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Catholic Reference Book and Parish Register



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REV. P. J. GAFFIKIN, RECTOR.

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MARRIAGES

Marrriages should take place in the church and with Mass. Notice of marriage should always be given about three weeks in advance for due publication of banns. Such parties should obtain the pardon of their sins by worthily approaching the Sacrament of Penance, and then sanctify their marriage by the fervent reception of Holy Communion. The hour for marriage should be arranged with the pastor.

Laws of the Church concerning marriage are briefly as follows: 1—If you intend to marry you are to be married before the priest. If you are married by a non-Catholic minister, you commit a mortal sin and are excommunicated by the very act. 2—Mixed marriages are forbidden by the Church. 3—The banns of marriage are to be published three times. 4—You are to go to Confession, and if possible to receive Holy Communion, and be married at the Nuptial Mass.

FUNERALS

Funerals should be arranged with the Pastor as soon as possible, because the Priest may have other arrangements or a funeral Mass may not be allowed by the church on such a day. The fees for the funeral Mass must be paid at the time of making arrangements for the same. For persons or families not paying the regular church support, when they are able to do so, will not be entitled to such honor of the church unless they are willing to settle these arrears with the pastor—a contrary—no funeral Mass, not even the tolling of the bell of the church, will be allowed, but a simple Libera read on the coffin. Nevertheless all clear cases of poverty and inability to pay the church dues will be excusable and receive the best attention of the pastor.

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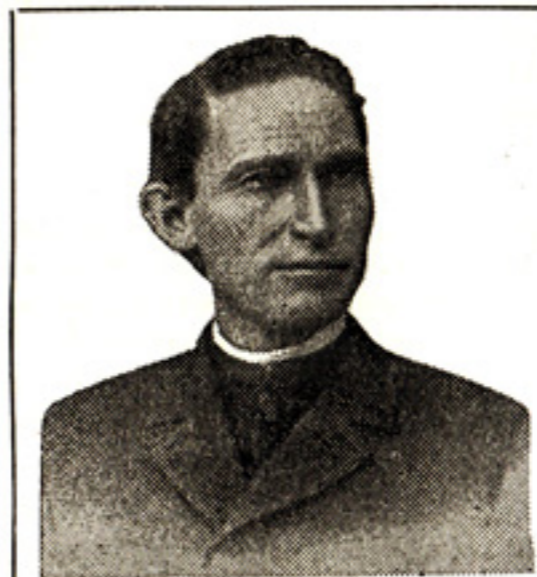
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*Mr. Gallagher's Commencement Speech of
June 1924 at
Anni Schone at Woodside*

Rev. Michael J. Fallihee

First Pastor of St. Ann's Church



LESS than ten years ago there traversed these mountains a familiar bent figure, carrying a lantern and an umbrella. The lantern might well symbolize the faith of the old man whose life was never darkened by doubt or disillusion; the umbrella, his watchful care to protect himself not merely from the onslaughts of the weather, but also from the more formidable onslaughts

of temptation. No one looking at our first pastor, Father Fallihee, could surmise the riches of his soul. Like the monks of old, he used to expend his great vitality in digging, building, painting, and remodeling generally his church property. Only those who knew this man intimately could penetrate the disguise of his unpolished exterior and see the saint beneath it.

Father Fallihee loved humanity because he loved God, and also because he found humanity very lovable. He loved the poor, but love was not the only gift he gave them. His purse was always open to them. One woman tells of running down stairs when she heard coal being put into her cellar, to tell the driver there was some mistake. He told her there was no mistake; only her pastor had been mindful of need. Doubtless hundreds could tell a similar story. Rumor, eager for flaws and blind to perfections, made many believe that he would die rich. Only his death could and did prove the injustice of this assumption. The rumor testifies that in giving to the needy, he never let his left hand know what his right hand did. Only in the annals of the poor, and in the Book of Life is the record of his kind acts complete.

Certainly to Father Fallihee there was no tedium in life, for there was no hour without its vivid employ-

Rev. Michael J. Fallihee

ment. When not engaged in manual work, he was visiting the parishioners, mainly to determine their spiritual status, and incidentally to learn their needs. His recreations were few and simple. He rarely left the parish. And on the rare occasions when he did, we are told the priests, who loved him for his meekness, his humility, and his other-worldliness, would send word ahead to his next stopping place that he might be sure of a welcome. He took great delight in playing the violin, but in music as in life he totally ignored the sharps and flats. "Pop Goes the Weasel" was his reputed favorite selection. We can imagine the joy with which he would have welcomed the radio, had it reached us a few years sooner. His favorite outdoor sport was horse back riding. On Sundays he would ride to the outlying mining towns seeking the Sunday School truants, thus making of even his recreation a means of bringing souls to God.

Father Fallihee was neither a fluent nor an eloquent talker. Often after a halting, stumbling sermon he would turn back to the altar, chuckling to himself. Only a truly humble man could thus humorously acknowledge and enjoy his own shortcomings. Latterly he was much given to repetition. One of the nuns asking for a free day, would be answered thus: "Free day? Free Day? Let's see! Let's see! Free day--yes, yes, to be sure."

There was a pretty playful side to his nature, but he was utterly lacking in softness; he never employed a caressing tone or phrase, and his impersonal Catholic viewpoint never relaxed or slackened or compromised. All this often conveyed to people who did not know him the impression that he was wanting in sympathy and gentleness and the more amiable graces of life. The reverse was the fact. He was a subtle, practical joker. All through his priestly life the humorous phases of daily adventure never missed him. For instance, once when the men were working around the church, he noticed a thirsty workman who had frequently to leave his work to patronize the flask in his coat pocket. Smilingly Father Fallihee suggested that he would save time by putting on his coat. With sincere and natural folk, he was all diversion, simplicity and candor.

Few American priests of his period were saintlier than he. He encircled his fortunate flock with a bulwark of prayer, built of his unwavering faith and home-spun piety. After his day's work, he told over and over again an old worn rosary. A man hurrying to the rectory on a sick call tells of seeing him in through the window absorbed in prayer. It was nearly midnight, but he left his prayer at once and eagerly hurried down the mines to administer the last

Rev. Michael J. Fallihee

Sacraments to a dying miner. Father Fallihee was always accessible. The smallest child would not hesitate to ask him to leave his work in the garden to hear confessions. Over his wandering sheep he was especially vigilant. His nightly visits were usually spent urging some well-meaning, but careless parishioner to make his Easter duty.

His temperance societies were the finest in the diocese, numbering as they did nearly five hundred men. As one man says, "Forty years ago there was not a young man in the parish who drank." By word, and more effectively by example, Father Fallihee taught the young people that

*"Better than Fortune's best
Is mastery in the using,
And sweeter than anything sweet
The art to lay it aside."*

It was an easy step from such abstinence and self-control to the cloister and the sanctuary, and, consequently, it is not surprising that Freeland's contribution to the world's priests and nuns is larger than that of countless other parishes.

The world knew Father Fallihee as a strong, detached, humble, prayerful priest, but those who won into his heart—and it was not hard to reach that big generous heart—knew him as the most unselfish of friends. He had a fascinating faculty, as well as a keen sense, of humor. His wonderful eye saw everything, and his great heart had room for everything and for everybody. His conversation normally was composed of equal parts of sage comment and meaningless repetition. His experience was limited, but varied as human nature is. His heart was too full of Heaven to admit the petty things of life; only its biggest things touched him—its pathos, its absurdity, its courage, and its loyalty. He lived and enjoyed life with an unimpaired and childlike zest, and his brave, tender, simple spirit endured to the end.

No greater, better, more lovable or admirable priest has glorified the sanctuary in our generation. To those who knew him intimately the recollection of his rare and childlike nature will always be a comfort and an inspiration.

*Were a star quenched on high,
For ages would its light
Still streaming downward from the sky,
Shine on our mortal sight.
So when a great man dies,
For years beyond our ken
The light he leaves behind him lies
Upon the paths of men.*

PETER J. GALLAGHER.

THE HOLY FATHER'S EFFORTS

Three principles, the Holy Father tells us himself, have guided him in his actions for the last four years: (1) A perfect impartiality towards all; (2) An earnest zeal to help as far as possible and to do whatever good lay in his power for all, irrespective of creed or nationality; (3) Indefatigable efforts to induce the belligerents to come together and enter upon calm deliberations which might lead to a lasting peace.

We know how nobly he abided by those principles, and how, in spite of the insults of those who could not understand fair play of impartiality, he continued to labor for all until none but those malignant enemies of Christianity who live by calumniating the living and the dead were blind any longer to the magnificent services rendered to humanity by the Pope.

The Pope is the Father of all Catholics, no matter of what nationality. He is bound to love them all as his children. Even when they quarrel among themselves he still remains the common Father of Christendom. On this truth is founded his impartiality, from which he did not depart even to please those angry Protestant ranters who repaid all his goodness by vile insults. We have already seen how much he has effected for the prisoners of all countries and how successfully he has interfered for the maintenance of justice.

His beneficent interference was only possible because of his impartiality which was recognized by all who had intelligence and honesty. Had he not been impartial his proposals would have been summarily rejected by the belligerents and he could not have done for his vineyard what he has done.

Among the steps taken by the Holy Father for the promotion of peace his exhortations to universal prayer must be named first. He issued various encyclicals and decrees exhorting the Catholic world to undertake a crusade of prayer for the speedy and happy termination of the carnage. He composed a special prayer which has been circulated throughout the world, and he had a special invocation to Mary, Queen of Peace, inserted in the Litany.

Notably on three occasions he solemnly invited the Governments to endeavor to end the war by reasonable methods instead of pursuing the barbarous slaughter so unworthy of civilized beings.

On September 8, 1914, in his appeal to the Catholic world for prayers he addressed the rulers of the nations, imploring them to agree to make an end of the war and bloodshed.

On July 28, 1915, he entreated them to consider calmly the just aspirations of all peoples and to satisfy them in such a measure as to end this war and all other wars.

On August 1, 1917, he made concrete proposals which might be taken as the basis of a peace discussion, which were hailed with derision by the British press, which were taken up almost literally and adopted by President Wilson and then lauded to the skies by the same honest and truthful and honorable British press.

The fundamental point urged by the Pope was that the moral forces of right and justice must take the place of arms; for on this foundation alone can a permanent and just peace be built up in the world.

His detail suggestions were:

1. Disarmament and the abolition of conscription which imposes an unbearable burden of free men.
2. Arbitration which should be prepared to adjust questions of right and to see that justice would be done to all peoples.
3. The Freedom of the Seas, which are the natural roadways for commerce, given by God to the whole world.
4. Reciprocal Condonation of Losses which would be compensated by the advantages of the disarmament which would free the world from intolerable taxation.
5. Reparation of injuries where demanded by justice.
6. Restoration of all occupied territory.
7. Settlement of Territorial Problems by conciliatory agreements which must take into account the just aspirations of the people.
8. Settlement in accordance with right and justice of all other political and territorial questions.

These were the heads of the Pope's suggestions. For them he was denounced in the lying Harmsworth press and its satellites here as pro-German, while six months later President Wilson was proclaimed a genius when he issued substantially the very same programme!

Considering what we have recalled in this article with what right did the Pope say: What more could I have done for my Vineyard?—New Zealand Tablet.

THE ETERNAL SACRIFICE

Do people pause as often as they should to reflect that the Holy Sacrifice of the Mass is being offered in some part of the world every hour of their lives? When it is midnight in New York, Masses are beginning in the churches of Italy. Their ancient altars, at which saints have knelt, are lit up with tapers, and the Vicar of Christ and thousands of priests are lifting holy hands up to heaven. A little later and the bells of a thousand towers in France begin to sprinkle the air with holy sounds, and in every city, town and hamlet, kneeling crowds adore the chastening of God and pray for sinners who despise His ordinances.

Chivalric and religious Spain catches the echoes, and when it is one o'clock in New York offers the great Sacrifice of the Mass in countless splendid churches. And then Catholic Ireland, the Isle of Saints, which has during many centuries suffered for the faith, rallies anew around the altars it would never forsake. At islands of the Atlantic—perhaps the Cape Verde—priests, white-robed and stoled and wearing the great cross on their shoulders, bend before the tabernacle. An hour later a courageous missionary lifts up the chalice of salvation on the ice-bound coast of Greenland.

At 4:30, the sacred lamps twinkle through the fogs of Newfoundland, and at five Nova Scotia's industrious population begins the day by attending Mass. And now all the Canadian churches and chapels grow radiant as the faithful—the habitant of the country, the devout citizens, the consecrated nun, and the innocent children hasten to unite their prayers around them.

At six o'clock many souls are flocking to the churches, of New York eager to begin the day of labor with the holiest act of religion. Many young people, too, gather around the altar at a later hour as the fresh flowers open with the morning, and offer their dewy fragrance to heaven.

An hour later the bells of Missouri and Louisiana are ringing and at eight Mexico, true to her faith, bends before the glittering altars. At nine the devout tribes of Oregon follow their beloved black gowns to their gay chapels and California awhile loosens its grasp on its gold to think of the treasure that rust doth not corrupt.

And when the Angelus bell is ringing at noon in New York, the unbloody Sacrifice is being offered up in the islands of the Pacific, where there are generous souls laboring for our dear Lord. And so the bells are ringing on, on over the waters, and one taper after another catches the light of faith, making glad all the isles of the sea.

At two the zealous missionaries of Australia are murmuring with piety, eager for the coming of our Lord, "Introibo ad altare Dei." And all the spicy islands of the East catch the sweet sounds one after another, until at four in the afternoon China proves there are many souls who are worthy of the name of celestial by their rapt devotion at the early rite. Then in Thibet there is many a modest chapel where the missionary distributes the Bread of Life to a crowd of hungry souls.

At six the altars of Hindustan, where St. Francis ministered, are arrayed with their flowers and lamps and the sacred vessels and unwearied priests are hastening to fortify their souls before Him Who is their life and their strength. At nine in Siberia many a poor Catholic exile from Poland seeks solace from his woes at the foot of the altar and in the Bread of Heaven. During the hour when New York is gay with parties and balls and with theatrical amusements, the holiest of rites is going on in the Indian ocean and among the sable tribes of Africa, whose souls are so dear to the Saviour, Who once died for all. At eleven in Jerusalem, the Holy City over which Jesus wept, where he wrought so many miracles, and where He suffered and offered Himself a sacrifice for the whole world, beholds the unbloody Sacrifice of the Mass.

When midnight sounds again in New York, the silver bells are tingling again in every chancel in Rome. And so it goes on; the divine Host is constantly rising like the sun in its course around the earth. Thus are fulfilled the words of the Prophet Malachias:

"From the rising of the sun even to the going down thereof, My name is great among the Gentiles, and in every place there is sacrifice and there is offered in My Name a clean oblation; for My Name is great among the Gentiles, said the Lord of hosts."

Every hour we can and should unite ourselves to the Masses going on in some part of the world; thus adding new brightness to God's glory, atoning for the neglect of others and promoting our own sanctification.—Eucharistic Manual

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"When Our Saviour spoke of the lost sheep He said: "I am the Good Shepherd. I know Mine and Mine know Me; they hear My voice." As long as a man is within hearing of the voice of Jesus Christ, so long is there hope for his return. A man may not listen to the voice of Christ during the week; he may not hear the voice of his conscience in the morning or the evening; he may neglect everything during the six days of the week, but, on Sunday morning, when the Church speaks and the voice of the Good Shepherd calls, if he comes to Mass there is hope for him. The history of Catholicism demonstrates, as clearly as anything can be demonstrated, that the last act of apostasy, the act which severs forever the Catholic soul from Jesus Christ, is the deliberate and final turning away from the altar and from Mass on Sunday."—*Bishop LeBlanc.*

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ORIGIN OF MAGNA CHARTA

When an Englishman thinks of liberty he naturally thinks about the Magna Charta, says the Catholic Bulletin of St. Paul. That great charter was the fountain of his liberty. That charter was not the work of a Protestant, or an atheist or a free-thinker. It was won in Catholic days when England was a Catholic nation. The first meeting held by the barons to decide upon a plan to secure liberty from King John was held in a Catholic church—St. Paul's Cathedral in London, England. There was no Anglican church in those days. All over England there were Catholic churches, and the Holy Sacrifice of the Mass was a fact in the life of every Englishman. It was the Catholic Archbishop, Stephen Langton, who addressed the barons at that meeting, and produced before them the charter of Henry I. It was this same Catholic Archbishop who threatened King John with excommunication if he assailed his subjects by any but due process of the law.

The Magna Charta was as our contemporary says, Catholics in origin but some of the main planks were in force in Ireland long before the Normans came to England, as records from the "Annals of the Four Masters." The first laws based upon the ideals of popular rights for the English were promulgated by Alfred the Great in 896 and had been prepared by Duns Scotus Erigena, the famous Irish scholar whom Alfred brought to England for that purpose. It was from this source principally that Stephen Langton, the Archbishop, got the ground work of Magna Charta. Langton himself was not an Anglo Saxon, but the son of French parents, Henri and Marie De Langton, and he was educated in Paris where he was for years a professor in the University.

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FROM A NON-CATHOLIC JUDGE

Judge N. B. Conrad is a non-Catholic of Nevada. We heard Judge Conrad speak at a degree dinner of the Knights of Columbus at Montrose, Mo., and we never even suspected he was a non-Catholic until so informed, says a writer. His talk was made up of many reasons why he is an admirer of the Catholic Church. The first part of the talk was merely Church history—familiar to all Catholics but entirely foreign to many non-Catholics. The latter part of his talk he brought in several illustrations which were magnificent in their simplicity.

We quote:

"... And so I say, I am proud of the Catholic Church and of the part it has had in the building of our country, the freest in the world. I love it because it is one of our great institutions for good. The Catholic Church is a world institution. Its member is loyal in temporal matters to the government under which he lives. In spiritual matters he has a supreme court, the Pope, a good and holy man, a wise man and a learned man. The Church has to have a head for the same reason that we have to have a supreme court and they have to regard him as infallible in matters of religion for the same reasons that we regard our supreme court infallible in matters of law.

"Some people think the Catholics don't read the Bible, that they keep the Bible chained to the altar. I know that Catholics love the Bible. The Catholic Church preserved it for 1,500 years. When a pagan emperor demanded of a monk that he tell where the Bible was, so it could be burnt, or that he would be burnt himself, the monk said, 'burn me, my body is not for long anyway, but His Word shall live till the heavens are rolled up as a scroll,' and he went to the stake. Maybe the Bible was chained to the altar. That was before the invention of printing. The parchment it took to make a Bible and the laborious work of copying a Bible with a goose-quill cost thousands of dollars at that time. A Bible now can be bought for a few cents.

"There are three learned professions—medicine, law and the ministry.

"If I wanted to know whether I had the influenza, and went to find out for myself from Dr. Miller's or Dr. Fewel's books, I would probably be dead or well before I knew as much about it as they yet I would be using the same books.

"If you planted a pumpkin seed on your land and the vine ran onto a neighbor's land and there produced a pumpkin, whom would the pumpkin belong to? My law books answer that question, and I can find it at once, but unless you are a lawyer, you can read my law book for long enough to grow three crops of pumpkins and not find the answer.

"So to compare small, trivial things with great and holy ones, I believe that the Catholic layman believes that he is using better judgment to consult his doctor, his lawyer and his priest than to undertake to read their books himself. The priests of the Catholic Church are scholars and gentlemen, and they are learned in the Holy Scriptures. The Bible that Luther translated he did not find in the Pyramids of Egypt, or in the ruins of Nineveh or Babylon. It was the Bible he had got possession of while a Catholic monk.

"But, it is of small avail to defend the Catholic Church as a great and good institution of our land before you who are practically all Catholic.

"I want to say that I never feel safer than when in the shadow of the cross of your great Church."

JOHN J. BOYLE

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THE PRAYER OF AN UNSUCCESSFUL MAN

Because my soul is clean, O Lord, I dare turn to Thee, knowing Thou wilt not look upon me as others do. For I am what the world calls a "failure"—a man who has not made much money and who, entering the twilight of life, holds no established position in the world. Poor, old, and unsuccessful, I am brushed aside as a man of no account among men who judge their fellows, not by their purposes, but by results—position and a bank-account.

Too late, for no man would employ me now, I perceive that I have been a round peg in a square hole. My effort has been sincere, but misdirected, and because of my own fruitless striving I would save those yet untried in life from the disappointment and humiliation that have been mine.

In order that the coming generation may number fewer "failures" than does the present one, I beseech Thee to open the eyes of the parents throughout the land that they may glimpse the trend of each child's activities and thus be able to train each one in the work he would best love to do. Help them to realize that the one who finds the work for which nature has best fitted him and puts into it his best endeavor will achieve the truest kind of success.

This, then, is the burden of my prayer: As I go down into the deeper shades of the years, show me, O God, how to help others to find and love the work which Thou hast planned for even the humblest of Thy children; and in so doing may I wipe out the odium of the term that men have applied to me. Amen!

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ON THE VALUE OF THE PARISH SCHOOL

"How shall that building be filled in the future?" asked a non-Catholic, looking at the Cathedral in St. Paul, Minnesota. A companion, also a non-Catholic, found the answer. "See that splendid Catholic school near the Cathedral," he said, "it is from that, that pews in the Cathedral will be filled in the future." Archbishop Ireland who related this little story, in a recent address, told of the sources that maintained the parish school.

"Whence is it that we have been able to build our superb schools and colleges?" he asked. "I give the reply. They are the fruits of Catholic self-denial. There is the self-denial of parents, who, from their scanty earnings, are willing to set aside the money needed to build schoolhouses and to defray therein the expenses of the education of their children. There is a self-denial of priests, Brothers and Sisters who work without thought of worldly remuneration, giving themselves in utter oblation to the cause of Christian education, because that cause is the cause of the Church of God. For aid to priests, to Brothers, to Sisters in their magnificent work of Christian education, I call on every Catholic to make their work, his own work, to value that work as the highest charity, the most precious gift to be made to the church, to be made to God himself.

"In the Catholic parish school there is a remedy for the evil that is sapping the nation's strength." Archbishop Ireland referred to it in this exhortation, which every Catholic parent should read:

"As the effect of the exclusion of religion from schools in America, America with all its material progress is on the road to what at best is cultured paganism. God and Christ are being crushed out of the lives of its citizens, because God and Christ are being crushed out from the schoolrooms into which are thrust the childhood and the youth of the land.

"Then, if you wish that your men and women of the future be valiant Catholics, put your children into Catholic schools; help to maintain and develop those schools. The Church knows well its needs; it pauses before no effort, before no sacrifice, to bring to all its little ones a Catholic education. Catholic parents, send your little ones to Catholic schools. Catholics all, take deepest interest in the work of Catholic education, whether or not your children are its immediate beneficiaries. It is the Church that makes the appeal, for her own sake, for her own life, for her own welfare. Let us care for the Catholic children of today; the morrow of the Church will be provided for in America. Let us neglect Catholic education; the future of the Church in America is to be despaired of."

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CARDINAL GIBBONS' PRAYER

His Eminence, Cardinal Gibbons, opened Convention proceedings in Chicago, on June 10th, with the following prayer:

"We pray Thee, O God of Might, Wisdom and Justice, through whom authority is rightly administered, laws are enacted and judgment decreed, vouchsafe to inspire thy servants, the citizens of America, to elect a chief magistrate, whose administration will be conducted in righteousness and be eminently useful to Thy people over whom he shall preside, by encouraging due respect for virtue and religion, by a faithful execution of the laws in justice and mercy, and by restraining vice and immorality.

"May Thy people always realize the inspired truth, that 'righteousness exalteth a nation, but that sin maketh a people miserable.' May they be intimately persuaded that, if our nation is to be perpetuated, our Government must rest, not on formidable standing armies nor on dreadnaughts, for the 'race is not to the swift, nor the battle to the strong.'

"May they be persuaded that our Government must rest on the eternal principles of truth, justice and righteousness; on downright honesty in our dealings with foreign nations, and on the devout recognition of an overruling Providence, who has created all things by His power, governs all things by His wisdom, and whose eternal vigilance watches over the affairs of nations and of men, and without whom not even a bird can fall to the ground. 'Unless the Lord build the house, they labor in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it.'

"Grant, O Lord, that the administration of the new chief magistrate may redound to the spiritual and material welfare of the commonwealth; to the suppression of sedition and anarchy; and to the strength and perpetuity of our civil and political institutions.

"I have been, O Lord, in my day a personal and living witness of the many tremendous upheavals which threatened to rend the nation asunder, from the inauguration of Thy servant, Abraham Lincoln, even unto this day. But Thou hast saved us in the past by Thy all-mighty power, and I have an abiding confidence that Thou wilt be graciously with us in every future emergency.

"Grant that the proceedings of this convention may be marked by a wisdom, discretion, concord, harmony and mutual forbearance, worthy of an enlightened and patriotic body of American citizens."

Readers of the Catholic Reference Book and Parish Register are requested to peruse the advertisements therein, and to extend part of their patronage to the business establishments and professional people who have so kindly assisted in defraying the expense of the Book

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