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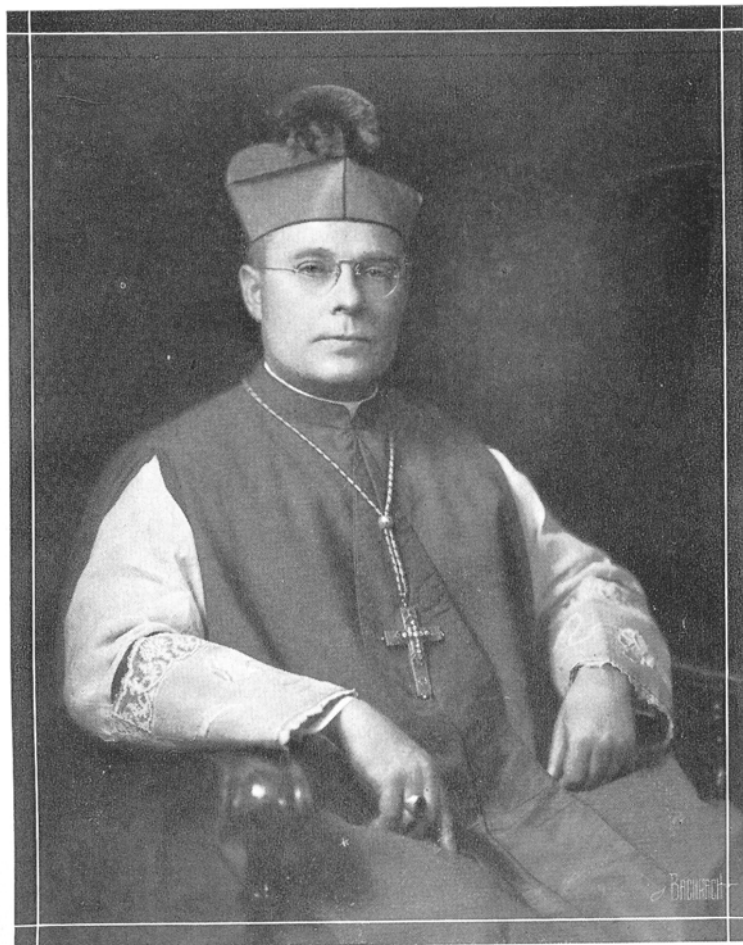
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# History of St. Paul's R.C. Church

As a preface to the history of the Catholic Church of Saint Paul's, Reading, it may be of interest to first relate a few things about the development of Catholicity in Pennsylvania, in so far as it involves Berks County.

As is well known, the present happy era of religious freedom in Pennsylvania did not always exist, for during colonial times, bigotry and religious persecutions were common. That Catholics were regarded with more favor after the Revolutionary War was due principally to General Washington, who had been impressed with the magnificent patriotism shown by them. When William Penn founded the great Commonwealth which bears his name, he decreed that only one condition should be requisite for office, or citizenship, namely Christianity. Penn's broad-mindedness earned for him the reproach of being not only "A Papist in Disguise," but Jesuit as well.

The first Catholic congregation established in Pennsylvania was in 1734, when Father Greateon, Jesuit from Maryland, built the Church of Saint Joseph's in Willings Alley, Philadelphia. In 1741 the German Province of Jesuits sent two of their numbers to minister to the Germans of Pennsylvania. One of these was Father Theodore Schneider and he began teaching the German children of Berks County, at Goshenhoppen, now called Bally. In 1743 he founded a Church, and the original structure Still Stands in all its historic beauty.

Reading was laid out on its present site in 1748 by Thomas and Richard Penn, sons of William Penn, the first proprietor. It was named after their native town at Berkshire, England. At that time the population of the territory, now comprising Berks County, was about 10,000. The original lot contained something over 600 acres, and in 1748 only one house. Four years later the County of Berks was formed with Reading as its Seat of Justice. At that time the town boasted of 378 inhabitants.

The few Catholics who settled in Reading shortly after its foundation received ministrations from the mission centre at Goshenhoppen. At first, Fathers Schneider and Farmer served the Catholics at Reading. Afterwards their Jesuit Successors did the same, keeping all, the records of births, marriages, and deaths in the church at Goshenhoppen.

It is impossible to ascertain just when the first Catholic Church was built in Reading. There is mention made by a secular writer, in 1753, of a "Roman Catholic meeting-house." That a congregation was worshipping here in 1753 is manifest from a remarkable document which evidences with what prejudice Catholics were regarded at that time in Pennsylvania. The French and Indian War was then raging. On July 23, 1755, upon the news of Braddock's defeat, five Justices of the Peace of Berks County, viz: Henry Harry, James Read, William Bird, Jonas Seely and Conrad Weiser, addressed the following communication to Governor James Hamilton:

"As all our Protestant inhabitants are very uneasy at the behavior of some of the Roman Catholics, who are very numerous in this county, some of whom show great joy at the bad news lately come from the army, we have thought it our duty to inform Your Honor of our dangerous situation, and beg Your Honor to enable us, by some legal authority, to disarm, or otherwise disable, the Papists from doing injury to other people who are not of their vile principles.

We know that the people of the Roman Catholic Church are bound by their principles to be the worst subjects, and worst of neighbors; and we have reason to fear just now that the Roman Catholics in Cussahoppen, where they have a magnificent chapel, and lately had large processions, have bad designs; for in the neighborhood of that chapel; it is reported, and generally believed, that thirty Indians are now lurking, armed, with guns and swords, or cutlasses.

The priest at Reading, as well as at Cussahoppen, last Sunday, gave notice to their people that they could not come to them again in less than nine weeks; whereas they constantly preach once in four weeks to their congregations: whereupon some imagine they've gone to consult with our enemies at DuQuesne.

It is a great unhappiness at this time to the other people of this Province that the Papists should keep arms in their houses, against which the Protestants are not prepared; who, therefore, are subject to a massacre whenever the Papists are ready.

We beg Your Honor would direct us in this important business by return of the bearer, whom we have sent express to Your Honor" -- Six Col.Rec.p.503

Fortunately neither the Governor nor the Legislature took these worthy Justices of the Peace seriously for when proof was demanded no foundation was found for such ridiculous charges.

It may be remarked that in 1755 there were in

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Berks County (then having double its present territory) about 117 adult Catholics, and that less than fifty of these lived in Goshenhoppen.

Father de Ritter in 1766 speaks of "a chapel and Catholic graveyard in Reading." the chapel alongside which was the graveyard, was a little block house on the east side of Duke (now South Seventh) Street between Franklin and Chestnut Streets. About 1790 this was demolished and a small brick church was incorporated April 30, 1818 under the title "The Trustees and Members of Saint Peter's Church in the Borough of Reading."

As has been noted, the members of the original congregation were Germans; some of these were of mixed French ancestry, having come from Alsace and Lorraine, naturally the ministering priests were of like Stock. In addition to those who served this Church from the mission centre at Goshenhoppen, the following were also rectors of Saint Peter's prior to 1860: Rev; Fathers Schoenfelder, Sharp, Lempke (who had been a Prussian soldier and convert from Lutheranism), Cobbin, Carbon (a native of Lorraine), Helbron, Schorb, and Kuehzer. Best of all was the Rev. Augustine Bally, S.J., in recognition of whose worth and labors the village of Goshenhoppen (subsequently Churchtown) changed its name after his death, to Bally, as it is now known.

The church of Reading was not regular charge of Father Bally, however on account of the scarcity of priests, then experienced throughout the entire country, it sometimes happened that the pastorate of Reading was vacant. At these times Father Bally was called upon and always responded with the greatest good will; constantly making the Journey on horseback.

The iron industry had early development in Berks County. During the eighteenth century it steadily grew in importance; and in 1835 the extensive Reading Iron Works were established. This together with the building of canals, drew here a large number of Irish settlers, and English speaking priests began to appear.

In May, 1836, the church having become inadequate for the worshippers, a committee was appointed to consider ways and means of enlarging it. Little was done in the matter until 1844. About this time the Reading Railroad was built locating their depot and workshop opposite the little Catholic Church on South Seventh Street. This for a short time did not interfere, but it soon became apparent that the increasing business of the railroad acted injuriously on

on the church. On account of the incessant noise divine service could not be performed with that silence and solemnity which is dear to all good Catholics.

With the approbation of the bishop it was determined to purchase the property on South Fifth Street, where the present Saint Peter's Church now stands. The Church and graveyard on South Seventh Street were sold for Three Thousand Dollars to Jacob Miller in 1845. On Tuesday, May 19, 1846 the following notice appeared in the German Adler:

#### CHURCH DEDICATION

"The newly built catholic church in the city of reading will be solemnly dedicated with services to the almighty, on sunday, the 24th of may.

Divine services will be commenced on that day at half-past nine in the morning, and sermons in the English and German languages will be delivered.

The Right Reverend Bishop J. B. Purcell, of Cincinnati, and Bishop M. O'Connor, of Pittsburgh; also, Right Reverend Joseph fey, Superior of the Redemptorists of Philadelphia; and Right Reverend Haszlinger, of Baltimore, will be present on this occasion. Afternoon and evening services will also be held. The public is respectfully invited, through the Building Committee to be present.

N.B. Collections during the services will be for the benefit of the new church."

The congregation of the new church continued to increase so that in 1854, there were said to be about 3,000 souls composed of about equal number of Irish, Germans and Americans.

Racial difficulties began to appear and continued misunderstandings were in evidence between the Irish and German element of the congregation. There was also much friction due to the workings of the Trustee System. The suggestion was offered to Bishop Neumann that a new church be built to accommodate the German speaking people.

In the beginning of May, 1860, Rev. Charles J. Schrader was sent to Reading with instructions to build a new church there. Father Schrader remained as assistant at Saint Peter's to Rev. Francis O'Connor for a while, collecting his salary (\$50 a month) from the German people. As soon as was practical, Father Schrader formulated plans for the new church which was to take care of the German speaking people. A suitable lot was offered by Anthony Felix, Sr., situated at Ninth and Walnut Streets. The Right Reverend Bishop Wood, successor to Bishop Neumann who died in the beginning of the year 1860, came to Saint Peter's on Trinity Sunday of the year 1860, and asked the entire congregation to unite in helping form this new church. Just as the Irish and the German

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people had united in building Saint Peter's Church on South Fifth Street, so in peace and harmony they were asked to unite in building the new church, which was to become Saint Paul's.



REV. C.J. SCHRADER  
First Pastor: 1861 - 1865

The beginning was made by Mr. Felix., who offered and gave the ground free. He himself collected a building fund and even helped in the process of digging the foundation August 8, 1860. The walls were put up so quickly that on September 6th of the same year, the cornerstone was placed.

Bishop Wood laid the cornerstone with the assistance of the Right Rev. John Henry Lauers, D.D., Bishop of the Diocese of Fort Wayne, who preached in German. Bishop Wood preached in English. The church was dedicated in 1861 by Bishop Wood.

The following are to be found in the cornerstone: (translated from the Latin.)

An octavo paper contains the following in large print:

"In the Name of God Almighty, the Father and the Son and the Holy Ghost In honor of the ever Blessed Virgin Mary conceived without sin, under the especial patronage of Saint Paul, the Apostle, has laid the Foundation Stone of this church the Right Reverend Bishop James Frederick Wood, D.D., of the Diocese of Philadelphia, the 8th day of September, 1860, under the assistance of Right Reverend John Henry Lauers, D.D., Bishop of the Diocese of Fort Wayne in the Providence of Indiana, who preached to the people in the German language, whilst the Bishop of the Diocese preached in English."

At that time the Holy Father, Pius IX, ruling the whole Church of God, was dispossessed by infidels of the chief province of the patrimony of Saint Peter, and

the faithful of the whole world contributed generously for his government.

James Buchanan was President of the United States of North America, and William Packer Governor of the State of Pennsylvania, and I. Pringly Jones Presiding Judge of the City of Reading.

Many attended, among them the pastors of Reading, Francis O'Connor and Charles Joseph Schrader; Lorenze Holzer, C.Ss.R., then rector of St. Peter's Church, Philadelphia; Augustine Bally of Goshenhoppen. Jeremias O'Donohue, of Norristown; Nicolas Cantwell, of Saint Philips; Patrick Rafferty, of St. Francis Xavier's; and William Loughran, of Saint Michael's, the latter three pastors in Philadelphia.

The following is a copy of the first membership rule of St. Paul's Parish made by its first pastor, Father Charles J. Schrader, April 25, 1864.

Members of St. Paul's Congregation in Reading are those who fulfill the following conditions:

1. They ought to have contributed towards the erection of St. Paul's Church according to their means. No pew will be rented to those who have not contributed towards the church.
2. They ought to be pew-holders in said church, or if not, they have to contribute towards the expenses of the church, as it will be arranged by the Right Rev. Bishop of the Diocese himself or by the pastor.
3. Those who are really poor are free from contribution, but they have to give their names to the books of the church.
4. Those who are members under the conditions mentioned are authorized to ask the priest for his services; all others are excluded, if the priest does not choose to serve by his own free will.



REV. G. WALLMYER  
1865 - 1867

Father Schrader served as pastor of St. Paul's Parish until the year 1865, when he was succeeded by the Rev. Gustave Wallmyer, who labored in the parish

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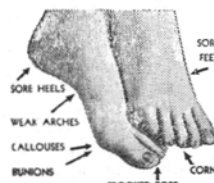
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until his death of Typhoid Fever in February, 1867. The vacancy, thus created, was filled by the appointment of the Rev. George Bornemann, who came to Reading February, 1867.

In 1869, Father Bornemann began the erection of a new school, which was completed and dedicated in the fall of the year 1870 by Bishop Wood. Father Bornemann was fortunate to secure, as teachers, the Sisters of Christian Charity who had come to America from Germany and established themselves at Wilkes-Barre, PA. The devoted Sisters of this order have been in charge ever since.

In 1869 the church was enlarged from sixty by one hundred and twenty feet to sixty by one hundred and sixty-two feet; and a steeple was erected to a height of about two hundred feet. A chime of bells was later installed in 1879. This beautiful steeple remained until the year 1913 when it was struck by lightening and declared unsafe by the building inspectors of the city. Father Bornemann removed the spires and erected a plain gold cross upon the square base of the tower.

Realizing the city's need for a general hospital, Father Bornemann purchased two stone dwellings at the east corner of Walnut and Birch Streets in the year 1872, and placed the enterprise under the care of the Sisters of St. Francis from Glenn Riddle. The present magnificent St. Joseph's Hospital is the growth of that first humble beginning.

In 1882 Father Bornemann had a convent erected for the sisters of the parochial school, and in the year 1907 rebuilt the parochial school at a cost of nearly twenty-five thousand dollars. At the same time a new heating system was installed in the church properties.

During these years the parish had grown beyond the accommodations of the church; and the building was entirely reconstructed. It was dedicated by Archbishop Ryan, taking place in May, 1885.

In 1889 Father Bornemann purchased several properties adjacent to the church along Ninth Street. He founded an orphanage for boys and placed the institution in charge of the Sisters of Charity. Later it was found necessary to relieve our Sisters of the burden of the orphanage and Msgr. Bornemann introduc-

ed from Germany the Sacred Heart Sisters who were given charge and who later established their Motherhouse at Hyde Park, Reading, PA. From 1889-1900 the first floor of the building was used as a free dispensary which was later transferred to St. Joseph's Hospital.

On June 22, 1890 Father Bornemann celebrated his Silver Jubilee in the priesthood at a Solemn Pontifical Mass and in the evening a reception was tendered him at the Grand Opera House.

In the following years Msgr. Bornemann accomplished many noteworthy deeds. He assisted in building the novitiate and orphanage for the Bernardine Sisters at Oakbrook. In 1904 he purchased a church building at Schuylkill Avenue and Green St. and turned it over to the Holy Rosary Church for the Italians. In 1913 at an individual cost of twenty thousand dollars he bought and renovated a former public

school building at Third and Franklin Sts. and so it opened as a parochial school for the Italians.

The large and handsomely furnished Neversink Mountain Hotel was purchased by Msgr. Bornemann in 1905 as an institution for indigent sufferers from Tuberculosis. Unfortunately the building was destroyed by fire before any remodeling could take place. He later donated the seventeen acres of land, on which the hotel had been erected, to the Berks County Tuberculosis Society, to be used in connection with its work.

Saint Michael's Seminary, Hyde Park, which was founded in 1894, as a boarding school for girls, under the provisions of the will of Henry Felix having sometime later been abandoned, was taken over by Father Bornemann in the interest of a further fight against the White Plague, and at a cost of thirty thousand dollars (furnished wholly by himself), he changed it into an admirable sanatorium for Tubercular members of religious orders. Later this building was turned over to the Missionary Sisters of the Sacred Heart. He also purchased an adjoining farm, which was transferred by him, to the Missionary Fathers of the Sacred Heart, who have since established a seminary there.

Saint Mary's Church at Hamburg, which had been abandoned for more than thirty years, was rebuilt by Father Bornemann at his own expense.

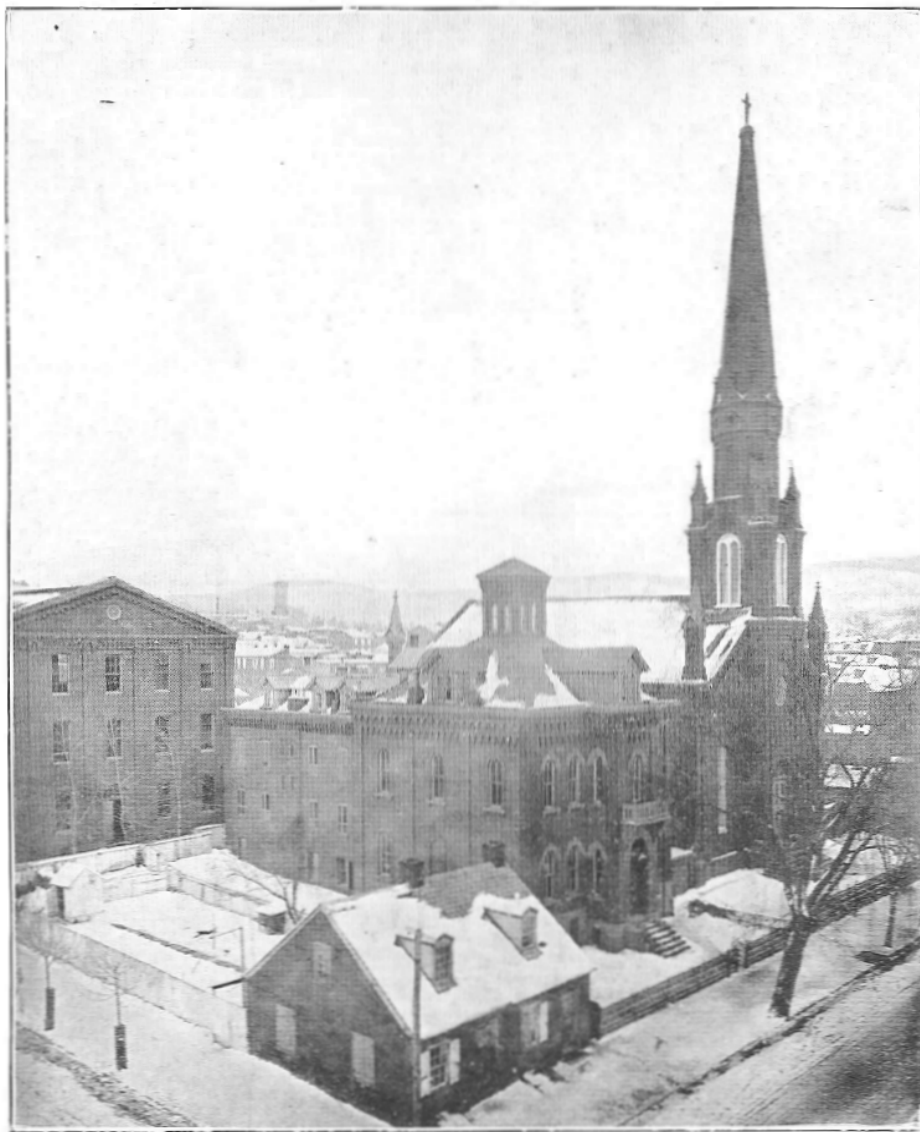


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The cemetery which was located on South Seventh Street adjoining the church soon proved inadequate, and after St. Peter's Church was built on Fifth Street, a new burial place was purchased at the foot of the Neversink Mountain. The bodies which had been buried in the old cemetery were transferred to their new resting place. This new cemetery was divided into two parts, one part being reserved for the Germans, and the other for the Irish.

After a few years it was soon found that this cemetery was far too small and also the location at the base of the mountain was not practical. The rains washed out the roads and it became increasingly difficult to maintain the place in order.

In 1895 Father Bornemann purchased a farm of fifty-two acres located in Muhlenburg Township. This he developed and improved, blessed the new ground as a burial place and gave it the name of Gethsemane Cemetery. At a cost of about twelve thousand dollars this burial place was made beautiful with many improvements. An elaborate gate marked the entrance, trees and shrubbery were added to make this last resting place of our beloved one of the most beautiful cemeteries in Reading.

As Gethsemane Cemetery was to become the burial place for practically all the Catholic parishes of Reading, Father Bornemann in his foresighted wisdom, procured additional farms surrounding the cemetery at a cost of about twenty-five thousand dollars. In his wisdom he knew that extensive ground would be needed in the future if was to serve its purpose as a general burial place. A permanent office was opened on the cemetery grounds where all business, such as the purchase of graves and matters pertaining to the upkeep of the same were conducted. Later a mortuary chapel was added so that every provision was made to make the cemetery complete.

In 1910, upon the recommendation of Archbishop Ryan, Father Bornemann was elevated by His Holiness Pope Pius X, to the rank of Domestic Prelate with the privilege to wear the purple and with the title of Monsignor. In 1913, Msgr. Bornemann, now senior priest of the diocese, was named Rural Dean of Berks County. On July 20, 1915, Msgr. Bornemann celebrated his Golden Jubilee in the priesthood, at which time Most Rev. E. F. Prendergast, Archbishop of the Diocese, presided at the Solemn Mass of the Right Rev. Jubilarian. Rev. Anthony Kaul was assistant priest; Rev. Bernard Korves was Deacon, and the Rev. Henry Otterbein was sub-Deacon. The Right Rev. Leo Haid, Bishop of North Carolina, a lifelong

friend of Monsignor's, preached the sermon.

The year 1917 marked the fiftieth anniversary of Msgr. Bornemann's rectorship of St. Paul's Church. At the suggestion of Sister Concordia elaborate plans were made to fittingly commemorate the notable event. A meeting of the men of the parish was called and Charles Vogel, who had so successfully acted as chairman of the previous jubilee, was named chairman. It was decided at this meeting to try to obtain, by free will offerings, a thousand dollars for each year that Msgr. Bornemann had labored in the parish. With this total of fifty thousand dollars it was the intention of the committee to suggest to Monsignor to place an entire new stone front on the church.

Msgr. Bornemann was delighted with the suggestion and said he had long ago planned to remodel the front of the church but had been unable to finance such a major undertaking. He spoke of putting a brick front on instead of stone because stone would so easily become dark with age while brick could always be painted.

Monsignor further mentioned that on one of his recent visits to Germany he had seen, in a little village there, a church front that he would like to have for St. Paul's. The architect's plan, following out Msgr. Bornemann's ideas, evolved itself into the present beautiful church front which we now have.

Because of his recent Golden Jubilee, Msgr. Bornemann asked that no celebration be held other than a bronze tablet be erected in the church commemorating this event. It was also planned to install a new organ in the church over the base of the old belfry but neither this nor many subsequent ambitions were realized due to declining health in his old age. For the last three or four years of his life Monsignor was inactive and for the last two years lived almost entirely in seclusion.

Msgr. Bornemann, who was the beloved rector of St. Paul's for fifty-six years was called to his eternal reward at the age of eighty-five. His death, attributed to ailments incidental to advanced age, came after a confining illness of several months. On March 3, 1924, his death brought sorrow to the members of the parish and to all the city of Reading. Msgr. Bornemann was not only a prelate beloved by the members of his own faith, but a philanthropist, loved and venerated by the entire city as well.

Msgr. Bornemann was buried March 8th, with a Solemn Requiem Mass at which Cardinal Dougherty presided. Right Rev. Msgr. Peter Masson of Allentown spoke briefly after the Mass saying it was the wish

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of the departed that there be no sermon, but he urged the people to remember their late beloved Rector in their prayers. A wonderful tribute was paid to the late rector of St. Paul's by the very large number of clergy and laity who attended the funeral. Thus closed the life of one who had "spent himself" in the interest of humanity, who had labored incessantly in the vineyard of the Lord.

Rev. Theodore Hammeke was sent to Reading to succeed Msgr. Bornemann. Leaving St. Ignatius Parish, Philadelphia, where he had labored so faithfully for over twenty-five years, Father Hammeke assumed his pastoral duties at Saint Paul's Parish, April 23, 1924. His first task was to take a complete census of the parish to ascertain the number of souls entrusted to his care. This census was completed the following year.

The story of Father Theodore Hammeke's life and labors at St. Paul's reads like a diary, for each day he seemed to have planned some little improvement or to have made some little change for the betterment of the parish.

There is, however, one accomplishment that stands out most prominently in his work at St. Paul's, and it is the establishment of the various parish societies. It was his desire to provide activity for every group of the parish, as it had been his experience that a well organized congregation would be the best safeguard for the material needs of the church. With apostolic zeal, then, he applied himself to this task. The excellent co-operation of the people of St. Paul's with their priests dates back to the time when Father Hammeke began forming the people into the various parish groups.

The first society that Father Hammeke organized was the Holy Name Society. Just a few short months after coming to St. Paul's, he called a meeting of all the men of the parish and spoke to them of the advantages of a society especially dedicated to reverence for the holy name of God. So great was the enthusiastic response that nearly two hundred were enrolled at the first meeting.

Father Theodore Hammeke, ever solicitous for the young souls entrusted to his care, established, under the leadership of Miss Rose and Cecilia Ehrlicher, a kindergarten. Meetings were held in the afternoons

at which time the young tots were instructed and entertained.

Towards the close of his life Msgr. Bornemann had intended to rebuild the orphanage, but due to his declining health, he had been unable to fulfill this desire. Accordingly, he left in his will for this purpose, approximately seventy thousand dollars. It was

definitely stated in the will, however, that if it was seen fit to discontinue the orphanage, the money was to be used instead to build a memorial chapel in Gethsemane Cemetery.

Father Theodore Hammeke, after coming to St. Paul's continued to keep up the orphanage, but after a time it became apparent that the institution, which had been intended for the orphans of St. Paul's, was being crowded by the children of outside parishes. As a matter of fact, only a very small minority were from St. Paul's. Furthermore, children were being placed in

the orphanage who were not legitimate subjects due to the separation of their parents. Thus, it was becoming an institution of convenience for children who were no orphans at all, but only the unfortunate offspring of parents who wished to be relieved of the burden of their upbringing. Father Hammeke was advised to discontinue the orphanage and arrange for the legitimate orphans to be placed in diocesan institutions. Thus, it was that the orphanage was closed and the buildings used for other activities of the parish.

The Catholic Woman's Union, under the title, "St. Paul's Welfare League" established their quarters in the old orphanage. They provided a home for working girls and also for any Catholic women, who while traveling should pass through Reading. Appeals for aid were also helped by this organization.

Since coming to St. Paul's, Father Theodore Hammeke had in mind the formation of a society for the married women of the parish. The Holy Name Society had been organized for the men. The Sodality, established in 1892, obtained many new members during Father Theodore's pastorate, and continued to provide for the spiritual needs of the single girls. There remained, then, to form a society which would help the Catholic mothers in carrying out their duty and obligations in the home. Thus on Sunday, March



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21, 1926 at the end of a Mission conducted by the Franciscan Fathers, Father George, O.M.C. was instructed to establish this society, and one hundred and fifty-eight members were enrolled at the initial meeting. The Arch-confraternity of the Holy Family now has an active enrollment of over three hundred members.

As the societies and groups began to increase, Father Hammeke deemed it necessary to unite the various organizations, who were engaged in active work for the material needs of the parish, into a group called the "Parish Workers." Their duty was to function together as a unit in conducting all the social events of the parish. Today, the Parish Workers still carry on their wonderful work and it has always been the admiration of other parishes to note with what efficiency and success the social activities of St. Paul's Parish are conducted.

In the beginning of the year 1926, the Parish Monthly Calendar was established in St. Paul's Parish. It was intended to announce and record the most important events taking place within the parish. It has, since that time, been a monthly visitor into the homes of our people. About September of the same year, due to the unsatisfactory method of distribution at the church, it was decided to mail the Parish Monthly directly into the homes.

In April 1927, the parish was divided into districts and to each district was assigned a collector. This arrangement was intended to be of the greatest benefit to the parish, and of important assistance to the priests of the parish. During this same year the system of ushers was introduced to help in the church. Their duty it was to assist at divine services in so far as keeping order was concerned, and to look after the general comfort of the parishioners in the church.

Father Theodore Hammeke's interest in the school was continually prompting him to new improvements for the benefit of the children. He built a modern fire escape, provided for a graduation exercise of the eighth grade in the church, and established an alumni for the graduates of the eighth grade. He opened a library in the school building in order to place at the disposal of the people of the parish, Catholic literature. The latest addition to the already fine school, conducted by the Sisters of Christian Charity, was the commercial high school. Money and time were not spared in order to make this department of the school one of the best equipped in the city of Reading. The latest and most modern bookkeeping devices were installed. A typewriting room was outfitted with all the different styles of typewriters. In the course of

the following year, duplicating machines, electrical bookkeeping equipment and other modern business devices were added so that the graduates would be equipped to take their place in the business world. To the credit of our Sisters, the commercial graduates of St. Paul's have always ranked high in their scholastic attainment.

Shortly after coming to St. Paul's, Father Theodore Hammeke saw the need of entirely reconstructing the rectory. At a considerable cost, the entire interior was altered and modern plumbing installed. The front steps which led to the first floor were removed, and the flooring of the interior of the building changed so that the ground floor became the first floor and the upper stories remodeled accordingly. A central heating plant was built adjoining the school, to provide for the needs of the entire group of parochial buildings, the church, rectory, convent and the school.

Soon afterwards, Father Theodore Hammeke found it necessary to rebuild the convent, and bids were received for this purpose. In February 1926, Dominic Maurer and Sons received the contract and the work was immediately begun. So quickly was the work done, that by May the convent was finished and open to inspection. The operation, including plumbing, heating, and electrical work cost about thirty-two thousand dollars. In the following year new furniture was added.

It had been quite a few years since any improvement had been made to the church. Accordingly, on November 15, 1927, an Advisory Committee was formed to consider plans for the necessary improvements and alterations. Due to the fact that St. Paul's, by reason of its location in the business district, was becoming the central parish of Reading, it was found necessary to extensively remodel the entire structure to accommodate the increasing numbers attending divine services. Architect Freeman was asked to draw plans and Mr. Irvin Impink was placed in charge of the remodeling. Father Theodore Hammeke insisted that the complete project should not exceed the cost of one hundred thousand dollars. The loan for this work was obtained from the Reading National Bank.

On January 15, 1928, Mr. Impink began making the school hall ready for use as a temporary chapel, during the remodeling of the church. The pews, removed from the church, were placed in the hall, and in the evening volunteers of the men of the parish took St. Joseph's altar to the hall to serve as the main altar there. A small motor-driven organ was procured by Mr. Honsberger and installed for use in the

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chapel. The Way of the Cross with the usual prayers recited at each station was canonically erected, the sanctuary prepared, and other things added so that on January 19, the Blessed Sacrament was carried to the temporary chapel, where all divine services were to be held during the alterations to the church. The Masses in church on Sunday had been at 6, 7:30, 9 and 10:30, but at the temporary chapel, they were changed to 6, 7:30, 8:15, 9:45 and 10:30, the extra Mass being necessary because of the smallness of the chapel.

Work now progressed rapidly in the church, but as so often happens in the remodeling of an old building, great defects and weak supports were discovered in the structure, which only became apparent during the course of alterations. Weakness was discovered in the roof truss and the floor supports. After consultation with the engineering experts, it was found necessary to strengthen the roof by iron girders. In order to save expense, it had been intended to put a new floor over the old one and to repair the tiling wherever necessary. But after close inspection, it was found that many of the floor joists were in such bad shape that they had to be replaced. Thus an entire new floor was laid. When according to plans the organ gallery was shortened to provide full light from the windows of the church, it was found unsafe and the whole gallery had to be taken down.

In November of the year 1927, under the direction of Mr. George Haage and upon the recommendation of the pastor's Advisory Committee, the comparatively new organ of the Arcadia Theater was purchased for the church. After obtaining the organ, there arose the necessity of providing an appropriate place for it. The removal of the old organ had required the tearing down of the second story part of the old tower into which it had been built. The new organ was placed above this. The old cornerstone of 1860 was removed because it would have been entirely covered by the new addition. This proved a difficult task because it served as a basis for a pillar. The contents of the cornerstone were found to consist of a statement of its laying and some newspaper clippings which were moldy and hardly legible.

On February 14, 1928, under the direction of Frank Walter, concrete foundations were laid for the new cloisters, which were built along the north and south sides of the church proper. Adjoining the northern cloister, modern lavatories were built as a convenience for the people. The Loeper Brothers began constructing the pews during the latter part of the month.

During the reconstruction of the church, Father Theodore Hammeke was continually supervising and inspecting the work and unfortunately, due to exposure and fatigue under the strenuous and tremendous undertaking, contracted pneumonia. He was taken to St. Joseph's Hospital where it became apparent that his earthly toil would soon be over. He lingered in illness for several days, until Sunday morning, May 13, when the sad news was given that he had passed to his eternal reward. Truly can it be said that there was no need of employing eloquence to express a eulogy of his saintly life. His wonderful work in the spiritual and material order since coming to St. Paul's speaks of his untiring zeal for the welfare of the people entrusted to his care. The words, "He spent himself for God" suffice to tell us of the simplicity and whole heartedness of his priestly life and work.

Father Theodore Hammeke was buried May 18, 1923 with a solemn Requiem Mass at which Cardinal Dougherty presided. The Mass, widely attended by clergymen who were his friends in life, was celebrated in the temporary chapel by his brother, the Reverend William Hammeke. Father Steinhagen of Philadelphia preached the sermon.

Our new pastor, Father William Hammeke, came to St. Paul's from the parish of St. Fidelis, Mahanoy City, to succeed his brother, Reverend Theodore Hammeke and to complete the extensive work that had been begun. Father William Hammeke applied himself assiduously to the work that lay before him. He took upon himself the burden of completing the remodeling of the church, and also made several valuable additions in refurnishing the interior. But the main burden that evolved upon him was the carrying of the immense loan which had been necessary for the work.

Before Father Theodore Hammeke's death, it had already become apparent, that with all the unexpected additions and alterations, the entire construction work could not be kept within the one hundred thousand dollar limit. It had been planned to provide for the loan, which was obtained from the Reading National Bank, by popular subscription and under the leadership of a professional organization for providing funds. Meetings were held monthly in the hall, at which time members of the parish pledged themselves to subscribe various amounts for their part of paying the church debt. Unfortunately many of these pledges were not kept, and only about one half of the amount was realized, so that Father William Hammeke found himself facing the responsibility of carrying the

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huge loan. How Father Hammeke, with the help of the parish workers, reduced the debt is known to all the present members of the parish.

Work of alteration rapidly neared completion so that by November 1928 the newly remodeled church was again able to be used for divine services. Although the sanctuary was not quite completed, Sunday Masses were again celebrated in the church, and fittingly Father William Hammeke offered the first Mass there for his late brother, Father Theodore Hammeke who had affected this beautiful change in the church structure.

The temporary chapel at Moss and Walnut Streets was vacated January 13th, 1929, and all the services thereafter were held in the new and beautiful church of St. Paul's. Sunday February 17, 1929 marked the official reopening of the newly renovated church and on this day His Eminence, Cardinal Dougherty, blessed the new church and presided at the first Solemn Mass offered on the new beautiful marble high altar. Indeed our Divine Savior must have been pleased to return to His new church which was made a more fitting abode for His divine presence. All the time and money spent making the church so beautiful and attractive were for Him whose humility prompted a humble dwelling place in His Eucharistic presence on the altar. Coupled with joy of the celebration was the thought of the number of those who had been called from our midst by the Angel of Death, since the work of remodeling had started, foremost of whom was the late Reverend Theodore Hammeke, whose dream it had been to see the completion of this beautiful church.

The task that now confronted our new pastor was the repair and upkeep of the various parish buildings. For the past few years the remodeling of the church was such a tremendous undertaking, that neither time nor money could be devoted to other parish buildings. Thus the following year, Father William Hammeke began a systematic survey of all the parish properties and found practically all the buildings to be in need of immediate repair.

The first to claim his attention was the school building. Father Hammeke found that many improvements were necessary to make the classrooms modern and all new school benches were installed at a considerable cost. Throughout the entire building, new lavatories had to be built at a cost of about four thousand dollars. Shortly after, the entire interior of building was repainted, and the hall which had been used as the temporary chapel during the remodeling

of the church, was refinished and redecorated, and new curtains and drapes added to the stage. The brick building was repointed and also the same year the exterior of the newly remodeled church repainted.

During the following years, improvements were made to the rectory, the convent and old orphanage. The rectory was repainted by the Heffner Mechanical Painting Co., and the old orphanage was turned into modern apartments to provide an income for defraying the high taxes on the property.

The Monsignor Bornemann Chapel, completed in 1930, was blessed with solemn services being held there. A Solemn Requiem Mass was afterwards celebrated by Father William Hammeke for the late Monsignor Bornemann, in whose memory the beautiful mausoleum had been erected. The bodies of Msgr. Bornemann and Father Theodore Hammeke, which had been buried in the cemetery, were transferred to the mausoleum where they now rest.

In 1930, a corner section of the cemetery along the old Kutztown Road was acquired by Father Lanshe for the establishment of a new parish. The present Holy Guardian Angels Church is the development of that parish which provides for the spiritual care of the souls in and about Laureldale and Temple.

In the will of the late Mary Schmidt, a sum of money was bequeathed to the parish of St. Paul's for the erection of Stations of the Cross in the Bornemann Memorial Chapel, in memory of the Leopold Schmidt family. These beautiful solid bronze stations were erected in the year 1932.

During this time Father William J. Hammeke saw the need of making further improvements to the already beautiful Gethsemane Cemetery. He placed, with the Wyomissing Development Co., a contract to grade the front section of the cemetery and to build modern roads throughout. Thus the open field, which had been undeveloped, was leveled off and marked into graves: New trees and shrubberies were added and the entire section made into a beautiful landscape.

The "Agony Group" was placed into the extreme northern portion of the development and made beautiful as a permanent shrine there. This tremendous work, occupying several years, necessitated the expenditure of over twenty-five thousand dollars, but we are proud that Gethsemane Cemetery is now a beautiful resting place for our departed loved ones.

Father William Hammeke is to be congratulated upon his remarkable achievements during his short pastorate at St. Paul's, and we are happy to say, that



THE SANCTUARY of ST. PAUL'S

within the next year or two, all the tremendous debt which burdened the parish when he took charge shall be removed, and the church and cemetery shall be free of all debt.

In conclusion, we shall include a description of the Bornemann Memorial Chapel which occupies the central place in the cemetery, to ever remain as a monument to the memory of the late Monsignor Bornemann, whose labors at St. Paul's Parish time shall never efface.

The Monsignor Bornemann Memorial Chapel is of Roman architectural design and is thirty by sixty-five feet, built entirely of Indiana limestone, with monolithic concrete roof chiseled to a granite finish. The covering of the roof is sheetlead, all metal parts being non-ferrous. Eight monolithic columns mark the entrances supporting a limestone ceiling.

Two solid bronze doors give entrance to the mausoleum. The interior contains marble Priedieus which face the altar, fifteen crypts beneath the floor and covered with individual limestone slabs, and a limestone altar. The chapel and crypts are built with a

modern ventilating system in accordance with the requirements of the State Health Department. A large stained glass window, located over the altar, gives natural sunlight for the chapel. This large window, together with the other windows in the rear of the chapel, were designed in the J. M. Kase studios, by Paul G. Kase, and represents St. John's vision on the island of Patmos as described in the Apocalypse, the central and principle medallion representing his vision of Our Lord seated among the seven candlesticks and the seven stars shows Him with a book of the seven seals in his hand. The Golden City is seen in the background and in the uppermost portion of the window, the dove representing the Holy Spirit is found. The composition is framed in small medallions, representing the Bishop of the seven churches of Asia. On either side of the main entrance, in the rear of the chapel are two small, but very beautiful windows representing a worshipping angel with a censer, and another angel of Judgment holding the scales of Justice.



## Description of St. Paul's Church

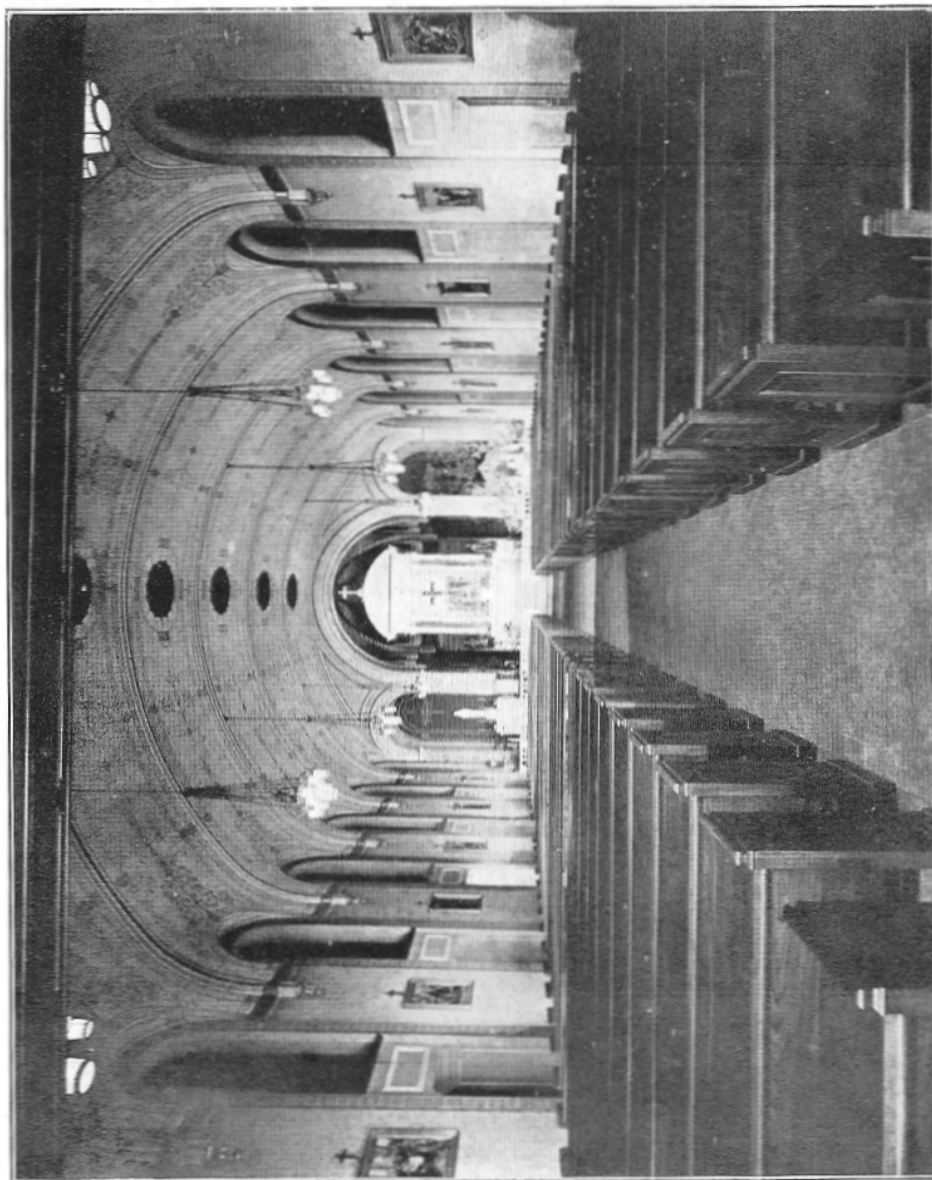
The church of St. Paul, of Romanesque architectural design, is constructed of red brick with buttressed walls reinforced with steel throughout.

The vestibule of the church is very large and extends the full width of the building. Concealed radiation, enclosed in marble casements, is an attractive, as well as practical feature. Three massive double oak doors give entrance directly from Ninth Street. At each end of the spacious vestibule, wide easy stairways lead to the gallery or choir loft, where pews are installed for additional worshippers who are unable to gain access to the church proper.

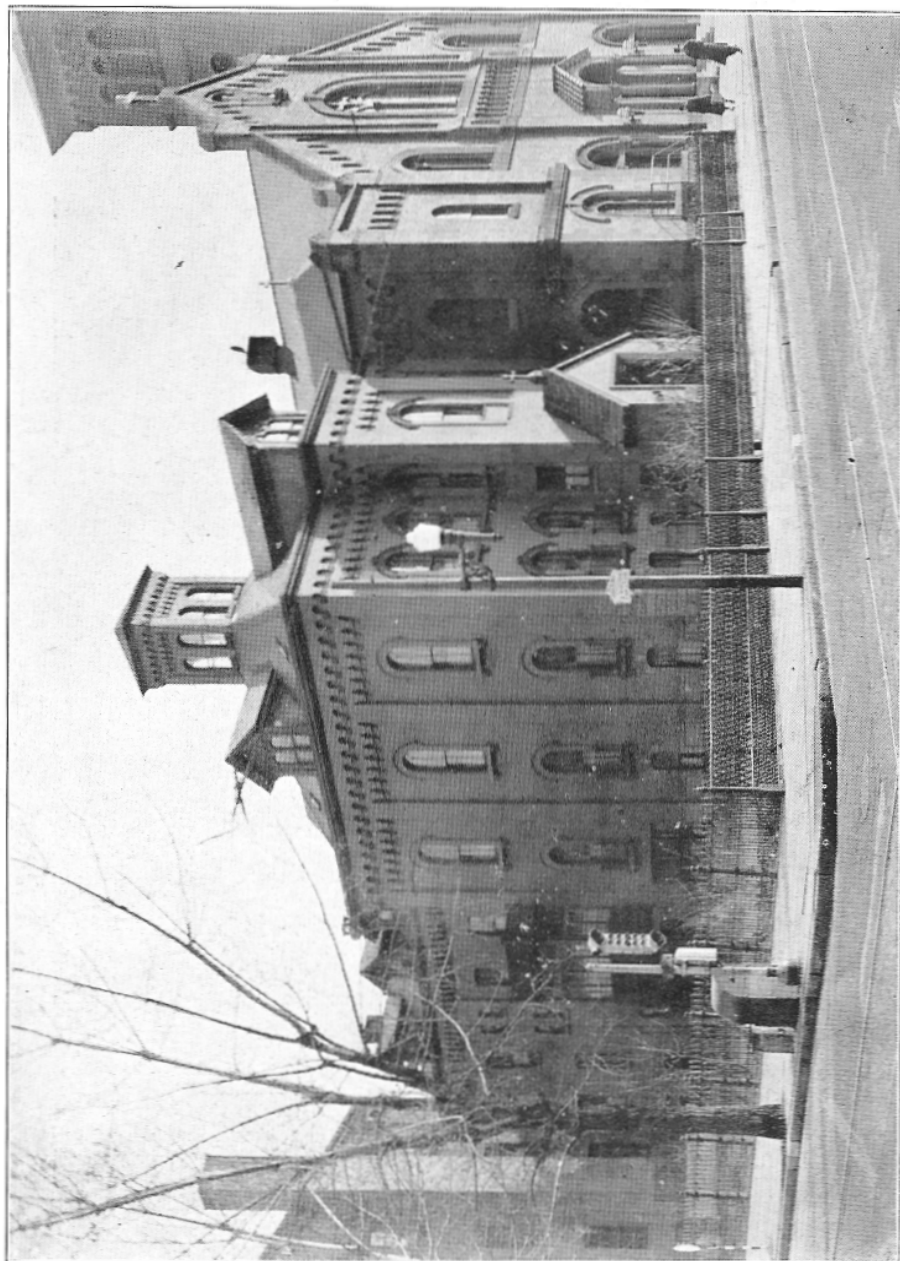
In the oak paneled gallery is located the organ which furnishes the music for divine services. An oak front casement screens the organ and louvres that control the tone volume. The large mission crucifix, formerly in the old church, is affixed to the center of

the panel screening. Between the console and the organ, there is a large space which the choir occupies at High Mass.

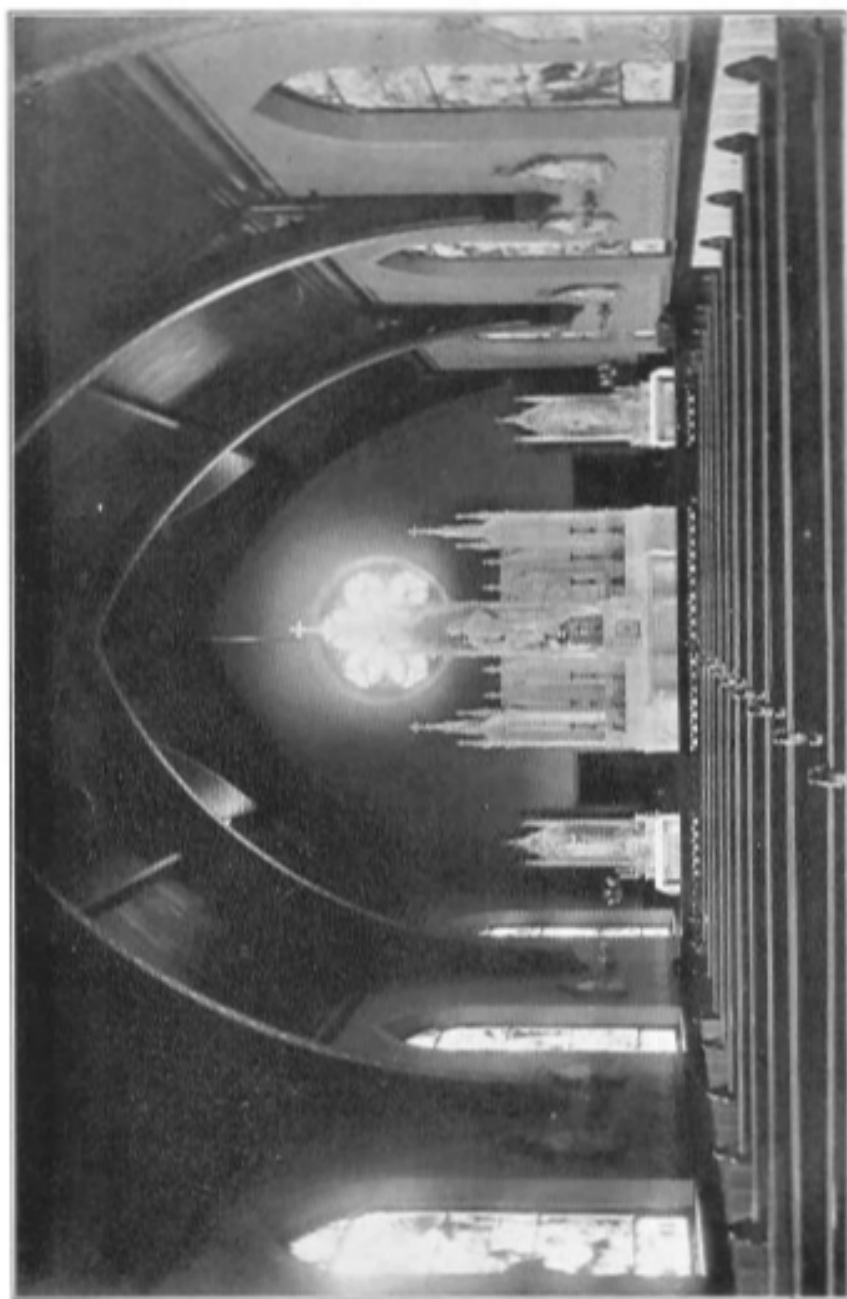
From the vestibule, four marble steps lead directly into the main auditorium of the church. Immediately upon entrance, one is struck with the devotional atmosphere that prevails in the well lighted and beautiful church. The nave of the auditorium is fifty-five by one hundred and twelve feet, with high vaulted ceiling into which is constructed a gravity system of ventilation. The interior of the building is in high Renaissance, based on Pompeian. It belongs to the sixteenth century and typical prototypes of this style ornamentation are found in the Villa Madam outside Rome, by Raphael and Julio Romano. Also the Loggia, as well as several of the other rooms of the Vatican are also done in this design.



THE INTERIOR of the PRESENT CHURCH



THE EXTERIOR of the PRESENT CHURCH



INTERIOR of ST. CECILIA'S CHAPEL



The aisles of the church are of generous width and are paved with flagstones of random size. Before the altar rail, the central aisle widens for a space of about six pews. This important feature allows the priest at the time of funeral Masses, to pass freely around the casket which is placed there. Its wide approach also permits free access to the altar when the people are approaching for Holy Communion. On both sides of the church emergency exits are provided, leading directly from individual vestibules into the convent and school yards respectively. The lighting facilities consist of bronze polychrome group fixtures which are of modern design.

The north and south sides of the auditorium are flanked with cloisters or alcoves, in which are located the various shrines and devotional groups. These cloisters are ten by sixty-five feet. At the extreme ends of both cloisters, handsome confessionals are built which permits the penitents to prepare and approach the Sacred Tribunal without disturbing the worshipers in the church proper. In the northern cloisters, against a classical columned entablature with arched panel, is located the Baptismal font built upon a raised flagstone step. The massive oak beamed ceiling of both cloisters presents an atmosphere of solemn dignity in keeping with the rest of the church.

The windows in the chapels and cloisters were made in the J.M. Kase studios, of New York City and Reading, and are beautiful in design and workmanship. The Chapels are well lighted by natural sunlight which is admitted by the attractive stained glass windows. An interesting feature is that the windows are on the level of the eye and are of an intimate type in contradistinction to the other windows in the nave of the church, which are a more imposing type.

In the chapel on the Blessed Virgin's side, the windows represent a few of the saintly women, who have contributed to church history through the ages. There are four main groups of windows, each group consisting of three separate casement windows. In a central panel of each window is a fairly large portrayal of a saint who dominated a certain era of church history. On either side of the central design is a slightly smaller figure of a saint who is usually associated with the central figure. We have the Blessed Virgin Mary as Queen of Heaven with St. Agatha and St. Ursula completing the group. Next comes St. Camerine of Sienna with St. Lucia and St. Margaret. The next central figure is St. Elizabeth of Hungary, accompanied by St. Agnes and St. Barbara. Coming

down to recent times, we have the newest addition to the ranks of the saints, St. Theresa of the Little Flower with St. Cecilia and St. Catherine. In the vestibule, adjoining the chapel, are shown the two famous sisters St. Martha and St. Mary.

On St. Joseph's side of the church, the male saints are represented. The central figures represent the four Evangelists, flanked on one, side by the four major Prophets, and on the other by the four Doctors of the Church. Thus each Evangelist is associated with a prophet who foretold many of his writings in the time of Our Lord, and on the other hand, he is also associated with one of the great Doctors of the Church who expounded the doctrines during the early period of Christianity. In the adjoining vestibule are represented the greatest of the Apostles, St. Peter and St. Paul.

In addition to the figure subjects, there are many interesting features of symbolism generally recognized by Iconographers as being associated with that particular saint. In the windows occurring in the confessionals, the symbols of the Passion of Our Lord are used as being appropriate in connection with the sacrament of Penance. Thus, we have the lantern that was carried by the soldiers at the time of the betrayal by Judas, the Scourge, the Crown of Thorns, the Cross and the Ladder and the Lance and Sponge.

The windows of the church auditorium were made in Germany, possibly seventy-five years ago. In the remodeling of the church, it was decided to use these windows, since they were memorial placed there by many old families of the church, and therefore bore historical significance in connection with the early days of the parish. Since stained glass, although fragile, is a material of surprising longevity, it was found that the glass was in good condition. Whenever any important pieces, such as faces or garments were found to be shattered, the old pieces were reproduced identically on new glass. The subjects of the windows are as follows: Epistle side- The Visitation, St. Paul preaching in Athens, The Presentation in the Temple, The Garden of Gethsemane, The Crowning with Thorns, The Crucifixion, The Ascension. The last window on this side contains two subjects: St. Dominic and Our Lord blessing the children.

Gospel Side- Annunciation, Pharaoh's dream, The Nativity, Christ preaching to the doctors, The Scourging, Christ carrying the cross, The Resurrection. The last window on this side contains two subjects: The Apparition to St. Margaret Mary and the Holy Family at Nazareth. On the choir gallery are two very at-

tractive windows representing the Sacred Heart of Jesus and the Sacred Heart of Mary.

The nave is separated from the sanctuary by a Carrara Bianco Puro marble Communion rail, supported by columns of genuine Italian Brecia Viollette marble. The sanctuary floor and steps of approach are of Batticiano marble constructed in large rectangular blocks.

There are three altars in the spacious sanctuary, the main or high altar, the Blessed Virgin's altar and St. Joseph's altar. All plain marble parts of the altars are of Carrara Puro marble with carvings in bold relief. The supporting massive columns of the high altar are of the same genuine Italian Brecia Violette marble found in the columns of the altar rail. The statues of the Blessed Virgin and St. Joseph adorning the side altars are of first quality selected grade Bianco Puro marble. An interesting feature of the side altars is that they receive full natural light from overhead windows which are located directly above the altars.

The sacristies are located directly behind the side altars, easily reached by an ambulatory which com-

municates one with the other, thus allowing free passage without entrance into the sanctuary. The oak wood work in the sanctuary conforms to the simple style of Romanesque architecture used throughout the church. The high sanctuary paneling forms the veredos of the imposing marble altar. Concealed doors framed in the panels give access to the sacristy. In the center above the high altar is a beautiful Venetian glass mosaic depicting Christ crucified. The balustrated tracing of the architecture and windows in the arched sanctuary ceiling are in light soft wood.

The sanctuary contains a very interesting group of new windows. There are two large double windows in the Renaissance style with large cartouches bearing the symbols of the four Evangelists. In the circles of the tracery of these windows are represented the Papal Coat of Arms and the Diocesan Coat of Arms. There are also two circular windows in the sanctuary in which are found symbolic representatives of the Lamb of God and the Seven Gifts of the Holy Ghost, the latter being represented by seven doves.



## St. Cecilia's Chapel

### DEDICATION and DESCRIPTION

In view of the fact that St. Cecilia's, located at Perkiomen Avenue and Spruce St., is attended by the priests of St. Paul's Church, we shall include in this history a few lines regarding the dedication and description of it.

The beautiful brown stone chapel was built in 1892 by Theodore I. Heizmann, in memory of his mother, Mary Cecilia Heizmann, and was dedicated Friday, November 22, 1895. The imposing ceremonies, at which many visiting clergy attended was in charge of Reverend George Bornemann of St. Paul's Church. After the blessing of the chapel, a Solemn Mass was celebrated by the Rev. Dr. J.J. Koch of Shamokin, who was Vicar General of the Harrisburg diocese. Rev. John Seimetz of Catasqua acted as deacon, and Rev. Henry Gantert of Norristown was sub-deacon. The Rev. Father Michel, at that time assistant at St. Paul's Church, Reading, was Master of Ceremonies. The sermon was delivered by Rev. James Maus of Allentown.

The chapel is a handsome substantial brown stone

structure of rustic Gothic architecture. It is thirty-four by sixty-six feet, with a tower in the corner twelve feet square. The interior is finished in natural wood, the ceiling being open timber work of yellow pine, and the altar of Vermont marble. The three statues, which adorn the main and side altars, were made in Italy and are Carrara marble. The pews are quartered oak arranged with the aisles on the sides of the chapel accommodating around three hundred people.

The large stained glass window in the east end of the chapel, the gift of Miss Heizmann and Mrs. James O'Reilly, daughters of Mary Cecilia Heizmann, contain the pictures of the four Evangelists. In the middle is the figure of St. Cecilia which is an exact copy of Raphael's celebrated picture in the Academia della Belle Arti-Bologna, Italy. The stained glass side windows are adorned with emblems exemplifying the Christian Virtues, and were made in Munich, Germany. The vestments, which were made in Lyons, France are also the gift of Miss Heizmann.



# Jubilee Celebration of St. Paul's Church

On Monday, September 6th, 1936, the Diamond Jubilee Celebration of St. Paul's parish was held with solemn services befitting this momentous occasion. As the church bells rang out joyously announcing the beginning of this solemn festival a procession emerged from the rectory. School children, in festive array headed the procession. Then came our altar boys in colorful cassocks and white surplices. Following closely were the priests from the surrounding parishes together with all the former assistants who had served at St. Paul's parish. Immediately after came the priests who were native vocations from the parish and finally the ministers for the Solemn Mass with His Eminence Dennis Cardinal Dougherty and his chaplains.

As the procession entered the church, crowded with faithful members of the parish who were happy to take part in this memorable celebration, the "Ecce Sacerdos" was beautifully sung by the male choir of thirty-five voices under the direction of choir-master Mr. Raymond Wummer. Mr. Anthony Krug presided at the organ.

After passing up the center aisle the clergy assembled in and about the sanctuary where the Solemn Mass was celebrated. The sanctuary presented a beautiful picture with its altars banked high with flowers and adorned with many candles. On the Gospel side of the sanctuary a throne was erected at which His Eminence presided during the Solemn Mass.

Reverend William Hammeke, the present rector of St. Paul's, was the celebrant of the Mass. Reverend Joseph I. Schade, S. T. L. was deacon, and the Reverend Scott A. Fasig was sub-deacon. Both Fathers Schade and Fasig are native sons of the parish whose vocations have been fostered in St. Paul's. The Rev. Theo. C. Wagner, D.D. was Master of Ceremonies for the Mass. His Eminence, presiding on the throne, was attended by Right Rev. Monsignor Leo G. Fink and Right Rev. Monsignor Thomas S. McCarthy as chaplains. The Rev. Augustus Ganster, also a native vocation from the parish, was assistant priest at the Mass. Rev. Edward A. Devine was Master of Ceremonies to the Cardinal.

At the offertory of the Mass His Eminence, the Cardinal, addressed the people reviewing for them

the wonderful history of St. Paul's parish, and paid loving tribute to the priests and parishioners who had made possible this remarkable record. He spoke at length about the vast amount of good Monsignor Bornemann had accomplished, not only for the parish of St. Paul's, but for many other parishes and institutions of the city. His Eminence praised the work of his successor Rev. Theodore Hammeke who had labored faithfully for the souls of the parish and whose short life at St. Paul's had accomplished so much. The Cardinal then congratulated Father William Hammeke, the present rector, and complimented him upon the remarkable work he had done by practically removing the enormous debt which burdened the parish when he took charge. In conclusion His Eminence thanked the clergy and laity alike for the beautiful ceremony in which they were taking part to mark the celebration of the Diamond Jubilee of the parish.

Right Rev. Monsignor Leo G. Fink delivered the sermon for the occasion and spoke in detail of the excellent work that had been accomplished at St. Paul's since its foundation seventy-five years ago. His address in both German and English was an eloquent tribute to the parish, and he said their's was a record of which both priests and people could feel justly proud, and upon which God showered His choicest blessings.

At the last Gospel Father William Hammeke reviewed for the assembly a comprehensive summary of all the spiritual work accomplished. He mentioned the number of baptisms, weddings and funerals found recorded on the parish books, and also spoke of other parish activities. Father Hammeke thanked his Eminence the Cardinal for honoring St. Paul's with his presence upon this occasion. He extended his heartfelt appreciation to the clergy who had gathered to do honor to the parish upon this memorable celebration, and then he extended his thanks to all the members of his flock for their many sacrifices in the interests of the parish of St. Paul's. In conclusion he praised all those whose efforts had made so successful the celebration of the Diamond Jubilee.

# Native Vocations to the Priesthood from St. Paul's Parish

## Rev. ANTHONY F. KAUL, P.R.

Born in Sisheim, Baden, Germany, son of Pirmin and Magdalen Kaul. Studied at St. Charles Seminary at Glen Riddle, Pa., and St. Charles Theological Seminary, Philadelphia, Pa. Ordained at Harrisburg by Rt. Rev. Jeremiah Shanahan, D.D. August 22, 1869. Celebrated first High Mass at St. Paul's Church, Reading, Pa., August 29, 1869.

## Rev. BERNARD KORVES

Born in Allingen, Hanover, Germany, Nov. 25, 1852; son of Albert and Agnes Korves. Studied at Lingen and Saint Charles Seminary, Overbrook. Ordained at Philadelphia, Pa., by the Most Rev. Patrick J. Ryan, D.D., Dec. 21, 1878. Celebrated first High Mass at St. Paul's Church, Reading, Pa., Dec. 25, 1878.

## Rev. CHRYSTOM NUERNBERG, C.P.

Born in Goennersdorf, Rhein Province, Germany, Sept. 25, 1859; son of Peter and Gertrude Nuernberg. Studied at St. Vincent's College, Beatty, PA. Ordained at Rancho de la Virgen, Talaco, Mexico, April 10, 1886. Celebrated first High Mass there April 15, 1886.

## Rev. HENRY J. OTTERBEIN, C.S.S.R.

Born in Reading, Pa., Nov. 12, 1860; son of Anthony and Mary Otterbein. Received early education at St. Paul's school Reading, Pa. Studied at Redemptorist College, Illchester, Md., and Annapolis, Md. Ordained at Illchester, Md. by the Rt. Rev. Albert Curtis, D.D. Jan. 28, 1887. Celebrated first High Mass at St. Paul's Church, Reading, Jan. 30, 1887.

## Rev. JOHN A. SEIMETZ

Born in Reading, Nov. 13, 1862; son of Mathias and Mary Seimetz. Received early education at St. Paul's school. Studied at St. Vincent's College, and St. Charles Seminary. Ordained at Overbrook by the Most Rev. Patrick J. Ryan, D.D., May 29, 1887. Celebrated first High Mass at St. Paul's Church June 5, 1817.

## Rev. HENRY GANTERT

Born in Reading, in 1866; son of Mathias and Mary Gantert. Received early education at St. Paul's school, Reading. Studied at St. Charles Seminary, Overbrook. Ordained at Philadelphia by Most Rev. Patrick J. Ryan, D.D., March 15, 1890. Celebrated first High Mass at St. Paul's Church, Reading, March 16, 1890.

## Rev. JOSEPH J. SCHOLLY, C.S.S.R.

Born in St. Clair, Schuylkill County; son of John and Margaret Scholly. Received early education at St. Boniface school, St. Clair, and St. Paul's school, Reading. Studied at St. Vincent's College, Beatty, the College of the Redemptorists at Northeast, Pa., Annapolis, Md., and Illchester College, Illchester, Md. Ordained at Illchester by His Eminence

James Cardinal Gibbons, D.D., June 14, 1894. Celebrated first High Mass at St. Paul's Church, Reading, June 17, 1894.

## Rev. S. CLEMENT BURGER

Born in Reading, June 17, 1872; son of Christian and Antoinette Burger. Received early education at St. Paul's school, Reading. Studied at St. Mary's College, Belmont, N.C., and Mount St. Mary's Seminary, Emmitsburg, Md. Ordained at Harrisburg, by the Rt. Rev. Thomas McGovern, D.D., May 10, 1895. Celebrated first High Mass at St. Anthony's church Lancaster.

## Rev. T. WILLIAM OESTREICH, O.S.B.

Born in Reading, Oct. 1872; son of George Joseph and Katherine Frances Oestreich. Received early education at St. Paul's school and Steward Academy, Reading. Studied at St. Mary's College, Belmont, and Episcopal Seminary, Belmont, and later at The International Benedictine University of San Anselmo, Rome, Italy. Ordained at Belmont at the Cathedral Abbey church by Rt. Rev. Leo D. Haid, D.D.O.S.B. on June 13, 1897. Celebrated first High Mass at St. Paul's, Reading, June 27, 1897.

## Rev. JOSEPH A. SCHAEFER

Born in Reading, Oct. 16, 1874; son of John George and Frederica Schaefer. Received early education at St. Paul's school, Reading. Studied at St. Vincent's College at Beatty, and St. Charles Seminary, Overbrook. Ordained at Overbrook by the Most Rev. Patrick J. Ryan, D.D., June 1, 1901. Celebrated first High Mass at St. Paul's Church, Reading, Pa., June 2, 1901.

## Rev. P. ALPHONSE BUSS, O.S.B.

Born in Reading, March 20, 1877; son of Francis X. and Anna M. Buss. Received early education at St. Paul's school Reading. Studied at Belmont Abbey College, Belmont, N.C. Ordained at Belmont, at the Cathedral Abbey Church by Rt. Rev. Leo D. Haid, D.P.O.S.B., May 24, 1902. Celebrated first High Mass at St. Paul's, Reading, June 1, 1902.

## Rev. AUGUSTUS D. LEITHAM

Born in Reading, Jan. 20, 1876; son of Adam and Annie Leitham. Received early education at St. Paul's school, Reading. Studied at Canisius College, Buffalo, N.Y. and Catholic University, Louvain, Belgium. Ordained there by Rt. Rev. Camillus Mars, D.D., July 1, 1902. Celebrated first High mass at St. Paul's Church, Reading, July 27, 1902.

## Rev. AUGUSTUS L GANSTER

Born in Reading, July 24, 1878; son of Joseph and Margaret Ganster. Received early education at St. Paul's school Reading. Studied at Canisius College, Buffalo, and at the Catholic University at Innsbruck, Tyrol, Austria. Ordained at Innsbruck by Rt. Rev. Balthaser Kaltner, D.D., July 26,

1904. Celebrated first High Mass at St. Paul's, Reading, Pa., Aug. 21, 1904.

Rev. JOSEPH I. SHADE, S.T.L.

Born in Reading, Jan. 2, 1881; son of Ignatius and Sabina Shade. Received early education at St. Paul's school; Reading. Studied at St. Vincent's College, Beatty, Pa., St. Charles Seminary, Overbrook, and later at the American College at Rome, Italy. Received the degree of Licentiate of Sacred Theology. Ordained in Church of St. John Lateran, Rome by His Eminence Cardinal Respighi, D.D., June 9, 1906. Celebrated first High Mass at St. Paul's Church, Reading, July 1, 1906

Rev. SCOTT A. FASIG

Born in Readillg, Pa., Sept. 26; 1880; son of Albett and Lillian Fasig. Received early education at St. Paul's school, Reading, FA. Studied at the Apostolic Seminary, Josephinum, Columbus, Ohio. Ordained at Columbus, by the Rt. Rev. James J. Hartley, D.D., June 13., 1908.. Celebrated first High Mass at St. Paul's Church, Reading, Pa., June 21, 1908.

Rev. JOSEPH I. FINK, S.J.

Born in Reading, Pa. May 7, 1877; son of Charles F. and Mary F. Fink. Received early education at St. Paul's school, Studied at Canisius College, Buffalo, N.Y. Ordained at Woodstock, Md., by His Eminence James Cardinal Gibbons, D.D., July 30, 1909.

Rev. PHILIP GEORGE FINK, O.S.B.

Born in Reading, Pa., June 26, 1882; son of Cornelius H. and Teresa M. Fink. Received early education at St. Paul's school, Reading, and St. Aloysius school, Philadelphia. Studied at St. Joseph's College, Philadelphia, and St. Mary's College, Belmont, N.C. Ordained at Belmont, by Rt. Rev. Leo D. Haid, D.D., O.S.B., June 11, 1911. Celebrated first High Mass at St. Ignatius' Church, Philadelphia, June 18, 1911.

Rev. FREDERICK FASIG

Born in Reading, Pa., May 17, 1889; son of Albert and Lillian Fasig. Received early education at St. Paul's school, and public school of Reading. Entered the Seminary, of St. Charles, Overbrook, in the year 1908. Ordained in the Cathedral of Sts. Peter and Paul, Philadelphia May 26, 1917. Celebrated first Solemn Mass at St. Paul's Church, Reading, May 27, of the same year.

Rev. EDWARD B. BURKHART

Born in Reading, Nov. 17, 1893; son of James and Elizabeth Burkhart. Early education received at St. Paul's School, Reading. Entered St. Vincent's Seminary, Beatty, in 1908. Completed Philosophy and Theology in St. Charles Seminary, Overbrook. Ordained in Philadelphia, June 8, 1918.. First Solemn Mass celebrated at St. Paul's Church, Reading, June 15, same year.

Rev. C. EDWARD STENGEL, O.S.A.

Born in Reading, Dec. 10, 1895. Son of Henry and Cath-

erine Stengel. Attended St. Paul's and the public schools of Reading. Received high school training at St. Rita's Hall, Villanova; Philosophy and Theology at the same school, and completed his studies at the Augustinian College, Catholic University, Washington, D.C. Ordained Aug. 29, 1926 by Cardinal Dougherty at Philadelphia. First Solemn Mass celebrated at St. Paul's Church, Reading, Sept. 5, same year.

Rev. PAUL GIERINGER

Born in Reading, May 24, 1896. Son of Charles A. and Anna Gieringer. Received early education at St. Paul's school; Reading. Continued studies for the priesthood at Apostolic Seminary, Josephinum, Columbus, Ohio. Ordained June 10, 1922, and First Solemn Mass in St. Paul's Church, Reading, June 18, 1922.

Rev. REGINALD S. BILLINGER

Born in Reading, Aug. 14, 1903; son of William and Catherine Billinger. Studied at St. Paul's and Reading High school. Continued studies at St. Charles Seminary, Overbrook. Sent to North American College, Rome where he completed studies for the priesthood. Ordained July 27, 1930 in St. Ignatius Church, Rome by Cardinal Marchetti. First Solemn Mass in America at St. Paul's Church, Reading, Aug. 9, 1931.

#### THE FOLLOWING ARE STUDYING FOR THE PRIESTHOOD FROM ST. PAUL'S PARISH

HENRY ARNOLD

Second year Theology at St. Anthony's-on-the-Hudson, at Renssler, N.Y. - He is known as Frater Joel of the Brown Franciscans.

ALOYSIUS VATH

First year Theology at St. Charles Seminary, Overbrook.

ADAM OTTERBEIN

First year Theology, St. Mary's College, Redemptorists Order at Mt. St. Alphonsus, Esopus, N.Y.

ALOYSIUS DIETZ

Fourth year preparatory department, St. Charles Seminary, Overbrook.

JACOB WEBER

Fourth year, Sacred Heart Apostolic School, Geneva, Ill.

JOSEPH DELL

Third year, Precious Blood Order, Brunnerdale Seminary, Canton, Ohio.

JOSEPH OTTERBEIN

Third year preparatory at St. Charles Seminary, Overbrook.

EDWARD DELL

First year, Brunnersdale Seminary, Canton, Ohio.

# Members of Religious Orders from St. Paul's Parish

## *Brothers*

FRANK BUSS

A lay brother in the Benedictine Order who made his religious profession on Jan. 23, 1896, as Brother Frank, O.S.B.

and made his vows on Dec. 8, 1914 as Brother Bruno, C.S.C.

JOSEPH BUSS

Became a lay brother in the Benedictine Order, his profession taking place Oct. 7, 1920. Known as Brother Aloysius O.S.B.

PETER KLUSEWITZ

Became a lay brother in the Congregation of Holy Cross

## *Sisters*

SISTER-SERVANTS of the  
IMMACULATE HEART of MARY  
West Chester, PA

Elizabeth Greth	Sister M. Eulalia	1864
Carrie I. Greth	Sister M. Dolores	1888
Margaret Henke	Sister M. Ildephonsus	1889
Agnes Fasig	Sister M. Eulalia	1913
Gertrude Zipf	Sister Louise Marie	1913

BENEDICTINE ORDER

Mathilda Heist	Sister M. Francis, O.S.B.	1889
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MONASTERY of the VISITATION

Mamie St. Clair O'Reilly -	Sister Teresa DeSales	1906
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SISTERS of NOTRE DAME  
Milwaukee, Wis.

Margaret Amrhein	Sister M. Speciosa	1873
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MISSIONARY SISTERS  
of the MOST BLESSED TRINITY  
Holmesburg, Pa.

Anna Zunzer	Sister Anna Charles	1937
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SISTERS of CHRISTIAN CHARITY  
Malinkrot Convent, Wilkes-Barrs, Pa.

Mary Yetzer	Sister Annunciata	1876	Anna Wrade	Sister Pancratia	1889
Mary Reiner	Sister Hiltrudis	1882	Charolette Twisty	Sister Sara	1890
Catherine Scholly	Sister Leocadia	1882	Mary Pfeifer	Sister Annett	1892
Gertrude Nuernberg	Sister Potamiana	1883	Regina Weis	Sister Epiphania	1893
Amelia Impink	Sister Symphoriana	1883	Elizabeth Martin	Sister Everildis	1893
Anna Popp	Sister Tharcisia	1883	Catherine Otterbein	Sister Richardis	1893
Melinda Arnold	Sister Elizabeth	1884	Cecilia Otterbein	Sister Gerardine	1897
Mary Wagner	Sister Emerita	1884	Clara Martin	Sister Vincenza	1897
Caroline Otterbein	Sister Alphonsina	1885	Cunigunde Weber	Sister Turibia	1897
Caroline Weber	Sister Nepomucena	1885	Mary Braun	Sister Evasia	1897
Catherine Brugger	Sister Photina	1885	Walburga Reisch	Sister Heribald	1897
Catherine Hunter	Sister Arsenia	1886	Emily Brisse	Sister Zoilota	1898
Rose Lauther	Sister Immaculata	1886	Julia Weber	Sister Salesiana	1898
Clara Weis	Sister Sylvestra	1887	Ida Klemmer	Sister Pionia	1902
Mary Scholly	Sister Ursuline	1888	Mary Eisenhauer	Sister Cassiana	1903
Margaret Pfeifer	Sister Reginalda	1889	Mary Bueffel	Sister Zelota	1904
Phillippine Rebholz	Sister Cajetana	1889	Agnes Vogel	Sister Mara	1904
Catherine Steigerwald	Sister Hildeberta	1889	Margaret Dietz	Sister Nothburga	1908
Margaret Steigerwald	Sister Georgia	1889	Clara Thren	Sister Mechtild	1909
Mary Brisse	Sister Emilie	1889	Gertrude Sandmann	Sister Richard	1911

# SISTERS of CHRISTIAN CHARITY, Continued

Stella Braun	Sister Martha	1920
Alberta Buehrer	Sister Zitta	1922
Helena Winterhalter	Sister Leonia	1926
Marie Kugler	Sister Wiltrude	1927
Anna Staab	Sister Freideberta	1924
Anna Clump	Sister Josetta	1930
Rose Braun	Sister Marcella	1930
Anna Stengel	Sister Therese	1930
Genevieve Rocella	Sister Magdalen	1931
Catherine Buser	Sister Alberta	1934
Maryette Waldman	Sister Marita	1934
Josephine Millek	Sister Zitta	1935
Catherine Thren	Sister Armella	1936
Helen Stumhofer	Sister Josephine	1936

# CONVENT of OUR LADY of ANGELS Glen Riddle, Pa.

Magdalena Hirt	Sister M. Johanna	1870
Elizabeth Nurnbert	Sister M. Sebastian	1873
Clara Schaefer	Sister M. Markus	1885
Martina Gerstner	Sister M. Elzeara	1888
Sarah Steigerwald	Sister M. Bons	1893
Catharine M. Beatzel	Sister M. Florentia	1898
Elizabeth Burke	Sister M. Cyria	1898
Anna Schuler	Sister M. Augustine	1903
Ottilia L. Vogel	Sister M. Madonna	1904
Rosalia Spencer	Sister M. Louise	1906
Gertrude R. Billinger	Sister M. Mechtilda	1928
Catherine C. Billinger	Sister M. Margaret	1928
Rose M. Reusing	Sister Barbara Marie	1929

## Assistant Priests of St. Paul's Parish

Rev. Bernard Krebs	1867-1868	Rev. Albert Korves	-1898
Rev. E. O. Hiltermann	1868-1869	Rev. Edw. G. Werner	-1899
Rev. Hubert Schick	1869-1871	Rev. Thos. Oestreich	-1900
Rev. Wm. Heinen	1871-1872	Rev. F. Regnery	-1900
Rev. John Fechtcl	1871-1874	Rev. A. Koos	-1901
Rev. B. Schelery	1872-1875	Rev. F. Holtgreve	1902-1905
Rev. Fred. Schlebbe	1874-1878	Rev. Aug. Wachter	1902-1904
Rev. Fred. Schlebbe	1883-1884	Rev. Aug. L. Ganster	1904-1906
Rev. James Regnery	1878-1879	Rev. P. Fuengerling	1905-1908
Rev. E. Kattein	1878-1882	Rev. Joseph I. Shade	1906-1908
Rev. Jos. Nerz	1880-1884	Rev. Charles J. Bornemann	1908-1915
Rev. Aeg. Mersch	1884-1885	Rev. Scott A. Fasig	1901-1910
Rev. A. Fretz	1885-1886	Rev. John C. Daniels	1910-1920
Rev. J. A. Kemmerling	1885-1889	Rev. Scott A. Fasig	1914-1915
Rev. C. A. Rudolph	1886-1887	Rev. C. Kerfs	-1915
Rev. Victor Lebiecki	-1888	Rev. Leo J. Letterhouse	1915-1925
Rev. M. Januskiewicz	1888-1889	Rev. Francis W. Walters	1920-1927
Rev. H. Bove, C.S.S.R.	-1889	Rev. Joseph Averbeck, M.S.C.	1925-1927
Rev. Wm. Wachter	1889-1894	Rev. John W. Tunner	-1927
Rev. Geo. F. Michel	1891-1901	Rev. Joseph Schneider, M.S.C	1927-1930
Rev. C. F. Marshall	1894-1904	Rev. Francis J. Brecker	1928-
Rev. Chas. A. Abt	1894-1896	Rev. Pauip. Stimmler, M.S.C.	1930-1932
Rev. F. Regnery	1896-1898	Rev. Charles L.Allwein	1932-





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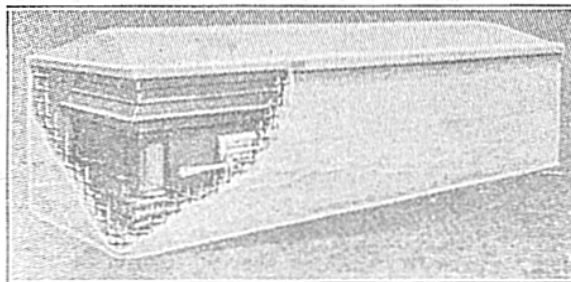
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