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The Catholic Journal

Twenty-sixth Year, No. 43

Rochester, N. Y., Friday, July 23, 1915

The Catholic Summer School

(Special to The Journal)

Cliff Haven, July 23, 1915.

The beginning of the fourth week of the present session of the Catholic Summer School at Cliff Haven, was marked by an unprecedented early July influx of visitors. They come from all parts of the country, from adjacent points as well as from mighty distances; from Maine and Texas, from Washington and Florida, from the Lake States and the Gulf States. They came with noise and bustle, by bus and train and boat, young and old, clergy and laity, men, women and children. Many came to remain for several weeks, some to recreate for a single day on the beautiful grounds overlooking the peaceful lake. They came, impelled by many different motives, some to drink of the Pyrean Springs, in the lecture rooms and at the Auditorium, some to find rest from labor amid the quiet pine groves and the silent haunts of the starling; some, and they the greater number, to quaff the brimming pleasure cup at the social entertainments, on the athletic field, in the multitudinous modes of recreative diversion which make of Cliff Haven "the summer home of happiness." Naturally with the arrival of so many new guests, the activity of the various phases of Summer School life was stimulated to a greater, more expensive liveliness. New ideas mingling harmoniously with old conceptions gave existence to exceptional forms of recreation, and novel experiences resulting from newly formed friendships, lent new interest to old familiar scenes. The lakeside was still the lakeside, but near it now, objects which before had only a passing interest claimed the intense and lingering vision of wonderingscrutiny. The pine shrouded woods was still the pine shrouded woods but in them now new fancies played and gave to prosaic realities the charm of poetry and romance. The Summer School was still the Summer School with all those attractions and fascinating possessions which have ever made of it the joyous summer resting place of student and tourist, but now, vivified with new life, flowering forth its enchanting influence in vernal fields of achievement.

To begin the fourth week after the usual Sunday evening ceremonies, a splendid Family Gathering was held at the Auditorium the speaker of the evening was the Very Rev. Edward G. Fitzgerald, O. F. S. T. L., Prior of St. Vincent Ferrer's Church, New York City. He spoke on "Christian Belief as the basis of Christian Practice." Father Fitzgerald is one of the most eloquent Dominican preachers of the present day. His words on Christian Doctrine, upon apologetical subjects and upon dogmatic discussions are listened to with respect by the heads of all the big Catholic universities of this country. His talk Sunday evening was remarkable from hard labors of the day and court both a spiritual and rhetorical standpoint. It stirred each person in the vast audience to the depths of his soul, made him proud to be a Catholic and brought home to him in a startling manner the true meaning of his Faith and all that it stands for. The noted Dominican was introduced by the Rev. John T. Driscoll, S. T. L., of Fond du Lac, Wis., Chairman of the Board of Studies. A part of the program which pleased the audience considerably was a series of vocal recitations given by Miss Loretta Monaghan of New York, a talented young woman who is spending the summer months at the New York Cottage.

The lecture courses delivered during the week were particularly interesting. There were two morning courses, a number of special evening lectures and one evening piano recital. The morning courses were delivered by the Rev. John D. Roach, M. A., New York City, who spoke on "Logical Theory", and the Rev. Edwin V. O'Hara of Portland, Oregon, who discussed five sociologi-

cal subjects. This lecture course was the result of the Albany Cottage Foundation. The Rev. Edwin J. Ryan, D. D., head of the Department of Ecclesiastical History in St. Joseph's Seminary, Dunwoodie, author of numerous historical essays and literary critic for several of the leading Catholic magazines. The Rev. John T. Driscoll, S. T. L., of Fond du Lac, and the Rev. Edwin V. O'Hara delivered the special evening lectures. A piano recital on Tuesday evening was given by Mr. Camille W. Zeckwer, Director of the Philadelphia Musical Academy, and director of the department of music of the Catholic Summer School. Mr. Zeckwer presented before the Summer School audience Carl Reinecke's musical interpretation of the beautiful German poem "From the cradle to the grave." The poem was also illustrated by a number of beautiful stereopticon slides.

Foreign Mission News

Special correspondence by The Propagation of the Faith Society, 34th Lexington Ave., New York City.

His Eminence Cardinal Begin, of Quebec, celebrated on June 10 the golden jubilee of his ordination to the priesthood. An important event connected with the festivities was the formal installation of the Metropolitan Chapter in the Basilica, a re-establishment of the Chapter founded by Mgr. DeLaval, first Bishop of Quebec, which continued for a hundred years and was only disrupted by the conquest of Quebec. Mgr. Marois is the dean of the chapter.

Monsignor Laurentini, secretary to the Propaganda, recently expressed himself forcibly on the subject of the part which our country is to take in future regarding foreign missions, both by supplying men and means for their support.

"It is my conviction," said Monsignor Laurentini, "that the providence of God is now calling the Catholics of America to enter vigorously upon the field of foreign missions."

"Nor is there danger," America adds, "that the formation of American vocations for the missions will endanger the progress of the Church at home. The generosity, both personal and corporate, involved in this work, will draw down the richest blessings of heaven upon the Church in America."

A danger which is threatening some of the missionary priests, and one which attacks them in their most vulnerable part, is the scarcity of the materials for offering the divine sacrifice of the Mass. Several have written to say that their supply of altar wine and flour is running low and they do not know whether it will last until times are better or not. The great consolation of the poor apostle, lost in the wilderness, is to the daily offering he makes of the body and blood of Our Lord. From it he gains strength for the hard labors of the day and court both a spiritual and rhetorical standpoint. It stirred each person in the vast audience to the depths of his soul, made him proud to be a Catholic and brought home to him in a startling manner the true meaning of his Faith and all that it stands for. The noted Dominican was introduced by the Rev. John T. Driscoll, S. T. L., of Fond du Lac, Wis., Chairman of the Board of Studies. A part of the program which pleased the audience considerably was a series of vocal recitations given by Miss Loretta Monaghan of New York, a talented young woman who is spending the summer months at the New York Cottage.

Weekly Church Calendar

- Ninth Sunday after Pentecost.
- Gospel, St. Luke ix., 41-47.
- 25 St. James the Greater, Ap.
- 26 St. Anne, Mother of B. V. M.
- 27 St. Pantaleon, M.
- 28 SS. Nazarius and Comp., MM.
- 29 St. Martha, V.
- 30 SS. Abdon and Sennen, MM.
- 31 St. Ignatius Loyola, C.

Base Ball

Rochester will play Newark on July 26, 27, 28 and 29th and Providence on July 30 and two games 31st.

"California The Wonderful" And Its Apostle.

Markham's Appreciation of Serra And His Franciscan Followers.

Non-Catholic Writer on Missionaries of Far West.

Mr. Edward Markham, the well-known writer, author of "The Man with the Hoe" and other poems and articles, has recently written a volume on "California the Wonderful", dealing with the history and achievements and natural beauties of that state. As must be done in any story of the great far western country, the author necessarily alludes to the work of the Franciscan missionaries who laid the foundation for the after-civilization of California. Mr. Markham does not agree with the beliefs of these sons of St. Francis, he does not for example believe in Hell which they preached to the Indians, but he nevertheless cannot refrain from praise for the work which they accomplished and the spirit in which this work was done.

Bartolome de las Casas he calls "a soul touched with holy anger, a true priest of the Lord. He had in him the stuff of heroes—consecration to humanity, long patience." But it is properly to the great Junipero Serra, "the ardent", as he calls him, that his most generous tribute is paid. "This great yet gentle spirit who took the fate of California upon his resolute shoulders," he speaks of as follows:

"As an orator, he was singularly modest, deploring his lack of the 'internal fire' that other speakers flung out 'to make men burn for Christ'. He might have stayed in Europe and risen to high place and power as prince of the Church. But Serra did not seek this sort of distinction, since he belonged to that higher order of souls to whom honors and station are nothing—nothing because they are valuable only as tools in helping us to serve the good, to serve God and the people. To see this truth is to get a glimpse of the spiritual fact of our existence, is to get a sense of life's true value. And Junipero Serra had this deep insight into the things worth while; so we find that he had no self to serve, and that he longed to spend his days in the service of his fellows, and to find his one reward in the good accomplished." ("California the Wonderful", New York, 1915, p. 70.)

Of Serra in the long trio which led the "beginnings of the missions, he says: "Father Serra, the leader of one pilgrim band, insisted upon sharing the hardships, so he walked all the way. We see him leading his pilgrims into the far north, see him going barefoot except for sandals, dressed in a coarse gray robe with hood and hempen girdle, and picking away for his company over the bleak and broken desert land, 'a land that is lonelier than ruin.'" (p. 71)

At the conclusion of a description of Father Serra's labors we read this: "For over thirty years Serra was consecrated to the service of the Indians. Sixteen of these years were spent in California, building up nine great Missions, where six thousand Indians were taught the rudiments of religious doctrine and were trained in the beginnings of an industrial and ordered life. The last half of this mission work must certainly command the admiration of all persons, whatever their creed. No one can fail to admire at least the great social service rendered by this earnest and patient friar. When, in 1784, he passed on to the rewards of another life, he left behind him picturesque buildings to take the places of the old-time huts of reeds and mud—left gardens and orchards and granaries and flocks, and herds to take place of the improvidence of the Indians that called down hunger and suffering." (p. 74) "With ceaseless labors and in fewer than seventy years, Junipero Serra and his circle of fraters built twenty-one great Missions, where tens of thousands of Indians came under their care; and the property—lands, flocks, and harvests—ran-

up into millions of dollars." (p. 76)

As to the working conditions in the Missions, the Indians, he tells us, "were required to put in only six hours of work in winter and seven hours in summer, and this long before the eight-hour day was heard of or even thought of." (p. 78.) The friars in this arrangement took into consideration the well-known aversion of the Indians to any kind of work.

Enough has been quoted from the work of Markham. Out in California the memory of Serra and his followers is today held in the esteem which it deserves, long after an avaricious Mexican government had despoiled the missions and seized upon the goods which the friars had gathered in these places for the Indians' welfare. The anniversary of Serra's burial is a legal holiday in the state of California, and a great bronze statue of the Franciscan stands in Golden Gate Park, San Francisco, while Mrs. Stanford, a non-Catholic, had a granite monument erected to him at Monterey.

It is certainly not out of place in this connection to again remind Catholics of their duty to become familiar with the heroes of their faith, particularly in this country. Regarding the Franciscans in California, they should consult the volumes containing the results of years of research given to the subject by Rev. Zepherus Engelhart, a friar minor. C. B. of C. V.

Gratitude From a Bishop

We are accustomed to record the demands of our priests and bishops in the difficult districts of the mission world. Sometimes, however, a letter comes which registers only the heartfelt gratitude of one who has been the recipient of generous alms from America.

Such is Bishop J. C. Combar of Nagasaki, who writes:

"I have no words to express my thanks for the assistance given me. During this time of distress I had recourse to Our Lady of Japan. She deigned to intercede for me with her Divine Son, and aid came most unexpectedly, I am saying her now to bless my benefactors and send them the grace of which they stand most in need. I also intend to offer up a Mass for their intentions."

Surely the friends who helped Bishop Combar will be glad to know that he has not forgotten them nor the intentions they may have had in offering him their prayers and their money.

Ten Press Commandments.

1. Subscribe for a Catholic paper—if at present you read it only over the shoulder of your neighbor.
2. Advertise in a Catholic publication.
3. When purchasing, try to patronize firms advertising in Catholic publications.
4. When shopping or selling, say you saw the advertisement in a Catholic paper or magazine.
5. Try to get new subscribers.
6. Send important news items to your paper. Be an unpaid reporter and agent for love of the cause. This is a task of honor, just as the Catholic editorship is a position of honor.
7. When traveling, ask for your Catholic paper.
8. When you have read it, pass it on to some one whom it will do good.
9. Mark important articles or notices to attract attention.
10. Be an agent for your Catholic paper. Open it in railway coaches, on street cars, etc. Show people that you enjoy it.

If you follow these ten commandments you will be a modern lay apostle.—A Jesuit Father.

Three New American Bishops

The Right Rev. Paul F. Rhode, Titular of Bares and Bishop Auxiliary of Chicago, has been named of his appointment as Bishop of Grand Bay to succeed the late Bishop John Fox.

Bishop Rhode was the first Polish Bishop in the United States and is known in all parts of America as the "Apostle of the Poles." Although born in Prussian Poland in 1871, Bishop Rhode has spent the greater part of his life in Chicago. He was educated at St. Francis Seminary, St. Francis, Wis., and ordained in Chicago in 1898.

Since his consecration in 1908 he has continued as pastor of St. Michael's Church in South Chicago. He was educated in St. Stanislaus' parochial school in Chicago and St. Mary's College, Kentucky. He has been assistant pastor of St. Adalbert's and St. Peter and Paul's churches in Chicago.

The Very Rev. Michael J. Gallagher, Vicar-General of the diocese of Grand Rapids, is appointed Bishop-Coadjutor of Grand Rapids. Dr. Gallagher was born near Bay City, Mich., forty-nine years ago. He is prominent in sociological and educational circles.

The Rt. Rev. Thomas Francis Cusack, D. D., Bishop-Auxiliary of New York, is appointed Bishop of Albany.

Bishop Cusack was born in New York on February 22, 1862, of devout Catholic parents who had emigrated to America on their honeymoon. His childhood was spent in the old Seventeenth ward. He was graduated from St. Francis Xavier College in 1880 and was ordained a priest five years later. He was assigned to Rosendale, a post which was considered in honor, but he resigned this year later to take up more active work and went to Yonkers where he helped the rector of St. Mary's to establish his church.

While in Yonkers he worked among the victims of a smallpox epidemic, attending both to their spiritual and physical needs. He attracted such favorable notice from the heads of the diocese that he might have had a church of his own, but he declined this and coming to New York asked permission of Archbishop Corrigan to establish a band of missionaries to work among non-Catholics. He said he believed that the Catholic Church was the "most misunderstood in the world."

In preparation for this new work Father Cusack made an extensive study of anti-Catholic literature and amassed one of the most complete collections. He was remarkably successful in this missionary work. He has conducted missions in the South, where he is well known, and has traveled widely. He was assistant at St. Teresa's, Henry street, for ten years.

When he was told of his elevation, eleven years ago, he said: "A Bishop? Why, I can't think of myself ever being other than a missionary priest."

Bishop Cusack celebrated the completion of twenty-five years in the priesthood on May 30, 1910, and received large numbers of congratulatory telegrams and letters from all over the country and quantities of flowers and presents. As Bishop he was irremovable rector of St. Stephen's Church, in East Twenty-eighth street, near Lexington avenue.

Knights of Columbus

His Excellency the Apostolic Delegate, Most Rev. John Bonzano, Archbishop of Militeno, has accepted the invitation of Rt. Rev. Edward J. O'Dea, Bishop of Seattle and the executive committee of Seattle Council, No. 676, Knights of Columbus, to attend the coming convention of the supreme council of the order to be held in Seattle August 23d, 4th and 5th.

News Items

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