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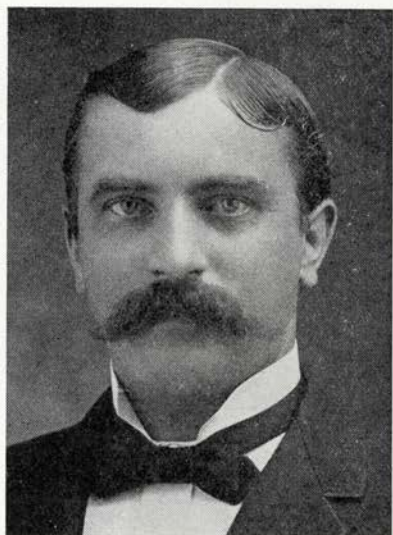
CEDAR RAPIDS, IOWA

MAY 25, 1941

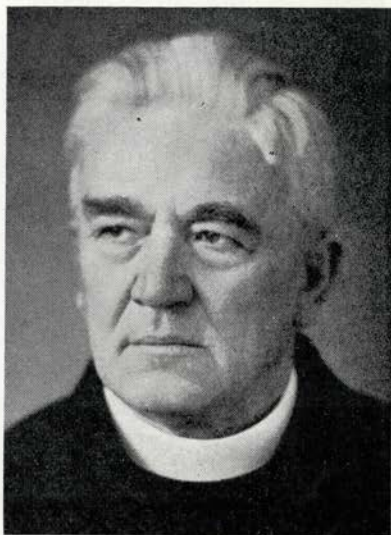


VELEDŮSTP. FLORIÁN ŐVRDLÍK.

Zesnul v Pánu 30. prosince 1920.



JOHN A. VIKTOR



REV. THOMAS BALLON



SISTERS' HOME



REV. F. R. HRUBY



REV. JOSEPH SYROVÝ

VÝTAH Z DĚJIN OSADY SV. LUDMILY

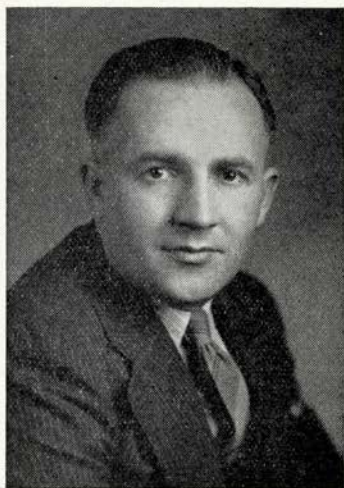
Výtah z dějin osady sv. Ludmily v Cedar Rapids, Iowa.

Přesné datum, kdy učiněn první krok v Pánu zesnulým Veleďústojným p. Floriánem Švrdlíkem k založení osady sv. Ludmily, nebylo ještě v zápiscích nalezeno. Možná, že to bylo již v roce 1906, kdy byl dán do prodeje pozemek o 40 akrech, dříve znám pod jménem Gillet Estate na J ulici a 23. aveně, nyní Wilson avena. Tento pozemek se zamlouval Veleďústojnému Pánu pro budoucí osadu na západní straně. Veleďústojný Pán a Jan A. Viktor hledali společníky k zakoupení pozemku a když žádných nenašli, zakoupili sami 5 akrů s dřevěným domkem za \$2,800. Veleďústojný Pán Švrdlík dal \$1,800.00 a Jan A. Viktor \$1,000.00, pak vynaložili dalších \$300.00 na opravy a majetek dán do nájmu a čekalo se na příhodnou příležitost něco podniknouti. Zvláště pomýšleno na zřízení útulny pro české staré lidi. Za tím účelem založena korporace již v roce 1915. Neméně však důležitou otázkou bylo pořízení školy

na tom místě, poněvadž do školy sv. Václava bylo daleko.

V roce 1914 Školské Sestry De Notre Dame oznámily, že by mohly otevřít zde školu. To byla asi ta příležitost, na kterou se čekalo, neboť hned někteří osadníci sebrali \$626.00 a započato s úpravou domku pro bydliště Ctihodných Sester i pro školu pod jednou střechou. Vynaloženo na to asi \$1,000.00. V polovici října 1914 škola byla otevřena a přihlásilo se přes 60 dětí, takže hned na počátku bylo zřejmo, že škola je malá. Bylo tudíž přikročeno k další činnosti. Aby to vše mělo tvar, byla založena nová osada, která byla úředně inkorporována 22. prosince 1915 a korporace vnešena do knih 27. prosince toho samého roku.

Dne 7. února 1915 odbývána první schůze korporace, pod titulem útulny pro staré lidi. Přítomni byli: Veleďústojný p. Florián Švrdlík, Jan A. Viktor, Josef L. Procháska, Josef Vrba, Antonín Vomáčka, Josef F. Bárta, Ignác Krejčí, František Tříška, Josef Krejčí, Josef Payer, Josef Stodola st., Josef Vrba



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REV. JOHN P. CHIHAK
Assistant, June 1937—Oct. 1940



REV. RONALD AXEN
Assistant, Oct. 1940—

ml. V této schůzi Jan A. Viktor oznámil, že pozemek, který společně s Veledústojným p. Švrdlíkem zakoupil a který se toho času odhadoval v ceně na \$8,000.00, daruje korporaci a Veledústojný p. Švrdlík učinil podobně, s tou podmínkou, že v pádu nouze následkem nemoce neb neštěstí by mu korporace jeho díl \$1,800.00 splatila.

Hlavním účelem této schůze bylo začít hnutí ku zbudování nové školy, neboť při této schůzi přítomní upsali mezi sebou \$1,475.00. Za nedlouho vzrostl tento obnos na \$1,700.00. J. M. Ingold byl požádán, aby vypracoval plány na novou školu, tak aby nestála více než \$8,000.00. Avšak když byly nabídky na stavbu otevřeny, obnos ten vzrostl na 11 až 15 tisíc. Na počátku září započato se stavbou nové školy a 13. února 1916 byla obětována první mše svatá v kapli na první podlaže školní budovy. Celkový náklad na školní budovu obnášel \$13,341.62, bez topení, vody, atd.

V roce 1916 bylo vypůjčeno \$6,000 na mortgagé a \$5,400 na bance pro-

ti osadnímu majetku, který pozůstal z pozemku v rozměru 200 při 100 stop a nové školy. To byl veškerý majetek osady toho času, za nějž se osadníci zaručili svými majetky.

Od té doby osada započala se rozmáhát. Roku 1916 jest v zápisních první lavičné, celkem \$45.00 a to od 10 osadníků a sice: J. V. Payers, Mrs. A. Balšánek, J. L. Procháška, J. A. Viktor, F. Valvoda, každý po \$5.00; F. J. John, Miss Mary Viktor, Miss Helen Kadlec a John Payer, každý po \$2.50 a J. N. Vrba \$10.00. V roce 1925 obnášelo lavičné \$871.25. Od té doby lavičné skleslo následkem zavedení nedělních obálek.

Dne 14. ledna 1917 založeny Vzdělávací Klub Vesna a Jolly Boosters, první spolky v osadě. Obě tyto organizace měly lvi podíl na vzrůstu osady. Poslednější již zanikl, ale Vesna se drží pevně.

Parní topení bylo zavedeno do školy r. 1917 nákladem \$2,312.50, z čehož \$1,800.00 bylo sebráno, takže dluh se zvětšil pouze o pět set dol-

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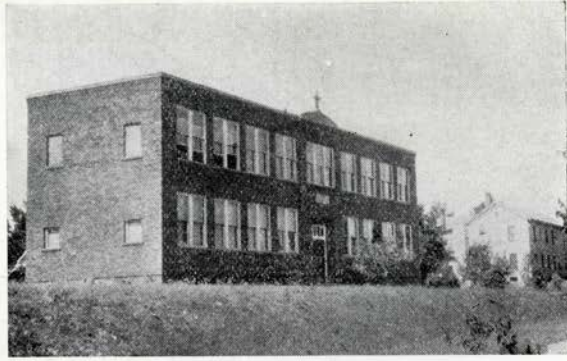
76 — 16th Ave. S. W.

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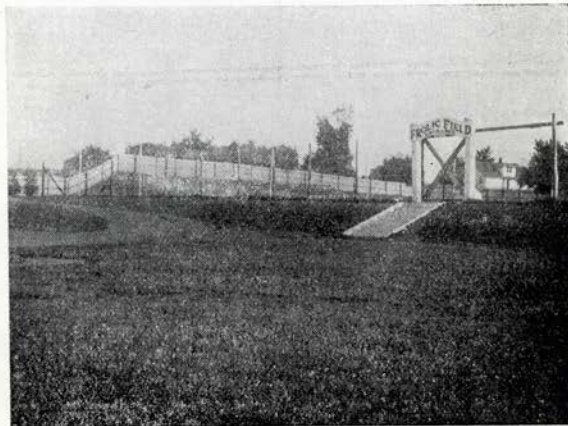
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ST. LUDMILA CHURCH

larů. Celkový dluh osady tehdy obnášel \$10,565.00. Téhož roku Ctihodné Sestry si přistavěly ke starému domku, který obývaly, tak aby mohla větší místnost sloužit za klášter řádu. Na to vynaložily \$4,-169.98.

V roce 1919 přišel první sídelní kněz ke sv. Ludmile. Byl to Důstojný Pán Tomáš Ballon, který bydlel u Ctihodných Sester a sloužil v osadě pouze za stravu celý rok. Oběti vždy přinášeji ovoce a jeho velká obět' nezůstala výjimkou. Za svého pobytu, od polovice 1919 do polovice 1920 měl pravidelné Bohoslužby v kapli a tím položil základ k trvalému pokroku.

Toho roku byl uspořádán velký "drajv" po celých česko-katolických Rapidsích pod vedením Důstoj. p. Václava Hradeckého. Účelem bylo zaplatit všechny dluhy jak v osadě sv. Václava, tak u osady sv. Ludmily. Bylo to velké dílo, a vydařilo se. Podíl osady sv. Ludmily z tohoto "drajvu," jak zápisky ukazují, obnášel \$6,574.14, což pomohlo umořit osadní dluh.

Avšak radost dlouho netrvala, neboť Vele důstojný p. Fl. Švrdlík, zakladatel a budovatel nové missie, se za krátko roznemohl následkem

ranění mrtvicí, takže byl nucen v létě r. 1920 se vzdát osady sv. Václava a přestěhoval se do svého vlastního domu u sv. Ludmily. Přál si zde odpočinout, ale i toho se mu nedostalo, neboť 30. prosince toho roku odešel na věčnost, přijmout věčnou odměnu za své snahy. Ještě ve své poslední vůli pamatoval na novou osadu a doporučil jí svůj příbytek za faru. Doufáme, že dobrotivý Bůh štědře odměnil tohoto dobrodince naší osady. Necht' odpočívá v pokoji! Jelikož nebylo faráře pro osadu, byla fara po jeho smrti pronajmuta po dva roky.

Bývalý osadník Josef Kvidera a jeho manželka mají památku v této osadě, jest to první zvon, který dodnes koná službu na kostelní věži. Byl posvěcen r. 1921 a sloužil osadní kapli čtyři leta, nežli se postavil nový kostel.

Rok 1922 jest památným v dějinách osady, neboť bylo to v únoru, co osada obdržela trvalou a plnou duchovní službu příchodem Důstp. J. Badury, D. D., do osady sv. Václava. Toho samého roku 6. října byl ustanoven za prvního faráře osady sv. Ludmily Důstp. F. R. Hrubý, který řídí osadu doposud. Toho roku převzala osada zbývající dluh

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na staré faře v obnosu \$3,000.00, čímž osadní dluh vzrostl na \$6,850.00.

Rovněž následující rok 1923 jest významným, protože se odbývala první sv. Missie od 13. do 20. května, pod řízením Otců Redemptoristů. Byl to nový duševní vzpruh osadníků, který je připravil na mnohé další oběti. Štědrot a obětavost osadníků byla obrácena proti osadnímu dluhu, který osadu mořil. Byla ujednána kampaň na splacení dluhu a současně se osada připravovala na první bazar. Výbor na zaplacení dluhu odevzdal \$2,606.50; dary osadě obnášely \$787.00 a bazar \$5,958.68. Těmito obnosy byl dluh úplně zaplacen a zůstalo něco na ruce pro zvelebení a opravení školní budovy a pozemku, kteréžto opravy byly vykonány v následujícím roce nákladem \$2,227.28. Byly zavedeny odpadkové stoky, položeny chodníky, obrubníky, atd. Téhož roku postoupen osadě pozemek pod správou výboru útulny, neb nebyla vyhlídka, že by se kdy tato myšlenka mohla uskutečnit, zatím co osada potřebovala pozemek pro nový

kostel.

Ctihodné Sestry se rozhodly v r. 1925 dát svůj majetek do prodeje, aby mohly financovat nový klášter, který buďovaly v Omaze, Neb. Nezbyvalo osadě nic jiného nežli koupit jejich majetek, který po deset let sloužil za příbytek Ct. Sestrám zde v osadě. Cena \$3,150.00 přijata. Současně daly Ct. Sestry do prodeje též pozemek ležící severně od Wilson aveny. Osada se rozhodla odkoupit část severní za \$1,500.00 a sloučit to s osadním pozemkem v jeden celek pro hřiště naší osadní školy, dnes známé pod jménem "Frolic Field." Navázka hřiště stála dalších \$2,800 a ještě nebyla hotová. Je si třeba jen představit, že osadní pozemek bývalo pole, a to hodně nerovné, pak se pochopí, proč se tak mnoho vynaložilo na to, co osada má.

Roku 1926 byl vystavěn nový chrám Páně, dřevěný a obložen cihlami, celkovým nákladem \$26,454.21, a upravení pozemku kolem kostela vzalo dalších \$1,823.03, a pojištění \$820.38, celkový náklad byl \$29,197.62.

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TO

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OSADNÍ VÝBOR—BOARD OF DIRECTORS

Památka roku 1926 jest vytesaná na základním kameni nového kostela, který obětavostí osadníků byl toho roku postaven. Nejen že štědře přispěli po stránce peněžité, ale rovněž obětavě a neúnavně pracovali na novém příbytku Svátostného Spasitele v naší osadě. Mnohé jednotlivé věci, jako kalich, věčná lampa, sochy, mešní roucha, křížová cesta, atd., byly darovány jednotlivci; největší z nich byl hlavní oltář, dar to osadníka Viléma Žabokrtského a jeho manželky. Jest to již třetí místo, kde obětována je Největší Obět' v naší osadě, místo prostorné a úhledné. Za tři roky později byly zakoupeny nové pišt'alové varhany nákladem \$2,756.93. V roce 1932 byly doplněny vnitřní potřeby a sice obětaví osadníci opět darovali barevná okna do kostela, které měly cenu přes \$2,800.00, a dále byl kostel uvnitř vybarven a vymalován nákladem \$547.45. Na tomto díle měli opět osadníci lví podíl, neb skoro všechna jednoduchá barvení provedli sami; malíři se zaplatilo pouze za ozdobnou práci. Měly tyto úpravy také svůj cíl, neboť toho jara první syn naší osady, Důstp. Josef Syrový, se měl vrátit, aby obětoval první mši sva-

tu ve svém farním kostele. Tato radostná událost se stala dne 30. května 1932. Přítomné jsou dva synové osady na studiích. Dejž Bůh, aby vytrvali. Téhož roku zdejší klub mládeže zakoupil nový velký zvon pro kostel v ceně \$394.34, který byl slavnostně posvěcen 8. května Nej důstojnějším panem arcibiskupem Františkem J. Beckmanem. Štědrostí přátel osady byl dluh osady zaplacen, takže tíseň hospodářskou, která se dostavila následujícího roku, osada s lehčí hlavou přežila.

V roce 1934 a 1935 bylo upraveno naše školní hřiště, tak aby odpovídalo moderním požadavkům a je velice příhodné pro naše výroční Koláčové Hody.

První kaplan osady, Důstp. Jan Chihák, byl přidělen naší osadě ke konci června 1936, což pomohlo v tom smyslu, že mohla býti poskytnuta plnější duchovní služba. Jak vidno ze zápisu, potkalo se to se zdarem, neboť osadníci přestali přebíhat a noví se hlásili. Moderní poměry a duch vyžadují co nejvíce služby.

Poslední kousek osadního pozemku byl upraven na podzim roku 1937 a na jaře 1938 se započalo se stavbou nové fary, která byla nut-

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Každý kdo vykonal svůj díl na budování této osady může dnes s radostí vzpomínat na své oběti a

sebezapření, které Všemohoucí Bůh zajistě ocení a bez věčné odměny nenechá. Avšak dílo není ukončeno. Časy se mění a každá doba přináší též své požadavky. Jest tudíž rozumno očekávat další potřeby, o které musí býti postaráno a které druhé čtvrt století zajistě přinese. Dejž Bůh, aby ti, na které tyto nové povinnosti padnou, byli tak ochotní a vytrvalí jako ti, kteří bu- dovali osadu po první čtvrt století!



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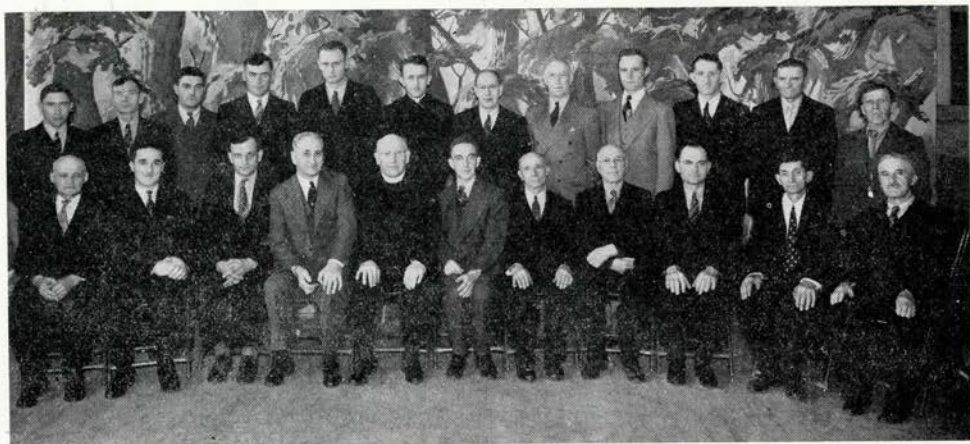
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VESNA CLUB

A Short History of St. Ludmila Church

A short history of St. Ludmila Church, Cedar Rapids, Iowa.

Note: Dear reader, before undertaking to read this short history herein contained, secure for yourself a comfortable chair and enough of time to be able to think carefully over the many efforts and sacrifices herein enumerated, in order to better understand and appreciate what has been done. You probably are one of those for whom these things were done. If so, accept them with gratitude, and resolve to follow in the footsteps of those who pioneered this great and worthy cause of God's Holy Church here on earth.

The exact date of the first steps taken by the Very Rev. Florian Svrđlik to establish St. Ludmila church has not as yet been found in any records. Possibly it dates back to 1906 when a 40 acre tract of land then known as the Gillet Estate, located at J St. and Wilson Ave. S. W., was for sale. The Very Rev. Father Svrđlik and John A. Viktor were looking for partners to buy some of this land which was considered desirable for a new parish in S. W. Cedar Rapids. Unable to find anybody, they bought 5

acres of land, the Very Rev. Florian Svrđlik paying \$1,800.00 and Mr. J. A. Viktor \$1,000.00. Another \$300.00 was expended on the repair of the house, on the property, which is the old part of the present Sisters' Home, and the property was rented, waiting for an opportunity to be converted into use of the church. The main idea was to establish a Home for the Aged people of Czech descent, and for this reason a corporation was formed in 1915. Of equal importance was the desire to build a school here because the St. Wenceslaus school was too far away for local children.

In 1914 the School Sisters De Notre Dame announced that they would be able to take charge of a school here. That seemed to be the opportunity everybody was waiting for. Immediately a group of parishioners collected \$626.00 and began outfitting the old house for a Sisters' Home and school, all under the same roof. About \$1,000.00 was spent. In the middle of October 1914 the school opened with an enrollment of over 60 pupils, an evidence that the facilities of the school were too inadequate. A new movement was started at once. A

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SPOLEK SV. RŮŽENCE—ROSARY SOCIETY

new parish was organized and officially incorporated on the 22nd of December, 1915, and recorded on the 27th of the same month.

On the 7th of February 1915 the first corporation meeting took place under the title of Bohemian Home for the Aged. Those present were: Very Reverend Florian Svrdlík, John A. Viktor, Joseph L. Prochaska, Joseph Vrba, Anthony Vomacka, Joseph F. Barta, Ignatius Krejci, Francis Triska, Joseph Krejci, Joseph Payer, Joseph Stodola Sr., and Joseph Vrba Jr. Mr. John A. Viktor announced at this meeting that the real estate he had purchased together with the Very Reverend Florian Svrdlík, and which was valued at that time at \$8,000.00, was being donated to the cause, and the Very Reverend Florian Svrdlík did likewise, with the stipulation that in case of need due to sickness or accident, the corporation repay him the share of \$1,800.00.

The main purpose of this meeting was to organize a movement for the construction of a new school, as is evident from the fact that those present subscribed \$1,475.00 among themselves for the new school. This amount soon arose to \$1,700.00. J. M. Ingold was request-

ed to prepare plans for the proposed school, the cost not to exceed \$8,000.00. But when the bids were opened that amount grew to 11 to 15 thousand. Nevertheless work on the new school began the first part of September of 1915, and on the 13th of February 1916 the first mass was said in the new chapel on the ground floor of the school building, which was erected at a cost of \$13,341.62, not including heating, water, etc.

In 1916 a \$6,000.00 mortgage and a \$5,400.00 bank loan was executed against the parish property which consisted of the school building located on a lot 200x100 feet. The loan was secured by the several property owners who signed the loans, backing them with their own property. From that time the parish began its growth. The first pew rent recorded is from the year 1916 when \$45.00 was paid by 10 parishioners, viz: J. V. Payer, Mrs. M. Balsanek, J. L. Prochaska, J. A. Viktor, F. Valvoda, each \$5.00. At \$2.50 were F. J. John, Miss Mary Viktor, Miss Helen Kadlec and John Payer, and J. N. Vrba at \$10.00. In 1925 pew rent amounted to \$871.25, but has gone down due to Sunday Collection Envelopes.

The Vesna Club and the Jolly Boosterets, a girls' club, were or-

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ganized Jan. 14, 1917. Both of these organizations had a lions share in the development of the parish. A steam heating system was installed in the school in 1917 at an expense of \$2,312.50, of which \$1,800.00 was subscribed, increasing the parish debt by only five hundred dollars. The total indebtedness of the parish that year was \$10,565.00. That same year the Sisters built an addition to their home at their own expense of \$4,169.98, so that they could have more room, intending to use it as a permanent convent.

Two years later Father Thomas Ballon offered his services to the parish free of charge, except for board and room, which was secured in the Sisters' Home, and for a whole year from the middle of 1919 to the middle of 1920 religious services were held regularly. This sacrifice on the part of Father Ballon was the good seed which brought forth abundant growth.

A large scale "drive" for funds was organized in 1919 by Father Wenceslaus Hradecky, then assistant at St. Wenceslaus parish. The purpose of it was to pay off all indebtedness on St. Wenceslaus and St. Ludmila parishes. How successful it was is evident from the share which St. Ludmila received, name-

ly \$6,574.14. This helped considerably toward paying off the larger share of the debt.

That same year the Very Rev. Florian Svrđlik became ill with heart trouble, suffering a stroke, which compelled him to resign his pastorate at St. Wenceslaus Church in the summer of 1920, when he moved into his own house here, with the intention to retire. But his condition did not improve, and on the 30th of December 1920 he passed to his eternal reward. In his last will he remembered the infant parish by willing it his home, to be used as a future rectory. We are sure that the Good Lord was generous to the benefactor of our parish. May he rest in peace! For lack of priests, the house was rented for two years, and later served as the first parish house of the parish for good many years.

The parish received its first bell in 1921 from Mr. and Mrs. Joseph Kvidera, and still is used on the church tower. In 1922 the parish received full spiritual service again when Father Joseph Badura, D. D., was assigned as second assistant at St. Wenceslaus Church. On the 6th of October of that year Father Francis R. Hruby, then assistant at St. Wenceslaus, was appointed the

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first pastor, and has served in that capacity to date. At that time the parish also assumed an indebtedness of \$3,000.00 on the parish house, thus increasing its total indebtedness to \$6,850.00.

In the following year the first mission was held at St. Ludmila chapel from May 13 to 20, conducted by the Redemptorist Fathers. This was a new source of spiritual energy which was to strengthen the parishoners for their many sacrifices they were due to bring. Their generosity and self-denial was directed that year against the parish debt, which was too burdensome. Another campaign to gather funds was organized, and preparations were made for the first parish bazaar. The campaign committee turned in \$2,606.50; other donations amounted to \$787.00 and the bazaar netted \$5,958.68, which was more than sufficient to pay off the debt, and left a tidy sum for improvements and repairs which were made the following year, when \$2,227.28 were spent for sewers, sidewalks, school repairs, etc. The Board of Directors of the Bohemian Home for the Aged also signed over the property of the corporation to the parish, because

there was no hope in sight to carry out the original intention, and land was needed for the future expansion of the parish.

The school Sisters De Notre Dame decided in 1925 to liquidate their real estate holdings in Cedar Rapids in order to finance a new convent being built in Omaha, Neb. There was nothing for the parish to do, but to purchase their home in order that it might continue to serve as a Sisters' Home for the parish. This was done at an outlay of \$3,150.00. Another piece of real estate was purchased from the Sisters at that time, the six lots which helped to make the present Frolic Field. The price there was \$1,500 and another \$2,800 was spent for grading, and then it was not all completed. It must be remembered that the land used to be a farm, and not any too level, before one can understand why so much was spent for what the parish has now.

For several years the overcrowded condition of the chapel in the school building was a constant reminder that larger space was needed. This was finally undertaken in 1926 when the present church was built at a cost of \$26,454.21, plus

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grading of the land around the church at \$1,923.03, and insurance premium of \$820.38, totaling \$29,197.62.

That year is carved on the cornerstone of the church, built by the generous and self sacrificing parishioners. Not only did they contribute heavily in a financial way, but added to it their untiring labor which they gladly donated to the building of the Lord's House in their midst. Many individual items of the furnishing of the church, such as chalices, ciborium, statues, sanctuary lamp, baptismal font, mass vestments, etc., were private donations. The chief among these was the main altar, a gift of Mr. and Mrs. William Zabokrtsky. This was the third place where the sacrifice of the Mass was offered in our parish. Three years later a fine pipe organ was installed at an expense of \$2,756.93, the gift of many individuals.

The year 1932 is probably of greatest importance in the history of the new church, for it was that year that saw fine stained-glass windows installed. They bear the names of their donors. The interior of the church was decorated. Most of the work was done by the members of the parish, with the exception of the decorations proper,

which were executed by Mr. Benjamin Berning, the total outlay being \$547.45. All this had a definite purpose in view, namely the expected return of the first son of the parish to offer his First Mass. This was Father Joseph Serovy who ascended the altar of God for the first time on May 30, 1932. There are two more young men of the parish working their way to the altar of God at present. Let us pray that they may persevere! That year the young people's organization known as Frolic Club donated the large church bell at a cost of \$394.34, which was solemnly consecrated by His Excellency the Most Reverend Archbishop Francis J. Beckman, S.T.D., on May 8, 1932. All the parish debt was taken care of that year through the generosity of friends of the parish, so that the depression was not an added burden and a source of worry for the parish.

Frolic Field was put into final shape in 1934 and 1935 through the efforts of the Frolic Club, to answer the needs of the time, and is a mighty handy place to hold the annual Kolach Festivals. The lighting facilities were increased in 1939. The parish received its first assistant pastor in 1936 in the person of Father John Chihak, who

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arrived toward the end of June. According to the records this proved a successful step forward, for there was no more need of parishoners going elsewhere for an early mass, and others took up membership. Modern conditions and spirit require much service.

The last piece of parish property was graded in the fall of 1937, and the spring of the following year saw the rise of a new parish house which was needed because there was not enough room for two priests in the old one. Again devoted parishoners came cheerfully and helped consistently effecting a substantial saving in the construction of the new home. The total cost of the new rectory with the garage and all cement work was

\$13,908.46, including the furnishings. This gave a new appearance to the parish such as is expected of every parish.

Everyone who did his share in the building of this parish may recollect with joy his sacrifices and self-denial, which the Good Lord will not let go unrewarded. But the task is not completed. Times change, and each age brings its own requirements. It is therefore reasonable to expect further needs which must be taken care of, and which the second quarter of the century will surely bring. God grant that those upon whom these duties will fall may be as ready and persevering as those who built the parish during its first quarter of a century of existence!



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This short history would not be complete without a word about the School Sisters De Notre Dame. They were the ones who really lived pioneer-fashion from the day of their arrival until the time that they were able to enlarge their home. The whole mission was under their roof, the chapel, the school and convent, all in the space scarcely half as large as their present home. Not only was the space scarce, but accommodations primitive. But their spirit was the spirit worthy of and more than equal to the task which was theirs.

Year after year they toiled and slaved for souls, overcoming obstacles which would have discouraged many. It was all for the Lord, He is The Reward. As time passed new candidates applied, and our parish has the honor of being represented by six of her daughters who have devoted their lives to the labors in the Lord's vineyard. No one but God can estimate the good accomplished, and He will repay justly and generously. May He grant many more vocations to our young ladies in the next quarter of a century!

TRUTHS TO BE REMEMBERED CONCERNING:

BAPTISM.

The Church requires a reasonable hope that the child to be baptized will be brought up in the Faith. That presupposes that parents desiring to have their child baptized, are themselves in good standing, that is, practical Catholics, or if not that they will be if this is possible, or at least that they will bring up their child in the Faith.

Sponsors in baptism must be practical Catholics, so that in case the child becomes an orphan, or its parents grow negligent, the sponsors will see to the Christian education of the child. For obvious reasons, grandparents of the child should not be sponsors in baptism.

MARRIAGE.

Catholics who get married before a Justice of the Peace, or a Protestant minister, are automatically excommunicated (expelled) from the Church and barred from the sacraments, so long as they live in that state.

MIXED MARRIAGES.

Mixed marriages are forbidden by the sixth commandment of the

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Church, because they are opposed to the ideal of Christian marriage. The ideal of Christian marriage is a life-long union of love and harmony between husband and wife. This harmony cannot exist in mixed marriages because husband and wife are divided on religion, which is the most important concern in life. The common evils of mixed marriages are unhappiness, loss of faith of the Catholic party, and children poorly instructed in religion.

SEPARATION AND DIVORCE.

Before the door is opened to these destroyers of the home, permission must first be obtained from the Church. Should any legal proceedings be instituted before this permission is obtained, the Catholic party or parties are barred from the sacraments until they have complied with the rules of the Church.

BURIAL.

Catholic burials in non-Catholic cemeteries are permitted only in cases where lots in such cemeteries have been purchased before January 1, 1937. In all cases the pastor should be consulted first before any other arrangements for the funeral have been made.

FOR HUSBANDS AND WIVES.

Rules of Conduct Which Insure a Happy Home.

If you want to have a happy home you must act according to these rules:

Learn to govern yourself.

Do not expect angelic qualities in your helpmate.

Never retort in anger. It is the answer which usually begins the quarrel.

Avoid moods and pets and fits of sulkiness.

Never conceive a bad motive if a good one be possible.

When the opportunity occurs for kind speeches, make them.

Do not neglect duties, which affect the comfort of others.

Speech is excellent, but silence is sometimes more valuable.

Be gentle but firm with children. Do not furnish them too much pocket-money; make them understand the value of a dollar. Do not say anything in their presence which you do not wish repeated. Beware of correcting them in any angry or repellant manner. Never allow them to stay away from home overnight without knowing where they are.

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**SUBLIMITY OF PARENTHOOD OR
THE MARTYRDOM OF CONJUGAL
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The words of the Supreme Pontiff are perfectly clear. Married people who wish to retain the joy of a clear conscience must make their choice: the sublimity of parenthood or the martyrdom of conjugal chastity.

"And now, Venerable Brethren, we shall explain in detail... First consideration is due to the offspring, which many have the boldness to call the disagreeable burden of matrimony and which they say is to be carefully avoided by married people not through virtuous continence (which Christian law permits in matrimony when both parties consent) but by frustrating the marriage act. Some justify this criminal abuse on the ground that they are weary of children and wish to gratify their desires without their consequent burden. Others say that they cannot on the one hand remain continent nor on the other can they have children because of the difficulties whether on the part of the mother or on the part of family circumstances.

"But no reason, however grave, may be put forward by which any-

thing intrinsically against nature may become conformable to nature and morally good. Since, therefore the conjugal act is destined primarily by nature for the begetting of children, those who in exercising it deliberately frustrate its natural power and purpose sin against nature and commit a deed which is shameful and intrinsically vicious.

"Since, therefore, openly departing from the uninterrupted Christian tradition some recently have judged it possible solemnly to declare another doctrine regarding this question, the Catholic Church, to whom God has entrusted the defense of the integrity and purity of morals, standing erect in the midst of the moral ruin which surrounds her, in order that she may preserve the chastity of the nuptial union from being defiled by this foul stain, raises her voice in token of her divine ambassadorship and through our mouth proclaims anew: **Any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offense against the law of God and of nature, and those who indulge in such are branded with the guilt of a grave sin.**

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"We admonish priests who hear confessions and others who have the care of souls, in virtue of Our supreme authority and in Our solicitude for the salvation of souls, not to allow the faithful entrusted to them to err regarding this most grave law of God; much more, that they keep themselves immune from such false opinions, in no way concurring in them. If any confessor or pastor of souls, which may God forbid, lead the faithful entrusted to him into these errors or should at least confirm them by approval or by guilty silence, let him be mindful of the fact that he must render a strict account to God, the Supreme Judge, for the betrayal of his sacred trust, and let him take to himself the words of Christ: 'They are blind and leaders of the blind; and if the blind lead the blind both shall fall into the pit.'" (From the Encyclical Letter "Casti Connubii" of Pius XI.)

That Pope Pius XI knew whereof he spoke is attested by the National Association of Coroners (evidently transgression of the Natural and Divine Law too often has its finale with the coroner) in a comment on an article on this question published in Our Sunday Visitor, February 9, 1941, the comment ap-

peared in the Sunday Visitor, May 4, 1941:

Chicago, Ill. "Your article was indeed a splendid and forceful depiction of the vultures who engage in the sale of these harmful products. No one knows better than we (the coroners) who are daily confronted with the victims of these and countless other drugs which are used to circumvent the Divine Will... The article was timely because in this materialistic age our young people especially are resorting to every known means to circumvent the Law of Nature..." National Association of Coroners.

THE WISDOM OF THE CATHOLIC CHURCH IN EDUCATION

"There is one Church which makes religion an essential to education, and that is the Catholic Church, in which mothers teach their faith to the infants at the breast in their lullaby songs, and whose sisterhoods, and brotherhoods, and priests imprint their religion on souls as indelibly as the diamond marks the hardest glass. They ingrain their faith in human hearts when most plastic to the

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touch. Are they wrong? Are they stupid? Are they ignorant, that they found schools, academies, colleges in which religion is taught? Not if a man be worth more than a dog, or the human soul; with eternity for duration, is of more value than the span of animal existence for a day. If they are right, then we are wrong. Looking upon it as a mere speculative question, with their policy they will increase; with ours we shall decrease. We are no prophet, but it does seem to us that Catholics retaining their religious teachings and we our heathen schools, will gaze upon Cathedral crosses all over New England when our meeting houses will be turned into barns. Let them go on teaching their religion to the children, and let us go on educating our children in schools without recognition of God, and they will plant corn and train grapevines on the unknown graves of Plymouth Pilgrims and the Puritans of Massachusetts Bay and none will dispute their right of possession. We say this without expressing our own hope or fears, but as inevitable from the fact that whatsoever a man soweth that shall he also reap."

—The New England Journal of Education.

DUTY AND DIGNITY OF A CATHOLIC

The Catholic Church is the work of God. Christ established her to teach all nations until the end of time. The greatest happiness a man can possess here on earth is to have the true faith and be born in the Church Universal, or Catholic. Hence a Christian should ever remember the words of our dear Lord: "He that is not with Me is against Me, and he that gathereth not with Me scattereth."—St. Luke XI, 23, or again: "He that will not hear the Church, let him be to thee as the Heathen and the Publican."—St. Matt. XVIII, 17. This implies obedience, reverence and respect to your Mother Church and her Pastors; for without obedience to authority no church nor state has any durable existence. Remember then:

1. A Catholic who is only a nominal Catholic, who does not practice his religion, hurts himself and his church. By his bad example he destroys, he tears down, he works against Jesus Christ.

2. A loyal and practical Catholic observes the laws of his church, stands by her as he would his mother, respects her and helps her works and institutions.

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3. He edifies his fellow citizens by his works of true charity, by sobriety, industry and strict honesty in dealing with others. Such must be our life as true members of the one true fold of Christ. "Be the salt of the earth and the light of the world," says Christ. Not words but works, the outside world wants to see of us.

HOW CATHOLICS FACE DEATH

Oliver Wendell Holmes was once asked by a minister his opinion as a physician, on the effects of beliefs on the minds of those approaching death. He replied:

"So far as I have observed persons nearing the end of life, the Roman Catholics understand the business of dying better than Protestants. I have seen a good many Roman Catholics on their dying beds, and it always appears to me that they accepted the inevitable with the composure which showed that their belief, whether or not the best to live by, was a better one to die by than most of the harder ones that have replaced it."

Secure conscientious physicians who will tell you when there is danger. When people are kept at

home by old age or illness during Pashal time, notice should be given so that Holy Communion may be brought to them.

BAD CATHOLICS.

It is unreasonable and unjust to judge the holy Catholic Church by the bad lives of many unfaithful members. Catholics are bad, in as far as they do not live as Catholics. The Catholic Church is a good tree, and as such can bring forth only good fruit; but as you can find bad fruit on the best tree, so you will also find a bad fruit on the good tree of the Catholic Church. But, as bad fruit on a good and healthy tree does not owe its being bad to the good tree, but to some bad influence from without, so the bad conduct of so many Catholics is due not to the Church, but to some bad influence outside the spirit of the Church.

He who lives up fully to the teachings and direction of the Catholic Church will infallibly become a Saint. All Saints whose sanctity God has made known by miracles were children of the Catholic Church without a single exception, and Saints are nothing else but the fruit of the good tree of the Catholic Church.

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