

1940—EASTER GREETINGS—1940

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NEWS and FEATURES

WORLD EXHIBITION CHINESE RISE

Church Will Participate In 1942 World Exhibition

By MSGR. ENRICO PUCCI

The World Exhibition of Rome, to be held in 1942, represents a determined effort to lift this undertaking above the material and technical interests which usually circumscribe such expositions.

We have this on the authority of those who are planning for the great undertaking and their assertions are borne out by the lively interest and great consideration with which they follow the preparations for participation by the Catholic Church.

There are two central themes to the Catholic exhibit being planned for this world exposition. The first deals with the iconography of SS. Peter and Paul, whose names are indissolubly linked with that of Rome. The second deals with the expansion of the Catholic Church throughout the world. In vitalizing these themes, two impressive structures are to be reared. The first is a permanent church dedicated to SS. Peter and Paul, which will be the spiritual center of the Catholic exhibit, and which, following the World Exhibition, will serve as a parish church for residential section that will subsequently grow up in this area.

The exhibition site is presently an uninhabited section between the City of Rome and the sea, but it is expected to become a well-populated section afterwards. The second structure is a vast pavilion, which will house the Catholic Exhibit proper.

Church Well Advanced

The work already is well advanced on the Church of SS. Peter and Paul. The framework of the structure is complete, to the drum of the dome. The dome itself will be faced with metal plates covered with straw-colored enamel, and will give gilded reflections to the mass of travertine marble. Within the dome there will be a system of mechanically-operated circular bulbs. Loud speakers will amplify the sound of this carillon to make it heard over a wide area. Around the dome will be twice mechanically-operated bells for liturgical ringing.

The Catholic Exhibit will be housed in a one-story pavilion, but one of great size. Its facade will boast a colonnade 60 meters (approximately 200 feet) long. Inside there are to be two main foyers. One of these will be approximately 100 by 65 feet, and will represent the missionary activities of the Church. Ferruccio Ferrazzi, a member of the Italian Academy, has been commissioned to paint it.

The exterior of the pavilion will be adorned with large statues of St. Peter and St. Paul. The first has been entrusted to Professor Poni, and the second to Professor Zagni.

The interior of the pavilion will be divided up into exhibit halls, so arranged that the visitor can get an impressive view of Imperial Rome at the dawn of Christianity, and, following through, can see the development of Christianity in Rome; the preaching of the Apostles in the City, their vicissitudes, and the development of the iconography of SS. Peter and Paul. The exhibit there will be not only an artistic treat, but also a great historical document.

The Vatican art galleries, the Italian national galleries, and foreign galleries are contributing to the preparation of these exhibits. Priceless art treasures, world-famous paintings, reproductions of mosaics and frescoes, and historical writings will contribute to the importance and authenticity of the exhibit.

Life in Catacombs

In the spacious entrance hall, the visitor can see a faithful reproduction of Imperial Rome—the Rome of the time of the Apostles—and a reconstruction of the persecution by Nero. Contemporaneous texts from Tacitus and Suetonius, as well as SS. Peter and Paul, will accompany these visual presentations.

What are expected to be very moving scenes of the exhibit are those depicting the life of Christians in the Catacombs. The comment on these portrayals will be the message carried by the early Christians and recently uncovered by archaeologists.

Among the numerous very rare relics that will be exhibited to the public at this time will be the famous Boldati medals of the Vatican Christian Museum.

The Church of SS. Peter and Paul will be completed and ready for use when the Rome Exhibition opens. His Eminence Francesco Cardinal Marchetti-Selvagiani, Vicar General for His Holiness Pope Pius XII for the City of Rome, has undertaken to provide priests for this church who will be able to assist persons of all nationalities.

Wild Life Refuge Named For 'Lily of the Mohawks'

With Easter at hand Spring is not far off and visitors and students are beginning to come in greater numbers to see one of the most unusual projects any parish ever undertook anywhere.

This object, not so much curiosity as of study, is the Lake Tokewitha Wild Life Refuge. And, let us leap to conclusions, it is not situated in New York State or in New England. It occupies some nine acres of ground that belong to Holy Trinity Church at Rollingstone, Minn., in an atmosphere redolent of Indian tradition. And the refuge is so named, not because Catherine Tokewitha, the 'Lily of the Mohawks,' herself lives here, but because its founder, the Rev. Pater A. Tibesar, pastor of Holy Trinity Church, regards Tokewitha as 'the Saint of the wilderness,' and a most proper patron to guard the wild things that live there. Today it is probably the best private wild-life collection in Minnesota and its residents have lost entirely their distrust of man.

VISITED BY NATURALISTS

For this reason the refuge gives an excellent opportunity to study the natural habits of certain wild animals, and students come from far and near for this purpose. Teachers bring their classes from the Teachers' College, the College of St. Teresa at Winona, and the University of Minnesota. In addition, naturalists come singly and in little groups from other places in the United States and Canada.

And while it is the work of the parish, and chiefly a project of its pastor, the whole town of Rollingstone has an impressive pride in its success. For example, it was a matter that disturbed the whole community when what looked like a perfectly sound siphon theoretically failed after a few hours work. The siphon was to provide water for the refuge's artificial lake. Finally, it had to be abandoned, and everyone was much relieved when a better arrangement was worked out.

Today there are Royal Swan at the Lake Tokewitha Wild Life Refuge, and one can see representative variety of wild fowl that wing its way northward and southward over Minnesota. There are Canada Honkers, Snow Geese, Blue Geese, White-fronted Geese, Bernice Geese, Hutchins Geese, Atlantic Brant, Woodducks, Canvasbacks, Green and Blue-wing Teal, Black Mallards, Gray Mallards, Spoonbills, Greater and Lesser Scaup, Wigeons, Gadwall, Ruddy Ducks, Coot, W. Indian Tree Ducks and South American Red-billed Tree Ducks.

There are, too, Golden Silver, Amherst, Reeves, Mongolian, Swinburn, and Elliot's pheasants; Bob White, Valley Quail, Chukar Partridges, 'Turko' a Northern Silver-tailed Wild Turkey, and one white and one black coon.

The deer—original residents of the refuge still survive. They are 'Nosy' and 'Mamah.' They are Tibesar will draw your attention to the fact that 'few creatures have been so hunted and hounded in the history of man.' And these Virginia dogs he does not fear. A man in this wild life refuge, can be approached anywhere and at anytime, and are fond of being petted by visitors. They like apples, cigarettes and cigars, but dislike cats even more than bird-lovers dislike them, Father Tibesar asserts.

'Klyl,' a pointer dog who was given the run of the ranch, was brought up not to harm any animals, and he was trusted by the residents of the refuge. Father Tibesar says killing was so foreign to him after his strict puppyhood training, that he never thought of doing it. After he had it trained, Father Tibesar tells of one time when 'Klyl' took out after a rabbit in time the rabbit, completely exhausted, stopped to rest. 'Klyl' stopped in his tracks and laid down, and the rabbit to start again. Three times the dog did this, and then finally abandoned the chase altogether.

Universal Patron

The wild things find such peace at Lake Tokewitha refuge that a Blue Jay will perch on your thumb and eat from your hand. A Canada goose that has gone blind has waited daily for a number of years to be picked up and fed individually. The goose recognizes the voice of its benefactor. West India and South American Tree Ducks follow Father Tibesar much as dogs would.

Declaring that if one, but followed the life history of a single bird, he would have 'enough interesting material to fill a big volume,' Father Tibesar adds that 'happy is the man who finds his diversion in nature.' 'No matter what misfortune may overtake him,' he says, 'he finds solace with the limitless variety of relationships with which he is surrounded and never lacks a compelling interest.'

Father Tibesar also says that 'interest in wild animals and birds is increasing so rapidly everywhere that it might not be out of place to suggest also a universal patron for game breeders and bird-lovers.' He suggests St. John the Beloved Disciple as such a patron.

The Catholic Press alone can answer and publish in full all attacks on the Church and disprove the arguments of atheists.

And he said to me: It is done. I am Alpha and Omega; the beginning and the end. To him that is thirsty I will give of the water of life, freely.

MODEL "MODISH-MODEST" STYLES



A style revue planned to prove that wearing apparel may be at once modish and modest was recently held at Maryhurst College, Maryhurst, Oregon. Costumes were provided by a department store and were modeled by members of the College Sodality. Pictured wearing an afternoon dress is Mary Suzanne Managan and standing, wearing a sports outfit, is Geraldine Schreiner (N.C.W.C.)

Chinese Resurrection

A TRUE STORY

By Rev. John C. Murrell, M.M.

No one minded the rain in Wochang when I first went to that evergreen section of South Manchuria. I was continually surprised at the absence of umbrellas, raincoats and rubbers. Everybody said it was a dry rain and some of the Chinese wore had tied around brought back the California word for it and called it 'liquid sunshine.'

Manchuria for the most part is dry, arid territory, but in the Wochang sector there were tufts of coarse grass, always green, breaking the monotony of bleak, unadorned landscape. The farmers in that section depended on the rain for their crops. It was their only means of livelihood. But so constantly were these simple peasants occupied with their farms that they had little time for the Church.

When night came everyone was too tired to think of attending the evening classes which Father Armand was conducting. To any one else would have been discouraging. He had labored among the Manchus for many years following the war. 'It is God's work I'll bring about its accomplishment if I do my part.' Day after day he tramped the muddy roads and fields, and the laborers would pause in their work for a word with this affable foreigner. Yet the reply was always the same: 'You speak good words, Shen Foo but too busy, too busy to go to church.'

NIGHT, DAY HIDEOUTS

Then God took things in hand. Early in February the rains stopped. Though it was unusual for that time of the year, no one seemed to be greatly concerned, but when the dry spell stretched on into weeks and a month and an icy wind from the north turned young shoots black, the farm folk knew that some big strange was happening. Snuggled in a room built in the hope that the clouds of smoke would draw rain upon the countryside now lying as dead. One of the wealthiest farmers went to the city for priests of the Confucian temple.

Father Armand watched from afar as the word line of pagan priests changed and paraded around the fields. 'Night and day were made hideous with fiasco acclamations and the wailings of furies and wails, while a steady rhythmic beating of drums increased, meditating. Ten days more elapsed and yet no rain. New suggestions were made and other magicians and leaders from other sects were imported to the countryside of Wochang now grown as dead and lifeless as the countryside in the north.

When late in March famine began to show its ugly head the little band of Catholics begged Father Armand to go out and approach God and His priest. 'The little

Visits Peru



Very Rev. Sylvester P. Jurgons, S.M. Provincial of the St. Louis Province of the Society of Mary, was called from New York, March 8, for Lima, Peru. He will visit the newly established Colegio Santa Maria, at Miraflores, which is staffed by American Marianists. (N.C.W.C.)

And he said to me: It is done. I am Alpha and Omega; the beginning and the end. To him that is thirsty I will give of the water of life, freely.

the silent of the village with the suggestion of asking mercy from the one true God. But he did not have to go—a delegation came to him.

'We know you are a good man,' the leader said, 'and you have told us often that your God loves us. Will you ask your God to send us rain before we love everything?' 'Yes,' said Father Armand, 'but it must be a public ceremony in the open fields and the people must attend.' 'I firmly believe that God will hear our prayers if all unite in the prayers we shall offer. Then when the prayers have been answered, they will be I demand that one day of rest be observed and that all the people use that day to thank God and to ask His continued blessing.'

Another priest would have been overcome by the assurances and promises which tumbled out anxiously from the delegates. But Father Armand knew the pagans' hot's most 'rest' and many gave his orders for the public service. An altar was erected at the highest point overlooking most of the farming land, and daily a little procession moved from the Mission Chapel to the altar. Through the streets of the town they passed reciting the rosary, chanting litany and singing hymns. The discomfited pagan priests stood by, angry at seeing and derisive of the service at the altar where the Holy Sacrifice was offered before a throng of wondering anxious farmers.

Four days passed and yet no rain. The pagan priests and magicians stood openly as the procession went by. 'Get rid of the foreigner and his religion and the rain will come.' Our gods are angered by the presence of this un-holy man, and his Christian heart of Christians grew frigid and worried. But the strong faith of their spiritual father carried them on.

On Palm Sunday the infuriated mob of pagans held council and just as the evening benediction was concluding the priest and his little flock heard the threatening storm of voices approaching the altar. Father Armand sensed the danger and instead of returning the Blessed Sacrament to the tabernacle he raised it again to the throne. Turning to the faithful he said: 'I shall meet them; you remain here and say: Our Lord direct my words and actions.' And in surprise stole and cope he went to the door of the Church.

'Whom do you seek?' he demanded as he reached the little porch. The group was surprised at the fearlessness of the man.

'You must go' some one called out.

'Who?' asked the priest. 'You have deceived the people and our gods are angry. You must leave this village.'

Wochang rises. 'I have not deceived the people,' rang out the voice of Father Armand, 'but you have. You had your chance to save this village from famine and death, but your gods have failed you and the people. The Christian God is the only True God. He loves all men with an Infinite Love. He will not let them die. Who sent down His Own Son from heaven will send rain.'

Father Armand, sheltered beneath the porch door, did not at first understand the movement of the crowd, some of whom seemed to be slinking away, but a distant cry sounded up from the valley and grew in volume. 'Rain! Rain!' Stretching forth his hand he felt a quiet, steady rain falling. Later he told me that he knows not how long he stood there, but his surprise and cope were well-splattered when he went slowly up the narrow aisle of the Church to the altar. The grateful Christians were weeping openly in gratitude as the priest turned towards them, his face filled with new light, new hope.

On Easter morning I saw a procession move out from the little Chapel. 'Liquid sunshine' was falling all about them, but no one seemed to mind it as they approached the open-air altar covered with a rugged canopy. And the crowd that knelt in the rain-soaked fields, saw the tufts of coarse grass raised from the blackness of death to a new vivid green and they knew what Father Armand meant when he told them in the words of the Risen Christ, 'I am the Resurrection and the Life.' Wochang rose from the grave of despair to live completely in Christ.

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