAVIER CHURCH, BURLINGTON, KANSAS.

## CALENDAR.

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Time of Divine Services at St. Francis Xavier church, Burlington, Kansas: On the 1st, 3d, 4th and 5th Sundays and on all Holy days of obligations—First Mass at 8 o'clock, High Mass and Sermon at 10 a. m., except during the winter months, when High Mass is at 10:30. Vespers and Benediction of the Most Blessed Sacrament at 3 p. m., except during the summer months, when these services are at 7:30 p. m.

Catechism class and Christian instructions for the children under sixteen years of age every Saturday and Sunday afternoon at 2:30 o'clock except on the second Saturday of each month, when catechism is at 10 a. m.

Week days—Holy Mass at 7 o'clock except on the first Friday of each month.

On the first Friday of each month the devotions of the League of the Sacred Heart are held. Mass is at 8 o'clock, followed by the Litany of the Sacred Heart; the act of Consecration to the Sacred Heart and Benediction of the Most Blessed Sacrament. Confessions will be heard on Thursday nights from 6 to 9 and on Friday mornings from 6 to 7:45. These hours should be strictly observed.

### CHURCH COMMITTEE.

Frank Hoffmans,  
Jacob Weigand,

John Bordenkircher,  
Michael Sweeney.

## HISTORICAL.

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The history of the Catholics in Burlington, Kansas, dates back to the early sixties, A. D. 1800. During the years from about A. D. 1859 to A. D. 1871 the Holy Sacrifice of Mass was offered to God by missionary priests two and three times a year. sometimes in a carpenter shop, at other times in a log hut of some pious Catholic. Some of the early priests, whose names are familiar to us, we mention with honor, Father Guinther, O. C. C.; Father Carrelton, S. J., and Father Perrier, who is at the present writing Vicar General of the diocese of Concordia. In the early days of the year 1871 Father Heller collected together the few scattered Catholic families in and around Burlington and organized them into a parish. The new parish then numbered about ten families. Most of these families had emigrated to Burlington from Mt. Sterling and Bloomington, Illinois. In spite the fact that all the families suffered greatly under the yoke of poverty, they contributed nobly in work and money and built a neat little frame church 35x40 feet on North Third street, three blocks to the north of the present brick venerated church. The name of St. Francis Xavier was given the new church. The corner stone of said church was laid in the early days of June, 1871. The parish was then in a flourishing condition and grew rapidly in membership. Holy Mass was celebrated bi-

monthly, sometimes by a priest from Scipio, Kansas; sometimes by a priest from Humboldt, Kansas, and at other times by a priest from Emporia, Kansas. In a few years the parish grew so large in membership that another addition of sixteen feet was added to the aforesaid church, which addition for a short time served as a school room, but later was changed into a sanctuary for the old church. On the 18th of December, 1881, the Franciscan Fathers of Emporia took charge of the parish by order of Rt. Reverend L. M. Fink, D. D., O. S. B., of Leavenworth, and succeeded Rev. Father Charles Kearful, who attended Burlington from Humboldt, Kansas. The Franciscan Fathers had charge of the parish from December, 1881, to September, 1883. From September, 1883, to 1890 several changes were made in the parish. Following is an imperfect list of priests who had charge of St. Francis Xavier church from A. D. 1883 to 1890:

From September, 1883, to 1885 Father Freisenborg cared for the faithful of the parish and during his pastorate built a six room cottage for a residence by the side of the old church. From September, 1885, to August, 1886, Rev. A. Buechler was pastor, and from 1886 to 1887, was succeeded by Rev. Michael Walsb. After Father Walsh had served his term as pastor the Franciscan Fathers again resumed charge of the parish and Father Long, O. S. F., attended it from Emporia until 1890, when Father Herbrich was appointed pastor by the Rt. Rev. Bishop until 1894. In 1894 Rev. Robt. Loehr received the appointment to succeed Father Herbrich until 1896, when he in turn, on March 20th, 1896, left the faithful in charge of the late Rev. John Schultze of happy memory who died suddenly of heart failure on February 17th, 1899. After the death of Father Schultze the Franciscan Fathers again attended the parish from Emporia until the 19th of July, 1899, when Father A. J. Domann, the present pastor, took charge of the parish as his first mission. During the pastorate of

the late Father Schultze the building of a new church was contemplated, as the membership of the parish now numbered about thirty-five families, and the old church besides being too small was crumbling with age. Active work to raise money for this purpose was begun, and a large Catholic Fair was given by the members of the parish and conducted by the late Rev. Schultze, by means of which a fund of about five hundred dollars was realized. Soon after the Fair about thirty tons of rock were hauled on the old church grounds in preparation for the prospective new building of 40x80 feet, but as death suddenly took from the congregation their loved pastor and leader, all hopes for the erection of a new building were equally as suddenly blasted and preparations were indefinitely postponed. In the fall of the year 1900 Father A. J. Domann undertook to carry out the intentions of his worthy predecessor, Rev. Father Schultze, and immediately began work to swell the building fund. The first method resorted to was the "endless chain of letter system," by which a net profit of \$204 over and above expenses was realized. In January, 1901, Father A. J. Domann resorted to a second and more effectual means of raising money for the new church and called in person on each member of his parish earning a living, and solicited donations. Although the people were mostly poor and numbered only thirty-five families, by June of the same year he succeeded in swelling the subscription list to almost \$10,000, one thousand dollars of which was donated by the good non-Catholics of the city of Burlington.

On November 30th, A. D. 1900, Father A. J. Domann bought three lots 121x150 feet, three blocks south of the old church property, for the consideration of \$300.  
On March 16th, A. D. 1901, he sold to Mrs. Emma Rosenthal, of Burlington, the old church property, the old church building and the one story parochial residence for the consideration of \$1,200.



RT. REV. L. M. FINK, O. S. B.

On July 2d, 1901, the first dirt was excavated for the basement and foundation trenches of the new church. All of said work was in charge of Joseph Didde and was donated by the members of the parish. Mr. Joseph Didde is a Catholic resident of Nortonville, Kansas, and was employed by the Pastor and Building Committee to superintend and construct the new church, a pressed brick, veneered building—dimensions 40x80 feet with a tower 125 feet high. On the 3d day of July, 1901, Mr. W. Finicum, of Otter Creek, near Burlington, contracted with the Rev. Pastor and the Committee to build the foundation for said church for \$1,028. On August 19th, 1901, Messrs. Beatty & Clark, of Burlington, agreed to construct and erect the brick work of said church and to furnish the mortar and labor for the same for the consideration of \$900. All other materials necessary to complete said church the Rev. Pastor and Superintendent Didde purchased. Almost all the work on the new church was done by day labor under the direction of said superintendent, Joseph Didde.

On August 22d, 1901, the corner stone of said new church was laid with due ceremony and solemnity by the Rt. Rev. L. M. Fink, O. S. B., Bishop of Leavenworth, Kansas. The name of St. Francis Xavier was also given to the new church. At 9:30 a. m. of the above mentioned date a solemn High Mass was celebrated "Coram Episcopo" in the old church building on North Third street by Rev. B. S. Kelley, secretary to the Bishop.

Father Kelley was assisted by Rev. Father Sylvester, O. F. M., of Emporia, Kansas, as deacon, and by Rev. Patrick McInerney, of Olathe, as sub-deacon. Very Rev. Father Agnellus, O. F. M., of Emporia, acted as Master of Ceremonies. The Rt. Rev. Bishop was assisted by two deacons of honor, Very Rev. F. V. Nugent, C. M., President of the Kenrick Seminary, St. Louis, Mo., and Very Rev. Perrier, V. G., of Concordia, Kansas. After the solemn High Mass all marched in procession to the



site of the new church and the corner stone was laid. Just before the ceremony of the laying of the corner stone, Rev. Father George Eckart, of Ottawa, Kansas, preached an eloquent and appropriate sermon to the large crowd in attendance. When the ceremonies and sermon were completed, an elaborate dinner was served for the benefit of the new church in the large hall opposite the Forest City Hotel. The day was pleasant and the occasion was well attended. Enclosed in the corner stone on separate sheets of paper is a list of members of the congregation, also a list of each subscriber to the new church and the names of the church officers.

The new St. Francis Xavier church is constructed of wood and of the choicest No. 1 Coffeyville repressed face brick. The architectural style of the church is Gothic; dimensions, 40x80 feet with side walls twenty-two feet high. The tower is twelve feet square and one hundred and twenty-five feet high. The side windows, ten in number, are four feet and six inches wide by thirteen feet high. The three windows in front of the church are five feet wide by fifteen feet high. The windows are marvels of beauty and are made of the best attainable opalescent glass. They were furnished by the reliable firm, the Campbell Glass and Paint Co., of 1228 Main St., Kansas City, Mo.


All the pews in the church are new. They are made of red oak, are fourteen feet long and have curved seat and inclined back. The communion rail, Gothic in form, and the stair railing are made of the same kind of wood as the pews. All are finished in the natural wood color. The entire church has been finished with B. P. S. paint and Nisoron varnish, manufactured by the Patterson-Sargent Co., of Chicago. Mr. O. W. Urich, of Atchison, Kansas, furnished the pews and communion rail, and in fact all the inside wood work of the church except the altars.

Altars there are three; one main altar and two side

altars. The main altar is Gothic in style, has a mensa or table twenty-three inches wide by ten feet long. The entire width of main altar is thirteen feet, and with its many little spiral towers nineteen feet high. On the altar are three candle tables and on either side of the tabernacle is a niche two feet high with adorning angels. Over the tabernacle of exposition is the center or main niche five feet high, in which stands prominent a beautiful statue of St. Francis Xavier, patron of the church. On either side of the altar a little down from the center or main niche are two other niches four feet and six inches high for other statues of saints. The side altars are sisters to the main altar. Each is six feet, six inches wide by sixteen feet high. Over the tabernacle of each, in a niche 2x5 feet stands a statue. The one holds the statue of the Blessed Virgin Mary; the other that of the Sacred Heart of Jesus. The altars are of butternut wood, richly trimmed with gold leaf, and all of them hand carved. To say that the altars are marvels of beauty and art expresses only the truth. All were made by the Schenk Altar Company, of Quincy, Ill.

The pressed brick, of which it took near 60,000 were furnished by the Coffeyville Pressed Brick Co., and the common brick, of which it took also many thousands, were made in the Burlington brick yards, of which Mr. O. E. Sanford is proprietor and owner. Iola cement was used in the foundation walls and agatite for the plastering. Few buildings have better material and are more substantially built than the new St. Francis church of Burlington, Kansas.

#### PAROCHIAL RESIDENCE.

 A new two-story Parochial Residence, equally as beautiful and handsome as the new church was erected at the same time with the church at a cost of almost several thousand dollars. Although of frame, the house is well finished and comfortably furnished. In it are eight

rooms and a bath. It has been furnished with modern conveniences of water works and electric light. The lumber for both the church and the residence, for which it took over 150,000 feet, was furnished by the Brown-Parish and Cogshall Lumber Companies, both of Burlington. The hardware for both buildings was mostly furnished by the Pioneer Hardware Co., of this city, of which Mr. Frank Haight is manager. The beautiful white stone for the front steps, door and window sills was furnished by the Chase County Stone Co., of Cottonwood falls, Kansas. Messrs. Isenberger & Brott, of this city, furnished all the galvanized iron for the church and did the work.





FATHER A. J. DOMANN.

## PRECEPTS OF THE CHURCH.

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1. To hear Mass on Sundays and Holy days of Obligation.
2. To fast and abstain on the days appointed.
3. To confess at least once a year.
4. To receive the Holy Eucharist during Easter time.
5. To contribute to the support of our pastors.
6. Not to marry non-Catholics, nor relatives, nor at forbidden times.

N. B.—Bear in mind that Catholics who get married by a non-Catholic minister excommunicate themselves from the church.

### **Baptism.**

Catholics should remember that this sacrament should be administered as soon after birth as possible, at least within two weeks from birth.

In danger of death any one can baptize—pouring water on the head of the person, at the same time saying: “I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.” Catholics only can be sponsors at baptism.

Should private baptism be conferred in case of the danger of death, the ceremonies must be supplied soon afterwards at the church.

It is a strict rule of the church that the priest cannot go to private residences to baptize except under grave circumstances. The parish church is the proper place for administering the sacrament of baptism.

### **Confirmation.**

The Sacrament of Confirmation is administered by the Right Reverend Bishop of Leavenworth, L. M. Fink, O. S. B., D. D., at least once in every three years, on a date specially appointed by himself and with the concurrence of the Rev. Rector. Persons not confirmed should apply for instruction in time. The Rev. Rector is very anxious that parents should send their children to receive these necessary instructions, preparatory to the reception of the Sacrament.

### **First Communion.**

In the spring time of the Christian's life there is a day that should outshine all others in brightness and beauty—the day of First Communion. The great Napoleon the First, who trod the ways of glory and sounded all of the depths and shoals of honor, at the end of his career solemnly declared that the day of his First Communion had been the happiest day of his entire life.

All children above the age of seven should faithfully attend Sunday school and the special instructions in preparations for First Communion. Parents should encourage the Rector and teachers in the very important and momentous task of preparing the children for First Communion and Confirmation. They should lend their assistance in this great work, and above all they should be careful to see that their children not only attend the instructions, but study their lessons at home. Special instructions for First Holy Communion every Wednesday and Saturday afternoon at 2:30 o'clock.

### **Confession and Communion.**

Monthly confessions and Holy Communion are

earnestly recommended to all who wish to be practical Catholics, especially for the young men and young ladies of the parish, that they may lead Christian Catholic lives. The time for confessions is generally speaking on Saturday evenings from 6 to 9 o'clock, and Sunday mornings from 6 to 7:45, and on week days from 6 to 7:15. These hours should be strictly observed. Children of seven years or more who have not made their First Communion should go to Confession on the Wednesdays or Fridays of Ember week.

### **Sick Calls.**

You are earnestly admonished to send for the Rector as soon as a member of your family or a friend is in danger of death. In case of lingering sickness you should send notice to the Rector early in the morning or evening before so he can conveniently reach the patient. In case of sudden serious illness come any time during the day or night. It is a labor of love for the Rector to visit the sick. When you expect the Rector to administer the last Sacraments in your house you should come after him and also bring him back home if he has not a conveyance of his own. Prepare in the sick room a table, cover it with a clean white cloth; place on it a crucifix between two lighted candles, a vase with Holy water and a sprinkler, a glass of pure water, a small spoon and a plate with cotton. Holy water can always be obtained at the church. Always keep on hand at least two blessed candles and Holy water. Catholics should observe this rule strictly and should have the sick room prepared as above described before the Pastor arrives.

### **Remarks.**

On entering the church take some Holy water and make a devout sign of the cross.

Before entering your pew make a genuflection to the Blessed Sacrament.

Do not allow your children to run around in the aisles of the church during the service and make unnecessary noise. ✱

Avoid unnecessary talking in church and be strictly silent. ✱

Remember that the church is the house of God, and the highest decorum should be observed.

Do not turn your head to see when some one is entering or leaving the church, but attend to your prayers and devotions. ✱

Be sure and always take your prayer book and your rosary when you go to church. ✱

On passing the church the true Christian gentleman will raise his hat in respect of the Blessed Sacrament. How many show themselves to be true Christians in this respect? Mighty few. ✱

### Choir.

All those who have musical ability should be willing and anxious to consecrate a part of their talents to God, from whom they received the same, and hence should join the choir without any paltry consideration. Members of the choir should remember that they take part in a sacred function and behave accordingly. The Church is the dwelling of the most Blessed Sacrament. Common politeness will teach the rest. The organist is the master of the choir and should never tolerate unnecessary laughing or loud whispering during services or practice hours. The organist is responsible for the behavior of the members in choir.

### The Altar Society.

The Altar Aid Society is organized to provide for the altars and church, as the same should be kept clean.

The officers of the Altar Society are appointed once a year to attend to these duties and collection of the dues.

Each member pays 10 cents a month, or \$1.20 a year. In the past this society has contributed to the





OLD CHURCH, ERECTED 1871.



embellishment of the sanctuary of the House of God. Every Catholic lady should consider it an honor and a sacred duty to contribute her mite to this noble and holy purpose. The dues should be paid to the President or Treasurer of this society. There should be at least one in every family belonging to the Altar Society. The Rev. Rector offers up Mass once a month for the temporal and spiritual welfare of all members, and one Requiem Mass for all deceased members. Members should be prompt in the payment of their dues.

### **Purgatorian Society.**

The Purgatorian Society has for its aim and object the assistance of the poor souls in Purgatory. "It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins," says Holy Scripture. For this reason pious persons form themselves into a society and make contributions according to their means to have Masses offered up to God for the repose of the souls of their dead relatives and benefactors. Mass is said bi-monthly in our church for the deceased members of the Purgatorian Society.

### **Loyalty to the Pastor.**

There is not, perhaps, a parish great or small, in this country where the pastor does not sometimes long to hear an authoritative voice urging his people to "hold up his hands." Nobody knows so well as he that great American fact that here every man is his neighbor's judge, and that in consequence public opinion is the autocrat by whose favor every movement stands or falls; nobody knows better than he, either, that with us public opinion has most emphatically the mark of a half-educated opinion, in that it is more critical than appreciative. Appreciation is the flower of the finest minds only, and our American Catholic pastor, knowing so often by sad experience that he is as likely to be judged by the smallest failing as by the highest virtue, has good

reason to question whether even the seed of that fine flower has been yet dropped into the average American mind.

It is not that the parish critic is so numerous, but he is so loud. He is the product of a nature which lacks the quality of proportion, and when in the exercise of his characteristic prerogative, he proceeds to express his plain opinion of his pastor, it generally turns out that he has a small complaint against an otherwise very good man.

### **Holy Days of Obligation.**

On which every Catholic who has come to the age of reason is obliged to hear Mass and to rest from servile work, unless hindered by sickness or other sufficient cause:

1. All Sundays in the year.
2. The Circumcision of our Lord.
3. The Ascension of our Lord.
4. The Assumption of the Blessed Virgin.
5. All Saints Day.
6. The Immaculate Conception of the Blessed Virgin.
7. The Nativity of our Lord.

### **The Priest's Self Sacrifice.**

"A Priest is not an angel, he is only a man, he is human. He has the faults of human nature, but his life is given to you. His hand is the anointed hand which gives you the sacraments. Respect your Priests. Be proud of them. If they have faults, leave their faults to God."

That is just what so many Catholic people do not do. Some persons are so constituted that, as George Elliot has said, they constantly fix their eyes upon the spots on the sun, and not upon its glorious radiance.

"We are all apt to take the self-sacrifice and willing service of the Priest in much the same unthinking, un-



grateful, gratuitous way as that in which we accept light and air. Possibly it is in consequence of this airy appropriation, as a natural heritage, of the services of the Priest, that we are so free with our criticism and so stingy with our gratitude. It should be *vice versa*. When sickness assails us and death faces us, the Priest is the only one upon whom we can call, knowing the call will be obeyed. Other friends may fail us. The Priest never fails us. His telephone is never spiked. No matter how cold the night or late the hour when the urgent ring comes, it is answered. Truly, indeed, we ought to respect our Priests.

“The order of Melchisedech, with the wonderful power which it confers, carries with it the blue ribbon of all earthly dignities, and it carries with it also a great dower of human loneliness. When he dons the garb of his supernatural knighthood, the Priest is shut out by a wall of separateness from the fair garden of human love. He must go alone and lonely and practically homeless through the world. The life of the Priest affords the highest ideal that the world holds today of the Christian charity embodied in the primary commandment of the Positivist school: ‘Live for others.’ Altruism can go no further. In common gratitude, the least that Catholics can give to their Priest is profound respect and wide indulgence, instead of cold, non-appreciation and flippant criticism.”—Selected.

### **The Support of the Church.**

Every one not prevented by poverty should make every year a just contribution towards the necessary support of the Church and its pastor. This contribution will entitle him or her to a special seat. This donation should be paid in advance every quarter, and if not, at least at the end of the quarter when it becomes due. In the first place the pastor should know all the Catholic people who reside in his parish, consequently his people.

and especially new comers, should lose no time in making themselves known to the Priest in charge. Very often, and especially in country missions, Catholics settle a long distance from the Church and live there for months and months without letting the Priest know a word of their existence. Let the Priest know by some means or other that you have moved into his parish, and sooner or later he will visit you and provide for your spiritual wants. Make arrangements for a proper seat in the Church with the pastor, and willingly contribute what you can afford. A parish has to be supported, and according to your means you should give, otherwise you should not expect to receive the benefits of the divine services of the Church nor her sacraments.

### **Marriages.**

When you intend to get married the Reverend Rector should be seen about three weeks before the date of the ceremony. Remember that the laws of the Church, for good reasons, require your names to be called out on three successive Sundays or Holy days. Catholic marriages should be celebrated in the morning with the Holy Mass, and it is proper to receive Holy Communion at this Nuptial Mass. Mixed marriages are abhorred, and generally condemned by the Church, therefore we should avoid them. No marriages are solemnized—

1. From Ash Wednesday until the second week after Easter.

2. From the first Sunday in Advent until the 7th day of January, except by special dispensation from the Right Reverend Bishop.

### **Burials.**

A burial should be held at the church and not in a private house, and with a Requiem Mass. All funerals should reach the church at 10:30 a. m., if not sooner.

Make proper arrangements with the Rector for the funeral mass and for his attendance at the cemetery.

Instead of lavishly spending money uselessly for too many flowers and carriages, it would be better to have prayers said and masses offered, knowing as the Holy Scripture saith, "that it is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins."

All pious, worthy Catholics should remember their deceased relatives and the poor souls in purgatory.

When a member of the parish is to be buried, it should be born in mind that the party must have a right to Christian burial and that he or she were practical Catholics. A lot or grave must be had in the cemetery.

### The Cemetery.

A Catholic cemetery is the home of our dead. It is likewise "our" home, our "future" home, our "last" home on earth. As we decorate and beautify our present homes, so should we decorate and beautify our future home and the homes of those who have gone before us. The cemetery should always be kept neat and clean. In its season it should be as a park of beauty, breathing an aroma of sweet scented flowers. All should feel it a duty and a pleasure to care for the cemetery and beautify it. The manner in which we keep the cemetery shows the respect we have for the dead. The appearance of the cemetery should incite us to prayer, pious meditation and love for the dead, not discouragement, disgust and blame for the living. The appearance of the cemetery is a true index to the religious spirit of a parish. A sexton should superintend the grave digging and also whatever labor may be required at the grave.

The cemetery is in charge of a committee of which the Rev. Rector is chairman. The lots are for sale, prices to be had upon application. Single graves are \$3, payable in advance.

N. B.—Each family of the parish is expected to

contribute \$1 each year toward the support of the cemetery.

### **The Priest and Money Getting.**

One of the slurs that the enemies of the church, and, alas! bad Catholics also, cast upon the Priests is that they are so often asking for money. Now, who is really responsible for this—the priests or the people? Why is it that so much of the lives of priests are spent in the arduous and most distasteful task of collecting money? Why are they so often converted into veritable beggars, going from house to house of their parishoners, asking for the means to accomplish the work that has been committed to their care by their lawful superiors?

Is it not the people themselves, who, by their neglect to do their full duty, oblige the Priests to become beggars? An incalculable amount of time and energy that could be spent in far more noble work than in the collection of money would be saved by the Priests of God's church, their lives would be lengthened and made far more happy, if, instead of making the Priests come to them for whatever money is required for church purposes or for charitable objects, the people would, one and all, nobly, generously bring their offerings in accordance with their means, to the Priest.

How many do this? How many, for the love of God, for the good of religion, on any occasion when money is really needed, come forward conscientiously and of their own good free will do their full duty in accordance with their means? Mighty few.

### **The Earnest Catholic.**

Archbishop Ireland avails himself of every opportunity presented to him to impress upon the layman the duty of aiding the Priests and Bishops in their work. There are thousands of things to be done which, he says, Priests and Bishops cannot do. There are thousands of things to be known which Priests and Bishops alone cannot know.

The layman, by his example, the Archbishop tells us, "can preach a hundred times better to the country at large than we can from the pulpit. Your fellow citizen will not come to hear us, they will see you. And if they find in you the true Christian faith, find in you the honorable man, find in you the true citizen and the devoted patriot, they will say that the Catholic church serves some great purpose. If they see exemplified in the laity the principles which Priests and Bishops preach from the pulpit in abstract form, then they will believe in the truth of the preaching of the Bishops and Priests: and from what they see they will take a step forward."

#### **Days of Fast and Abstinence.**

All who have completed their twenty-first year are obliged to observe the fasts of the Church until the age of sixty, unless exempted by proper authority for some legitimate cause.

Fast Days are those on which but one full meal is allowed. They are (1), all week days of Lent, that is, from Ash Wednesday to Easter Sunday; (2), Fridays in Advent; (3), the Ember Days; (4), four Virgils, to-wit: Eyes of Pentecost, Assumption, All Saints and Christmas; (5), all Fridays of the year are days of abstinence from flesh meat, and should be strictly observed as such.

#### **The Great Benefit of Assisting at Mass.**

Make every effort, says the glorious St. Francis Pe Sales, to assist at the Mass, in order that with the priest you may offer up the Holy Sacrifice of your Redeemer to God His Father for yourself and for the whole church. Temporal blessings are frequently poured upon those who obey this injunction of the Saint.

#### **Proper Genuflection.**

How very painful it is to see some Catholics, upon entering the church, trying to genuflect. If they could but see how ridiculous they appear in the eyes of others, they would learn at once to do it properly and reverently. To



genuflect is to bend the right knee to the floor. This is an acknowledgement on our part of our belief in the real presence of Christ in the Blessed Sacrament, of God's superiority, and our dependence. To genuflect properly is an act pleasing to our Divine Lord; but it can be termed aught but mockery to give that indescribable bow we see so frequently in our churches. Remember it is Christ you salute; be as polite towards Him as you are towards His creatures. Be as anxious to please Him in your salutation as you are to please man.

### **Eight Improprieties.**

1. To stand before the church door before or during service.
2. To engage in any conversation, even religious, between the time of your going in and the commencement of worship.
3. To salute persons coming into church, bowing, smiling, etc.
4. To sleep in church or cough, especially during the sermon.
5. To leave the church before the services are fully ended, or to laugh and talk in going out.
6. To stand in the doors or aisles, and then detain others.
7. To stand before the church door gazing at and passing remarks on others.
8. For a Christian gentleman to pass by the church without raising his hat in respect for the Blessed Sacrament.

### **Advice to Young and Old.**

Profane swearing is abominable.  
 Vulgar language is disgusting.  
 Loud laughing is impolite.  
 Inquisitiveness is offensive.  
 Tattling, telling lies and slandering are mean and contemptible.

Ignorance is disgraceful and laziness shameful.

Pride is a curse—a hateful curse.

Avoid all the above vices and aim at usefulness. This is the road in which to become respectable. Walk in it. Keep good company.

No man can leave a better legacy than a well educated and virtuous family.

### **Nature and Object of the League of Sacred Heart.**

The Apostleship of prayer is a league of prayer in union with the Heart of Jesus.

It is called Apostleship because it aims at making all Christians true apostles, zealous for the glory of God and the salvation of souls.

It is an Apostleship of prayer, for prayer is its common, though not its only means.

It is in league with the Sacred Heart, because devotion to the Heart of Jesus is the chief means of inciting the associates, after His example, to a more diligent practice of prayer, and to the most efficacious form of prayer, made in union with Him ever living to make intercession for us. This noble and sublime devotion in itself encourages all to become members of the same.

### **Catholic Mutual Benefit Association.**

The object of this association is "To improve the moral, mental and social condition of its members; to educate them in integrity, sobriety and frugality; to endeavor to make them contented with their position in life, and to aid and assist members and their families in case of death."

The qualifications for membership are that a man shall be a practical Catholic, physically sound, of the full age of eighteen years and under fifty years of age at date of initiation. Every applicant must have the signature of the Pastor of the parish to his application paper as a guarantee that he possesses the first qualification, before his application can be considered. Being a business so-

ciety, having for its object a safe and reliable life insurance for its members, and as the strength and perpetuity of all such associations depend entirely on the nature of their life risks, all applicants must undergo a rigid medical examination by a competent physician, regularly appointed and sworn to perform his duty honestly. All certificates of examination made by such examiners must be submitted to the Grand Medical Examiner of the Council, who approves or disapproves the applicant, according to the statements contained in such certificates, and no person can be admitted or balloted for until the Branch has been notified of the approval of the Grand Medical Examiner. In addition to this, each Branch has a Board of five Trustees, to whom all applications must be referred, who are empowered to approve or reject.

The cost of admission is as follows: Initiation Fee, \$3; Medical Examination, \$2.

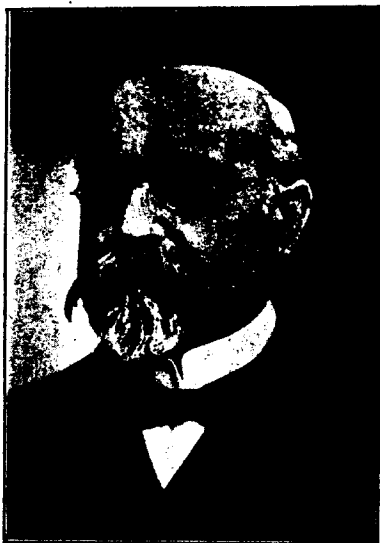
And on initiation, one assessment as per class, and dues to the end of the current quarter. The dues are twenty-five cents per month, payable quarterly.

Upon each assessment the member will pay, according to age, as follows:

FOR \$2,000 BENEFICIARY.			
18 to 25 years.....	\$1 00	35 to 40 years.....	\$1 30
25 to 30 years.....	1 10	40 to 45 years.....	1 45
30 to 35 years.....	1 20	45 to 50 years.....	1 65
FOR \$1,000 BENEFICIARY.			
18 to 25 years.....	\$0 50	35 to 40 years.....	\$0 65
25 to 30 years.....	55	40 to 45 years.....	75
30 to 35 years.....	60	45 to 50 years.....	85
FOR \$500 BENEFICIARY.			
18 to 25 years.....	\$0 25	35 to 40 years.....	\$0 35
25 to 30 years.....	28	40 to 45 years.....	40
30 to 35 years.....	30	45 to 50 years.....	45

### Church and Secret Societies.

The Catholic church is established by Jesus Christ, and by Him divinely enlightened to teach, warn, exhort and reprove the faithful in a matter pertaining to the Kingdom of God. Though gently, she rules firmly.



**F. HOFFMANS,  
BUILDING COMMITTEE.**

Those who spurn her voice cease to be her dear children. Though a tender mother to the weak and erring, she harbors in her bosom no stubborn rebels. As members of condemned societies, men who refuse to resign, may retain all their rights of manhood and citizenship, but they cease to be practical Catholics. The state has the perfect right to determine the conditions of its own membership. The church claims the same right. And as members of the church and as followers of Jesus Christ, we must be loyal and obedient to Christ and His church.

### **A Word About Periodicals,**

All men should fit themselves for some avocation in life—should become learned—should be educated. But education is of two fold, of the "mind" and of the "heart." As the body without life is dead, so is education with ut morality dead. The good health of the body depends largely upon the proper action of the heart; so does a good education depend upon the morality or immorality of the instructor or teacher. It is a generally accepted fact that the newspapers and books we read are prime factors in the morality or immorality of our education. That is to say, their good or bad influence is great. As a parent guards the physical health of his child, so should he guard the soul of his child from becoming impious and corrupt by spurious literature. Again it is an acknowledged fact that the Catholic literature elevates the heart and instructs the mind—hence all Catholics should provide themselves with suitable Catholic books and at least one Catholic newspaper. The Rev. Rector is the most fit to advise in this matter and is at all times delighted to be of assistance.

### **A Prize Answer.**

The Augustinian friars of Lawrence, Mass., offered some time ago, through their parish calendar, a prize of \$10 for the best answer to the question, "How can laymen best help their clergy in local work?" Out of many

answers published in the latest issue of the calendar, this one received the prize:

“A young man writes: That in his opinion the first thing required of the layman is to be a practical Catholic himself—that in all this he will find incentive to active co-operation in all parish movements. His greatest strength will be in receiving frequently the sacraments of the Church, and his work will be, first, to lend his assistance cheerfully to all work planned and conducted under the auspices of the Church; second, to always have a good word for what is thus undertaken, and lastly, to labor by good counsel among his less fortunate brethren.

### **Progress of Life.**

Men rejoice when the sun is risen; they also rejoice when it goes down, while they are unconscious of the decay of their own lives. Men rejoice on seeing the face of a new season, as at the arrival of one greatly desired. Nevertheless, the revolution of seasons is the decay of human life. Fragments of drift wood meeting in the wide ocean continue together a little space; thus parents, wives, children, friends and riches remain with us a short time, then separate—and the separation is inevitable. No mortal can escape the common lot; he who mourns for the departed relatives, has no power to cause them to return. One standing on the road would readily say to a number of persons passing by, “I will follow you;” why, then, should a person grieve, when journeying on the same road which has been assuredly trodden by all our forefathers? Life resembles a cataract rushing down with irresistible impetuosity; knowing that the end of life is death, every right-minded man ought to pursue that which is connected with happiness and ultimate bliss, i. e., save his immortal soul.

### **The Duty of a Mother.**

By the quiet fireside of the home the true mother, in the midst of her children, is sowing as in vases of earth

the seeds of plants that shall sometimes give to heaven fragrance of their blossom and whose fruit shall be as a rosary of angelic deeds, that noblest offering that she can make through the ever ascending and expanding souls of her little children to their God. Every word that she utters goes from heart to heart, with a power of which she little dreams.

Solemn is the thought, but not more solemn to the Christian Catholic mother than the thought that every word that falls from her lips, every expression of her countenance, even in the sheltered walk and retirement of home, may leave an indelible impression upon the many souls around her calculated to work for their eternal happiness or everlasting misery. O, what a terrible responsibility! How few mothers reflect on this!

### **Religion at Home.**

The church is not the only place for the practice of religion. It won't do to tuck your religion securely under the pew, after you have attended divine services, to be left there till you come again. Your religion should be with you everywhere and direct all your actions. It should be made particularly manifest in your home. Unless it is practiced there the church and school will never succeed in preserving it. Therefore make your home a thoroughly Catholic one. Give the crucifix a prominent place: it will remind you of your duties to God and your fellowmen. Sacred images will beget pious thoughts and elicit many meritorious ejaculations. Give the Bible an honored position and keep it in readiness for use. Have on hand Catholic books of edification and instruction and keep on hand good Catholic papers and periodicals according to your means. It is almost a miracle that the Catholic faith should prosper in spite of the great amount of anti-Catholic literature with which our Catholics amuse themselves. Trashy novels and sensational papers must be kept out of the

home. Never permit your children to read books and papers of a suspicious character. Pictures and representations of love-scenes and all nudities, whether works of art, ornaments or mere advertisements, must be strictly banished from your homes, as they scarcely ever fail to sow the seed of corruption in the susceptible hearts of your children.

Family prayers said in common by all members of the household should be a regular institution in every home. Parents must see that their children say their prayers regularly. Special seasons, such as Lent, Advent, May and October, should be remembered with especial prayers. Let me here remark that prayers should not be very long, as long prayers are apt to create an antipathy for prayers in general. Spend some time occasionally in pious and instructive reading. For this purpose use the Bible, especially the epistles and gospels, the Bible history, the catechism, or any of the various books of Catholic instruction. Try to have at least one member of the household attend Holy Mass on week days, so that the family will be represented at the Holy Sacrifice every day. Never shame the Catholicity of your home by making it the scene of disedifying socials and parties. Neither allow even innocent gatherings during the penitential seasons.

### **Manners in Church.**

There are some—they should be fewer—who seem to forget that common, every-day manners hold good in church as well as elsewhere. Manners are but an expression of justice—of due consideration, which, since we all have to live on this earth, is quite necessary. Where should we be more careful to follow them than in the Church of God?

Most persons do bring their manners to God's house; some few, as has been said, do not. For the sake of this minority a few points may not be entirely out of





**J. J. WEIGAND,  
BUILDING COMMITTEE.**

place.

If there is a crowd going into church, don't try your utmost to elbow everybody else and increase the general discomfort. Take it easy. Don't aim a blow at the holy-water font and immerse the whole hand. Dip the finger in lightly and then sprinkle yourself alone, not the others standing around you. Walk quietly down the aisle to your pew and take the most convenient seat therein. Don't lay siege to the end of the seat and hold it against all comers. Never disturb your neighbors by your prayers. They should know their own. Be attentive always to the priest at the altar. A silent, good example is most telling and most edifying. Never spit on the floor; it is exceedingly bad taste. In going out, after at least a short prayer of thanksgiving, take your time. Don't leave God's house in a great hurry. Try to postpone any prolonged meeting with friends until you are outside. Again take your time during confession hours; never deprive any one of his or her place. It shows but a poor spirit in which to receive the Sacrament of Penance to rob one of what belongs to him. It is not at all forbidden to allow another, who from some necessary reason must hurry, to go ahead of yourself.

Marriages or baptisms are not occasions on which to satisfy your curiosity. In all things exercise common sense and politeness. You would not forget yourself in visiting the house of a friend; do not do so in the house of God. Carry yourself modestly, becomingly, without prominence. Look to the comfort of others. If any inconvenience must be born, let it be yourself who will be willing to bear it.

### **Would You be Loved?**

Then strive to be amiable on all occasions. Don't find fault. Don't contradict people, even if you are sure you are right. Don't be inquisitive about the affairs of even your most intimate friends. Don't underrate any-

thing because you don't possess it. Don't believe that everybody else in the world is happier than you. Don't conclude that you never had any opportunities in life. Don't believe all the evil you hear. Don't repeat gossip even if it does interest a crowd. Don't go untidy on the plea that everybody knows you. Don't be rude to your inferiors in social position. Don't over or under dress. Don't express a positive opinion unless you perfectly understand what you are talking about. Don't get in the habit of vulgarizing life by making light of the sentiment of it. Don't jeer at everybody's religious beliefs. Don't try to be anything else than a perfect gentleman or lady.

### **Causes of the Loss of the Faith.**

The first cause is ignorance of religion. The religious education of many Catholics has been sorely neglected. In their childhood they were not taught their prayers and catechism. They were sent to schools where they learned mere worldly science, but not what it behooved them to learn, Christian faith and Christian morality. No wonder they soon lose the faith. The second is the bad example of parents. The parents seldom say their prayers; why should the child pray? The parents seldom go to Mass and Confession, why should the child do? The child hears his parents curse; he soon learns to imitate them. Young men and young women are allowed to keep bad company, to go to dangerous amusements and to read immoral and infidel books and papers. No wonder they abandon the practice of religion, and, too, even lose faith. The third cause is shallow learning. Some who have only a smattering of learning are so conceited as to consider themselves capable of discussing and solving the deepest theological questions. How true is the saying of St. Paul: "Science puffeth up." (1 Cor., 8:1.) They constitute themselves the judges of everything. They refuse to submit their rea-



**J. BORDENKIRCHER.**  
**BUILDING COMMITTEE.**

son to the church, and they boast of believing only what they can understand. Truly, a little learning is a dangerous thing. The fourth cause is worldly interests. Some Catholics sell their faith for a political office, for a membership in a secret society, for a rich husband or wife, for a few paltry dollars. The fifth cause is human respect. Every one naturally desires to be esteemed by his fellow men. Many are easily led. If their associates are good and virtuous, they strive to be also good and virtuous. If their associates are wicked and irreligious, they follow their bad example. They dare not practice their religion for fear of being ridiculed. The sixth cause is impurity. To gratify his passions, the impure sacrifices reason, virtue, duty, conscience, health, honor and life itself. Impurity blinds the intellect; it degrades man below the brute. At first, the impure man experiences shame and remorse. If he continues to yield, his passions grow stronger and fiercer, whilst his power of resistance grows weaker. He soon denies hell, and the authority of the church, and at last he becomes a hardened, scoffing infidel. A lamp goes out in a noisome cesspool, and faith dies out in an impure and hardened heart. A virtuous young man, a virtuous young woman, never lose faith. No Catholic loses his faith until his innocence has suffered shipwreck. The seventh cause is mixed marriages. Of all the means invented by Satan to increase the army of infidels and apostates, mixed marriages are the most common and the most baneful.

### **The Vice of Intemperance.**

Although there are other sins that are more enormous than drunkenness, there is hardly another vice that is productive of so great evils. Some acquire a passion for strong drink through the bad example of their parents. Others begin to use stimulants as medicine. Many begin to drink under the plea of necessity. They drink because the weather is cold, or damp, or hot; because

they work hard or feel weak, or have no appetite, and a drink, they imagine, revives and refreshes them. They begin to drink and soon have a craving for liquor; they do not know when and where to stop. Others are led to drink through business or friendship. Some are driven to drink by domestic or financial troubles or by some other misfortune. The drunkard is devoid of shame. He has no respect for God, no regard for men. There is no comfort, no pleasure, in the home of a drunkard. Instead of loving, protecting and supporting his family, he is more cruel and heartless than the tiger

### **Advice to Catholic Young Men.**

Remember thy Creator in the days of thy youth. (Eccles., 12: 1.) First of all be firmly resolved to save your immortal soul, cost what it may. God has not created and placed you in this world to acquire wealth, learning and honors, or enjoy life and its pleasures, but to keep His Commandments and thereby save your immortal soul. You must be able to explain your religion when questioned and to defend it when attacked. Your second duty is to be proud of your religion. Thank God that you are a Catholic. Never go to any place of false worship. Your third duty is to practice your religion. You find some who are willing to fight for their religion, but are not willing to live up to it. Never miss your morning prayers. Go to Mass every Sunday and Holy day and receive the Sacrament frequently.

Be industrious. Idleness is the parent of every vice. "If any man will not work," says St. Paul, "neither let him eat." (2 Thess., 2: 10.) Shun evil company. Keep away from saloons and all places where drunkards, gamblers and idlers congregate. Above all, you must lead a chaste life. The impure man, to satisfy his lust, sacrifices his thoughts and affections, his liberty, his rest, his health, his fortune, his conscience, his soul, his God and his eternal happiness. To gratify his lust, to hide his

guilt, and to please the object of his passion, he shrinks from no crime—he steals, he lies, he commits perjury, he is even guilty of murder. Impurity destroys the peace of families. It gives rise to hatred, jealousy, calumny, quarrels, divorce or even murder and suicide. Experience proves that so long as a Catholic remains chaste he does not become an infidel. Experience shows that no other vice causes so many diseases, so much insanity and so many sudden deaths as the horrible vice of impurity.

### Advice to Catholic Young Women.

Remember that your most noble and most precious treasure on earth is your innocence. "Blessed are the clean of heart, for they shall see God." (Mat., 5:8.) Try by all means to please God, but do not seek to attract the attention and admiration of men. "Favor is deceitful," says the Scripture, "and beauty is vain; the woman that feareth the Lord shall receive praise." (Prov., 31:30.) "Let not your adorning," says St. Peter, "be the outward plaiting of your hair, or the wearing of gold, or the putting on of apparel, but the hidden man of the heart in the incorruptibility of a quiet and meek spirit, which is rich in the sight of God." (1 Peter, 3: 2-4.) Scrupulously shun all imprudence in looks, words and gestures. Never allow an unbecoming word to escape your lips. Be always usefully occupied. Idleness is the enemy of purity. The devil has always work for idle hands to do. Shun all bad company and dangerous amusements. It was a dancing girl who caused the death of St. John, the Baptist. Dances, balls and plays are full of danger. In the voluptuous dance, innocence dies and is buried on the way home. The first step in the ball room is commonly the first step towards seduction. Avoid all improper reading, love stories, love poetry, trashy novels, story papers and the like.

### Duties of the Wife.

You should love your husband next to God and respect him as your head. Never cause him pain or displeasure. Be submissive in thought, word and deed. Never without sufficient cause refuse him the marriage rights. Obey in what is lawful, but not in what is sinful. If he requires you to commit any crime against nature, you cannot obey. You must obey God rather than your husband. You must be faithful to your husband until death. You must love your husband with a patient love. Your husband is obliged to toil all day among strangers. He is often annoyed, perhaps ill humored, when he returns home in the evening. Strive to make him forget all these annoyances. Never show ill temper, but in meekness and silence bear with his defects. Many a man is driven to the bar room, gambling saloon and the dens of infamy by his wife's neglect, by her ill temper and scolding tongue. If your husband is cross and a torment, who was it to choose the cross? It was your own choice, therefore bear it.

Shun idleness. Do not waste your time gossiping or making useless visits. Be constantly occupied with something useful. Keep your house neat and orderly. Be economical, especially in your personal expenses. Avoid all vanity, extravagance and inordinate desire to outshine your neighbors in costly dresses, jewelry and entertainments.

Shun forever the company of such women as would inspire you with a love for stimulants, opiates or any other inordinate passion. A bad habit is easily acquired, but very hard to root out. A drunken man is surely bad enough, but there is nothing more disgraceful, more disgusting, than a drunken mother.

Always remember that your husband is the head of the family, the master of the house. Never try to usurp his rights. Every virtuous, prudent woman can, by her





**M. SWEENEY,  
BUILDING COMMITTEE.**

gentleness and devotedness, gradually win such influence over her husband as to induce him to forsake his evil ways and become a loving and affectionate husband and father. The influence of a good wife over her husband is irresistible. Always set your husband a good example, and he will, in spite of himself, feel drawn to follow it.

**PARENTS MUST PROCURE FOR THEIR CHILDREN A CATHOLIC EDUCATION.** When your children are old enough send them to a Catholic school and to no other, if possible. Such is the decision of our Holy Father, the Pope, to the Bishops of the United States. It is not enough for you, Catholic parents, to provide for the temporal wants of your children, to give them a brilliant secular education, to bequeath them wealth and honors; you must, above all, give them a thorough religious education; you must bring them up for Heaven. Remember that St. Paul says: "Without faith it is impossible to please God," impossible to enter Heaven. Without the knowledge and practice of faith there can be no true wisdom, for the beginning of wisdom is the fear of the Lord. (Ps., 110: 10.) The cause of so much crime is not ignorance of profane learning; it is Godlessness or the lack of the fear of God. Godlessness proceeds from ignorance of religion and the neglect of the sacred duties it imposes. If the faith is to be handed down to future generations, the children must be thoroughly grounded in the faith. Send your children to a Catholic school, send them regularly. They cannot learn well unless you do so. In our days Catholics are obliged to mingle with a corrupt and unbelieving world. They should know their religion well so that they may be able to defend it. You must give your children a good religious training at home and in school. Watch over your children. Teach them to be always faithful and honest. Woe to you if you are careless about their actions, the company they keep and the dangers that threaten their innocence.

Keep your children away from the streets, especially at night. Accustom your children to go to bed early and to rise early. To inspire your boys and girls with a love of home do all you can to make home agreeable. Watch over the reading of your children. Provide them with good Catholic books. Erect a little altar, before which you and your children may kneel in prayer, especially in the evening. Keep away from your house all unbecoming pictures and statues, all trashy novels, all papers and books hurtful to faith and morals.

Children have their faults, and your children are no exception to the rule. You must begin in early infancy to correct their faults. Do not spare the rod. Some Parents are constantly scolding and threatening their children, yet never inflict any punishment. Others beat and abuse their children in anger. Others, again, neglect to reprimand or punish their children; they allow them to have their own way in everything. All such parents ruin their children. Excessive severity makes the children weak-minded or hypocrites, while too great leniency is apt to make them criminals. After punishing them do not pet them. Do not listen to their tales or take their part against their neighbor and especially against their teacher. Whenever a child is punished in school the presumption is that the punishment was deserved. Do not condemn the teacher or neighbor on the bare, perhaps untruthful, report of the child. Your readiness to accept tales against teacher or neighbor will encourage your children to manufacture such tales whenever it suits their purpose. In correcting your children father and mother should act in concert. It is not enough to correct and punish them when they do wrong; you should also encourage them when they do well. You should even reward them sometimes for their good conduct. Be careful, however, always to not give them much money, and when they have money try and find out how they spend it. You should not only teach them econ

omy, the value of money and what it costs to earn it, but you must also inspire them with sentiments of Christian charity and a spirit of generosity to the poor, the church and all charitable works. Many parents destroy at home whatever good has been done by the priest or teacher. A good example should be given by the parents. But how many parents are selfish, dishonest, devoid of all patience, meekness and charity! They break the laws of abstinence, habitually neglect their prayers, Holy Mass, the word of God, the reception of the Sacraments, the reading of good books and papers, and yet they expect their children to become models of virtue. Remember that you can reap only what you have sown. Remember that example is better than precept. Christian parents, do not bring up your children in idleness. Teach them to earn a decent living. Do not try to make all your boys book-keepers and all your girls school teachers. It is well for them to learn a trade. Even if you have wealth in abundance, teach your daughters to take part in the household duties. Let them learn how to cook, sew, wash, etc. Do not let them spend their time in the parlor while the mother works in the kitchen. As soon as your children have finished their schooling, put them to work at once. Idleness is the parent of vice. Until they are of age oblige them to bring all their earnings home. Nothing is more apt to ruin a boy than to let him do as he pleases with his earnings. If your child is called to the married life, you must not oppose his vocation. Some parents do not wish to see their children married for fear of losing their help. You even find wicked parents who sell the soul of their daughter and force her to marry a rich man for whom she has no affection. You find wicked mothers who take their daughters to balls, theatre parties, and other amusements in the hope of securing a wealthy husband. In many cases the parents are to blame for the unhappy marriages contracted by their children. Never oppose in

any way the priestly or religious vocation of your children.

REV. A. J. DOMANN,  
Pastor.

## DEDICATION PROGRAM.

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9:30 a. m., Solemn Blessing of the new church, by  
Rt. Rev. L. M. Fink, D. D., O. S. B., assisted by the  
visiting Rev. Clergy.

10 a. m., Solemn High Mass.

Celebrant, Very Rev. John Redeker.

Deacon, Rev. B. S. Kelley.

Sub-Deacon, Rev. Patrick McInerney.

Master of Ceremonies, Very Rev. Agnellus, O. F. M.

1st Acolyte, Master Francis Bordenkircher.

2d Acolyte, Master Francis Hoffmans.

Thurifer, Mr. Aloysius Bordenkircher.

### SERMON.

Rev. William J. Gormley, Kansas City, Kansas.

### Personal Donations.

Main Altar—Mr. Frank Hoffmans.

Blessed Virgin Altar—Mr. John Bordenkircher and  
family.

Sacred Heart Altar—Miss Nora Grennan.

Stations of the Cross—Ladies of the parish.

Many other articles too numerous to mention were  
donated by various good members of the parish.

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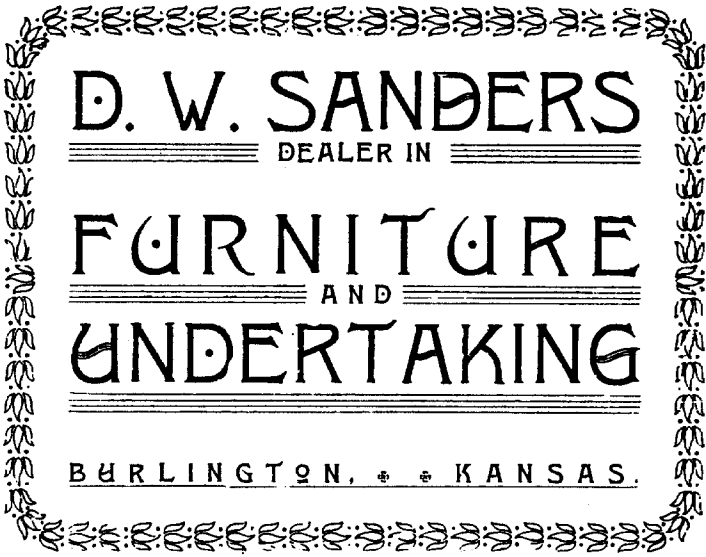
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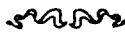
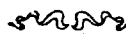


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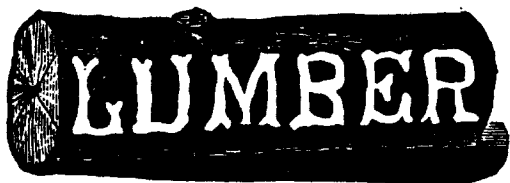
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