

BELIEVE IT . . . Not

By REV. OWEN R. McGUIRE, D.D.

(Continued from Page One)

chism in an old tumble-down barn outside the city, he had no idea that within fifty years the work he had thus begun would develop into the greatest missionary enterprise of modern times, founding schools and sending apostles into every country of the whole world, becoming for our times what the Society of Jesus was for the 16th century.

Let us begin, then, where the idea began in the fertile brain of St. Teresa. A few days after that con-

ference in Saint Teresa's room she made a visit to the home of a friend in Avila, named Dona Guionar Ulloa. This lady was a young widow, very religious and of considerable means. Her mother, who was not very old told them what had been proposed by her young cousin; to found a little convent where a few souls could observe the Rule of Carmel in its primitive strictness. "An excellent idea," said the young widow, "and we will help financially." "Then let us begin," said Teresa adding what she repeated times without number in her after life: "To begin and with determination is the first condition for success."

Rome Accedes

Believing that the Carmelite Friars would not consent to such a project, Teresa remained in the background, while she was the inspiration of the whole enterprise. Not in her own name, but in the name of the two widow ladies, a petition was sent to Rome for permission to found a convent of strict observance, to be placed under the jurisdiction of the Bishop of Avila. Just at the same time Teresa was ordered by the Carmelite Provincial to proceed to Toledo. A wealthy lady there, benefactress of the Order, had just lost her husband and requested a visit from Teresa de Avila. It shows that far beyond the confines of the little walled city she had already the reputation for sanctity as well as personal charm. There she remained six months. On the very day she returned, the Brief arrived from Rome granting all that was asked.

The convent of St. Joseph was opened on St. Bartholemew's Day, Aug. 24, 1562. Teresa herself gave the habit to the four Postulants. As soon as the news spread throughout the town and to the convent of the Incarnation the battle began. Teresa was called back to her convent. The city council assembled and decreed the new convent should be closed. It is difficult at this date to see why such a storm of opposition should have arisen. As the Saint wrote later in a strain of good-natured humor—"The whole city was thrown into commotion because four poor orphans had shut themselves up in a little house in order to follow out strictly what Christ Our Lord has counseled in the Gospel. . . . A whole horde of little demons seemed to be let loose in Avila."

Twenty-One Allowed

After six months of this she was allowed to return and take up residence at Saint Joseph's. Four others accompanied her from the Incarnation. There she remained as superior for five years. The number of inmates soon increased to thirteen; and it was her intention never to have the number go beyond that figure. In later foundations she relented on this point and allowed twenty-one—which is still a binding rule in all Teresian Convents.

Let us leave Teresa there for the present, the Mother Superior of that little community on the outskirts of the little walled city of Old Castile. Later we shall see how in intimate communion with her "Divine Spouse," the idea of the Reform developed in her mind, and how she carried it out. Let us end our conference today with a few reflections that may interest you: (1) To Saint Teresa more than to any other is due the popularizing of devotion to St. Joseph. She placed this little convent under his patronage; and the little church attached to it has the distinction of being certainly the first in Spain, and perhaps the first in the world, dedicated to the foster father of the Redeemer. I say "perhaps the first in the world," because, I am not certain of this, though I have seen it stated by a Spanish writer. Her tender devotion to the Blessed Mother and the Infant Jesus (a statue of whom she always carried with her when she went out to found new convents) naturally led her to a love and devotion to St. Joseph, who had been the support and guardian of both, who had known that the Saviour had come, the secret of the Incarnation, a generation before it was made manifest to the world.

(2) When she opened that first little convent she had no intention of founding a new Religious Order. Much less did she have any idea that now, having arrived at the age of 47, she was to become a great writer, one of the greatest of all time, whose writings have charmed twelve generations and will continue to charm other generations to the end of time, as long, namely, as the indestructible Church of Christ survives on this earth. What she intended in 1562 and what she accomplished in 1562, was to found a little convent in which a few souls with herself would put in practice the Evangelical Councils according to the strict Rule of the hermits on Mount Carmel.

(3) On her way, on that memorable day, from the convent of the Incarnation to that of St. Joseph, she stopped to make a visit in the Church of San Vicente; and there in a little chapel, which is still shown the visitor, she took off her new shoes and stockings and walked barefoot to her new home. She became thereby the first Discalced (i. e. Barefoot) Carmelite, and originated a distinctive name that has lived and will continue to live in the Church. Later in her writings she always refers to her own followers as the "Discalced" and to those who remained under the mitigated Rule as the "Calced." Up to the time of her death the Discalced formed a distinct "Province" within

PIONEER PRIEST



Rev. Marcus Chai, first native priest from the Maryknoll Mission of Kaying, South China, to be ordained in Rome. Father Chai was recently received in audience by the Holy Father and while en route to China visited the Maryknoll houses in the United States. He has just sailed from San Francisco.

Sister M. Clotilda, Beloved Teacher of St. Joseph Order, Mourned in Death By Throng of Friends, and Former Pupils

W. E. McCARTHY

In the death of Sister M. Clotilda, Driscoll, of the Sisters of St. Joseph at the Mother House in Pittsford last Saturday, that Community, and the hundreds of men and women who had known and loved her, lost a friend and model whose selflessness was an inspiration.

Sister Clotilda had completed her fifty-first anniversary as a member of the St. Joseph Order. During much of that half century she was engaged in teaching in the parochial schools of Avon, Penn Yan, Elmira, Canandaigua, Seneca Falls, Spencerport

and Rochester. In this city she was best known to the alumni of the Immaculate Conception, St. Bridget's, Blessed Sacrament, Holy Cross, Cathedral, Holy Rosary and Holy Apostles Schools.

Her success as instructor, counselor, and friend to each of her pupils individually, is a matter of record among her associates and an integral part of the lives of her "boys and girls." Death of Sister Clotilda was but the close of a rich, full life spent in the service of God and her fellow-men; and the beginning of that richer, eternal life toward which her mind and heart ever turned.

Women of Sister Clotilda's nobleness are rare. It can be supposed that the fortune of her birth into a family of sound philosophy and sincere faith is partly responsible for her own character. That same family was privileged to see a second daughter, Sister M. Clotilda, and a niece, Sister M. Louise Marie, also join the ranks of those who serve, through sacrifice. Each wears the same badge of the Order of St. Joseph. Many other members of the Community were drawn to the religious life through the example and enthusiasm of Sister Clotilda.

Students "Went Back" Sister Clotilda, to the last, possessed a keen memory. She could recall every pupil by name she ever taught, and could minutely describe the school day appearances of "her boys and girls." Graduates always "went back" to see her. Men and women in all walks of life sought her advice and counsel. They listened to her and went away convinced that her homely philosophy, gained in the cloistered confines of a convent, contained finer attributes than could be gleaned from the intelligentsia of the outside world. And so, year after year professional men and women, technicians, housewives, lawyers and doctors "went back" for still another visit with Sister Clotilda.

The implicit faith and confidence which people had in her was profound, and is best exemplified by the fact that on Sunday while she stood at the altar of one of the girls' schools, "I'm going to pray to her to get my brother a job. He's been out of work two years. Sister is in Heaven now and will get him one."

On the occasion of her silver anniversary, celebrated in 1923, her happiness was enraptured by the receipt of letters and telegrams from many of her former pupils.

On the eve of her death, Sister Clotilda was the recipient of a huge bouquet of flowers, and a card wishing speedy recovery from John C. Graham, Manager of the Sagamore Hotel, who, with the writer, was "one of her boys at the Immaculate" more than twenty-five years ago.

A former pupil, the Rev. Lawrence B. Casey, on Monday, celebrated her solemn high requiem Mass; the Rev. Alexander McCabe was Deacon and the Rev. George Predmore, Sub-deacon. Masters of Ceremonies were the Rev. Howard Geck and the Rev. Joseph McDonnell.

Present at the Mass were scores of her associates in the St. Joseph Order, and the Reverend, Walter Peery, Thomas F. Connors, George W. Eadie, Philip Gidding and John J. Ganey. At the grave, the final blessing was given by the Rt. Rev. Msgr. George V. Burns.

Mercy High School Notes

Students of Our Lady of Mercy High School presented a scene from "The Courtship of Miles Standish" in a Thanksgiving program on Nov. 28. Agnes Walsh enacted the part of Priscilla; Margaret Cleveland, John Alden; Jean Conley, an Indian Scout; Glee Club and the Orchestra rendered selections. Margaret Darcy presented Joyce Kilmer's poem, "Thanksgiving."

"Turkey Strut" entertainment was given under the auspices of the St. Vincent de Paul Committee of the School Sodality, Nov. 27. Frances Hauser, chairman of the committee, was in charge of the arrangements. Dancing and refreshments were included on the program.

Members of the Journalism Class visited Edison Tech High School, Nov. 26. Mr. Bennett, principal, conducted them through the Printing, Photography and Commercial Art Departments.

Fr. Hubert To Conduct Young People's Mission

Mission exercises for the young people of Mount Carmel parish will begin on Sunday evening, Dec. 2, at 7:45 o'clock. Services will be held each evening during the week, and the mission will close on Sunday, Dec. 9.

The Rev. Father Hubert, C. P. will deliver the sermons, which will be in English. Father Hubert is a well-known orator of the Passionist Order.

Guild Will Meet

St. Aloysius Guild will meet Thursday afternoon, Dec. 6 at St. Mary's Boys' School, West Main Street. Mrs. John Welch, hostess, will be assisted by the following: Mrs. Edna K. Sullivan, Mrs. James Sullivan, Mrs. Bernard Stern, Mrs. S. T. Brennan, Mrs. Peter Vay, Mrs. Jacob Vanice, Mrs. Harry C. Wilson, Mrs. Charles F. Ward, Mrs. George Weisinger, Mrs. Elizabeth Wintish, Mrs. Mary A. Young, Mrs. Anthony Arns-

Two Descendants Of Early Catholic Families Here Die

By FATHER O'ROURKE

The centenary year of Rochester witnessed the passing within the last two weeks of two Catholics who could trace their lineage in America back to the early days of the nineteenth century when the true Dutch as well as the City of Rochester were struggling for a foothold. Thomas F. Wholehan whose death occurred Nov. 18 and Alice Neary Hadlock who died Nov. 30 were descendants of rugged pioneers who built up Catholicity in Western New York.

Thomas F. Wholehan was born in Greece township, July 20, 1859 and baptized in old St. Ambrose' we find that Thomas Deatty in the Woods" by the saintly Father Maurice whose pastorate of forty years at St. Ambrose's and Mother of Sorrows is one of the bright chapters of Catholic history hereabouts. In the yellowing records of St. Ambrose' we find that Thomas Deatty and Rosanna Goodwin were godparents for Thomas and those familiar with our history recall the part played by these loyal souls in building up the faith in Rochester.

Mr. Wholehan received his First Communion and Confirmation from Bishop Timon in Mother of Sorrows Church which took the place of old St. Ambrose' and upon reaching manhood became a successful farmer on the lakeside community. Of late years he was a brisk walker, had a store of wit and reminiscences and was a welcome caller at many homes. Sunday evening, Nov. 18, he was struck by a hit and run driver and left dying at the roadside.

Mr. Wholehan was buried from Mother of Sorrows Church, Nov. 22, with the Rt. Rev. Msgr. J. F. O'Connell officiating and the Reverend John Quinn, William Dorn, William Sheridan and Daniel O'Rourke assisting at the Mass. Zealous for the Church's laws, a fondness for festivals and ceremonies and undying devotion to the memory of her departed—these qualities were natural in the man. Thus did he live joyously and peacefully in the midst of his own and thus did the sun of his life set in the glory of Christian simplicity.

Alice Neary Hadlock, 1857. Thomas Neary and Margaret Kelly, parents of Alice Neary Hadlock, were married in the old St. Ambrose Church by Father Maurice. This was an eventful marriage in the history of the Catholic church in the Rochester area which was darkened only by the tragic death of their son, Thomas Jr in 1881.

Alice Neary was married to John Hadlock, descendant of a pioneer family who came to this section in the late forties. Father Maurice assisted at the marriage ceremony as he had at the First Communion and Baptism of both contracting parties. Eight children were born to them, of whom five are living.

Mrs. Hadlock was a frequent visitor at the church of her girlhood until a few months ago when her health broke and then began the long vigil that ended in her death, Nov. 20.

Mrs. Hadlock's long married life had been passed in the cloister-like seclusion so common to our Catholic mothers of another generation—a life devoted entirely to husband and children, its calm current flowing as gently and as peacefully as the stream that meanders through the valley. Her long years as a wife and mother had served only to ripen the summer bloom of her young beauty into mellow fulness of its autumn maturity. Her mild eyes—lost but little of the sunshiny expression of girlhood and Time's wrinkles had made no inroads on her smooth cheek, that was still fresh and fair and round to her dying day.

New Sport Store Will Open On Clinton Ave. S.

Sport Apparel for men, women and children is carried at the new Sport Store which opens this week at 126-128 Clinton Ave. South, two doors from Loew's Rochester Theater. "Quality at Lowest Prices Always" is their motto. They handle a complete line of men's fine furnishings, sporting goods, and children's warm outdoor apparel. All purchases will be wrapped in gift boxes at no extra cost. Service and satisfaction are the aims of the Sport Store for any article may be exchanged or money refunded if the customer is not satisfied.

It not infrequently happens that as knowledge increases wisdom diminishes.

Students Demonstrate Musical Advancement In Nazareth Recital

Excellent musical training and advancement in technique were noted at the annual recital in honor of St. Cecilia by students of Nazareth Conservatory of Music, Nov. 22, at Nazareth Academy Auditorium. Program included varied instrumental solo and group numbers as well as selections by the Nazareth Academy Orchestra. Compositions by the following outstanding masters in the musical world were rendered by students during the recital: Bach, Beethoven, Mozart, Schubert, Strauss, Chopin, Kreisler.

In addition to the personnel of the Orchestra these students participated: Dorothy Craig, Louise Carcelli, Grace Bossits, Mildred McBurney, Jane McNally, Marguerite Englert, Janet Reif, Jean Kincher, Orales Kincher, Olga Moccjunas, Jean Saalwachter, Eleanor Gano, Rosemary Schamling, Eleanor Doser, Mary Cameron, Ruth McCarthy, Teresa Wuest, Veronica Dik, Agnes Lindner, Cecilia Wegman, Jean Fairchild, Helen Engert, Margaret Walther, Roberta Miller.

Margaret Reddington, Zaida Lyons, Elinor Deegan, Margaret Schaler, Josephine Slattery, Anna Stahl, Shirley Beaucaire, Rita Bodensterner, Barbara Davis, Patricia Holmes, Jeanine Le Comte, Rita Hofmayr, Evelyn Holland, Mary Zwierlein, Clementine Barbat, Helen Schramel.

Court Auburn of C. D. A. Installs New Officers

Auburn—Newly elected officers of Court Auburn 263, Catholic Daughters of America were installed Monday evening, November 26, at the C. D. A. Home, 44 South Street. Miss Lucy Tuttle of Seneca Falls, district deputy, was the installing officer.

A social following of the ceremonies. Mrs. Nellie Donahue of this city was general chairman of this affair in conjunction with the social and following a custom of former years, each member attending was required an admission fee in the form of a pound of foodstuff to be used for the Christmas charity.

There is always a basis for settlement between men of reason. It is only when passion is permitted full sway that settlements are held in abeyance.

The Order and under the same General. Soon after her death the Discalced became a distinct Order, entirely independent of the Calced. This will answer for you a query which I saw recently addressed to the Editor of one of our Catholic weeklies.

What is the difference between Calced Carmelites and Discalced Carmelites? The Discalced Carmelites are those who accepted the Teresian Reform and observe the Rule and Constitutions drawn up by the Saint herself for the Nuns, and drawn up for the Friars according to her instructions. The Calced Carmelites are those who did not accept her Reform and live under the mitigated Rule. The former now outnumber by far the latter. This is especially true of the Nuns. In the whole world at present they have about five hundred convents. The Calced Nuns have but forty.

Though they have (the Discalced Nuns) all the same Rule each convent is independent. In one respect their government is different from what it was in the days of Saint Teresa. When she began her work the convents were all under the jurisdiction of the Friars. Her first convent of the Reform was placed under the jurisdiction of the Bishop. But she did not intend that to be a permanent arrangement; and her subsequent foundations were placed under the jurisdiction of the Father General. But she soon saw that a convent of the strict Rule could not fulfill its mission under the jurisdiction and direction of the Calced Friars of the mitigated Rule. This was the primary reason why she instituted the Discalced Friars. Today, however, in France, Spain, Great Britain and the United States, the Discalced nuns are under the jurisdiction of the Bishop.

OPALACE... ANNE OF GREEN GABLES... ON THE STAGE—ALL STAR ACTS... RKO Vaudeville... BLACKSTONE

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