

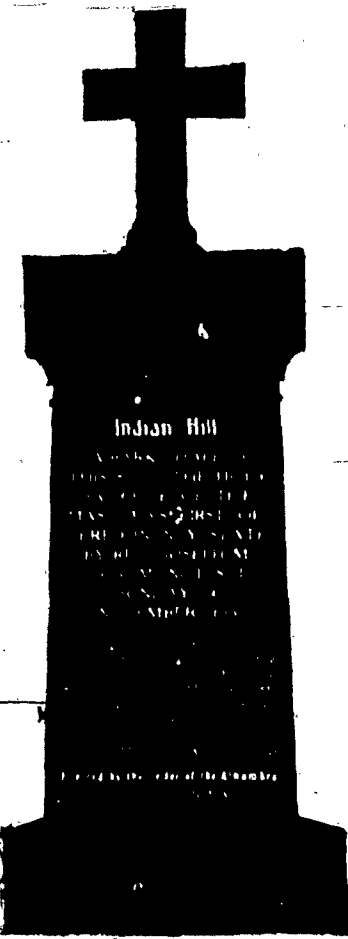
## First Chapel in State

### Commemorative Shaft to be Erected by Order of Alhambra.

The Order of the Alhambra to hold a three days' convention and unveil a granite shaft near Syracuse, commencing September 23rd.

An event of unusual importance and interest to Catholics everywhere will take place on Indian Hill, near Syracuse, where was located an Onondaga Indian village, in which was erected a bark chapel by two Jesuit missionaries, Fathers Chaumonot and Dablon.

In that chapel the Holy Sacrifice of the Mass was first offered in New York State. In keeping with one of the main principles of the Order of the Alhambra, namely, appropriately marking places, hallowed in American Catholic History, the Order is erecting a beautiful granite shaft, weighing about eight tons, on a site consisting of two acres of land, recently purchased. The total cost of the movement will approximate \$1,000.00. It is proposed to develop the site and make it attractive to travelers and also to hold annual pilgrimages to the spot, and in this way keep fresh in memory this wonderfully historical spot.



A movement of this nature has been frequently discussed by Catholic laymen and various organizations for the past twenty years, and it must be pleasing to the hierarchy of the Church to now see its completion.

The ceremonies will take place on Sunday afternoon, September 23rd, and will be attended by Rt. Rev. John Grimes, D. D., Bishop of Syracuse, the Reverend Thos. J. Campbell, S. J., and Dr. John G. Coyle of New York, as well as many of the clergy throughout the country.

The convention sessions of the Alhambra will take place at the Yates Hotel, on Monday and Tuesday, September 24 and 25th. The Supreme Officers in charge of the exercises are composed of the following:

- A. B. Neubaur, Albany, Supreme Commander.
- George R. Repetti, Washington, Vice Supreme Commander.
- William H. Bennett, Brooklyn, Past Supreme Commander.
- John J. Kehoe, Brooklyn, Supreme Propagandist.
- John H. Beetha, Brooklyn, Captain of the Body Guard.
- John T. Ryan, Buffalo, Vizier.
- Joseph P. MacSweeney, Rochester, Vizier.
- Joseph P. Gleason, Brooklyn, Vizier.
- John P. Hanley, Louisville, Vizier.
- Dr. N. J. Delehanty, Rutland, Vizier.
- Stephen F. Moran, Albany.
- Joseph P. Cullen, Washington.

Father Chaumonot was one of the first missionaries among the Onondaga Indians. He was born in a village of Burgundy, and became a Jesuit in Rome, on May 18, 1832, when he was twenty-one years old. His residence in Italy explains why his name is sometimes written Calvinotti. He was assigned to the Canadian Mission in 1639 and went straight from Quebec to join Father Brebeuf and his companions, who were evangelizing the Hurons in the neighborhood of Georgian Bay. In 1640 he accompanied Father Brebeuf on the memorable journey along the north shore of Lake Erie. They started out in November, and going in a southerly direction reached the village of Onginara or Niagara. There they went west and traveled as far as the Detroit River and finally after five months, arrived at the place from which they had set out.

The purpose of the expedition was to prospect for the future missions among the Neuter Indians. Hence as they proceeded on their way, they drew up a map of the country, and it is of interest now that one of the proposed sites was on the Detroit River facing the place where the city now stands. Their hopes however, were never realized for Father Brebeuf was killed by the Iroquois nine years later, and the Huron tribe was annihilated. To have been the associate of Father Brebeuf on that terrible journey, and death staring him in the face at every instant, gives us the measure of Father Chaumonot's greatness.

When the Huron missions were destroyed he led a remnant of the tribe down to Quebec, where a home was given them on the Isle d'Orleans. After two successive migrations they finally settled at what is now known as La Jeune Lorette. Douglas, in his "Old Quebec" says that "even today the Lorette Indians reflect credit on their teachers. The work of the Jesuit Fathers still bears fruit and whoever knows the Lorette Indian and has hunted with him, can excuse the vein of exaggeration in which the Jesuits record the many virtues of their converts." This praise rounds chiefly to the glory of Father Chaumonot, who was their spiritual guide during the greater part of his life.

In 1654, when there was some hope of establishing a mission among the Iroquois, the first one to be thought of to make sure of a sincerity of the request for a missionary post, was Father Chaumonot, but he could not leave his Hurons just then, and the great Father le Moine was sent in his place, and when it was found that the outlook was favorable, Father Chaumonot and Father Dablon were chosen for the work.

They started out on Oct. 4, 1655, and reached Lake Ontario on the 24th. At Onondaga they were received with demonstrations of the greatest joy. Father Chaumonot addressed the assembly in an impressive speech and amazed the Indians by his eloquence and his mastery of their language. On November 14, he celebrated Mass in a little bark chapel whose site has been fixed, beyond doubt, by General Clarke and is described in Hawley's "Early Chapters" (page 23). The mission was called St. John the Baptist.

The Indians, however, wanted settlers as well as black-robos, and to satisfy them, Father Dablon set out with a guide and traveled over the ice to Quebec to ask for white men. His appeal was listened to and on July 11, 1656, a flotilla of canoes containing fifty Frenchmen and a number of savages of various tribes was seen paddling across Lake Onondaga, and making for Genesee, where a log house was erected for the new establishment. On June 1, 1657, another chapel was set up in the town of Onondaga, and from there the mission was extended to the Oneidas and Cayugas. But on March 22, 1658, when the Onondagas awoke from their stupor after a night of gorging, dancing and singing, there was not a white man in the block house or any of the missions. Anticipating a general massacre, they had all slipped away with darkness and escaped to Montreal.

Father le Moine ventured back again among the Onondagas in 1661, but was very badly treated. He was stripped, naked, dragged through the street by the howling mob, and tied to the stake to be burned to death; but they extinguished the fire and released him. On another occasion he was about to be tomahawked by a savage and conditions became so bad that he was compelled to take refuge among the Cayugas.

It was not until after Father De Courcelles expedition against the Iroquois in 1661, that missionary work in the Mohawk Valley again became possible. At Onondaga the prominent figure was the great Father John de Lamberville, who remained at his post until the treachery of Governor DeNonville severed the relations of the Iroquois and the French.

Upon Father Chaumonot's return to Quebec, and for the next thirty-five years he was entrusted with the care of the Huron Colony. His old affection for Lorette, which he visited when a ragged boy in Italy, asserted itself again on his return to Canada. When with his Indians on the Isle d'Orleans, before he went down to Onondaga, he was already laying the foundation of his famous sanctuary by uniting it with all the great shrines of the Blessed Virgin in Europe. Thus he sent to the Sodality of Paris what to the white man must have been a surprising gift; a wampum belt and a letter of congratulation written on birch bark. The belt, which was to be offered to the Blessed Virgin, contained the inscription Ave Maria worked out in white and purple beads on a white background. The letter conveyed the information that "we have nothing more precious in our hands or holy in our hearts to be presented to you."

"What has lasted in Lorette is the Catholic faith, which was purchased for them by the blood of Brebeuf, Lalemant, Garnier, and Daniel, and which they were anxious to preserve when they asked to be taken to Quebec. 'Let us go there,' they said, 'lest we lose our faith.' The mission chapel is still there; its steeple pointing to heaven still shows the road to the children of the forest; its bell still summons to prayer the last descendants of a people which soon will be no more. Near the church is God's acre, still dear as of old. The Huron has lost nothing of his care of the dead, but the arrows and the bows which the hunter was to use in the land beyond are replaced by the cross which promises resurrection."

These were Chaumonot's Indians. He had placed them especially under the Blessed Virgin's protection and she took care of them. It was the same devotion of the Mother of God which prompted him to found the Congregation of the Holy Family, which is still a potent factor in Canadian religious life. It gave great trouble in Frontenac's days by the refusal of its austere members to attend the State balls, which were considered too worldly an amusement—a resolution which Frontenac resented. The old missionary had established the congregation even among the Onondagas, so that it has the distinction of being New York's first sodality.

In spite of their hardships and exposure, or perhaps on that account, these old pioneers generally lived to a great age if they escaped the tomahawk. "Le pauvre Hechnon," "the man who drags the load," as Chaumonot called himself, gave up his work in 1692, and after lingering for a year went to heaven February 21, 1693. He had been a missionary since 1639, that is for more than half a century.

Henry P. Neun, Florist at No. 9 North Street, will take orders for Flowers and Bouquets for the ceremony of the blessing of the graves and deliver them to you, at very reasonable prices. Both phones.—Adv.

In the Archdiocese of Philadelphia grown converts to the Faith numbered last year 1,469. Of this number 1,235 were in the parishes of Philadelphia city.

## Will The Socialists Rise To The Occasion?

### Their Past Records In City Administration No Proof Of The Soundness Of Their Theories.

In its issue of Sept. 2 the New York Call, the daily organ of Socialism in the East, prints an article entitled "Making Dayton Safe for Democracy". In very jubilant tone the recent primary election with its surprising development of socialist strength is exploited as a proof of the rapid growth and upward trend of the socialist movement.

We are told that the red wave swept over the once strongly democratic city of Dayton. "93 precincts captured out of 132"

"Wherever the working-class lives", the writer tells us, "what ever parts of the town come under the head of 'working-class sections', there the Socialist vote overwhelmed all opposition. Nine wards carried out of 12. Four of these wards carried solidly, a clean sweep. Our map shows it was a class struggle. It was the bourgeois class and slum against the working man."

And again we are triumphant, he told that "There was no mistaking the issues. It was not fought on merely local lines. If any Democratic politician or Republican capitalist tries to minimize the significance of this victory by ascribing it to merely local issues, he is trying to hoodwink the outside world."

Whatever the reason for this increase of the socialist vote, it cannot be attributed to any sincere adherence to the socialist creed. The writer even goes so far in admitting this that he tells us "We would be silly to ascribe the tremendous increase in the Socialist vote to any other cause than the desire of the working class to register its protest against the war and present war measures." And "the German Catholics, the Irish Catholics, people who would never read our Socialist literature, who would never listen to our Socialist speakers, who formerly regarded us as emissaries of the devil were with us to a man."

Whatever the reason for this casting their lot with the forces of Socialism those who have voted with them have placed upon the Socialists the necessity of making good their claim to be social regenerators and reformers. Wherever Socialists in Germany and France, and we have in mind particularly the city of Brest in France and Muehlhausen in Germany, obtained control of the municipal administration their regime was a period of failure and gave rise to strong protest and discontent owing largely to insufferable intolerance on the one side of the opinions and rights of those who did not think as they, and on the other of ruinous extravagance. While the Christian Social Party in Vienna proved by a long record of 20 years to be most efficient, most progressive and most capable and at the same time truly Christian, to the great satisfaction of the contented citizens.

But even were the Socialists of Dayton to obtain the power to rule that city and were they to rule it with consummate skill, this fact would be no direct establishment of the correctness of their doctrines. It would give them no distinguishing mark of social orthodoxy or competency, since, as we said, all that makes for good city government and for that matter for good national government can be accomplished by a party animated and guided by sound Christian principles.

C. B. of C. V.

## Blessing of the Graves Will Take Place on Sunday.

The annual ceremony of blessing the graves in Holy Sepulchre Cemetery will be conducted next Sunday, Sept. 23rd, by Bishop Hickey, assisted by the priests of the city and the students of St. Bernard's Seminary. The procession of priests, headed by the Bishop, will leave the Seminary at 3:30 o'clock.

## THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.

At the opening of the present war Bishop Shanhan placed at the disposal of President Wilson the buildings and facilities of the Catholic University. At the request of Paymaster General Samuel McGowan of the Navy, Cardinal Gibbons Memorial Hall has been turned over for six weeks to the use of the Navy Department. About 125 young paymasters are occupying the building, with their officers and instructors; also some portions of Albert Hall. A fair percentage of these young men are Catholics.

This will not prevent the opening of the University on the regular date, Tuesday, September 25. The Freeman class promised at one time to be the largest in the history of the University, but war conditions may eventually reduce its size.

The equipment of the New Martin Maloney Chemical Laboratory has arrived, and will shortly be in place. This splendid edifice will be ready for use at the opening of the University, and will care easily for about 500 students, including research students, and advanced work of various kinds.

There are two new buildings for the Society of St. Sulpice in process of construction on Michigan Avenue at Fourth Street, opposite the main entrance to the grounds of the University. The smaller building is St. Austin's College, scholasticate for the members of the Sulpician Order, formerly located in Brookland, and will be furnished in about two months. The larger building is to accommodate the fourth-year students of St. Mary's Seminary, who are to be moved from Baltimore to Washington for the studies at the University. This building will be completed during the winter or early spring, and in the meantime students from St. Mary's Seminary will be quartered at the Apostolic Mission House on the University campus.

During the past year the University Museum has received more than 4000 specimens. The most important of recent donations is the collection of carved ivory and illuminated manuscripts, donated by the Rev. Arthur T. Connolly of Boston, Mass. Among other gifts are coins and old paper currency; stamps, seals, pictures, engravings, vases, Silurian and Devonian fossils, etc. While still far from having complete collections in most of the branches, with the help of the patrons and friends of the University many of the gaps are being filled rapidly, and the Museum is becoming more and more a source of educational usefulness.

## INSURANCE RATES RAISED.

At the triennial convention of the Catholic Relief and Beneficial Association at Pittsburgh, Pa., last week, a slight increase in the rates was made. This was necessary on account of the large number of deaths during the past year.

The following officers were elected: Michael G. Langan, Scranton, president; John Maier, Rochester, first vice president; Miss Helen Hynes, Albany, second vice president; Miss Margaret H. Graney, Auburn, N. Y., supreme recorder; William E. Taaffe, Albany, supreme treasurer; Dr. James V. Sheehan, Syracuse, supreme medical examiner; Miss Margaret Casey, Pittsburgh, supreme marshal; Mrs. Margaret Russell, Geneva, N. Y., supreme guard. Supreme trustees were elected as follows: the Rev. W. F. Dougherty, Syracuse; Frank A. Felts, Oneida, N. Y., and Miss Anna C. Maila, Scranton.

Miss Katherine McGee, Buffalo, was elected editor of the association's bulletin. James J. Powell, Minooka, Pa.; William Miller, Syracuse, N. Y.; and Arthur Picard, Albany, were appointed on the committee on laws; Mrs. Julius Simonson, Green Wis., on the committee of supervision; and Miss Mary O'Day, Buffalo; Thomas Healy, Troy, and John Holleran, Scranton, on the finance committee.

## Late News of Ireland

Most Rev. Dr. Foley presided at the obsequies of the late Rev. H. Cullen, P. P., Carlow-Graiguen, which were attended by a large concourse of clergy and laity.

Dr. H. V. Ryan, Carlow, has been appointed a magistrate for County Carlow.

At St. Legerian's church, Leighlinbridge, by Rev. T. Murphy, C. C. (cousin of the bride), assisted by Rev. J. Coyle, P. P., Rev. A. O'Farrell, C. C., Rev. M. Purcell, S. M., Rev. J. Lawless, P. P., C. Coyne, C. C., Joseph Hynes, Dungannon, was married to Margaret, eldest daughter of the late James Coleman and Mrs. Coleman, Madin, Leighlinbridge.

Miss May Carroll (in religion Sister Mary Magdalen), eldest daughter of Mr. and Mrs. Eugene Carroll, Pope's road, Cork, received the white veil at the Convent of Mercy, St. Xavier's, Ennis.

Regret is felt in Killaloe at the departure for the Australian mission of the Rev. M. Fogarty, nephew of Most Rev. Dr. Fogarty, Bishop of Killaloe, and of Rev. Canon Flannery, P. P., Killaloe.

At St. Colman's church, Cloynes, by Rev. M. M. O'Callaghan, P. P., David Dorgan, N. T., Cloynes, was married to Julia O'Brien, Shanagarry.

A young man named Nunan was rescued from drowning when bathing at Youghal, by M. O'Sullivan, M. P. S. I., medical student, Queenstown.

Most Rev. Dr. O'Donnell, Raphoe, recently dedicated a new church (St. Cronan), Arranmore Island, in the presence of a large gathering from Lower Roscom. The old church is said to have dated from the penal days.

Rev. E. J. Mullan, who was ordained at St. Eunan's Cathedral, Letterkenny, last month, has been temporarily appointed curate of the Cathedral parish.

Rev. J. Nevin, recently ordained at Genoa, sang his first high mass on the 5th ult. at the Franciscan church, Forest Gate, London. He is a son of the late M. Nevin, an official of the South Dublin union. He will sail for the mission in Florida in October.

Most Rev. Dr. Foley presided at the profession in the Presentation convent, Clane, of Miss M. Quinn (in religion Sister Margaret Mary), daughter of W. Quinn, Keating's Park, Rathcoole.

Died—At the Convent of the Sisters of Charity, St. Joseph's orphanage, Mountjoy street, Mary Anne Farrell, in religion Mother Mary Aloysius Domitilla. At his residence, Main street, Rathfarham, Thomas William, only surviving son of Bartholomew Doyle, aged 22 years.—At his residence, Bloomhill, Cabra, Kevin Toole, builder.

Kilmeedy Girls' school has again been awarded a prize for the successful teaching of domestic economy.

At Brook Green church, London by the Rev. Thomas Cerrone, assisted by Rev. J. Stoney, P. P., Martin A. Griffin, Clontarf, Dublin, was married to Agnes, the youngest daughter of the late Joseph Hennessy of Limerick and West Kensington.

About fifty tons of hay and a large shed, the property of J. Regan, owner of Ballaghaderreen sawmills, were destroyed by fire. Died—Mrs. M. Foyle, N. T., Tourmakeady.—At his residence, Tullahan house, Ballyhaunis, Laurence J. O'Reilly, son of the late Laurence O'Reilly, Mount Alban house, Dundrum, Dublin.

The Catholic Employment Bureau of Chicago secured last year employment for about 2,000 persons.

Rev. Wm. T. McGuire, LL. D., of Brooklyn, has been made Private Chamberlain to his Holiness the Pope.