

50 YEARS of PROGRESS in a GREAT PROFESSION



1889

AWAY BACK when the electric trolley was at last really supplanting the slow horse car, and gas lights were replacing kerosene lamps in the parlors of the day, the communities of the Rochester Area stood at the threshold of a half-century of unparalleled scientific and professional advancement. Fifty years is not a long time when measured against the calendar of human history, yet the fifty years since 1889 have seen the progress of ages crowded into a few decades.

YOUR funeral director has not only appeared in this picture of progress, he has helped to create it. He has

adapted new inventions to your needs, and developed new techniques for your service. Guided always by the highest ideals of professional conduct, he has accepted every opportunity to add better equipment, better methods, better ideas to the efficient facilities which he places at your disposal.

SO IT IS that, in this year of 1939 . . . which marks a fiftieth milestone in the progress of the Catholic Press in the Diocese of Rochester, your funeral director is able to look back on a comparable period of progress in service. He looks forward, too, to future half-centuries of service . . . service to the living in their hours of trial.

1939



Pledged to Even Greater Progress in the Next 50 Years!

Joseph J. Buckley
Funeral Director

Edward H. Dreier
Funeral Director

85 Joseph Place
Stone 5795
Office Phone 173 Res. Phone 215

Domenic F. Emma
Funeral Home

54 Clifton Street
Between Jefferson Ave. & Reynolds St.
Gen. 3187 Gen. 4424

Farrell Brothers

Colonial Funeral Home
9 Ridge Road West
Glen. 410

Fiske Funeral Home

103 Lake Avenue
Phone Main 2730

Bernard T. Flannery

Funeral Home
17 Phelps Avenue
Glen. 4251 Rochester, N. Y.

Gerhard Company

E. R. Suter, Manager
178 Cumberland St.
Stone 6815

H. D. Halloran & Sons

Mooney's Funeral Directors
195 Plymouth Avenue So.
Main 127 Rochester, N. Y.

Haubner & Stallknecht

Funeral Directors
828 Jay Street
Genesee 300 Rochester, N. Y.

Joseph L. Logan

386 Genesee Street
Genesee 2028 Rochester, N. Y.

L. W. Maier's Sons

Funeral Directors
870 Clinton Avenue No.
Stone 609 Rochester, N. Y.

A. J. Mattle & Son

Funeral Directors
300 Cumberland Street
Stone 1552 Rochester, N. Y.

Mudge Funeral Home

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725 Park Avenue
Monroe 842 Rochester, N. Y.

E. A. Zimmerman

Funeral Director
510 Monroe Avenue
Monroe 1684

Harry J. Brady

Funeral Director
East Rochester, New York
Phone: E. Rochester 33

Lester E. Brew

Funeral Director
37 Clark Street Phone 1017
AUBURN, N. Y.

E. A. Heieck & Son

JOSEPH E. HEIECK
Funeral Service
17 Franklin St. Phone 12
AUBURN, N. Y.

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158 State St. Phone 1451-J
AUBURN, N. Y.
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E. J. Sabin Funeral Home

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Curtice & McElwee

Funeral Directors
CANANDAIGUA, N. Y.

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Funeral Director
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ELMIRA, N. Y.

Charles F. Hughes
& Son

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Funeral Home
311 Lake Street
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GENEVA, N. Y.
Telephone Sempronius 24-F-23
Branch Moravia Exchange

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LIMA, N. Y.

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Established 1905
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P. O. Moravia, R. D. 2, N. Y.
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Inc.

Funeral Directors
WOLCOTT, N. Y.

These Funeral Directors Render Modern Service



1939



Presenting

The Crowning Achievement In A Half-Century
Of Catholic Press Progress

The Golden Jubilee Edition

MAGAZINE SUPPLEMENT

of the

The Influential Newspaper

of the Rochester Diocese

Catholic  **Courier**

In Observance of the

50th ANNIVERSARY OF THE FOUNDING
OF THE CATHOLIC JOURNAL

Dedicated

To The Priests And Laity Who Have Made
Possible The Record Of These Years



1889



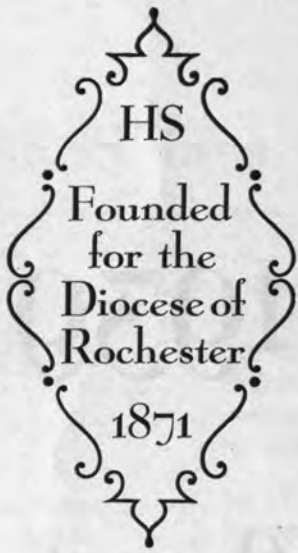
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EAST ENTRANCE



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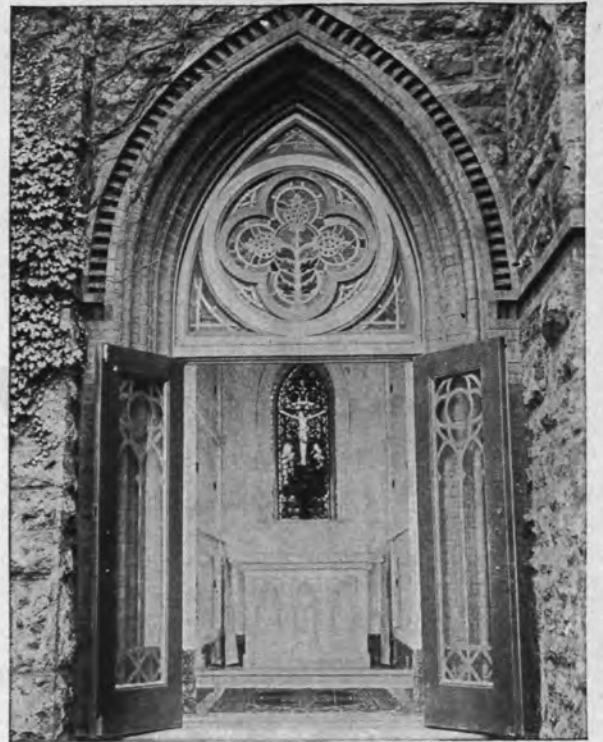
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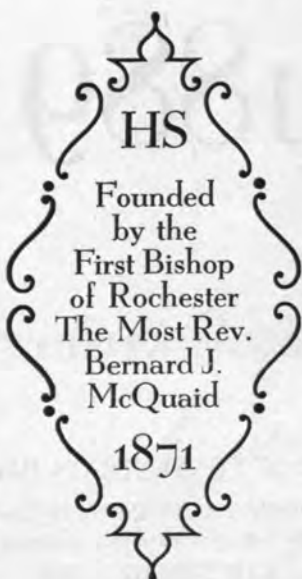
GATE HOUSES



(Above) CHAPEL (Below) PRIESTS' PLOT



(Below) NUNS' PLOT (Above) NEW SECTIONS





His Holiness
Pope
Pius XII

The
Supreme
Pontiff

October 4, 1939
Secretariate of State
Citta Vaticano

His Excellency
Most Reverend James E. Kearney
Rochester, New York

August Pontiff sends paternal felicitations on the occasion of the Golden Jubilee of the Catholic Courier. His Holiness, Pius XII pledges abiding grace and imparts to Father Mooney, editors, staff, and readers special apostolic benedictions.

LUIGI CARDINAL MACLIONE
Secretary of State to His Holiness

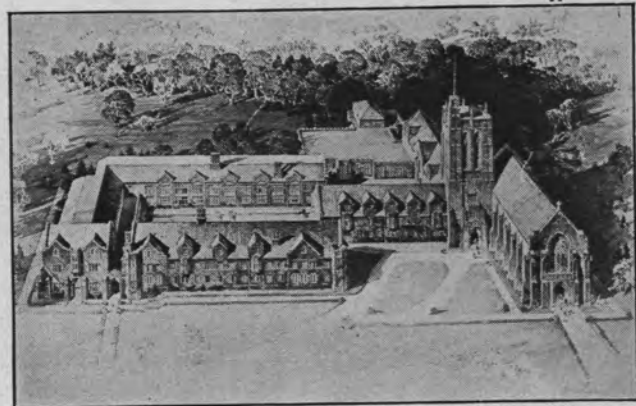
The Sisters of St. Joseph



NAZARETH ACADEMY
Lake Avenue
Rochester, New York



NAZARETH CONVENT AND NORMAL SCHOOL
Pittsford, New York



Proposed Buildings of
NAZARETH COLLEGE
Pittsford, New York



ST. AGNES INSTITUTE
East Main Street
Rochester, New York



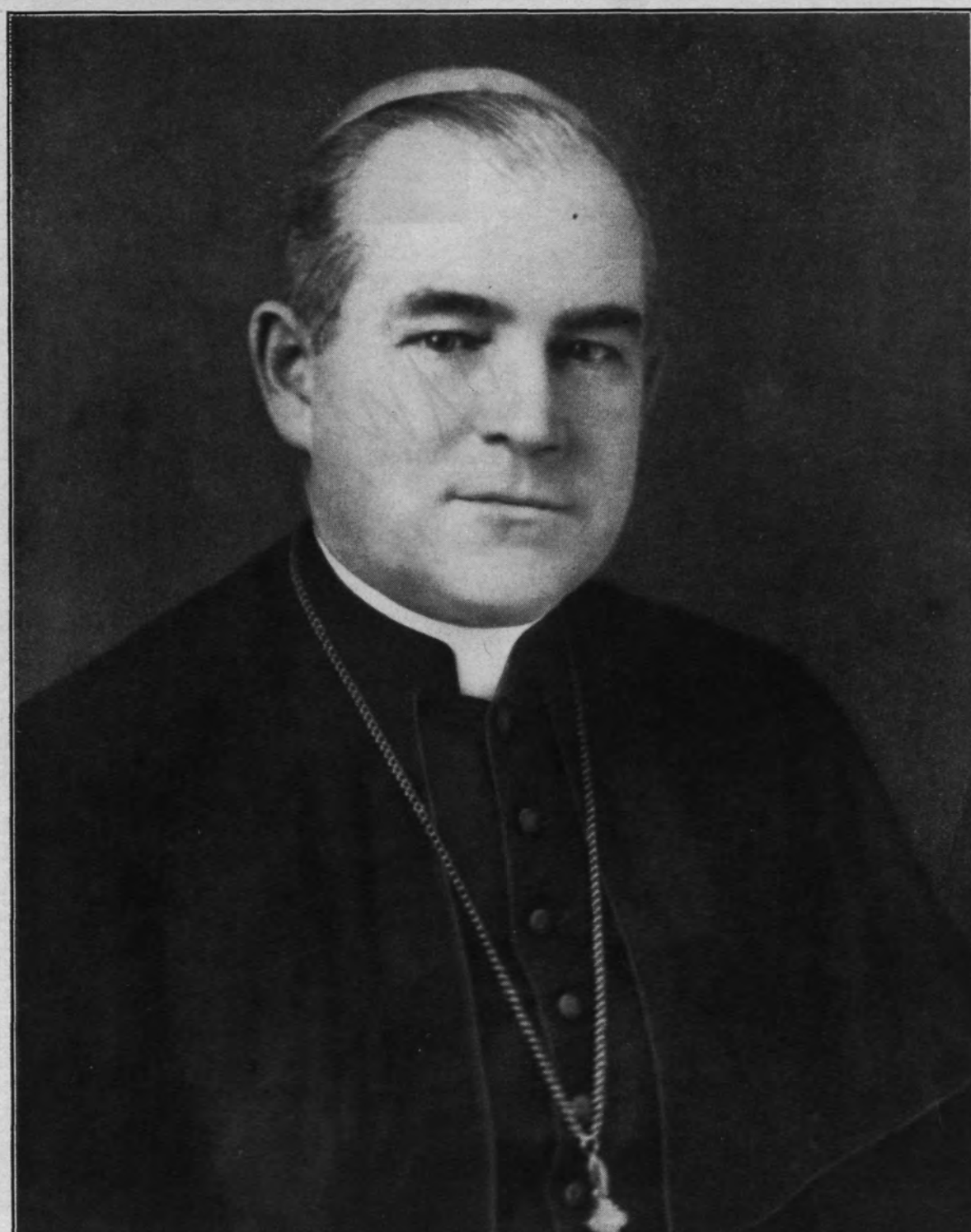
ST. JOSEPH'S HOSPITAL
Elmira, New York



NAZARETH HALL
Raines Park and Alameda Street
Rochester, New York

Congratulations and Best Wishes to the Catholic Courier on its Golden Anniversary! May the Catholic Press ever be a guiding light to a world harassed by men and nations forgetful of Christ and his teachings!

The Sisters of St. Joseph, Rochester, New York



*Most Reverend
James E.
Kearney, D.D.*

*Bishop
of
Rochester*

947 East Avenue
Rochester, N. Y.

“The Catholic Courier has my most enthusiastic approval. A diocesan newspaper has become an essential part of the program of Catholic action in every diocese. The Catholic Courier should be found in every Catholic home in this diocese. I find it hard to understand how any Catholic can be so indifferent as to what is transpiring in his church throughout the world as to rely upon unreliable sources of information or even to seek no information whatever. Let us have a brief slogan ‘The Catholic Courier in every Catholic home’.”

✠ JAMES E. KEARNEY



AUDITORIUM



BALLROOM



BUILDING LOBBY



CHAPEL



UNIVERSITY LIBRARY



DORMITORY ROOM



LOBBY LUNCHEONETTE



SWIMMING POOL



BOWLING ALLEYS

*Unique
In Purpose
and Service*



*Columbus
Civic Centre*

50 CHESTNUT STREET
ROCHESTER, N. Y.

"A Diocesan Institution"

WHEN His Excellency, the late Bishop John Francis O'Hern, created what is now the Columbus Civic Centre, he founded not only for the Diocese of Rochester, but also for the City at large, one of the most unique and essential institutions in Catholic and Civic life.

During the eight years since the Columbus Civic Centre came under the supervision of the Diocese of Rochester, it has provided a well-rounded program of intellectual, cultural, and recreational life, always guided and directed by the Bishop and priests of Rochester. This direction, however, has insisted that the doors of the Columbus Civic Centre remain open to all, regardless of religious denomination. This policy has proved its wisdom in the use of the residential and recreational facilities by literally thousands of Non-Catholic Rochesterians.

Under the one roof, the Columbus Civic Centre houses nearly every phase of Catholic life. We find on its directory the Bishop's Office, the Chancery, Catholic Education Office, Propagation of the Faith Office, Knights of Columbus Club Rooms, Executive Office of the Rochester Catholic Charities, The Social Action Division, Rochester Catholic Charities, The Catholic Courier Editorial Rooms and Offices, The Rochester Division of Niagara University, The National Council of Catholic Women, The Columbus Youth Association and its affiliated organizations.

In addition to these offices, the Columbus Civic Centre provides 250 residential rooms for men and women. These accommodations are complete in that they offer a splendid residence in a refined atmosphere at very low cost.

For social functions the ballroom, bridge parlors, and auditorium are ideal for parties ranging in number from 25 to 2,500 persons. The swimming pool, gymnasium, handball courts, and various other athletic facilities are all under the direction of the Columbus Youth Association. This department further provides for craft work, supervised games, character building, and free memberships for deserving boys and girls.

Truly, the Columbus Civic Centre is an organization in which Catholic Rochester may take pride. It stands as an organization devoted to the service of its Community, to the moral and physical betterment of the many thousands it contacts, to the social enjoyment of its patrons, and it is indeed a vital factor in contributing to make Rochester a better place in which to live.



GYMNASIUM

*His Excellency
The Apostolic
Delegate*



*Most Reverend
Amleto Cicognani, D.D.*

"I, if I be lifted up from the earth, will draw all things to Myself".

JOHN XII. 32



JESUS CHRIST willed to die that all might live.

THE CATHOLIC CHURCH has gone in search of lost sheep.

ONE BILLION PEOPLE know not the One True God.

You Can Bring Them to Christ

By sending surplus Mass Intentions to our Missionary Priests. Guaranteed a stipend each day, their financial cares are solved.

By remembering the Missions in your Will. No will is truly Catholic unless it includes a benefaction for the cause of Religion, and what cause is more sublime than the Salvation of Mankind.

By a Membership in the Society for the Propagation of the Faith, the Pope's own mission-aid society. It purports to aid missionaries the world over.

ANNUAL MEMBERSHIP \$1.00

FAMILY MEMBERSHIP \$6.00

PERPETUAL MEMBERSHIP \$40.00

(for living and deceased)

All mission alms should be sent through

The Society for the Propagation of the Faith

Reverend John S. Randall

50 CHESTNUT STREET ~ STONE 4013 ~ ROCHESTER, NEW YORK

*Most Reverend
Francis J.
Spellman, D.D.*

*Archbishop
of
New York*



ARCHBISHOP'S HOUSE
452 MADISON AVENUE
NEW YORK

Rev. Leo C. Mooney
Managing Editor
Catholic Courier
Rochester, New York.

Dear Father Mooney:

I am happy to know that the Catholic Courier is celebrating its Fiftieth Anniversary and I offer you and all those associated with you my heartfelt congratulations.

My thoughts also go back to those who founded the Catholic Courier and to those responsible for its growth and progress down through the years.

With very best wishes, I am

Very sincerely yours in Christ,

F. J. Spellman

Archbishop of New York

THE SOCIETY OF THE ATONEMENT

The founding of the Society of the Atonement as a Religious Order had its first inspiration in the mind of the Rev. Lewis T. Wattson, an Anglican clergyman, who, as a boy, had been impressed by a remark of his father, himself a well known clergyman, on the need for an Order of Preachers in the Anglican Church. Space does not permit of giving an account of how the name "Atonement" came to be given to the new Order, but Father Wattson, as he was then known, soon afterwards learned that his Religious ideals coincided in every respect with those for which Sister Lurana Mary White of the Episcopal Community of Sisters in Albany, N. Y. had been seeking for some time. It was, as it were, a complete meeting of minds on the subject of the founding of an Order for men and women which should follow the precepts of the Holy Poverello of the Catholic Church, St. Francis of Assisi.

A little deserted chapel, in a ruinous state of decay, located in what was then a very desolate spot known as Graymoor, midway between Garrison and Peekskill, New York,



ENTRANCE TO MOUNT ATONEMENT

Graymoor, New York

ST. CHRISTOPHER'S INN



THE INN

St. Christopher's Inn is a widely known charity of the Friars. Located on the side of the Mount of the Atonement, the Inn is a hostel for homeless and unemployed men. Here, without question as to race or creed, the Friars share their Franciscan Hospitality with all.

In the Chapel of St. Christopher's Inn the popular Graymoor Novena in honor of Our Lady of the Miraculous Medal is conducted nightly. It is impossible to estimate the great amount of good which the Inn has done and the wholesome effect on those passing through its portals.

was chosen as the place to make the foundation of the Order, and so, on a bleak and cold December day in 1898, Sister Lurana, with a young companion, her god-child, took up her abode in an old farmhouse in the valley near the chapel. Close by the church some months later, a little Convent was erected which was later to develop into the present Motherhouse of the Sisters of the Atonement. The foundation of the Sisters' Community was followed one year later by that of the Friars on the top of a mountain to the east of the Convent and now known as the Mount of the Atonement.

Some time afterwards the Father Founder of the Society realized that every baptized Christian in the whole world owed allegiance and obedience to the Pope of Rome as the Sovereign Pontiff and true Vicar of Christ. Conviction brought action, and the Society of the Atonement, the Friars as well as the Sisters, made their submission and were corporately received into the Catholic Church on October 30th, 1909.

THE LAMP

The chief means used by the Friars to acquaint the public with their work is their monthly magazine, *THE LAMP*. The annual subscription is \$1.00. A companion organ, *THE CANDLE*, a quarterly, is published by the Franciscan Sisters of the Atonement, in behalf of their activities. The subscription for this magazine is 50 cents a year.

All requests for subscriptions to these magazines should be addressed to Graymoor Press, Peekskill, New York

FRANCISCAN SISTERS OF ATONEMENT



(Left) Located at the foot of the Mount of the Atonement is the Motherhouse of the Franciscan Sisters of the Atonement, a witness to the important events that have affected the general organization of the Society. Like the Friars' Monastery atop the Mount, the Sisters' Motherhouse has its own Postulancy, Novitiate and Chapel.

To the right is St. John's Atonement College, the preparatory seminary of the Friars of the Atonement at the "Top of the Mountain" at Graymoor. On the right is seen part of the modern Little Flower Memorial, which contains the Hall, Chapel, and Cloister in her honor. The statue of St. Anthony stands in the center of the Quadrangle. It is a constant reminder to the Students and Friars that St. Anthony of Padua,—their Great Elder Brother in our Franciscan Order,—provides their daily bread. The majority of the Students in the College are unable to defray their own expenses, and we look to St. Anthony's Clients to assist us in aiding them.

UNION-THAT-NOTHING-BE-LOST, Inc.

A Missionary Organization established in 1912 by the Father Founder. It aids the Mission Priests and Sisters, and enables the Society of the Atonement to finance its own missionary activities. Self-Denial Mass offerings, and other charities sent by the Members to Graymoor is its support. Annually, during Mid-Week in Lent, designated as Self-Denial Week by the Union, Members deny themselves some luxury or comfort, and send the "fragments" thus saved to aid the Missionaries of Christ.

ST. ANTHONY'S LEGION

The Legion was founded to bring together the Grateful Clients of St. Anthony in an association having for its aim and purpose the support and education of poor but worthy young men, assisting them in their holy ambition to become Missionary Priests in our Society of the Atonement. Its second objective is the extension of the Kingdom of God upon earth through the Missionary activities of the Friars. The Legion is now a militant missionary organization of over 35,000 devoted Patrons of the Good Saint. Members enjoy many Spiritual Benefits. The annual membership is only \$1.00. Donations from our Members enables the Legion to be the means of aiding some of these poor young men who seek to become Priests of God. For further information write to Franciscan Friars of the Atonement, Graymoor, Garrison, N. Y.

THE CHURCH UNITY OCTAVE

Founded at Graymoor in 1908, the Church Unity Octave is an eight-day period of prayer for the reunion of Christendom. It begins January 18th, the Feast of St. Peter's Chair at Rome and ends on January 23th, the Feast of the Conversion of St. Paul. The entrance of the Society of the Atonement into the fold of the Catholic Church was one of the first fruits of the Octave. This corporate reception into the Church was in 1909. The Octave was blessed the following year by Pope Benedict XV, of blessed memory, and this was further enhanced in 1916, when the same Pope extended the observance of the Octave to the entire Church and enriched it with Indulgences. Annually its observance becomes more widespread and of late years a large number of Anglican Churches and those of the Eastern Rite Churches have taken up the observance.

ST. JOSEPH'S NOVITIATE



Every candidate for the Religious Priesthood is required by the Church Law to spend a year of probation in a special house called a Novitiate. Upon his completion of studies at St. John's College at Graymoor, a candidate is transferred to St. Joseph's Novitiate. Here he becomes acquainted with the Rule of St. Francis and the Constitutions of our Society and begins to live the life required by the members of our Community. The Novitiate is located on the south slope of the Mount of the Atonement.

ST. JOHN'S ATONEMENT COLLEGE



GRAYMOOR RADIO PROGRAMS

On Easter Sunday, 1935, the Ave Maria Hour was inaugurated on one of the country's largest independent radio stations. It had for its objective the popularizing of the Lives of the Saints and the general work of the Friars in maintaining St. Christopher's Inn, a hostel for homeless and unemployed men. A short time later it was transferred from the single station and placed on a regional network, known as the Inter-City Broadcasting System. The program became so popular that it soon was made available coast-to-coast by means of electrical transcription.

The second program launched by the Friars was The Saint Anthony Hour, about a year after the birth of the Ave Maria Hour. This program has been devoted to a dramatization of incidents in the life of St. Anthony and important events in the history of the Franciscan Order. During the Graymoor Pilgrimage season the afternoon services, consisting of St. Anthony Novena prayers, sermon and Benediction of the Blessed Sacrament, are broadcast on this program. The St. Anthony Hour was the first to arrange a series of programs explaining the Church Unity Octave, with Very Rev. Paul James Francis, S. A., Founder of the Octave, as the speaker. The St. Anthony Hour is broadcast through the Colonial Network in New England and WINS and WHN in New York.

The Graymoor Radio Programs have to their credit several first run radio dramas to which newspapers have given much publicity. Among them may be listed the Graymoor Passion Play, the first Passion Play ever dramatized and offered in serial form; the annual Christmas dramatization of the Nativity; The Holy Family and a four weeks series of Advent dramas.

FRANCISCAN FRIARS OF THE ATONEMENT

GRAYMOOR, GARRISON, N. Y.



Franklin
Delano
Roosevelt

President
of the
United States
of America

THE WHITE HOUSE
WASHINGTON

July 31, 1939

My dear Mr. Klippert:

It gives me great pleasure to send hearty congratulations on the happy occasion of the fiftieth anniversary of the Catholic Courier.

An institution which depends upon the public for its support and which rounds out an existence of a full half century thereby demonstrates its value and the worth of its mission. I trust that the field of its influence for good will ever be extended as the Courier pursues its way through the years that lie ahead.

Very sincerely yours,

Mr. Howard W. Klippert,
Manager,
Catholic Courier,
50 Chestnut Street,
Rochester, New York.

Sibley, Lindsay & Curr Co.



At Main and Clinton... "Sibley's Corner"

The dictionary defines *Landmark* as "a familiar or prominent object in the landscape, serving as a guide." How well that describes this institution! *Familiar* to more than four generations of Rochesterians, who have made it their favorite shopping center for almost three-quarters of a century. *Prominent*, not only in its own community, but a reputable name in the retail markets of the world. *A Guide* to hundreds of thousands of buyers, who learn, almost from the cradle, that the fine things in merchandise are to be found at Sibley's, always at the lowest possible prices.

IN appreciation of the cherished friendships I have enjoyed over the past 50 years I take this occasion to extend

Congratulations
and
Best Wishes

Sol Heumann



1889 — 1939

Golden Jubilee Edition

of the

Catholic  Courier

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CATHOLIC COURIER
& JOURNAL, INC.,
Rochester, N. Y.



*The Honorable
Herbert
Lehman*

*Governor
of
New York State*



State of New York
Executive Chamber
Albany

This year, the Catholic Courier, newspaper of the Rochester Diocese, will observe its Golden Jubilee.

Fifty years of service to the people of Rochester and vicinity, as well as to the Catholics of the Rochester Diocese, is a record that merits the attention and the commendation of all who respect religion and the part it plays in our daily lives. Only in retrospect can we measure the value of a newspaper. The past has demonstrated that the Catholic Courier is a potent factor for good in its community. That seems to indicate its continued success.

My greetings and best wishes to His Excellency Bishop Kearney, to the readers of the Courier and to all who have a part in its production.

HERBERT H. LEHMAN
Governor

McFARLIN'S

This Store Extends Hearty
Congratulations to the
Catholic Courier on Its
Fiftieth Birthday . . .



One of Your Best Assets
(in Business, or Socially)
is Successful Appearance

One of McFarlin's big jobs is selling clothing as fine as skilled hands and quality wools can produce. That's why we feature clothes tailored by the very best manufacturers of America. That's why we have a "voice", so to speak, in every business. For McFarlin clothes go to important sales meetings, board conferences, on business trips. In every field, they make important contacts every day. They make favorable impressions socially. They speak for well-bred assurance. They are an unmistakable asset! One try-on will convince you. One purchase, we're sure, will make you a McFarlin customer for life! May we have the pleasure of serving you when you're ready to buy your next suit or topcoat?

McFARLIN
SUITS and TOPCOATS

\$25 to \$75

McFarlin Clothing Co.

195 MAIN STREET EAST

"WHERE THE GOOD CLOTHES COME FROM"

*Fifty Years Ago
—in Rochester*

The first electric car line
operated to Charlotte
. . . in 1889



Transparent photo film dis-
covered by George Eastman
. . . in 1889



Driving Park bridge
spanned the Genesee
. . . in 1889



—and—

The first modest edition of the
"Catholic Courier" made its
bow to Rochester readers
. . . in 1889



Fifty years later . . . This same Catholic
Courier observes a birthday . . . and as
B. Forman Co. extends felicitations, it looks
forward with keen anticipation to the time
when its own Jubilee will be as richly deserved.

Specialists in Feminine Fashions

B. FORMAN CO.
CLINTON AVENUE SOUTH MAIN 3900

Salute TO PROGRESS

For fifty years the Catholic Courier has gone forth through the Rochester area, carrying a message of faith and good cheer to the clergy and laity of the diocese. Its finger has been on the pulse of the community, interpreting news and doctrines courageously, intelligently, honestly.

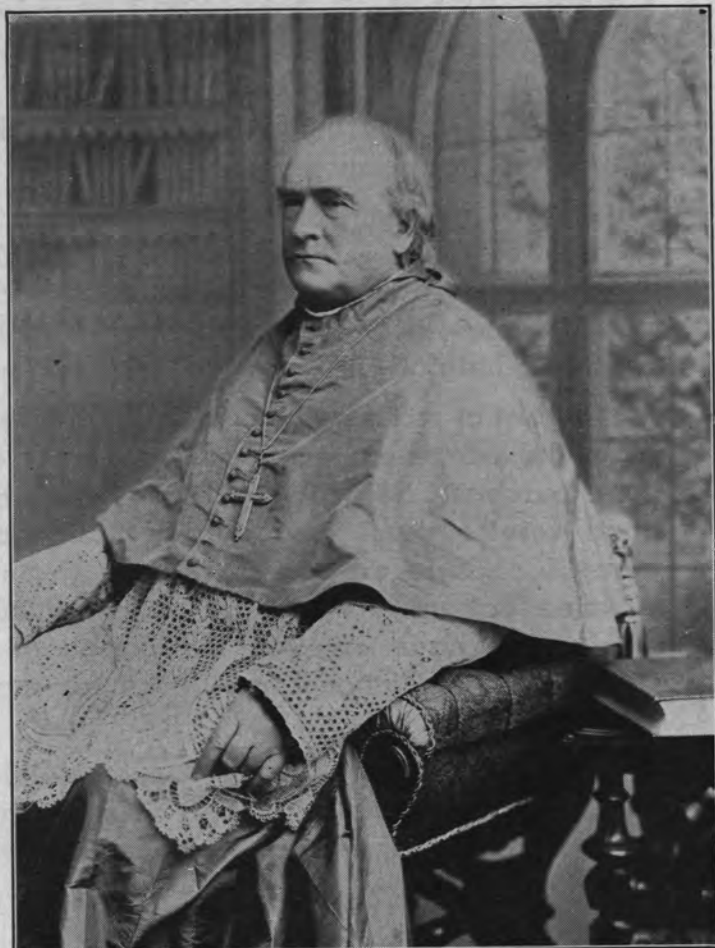
The Catholic Courier of tomorrow will reflect the achievements of today . . . and to those who are contributing to that progress, this 50th Anniversary Issue stands in salute.

We take this opportunity to extend our congratulations and a sincere wish that the Courier may continue to enjoy, for the next half century, the same full measure of success and popularity that it has attained during the half century just passed.

McCURDY'S
OF ROCHESTER

Former Shepherds of the Diocese of Rochester

First Bishop of Rochester



Most Rev. Bernard J. McQuaid, D.D.

His Excellency, the Most Reverend Bernard J. McQuaid, D.D., first Ordinary of the Diocese of Rochester, vigorous defender of the Catholic school system and remembered widely for pioneer achievements which have made this Diocese outstanding in the Church of America.

Third Bishop of Rochester



Most Rev. John Francis O'Hern, D.D.

His Excellency, the Most Reverend John Francis O'Hern, D.D., third Ordinary of the Diocese of Rochester, beloved "Bishop of Charity," whose untimely death May 22, 1933, ended a brief but fruitful reign in which he endeared himself to all in the community.

Second Bishop of Rochester



Most Reverend Thomas F. Hickey, D.D.

His Excellency, the Most Reverend Thomas F. Hickey, D.D., titular Archbishop of Viminacium and second Ordinary of the Diocese of Rochester. Successor of the illustrious Bishop McQuaid, Archbishop Hickey had a distinguished reign as Bishop of Rochester from Jan. 18, 1909, until his retirement in 1929.

Fourth Bishop of Rochester



Most Rev. Edward Mooney, D.D.

His Excellency, the Most Reverend Edward Mooney, D.D., now Archbishop of Detroit, whose four short years as Fourth Ordinary of the Diocese won respect and esteem for his scholarly attainments and administrative ability, as well as for his friendship for the Catholic Press.

The Service of TRUTH

*...In the Spoken
and Printed Word*



THE APPEAL of radio for its hundreds of thousands of listeners has been progressively augmented by its astonishing capacity for presenting news as it happens. In gathering news, the radio has made news by improving and extending its "eye-witness" technique.

Yet now, the world events of each passing day mount into a crushing accumulation that strains the facilities and skill of all media for disseminating news. Somewhere in the welter is truth—often difficult to perceive, even more difficult to grasp, still more difficult to pass on.

A child in terms of years, the radio has become a giant in terms of service to the public. Conscious of its obligations to foster adherence to truth in the transmission of news, WHAM is proud to salute the Catholic Courier as a champion of truth in its own field. Representing the centuries-old Church, the Catholic Courier on its 50th Anniversary is a veteran in the battle against subversive forces of propaganda, misrepresentation, and error.

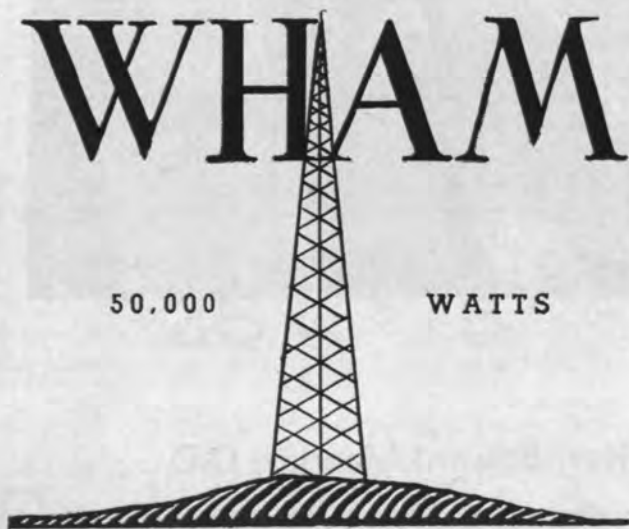
It has been the happy privilege of WHAM to cooperate with the Catholic Courier, and the Church which it represents, in conveying by the spoken word through radio channels news and information which have been a worthy supplement to the dignity and importance of the printed word as represented by the official newspaper of the Rochester Diocese,—the Catholic Courier.



Station
WHAM

50,000

WATTS



Two Organizations Built on SERVICE

*50 Years of Service
for the Catholic Courier*

*107 Years of Service
for Edwards*

Good service is the axis around which a successful organization revolves.

¶ We at Edwards, this month, celebrated 107 years of service. . . . Service with a capital S. . . . A service that stands for satisfaction and right selling. . . . A service that is polite, pleasant, helpful and quick at all times.

¶ The test of real service is measured by how often the customer comes back to make another purchase. Records at Edwards show that good service plus good quality has added many friends to an ever-increasing chain of satisfied patrons. As a result of this efficient service we have enjoyed the patronage of Catholics and Catholic Institutions for many years.

¶ We take this opportunity to congratulate the Catholic Courier on its Golden Anniversary . . . celebrating 50 years of dependable service to this community.



MONEY WORRIES BUDGETED AWAY

*...with the help of a
Central Trust Personal Loan*

ARE YOU in a financial "jam"? Need cash right now? A Central Trust Personal Loan would supply that, and repayments could be budgeted in regular monthly installments.

Anyone regularly employed and a "good credit risk" is eligible. Loans may range from \$100 to \$1500. And they are a help indeed in time of need.

FOR EXAMPLE: G. W. T., assistant foreman, after a siege of illness, owed \$200. He borrowed the money on a Central Trust Personal Loan. Now his creditors are happy and he isn't worrying. For repayment of his \$216 note (after deduction for interest and insurance, to cancel the obligation in case of death, he received \$201.95 cash) is being budgeted in twelve easily-met payments of \$18.00.

Ask now about the advantages of budgeting yourself out of financial difficulties with the help of a Central Trust Personal Loan . . . in strict confidence . . . with no obligation.

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Member Federal Reserve System • Member Federal Deposit Insurance Corporation

The Golden Jubilee of the Catholic Courier



FIFTY YEARS of service to the Diocese of Rochester! This is the story of the Catholic Courier. This edition marks the completion of those epochal fifty years. I am glad to have this opportunity of congratulating the management of the Courier for the fine memorial which is herein offered. May I also thank all those who through the years and at the present time have helped the diocesan publication by subscription or advertisement. Without such loyal support, the story of these fifty years could never have been written. May God bless the Courier and all those concerned with its publication and may the fifty years that begin now present even a more glorious record than the record which we review in this edition.

+ *James E. Kearney*

BISHOP OF ROCHESTER

BISHOP'S HOUSE
ROCHESTER, NEW YORK

Generations



Joseph Masson Champlin, Great Grandson of the founder, in the original Great Western Vineyards planted at Rheims in 1855.

Great Western

American

EST.

Champagne
and

1860

Fine Still Wines

The Pleasant Valley Wine Company—Rheims, N. Y.

NUMONT GLASSES

Styled by Shuron

You CAN look well in glasses. The new style sensation — NUMONT FUL-VUE has a quiet simplicity that adds charm to your features. Ask to see the new Shuron styles when next you need glasses.

SHURON
OPTICAL CO., INC.
Geneva, New York

"Originators of Style in Eyewear"



"Courier"—A Special Messenger

This definition found in Webster's Lexicon well describes the function of the Catholic Courier. For half a century this publication has carried the special message of a great faith to many thousands of people in the fourteen Counties of the Rochester Diocese.

It is no small feat to publish a newspaper successfully over so long a period. To those who have been in the past and who are today responsible for the conduct and policies of the Catholic Courier, this institution extends sincere congratulations. Our best wishes go to you for continued success in the years to come.

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12th Floor of the Commerce Bldg.
ROCHESTER, N. Y.

AUDITING
ACCOUNTING SYSTEMS
TAX SERVICES
FINANCIAL ADVISORS
CONSULTANTS

THE COMMONWEAL
New York City

The problems which confront the diocesan press today are, if anything, more difficult than they have been within the memory of most of us. The Church is confronted with the worst kind of opposition—an opposition of indifference and of incomprehension. It is a very important part of the duty of the Catholic Press in general to make Catholics aware of the precise nature of this opposition and to make those outside the Church aware of what the Church truly stands for. I am sure that the dedication of the *Catholic Courier* to this cause will make its next fifty years even more valuable than its first.

Harry Lorin Binsse
MANAGING EDITOR

EXTENSION MAGAZINE
Chicago

As one who has himself labored for more years than he cares to count, in that corner of the Lord's vineyard known as the Catholic Press, I rejoice to hear that the *Catholic Courier* is soon to celebrate its Golden Jubilee.

To have piled up a record of fifty consecutive years of service in the cause of religion, and in defense of truth, and justice, and morality, is in itself an achievement of which any Catholic paper has a right to be proud.

But a still greater achievement, and which ought to fill your heart with pride and satisfaction as you are rounding out the half century, is that through all these years you have had the loyal support of the good people of the Diocese of Rochester. And this you would not have had but for their appreciation of the uniform excellence of the *Catholic Courier*.

And so while I offer you my heartfelt congratulations on this, the occasion of the fiftieth anniversary of the *Catholic Courier*, I wish also to extend felicitations to your readers for the splendid co-operation they have given you.

S. A. Baldus
MANAGING EDITOR

THE AVE MARIA
Notre Dame, Indiana

The "Ave Maria" congratulates the *Catholic Courier* on its fifty years of successful achievement in the field of Catholic journalism. For a half century the *Catholic Courier* has held steadfastly to a single ideal: Speaking the truth fearlessly and courageously in the cause of Christianity, Religion and Morality.

Now, more than ever, is the influence of the Catholic press needed in this country, when the subtle propaganda of the Left has so wormed its way into the secular press that Christian issues are confused or falsified in many of our daily newspapers. It is to be hoped that the people of New York will recognize with new interest the sublime work the *Catholic Courier* has done in the Diocese of Rochester, and will give their financial and moral support to further its influence in the state.

Thomas E. Burke, C. S. C.

THE MICHIGAN CATHOLIC
Detroit, Mich.

It is gratifying to learn that the *Catholic Courier* is about to celebrate its Golden Jubilee. A leading ecclesiastical authority has called the Catholic Press "the vehicle of Catholic Action." Rounding out fifty years in that service is truly a memorable event. The *Courier* is not only a champion of Catholic teaching and Catholic rights and interests; it also is a powerful force working constantly for the welfare of state and nation. Accept the congratulations and good wishes of our staff, your co-workers in this great cause.

Anthony J. Beck
EDITOR

GREETINGS

From Distinguished Contemporaries

THE WITNESS
Dubuque, Iowa

Fifty years of service in the cause of the Lord brings to any priest so blessed his day of days. We dare not pass unnoticed the Golden Jubilee of other faithful ministers even though they carry the name of a Diocesan newspaper.

It is a distinct pleasure to pause and pay tribute to wise episcopal direction that encouraged foundations on the power of the press fifty years ago, to the provident and intelligent use of a Catholic newspaper by the Bishops of Rochester during the last half century.

To a Catholic priest laboring in the field of the press, appreciation of the support and encouragement of the hierarchy is clear. An interested episcopacy has given to the *Catholic Courier* the right arm of its strength, it has endowed it with the finest man material available. One would expect great things from such a field and, indeed, the harvest is great. The personnel of the *Catholic Courier* has borne fruit a hundredfold.

Rochester, New York, the See city of the Diocese bearing that name, is the home of a Diocesan, Catholic newspaper of power and influence. The *Catholic Courier* reaches virtually every Catholic family of the Diocese through a nationally-known, colorful, interesting, school children press crusade. The *Catholic Courier* is an advertising medium which brings valuable response to the space-buyer. The *Catholic Courier*, well-edited, fearless for truth, a defender of justice, the sentry in the watch-tower of Israel.

Ad Multos Annos to the *Catholic Courier*.

With congratulations,
Rev. J. Fred Kriebs
BUSINESS MANAGER

THE YOUNG CATHOLIC MESSENGER
Dayton, Ohio

We wish to extend to the *Catholic Courier* our heartiest congratulations upon the occasion of its 50th anniversary. For half a century the *Catholic Courier* has served as an influential periodical, and today one may point to it as an outstanding example of the excellence of the Catholic Press in the United States.

May your Golden Jubilee Edition be truly the crowning achievement of fifty years of service!

We are interested in advertising in the *Catholic Courier*—particularly in the September and October issues and would be pleased to have your advertising rate card.

Again, our sincerest congratulations to you and to all those who have contributed to the success of the *Catholic Courier*.

George A. Pflaum
PUBLISHER

OUR SUNDAY VISITOR
Huntington, Indiana

Having learned that the *Catholic Courier* is about to observe the Golden Jubilee of its foundation, "Our Sunday Visitor," a sister periodical, begs leave to extend its warmest congratulations, and to wish the *Courier* many more years of useful life.

Sincerely yours in Christ,
John F. Noll
BISHOP OF FORT WAYNE

THE GANNETT NEWSPAPERS
Rochester, N. Y.

It is a pleasure to extend sincere congratulations to the *Catholic Courier* on the celebration of its fiftieth anniversary. In one of the most important Catholic dioceses in the country, the *Courier* has proved itself, in every way, an able organ of the Church, a prolific source of religious and other news to the clergy and laity of the diocese, and a strong force for good in the spiritual and civic life of the area.

The strength of the *Catholic Courier* has arisen largely from the able leadership of the bishops of the diocese. The present leadership of His Excellency, Bishop Kearney, gives the strongest possible reason for hoping and believing that the fifty years of fruitful life of the *Courier*, now being celebrated, are only an earnest of the years to come.

Frank E. Gannett
PRESIDENT

CANANDAIGUA MESSENGER, INC.
Canandaigua, N. Y.

In behalf of "The Daily Messenger" may I extend to the *Catholic Courier* congratulations on having reached the 50th milestone.

I feel it is an unusual privilege to have this opportunity, as publisher of "The Messenger," to bring greetings to a 50-year-old from a paper that has long since passed this same mark. "The Messenger," founded in 1797, as a weekly, became a daily in 1907, and has the distinction of being one of the oldest daily newspapers east of the Mississippi.

It is with much pleasure therefore that I recognize the valued service the *Catholic Courier* has rendered throughout the years, not only to a Catholic reading public but generally, in presenting and interpreting religious and world events, for some many years.

May it continue to enjoy the prestige and distinction it enjoys in the newspaper field and may success attend its effort to be of service in the future.

Leon J. McCarthy
PRESIDENT

SOCIAL JUSTICE
Royal Oak, Mich.

On the occasion of your Golden Jubilee, those who are acquainted with your publication should speak none but golden words of praise for the magnificent traditions which your predecessors inaugurated and which you have so ably conserved.

The citizens of the Diocese of Rochester likewise should be congratulated for being so fortunate as to possess such a singular medium of expression in their midst.

God bless you and all with whom you have cooperated.

Charles E. Coughlin
PRESIDENT AND EDITORIAL COUNSELOR

THE QUEEN'S WORK
St. Louis, Mo.

Heartiest congratulations to the *Catholic Courier* on its Golden Jubilee Anniversary. Under a great and gracious Bishop and its splendid editors may it continue its important work for the cause of Christ.

Daniel A. Lord, S.J.
EDITOR

THE CATHOLIC HERALD CITIZEN
Milwaukee, Wisconsin

We were twenty years old when you started publication so we know something of the financial difficulties, the general apathy and the discouragements that faced you during the past half century. To have survived and prospered during a period when so many Catholic papers failed is proof that you have fought the good fight courageously and valiantly.

In the new era that has dawned for the Catholic press, characterized by an ever-growing recognition of the need for widely-read Catholic newspapers and a steady improvement in their contents, you stand in the front rank—alert, enterprising and a veteran.

We salute you on your Golden Jubilee and welcome you into ranks of Catholic newspapers fifty or more years old.

Humphrey E. Desmond
GENERAL MANAGER

THE PROVIDENCE VISITOR
Providence, Rhode Island

I welcome the opportunity to extend my congratulations to the *Catholic Courier* on the completion of fifty years of loyal and devoted service to the cause of truth and our holy religion. Fifty years in the ranks of the Catholic Press is a most honorable career when we consider the vital importance of our press and its multiple contributions to religious faith and the community and national welfare.

The *Catholic Courier* at this time of trial and stress and crisis in the national and world order has a most important role to fulfill. It is called upon to instruct its readers in sound principles of individual and corporate life, to uphold the arm of the Bishop and the clergy in the defense and promotion of the Catholic faith, to mirror the glories of Catholic institutions before the eyes of the world; in a word, to be that rarity of the times, a good paper. That the *Catholic Courier* will discharge its mission with strength and courage no one will deny who is familiar with its pages.

With every good wish for future success.

Rev. Francis J. Deery
EDITOR AND MANAGER

CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA, INC.
Maryknoll—New York

In the history of the Church 50 years may be brief but in the story of the struggle of us poor humans to persevere in goodness it is very long. Hence all who have had to do with the publication of the *Catholic Courier* week after week during this past half century may feel very consoled indeed as this excellent journal celebrates its Golden Jubilee.

Maryknoll as a young brother salutes the *Courier*, an institution almost twice its age. We are very happy that during the past quarter of a century the *Courier* has displayed such Catholic spiritedness and such active concern for the spread of the Faith throughout the world.

My blessings to all who have any part in making the *Courier* what it is. In union of prayer, I am

Sincerely in Christ,
J. E. Walsh
SUPERIOR GENERAL

THE CATHOLIC REVIEW
Baltimore, Md.

First of all in congratulating the *Catholic Courier* on its Golden Jubilee, let me say that the one who named your paper had a happy thought.

Secondly let me add that it is a source of deep gratification to know that after fifty years the *Courier* of Truth and Inspiration has not grown tired in its journeyings.

I need not tell you that there is a strong bond of affection between us of "The Catholic Review" and you of the *Catholic Courier*. We count you as friends. You in Rochester could be nothing else.

One of the happiest events of my own life was the annual convention of the Catholic Press Association held in Rochester in 1937. I shall ever look back proudly upon the honor that was mine in presiding as head of the association at that convention. It was good to meet you Rochesterians. All of us of the C.P.A. remember you gratefully.

As for the paper, it never offends the laws of Charity. At the same time it is "spunky." It speaks out in the defense of the Church, the Truth and all things that are of good repute.

The *Catholic Courier* is edited in a human way. It is close to the people. It speaks their language. The language of truth need not be solemn. It can and should be the language of the people, persuasive, convincing, unflinching.

The *Courier* is a well-edited paper. It handles the news intelligently. It interprets it clearly and its editorials are clear, informative, courageous. Your features are many and you have an "eye" for news.

If you know what other qualities are needed in a good newspaper, such qualities have escaped me.

All of us at "The Review" salute all of you as valued friends.

Vincent de Paul Fitzpatrick
MANAGING EDITOR

THE CATHOLIC DEAF-MUTE
New York City

Please accept our heartiest congratulations on the completion of fifty years of distinguished service in the cause of Catholic truth.

Popes and Bishops have repeatedly emphasized the important part played by our Diocesan newspapers in giving proper inspiration and needed encouragement to workers in the Catholic cause.

Especially are those whom God has permitted to be handicapped by the loss of hearing grateful to our Catholic editors for the sympathy they have always shown towards the deaf and for their co-operation in the work of instructing and aiding the deaf to remain faithful to Mother Church.

With every good wish for continued prosperity.

M. A. Purtell (Editor)
PASTOR NEW YORK DEAF MUTES

THE SOUTHWEST COURIER
Oklahoma City, Okla.

It's always good news to hear of a Catholic paper celebrating its Golden Jubilee. It gives encouragement to others that have passed far fewer milestones.

The *Catholic Courier* always has been an inspiration to this paper which enjoys a similar name. We like its newsy content, its fine editorials and its sparkling columns. If it impresses us down here in Oklahoma, how much more should it be appreciated by the readers in the Rochester Diocese!

We trust that your second fifty years will be filled with the fine achievements of the first. May God grant you another half century of glorious work for the Diocese!

Joseph J. Quinn
MANAGING EDITOR

Congratulations!

TO THE
CATHOLIC COURIER

on the occasion of its

50th ANNIVERSARY

FROM . . .

- P. A. DWYER
- EUGENE J. DWYER
- MARGARET F. DWYER

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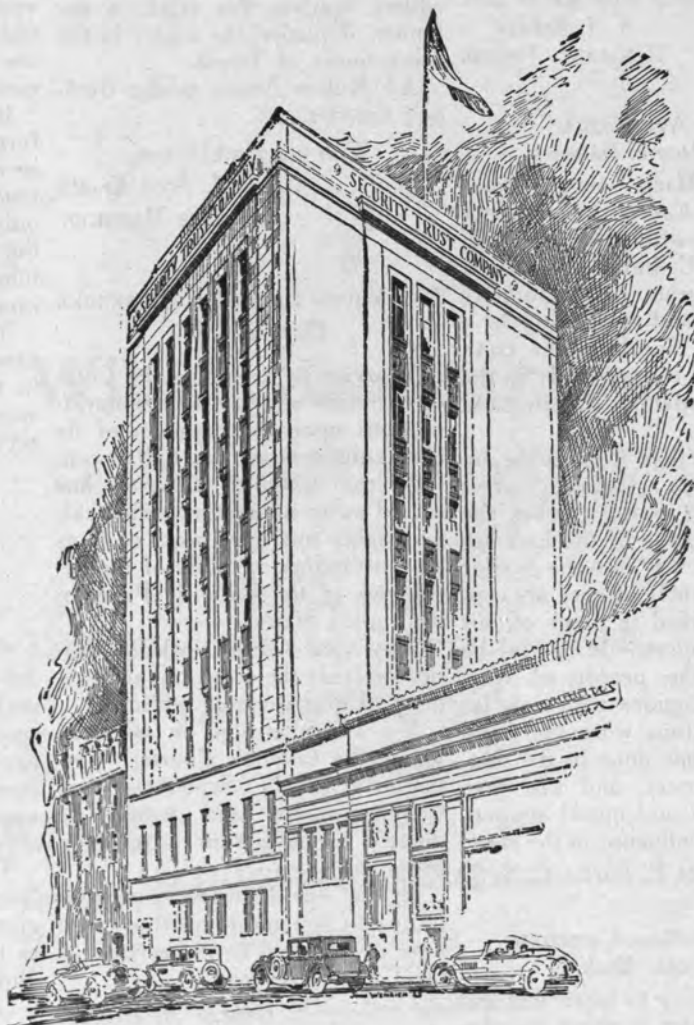
Your Fellow Parishioners

Will be Glad
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Home Owned and Operated Food Markets

So vast is the Wegman organization that its employees and operating owners represent membership in almost every Catholic Church in Rochester! The manifold advantages of these big home-owned, home-operated food stores is extended to you by your fellow parishioners . . . to enable you to enjoy a higher order of daily living at considerably lower cost . . . day-in day-out throughout the year.



AS one of Rochester's oldest financial institutions, Security Trust Company has had the pleasure of serving the readers of the Catholic Courier almost since the inception of the paper—a privilege we pledge ourselves, through sound policy, to continue to warrant.

SECURITY TRUST COMPANY

OF ROCHESTER

Member of the Federal Deposit Insurance Corporation

THE CATHOLIC UNIVERSE
BULLETIN
Cleveland, Ohio

The happy occasion of the *Catholic Courier's* Golden Jubilee celebration affords the welcome opportunity and pleasure of extending our sincerest congratulations on the progressive development of its character and service.

Those charged with the direction of its policies and both its editorial and business management may well feel proud of the *Courier's* achievements for God and country. And I am sure that this pride is shared very intimately by your loyal readers.

The great mission of the Catholic press warrants the best and most zealous co-operation, but this support must be merited, and your success demonstrates that devotion to the reader's interest may be counted upon to win his enthusiastic patronage.

Wishing you continued success, and with hearty felicitations to the entire *Courier* staff.

A. J. Wey
GENERAL MANAGER

THE FAR EAST
St. Columban, Neb.

The priests of St. Columban's Foreign Mission Society, publishers of "The Far East," whether as neighbors in Silver Creek, N. Y. or as long-distance friends in the far-off missions, are admiringly grateful to Catholic Rochester and its long-lived newspaper.

When a Catholic newspaper has given fifty years of service to Church and State, there is good reason to rejoice and thank God. When that paper is the *Catholic Courier* of Rochester, there is particularly good reason. From the days of Bishop McQuaid to those of Bishop Kearney, the Diocese of Rochester has been distinguished for Catholic life of the most vigorous and expansive kind. In its Catholic schools, its teaching communities, its seminaries, its welfare work and its missionary activities, it has to its credit magnificent achievements that have borne fruit far beyond its own borders. In all this growth and fruitfulness the *Catholic Courier* has played a valuable part, whereby it ranks as a benefactor not only of a diocese but of the entire country and of the Universal Church.

Congratulations to the *Catholic Courier*! May it always enjoy a record run!

Rev. Patrick O'Connor
EDITOR

THE CHURCH WORLD
Portland, Maine

We are delighted to share with you the joy that must be and is so rightfully yours on this occasion, the celebration of the Golden Jubilee of the *Catholic Courier*, the completion of fifty years of continuous service as a distinguished and powerful medium for the formation and expression of the Catholic mind and the faithful recording of Catholic activities at home and abroad.

Brilliantly edited and as ably managed from the day of its first issue fifty years ago, the *Catholic Courier* enjoys, by reason of its length of days and distinction, an authority, a prestige and an influence which are at once a glory to the Catholic Press of America and a challenge and encouragement to its every editor.

As one of the Benjamins of the family, we offer you, therefore, not only our congratulations but our thanks as well. And it is our wish that in reaching now toward the proverbial "plurimosque annos" you may indeed attain "new growth and new progress which will merit still greater Catholic pride and public confidence."

With every good wish for Your Reverence and for the entire staff.

Rev. John F. Conoley, S. T. D.
EDITOR

GREETINGS

From Distinguished Contemporaries

THE MISSIONARY
Washington, D. C.

In response to your letter, sent to me at the request of His Excellency, the Most Reverend James E. Kearney, D. D., "The Missionary" congratulates the *Catholic Courier* on its 50th anniversary. It is a paper of high character; a potent influence in the lives of its readers, working effectively for their civic and spiritual welfare. May its circulation increase, and may the *Catholic Courier* find place in every Catholic family in the diocese.

Richard S. Cartwright, C. S. P.
EDITOR

THE SIGN
Union City, N. J.

It is with sincere pleasure that the staff of "The Sign" salutes the *Catholic Courier* on the occasion of its Golden Jubilee. In looking back over your paper's fifty fruitful years in the field of Catholic journalism, I am sure your thoughts and hopes are also directed to the future.

Your present position and your encouraging progress give every indication that the valuable service you are performing will meet with due appreciation and increasing cooperation.

Wishing you every blessing.

Theophane Maguire, C.P.

THE MESSENGER
East St. Louis, Ill.

I have read with interest your announcement of the *Catholic Courier's* fiftieth anniversary and its plan to publish a Golden Jubilee edition.

Fifty years in the field of the Catholic Press deserves recognition and I am pleased to join with the many friends of the *Courier* not only in your Diocese but throughout the country in offering congratulations on this occasion.

I know that your Bishop, your clergy and your laity will cherish the Golden Jubilee edition commemorating fifty years in the service of the Church throughout the Rochester diocese.

Rev. Albert R. Zuroweste
EDITOR

KNIGHTS OF ST. JOHN
Evansville, Indiana

We desire to take this occasion of congratulating your splendid *Catholic Courier* on your fiftieth anniversary.

The members of the Knights of St. John of Rochester, especially our Supreme President, General Frank H. Biel, have sent me many of your splendid publications to this office, and we know of no Catholic paper that is more welcome.

May success crown your every effort, which you so justly deserve, and may God grant you His choicest blessings in the splendid work that you are doing for Holy Mother Church.

Leo G. Schu
SUPREME SECRETARY

THE TIDINGS
Los Angeles, California

From the sunny shores of the Pacific we send our heartiest congratulations on the 50th anniversary of the *Catholic Courier*.

May your splendid paper grow in the good it is doing for the spread of Christ's Kingdom in the hearts of men of good will.

Catholic reading is Catholic Action.

Rev. A. C. Murray
EDITOR AND GENERAL MANAGER

THE HOLY NAME JOURNAL
New York City

The "Holy Name Journal" rejoices with the *Catholic Courier* on its Golden Jubilee. For fifty years the *Catholic Courier* has brought to the homes of the Diocese of Rochester the news of significant Catholic events. The influence which it has exerted and the powerful impression it has made upon its readers mark it as one of the truly great Catholic weeklies of the United States.

From its beginning in 1889 under Right Reverend B. J. McQuaid, D.D., it has had one purpose: to give to its subscribers a complete coverage of Catholic news as far as this was possible. That it has been successful in accomplishing this end is attested by the fact that it is celebrating its fiftieth birthday.

The *Catholic Courier* has been the voice of the Catholics of the Diocese of Rochester. Its many outstanding editors and their associates have been most successful over the years in interpreting for the readers of their paper the Catholic insight of the value of the news as it affects the religious life of people.

Strong, virile, effective Catholic journalism has ever been the watchword of the *Catholic Courier*.

Under the enthusiastic guidance of His Excellency, James E. Kearney, D.D., and the capable management of Father Mooney, the *Catholic Courier* will not only sustain the record of the past but will be assured of even greater achievements in the future. The "Holy Name Journal" joins with its contemporaries in felicitating the *Catholic Courier*.

The Holy Name Journal

THE SENTINEL OF THE
BLESSED SACRAMENT
New York City

My sincerest congratulations to the *Catholic Courier* for its fifty years of achievement. The *Catholic Courier* stands out as one of the strong links in the chain of Catholic weeklies which are binding our American Catholics together and defending them against the false prophets of the day.

Rev. William La Verdiere, S.S.S.
EDITOR

ST. ANTHONY MESSENGER
Cincinnati, Ohio

To the editors and all staff members, hearty congratulations on the Golden Jubilee of the *Catholic Courier* of Rochester! May the ensuing years find this splendid diocesan paper upholding the high standards of excellence achieved in the past. So long as there are militant papers like the *Catholic Courier*, the future of the Catholic press in the United States is assured.

Rev. Hyacinth Blocker, O. F. M.
EDITOR

THE CATHOLIC COLUMBIAN
Columbus, Ohio

It affords us genuine pleasure to add our felicitations to you on the completion of fifty golden years in the work of the Catholic Press.

May your future years in the field of Catholic journalism be just as fruitful, just as eventful for God, Church and country as has been the half century through which the *Courier* has come through with shining colors.

M. M. Hammel
ASSOCIATE EDITOR

THE PITTSBURGH CATHOLIC
Pittsburgh, Pa.

As a native of the Rochester Diocese, and a warm admirer of the service the *Catholic Courier* has rendered and is rendering to promote the Catholic cause, may I offer hearty congratulations on the achievement represented by the celebration of the paper's Golden Jubilee! That it will go on to further success in its worthy mission must be the hope of all who realize the vital part the Catholic press plays in guiding Catholic thought and sustaining Catholic morale.

John B. Collins
EDITOR

THE CATHOLIC OBSERVER
Pittsburgh, Pa.

It is with great joy that we learn of the approaching 50th Anniversary of your diocesan publication, the *Catholic Courier*. Throughout fifty years you have striven with earnestness of heart and depth of soul to give to your clientele the modicum of Catholic thought, philosophy, and culture. Permit us to take this occasion to congratulate you on your Golden Jubilee and to wish for you even greater successes in the field of your endeavorment to the end that we shall have all things in the reign of Christ.

In the annals of mankind, fifty years is not a long period, but in the struggles of an individual's life that long span of years more than likely has seemed like a lengthy one, and yet when the trials and disappointments are counter-balanced by the successes and the earnestness of effort of those who have been responsible for your influential publication are matched together, the real fruits of your labors can be truly evaluated. After all, in the publication of a Catholic newspaper we strive under the urge of the apostolate of the Church realizing the power of good which the Catholic press represents.

Again we offer you our sincerest congratulations, and may you proceed and prosper for another fifty years until the centenary of your founding arrives.

Dr. John Joseph Gorrell, K. H. S.
EDITOR

THE WESTERN CATHOLIC
Quincy, Illinois

Thanks for your kind, generous invitation of July 25th.

I am mighty glad to learn that the *Catholic Courier*, official organ of His Excellency, the Most Rev. James E. Kearney, D. D., Bishop of Rochester, New York, will celebrate its 50th Anniversary during 1939.

As editor of "The Western Catholic," official organ of His Excellency, the Most Rev. James A. Griffin, D. D., Bishop of Springfield, Illinois, I have kept in weekly touch with Rochester Diocese through its splendid official organ, the *Catholic Courier*.

Your *Catholic Courier* is one Catholic paper I never fail to read weekly and, as you know, I frequently quote it. Quoting a paper is very high and very eloquent praise.

The Bishop, the Clergy, the Religious and the Laity of the Rochester Diocese have very substantial reasons to feel proud of the *Catholic Courier*.

I congratulate your Diocese and I pray God to bless the *Catholic Courier* even more abundantly during this, its Golden Jubilee Year! Ad Multos Annos.

M. J. Foley
PRESIDENT AND EDITOR

JESUIT MISSIONS
New York, N. Y.

I deeply appreciate His Excellency, Bishop Kearney's invitation that the editors of "Jesuit Missions," the travelogue mission magazine of American Jesuits in foreign lands, be permitted to participate in the Golden Jubilee observance of the *Catholic Courier*.

Indeed fifty years for many is a life time, but for the *Catholic Courier* we might say that this occasion marks but the beginning of vigorous manhood. Truly in those days of long ago, the *Courier* struggled and in its struggle proved itself a paper of character and influence. Little wonder that today Rochester can boast of its strong Catholicity. Thank God, the *Courier* looks not for profits in the coin of the realm, but for profits in souls for Heaven.

May the apostolic work of the *Catholic Courier* long continue and may its editors reap the harvest and receive the reward before the throne of God which they so richly deserve for their zealous labors. May I voice the congratulations of all the editors of "Jesuit Missions" on the observance of the Golden Jubilee of the *Catholic Courier*.

Ad multos annos.

Rev. E. Paul Amy, S.J.
BUSINESS EDITOR

EMPIRE STATE, INC.
New York

Day by day we are beginning to further realize the necessity for a full development of the Catholic press. It not only serves the church but the community in which it is published. National as well as local welfare is best promoted by an unbiased statement of fact.

The *Catholic Courier* of the Diocese of Rochester is to be warmly congratulated on reaching its half century mark of service.

Alfred E. Smith
PRESIDENT

HOUSE OF REPRESENTATIVES
Washington, D. C.

Fifty years is a long time in the publishing field. In such a period scores of publications rise and fall. Only the good and useful survive. That the *Catholic Courier* should be celebrating its fiftieth anniversary is ample evidence of the service it has rendered to the cause of religion and to civic advancement. That the *Courier* is respected and prosperous today is a sure indication of its future usefulness—a thing which every good citizen desires. The good people who founded this influential publication half a century ago and those who have conducted it to its present creditable position are entitled to sincere congratulations. I am glad to add mine to the long list.

James W. Wadsworth
MEMBER OF CONGRESS

HOUSE OF REPRESENTATIVES
Washington, D. C.

A good many years ago I was a resident of Rochester, living there with my brother, Dr. Joseph R. Culin, now deceased. The then *Catholic Journal* came to our household, and was an inspiring, ably edited paper, standing well up among the Catholic publications in the United States.

It is a matter of congratulation to the people resident in the Diocese of Rochester that your paper has maintained its high character through the years that have passed. The record of your publication has been one of splendid service, both to religion and good government. I congratulate the present management for having piloted this excellent publication through the years to its 50th Anniversary. I wish for its able editorial staff, many, many years of continued usefulness in their chosen field.

Francis D. Culin
MEMBER OF CONGRESS
FROM OSWEGO

ANSWERS To Questions About AURIESVILLE

What is "Auriesville"?

Auriesville is the site of the one time Mohawk Village of Ossernenon. At Ossernenon were slain for the faith the first three of the North American Martyrs who were beatified in 1925 and canonized in 1930 by the late Pope Pius XI. Here also Kateri Tekakwitha, the Lily of the Mohawks was born.

Where is Auriesville?

Auriesville lies on the south bank of the Mohawk River less than forty miles west of Albany. It is on New York State Road 5S.

What is the Name of the Shrine at Auriesville?

The Shrine of Our Lady of Martyrs, now occupies the old Indian Castle of Ossernenon. Located in the Albany Diocese, the Shrine is entrusted by the Catholic Church to the custody of the Jesuit Fathers out of deference to the Jesuit Blood shed within its boundaries.

How May One Get to Auriesville?

By train: The New York Central has main stops at Fonda for those coming from the west to Auriesville; at Amsterdam for those coming from the east. The New York Central as well as other Railroads are prepared to quote rates for pilgrimages to Auriesville. Railroad officials will supply a special pilgrimage train at reduced pilgrimage rates and operate it to the lower entrance of the Shrine (Hill of Torture) for a guaranteed number of 300 pilgrims.

By automobile: by any number of most picturesque routes over first class roads, story and choice of which is possible on

any of the maps supplied by the different gasoline companies. Bus and auto pilgrimages arrive at the upper gate of the Shrine (near old Mohawk village) where there is ample parking space.

When is the Shrine Open?

The Shrine is open all the year round for a casual visit. Services are held at the Shrine from June until October.

The Blessed Sacrament is reserved at the Shrine and there is a priest in attendance on pilgrims from May until October. Mass is celebrated daily at 7:30.

Sunday Masses (D. S. T.) (June) 9:00, 10:00, 11:00, 12:00; (July, August, September), 8:00, 9:00, 10:00, 11:00, 12:00; (October), 10:00, 11:00.

Evening Devotions: Tuesday: Devotions to Our Lady Queen of Martyrs; Wednesday: Martyrs' Vesper Visits; Thursday, Holy Hour; Friday: Outdoor Way of the Cross.

Veneration and application of the Martyrs' Relics after services and by appointment.

There are Inn accommodations at the Shrine from May 15 until October 1. Hotel Johnstown, New York offering first class accommodations is open the year round.

When Are the Shrine Novenas Held?

To pay tribute to the Martyrs' Devotion to Holy Mass and their love of Jesus, Mary and Joseph, the Shrine projects four novenas each year. The Holy Sacrifice is at once an act of adoration, reparation, petition and thanksgiving. Preceding the feast of the Solemnity of St. Joseph is the Novena of **Petition**; the Novena of **Propitiation** concludes on the Feast of the Sacred Heart; the feast of Our Lady of Martyrs' Assump-

tion (August 15) closes the Novena of **Thanksgiving**; and the Novena of **Adoration** in companionship with the North American Martyrs to the Holy Trinity (Jogues named his Mohawk Mission "Holy Trinity") ending on their feast-day September 26th, closes the cycle.

Members of the Martyrs' Memorial Association are given an especial intention in the Masses of each novena. Intentions sent to "The Jesuit Fathers, Shrine of Our Lady of Martyrs, Auriesville, N. Y." will be deposited in the Intention-Box in the sanctuary of the Altars of the Martyrs.

What is the Martyrs' Memorial Association?

It is an Association devised to put at the disposal of the pilgrims the fruits of the Altars erected on this most holy earth. The Director of the Shrine or his delegate offers two hundred Masses each year for the spiritual welfare of the members, living and deceased. Besides sharing in the prayers and good works said and done by the Society of Jesus for its benefactors, the members of the Martyrs Memorial Association are recommended to the prayers of all pilgrims who visit the Shrine.

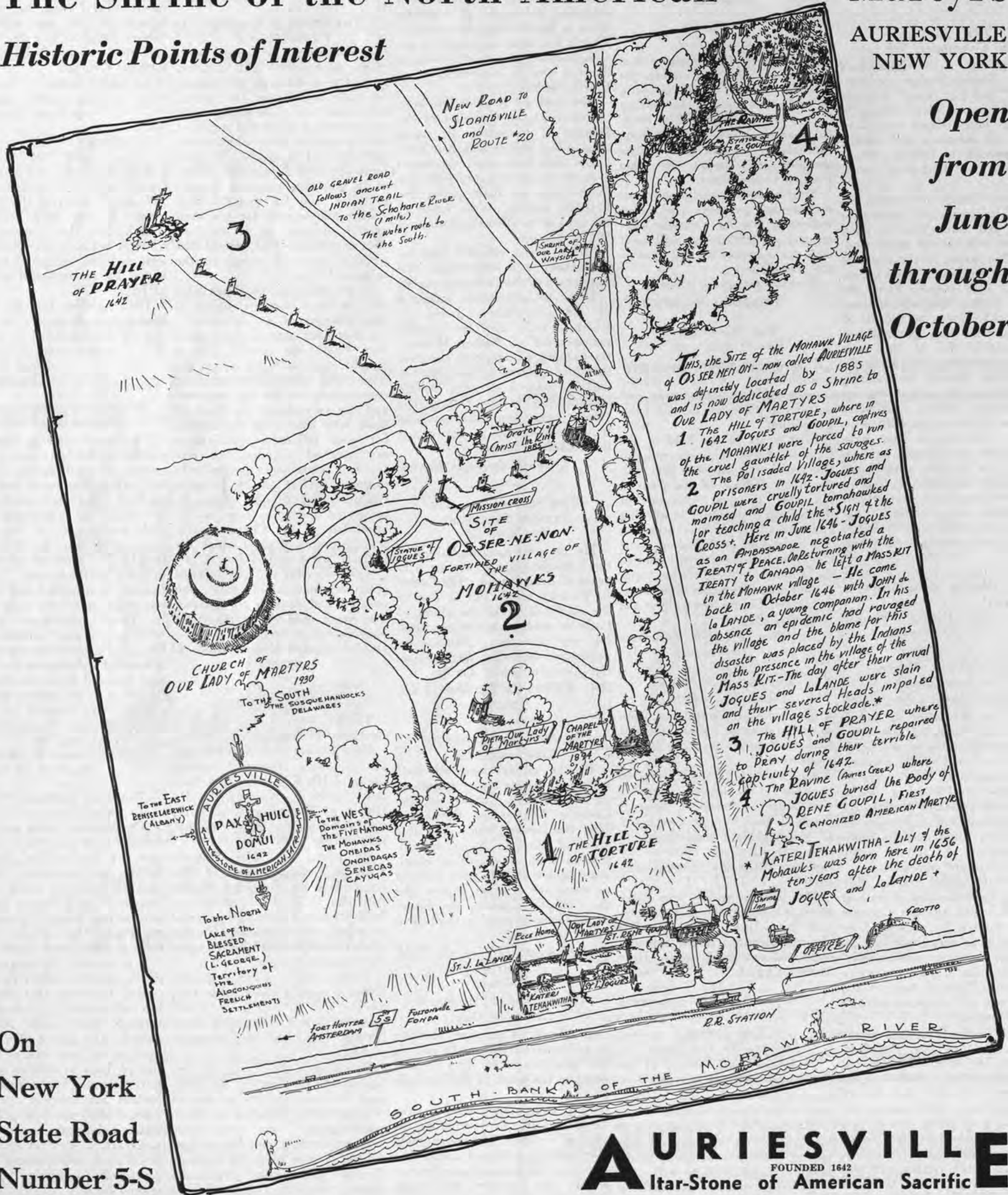
What is the Average Offering for Membership in the Association?

The average individual offering is one dollar a year; Family Membership: five dollars a year; Individual Life Membership: twenty-five dollars; Family Life Membership: fifty dollars; Individual Perpetual Membership: seventy-five dollars; Family Perpetual Membership: one hundred dollars. (Donations for perpetual memberships may be paid in installments).

The Shrine of the North American Historic Points of Interest

Martyrs AURIESVILLE NEW YORK

Open
from
June
through
October



On
New York
State Road
Number 5-S

AURIESVILLE
FOUNDED 1642
Altar-Stone of American Sacrifice

UNITED STATES SENATE
Washington, D. C.

Please accept my kindest felicitations on the occasion of the Golden Jubilee of the *Catholic Courier*.

By its faithful presentation of Christian principles in their application to the events of our daily existence, its support of religious education and worthy charitable endeavors, and its advancement of family life, the *Catholic Courier* has carried forward a vigilant program of social action and achieved a record of devoted service to the people of Rochester.

With all good wishes.

Robert F. Wagner
U. S. SENATOR

HOUSE OF REPRESENTATIVES
Washington, D. C.

It is a pleasure to join with countless other persons in the celebration of the 50th Anniversary of the *Catholic Courier* and to express my confidence that the *Courier* will continue its usefulness throughout the next half century with the same devotion to tolerance and Christianity as it has in the past.

W. Sterling Cole
MEMBER OF CONGRESS
37TH DISTRICT

THE ASSEMBLY
STATE OF NEW YORK
Albany

I extend my hearty congratulations to you upon reaching a new milestone in your successful career of a half century.

In these years you have been a strong influence in inculcating the doctrine of the brotherhood of man.

I look forward with optimistic anticipation to your continued recognition of the ideals and doctrine of Freedom, Equality and Justice upon which democracy is founded.

Abraham Schulman
MEMBER OF ASSEMBLY

THE ASSEMBLY OF THE
STATE OF NEW YORK
Albany

I extend my sincere congratulations to the *Catholic Courier* on their Golden Anniversary. From 1889, when its first publication went to press, to 1939 many great changes have been brought about from that day—fifty years ago.

Nations have grown into empires only to fall. Still, there has been one great stabilizing force in the universe to guide mankind that being Christianity—a dynamic power passed down through the ages. By this religion, man has been taught that the strength of nations are not great armed forces but rather in the moral and spiritual being of people.

Our present day task is that we, in America, must have an ever-increasing devotion to those principles of government which guarantee the liberties of religious and political freedom.

Stanley C. Shaw
MEMBER OF ASSEMBLY
ITHACA, N. Y.

THE ASSEMBLY
STATE OF NEW YORK
Albany

I wish to congratulate the *Catholic Courier* on its 50 years of service to the community and hope it may have a greater influence for good in the next 50 years. Christianity is being challenged throughout all the world today and every effort must be made to combat this evil through religious publications, such as the *Catholic Courier*. With best wishes for a continuance of prosperity and Christian service.

Walter H. Wickens
MEMBER OF ASSEMBLY
SCOTTSVILLE, N. Y.

GREETINGS

From Distinguished Contemporaries

THE ASSEMBLY
STATE OF NEW YORK
Albany

I appreciate very greatly the kind invitation of His Excellency, the Most Reverend James E. Kearney, D. D., Bishop of Rochester, to participate in the Golden Jubilee observance of the *Catholic Courier*.

I compliment the *Catholic Courier* in its effort to note a 50th Birthday. It is well that we pause every few years and look through the vista of the past that we may take stock of our present situation and plan for the future. The past fifty years has brought radical changes in the attitude of many of our people toward home, Church and country. Thought is easily led by the daily press and other publications and so no greater service can be offered to youth of today than to lead it through the well traveled and proven paths of life. To that end you have consistently pointed the right path to parent and child while too many other publications have directed people to the wilderness.

It is my hope that your observation may be a pleasant one and that many years may yet be devoted to your worthwhile mission.

Chauncey B. Hammond
MEMBER OF ASSEMBLY

UNITED STATES SENATE
Washington, D. C.

It is indeed a great pleasure and a privilege for me to extend my sincere congratulations to the *Catholic Courier*, upon the celebration of its Golden Jubilee during the year of 1939.

The *Catholic Courier* has progressed rapidly in the half century of its existence and has been of great value to all the people who have had the pleasure of reading it. It has served not only the Catholic population but it has also taken a keen interest in the welfare of all of the residents of the Diocese of Rochester. In fact, its good influence has extended far beyond the boundaries of the diocese and it has been welcomed in many communities as an outstanding publication.

The ever increasing circulation of the *Catholic Courier* is proof of the great worth of this fine paper and I hope it will continue to celebrate anniversaries throughout the years to come.

James M. Mead
U. S. SENATOR

CITY OF ELMIRA NEW YORK

May I extend sincere felicitations on the fact that the *Catholic Courier* has attained the dignity of a fiftieth anniversary.

As a fellow newspaper publisher I am proud of your accomplishment and the addition it has made to our profession.

I have watched the development of the *Catholic Courier* with interest. You have grown satisfactorily in every way.

You have become a power for good in the Diocese. I know how helpful its visits have been to many citizens of Elmira. May you continue to grow.

J. Maxwell Beers
MAYOR

MEMORIAL CITY HALL
Auburn, N. Y.

It gives me a great deal of pleasure to wish continued success to the *Catholic Courier* on its 50th Anniversary.

In times of change we can take more satisfaction in established things than in times generally quiet; and fifty years of existence with the promise of continued usefulness such as faces the *Catholic Courier* give us all hope for stability in the future.

Charles D. Osborne
MAYOR

HOUSE OF REPRESENTATIVES
Washington, D. C.

It is with the utmost feeling of pride that I have been asked to contribute in my humble way a statement pertaining to the 50th Anniversary of the *Catholic Courier*.

It is my opinion that the *Catholic Courier* has been most informative and covers every subject so vital to the Catholic layman. Its abundance of information is authentic, clear, concise, and has willingly given an opportunity to both sides to express views pertaining to controversial subjects.

The *Catholic Courier* has had a marvelous past. It is enjoying a magnificent present, and I am positive it will have a glorious future.

With every good wish to the editor, and those who are directly responsible for its publication, I extend my most hearty compliments.

Joseph J. O'Brien
MEMBER OF CONGRESS

HOUSE OF REPRESENTATIVES
Washington, D. C.

I am pleased to note that your paper is celebrating its fiftieth anniversary. To have served as a means of disseminating the news concerning the activities of the Rochester Diocese of the Catholic Church in such a creditable manner as your paper has served, is no small accomplishment.

I wish to congratulate you on this happy anniversary and to congratulate the diocese on being able to have such a fine way of reaching its membership.

It is a long span and has been creditably covered.

John Taber
MEMBER OF CONGRESS
36TH DISTRICT

OFFICE OF THE MAYOR
Dansville, New York

Birthdays are happy days. Feastdays are impressive. Festival days are joyous affairs, but anniversaries possess all these good qualities. It is, therefore, with the greatest of pleasure that I extend my warmest greetings and felicitations to the *Catholic Courier* upon the observance of its Fiftieth Anniversary Year—it's Golden Jubilee!

That the Roman Catholic Church, with its many centuries of experience and accumulated wisdom, is developing the use of religious journalism to an unprecedented degree is revealed in figures just made public. These figures show that the Jesuits alone now have more than eleven hundred religious publications whose circulation reaches every part of the civilized world. Statistics also reveal that in North America there are no less than three hundred thirty-one Roman Catholic publications with a circulation of some seven million.

Those of us who are fortunate enough to dwell within the Rochester Diocese have every right to be proud of the fact that our Church publication, the *Catholic Courier*, is accorded a top ranking position among these publications, and rightly so. For half a century it has exerted an inestimable force in giving Christian direction to the current of our thoughts.

The *Catholic Courier* publishes that which will help every member of the family to live closer to God, to know right from wrong, and to train both parents and children to a deeper appreciation of spiritual values.

My sincerest wishes and prayers are offered for its welfare as it passes the milestone of its Golden Jubilee and begins another fifty years of outstanding Christian service.

Joseph Stiegler
MAYOR

Rev. Leo C. Mooney, Managing Editor
The Catholic Courier
Rochester, N. Y.

Dear Father Mooney:

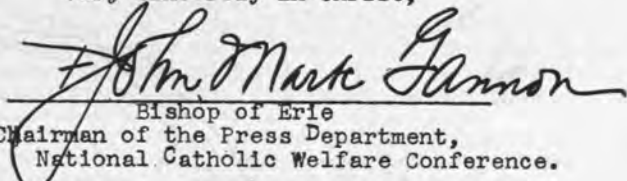
May I not join with all your friends and admirers in sending you a letter of congratulations on the occasion of the Golden Jubilee edition of the *Catholic Courier*.

In these days of confusion and destruction, the Bishops are calling the Catholic Press their strong right arm. Our Catholic people hear sermons when they attend Mass on Sundays but they read for long periods every week. Much of the matter printed for publication today is colored with propaganda, unsound thought and, sometimes, obscenity. Our Catholic newspapers and magazines are the safe-guards of our people and their attitude on current questions. Our Catholic Press has made extraordinary progress both in the news service it renders the people and in its increased circulation. In some Dioceses, the standard set is contained in the motto "A Catholic paper in every Catholic home."

The *Catholic Courier* of the Diocese of Rochester, under your alert and energetic and wise administration, has made a splendid reputation. You are equipped in every way to present to the people today, authentic and timely news and to safeguard them and their interests from false propaganda which seeks to corrupt the truth.

Therefore, please accept my felicitations on the occasion of your Golden Jubilee. May you continue to serve the people of the Rochester Diocese with great honor and devotion!

Very sincerely in Christ,


Bishop of Erie
Chairman of the Press Department,
National Catholic Welfare Conference.

EXPLORATIONS in the PRE-COLONIAL ERA



Pre-Colonial
History in the
Diocesan Area

EXPORATIONS

How Catholics
Shaped Course
of Our History

By Alexander M. Stewart

Editorial Note

French Catholics who visited and evangelized the Indians and their colleagues in the area which is now the Catholic Diocese of Rochester did more to make known the hitherto unknown pathways of Eastern North America than all other groups of white men combined.

This area includes the homeland of the Seneca and Cayuga Indians.

Work which the pioneer Catholic missionaries did among them not only led the way of exploration in this then unknown continent. It lighted the torch of Christianity here and laid the foundation for carving out of the wilderness the destiny of the great republic which we all love.

Exploration is the forerunner of settlement. Exploration is the cornerstone of history in America. The exploration which revealed the land that was to become the home of scores of millions of Americans is epic and epochal.

Catholic missionaries led in that exploration.

Although there was more than 3,000,000 words of translated material from French sources, and many maps and drawings awaiting the sober-minded student of this phase of American history—to study, analyze and give to the world — progress is pathetically slow.

The scholarly works of earlier writers on this subject gather the dust of years in our libraries.

Not until the Catholic Courier dug into this reservoir of historical facts were they brought to general public attention, and the credit which was due pious men who long ago passed to their reward began to be given.

In six previous articles which were written by the Rev. A. M. Stewart of Rochester and published in the Courier, much of this history was given as it related to the Senecas and the Iroquois League of Nations. (See references).

In this fiftieth anniversary number the connection between the work of these missionaries, which began in this area, with the epochal revealing of America to civilization is shown with graphic realism.

It is a document of transcendent importance in making historical truth known—in bringing belated justice to the memory of real makers of history.

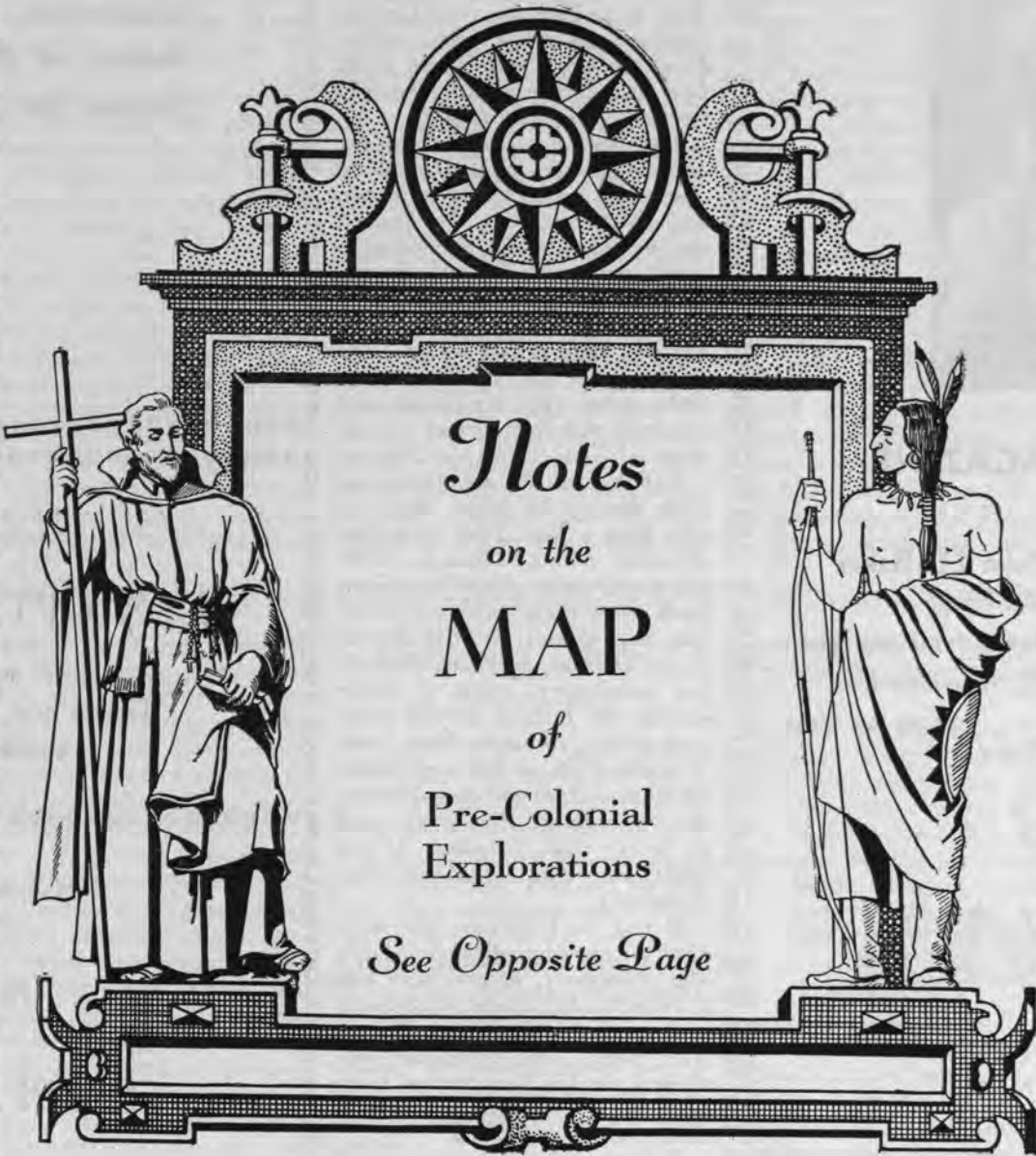
The Courier, in previous articles, assembled the largest collection of facts relating to the French colonial contact which has ever been brought out in the Rochester area. The article in this issue is of national significance.

Their complete lack of prejudice is guaranteed by the fact that their author is a retired Baptist clergyman, who learned the facts only through long, patient research; whose indignation was aroused when he discovered that bias was responsible for the injustice of accumulating years.

No non-Catholic participant in the early history of the region which is now the Catholic Diocese has been omitted. The facts in all these articles have been selected without religious bias. There has been only a single motive—to find the truth and make it known.

Mr. Stewart says:
“I insist that those Catholics who refuse to recognize the virtues of these French missionaries

(Continued on Page 26)



This map is intended to show some of the widespread explorations of some of the early French residents and sojourners of the vicinity of Rochester, between 1609 and 1749 A. D. With such explorations these early Frenchmen cannot rightly be omitted from national history.

Champlain is the only explorer, part of whose explorations are depicted on this map, who did not actually enter the area which may be variously described as the homeland of the Seneca and Cayuga Indians, as the Rochester Region, or the Catholic Diocese of Rochester, or the Genesee Country. Since these explorations began with Champlain, Etienne Brule, when he came into the said region, was an agent for Champlain, so therefore Champlain is included.

Etienne Brule, part of whose travels are indicated on the map, was the first white man, of whom we have a written record, to visit the Senecas. He came from France via Quebec, and was in the employ of Champlain as early as 1609, possibly earlier. His exact date of arrival in Canada is unknown. He left Cahiagua with Huron Ambassadors in 1615, but he did not arrive among the Senecas until about April 1616. See Text. It was impossible to depict all of Brule's explorations on this map without making a confusing net of lines. In 1631 he was in Lake Superior with his associate explorer Grenoelle.

Brule's explorations contributed to the first knowledge of civilized men of the Great Lakes. On the map from near Rochester, New York to east of Auriesville, New York are numbers in circles. See also Iroquois tribes under the Legend of the map. While the homeland of these tribes corresponded fairly closely to the encircled numbers on the map, they nevertheless by their successful wars came to be feared by, and to have some influence over most of the Indian tribes on the immense area of the map. This influence of these Iroquois tribes on subsequent American History is beyond calculation. The most populous tribe was our Senecas and their capitol was at To-ti-a-K-ton in our Monroe County.

Father Simon Le Moyne's life has been brought out fully in a previous issue of the Courier Calendar (Courier E). He made the first recorded voyage from Montreal via the St. Lawrence River to Lake Ontario and Onondaga. He was located with the Cayuga Indians near missionary monument on the Lake Road, north of Aurora, New York, (Cayuga County) in 1661. He brought the first physician into that region.

Father Louis Hennepin was at Totiakton, (spelled Tioakton on the map, there are various spellings) on New Year's day, 1679 where he met the resident pastors, Father Julien Garnier and Father Pierr, or Peter Raffex. Late in June 1679 he was near the side of the monument at Our Lady of Mercy High School, Rochester, New York, where he and his fellow Franciscans erected a temporary chapel. Read his "New Discovery" edited by R. G. Thwaites, Rochester Public Library.

Rene Cavalier De La Salle, born 1643 Rouen, France, died 1687 near Trinity River, Texas. His first sojourn with the Senecas was in August 1669 at Totiakton. At this time he went with Father Rene Gelinee (Sulpitian) to the Burning Spring in Bristol Valley, modern W. B. Case Farm. Again he was at the site of Mercy High School in June 1679, with Fathers Henne-pin, Membre and other Franciscans and he doubtless visited the Senecas several other times. His explorations started a movement which made the Mississippi Valley French territory for more than a century after his time. He is a part of our local history which is of continental importance.

After La Salle several others came to visit in our Seneca country who published the vastness and the richness of America in Europe. In 1721 Father Jacques Gravier, Chicago to Gulf of Mexico. In 1721 Charlevoix made a voyage through the Great Lakes stopping at Irondequoit and thence down the Mississippi River to the Gulf of Mexico. See his history in Rochester Public Library.

In 1649 Celeron Expedition—Father Joseph Pierre Bonnacamps, Chaplain, weather observer, and map maker. (See text).

We are grateful to the Baron de Boisseau of Chateau Troujoly, Gourin, France, who has sent us a picture of this chateau where Father Bonnacamps spent his old age, and a picture of the Church where Father Bonnacamps is entombed.

On this map and in the following article, we have demonstrated in brief outline the conquest of the interior of this continent by a process of explorations was done by Frenchmen many of whom were priests and members of great Catholic orders. Most of these explorers are connected by visit or residence with our local history. Local historians cannot disregard these explorers, because of their national importance nor can national historians neglect them because of their connection with this locality. The fact that this French American history is outside the mental pattern of history of some historians of able minds is a reason why the judgment of such historians on this part of our history should be discarded.

Here is offered while standing on the ground where walked the revealers of America to civilized man, the chance to teach from their examples:

1. supreme religious devotion
2. a spiritual brotherhood which is greater than patriotism or racial feeling
3. and adventure, geography, and the knowledge of different races of men, French, Algonquins and Iroquois.

On the map and in the story occur the names of modern towns and cities. These places at the time spoken of were simply locations and in most cases were then uninhabited by whites.

Prologue

The old scout took a match out of his tin box, knelt down beside his prepared pile of dead oak leaves, whittled shavings and dry, broken branches.

He scratched the match on one side of the stones which he had put up for a fireplace, then held it in his cupped hands against the strong southwest wind. The match lighted with a burst of flame, which slowly took hold of the stem of the match.

Carefully he touched the match to one of the leaves, and as soon as it lighted he piled on others. Then the whittlings took fire, and the whole pile of dead sticks became alive with fire.

The fire was built at the edge of a field at the top of a ravine. All along this edge of the field the soil was black and greasy from rubbish of the campfires of Indians who had lived on this primitive Seneca village site.

The old scout said to his young friend:

“Paul, you are the doctor when it comes to hunting for Indian relics. You take the shovel and see what you can find and I will fix the tea and bacon.”

The scout's aluminum kettle which, years ago, had paid an extra tax to the late Andrew Mellon, was a trained veteran of a hundred campfires and soon had boiling water jumping inside.

When the frying pan with the bacon in it made an ish-sh-sh sound, the old scout drew a punning remark from Tennyson's "In Memoriam" when he said, "the murmur of a happy pan."

The time was May, and the place was in the big hills, north of Honeoye Lake.

“Come on, Paul, get it before the wind blows it cold,” shouted the old scout. “Come on, what's keeping you?”

Paul came and sat down to eat. “What is that relic you just took out of your pocket?” the old scout asked.

“Oh, that is a Jesuit religious ring which I dug from an Indian grave in another location,” he replied.

The old scout looked at the ring. It bore the initials I. H. S., meaning Jesus Saviour of men.

As Paul placed some pieces of Indian clay kettles with Seneca chevrons on them which he had found that day, on the ground beside the aluminum kettle, the stories of these relics began to unfold to the old scout.

He could see that the pottery site had been occupied at a time when the Senecas were afraid of all of the surrounding tribes. It was far from the main trails, remote and hidden from large waterways, where enemies might come to hunt and fish.

Higher hills surrounded it so that smoke arising from campfires could not be detected from a distance and reveal its location to enemies.

Evidently the Senecas were a weak and frightened people when they lived on this site. It probably had been occupied before 1600 A. D.

The ring, he knew, had belonged to one of the Jesuit missionaries who preceded civilization into this wilderness, bringing Christianity to the Indians.

(Continued on Page 27)

The Victorian



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. . . devoted to the principle of continuously providing that sort of material which can be interpreted only as uplifting and enlightening . . . makes the Catholic Courier an asset to the community.

I congratulate all concerned on this significant occasion.

BERNARD E. FINUCANE

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Editorial Note

(Continued from Page 25)

because they do not belong to that nationality, and those Protestants who not only reject these French missionaries as members of the Christian faith, but also insult the memory of them with contemptible appellations in histories, have yet much to learn about a God Who is neither Jew nor Gentile, neither Irish nor French, neither Protestant nor Catholic, but is the God and Father of all men who worthily seek after Him."

This region of the Rochester Diocese was, by right of exploration and long terms of residence, and by treaty with the Senecas and by conquest by Frontenac, a territory of predominantly French influence. The fact is that, next to the Senecas themselves, France had first right to this region. And England was the intruder and invader when, by diplomacy and war, she deprived France of 100 years of contact with the Senecas.

Nothing can be done with our early history by those historians who have a New York or a New England bias, because, Catholic missionaries played important parts when there were no Protestant missionaries. In 1626, De La Roche Dallion, a French Franciscan missionary, spent a winter among the Indians in the Lockport area of Western New York.

It was 1750, or 124 years later, when two Moravian missionaries, the first ordained Protestants, paid a brief visit, coming from Bethlehem, Pa., to Zonneschio. (Geneseo).

It was in 1764, or 138 years after the entrance of the first Catholic missionary, before there was a resident Protestant missionary among the Indians in Western New York. The Protestant missionary was the Rev. Samuel Kirkland, who was located with a Seneca chief at Geneva.

William Savery and other Quakers came to help the Senecas at the time of the Pickering Treaty of 1794 at Canandaigua. This treaty reaffirmed the Phelps and Gorham purchase of Seneca lands, between Seneca Lake and the Genesee River. It was at this time, when white settlement had begun and later, after the Senecas had moved to their reservations, that Protestant missionaries had long enough terms of residence among them to establish chapels.

Contrast this very late arrival of Protestant missionaries among the Indians of the Rochester Diocese area, 100 years later, with more than a dozen French Catholic missionaries who came to the area of this diocese before 1710, and whose terms of residence, when added together, amount to more than 50 years.

Catholic missionaries really were forerunners of all forms of Christianity among the Indians. These missionaries were: Fathers Menard, LeMoyne, Raffeix, Chaumonot, Fremin, J. Garnier, Pieron, Valliant de Guelis, De Hue, Morain. These names may be used as a key to the index of Thwaites' "Jesuit Relations," where the leads to the biographies and writings of these men may be found.

From an historical standpoint the reports of these Catholic missionaries and the reports of French Catholics allied with them make nearly all of the written history of this region for more than a century, and, from a religious standpoint, it may be expected from all persons whose religion has any connection with Christian origins that these early Christian missionaries be esteemed as unselfish, devout, Godly men, loyal to their faith and conscience.

Those zealots who assume that these early missionaries were enemies should obey the fundamental command of Christ to love their enemies. As Mr. Stewart says:

(Continued on Page 27)

IT IS our privilege to extend our congratulations to the Diocese of Rochester upon their celebration of the 50th Anniversary of their worthwhile publication, the CATHOLIC COURIER.

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Explorations

(Continued from Page 25)

The old scout looked at the pieces of Indian pottery, then at the aluminum kettle which, standing in contrast, represents the period of greatest progress in human invention in the whole story of mankind.

Besides all of the ancient records to be had from French, Indian and other sources, here were relics to complete and corroborate the story. The old scout pointed to the relics and aluminum kettle, then said:

"What a contrast! And how few are the places where this contrast may be brought out so accurately, in a brief space of time, as this area of the Diocese of Rochester. Superb opportunities are offered right here for teaching much of the story of mankind while viewing the exact sites where events of the story occurred. Let those teachers whose minds are not ossified by conventional education lay hold of the opportunity."

REFERENCES

Previous CATHOLIC COURIER "Official Diocesan Review and Annual Calendarium" articles by A. M. Stewart are keyed in this text as follows: (A.) refers to the "Calendar" published October 25, 1934; (B.) November 7, 1935; (C.) November 26, 1936; (D.) November 25, 1937; (E.) April 20, 1939. Copies of the above may be had at the Rochester Public Library, Colgate Rochester Divinity School Library, and at the Courier Office, 50 Chestnut Street.

I

RISE OF THE SENECAS

The Senecas appear at the beginning of this story as a people living in fear of surrounding enemies in villages secluded in the hills of our Bloomfield-Lima region. Fear had compelled them to join the Iroquois League composed of their blood relations, namely, the Mohawks, Oneidas, Onondagas and Cayugas. This union was the beginning of Seneca military power. When the Senecas had risen to the height of their military power the French were compelled by circumstances to dominate the Senecas and other Iroquois or to get out of North America.

Let us trace some of the circumstances. The first circumstance is the geographical position of the French colony which being located on the St. Lawrence River was five hundred miles and more inland, so that like no other colonists of the 17th century in North America outside of Mexico, they were surrounded by Indians on all sides. The tributaries of the St. Lawrence River and of the five Great Lakes which it drains make canoe route connection with all of northern North America from Labrador and Hudson Bay to Alaska and southward into the whole by the Mississippi Valley. Indians from far away tribes came down to salt water fishing on the St. Lawrence River.

The French, first of all Europeans by this latter circumstance, became acquainted with the great variety of tribes of the interior of America. The coming of many tribes to the St. Lawrence River promoted exploration because any Frenchman willing to take the risk could get into a canoe of the members of a visiting tribe and be carried to the tribes and remote villages, possibly a thousand miles into the interior.

But many tribes coming to the St. Lawrence River often got into deadly conflict. The French, in order to carry on the fur trade which was the commercial blood of their colony and also because they placed a religious value on the souls of Indians, were constantly compelled to act as arbitrators between various tribes.

Agriculture made little progress in New France. In contrast with New France, other colonies

had commercial resources apart from trade with the Indians. All of these others were close to the sea. Shipping and cod fishing made New England prosperous. Other colonies could live independently upon their own agriculture. Tobacco became the chief trade crop of Virginia. To some extent these other colonies could ignore the Indians or even set out to annihilate them like Governor Kieft of New Amsterdam. France was compelled to deal with the Indians.

Compelled by these circumstances, the French were officially first nearly everywhere in the interior of eastern America. Champlain and Brule had entered Central and Western New York in 1615, several years before James of England included this said region, of which he knew nothing, in a charter granted to New England colonists. French contacts continued during a century in which New England did nothing sufficiently to establish claims to Western New York superior to those of French Catholic France.

The English were the invaders when they forced the Seneca coun-

try out of French control. Champlain, as will be seen in the story of Brule, very soon after the founding of Quebec took sides with the Hurons and their Algonquin allies. For nearly 40 years the Hurons who came and went on the Ottawa River route were the chief allies of the French. During these 40 years the fort at Midland, Ont., was built, 1640. Father Simon Le Moyne, Rene Menard, and Joseph Chaumonot, who later came to the Rochester Diocese area were resident missionaries in Huronia, as well as many other able and saintly Jesuits.

Among the Franciscan fathers who were the first in this Huron mission was Father De La Roche Dallion (or Daillon) who evangelized the neutral Indians who lived one day's journey west of the Genesee River during the very mild winter of 1626-1627. He had been told of the Neutrals by Brule. From Huronia there also came to the Neutrals in 1640, St. Jean de Brebeuf and Father Joseph Chaumonot. Their report shows that French traders were coming along the south shores of Lake Ontario immediately after Brule 1616, us-

ing for money the beads, knives and other articles which we unbury in nearby Indian village sites.

Several months before the Pilgrims had landed on the "Wild New England shore" late in November 1620.

Jean Nicolet, official representative of the French, had also come from North of Lake Ontario and made peace with the "Hyroquois."

During these 40 years, except for time out for the English Admiral Kirk at Quebec, evangelization of the Hurons proceeded continually to such an extent that the Hurons just fell short of being a Christian nation. Later, when scores of Hurons' Christians were captives of the Iroquois, it was their urgent demands for religious teachers which brought the French Jesuit missionaries into the Iroquois cantons. The tragedy and horror of the wreck of the Hurons by the Iroquois in the years 1648 to 1650 caused the death of five of the eight Jesuits martyr saints.

It broke the Hurons as allies and protectors of the French on the western waterways, and such

was the murderous fury of the Iroquois against the Hurons and Algonquins who had taken refuge near the French settlement on the St. Lawrence that the French were forced to seek peace with the Iroquois or give up their fur trade and abandon their blood-bought colony and retire to Europe. The chief peace-maker was Father Simon Le Moyne, S. J. The history, "Le Moyne the Peacemaker" is brought out in the *Catholic Courier* Calendar of April, 1939. It was done in detail at considerable length so that it does not need to be repeated here.

It is important to mention in this connection that Father Le Moyne opened the stretch of the St. Lawrence River from Montreal to Lake Ontario and thence to Onondaga and the Oswego River in 1654. His work signaled that change in the course of direction of French empire in America from an arduous detour around the Iroquois to entering the Iroquois country and then going beyond with their permission into the Ohio and Mississippi Valleys. Following Le Moyne came a century of French control over the Indians of the American interior. From Quebec to New Orleans some years after Le Moyne was all French territory.

The work of Le Moyne also opened the way for a long time of Jesuits missionary residence among the Senecas. The Senecas at the time of Father Le Moyne had equipped themselves with white men's guns ("thunder sticks") and iron hatchets, and when they conquered the Hurons they gained access to a land where white birches grew large enough to provide covering for light, swift moving birch bark canoes, and the Senecas' race to conquest and to dominance of the other Indians was on.

But let us leave these broad generalizations long enough to mention some explorers, beginning with Stephen Brule.

STEPHEN BRULE

One of the earliest written accounts of a visit to the Senecas was what Samuel de Champlain, the founder of Canada, wrote of Stephen Etienne Brule's report. Brule visited the Senecas in 1616 as a captive. He stands at the beginning of French Catholic contacts and explorations of this region. This French period (1616-1759) from Brule to the fall of Fort Niagara, is nearly as long as the modern period of white residence, 1787 to 1939, or from Phelps and Gorham Purchase until now. We owe much to Brule, because you cannot settle a country which has never been explored.

In previous *Catholic Courier* articles Brule is mentioned in A-3 and 4, B-29 and in C-9. Champlain account of Brule occurs in his works Vol. III page 49 and pp 213-225. This latter account is in French and is translated into clear and simple English. It is delightful reading. See Rush Rhees Library, U. of R., or ask your librarian. G. B. Selden's three "Brule" accounts are in Rochester Historical Society Publication iv 83-102. See also Consul Willshire Butterfield's "Brule," ask Pub. Library.

With abundant information easily available, it is sufficient to sketch Brule briefly for the purpose of showing on our map his contribution to exploration. Champlain reports in 1615 that Brule had been with the Indians for eight years before that time, or in 1607. First he was with the Iroquet Indians whose villages were near the northeast of Lake Ontario in the region of modern Kingston, Ont. Since the Iroquois Indians hunted and fished along the south shores of Lake Ontario and visited the tribes, it is possible that Brule entered the Seneca country much earlier than 1616 while traveling with them.

(Continued on Page 28)

Editorial Note

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120 years before Indian Allen, Father Rene Galinee placed on a map the bend in the river where Allen's mill later stood.

It is usual to let the discoverer take precedence over all others. And, if the mob does not know it, custodians of our children's thoughts should know that the excellence of learning and quality of character nurtured by the discipline of religion, as shown in Galinee, are educationally worthy while the lurid, immoral qualities of Allen are contrary to true education.

The influence of the *Courier* historical articles has not succeeded in getting recognition for the importance of Totiakton, the great council house village of the Senecas, residence of 2,000 Senecas, center of missions, site of the first white residence in Monroe County and of white men's councils and diplomacy with the Senecas for many years. Totiakton was known in the capitals of Europe, and its warriors were feared from the Connecticut River to the sources of the Mississippi. Rochester teachers of fourth grade children, instead of knowing about this most important village, tend to place Seneca Indians in Seneca Park, where a few Indian relics indicate an occasional Seneca camp. Why not put these

The Author



ALEXANDER M. STEWART, a pioneer in the study of missionary work of the Pre-Colonial Period is an Honorary Member of the Rochester Historical Society and a member of the New York State Historical Association.

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## Explorations

(Continued from Page 27)

In 1615, Champlain had come from Quebec and the trading post of Montreal via the Ottawa River, Mattawa River, Lake Nipissing, French River and Georgian Bay canoe route. It is still a marvelous adventure through much unspoiled country.

Champlain arrived at Bass Lake, which is four miles out Coldwater Road from Orillia, Ontario. At the site of the Huron Village of Ca-hi-a-gua, tall beech trees with beautiful straight clean gray trunks, protect with their roots the bones of the Huron warriors of old and make a pillared sanctuary not far from the site of this old Huron Village. Dr. P. G. Robinson, Aurora, Ont., gives this location rather than the one near Hawkstone, Ont. (For Bass Lake and Huron country see description in Le Moynes, in *Courier* E.7). At Ca-hi-a-Gua, Champlain waited the gathering of the Hurons for a war on the Iroquois south of Oneida Lake, N. Y. Brule was with Champlain at Ca-hi-a-Gua. Champlain planned to take his Indian allies around the east end of Lake Ontario via the so called Kawartha Lakes canoe route. He needed to get a message to the Susquehannocks (called Andastes in the Jesuit Relations) to come with reinforcements and to meet on the day of battle at Oneida Village. (Some say Onondaga Village.) This Andaste Village of Carantouan to which Brule was dispatched as an ambassador was located on the river south of Waverly near where the Rev. Edward J. Lyons is now Catholic pastor.

Brule started in 1615 from Bass Lake with twelve stalwart Hurons as guides with canoes. His canoe route would be Bass Lake—and then a four-mile carry to Lake Couchiching, thence through the narrows, to Lake Simcoe, to Holland River, thence a 26 mile portage to the site of Toronto on Lake Ontario. To escape being burned to death by the Senecas as spies, a long detour to the west was made from the site of Toronto and the more usual routes of faster travel were avoided. The detour seems to have been south westward on the lake toward Hamilton, thence up "the mountain" to the Grande River near Brantford, Ont., then down this river to Lake Erie, then across the narrow east end of Lake Erie to a point on the south shore where a portage out of the lake is indicated on a map made by Champlain.

They may have used the Alleghany River, Genesee River, Chemung River canoe route to Carantouan, but they did some walking because they encountered some enemies and took some captives "while crossing a plain." Then they arrived at Carantouan. From the region of Sayre and Waverly to the Oneida fort was a long three days march. The Indians of Carantouan started on this march late, and arrived at the Oneida fort too late to be of any use in the battle; so they marched back again. During the following winter of 1615-1616, Brule remained at Carantouan and made trips of exploration. He went down the Susquehanna River to salt water and returned.

When, in the early part of April, 1616, Brule and his companions had started on their way to the Huron country, they were attacked by enemies, and in his effort to escape Brule was lost in the immense forest. He wandered and starved for days. At last he found a path which brought him over the southern ridges into the Hemlock-Honeoye region. He met some Senecas who were carrying fish. He hailed them in their



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own language. At first they treated him kindly and offered him a smoke. But at the village where they soon arrived, the chief decided to torture and kill Brule. The torture had just started when one of the torturers laid hold of an Agnus Dei—a religious symbol which Brule wore attached to a cord around his neck. Brule warned the torturer not to touch it, but just then a blast of thunder rent the sky and shook the Hemlock-Honeoye mountains. After this Brule was released and treated as a visitor who was in league with the powers of heaven.

He went to many dances with the Senecas, and when the wounds of his torture were healed he went back to the Huron country, passing through the land of the Neutrals on the way. He most likely traveled on the middle trail via Lima, Avon, Caledonia, Le Roy, Lockport to Lewiston on the Niagara River. Brule spent many years with the Hurons. He went with them exploring and fishing. He was, we believe, the first white man to see all of the Great Lakes. His grave is in the Huron country where the great Saint Jean de Brebeuf mourned over his poor burned bones, and said prayers of regret for his wayward life, and yet he was one of the first and foremost explorers of America.

#### FR. LEMOYNE AND OTHERS

It has been shown elsewhere in this writing that the earliest recorded approaches of white men to the region of Rochester were by the way of the long Ottawa, Nipissing and Lake Huron canoe route. After traveling on this detour for nearly 300 miles, voyagers were as far away from the Rochester region as when they started from the site of Montreal. When the Iroquois League conquered the Ottawa-Huron region north of Lake Ontario in 1648-1650, the French had to make peace with the Iroquois or have their rich fur trade with the western tribes made almost impossible by the robberies and massacres committed by the Iroquois. The ambassador of this peace of necessity traveled directly up river from Montreal to Lake Ontario. The official opening of this direct route via the upper St. Lawrence river began a new era in the relations between the French and the Iroquois.

The council for peace between the French and the Iroquois has been recorded in "Life of Menard" and in Le Moyne *Courier E* and elsewhere. The principal characters connected with this peace were the Huron Christian captives of the Iroquois, who demanded resident French missionaries. Then came Father Le Moyne, who ventured up the St. Lawrence River to Lake Ontario and to a Council at Onondaga (Syracuse region) in 1654, where he was graciously received. Garcontie, an Onondaga chief who was connected by marriage with a Huron Christian family, exerted friendly influence for the French and for French Catholic missionaries. In 1655, Father Claude Dablon and Joseph Chaumonot came by way of the St. Lawrence River to Onondaga. Father Chaumonot stayed at Onondaga and was on hand to greet the French colony of more than fifty persons who had come up to St. Lawrence River to the site of the present "Fort St. Marie de Ganentaa" on Onondaga Lake, arriving on this site July 11, 1656.

These three official voyages on the upper St. Lawrence River gave the French the use and occupation rights to that route. The many letters which went out from the French colony at Onondaga helped to publish to the civilized world the knowledge of that short route to Lake Ontario and to the southwest.

The colony of fifty Frenchmen

at Onondaga in 1656 was planted at a time when no other European nation had any such far inland colony. By this colony and by explorations before and after 1656, the French gained first rights to the present region of Central and Western New York. They were not invading English or American territory as often is suggested. The only effort of the English equal to this effort of the French to claim this country came 75 years later when the English planted a fort at Oswego. The errands of such official agents of the English to Onondaga between 1680 and 1701 as Cornelisse Viele, Schuyler and Colonel Rorer are not comparable in the effect of establishing a claim to the country as was this colony of 50 resident Frenchmen or as was an almost unbroken line of residence of Frenchmen at Onondaga from 1654 to 1696. An Onondaga village was the capital of the Iroquois League.

The French in 1656 had not much more than gotten themselves and their baggage housed beside Onondaga Lake when Chief Saonchiogwa of Cayuga Lake came on an important errand. His people over on Great Gully wanted Christian missionaries. So Father Rene Menard and Joseph Chaumonot went over to Great Gully with him. When under the direction of these missionaries, St. Joseph's Chapel had been erected and dedicated at Great Gully, Father Chaumonot went by the middle trail from Great Gully on Cayuga Lake to a village called Gandagan on Boughton Hill, Victor. His route to and from Cayuga Lake brought him along the Great Middle Trail through or near Seneca Falls, Waterloo, Geneva, and Canandaigua.

Father Chaumonot is the first white traveler of known record in these villages and cities, and along this section of the trail. An iron plaque recording his visit would look well in front of any one of several churches which are directly on his route of travel. These plaques are furnished free by the State of New York to reliable persons who have authentic history to record.

When he arrived Father Chaumonot baptised Chief An-non-ken-ri-ta-oui at Boughton Hill, then went over to the village of Huron captives on Mud Creek east of Holcomb where he was greeted with "exceeding great joy" by some of his old parishioners of the old Huron mission, who now were captives of the Senecas. His route of travel would be what old residents of Holcomb call "the Old North Road to Canandaigua." The monument to the middle trail on the hill top is on a modern location of the road.

We know he walked because he mentions that his pagan Indian guide made an offering to the spirit of the trail at a corner where two stones were set, one on the other. Evidently these stones were not resting as guide marks on the water of Irondequoit Bay. Irondequoit Bay was not used as a port of entry to the Senecas missions by Jesuits pastors. These stones and much other carefully studied evidence are a solid contradiction of the statement in Roch. Hist. Soc. Publication Vol X, page 64. Quote "By 1654 the Jesuit Black Robes were traveling through the Bay (Irondequoit) on their mysterious errands."

Resident Jesuit pastors of the Senecas walked over the middle trail coming from the east. Lake Ontario is not a safe route for a single canoe with less than four or six paddlers. In the above quotation we stigmatize the slur implied in the word "mysterious." Father Chaumonot went back to Cayuga Lake. Then he and Father Menard went from Cayuga Lake to Onondaga Lake (Fort St. Marie de Ganentaa) and thence to visit

the Oneidas. It was the time of year when they walked in slushy snow and waded in icy streams.

When Father Menard returned to Cayuga Lake from his visit to the Oneida Indians, he took with him six young Frenchmen. We do not know what their names were, but it is a safe guess that the names of one of them was Radisson. Radisson was a member of Father Menard's parish at Three Rivers, Que. Radisson's sister married the explorer Groselliers, and it seems that Father Menard performed the ceremony. Radisson came to Onondaga about this time and was an eager and fearless explorer as his life shows. Concerning Radisson, see his journal in his own quaint English, published by the Prince Society, Boston.

A copy may be seen in the Carnegie Library, Syracuse, N. Y. See also Histories of the Hudson Bay Company and Histories of Wisconsin.

He and his brother-in-law, Groselliers, after gaining experience by nearly a score of years in American forests, promoted the



Travelers on the Great Middle Trail

organization in London, England, of that company of adventurers trading into Hudson's Bay. The investors in this Hudson's Bay Company were members of royal and noble families in England.

This English Hudson's Bay Company became the dominating force outside the inhabited areas of all the northern half of North America from Labrador to Vancouver Island, and to the Oregon Country. The royal and noble investors served by the thrifty Scotch factors or agents made good dividends, and it came to pass that the ruling classes of Great Britain had aroused in them a personal stock and dividend interest in America which grew and worked toward the ultimate defeat of France.

Radisson, who was a member of the Onondaga Colony, was a sojourner in the area of this Rochester Diocese in 1657. He was partner with his brother-in-law, Groselliers, in producing the beginning of this English interest which brought about such a stupendous international result. By this same treaty of Utrecht, France was deprived of all the territory in the region north of the drainage of rivers into the St. Lawrence.

When the members of Onondaga Colony were forced to escape in March, 1658, by an Iroquois plot, internal turmoil followed in the Iroquois cantons. Father Menard and Radisson and the others went down river, combatting the icy waters of the St. Lawrence in March. Then many small Iroquois kidnap parties raided on the St. Lawrence and Ottawa Rivers. Nevertheless, it was possible in the year 1659 for Radisson and Groselliers to go by the Ottawa River route to the northern Great Lakes and to proceed beyond the end of Lake Superior into Wisconsin and Minnesota. Some think that they may have gone as far as Hudson Bay by the Lake Nipigon canoe route,

In 1660 they returned to Three Rivers with sixty canoe loads of furs, paddled by a large portion of a far western tribe whom they had persuaded to come to Montreal to see "the movies" or the equivalent in that day. The French authorities who were supposed to control the fur trade by a royal monopoly, treated these bootleg free traders, Groselliers and Radisson badly, so that they went and negotiated with the English and promoted the formation of the said Hudson Bay Company.

We have told in the *Courier* in 1933 and in life of Menard how Father Rene Menard returned to Lake Superior and Wisconsin country with the canoe men of Groselliers and Radisson who were wild denizens of the far away western forest. After a year of desperate hardship, Father Menard went on farther and was lost on a portage near the Black River, Wisconsin. With Father Menard had come also a group of young men to Lake Superior, whose reports of Lake Superior were recorded in the Jesuit Relations, and within a few

years, Father Allouez, S. J., was cruising in a canoe to all tribes near the lake. The lake appears on a map of the date 1670 in Jesuit Relations. There are earlier maps.

In 1669, Joliet made a trip to Lake Superior to examine its copper resources. Daniel Greysolon Duluth, a very able man, became the dominating personality and chief of the fur traders of the Lake Superior region. About the same time LaSalle began to extend French explorations into Illinois.

#### DULUTH AND HENNEPIN

When Father Louis Hennepin left La Salle on the Illinois River in 1680 and went to explore the upper Mississippi River, he was captured by Sioux Indians above the Falls of St. Anthony of Padua in modern St. Paul, Minnesota. It was Duluth who rescued Father Hennepin from his captivity and brought him through Lake Superior and down the lakes to Lake Ontario, so that Duluth and Father Hennepin visited Irondequoit Bay and the Senecas in 1681. This was the fourth and last visit to the Senecas by Father Hennepin.

We now see the knowledge of this interior lake and forest region gradually extending from Quebec to the Rochester Diocese and by early residents of Cayuga Lake from this Diocese to the farthest western limits of Lake Superior. In many localities in America fur traders were the first white visitors. But either they could not write, or, having discovered for themselves ways to rich canoe cargoes of furs, they kept secret the discoveries which they made. On the other hand, members of religious orders and Protestant missionaries also were required to make written reports to their superiors. So it turns out that the history of American exploration must depend very largely upon missionary reports.

#### MIDDLE TRAIL

(See Map Page 24)

The Onondaga Colony escaped from the settlement near modern Syracuse in March, 1658. Much turmoil followed in the Iroquois cantons. Whether to admit Europeans or to shut them out seem to have been a burning question in the councils of the Iroquois. This period of Iroquois hostility to the French has been told at length in Le Moyne the Peacemaker E4. When Father LeMoyne died, Father James Fremin was appointed superior of Iroquois missions.

The story of Father Fremin also has been brought out in B25, beginning at title, "Prayer Meeting at Dawn." Father Fremin also will be found in "First White Resident" by Stewart in Roch. Hist. Soc. Centennial Hist II p 95. See his Journal in Hawley: Early Chapters Seneca History. See his Journal in Jes. Rels. for dates 1668-1669. With Father Fremin's arrival a long French missionary period began among the Senecas and among all the Iroquois. The resident missionaries to the Senecas of this period have been listed on the author's map of Seneca Villages which has been reproduced in *Courier*

Of these missionaries to the Senecas and Cayugas, the ones who traveled afar and spread the knowledge of America were Father Fremin, who made voyages to France after being at Totiakton, and Father Jean Pierron who was in Nova Scotia, Boston, (Harvard College) and St. Mary's, Maryland, before becoming resident pastor on Boughton Hill, Victor, 1673-1677.

When Father Fremin reached Totiakton at Rochester Junction Nov. 1st, 1668, the Indian archaology of Monroe County began to be written history. These two most able missionaries contributed to the spread of the knowledge of the geography of the area now called New York State. Father Le Moyne made his contributions by his voyage, Montreal to Lake Ontario, and also by his canoe journey in 1658 from Montreal to what is now New York City by way of the Richelieu River, Lake Champlain, Lake George and the Hudson River. St. Isaac Jogues (See his statue at Lake George, dedicated July 2, 1939) had traveled this canoe route about fifteen years earlier.

Father Fremin was the first person of written record to complete a walk from Lake George to Totiakton in Monroe County. He arrived at the site on the bend of Honeoye Creek (in Mendon, Monroe Co. N. Y.) Nov. 1st, 1668.

When Fathers Fremin, Bruyas, and Pierron arrived among the Mohawks at the end of August, 1667, where they met "Blessed Catherine Tekakwitha," Father Fremin took up his residence for a year among the Mohawks. Father Bruyas went about two days walk farther west to the Oneidas near modern Oneida Castle, N. Y., and Father Pierron, late in the Fall of 1667, or in the early winter, made a journey back to Montreal and Quebec, ostensibly on business connected with the Iroquois mission. Later he became resident missionary among the Mohawks at the departure of Father Fremin. After Father Fremin had been with the Mohawks a little over a year, and when it was evident that missionaries would be permitted to continue in peaceful residence among the Mohawks, Father Fremin on October 10, 1668, started to go to the land of the Senecas on his long walk over the Great Central Trail of the Iroquois.

When Father James Fremin arrived at Totiakton, the capital Seneca village in the Great Bend

(Continued on Page 30)





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## Explorations

(Continued from Page 29)

of Honeoye Creek, a site visible to all passengers on the Buffalo Division of the Lehigh Valley Railroad from the station at Rochester Junction, the date was November 1, 1668. He then was the first white man from whom we have a written record to walk over the Great Middle Trail of the Iroquois from near Albany to near Lima, N. Y. When Father Louis Hennepin on December 31, 1678, arrived at Totiakton he was the first white man to give a written record of a walk which must have traversed most of the middle trail between Lima and Buffalo. Portions of the trail east of Canandaigua had been traveled at earlier times by known historical characters who have left some records of their journeys.

In 1642, Saint Isaac Jogues was on portions of the trail near Auriesville. Father Bressani and Poncet were on portions of this trail soon after Father Jogues.

In 1655, Father Simon Le Moyne traveled between Auriesville and Albany, and in 1661-2 Le Moyne traveled from Onondaga to Cayuga.

In 1656, Father Chaumonot—Onondaga to Holcomb. In 1656, Fathers Menard and Chaumonot—Cayuga to Oneida. 1668-69, Father J. Garnier—Oneida, Onondaga, Lima. In July, 1677, Wentworth Greenhalg rode the trail on horseback from Albany to Lima and Totiakton. Ask in the library for his interesting Journal, in Does. Rel. Hist. N. Y. Vol. III p 251. He was the first non-Catholic to enter what is now this Diocese, as far as we know. He was the first official representative of any other power than French government to enter the Seneca country. He came sixty-one years after the official errand of Brule in 1616. Thus the French had just prior claim on this Seneca country.

### Middle Trail

(Quotations by permission of  
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It is a fair conclusion to draw from circumstantial evidence that Brule passed over the middle trail from Lima westward taking the north fork of the trail west of Batavia to a canoe or raft, crossing the Niagara River below Lewiston. Certain natural features and advantages gave the great middle trail its location. In general it is the shortest route between open connections with ocean travel at Albany to upper Great Lakes travel at Buffalo. It is the lowest pass across the Alleghany Ridges, from tide water to connections with the Mississippi Valley.

The middle trail left the Hudson River at the site of Albany and passed north of the site of the State capitol on the state road. It came through the railway ravine to Schenectady where it divided into two trails, one going up the north side of the Mohawk River and the other crossing where the bridge is and going up the south side.

The trail on the south side was most used because the principal Mohawk Villages were on that side of the river. The Auriesville Shrine is beside this south side trail.

After passing Danube in Herkimer County the trail came out of the land of the Mohawks into the Oneida Indian lands where Utica is now situated. From Utica the trail went through Whitesboro and Oriskany to Rome, going to Rome involving a detour to the north.

The trail on the north bank of the Mohawk kept close to the river most of the way from

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Schenectady to Rome and at this latter place joined again with the South Bank trail. Going southward from Rome, the main trail passed through Verona to Oneida Castle.

It passed through or near Canastota and Chittenango and went by the deep spring near Manlius, which was a favorite resting place of all travelers. West of the deep spring the trail passed out of the country of the Oneidas and entered the Onondaga country near Manlius.

The trail forded Limestone Creek at the site of Manlius and crossed Jamesville Creek and went down the Onondaga Valley which was very populous with Indians in the old days, it crossed Onondaga River at the site of Onondaga Hollow.

From Onondaga Hollow (near Syracuse) it went straight west to the site of Skaneateles at the north end of the lake of that name. Thence the trail came to Owasco Outlet at the site of Auburn.

The principal part of the trail went west going upstream on the south bank of the Seneca River, passing in front of the site of the Catholic Church in South Waterloo. The other trail went up the north bank of the Seneca River, following approximately the course of the state highway through the sites of Seneca Falls and Waterloo.

These two trails joined on the beach of Seneca Lake and passed over the site of Geneva, thence the trail went through Seneca Castle approximately the route of the abandoned electric railway to Canandaigua, thence through Canandaigua near the lower or north road which goes to Holcomb. Crossing Schaffer Creek and Mud Creek near the site of ancient St. Michaels, the trail entered the site of Holcomb and thence rose to the higher ground west of the village of East Bloomfield, thence it went toward the site of West Bloomfield, Lima and Avon. Crossing the Genesee River, the trail went to the Big Springs at Caledonia, to the Falls in the center of Le Roy, to Big Bend in the Creek at Tonawanda, thence to Buffalo.

The Seneca village, Zonneschio, (Moravian Journals 1750), modern Genesee was reached by this branch of the middle trail which ran southwest from Canandaigua. It was the route of Sullivan's army in 1779 from Canandaigua to the Genesee River. Observe the Sullivan monuments on this route. This portion of the trail came into more frequent use after 1720 when the Senecas moved from their ancient residence area in the Honeoye Valley region to the Genesee River from Avon southward. The main stem of the trail going westward from Canandaigua through Lima to Avon crossed the Genesee River through a ford. This Canandaigua-Lima section of the trail was more frequently used during the French missionary period which came between the dates 1650-1720.

During this period the Seneca villages were north of this trail. The principal eastern Seneca village of this period was Totiak-Michaels, on Mud Creek, Ganagar, or St. James, on Boughton Hill; Victor with many small suburbs. The western Seneca villages of this period was Totiakton or La Conception at Rochester Junction. This was the council house village, Gandichiragou, or St. John was on the Albert farm north of Lima.

#### LaSALLE 1669-1670

Father Fremin, early pedestrian of the middle trail, was the superior of the Iroquois mission under whose direction chapels and missionaries were placed in each of the Iroquois cantons. The long time of peace and good will between the French and the Iroquois, which was promoted by the self-effacing friendliness of the resi-

dent missionaries, tended to insure the safety of French travelers from attack by Seneca and other Iroquois war parties which went raiding over the far reaching trails of eastern America. This period of peace (1667-1687) was most fruitful of those explorations which brought the American wilderness to the knowledge of Europeans. It was during this period that the explorations of La Salle occurred.

The Jesuits in the Iroquois cantons were hostages of peace. Doubtless from their point of view they were hostages of the Prince of Peace and of the Kingdom of God. But they also helped La Salle and other French explorers by keeping the good will of the Iroquois toward the French so that travel was safe for Frenchmen on the far away trails.

In August, 1669, the young La Salle and two members of the Seminary of St. Sulpice of Montreal, namely, the Reverend Rene Dollier De Casson and the Reverend Rene Galinee, and about 21 white men and Seneca Indian paddlers, came from Montreal in canoes by way of the St. Lawrence River and Lake Ontario to Irondequoit Bay. La Salle and Galinee went to Totiakton.

The Senecas were jealous of any rivals who might pass southward through their hunting grounds, so La Salle left his council with the Senecas in August 1669, unsatisfied. Then with this whole party he proceeded along the south shore of Lake Ontario past the mouth of the Niagara River to an Indian encampment, over the ridge and west of the lake near the Grand River.

At this point, a New York Dutch trader had a liquor bar and the Indian guides became unable to navigate. At this place not far from the modern Mohawk reservation near Brantford, Canada, La Salle left the Sulpitians and turned back claiming that he was too sick to spend the winter in the woods. He began to return with Joliet, who had come to this camp from Lake Superior.

From the camp where La Salle left them the route of the two Sulpitian priests shows much exploration which is reported in Galinee's good Journal and on his good map. These two Sulpitian priests went down the Grande River to Lake Erie. They passed along the north shore of Lake Erie a short distance, and feeling that the season for safe travel was nearly over, they prepared themselves a very comfortable winter camp on Black Creek near Port Dover, Ontario.

Three months went by without this fort being discovered. Many hours were spent in prayers and devotions. Then friendly Iroquois hunters came to visit them. When the Sulpitians, Fathers De Casson and Galinee, left their winter quarters near the site of modern Port Dover, Ont., in the spring of 1670 one of their canoes containing their chapel had been wrecked by the high breakers on the beach of Lake Erie. Not being fully equipped to say Mass, they decided to return to Montreal by the northern detour. They proceeded westward along the north shore of Lake Erie, and then went up the Detroit River past the site of modern Detroit to Lake Huron.

From Lake Huron they went to the Straits of Mackinaw where they found Jesuit missionaries already established in a mission. After some days of rest they proceeded eastward along the north shore of Lake Huron, passing near Manitoulin Island, the largest island in fresh water in the world, and thence to the French River and through Lake Nipissing and the Ottawa River to Montreal.

#### SENECA VICTORIES

Count Frontenac was serving his first term as governor of New France beginning in 1673. He had the ambition and the energy to push toward extending the em-

pire of France in America. La Salle, who had made his first visit to the Senecas in 1669, also had vast dreams of Empire. Each of these two men was crusty, irritable and domineering in personal relations, and each heaped up great debts in pursuing his ambitions. Yet they were two of the most able secular leaders of New France.

In 1673, La Salle had emerged from that obscure period in his life between 1669 and 1673, when he must have made large explorations of which the records are missing. He seems to have had a first hand knowledge of the country before venturing on his recorded voyages to Illinois beginning in 1679.

It was natural that Frontenac, the governor, should listen to La Salle, the explorer, and that these two should join to further the ambitions of each other, and while profiting from fur, to serve God and King. In 1673, La Salle was entrusted by Frontenac with an

weak. The English surrendered their colony back to the Dutch for awhile about this time.

Uncertain for the time being as to what to expect from Europeans on the Hudson River, the Iroquois were agreeable to the French request and Fort Frontenac was completed. Lake Ontario became a French lake. So just at the time when the Senecas were rising to their peak of military glory, and when Totiakton at Rochester Junction was becoming one of the greatest Indian centers of dominance over conquered tribes, Governor Frontenac, began to secure a secular paternal control over the Senecas and all their allies and conquered tribes.

That is to say, in 1673 the French began to overrule and supersede the dominance of the Senecas over other Indian tribes. A few months after Fort Frontenac was built in 1673, the Senecas and their Iroquois allies completed the conquest of Western New York.



An early map of Lake Ontario

embassy to the Onondaga Indians near Syracuse. La Salle had a letter written by Frontenac which he, according to the plan, forwarded by Indian runner over the middle trail to Totiakton at Rochester Junction. The Indian envoy brought the letter of Governor Frontenac of Canada, to Father Julien Garner, resident pastor. Father Garner's letter in reply may be read in Hawley's "Early Chapters Of Seneca History," page 74, and in Margry's "Documents," Vol. I, pp. 239-240 in French. See Margry in Rush Rhees Library, U. of R.

The letter contained an invitation for the Senecas to send a delegation to meet with La Salle and the Governor at Onondaga and consider plans for the proposed New French Fort to be erected at the strategic point at the Outlet of Lake Ontario adjoining the site of the modern Kingston, Ontario, Canada. The council met, however, on the grounds of the fort which was named Frontenac and La Salle was made commander.

Pause and consider the rise of the Senecas. Our story began with the Senecas, a frightened people in the years around 1600, with their villages concealed in the remote side streams of Hemlock, Honeoye and Mud Creek. Their rise to power in two generations had made them bold enough by 1669 to refuse to let La Salle use the Genesee River as a way through to the Ohio and Mississippi country. And now in 1673 the great Governor Frontenac must deal with them and their allies when he wished to build a fort on their Lake Ontario.

The Senecas and other Iroquois yielded easily to the proposition of Fort Frontenac which was already partly built when they arrived at the council. For two reasons they yielded easily. One was that they were hard pressed by their Andaste enemies and feared to antagonize the French. The other reason was that the English, who had taken over the Dutch Colony on the Hudson River in 1664, and might have been a source of guns and powder in case of Iroquois disagreement with the French, had become

This conquest is reported in a letter dated 1674, written by Father Garnier, resident pastor, as follows: "The Senecas have defeated the Andastes." The Senecas, a frightened people before 1600 had now become the conquerors in 1674.

Their first major victory to be recorded in history was their participation in the victory over the Hurons in 1648-1650. This victory gave the Senecas all the territory between Lake Ontario and Georgian Bay.

In 1651, by victory over the Neutrals, the Senecas came into possession of what is now Orleans and Niagara counties and of most of the north shore of Lake Erie in Canada. In other words, the Senecas by said victories came to own the southeast parts of Lake Huron, the east end of Lake Ontario. Most of Lake Erie came into the possession of Senecas by the victory over the Eries about 1654.

This victory put the Senecas in possession of the country across the southern tier of N. Y., counties from the Genesee River to Lake Erie and westward into Pennsylvania. More of the southern tier of counties from the Genesee River eastward came into the possession of the Senecas and other members of the Iroquois League in 1674, with the defeat of the Andastes, whose villages were along the Susquehanna River near Waverly, N. Y.

These and other victories made the Senecas the champion Indian warriors of eastern America. They thereby came to own all of Western New York. Two profound results came from this ownership. One effect was the concentration of Indian ownership of Western New York and of immense areas adjoining Western New York into the control of one tribe. Thus Western New York for a century after these victories, was held by the Senecas. During this century 1674-1788, the Senecas, influenced considerably by the French, prevented settlement by Europeans and men of racial stocks different from the New England Yankee type.

Notice the effort of the French and the English to settle in Irondequoit Valley in 1741 as recorded in *Courier* A 35. The settlement of New York by men of different racial stock in an earlier century would have deprived the community of all its New England Puritan pioneer background.

Earlier settlement might even have prevented Western New York from becoming part of the United States. The second effect of the conquest of Western New York by the Senecas, a century before the beginning of white settlement, an effect which profoundly determines the life of this whole community today—was that by putting all the eggs of land ownership in one basket, it required only one brief military expedition (Sullivan's 1779) to bring the Indian owners of this great region into a submissive mood.

It then was possible for the New England land agents, Phelps and Gorham, and their successors in less than a decade, (Canandaigua 1788 to treaty of Big Tree 1797. See *Courier* D 37) to deal with the chiefs of only one tribe (Senecas) and to dicker the lands out of the ownership of the Indians, so that the whole region was thrown open for settlement, unimpeded by other Indian tribes almost at once. Simultaneous settlement of all parts of the region was begun by a flood of settlers in 1789 who were mostly New Englanders and were nearly all men of one generation.

This settlement gave Western New York its fundamental homogeneous character, and even today tends to unify its attitudes and sentiments. In brief, the wars of the Senecas (1648-1674) cleared the country of tribes which might have diversified the time of settlement, and also these wars gave the Senecas dominance over Western New York and other vast adjoining regions, which in effect reserved these regions for very sudden settlement by citizens of the United States, at a time after the American Revolution.

The effect, or subsequent American history, is beyond calculation. We now, in promoting the Exploration Period of our history, are affected by the indicated series of causes. The said New England attitudes and sentiments of this community are such that despite the immense debt of gratitude due to 17th century Senecas and to our French Catholic explorers, there is resistance to having these Indians and these explorers made known to the children in our schools. Many other results from the said simultaneous settlement are evident to all who know this Rochester community.

With both the French and the Senecas seeking to conquer or dominate other Indian tribes despite the long friendly period of French Jesuit missions among the Iroquois, there was bound to be a conflict for supremacy.

Incited to action by their own rivalry with the French, and moved by the sinister intrigue and propaganda of English traders, the Senecas became hostile to the French when the Senecas and other Iroquois began to defy the growing paternalism of the French over the other tribes of Indians.

Three French military expeditions ended the Seneca and Iroquois opposition to the French and restored the French to leadership of Indians until 1763 when France departed entirely from America. These expeditions were:

1684—De La Barre on Lake Ontario, near Selkirk Shores Park, near Pulaski, N. Y.

1687—Denonville against the Senecas at Irondequoit Bay, Victor and Rochester Junction. See *Courier* D.

(Continued on Page 32)



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### Explorations

(Continued from Page 31)

1696—Frontenac to Onondaga. After this latter most successful expedition, there was peace between the Iroquois League and the French until 1759, at which time some Iroquois sided with the English at the fall of Fort Niagara. France became the dominant power over Indian tribes with her leadership of Indians more and more contested in the years after 1700 by the English. Sir William Johnson was leader of the English movement against the French.

The French made another advance in 1673-1674. After the end of the summer of 1673 the number of French missionaries among the Senecas was increased from the one lone Father Julien Garner to three. The new Jesuit arrivals at this time were Father Peter Raffeix and then Father Jean (John) Pierron.

The English having temporarily surrendered New York to the Dutch, no protest came from them against the building of Fort Frontenac or against the increase of French Catholic influence over the Senecas.

The explorations of these two new arrivals among the Senecas may be noted here. A map by Father Raffeix published in the Courier C, page 38, shows that he was the first explorer of all the Finger Lakes except Canadice. Father Pierron in 1672 made a long voyage to Boston and to St. Mary's, Maryland. In Boston he talked with the ministers of "Boston" who were amazed at his learning. (P136).

In 1674, with French missionaries in every Iroquois canton and with a strong trade and secular influence growing at Fort Frontenac, the way to the west was open for civilized exploration to enter the heart of the American continent. Many traders and adventurers went with Indians on the long trail to the west. The bones of some, no doubt, rest in nameless graves where the streams flow into the Arctic Ocean.

#### FATHER HENNEPIN

On the last day in 1678 there arrived at Totiakton Sieur De LaMotte, lieutenant for La Salle and Father Louis Hennepin. (See Hennepin's jolly and self-important two volume work, "A New Discovery." It is one of the greatest announcements of exploration in America. Everybody should read it. Hennepin called Totiakton after a chief, Thargaronies or Tegarondies, Village.

How did Hennepin and De LaMotte happen to come east from Niagara to arrive at Totiakton? The answer is that several weeks before this "embassie" to the Senecas, La Salle, then well established as commandant of Fort Frontenac, across Lake Ontario at Kingston, had sent a sailing vessel along the north shore of Lake Ontario to Niagara, with Father Hennepin and De LaMotte and with blacksmiths, ship carpenters, and materials for building the ship Griffon on the upper Niagara River.

Soon after the return of Hennepin and De LaMotte to Niagara, from Totiakton, LaSalle and his most loyal lieutenant, Tonty, appeared at Niagara and said that they had come on Lake Ontario by the southern route and had stopped to visit the Senecas. La Salle said that he had obtained their entire consent to his enterprise.

This visit of La Salle to the Senecas about January 1679 is the second recorded visit of La Salle to the Senecas.

Notice the first visit recorded by the Sulpitian, Rene Galinee happened nine and a half years before in August, 1669.

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Late in February, 1679, La Salle returned to Fort Frontenac after inspecting the progress of building his warehouses and his ship on the Niagara. Father Hennepin returned also to meet his Superior and some brother Franciscans at Fort Frontenac, in time for their spring religious retreat. It was a stormy voyage on Lake Ontario and Indian women traveling on the same vessel with Father Hennepin were seasick.

There were several Franciscan priests at Fort Frontenac when Father Hennepin arrived from Niagara.

A word here is necessary about the Franciscans in their relation to colonial New France. The Franciscans, beginning with Father Joseph Le Caron, did missionary work in the St. Lawrence River and Huron country between 1615 and 1629. In 1629 the British Admiral Kirke captured Quebec and compelled both Jesuits and Franciscans to leave. In 1633, when Quebec was restored to the French, the Jesuits were admitted but the Franciscans were not allowed to return until 1670.

See Habig, Heroes of the Cross pp 71 and 103.

There were therefore no Franciscan priests connected with French Canada between 1629 and 1670. La Salle, on his first visit to Irondequoit Bay in 1669, was under the guidance of two priests of St. Sulpice, Father De Casson and Galinee, whose costumes could not be correctly painted to, as has recently been done, as similar to that of the Franciscans.

It was exactly 260 years ago from the day in June of this writing when in 1679 La Salle appeared at Irondequoit Bay for his third recorded visit. His Franciscan chaplains Membre, Hennepin, De La Ribourde and others had arrived there eight days before in a sailing vessel which Father Hennepin calls a "brigantine."

It was at this time that Franciscan visitors had the temporary chapel as commemorated on the monument at Mercy High School. It was at this time (1679) that La Salle was at Irondequoit Bay with the Franciscan priests as painted on the mural at Monroe High School by the artist Ezra Winter. La Salle and party left Irondequoit and went to Niagara and the ship Griffon was completed.

Soon the ship sailed, breaking aside with its prow, waters which never before had carried a sailing vessel and carrying the largest group of civilized men who up to then ever had advanced into the Illinois country.

The ship reached Mackinac where the Jesuit mission extended some hospitality. Father Claude-Jean Allouez, a Jesuit, was in charge of the mission and twenty French traders were on hand. The ship proceeded to Washington Island in Green Bay Wisconsin where La Salle had it loaded with furs and sent to go back to Niagara in order to satisfy some of his creditors. It was never heard from again.

Advancing in canoes down the west side of Lake Michigan with some of his party including the Franciscan priests, La Salle passed the site of Milwaukee, the site of Loyola College in Chicago. Then they rounded the southern half circle of Lake Michigan and came to the site of St. Joseph, Michigan, on the southeast side of Lake Michigan nearly opposite Chicago, at the mouth of St. Joseph River.

They came ashore near the site of La Salle boulder monument in St. Joseph, Michigan where La Salle built Fort Miami of the Illinois. On Dec. 30, 1679, the party started a move which took them toward Central Illinois. Intimate knowledge of rivers was required to make this move. They went up the St. Joseph River in canoes to a portage which is not far from the site of the campus of Notre

Dame University, South Bend, Indiana.

The portage took out of the St. Joseph River into the Kankakee River. This Kankakee River, by making a curved detour and by keeping a score or more of miles back over the ridge from the southern shores of Lake Michigan, succeeds in keeping out of Lake Michigan and the cold Gulf of St. Lawrence. Flowing into the Illinois River and thence into the Mississippi it reaches the balmy waters of the Gulf of Mexico. This canoe route was just that kind of a short connection between the Great Lakes and the Mississippi River which La Salle had been seeking when he had come to Totiakton ten years earlier, hoping then to find a way through by the Genesee, Alleghany, and Ohio Rivers.

La Salle and party reached the Illinois River and after going down stream some distance, they encamped and La Salle caused Fort Creve couer to be built on that stretch of the river where the city of La Salle, Illinois now is and also where La Salle State Park shows on nearly all modern road maps. The locality was in La Salle's day a populous center for Illinois Indians.

Crevecouer (Broken Heart) as any good Catholic would easily guess, refers back to the Sacred Heart of Jesus and was not an indication that La Salle was heart-broken over the loss of two ships, as Parkman implies.

It is beyond the purpose of this article to trace the vicissitudes of La Salle, or to tell of the burning of his fort by enemies or of the desertion of his men or of his several journeys to Fort Frontenac, and to Quebec and return with new determination and new supplies, although it is one of the most magnificent stories of unbreakable courage in American History.

For this part of the story in detail, Parkman's "La Salle" is the masterpiece.

In the spring of 1680 Father Hennepin, who was a Belgian; and two Frenchmen, Accau and Du Gay, at the request of La Salle, set out from the fort on the Illinois River in canoes and went down the Illinois River to its confluence with the Mississippi River, and then ascended the Mississippi River to the falls at the site of the city of Minneapolis. Father Hennepin called these falls the Falls of St. Anthony of Padua.

We now have covered the voyage from the monument at our Lady of Mercy High School in Rochester to the Hennepin monument in Minneapolis. Sioux Indians captured Father Hennepin and Daniel Freyson Duluth, the godfather of Duluth, Minnesota—who was the controlling influence among the Indians. Free traders of Lake Superior rescued Father Hennepin and brought him back to Niagara and to Irondequoit Bay, and thence to Montreal and Quebec. This was the third (or fourth?) visit of Hennepin to the Senecas near Irondequoit. While returning from Minnesota, Hennepin said his costume was made of the skins of "wild bulls" (buffalo).

ILLINOIS FORT DESTROYED

In the winter of 1679-1680, La Salle in the Illinois country looked forward to the return from Niagara of the ship Griffon, with the supplies for his colony and with materials for the sailing ship, which he expected to use in navigating the Mississippi River. When the ship, after months of anxious waiting, did not come back to Fort Miami of the Illinois, La Salle set out with some companions to walk through snow and slush across what is now the southern part of the State of Michigan (St. Joseph to Detroit) and thence to Niagara and Fort Frontenac.

(Continued on Page 34)

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Explorations

(Continued from Page 33)

La Salle left his most faithful lieutenant, Henry De Tonty, in charge of the Illinois colony and Father Ribourde was its spiritual head. Earlier in this summary the rise to dominance of the Senecas by a series of conquests has been mentioned. The highest reach of the power of the Senecas took place in Illinois.

During the absence of La Salle from his forts in Illinois, the Senecas and other Iroquois went on the war path and came to the residence of the Illinois Indians where La Salle's newly built forts stood. At this time Father Membre talked with Seneca warriors whom he had met the year before, as he said, in the "village of the Senecas." Neither Tonty nor Membre was able to persuade the Senecas and their allies not to attack the Illinois Indians. So Tonty and Father Membre witnessed the slaughter and retreat of Illinois Indians who were struck down by the Senecas and other Iroquois.

Along with this wreck of the Illinois tribe came the destruction of La Salle's fort and all of his property which he had brought to Illinois as the result of years of hard work. Father Gabriel de La Ribourde, the senior priest of this expedition, was killed by Kickapoo Indians near Seneca, Illinois, September 19, 1680.

See Habig Heroes of the Cross Chapter VIII.

How powerful had become the Indians whose chief village was Totiakton at Rochester Junction is shown by the above events which indicate that the Senecas were able to go on the warpath almost to the Mississippi River with no opposing tribes to stop them, and when they reached these Illinois Indians, they put them to flight with great slaughter. The Senecas at this climax of far-conquering glory offered civilization one of two choices, either to leave them to dominate the wilderness with tomahawk and scalping knife, or to find some way of making them obedient to civilized control.

The Jesuit missionaries in the Iroquois Cantons had promoted years of peaceful relationship between the Iroquois in their village and the French. But some sterner measures were necessary to control the far wandering Iroquois war parties. Civilization in America owes to the French gratitude for having brought these Senecas into peaceful relations with any European power. The military expeditions which accomplish this long peace of the French with the Iroquois are mentioned elsewhere.

AT THE GULF OF MEXICO

Late in December, 1682, La Salle, Tonty, his lieutenant and Father Membre, his chaplain and a party of Frenchmen and Indians were again in their rebuilt Fort Miami at the mouth of the St. Joseph River on Lake Michigan. Out on Lake Michigan from this fort went a flotilla of canoes with Tonty and Father Membre. Shortly afterwards La Salle followed, and the whole party of 54 persons was assembled near the mouth of the Chicago River in what is now the business center of the city of Chicago. The Chicago River squirms through flat lands into Lake Michigan. When, using a little exaggeration, there is a good heavy dew, on the prairies west of Chicago, the headwaters of this river spread out to blend in an enormous puddle with the waters of the Des Plains River which flows in the opposite direction toward the Illinois River and the Mississippi.

Before the days when the Chicago drainage canal made this Chicago river back up and flow into the Mississippi River, the waters of this Chicago River became so thick and strong with the

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September 1, 1939

Most Reverend James E. Kearney, D.D.  
Bishop of Rochester  
50 Chestnut Street  
Rochester, New York

My dear Bishop Kearney:

Please accept our sincere congratulations upon the singular record of your diocesan newspaper, the Catholic Courier, in rounding out 50 years of uninterrupted publication.

We of the Yawman & Erbe Mfg. Company have been able to observe the progress of the Catholic press in this diocese since its very beginning in 1889. Some 9 years before that date this company was struggling to obtain a foothold in the business world.

In the progress of your newspaper, and in the progress of our company, the motivating forces seem to us very similar, - devotion to an ideal and determination to render service.

Our ideal has been, of course, to create devices that would add to the efficiency of modern business and office practice. In this field we have been fortunate enough to achieve leadership.

The Catholic Courier, as we see it, is dedicated essentially to the task of adding to the efficiency of living. In its ideals and its content, it seeks to clarify thought, rectify error, overcome ignorance, and broaden understanding.

In the half-century career of the Catholic Courier, your newspaper has achieved a type of leadership which is exceptional, not only in the Rochester diocese but in the ranks of the entire Catholic press.

We wish you many more half-centuries of progress.

Very truly yours,  
YAWMAN & ERBE MFG. COMPANY

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"sentiment" of a large city that legend has it a man fell off a bridge into the waters of this river and broke his leg.

Following the general direction of the modern Chicago Drainage Canal, La Salle and his large party, dragging their canoe like bobsleds or toboggans across the ice encrusted prairie, reached good navigation on the Illinois River and thence went to the Mississippi River. De Soto, a century earlier and Marquette and Joliet about a half dozen years earlier, had been on this Mississippi River. But the convincing proclamation of an exploration of its full length and of its importance came from La Salle and his priestly lieutenants Hennepin and Membre. On April 9, 1682, La Salle stood at the mouth of the Mississippi River, surrounded by members of his party—priests, voyagers, lieutenants, Indian paddlers, and their women and children. La Salle looked up the river and proclaimed that the river and all its drainage area belonged to his sovereign, Louis XIV King of France. La Salle called the country Louisiana.

Father Hennepin was not with this party, but had explored the Mississippi River, from the mouth of the Illinois River up to the site of Minneapolis or farther.

After returning from his voyage to the Gulf of Mexico in 1681 and 1682, La Salle strengthened the defenses of his Fort St. Louis of the Illinois and he persuaded many tribes of the Indians to join to withstand attacks of the Iroquois.

In the spring of 1683, when La Salle was on an urgent diplomatic errand from this fort on Starved Rock to Quebec, the Iroquois came to attack the Indians who dwelt along the banks of the Illinois River.

When our Western New York Indians came to La Salle's Fort St. Louis of the Illinois, they found there a league of opposing Indians estimated at a total population of twenty thousand (20,000) and they retreated. The Iroquois, including our Senecas, came back toward Totiakton (Rochester Junction) with only one Illinois Indian captive, who escaped from them.

After the first expedition in 1680 of the Senecas and their allies into Illinois, Governor De LaBarre of French Canada had called a council of Iroquois chiefs (including the Senecas) and had tried to forbid them to attack the Illinois Indians. But the Senecas and their allies had defied this fussy, pompous, futile French courtier and went on the second expedition against the Illinois.

The term of De La Barre as governor of Canada came between the first and second terms of the very able Governor Frontenac.

It is evident from the above facts that the rise of the Senecas from the obscurity of the Hemlock and Honeoye hills to this grand climax where they defied the French and contested with them for the control of the tribes of the Middle West is one of the amazing achievements of any American Indian tribe.

The French during this period of the rise of this Seneca-Iroquois tribe, had progressed from a Fort in 1608 of about 100 men on the site of the city of Quebec to a place of dominant influence through the Great Lakes and upper Mississippi Valley region.

A final struggle for dominance between the Iroquois and the

French was inevitable. The part of this struggle which affected those other than Frenchmen who came in afterward as heirs of French pioneer efforts, was whether the authority of Indians or the authority of white men of any nationality whatsoever should control the lands from Western New York to the Mississippi River. The French, by winning the first victories for the authority of white men, performed a notable service for civilization and opened the way for all white men who came after them.

The French war against the Iroquois came only after the French had suffered horribly at the hands of the Iroquois and after many devoted resident missionaries had spent long years in the partly successful attempt to convert the Indians to Christianity and to peace and conformity with the ways of the white man.

The missionaries example of supreme devotion should be remembered in this Diocese for all time to come. When the Senecas returned to their villages after this second and futile expedition against the Illinois, our imagination reaches back to that time in 1683 when at Totiakton (Rochester Junction) the highly boastful warriors returned to walk by the doors of the one hundred multiple family long cabins and to listen with shame to their women saying to them, "What, no prisoners!"

It was after this second Seneca expedition against the Illinois that De LaBarre planned to begin his expedition against the Iroquois which opened a series of campaigns against them which ultimately resulted in the Senecas and in a lesser degree, the other Iroquois accepting the dominance and leadership of the French for the remainder of the French term of colonial occupancy of America.

In view of De LaBarre's expedition, Father Julien Garruer S. J., who had been resident with the Senecas for fifteen years, left on a "ship of the Governor" which went out of Irondequoit Bay. The French expeditions against the Iroquois have been mentioned previously. They were: De La Barre, 1684 to Port Ontario; De Nonville, 1687 to Seneca villages inland from Irondequoit Bay (See Courier D 250th Denonville); Frontenac to Onondaga, August 1696. See Parkman, Frontenac, and New France under Louis XIV, Chapter XIX.

La Salle's explorations had brought to light that knowledge of this new land by which the number of healthy, happy human beings on this earth were increased by ten and tens of millions.

Later we find La Salle and Father Zenobe Membre landed in Texas having been landed from ships from France too far west in the Gulf of Mexico to find the Mississippi River. It was a foolishly selected party of emigrants. Some were aristocrats who expected slavish service from the others and some were jail birds. They quarrelled with La Salle and resented his authority over them. La Salle started to walk back to Quebec. One of his own men shot him (May, 1687).

With La Salle, Father Membre had carried the Cross from the site of Mercy High School to the mouth of the Mississippi River and to Texas. The Denonville Expedition has been told by Mr. G. B. Selden and others in Courier E. In that expedition, coming to the Rochester area were men who farther symbolize

(Continued on Page 36)

# Fordham University

## Largest Educational Centre in the Archdiocese of New York Prepares for Its Centennial

As Fordham University begins this year the cycle of celebrations for its centennial which will be climaxed in 1941, it looks back with pardonable pride to the fact that sixteen members of the Hierarchy, including two Cardinals, have been connected with it since Archbishop Hughes first purchased old Rose Hill Manor in 1839. Of particular interest is that the first Bishop of Rochester, the Rt. Rev. Bernard J. McQuaid studied and was ordained at Fordham in 1848 and one of its most distinguished pupils, the Rt. Rev. Thomas Augustine Hendrick of the class of 1869 and at Fordham from 1865 to 1868 was for twenty-nine years active in charitable and public work in the Diocese of Rochester and for a number of years a member of the Board of Regents to the University of the State of New York. In 1903 he was appointed the first American Bishop of Cebu, in the Philippine Islands.

### BEGAN AS ST. JOHN'S COLLEGE

Fordham University began as St. John's College, Fordham on June 24, 1841. On that date it was formally opened by the Rt. Rev. John Hughes, D.D., then Coadjutor-Bishop of New York and later its first Archbishop, and the Reverend John McCloskey, subsequently Bishop of Albany, Archbishop of New York and the first American Cardinal was appointed President.

The property, when purchased by Bishop Hughes in 1839 was known as Rose Hill Manor, one of the several estates or farms which, prior to their division, were known as Fordham Manor. Fordham with the rest of Westchester County was once a portion of the domain ruled over by the Chiefs of the Mohegans, from whom it was purchased by the Dutch and from the heirs of the Dutch owners by John Archer in 1669. Four years later in 1673, Governor Francis Lovelace granted the manor of Fordham to the same John Archer. The name of Fordham is derived from two Anglo-Saxon words, foord (a ford) and ham (a home).

During the interval of more than one hundred and fifty years from this date (1673) to the purchase by Bishop Hughes in 1839 the original manor was divided into several farms and passed through the hands of many owners.

### PURCHASED BY BISHOP HUGHES IN 1839

The property was purchased by Bishop Hughes in 1839 for a seminary for his diocese, but arrangements for a college independent of a seminary were made at the same time and the first classes were opened in September, 1841 with six students. The seminary which had been established at Lafargeville, Jefferson County, New York in 1838 was moved and established at Fordham in 1841 under the patronage of St. Joseph. In 1845 St. John's Hall and Church were built, the former as a seminary for the education of priests for the Diocese of New York, the latter as a seminary chapel. The square one-story stone building to the southwest of the Hall, which bears the date, 1840, appears to have been built for the use of a few theological students while the seminary building was in course of erection.

In April, 1846, St. John's was raised by the Legislature to the dignity of a University and placed by Bishop Hughes under the direction of the Jesuits who had come from St. Mary's, Kentucky, at his invitation and had purchased the college property. The seminary remained the property of the Diocese with the Jesuits as teachers. At the same time the Scholastics of the Society of Jesus were trained in Philosophy and Theology in a building separate from the one occupied by the Diocesan seminarians. When the seminary was removed to Troy, New York, the buildings and grounds were sold to the Jesuits.

### FIRST PRESIDENT, FIRST AMERICAN CARDINAL

During the period from 1841 to 1846, there were three presidents of St. John's, the Reverend John McCloskey, later Bishop of Albany, the second Archbishop of New York and the first American Cardinal; the Reverend John Harley and the Reverend James Roosevelt Bayley, afterwards



Fordham University mural in the New York State Building at the New York World's Fair.

Bishop of Newark, New Jersey and later Archbishop of Baltimore. The College had flourished and advanced and many improvements had been made in the grounds and buildings.

The first Jesuit President was the Reverend Augustus Thebaud. Since his presidency in 1846 there have been twenty-two presidents under whom the College has grown into a University with its several departments, and from scarcely a hundred students to nearly ten thousand.

In 1905 the corporate name was changed to Fordham University, the collegiate department retaining the old name of St. John's (which was changed in 1931 to Fordham College), and the law and medical schools were established. In 1911, the College of Pharmacy was opened; in 1916, the Graduate School, the School of Education and the School of Social Service. In 1920 the School of Business was founded, followed three years later by Fordham College, Manhattan Division. A Summer School was opened in 1918 in the Woolworth Building and in 1919 transferred to the campus at Fordham where it still continues its sessions, increasing from forty students in its initial year to over 1200.

## FORDHAM UNIVERSITY

New York City

Established 1841

Conducted by the Jesuits

### Departments of the University

#### Campus

Fordham College  
College of Pharmacy  
Graduate School  
Summer School  
Fordham Preparatory School

#### Downtown

Fordham College (Manhattan Division)  
School of Law  
School of Social Service  
School of Education  
School of Business





Explorations

(Continued from Page 35)

the widespread exploration of America by pioneer Catholics.

There was Le Moyne Denonville, who had been a commander on a naval expedition to Hudson Bay and later in 1706 was the first governor of Louisiana. There was Father Jacques Gravier, who after 1700 made several voyages from the Lake Michigan via the Mississippi River to the Gulf of Mexico. There was Henry de Tonty, La Salle's most faithful lieutenant, who went from Illinois searching down the Mississippi to Louisiana for La Salle, his lost commander in the fall of 1687. After the Denonville expedition, members of the Joncaire family (See Courier C 35) were resident with the Senecas and then went everywhere in the Ohio and Mississippi Valleys where Indians of Eastern America went.

In 1721, Charlevoix a Jesuit and a professor in a college in Paris was sent to make a report of the French empire in America. He came from Montreal and Quebec via the St. Lawrence River canoe route. He entered and described Irondequoit Bay. (See inscription on Our Lady of Mercy High School monument, Rochester.) Thence he voyaged by the Great Lakes and the Mississippi River to New Orleans. His scholarly histories, with some botany included, helped civilization in its taking over the wilderness. In 1749 the Celeron expedition came along the south shore of Lake Ontario and stopped in the Seneca country on the way.

Father Bonnecamp S. J. was map maker and chaplain of this expedition. This expedition of about 100 men went by Lake Ontario, Niagara River, Lake Erie, and then by portages through Chautauqua Lake. The expedition circumnavigated most of the state of Ohio on connecting rivers and placed lead plates at strategic points upon which was inscribed a proclamation which claimed all of Ohio for the French.

In 1751 Father Picquet made a tour around Lake Ontario and paddled up the Genesee River to the Lower Falls. He went to New Orleans via the Mississippi canoe route when the "fierce" British broke up New France, 1659.

About a century ago in the years around 1839, Father De Smet, a Belgian Jesuit (who seems to have visited friends here in Rochester) preached the Gospel to Indians and uplifted the Cross where the waters flow into the Pacific Ocean. He seems to have traversed the Oregon trail before that well known Protestant missionary, Marcus Whitman. Evidence has now been outlined in this article on "Explorations" which shows that the early Catholic residents and sojourners in the area of this diocese participated not only in local history and are to be considered not only as interesting historical incidents, but performed services of exploration which were of continent wide importance to all subsequent history and civilization. We invite historians to lay aside their shackles of racial and creedal discrimination and give these French Catholic explorers their honorable place in the history of America and of the Church.

A. M. STEWART,  
August, 1939.

Honorary Member Rochester  
Historical Society.  
Member New York State  
Historical Association.



FINIS

"OUR CONGRATULATIONS to His  
Excellency, Most Reverend James E. Kearney,  
Bishop of Rochester, on this the occasion of  
the 50th Anniversary of the founding of the  
CATHOLIC COURIER, official publication  
of the Diocese of Rochester, New York.  
Studios of Daprato Statuary Company.  
Chicago, New York, Pietrasanta, Italy."

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STATUARY COMPANY



Providence charted the way so that some of the truly great men of history were on the Papal Throne during the fifty years just ended—a half century when unusual human and spiritual problems were on the horizon; when great minds and hearts were dedicated to their solution.

Catholicity was sweeping onward, triumphant throughout the world, when the CATHOLIC COURIER came into existence in 1889.

Pope Leo III was in the place which had been occupied by St. Peter. His wise, beneficent encyclicals were instructing the people of all nations—beginning to endow them with enlightened concepts of human relationships.

His Holiness recognized the value of the Catholic press, declaring in one of his first utterances: "A Catholic newspaper is a perpetual Mission in the home."

Before the start of his reign, the issue of Papal infallibility had been settled. With the authority of ecclesiastical doctrine on a firmer basis, Pope Leo laid down a program for modern civilization.

Perhaps the most famous of his encyclicals—masterpieces of composition as well as thoughtful judgment—was the one dealing with the problems of labor.

Because of the practical knowledge of affairs which His Holiness possessed, he was able to prepare a workable formula for the attainment of justice in labor questions.

Not only did it create a profound impression at the time it was issued in 1891, but it remains a model for guidance today.

Emphasis is given in the labor encyclical to the fact that the possessing classes have important duties to fulfill—that society, in collaboration with the Church, has responsibilities toward those who toil, which must be met.

The Church, it points out, stands for reconciliation between all classes; for a spirit of charity; for an exemplification of justice which gives fair consideration to the interests of employers and provides security and protection for workers.

Harmonious relationships between the Church and State were sought by Pope Leo, the form of the latter concerning him only if the aims of simple justice were impeded.

He directed brilliant efforts toward attainment of unity among the various Christian communities and Rome—a restoration of the unity of the Christian faith.

Vatican archives were opened by Pope Leo to students of all denominations and all nations in 1880—considered one of his wisest acts.

It gave practical illustration to the contention that the Church has nothing to conceal; that all of its facilities should be opened for the search of truth.

The light was turned on great sources of research, and students of many nations availed themselves of the opportunity to secure details of ecclesiastical and world history.

Following the example of his predecessor, Pope Leo abstained from official relationship with the newly established Kingdom of Italy and asked for restoration of the temporal sovereignty of the Pope as a guarantee of the free exercise of spiritual power.

Never was there a suggestion of outside force, or the resort to any measure which would destroy the unity of Italy.

Negotiations were proposed on a basis which would give Popes complete sovereignty over a small territory. But they failed—due mainly to opposition from Italian Liberalism.

When Bismarck, "iron chancellor" of Germany, pursuing a policy of Kulturkampf, set up severe police regulations which interfered with the freedom of the

# HISTORY of the PAPACY Since the Year 1889

Church, Pope Leo adopted a conciliatory attitude.

With superlative diplomacy, he interceded—used the support of the Catholic population of Germany—and obtained repeal of the legislation which threatened to interfere with its progress.

His gifts as a conciliator gained recognition in his appointment as arbitrator of a dispute between Germany and Spain regarding possession of the Caroline Islands in 1885.

Other international controversies were settled by him. A movement for separation of Church and State came in France during his reign in spite of friendly endeavors to prevent it.

Union between the Roman and Anglican Churches was advocated extensively in England, but Pope Leo disapproved because of insistence by Anglicans upon recognition of the validity of the consecration of their clergy.

Good relations between the Vatican and all countries were sought. He won the institution of a Russian Embassy to the Vatican, established diplomatic relations with Japan, arranged for a Council of Bishops of South American states in Rome.

An illustrious ruler, Pope Leo XIII extended the Catholic hierarchy throughout the world—added 300 dioceses and vicariates. Death ended his reign in 1903, bringing sorrow to many of the great of earth with whom he had mingled.

Then Giuseppe Sarto came to the throne.

Taking the name of Pius X, he put into immediate practice those virtues of a devout shepherd of the soul which later made him known as "the Pope of the poor and humble."

Deeply religious, he asked that the inner life of the Church be fortified with the true spirit of the Gospel.

Pope Pius X published two constitutions in 1904—one of them forbidding the secular veto and the other reforming the method of conducting Papal elections.

He reformed the Roman Curia, laid down rules for action, with a clear definition of the respective spheres of competence of the Congregations and other authorities of the Curia.

While there was a reduction in the number of seminaries for priests in Italy, Pope Pius set up the Bible Institute in Rome in 1909, and the Vatican library and archives were developed along the lines which had been established by his predecessor.

His Holiness arranged for the reform of church music, encouraging return of the old Gregorian chants.

In all that he did—in all that the Church undertook—Pope Pius relied upon the growth and support of Catholic newspapers to carry forward in the light of truth. Of them he said:

"To be a Catholic, to call oneself a Catholic, nay, to belong to Catholic organizations and associations and at the same time be indifferent to the interests of the Catholic press is a patent absurdity."

"I would make any sacrifice, even to the pawning of my ring, pectoral cross and soutane, in order to support a Catholic newspaper."

Preaching frequent sermons as Bishop of Rome, he advocated the exercise of all the saintly qualities by which all of his own actions were guided.

Quite a sensation was created by Pope Pius X in 1907 when he condemned all tendencies, whether in Catholic theology or elsewhere, toward modernism aimed at the reform of dogma.

His manifesto declared that members of the clergy and teachers should take a special oath disavowing modernism. He was not opposed to the modern historical outlook nor to the development of Church doctrine on a basis of indisputable researches, but there must be no false evolutionism to deprive revealed religion of its ecclesiastical character.

Although reconciliation between the Vatican and Quirinal did not come during the reign of Pope Pius X, they learned how to get along peacefully, each in its own sphere.

Catholic Action, designed to educate the social, moral, civic and religious conscience of the Italian people, was encouraged by him, and the absolute prohibition of participation of Catholics in Italian political affairs terminated.

France carried out complete separation of Church and State in 1905; the new Republic of Portugal took similar action in 1911.

When the shadows of the World War were gathering, Pope Pius X on August 2, 1914 appealed to Catholics of the world to pray for peace. Soon afterward his own saintly life came to an end.

Flames of war were spreading their tongues of destruction when the Archbishop of Bologna was called to the throne as Benedict XV.

Perhaps there had been no previous time in history when humanity more needed application of the ideal of this distinguished spiritual leader—"justice and peace."

Again and again he appealed to the nations to stop the destruction of life and property, but the spirit of war swept along in spite of urging to get rid of these four fundamental evils:

The lack of brotherly love in the relations of mankind with one another, the contempt for authority, the iniquitous warfare of ranks and classes, and the greedy hankering after transitory and perishable possessions.

His efforts for peace reached a climax on August 1, 1917, when he appealed to all of the combatant governments "as the father of all who loves all of his children with equal affection."

Pope Benedict often gave voice to his appreciation of the work and influence of Catholic newspapers in his efforts to make this a better world in which to live. On one occasion he said:

"The work of the Catholic papers has been most praiseworthy. They have been an effective auxiliary to the pulpit in spreading the faith."

The book of church laws, which had been started by Pope Pius X, was completed by him in 1917.

*Five Pontiffs have been in the Chair of St. Peter at Rome as supreme rulers of tens of millions of the faithful throughout the world since the Catholic Courier was established in 1889.*

*They are Pope Leo XIII, whose reign began in 1887 and continued to 1903; Pope Pius X, 1903 to 1914; Pope Benedict, 1914 to 1922; Pope Pius XI, 1922 to 1939; Pope Pius XII, the present Pontiff, who became Pope in March, 1939.*

In a distinguished encyclical in 1919, Pope Benedict emphasized the missionary duty of all members of the Catholic Church, and he established a training center for the Oriental church as an affiliate of the Oriental Institute in Rome.

He died in 1922 after a reign in which he did all that was in his power to ameliorate the hardships of war; to bring about a return of peace.

Next in the long procession that has come through the centuries to head the Church as Holy Father was Achille Ratti, scholar, builder, peacemaker, brilliant executive.

"Pius is the name of peace, therefore I shall bear it," he said as the mantle of St. Peter fell upon his shoulders, and Pius XI became a name that was synonymous with peace—with efforts to bring about international justice through negotiation.

Some measure of the extent and diversity of his efforts may be gained from consideration of the fact that he wrote 300 encyclical letters during his reign and that they covered the range of human problems of his time.

War, peace, the relation of the Holy See to Italy, the persecution of the Church in Russia, Mexico, Spain and Germany, motion pictures, marriage, social problems—these were some of the subjects.

Shortly after Pope Pius XI ascended the throne his first encyclical appeared—on Dec. 23, 1922—an impassioned plea for peace.

In it he deplored the increasing lack of respect for authority and to the resort to force in the settlement of disputes. He asked for a restoration of peace between the Vatican and Italy; for peace everywhere—"a peace which would be the peace of Christ."

During pilgrimages to Rome from all of the world during Holy Year of 1925, the Pontiff addressed gatherings from different nations, showing deep understanding of the intricate problems before them.

The prayers and efforts of the Holy Father to bring about peace brought material results in the Holy City itself. Negotiations begun in 1927 between the Vatican and Premier Mussolini resulted in the signing of the Lateran Treaty in 1929.

Pope Pius XI thus became sovereign of a newly created state, "The City of the Vatican," and full property, exclusive dominion and sovereignty rights were recognized.

The treaty, concord and financial convention covered all of the matters which had long been in dispute—brought a satisfactory settlement which ended the long self-imposed imprisonment of the Holy Father within the confines of the Vatican.

Many believe that the renewal of Papal Sovereignty was the outstanding achievement in the reign of Pope Pius. The signing of the agreement was received with satisfaction throughout the world.

On March 9 Pope Pius received the entire diplomatic corps accredited to the Holy See and was congratulated because the Lateran Treaty had finally brought to an end a controversy which had lasted for more than sixty years.

Pope Pius was saddened by the persecution of the Church in Mexico—later to spread to some of the other nations. In 1926 he directed an encyclical to Mexico, admonishing the government of that

country to reflect that "everything which is good and beautiful derives from the Church."

An encyclical letter in 1928 asked for a return of reason in countries where every right, human and divine, had been trampled under the brutal feet of force; where Churches had been razed, priests and nuns ejected from others.

The proper education of Catholic youth was a subject which was close to his heart. Alert to the evils of propaganda in sections of the secular press, Pope Pius XI often expressed appreciation of what Catholic newspapers were doing in presenting the news accurately and interpreting it from the Catholic viewpoint. He said:

"The power and influence of the Catholic press is so great that even the seemingly insignificant activity in favor of the good press is always of great importance because great results may come therefrom. Anything which you will do for the good press, I will consider having been done for me personally. The good press is very close to my heart, and I expect much, very much from it."

With disturbances and attacks against the Church in different countries, besides the war in Spain in which many priests and nuns were killed and church properties destroyed, the later years of His Holiness were devoted to peace efforts.

In 1936 he urged the Church in the United States to establish a motion picture censorship for the guidance of its people, and to ask them to renew a pledge annually not to see bad motion picture films.

That was adopted—has brought a notable improvement toward decency in motion pictures.

The persecution of Jews by Nazi rulers of Germany aroused his sympathies in 1938 and he opposed them forcefully.

Gathering threats of war were combatted by the Pontiff, whose waning strength was unequal to the tasks that were before him. More than once he was within the shadow of death, but a will that was superhuman returned him to the fight for peace and justice.

Finally, worn by the struggle in behalf of ancient truths, the soul of the great "Pope of Peace" took its flight on Feb. 10, 1939. A saddened world reviewed his achievements; paid touching tribute to one of the most illustrious spiritual and intellectual leaders of our time.

Eugenio Cardinal Pacelli, Vatican Secretary of State, was named as his successor, adopting the name Pius XII.

An ironically sad commentary upon the changeless greed of some national rulers may be seen in the fact that Pope Pius XII entered upon his reign facing conditions similar to those encountered by Pope Pius X a quarter of a century ago.

An international conflict is under way with some of the same countries involved that tried to end the troubles of the world with the sword in 1914.

His Holiness dedicates his prayers—all of the resources of his brilliant mind and great heart—to the cause of peace, just as Pope Benedict had done.

First, there was an effort, aided by prayers of the people in all Churches, to prevent the war. Now they are devoted to asking for an early return of peace.

With the futility of armed conflict to improve conditions in any country so completely demonstrated in the light of twenty-five years—and long before that—Pope Pius XII carries on for all humanity the great work which predecessors of His Holiness began.

In our own country the position of the Church was never stronger.



# St. Bernard's Seminary



WITH the words " . . . We have known that you have always given chief care to the right education of the young, especially of those dedicated to God; . . . there is nothing of more benefit to the Church, to the State." Pope Pius X congratulated Rochester's first bishop, Most Rev. Bernard J. McQuaid, on the occasion of the fortieth anniversary of the latter's episcopate. What the Holy Father referred to principally was the major Seminary of St. Bernard's, on Lake Avenue, Rochester, which Bishop McQuaid had planned, built, and guided with untiring zeal.

The Most Rev. Bernard J. McQuaid came to Rochester as "bishop" in 1868. Upon his arrival he announced to the assembled clergy his future policies, viz., schools for the children and priests for the spiritual work of his diocese.

Returning from a visit to the Holy Father and the Vatican council, he started the preparatory seminary of St. Andrew's which still flourishes beneath the shadow of the Episcopal residence.

The Bishop also recognized that Rochester could never have a high position among the dioceses of the country, if it had not its own seminary, for higher theological studies.

In 1875 he began to husband the poor resources of his growing diocese. After he had saved a little he began the preparation of his future professors and as early as 1879 sent young men abroad to prepare them in the best schools of Europe.

In the presence of the trustees of the new St. Bernard's Seminary, Most Rev. Bishop McQuaid laid the foundation stone of that institution, Tuesday morning at 10 o'clock March 31, 1891.

A copper box containing a copy of the charter, copies of the amended seminary pamphlets, Bishop McQuaid's pastoral letter on the subject of the proposed institution, copies of the local daily papers and the Catholic Journal were placed in the corner stone.

With this, the initial step in the progressive forward building movement of the institution, the work of completing the structure to a point where the laying of the corner stone was in order, moved rapidly.

The laying of the corner stone of the new St. Bernard's Seminary was a memorable event in the annals of the diocese of Rochester. At 4 p. m. August 20 (the Feast of Bernard), 1891, Bishop McQuaid, in the presence of the priests and trustees of every parish in the city, blessed the corner stone.

The members of the Catholic Uniformed Union in full uniform acted as escort of honor.

The procession formed at the entrance to the Seminary with the Rt. Rev. Monsignor H. DeRegge leading the way.

Before marching around the walls the Bishop blessed the corner stone which had already been placed in position in the front wall near the main entrance.

The corner stone is of white marble, bearing on the face the single inscription "1891." It had been hollowed out sufficiently to admit a copper box being placed within.

Following the blessing came the presentation to the Bishop of the subscriptions of each parish by the pastors. As each parish was called the pastor came forward and announced the amount his congregation had donated.

At the same time the pastor of the parish presented the Bishop a list of the subscribers which was deposited in the copper box. Besides these lists there was placed in the box a simple statement of Bishop McQuaid setting forth that on the 20th day of August, 1891, he, as Bishop of the Diocese of Rochester, had blessed the corner stone of St. Bernard's Seminary, and that should the building ever be destroyed more detailed information concerning its institution and incorporation could be found in the foundation stone directly beneath the corner stone.

The original structure was made to care for 68 students. But the reputation of St. Bernard's Seminary was quickly established, and increasing applications necessitated increased accommodations. Three more buildings were erected during the life of Bishop McQuaid to provide for this need. The first was the three story Hall of Philosophy, a fireproof building erected to the south of the Main Building and at right-angles to it. Built in 1900, it contained rooms for students and professors, a library, and classrooms. Parallel to this, but on the north side of the Main Building, is the five-story Theology Hall, providing rooms for 130 students.

St. Bernard's Seminary—four buildings—is built of mottled red and gray sandstone from the river bank with which the grounds of the Holy Sepulchre cemetery are walled and its chapel built, and is situated on the boulevard, the grand drive of Rochesterians, half way



Entrance to St. Bernard's Seminary

between the city and Lake Ontario and on the high western bank of the Genesee river.

The site of the seminary is unrivalled in Rochester, abundant water, dry soil and perfect drainage make it ideal from the point of view of health.

The entrance to the grounds is attractive. The stone walk leads between the huge piers of mottled sandstone

## St. Andrew's Seminary

TWO YEARS after the founding of the new diocese of Rochester, September 15, 1870 to be exact, Bishop McQuaid, first bishop of Rochester, opened Saint Andrew's Seminary in a very humble building in the rear of the episcopal residence. The first faculty was made up of priests attached to the Cathedral and its first student body numbered about seven or eight young men.

Other and better buildings followed, all in practically the same location. The student body increased and finally St. Andrew's was given a distinct faculty of priests whose sole work was the preparation of boys and young men for the priesthood. In 1937 the last building erected for seminary purposes was sold to the Eastman Kodak Co. and temporary quarters were taken up in the old Catholic High School building at Brown Street and Plymouth Avenue North.

Of recent years State recognition has been obtained for both the high school and college departments of the seminary necessitating increased courses, facilities in library and laboratory, special training for faculty, etc.

Monsignor De Regge was first rector of Saint Andrew's Seminary and he was followed by Monsignor Michael Nolan, Father Francis Luddy, and Father Edward Lyons, present rector. The average student body of recent years numbers 125—about 40 in the college department and 85 in the high school department.

Practically all the priests in the diocese are alumni of Saint Andrew's, which also numbers among its former students, Archbishop Hickey, now retired; Bishop Walter A. Foery, bishop of Syracuse; and the late Bishop John Francis O'Hern.

The graduates of Saint Andrew's Seminary are out-ranked by no others at Saint Bernard's Seminary in scholastic standing, and in true evidences of piety and priestly spirit and attitude. During the past ten years over thirty of its student body have joined the various religious orders.

In 1929 a dormitory was added to the seminary, for non-resident students, and in 1936 quarters for these students were opened on the Buffalo Road in a beautiful building on spacious grounds. About twenty students make their home at this dormitory—the Saint William House

Boys and young men are accepted at Saint Andrew's from the parochial schools and high schools of the diocese provided they meet the requirements of the present standard at Saint Andrew's. An entrance examination is held each summer to determine the incoming class.

to the massive arches which front the entrance to the seminary. In the center of the broad walk is a large fountain. Entering the grounds from either side is a driveway which passes across the pavement under the arches of the entrance tower. Three full stories rise above the basement to the roof, which is of red slate, and partaking a little of the mansard style, admits of a large attic above the third floor.

The seminary buildings are four in number, comprising the residence hall, this being the largest and finest of the buildings, and through which the entrance to the others is best obtained, the chapel and culinary building, the quarters of the servants and Sisters and the electric and steam power house.

In June of 1906 Bishop McQuaid, in a pastoral letter, decided to add another building to St. Bernard's Seminary in addition to the four buildings which constitute the group, viz., the main building, the chapel building, the building for the Sisters in charge of the domestic department and their assistants and the "Hall of Philosophy and Science."

The new building referred to is what is now known as the "Hall of Theology" and is of stone, brick, concrete and iron 200 feet by 55 with basement and five stories high. Work progressed favorably during the summer of 1907 and in the month of September of that year the basement and four stories of the building had been completed, and, said the Bishop "the enlarged chapel and dining room will be in order by the latter part of this month" (September, 1907). The building was finished in time for the opening of fall school term in 1907. There are rooms for 150 students and five professors, as well as class rooms and a large assembly hall.

St. Bernard's day, August 20, 1908, the day set apart for the formal dedication of the new building (hall of theology) and the day which marked the Bishop McQuaid's diamond jubilee and the attainment of the ambition of almost a lifetime on the part of Rochester's illustrious Bishop, found him physically unfit, except for two brief periods, the beginning and the conclusion of the ceremonies, to be present during the ceremonies which marked this great event. Bishop McQuaid was confined to his bed, almost within earshot of the celebration ceremonies.

Dignitaries of the Catholic Church from this and other lands, headed by the papal delegate, Most Rev. Diomed Falconio, the celebrant of the Mass, came here for the ceremonies, constituting what was perhaps the most notable gathering of Catholic clergy ever held in this diocese.

Having built the seminary buildings, Bishop McQuaid now directed his attention to the building up of high scholastic and spiritual standards for those who would study there. He provided for the complete training of the instructors and for the maintenance of a high level of scholarship; he saw to the establishment of strict but prudent discipline; by careful supervision and by personal conferences he provided for the proper spiritual training of the seminarians.

Among the original members of the faculty were Rev. Wm. E. Cowen, D. D., professor of dogmatic theology and English literature; Rev. J. Francis Goggin, D. D., prefect of studies and professor of exegesis, moral theology and Italian; Rev. William E. Cowen, D. D., professor of fundamental dogmatic theology and ethics; Rev. Edward J. Byrne, D. D., professor of general and special introduction to sacred scripture, history of the old and new Testament and Hebrew; Rev. Andrew V. Byrne, professor of fundamental moral theology and ethics; Rev. Andrew B. Meehan, D. D., J. U. D., director and professor of canon law, liturgy and Italian; Rev. Frederick J. Zwierlein, S. T. L., professor of ecclesiastical history and German literature; Rev. Edmund J. Wirth, D. D., professor of special metaphysics; Rev. Michael J. Ryan, D. D., professor of logic, general metaphysics and English literature; Rev. John M. Potter, S. T. B., professor of church music and German; Rev. P. Prosper Libert, S. T. B., librarian, professor of catechetics and French literature; Dr. L. F. Simpson, attending physician.

The Seminary has a curriculum of the type approved by Roman authorities. Its course is six years long. The first two years, equivalent to the two last years of a college course, are devoted principally to the study of Philosophy. The Seminary is qualified to give the degree of Bachelor of Arts to those who have entered with satisfactory credits and complete successfully these two years. The next four years are occupied with the study of Dogmatic and Moral Theology, Sacred Scripture, and auxiliary courses. Upon the successful completion of these four years the student is ready for ordination to the priesthood.

St. Bernard's Seminary has already given 1137 priests to the service of the Church. The first year of its existence saw 39 students enrolled; the greatest enrollment since was 257. Last year there were 231 enrolled, representing 14 dioceses.

# St. Andrew's Seminary



Development of the Catholic faith in Western New York—of which founding the Diocese of Rochester was a monumental incident — was one of the great events in the making of America.

Looking through the shadows of the past out of which this diocese emerged, we see the immortal Most Rev. Bernard J. McQuaid, first Bishop and architect of the diocese—builder of churches, colleges, seminaries, schools, cemeteries in a panorama of forty years.

His name is synonymous with the founding.

Beyond the colossal figure of the great administrator, appears the saintly Bishop John Timon of Buffalo, his predecessor in this region when it was a part of the Diocese of Buffalo.

"Pray for me" was the way in which he always said good-bye to visitor or friend—perhaps preparing the way for what was to follow.

## WORK BEGUN

But long before Bishop McQuaid began his notable work of extending a spiritual empire and providing the physical properties for it—long before Bishop Timon fell upon his knees to ask for the extension of the Catholic Church over the territory in which he was spiritual administrator—the foundation had been laid for the Diocese of Rochester.

Expansion of the Catholic faith in this region goes back 283 years—to the year 1656 when Jesuit missionaries raised the Cross in Ontario County as the emblem of the Christian faith.

The fires of faith which they lighted burned dimly at times. But they lived and spread in the hearts of men. Many of them were Indians.

Occasionally an altar was erected in a Catholic home, and Mass was celebrated. Up to 1808 the Catholic Churches in New York State were governed by church authorities in New York City—placed there by the Most Rev. John Carroll, first Bishop of Baltimore, which was the Mother See of the entire United States.

Priests who came to New York—most of them from foreign countries—were sent throughout the state, to celebrate Mass in isolated communities, to provide for the spiritual needs of families and individuals.

## NEW DIOCESE FORMED

When, in 1808, the progress of the Catholic Church in the United States warranted division of the Diocese of Baltimore, New York was one of the dioceses created, with the Most Rev. Richard Luke Concanen, an Irish Dominican, the first Bishop.

But he died soon afterward.

The Most Rev. John Connolly, who was named as his successor, coming directly from Ireland on a voyage which lasted sixty-eight days, made an inspection of the whole diocese as early as possible.

Rochester had only a few hundred families at the time, and there were only four priests in his charge, which included all of the state of New York and a part of New Jersey.

Before the time of railroads—with only the slowest means of transportation—the inspection was itself a tedious, slow job.

Priests were sent by Bishop Connolly to Rochester and Buffalo during 1818 and 1819. The first to arrive was the Rev. Patrick McCormick, administering to the Catholics of Rochester.

Next was the Rev. Patrick Kelly, who was ordained by Bishop Connolly, and who devoted most of his labors to Rochester and Buffalo.

During his pastorate in Rochester, the first Catholic Church—St. Patrick's—was built in this city.

Although there were only fifteen Catholics in Rochester in 1808, the number had increased

# The Diocese of Rochester and Its Churches

to 1,500 by 1820—a great influx of settlers which had been due to the construction of a highway that was opened the year before, running across the state.

When Bishop Du Bois, who had escaped to America during the French Revolution, was named successor of Bishop Connelly upon the death of the latter, there were 150,000 Catholics, eight priests and twelve churches in the Diocese.

Patrick Henry, famous orator, had instructed him in the English language, enhancing great natural gifts for public speaking. After many achievements, including the founding of St. Mary's College, he was made titular Bishop of Basileopolis in 1838.

The Rev. John Hughes of Philadelphia was named to succeed him—and in 1850 was raised to the dignity of the first Archbishop of New York.

During 1842 a census showed 200,000 Catholics in the state of New York, with only forty priests and fifty churches.

On April 23, 1847, Archbishop Hughes erected Buffalo into an Episcopal See, which included all of the region now within the Diocese of Rochester—nearly one third of the state of New York in all.

## BISHOP OF BUFFALO

The Very Rev. John Timon, a Visitor General of the Congregation of Missions, was consecrated as the first Bishop of Buffalo.

Following the consecration, which took place at the Cathedral in New York October 17, 1847, the Feast of the Nativity of the Blessed Virgin, on October 22, he took charge of his See. It is a noteworthy fact that he pontificated at his first Mass at St. Patrick's Church in Rochester on the very morning when that historic event took place.

Not only did Bishop Timon perform valiant service in development of the Diocese of Buffalo, but he gave material aid in the formation of the Diocese of Rochester. One of his first official acts was the appointment of the Rev. Bernard O'Reilly as pastor of St. Patrick's Church in Rochester.

There was a discouraging scarcity of priests.

## SPEEDY GROWTH

The Catholic population was growing speedily because of the waves of immigration sweeping into the land of opportunity and religious liberty.

This was not only true of Rochester and Buffalo, but also in remote communities, where Catholic families, who had worshipped devoutly while in their former homes, but were here denied the ministrations of priests because there were not enough to serve them.

Bishop Timon prayed steadfastly for them.

His interest in the spiritual welfare of Catholics of the present Diocese of Rochester was continuous, profound.

Formation of the Diocese of Rochester took place on January 24, 1868, through its separation from the See of Buffalo.

The Most Rev. Bernard J. McQuaid was consecrated as its first Bishop by Archbishop McClosky at the Cathedral in New York, July 12, 1868.

## DAY OF JOY

When he came to Rochester four days later, the occasion was made one of great public rejoicing—appreciation of distinguished recognition which had come to the city and this region.

At that time there were only sixty churches administered by thirty-eight priests in the diocese. Seven were Redemptorists who were included in a territory embracing Monroe, Livingston, Wayne, Ontario, Seneca, Cayuga, Yates and Tompkins counties.

Archbishop Hughes, great administrator in building the province of the church in the state, had the pattern which Bishop McQuaid decided to follow in the new diocese—poor, lacking in educational facilities for the priesthood as well as for others.

Within the space of a few years, Bishop McQuaid had made the Rochester Diocese one of the notable dioceses of the country—a center of education, supplying priests for this and other communities.

## DIOCESE ENLARGED

Through action of the Holy Father, Leo XIII, the Diocese of Rochester was enlarged on December 10, 1896, through separation of the counties of Steuben, Chemung, Tioga and Schuyler from the Diocese of Buffalo and adding them to its territory.

To an exceptional degree, the story of its development for the forty years following 1868 was the story of Bishop McQuaid's life.

He was born in New York City December 15, 1823, educated at Chambly College, near Montreal and at St. John's College, Fordham. He studied theology under Lazarist Fathers in their seminary in New York.

He was ordained a priest at St. Patrick's Cathedral in New York City, January 16, 1848, and his first assignment was at Madison, N. J. Immediately he began building churches, making provision for parochial schools.

Congregations were organized by him at Morristown and Springfield. Then he was called to the rectorship of the Cathedral at Newark, and while there was instrumental in founding Seton Hall College. He was its president for ten years.

## ADEQUATELY PREPARED

Forty-five years of age when he came, with twenty years of that time spent as a priest, he was admirably equipped by nature and experience to undertake the work of building a diocese.

Immediately he began organizing the parochial school system. There was only one Irish Catholic school for secondary education in the city at the time—the Academy of Christian Brothers, which only admitted boys whose parents were able to pay.

Bishop McQuaid wanted a more democratic system—one which as boys; the poor as well as those as boys; the poor as well as those with means. He began a movement for "Christian free schools," advocating them in lectures in other cities as well as at home.

## TRIBUTE TO HIS WORK

The rapid growth of the parochial school system in the diocese was a tribute to his work. The Sisters of St. Joseph were organized for teaching, and each of these sisters was given as many pupils as could be taught.

The merit of the plan was quickly demonstrated in the quality of scholarship of the students, as well as the fine moral character of the young charges.

Recognizing the need for more priests—and the necessity for training them—Bishop McQuaid established St. Andrew's Seminary in 1870, an institution in which

young men who are anxious to enter the priesthood may be given a preparatory course.

He decreed that they should attend a day school there during the classical course, so that they would not be cut off from the world while making up their minds whether they would later take the theological course leading to the priesthood.

The seminary succeeded from the first.

## SEMINARY PLANNED

Then he took steps for establishment of a theological seminary, beginning in 1875 to provide resources for that purpose. Studies and plans were made, with the result that construction of St. Bernard's Seminary was started March 31, 1891, and the building was dedicated July 12, 1893.

It consisted of the main building, the chapel building and the building for Sisters. The Hall of Philosophy and Science was erected later. The seminary was opened in September, 1893.

A strong faculty was provided. Educational results surpassed expectations—in 1901 received unusual recognition, for a diocesan seminary. In a Papal brief which was presented to St. Bernard's in perpetuity, authority was given to confer degrees in philosophy and theology.

Then, in 1872, Holy Sepulchre Cemetery, consisting of 400 acres, was opened by Bishop McQuaid in Charlotte Boulevard—a common cemetery for all Catholics.

To provide a source of unadulterated wine for the Holy sacrifice of the Mass, he purchased a farm of 215 acres at Conesus, and in its vineyard grew more than thirty varieties of grapes. The vineyard was presented to St. Bernard's Seminary.

## LIST OF ACHIEVEMENTS

Other notable achievements included the establishment of St. Ann's Home for aged Catholics, which was opened in Charlotte Boulevard in 1905. The Hall of Theology of St. Bernard's Seminary was opened in 1908.

Actively interested in civic affairs, Bishop McQuaid had a notable part in creation of the splendid park system of the city of Rochester.

When the years began to weigh heavily upon Bishop McQuaid, the Rev. Thomas F. Hickey was appointed Coadjutor Bishop; consecrated May 24, 1905, assuming most of the administrative duties of the diocese from then on.

Both Vicar General and Rector of the Cathedral at the time, he became titular Bishop of Berenice and coadjutor with the right of succession as head of the See of Rochester.

The ceremony of consecration, which took place at the Cathedral, was one of the most memorable in Catholic annals here—a ceremony attended by a distinguished church dignitaries, prelates and churchmen from all parts of the country.

He was the first Bishop to be consecrated in Rochester.

The Most Rev. John M. Farley, Archbishop of New York was in charge of the ceremony of consecration, assisted by Bishop McQuaid, who had ordained his coadjutor to the priesthood.

## PAPAL DELEGATE PRESENT

The Most Rev. Diomedes Falconio, Papal delegate to the United States, came as the representative of the Holy Father.

The aged mother of the Bishop-elect occupied a place in a front

pew which had been reserved for the family.

Bishop Hickey was born in Rochester in 1861, graduated from St. Mary's parochial school in 1874, and three months later entered St. Andrew's Seminary, from which he was graduated in 1879. In 1884 he was graduated from St. Joseph's Provincial Seminary at Troy, N. Y.

Following ordination he was appointed assistant at St. Francis de Sales Church, Geneva and later transferred to Moravia.

For a time he was chaplain of the State Industrial School, then made rector of St. Mary's Church. He became rector of the Cathedral in 1898 and was chosen Vicar General in June, 1900.

When the venerable Bishop McQuaid had been head of the See of Rochester for forty years, a Grand Jubilee Celebration was held on the anniversary, which was July 12, 1908. His 85th birthday was December 15, 1908.

## LIFE ENDS

The following year—after an illness lasting six months—he died on January 18, 1909. The greatest tributes which the Church and the city could pay to his memory were given.

There was a guard of honor while his body lay in state at the Cathedral; honorary bearers included the most eminent citizens of this community, members of all creeds; people united in expressions of sorrow.

Archbishop John M. Farley of New York City celebrated Pontifical Mass of Requiem.

Bishop Hickey automatically succeeded Bishop McQuaid as head of the See of Rochester, the right of succession having been provided when he became coadjutor.

An able administrator who knew the needs of the diocese intimately, Bishop Hickey immediately began a development of the schools, churches and institutions.

## CHURCH FOUNDED

His first important act in this direction was building the Italian church of Our Lady of Mount Carmel in Ontario Street in 1910. Then came the second Italian Church, St. Lucy's for the western part of the city of Rochester, located in Troup Street.

Not only in the establishment of new parishes and building churches, but in providing schools, Bishop Hickey kept the Church and its institutions in pace with the needs of the people.

Nazareth Academy, a school for girls established in 1871, was installed in a new home in Lake Avenue.

With a magnificent new building as its home, Aquinas Institute, of which Bishop Hickey is the founder, was erected in Dewey Avenue in 1925—developed out of the Rochester Catholic High School and Cathedral High School and providing facilities for 1,200 boys.

St. Bernard's Seminary had been heavily in debt since construction of Theology Hall and other buildings. Through the energy of Bishop Hickey, and with the contributions of parishes and people, the entire debt was paid off.

## NAZARETH COLLEGE

Nazareth College for women was founded under the direction of Bishop Hickey in 1924, and is now located at 402 Augustine Street.

Because of the growth of educational institutions, a central Mother House for the Sisters of St. Joseph, as well as Normal School for the training of teachers, were imperative needs.

Property was purchased in Pittsford for construction of a beautiful building used for these purposes.

Churches constructed under the direction of Bishop Hickey in—  
(Continued on Page 58)





## Vicar General of the Diocese Champion of the Catholic Press



### *Rt. Rev. Msgr. William M. Hart*



ASTOR of Corpus Christi Church and Vicar General of the Diocese of Rochester, the Rt. Rev. Msgr. William M. Hart, Ph.D., S.T.L., LL.D., has given outstanding service to the Church and people of the diocese. He was the first and only Vicar Capitular which this diocese has had—named to administer its affairs through election by the Diocesan Board of Consultors on May 23, 1933, following the death of the Most Reverend John Francis O'Hern, third Bishop of Rochester. He filled this office again when the diocese became vacant through the promotion of Archbishop Mooney to Detroit. A native of Rochester, Monsignor Hart was educated at St. Bridget's School, St. Andrew's and St. Bernard's Seminaries. Ordained in 1916, he was appointed assistant pastor of St. Patrick's Church, Seneca Falls, June 24, 1916. Two years later he was transferred to Corpus Christi Church in Rochester as assistant pastor. The Most Rev. Thomas F. Hickey, second Bishop of Rochester, made him Vice-Chancellor of the diocese and his secretary in January, 1923. Appointment as Vicar General to Bishop O'Hern, and pastor of Corpus Christi Church, came on March 19, 1929, and in August of that year Pope Pius XI elevated him to the rank of Domestic Prelate. Monsignor Hart is profoundly interested in the Catholic Courier, of which he is secretary and treasurer, and is an important medium through which it is enabled to carry out the wishes of the Bishop.



# The Churches of the Diocese of Rochester

An Editorial Tribute



*"We need material temples of stone and lime and wood or metal in which to foregather for the social and community worship, of that God Whom we know all the time that no temple can contain since His Presence fills the heaven and the earth."*—BISHOP KEARNEY.

**T**HE HOUSE OF GOD—whatever shape or form it may take as the center of Catholic parish life—represents the accumulation of years of effort, of devotion and of sacrifice on the part of a zealous pastor and his loyal people. For fifty years, the Catholic Courier has to the limits of its capabilities and equipment served the priests and parishioners of the Rochester Diocese. The church edifice being the heart and core of parish life, it is with pride that the Catholic Courier presents on the following pages a complete record of the church buildings in this diocese.

When a new church building was contemplated and plans made known, the diocesan newspaper carried the story not only to readers in that parish but to fellow Catholics throughout the diocese.

Proudly, and as a matter of diocesan record, the Catholic newspaper told the story of the breaking of ground by the reigning Bishop, and later of the beautiful liturgical services conducted by His Excellency in marking the dedication.

From the time Holy Mass was first celebrated in the completed edifice, down through the years, the Catholic Courier staff has bent every effort towards advancing by the printed word the beautiful Catholic life fostered within the four walls of "the new church."

Now the Catholic Courier passes the milestone of fifty years. Short this is in the history of Holy Mother Church but those fifty years are filled with the achievements of those who sacrificed that these churches might be built, and worked,—pastors and people—in harmonious cooperation to carry out the purpose for which they were built.

These pictures of the churches in the Diocese are published for our Catholic people with the

hope that they may be better informed of the ever-growing strength of their Faith, and also so that they and their children may understand more about the extent and importance of "The Diocese of Rochester."

To those pastors whose generous cooperation made possible the success of this outstanding presentation, we extend our most sincere thanks.

Thanks are also due those pastors who were heartily in accord with this project but who, because of circumstances, found it impossible financially to share. We know that they, too, are praying for a successful Golden Jubilee Year for their diocesan newspaper.

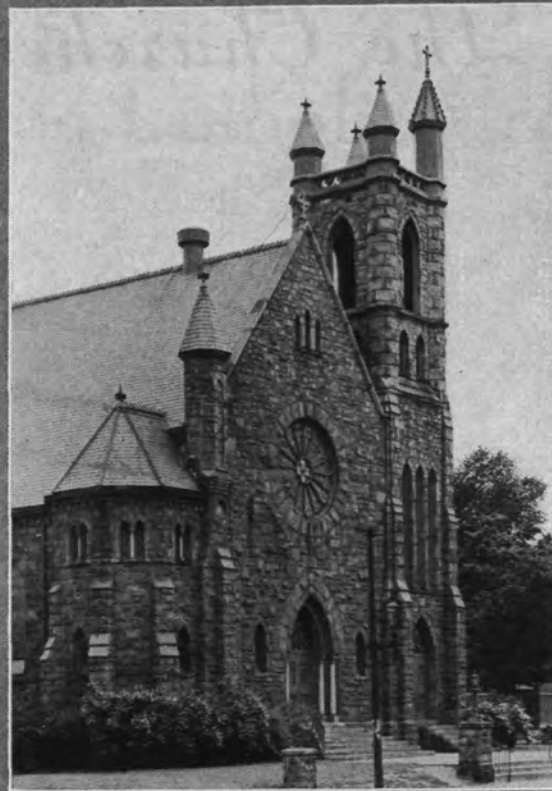
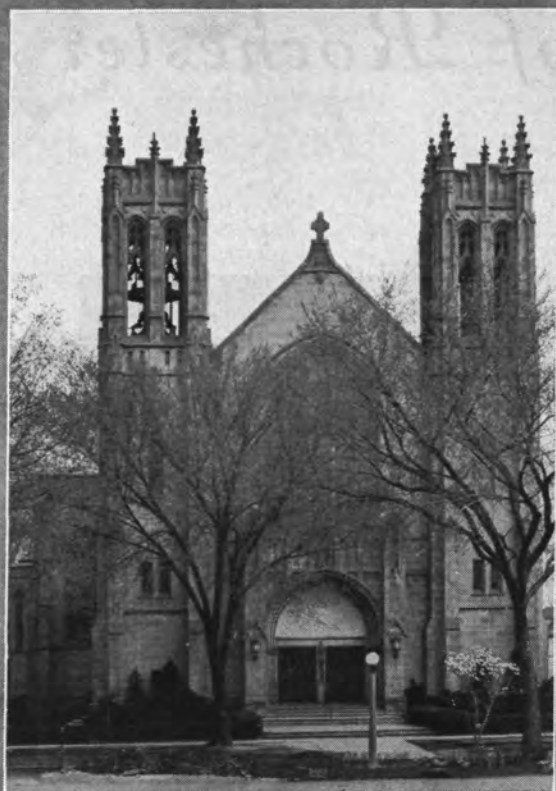
With the inspiration afforded by fifty years' service, with a realization of what is needed in a diocesan newspaper to interest, and to inspire, with a determined policy to support and promote diocesan programs of which these churches represent a foremost part, the Catholic Courier goes forward into the future confident of greater progress, ever mindful of its great responsibility to be ever watchful over "The House of God."

RT. REV. MSGR. WILLIAM M. HART, V.G.

In the following fifteen pages the Catholic Courier presents an exclusive pictorial record of THE CHURCHES OF THE DIOCESE OF ROCHESTER. This is the first occasion in the history of the diocese when pictures of all of these structures have been published in such a grouping, and the first time in a quarter-century that any presentation of a comparable nature has been made. Space limitations made necessary the omission of chapels and missions, with a few necessary exceptions, but the record is otherwise complete. All of the photographs reproduced herein were taken expressly for this edition, and have not heretofore appeared elsewhere.



# The Churches of the Diocese of Rochester



**Pro-Cathedral of the Sacred Heart** Rochester  
Pastor: Rt. Rev. Msgr. George V. Burns

**Holy Cross Church** Rochester  
Pastor: Rev. Alexander J. McCabe

**Holy Rosary Church** Rochester  
Pastor: Rt. Rev. Msgr. Chas. F. Shay

**Corpus Christi Church** Rochester  
Pastor: Rt. Rev. Msgr. William M. Hart, LL.D., V.G.

**Church of the Holy Family** Rochester  
Pastor: Rev. Jos. H. Gefell, D.D.

**Immaculate Conception Church** Rochester  
Pastor: Rt. Rev. Msgr. Jos. S. Cameron, Ph.B., M.R.

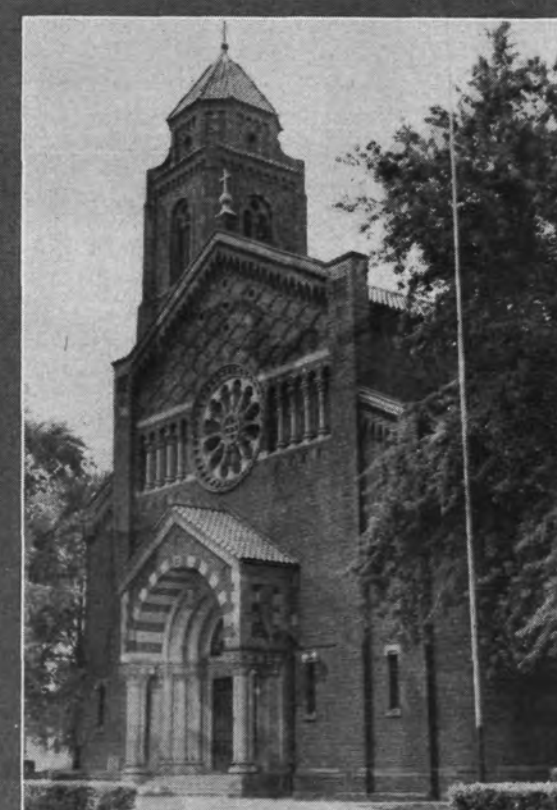
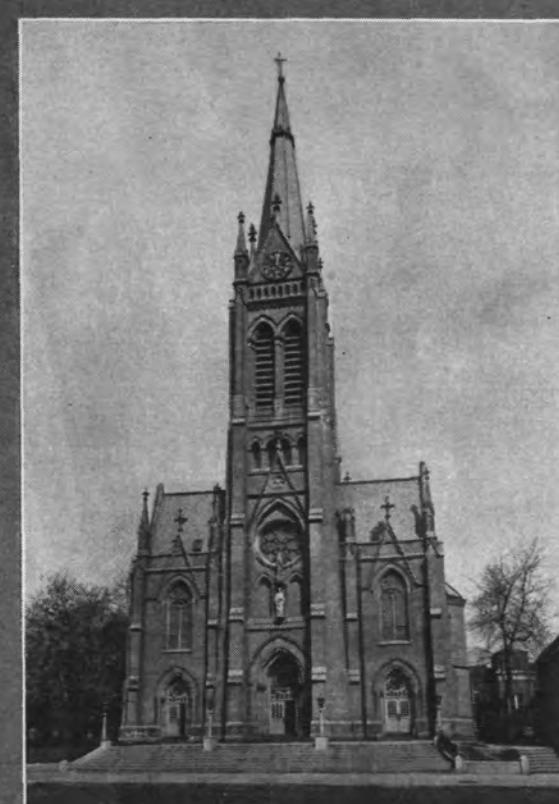
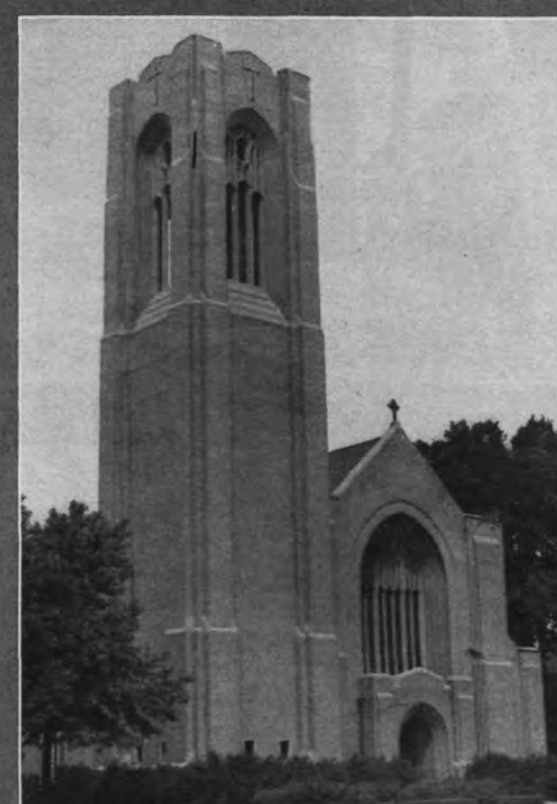
**Church of the Holy Apostles** Rochester  
Pastor: Rev. Philip E. Golding

**German Church, the Most Holy Redeemer** Rochester  
Pastor: Rev. F. William Stauder

**Italian, Our Lady of Mount Carmel** Rochester  
Pastor: Rev. Charles J. Azzi, Ph.B.



# The Churches of the Diocese of Rochester



**Church of Our Lady of Perpetual Help**      **Rochester**  
 Pastor: Rev. Francis J. Hoefen

**St. Andrew's Church**      **Rochester**  
 Pastor: Rev. George W. Eckl

**St. Bridget's Church**      **Rochester**  
 Pastor: Rev. Gerald T. Brennan, Ph.L.

**Franco-Belgian, Our Lady of Victory**      **Rochester**  
 Pastor: Rev. Camille A. Van Der Meulen, C.S.S.C.

**St. Augustine's Church**      **Rochester**  
 Pastor: Rev. John H. O'Brien

**St. Francis Xavier Church**      **Rochester**  
 Pastor: Rev. Patrick Moffatt

**Church of Our Mother of Sorrows**      **Rochester**  
 Pastor: Rev. Daniel Bernard O'Rourke

**St. Boniface Church**      **Rochester**  
 Pastor: Rt. Rev. Msgr. John Francis Boppel

**Church of St. John the Evangelist**      **Rochester**  
 Pastor: Rev. John Bernard Sullivan



# The Churches of the Diocese of Rochester

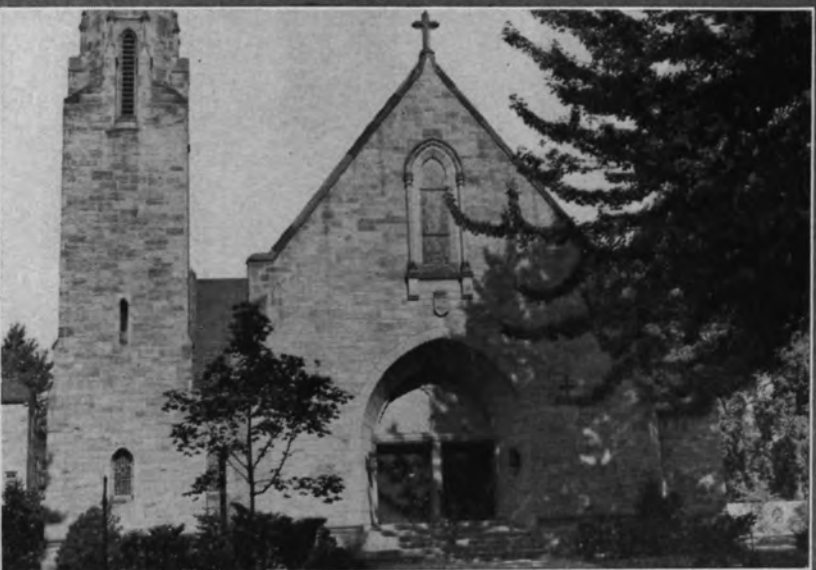
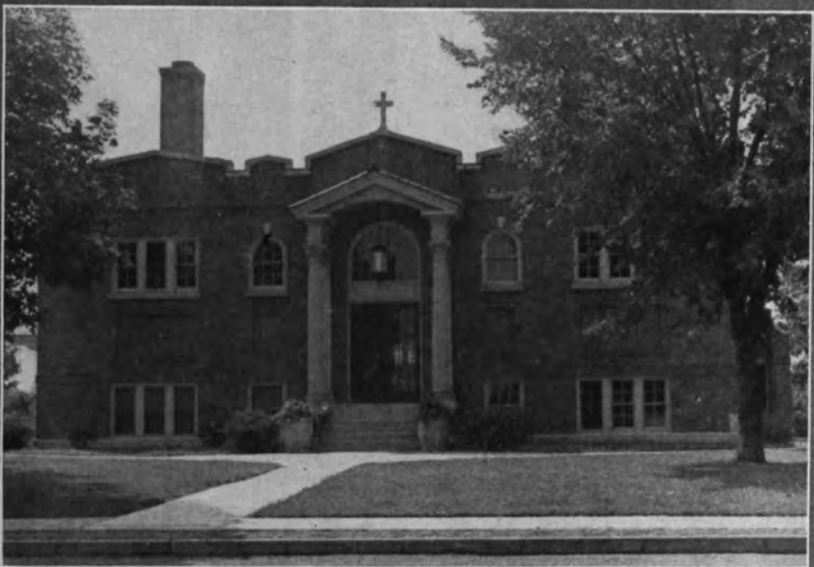
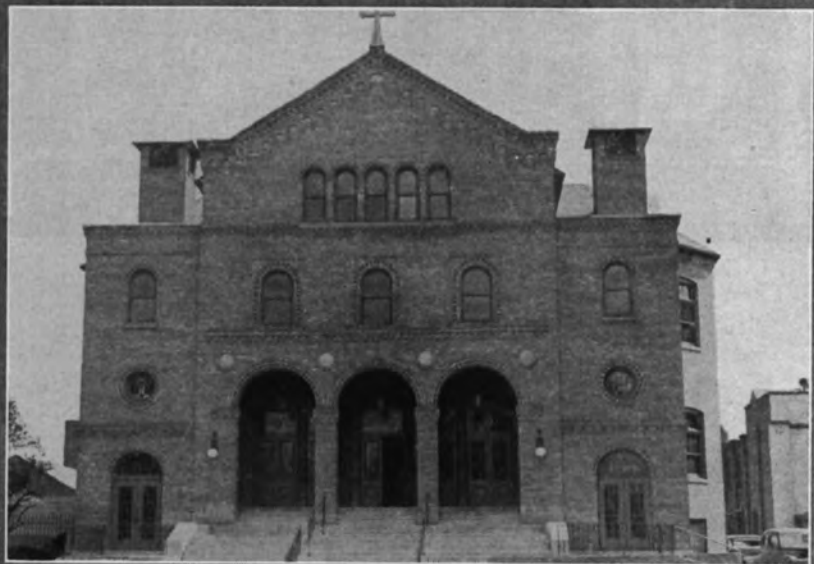


**Church of the Annunciation**—Pastor: Rev. Charles J. Azzi      Rochester  
**Italian Chapel, Most Precious Blood**—Pastor: Rev. Contegiacomo, C.P.P.S.      Rochester  
**Church of Our Lady of Lourdes**—Pastor: Rev. Francis W. Luddy      Rochester  
**St. Anne's Church**—Pastor: Rev. George J. Schmitt      Rochester

**Church of the Blessed Sacrament**—Pastor: Rev. Thomas F. Connors      Rochester  
**The Church of Our Lady of Good Counsel**—Pastor: Rev. E. T. Meagher      Rochester  
**St. Ambrose Church**—Pastor: Rev. Frank W. Mason      Rochester  
**Italian Church of St. Anthony of Padua**—Pastor: Rev. P. M. Ciaccia      Rochester



# The Churches of the Diocese of Rochester



Church of St. Charles Borromeo—Pastor: Rev. Robert A. Kelcher Rochester  
St. George's Lithuanian Church—Pastor: Rev. John M. Baksys Rochester  
St. Philip Neri Church—Pastor: Rev. George J. Weinmann Rochester  
Church of Nativity of the Blessed Virgin Mary—Pastor: Rev. M. J. Krieg Brockport

St. Francis of Assisi Italian Church—Pastor: Rev. J. A. Cirrincione, Ph.B. Rochester  
St. Patrick's Church—Pastor: Rev. Leo C. Mooney Rochester  
St. Thomas Church—Pastor: Rev. John F. Muckle, Ph.B. Rochester  
Church of Holy Ghost—Pastor: Rev. J. C. Wurzer, Ph.L., S.T.B., M.A. Coldwater



# The Churches of the Diocese of Rochester



**St. Joseph's Church** Rochester  
Pastor: Rev. Stephen W. Aulbach, C.S.S.R.  
**St. Mary's Church** Rochester  
Pastor: Rev. Geo. F. Kettell, S.T.D.  
**St. Nicholas Syrian Church** Rochester  
Pastor: Rev. Thomas Fayad, O.S.B.

**St. Lucy's Italian Church** Rochester  
Pastor: Rev. Benedict Maselli  
**St. Michael's Church** Rochester  
Pastor: Rev. Arthur F. Florack  
**SS. Peter and Paul's German Church** Rochester  
Pastor: Rev. J. Emil Gefell, Ph.D.

**Church of St. Margaret Mary** Rochester  
Pastor: Rev. Charles J. Bruton, Ph.D., M.R.  
**St. Monica's Church** Rochester  
Pastor: Rt. Rev. Msgr. William F. Bergan  
**St. Stanislaus Polish Church** Rochester  
Pastor: Rev. Joseph A. Balcerak



# The Churches of the Diocese of Rochester



**St. Theresa, Child Jesus Polish Church** Rochester  
Pastor: Rev. Simeon Kaczmarek, O.M.C.

**Italian Church of the Assumption** Fairport  
Pastor: Rev. James Thomas Wood

**St. Louis Church** Pittsford  
Pastor: Rev. L. W. Edelman, B.D., B.A., M.A., Ph.D.

**St. Vincent De Paul's Church** Churchville  
Pastor: Rev. Joseph E. Guilfoil

**Church of the Good Shepherd** Henrietta  
Pastor: Rev. Raymond Lynd

**St. Mary's of the Assumption Church** Scottsville  
Pastor: Rev. Patrick J. McArdale

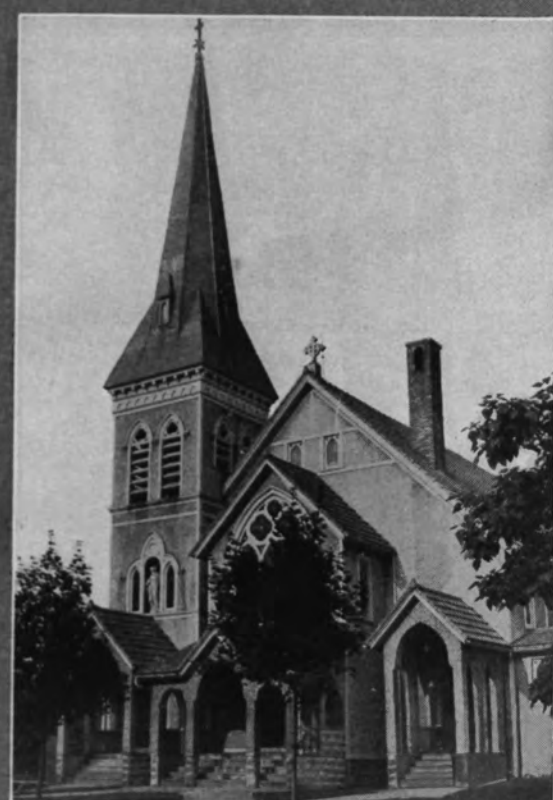
**St. Jerome's Church** East Rochester  
Pastor: Rev. B. J. Gefell

**St. Joseph's Church** Penfield  
Pastor: Rev. William V. Gruenauer

**St. John the Evangelist** Spencerport  
Pastor: Rev. George V. Predmore



# The Churches of the Diocese of Rochester



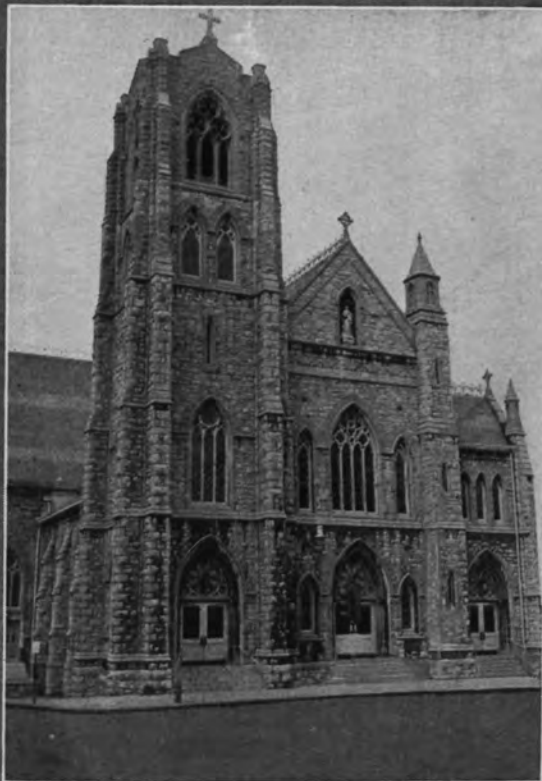
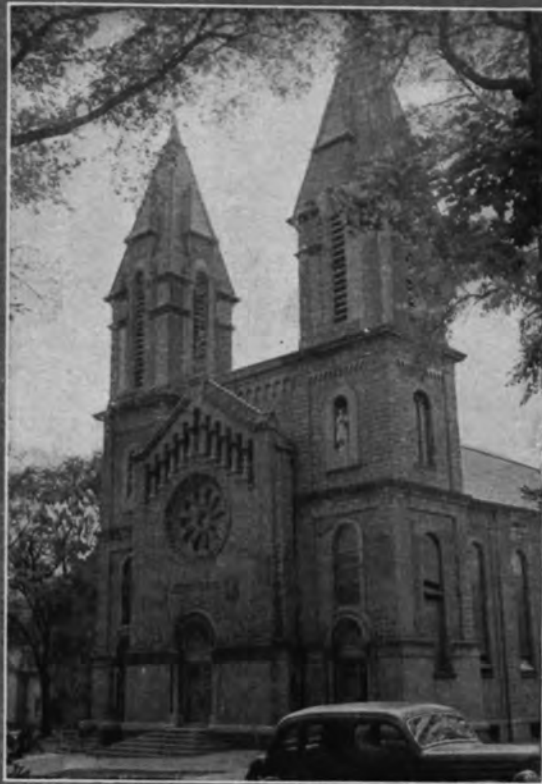
**Church of St. Salome** Sea Breeze  
Pastor: Rev. Edward J. Eschrich, M.A., S.T.B., M.R.  
**German Church of the Most Holy Trinity** Webster  
Pastor: Rev. George M. Kalb  
**St. Mary's Church** Bath  
Pastor: Rev. Henry C. Manley, Ph.B., M.A.

**St. Theodore's Church** Coldwater  
Pastor: Rev. Raymond J. Epping, M.A.  
**St. Agnes' Church** Avon  
Pastor: Rev. Charles E. Muckle, S.T.B.

**St. Paul of the Cross Church** Honeoye Falls  
Pastor: Rev. William J. Killackey  
**St. John the Evangelist Church** Greece  
Pastor: Rev. John J. Baier, Ph.B.  
**St. Columba's Irish Church** Caledonia  
Pastor: Rev. Cornelius J. Hogan, Ph.L.



# The Churches of the Diocese of Rochester



**St. Catherine's Church** Addison  
Pastor: Rev. Patrick A. Kelly

**St. Alphonsus Church** Auburn  
Pastor: Rev. Frederick G. Straub

**St. Mary's Church** Auburn  
Pastor: Rev. William E. Cowen, D.D.

**Church of the Holy Family** Auburn  
Pastor: Very Rev. John A. Conway, V.F., M.R.

**Italian Church of St. Francis of Assisi** Auburn  
Pastor: Rev. Adolph L. Gabbani

**St. Patrick's Church** Aurora  
Pastor: Rev. John Francis Neary

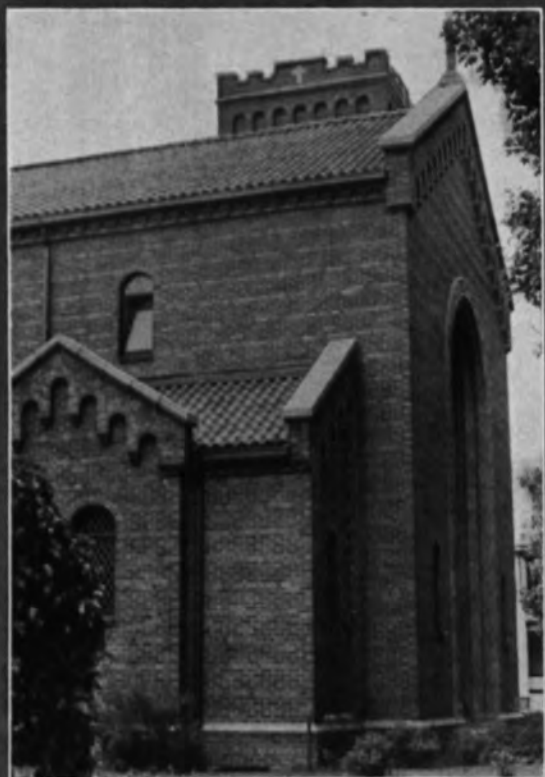
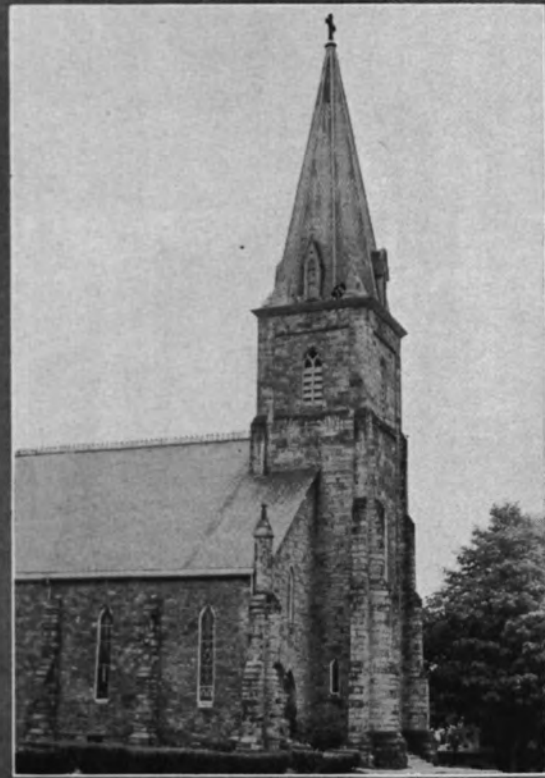
**St. Aloysius Church** Auburn  
Pastor: Rev. John B. Crowley

**St. Hyacinth's Polish Church** Auburn  
Pastor: Rev. Jerome A. Holubowicz, O.M.C.

**Catholic Chapel (Polish)** Bradford  
Chaplain: Rev. Stanislaus H. Bialaszewski



# The Churches of the Diocese of Rochester



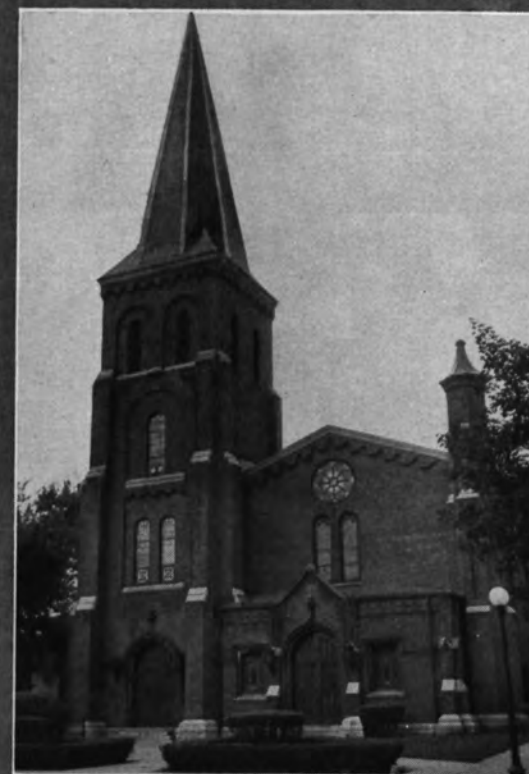
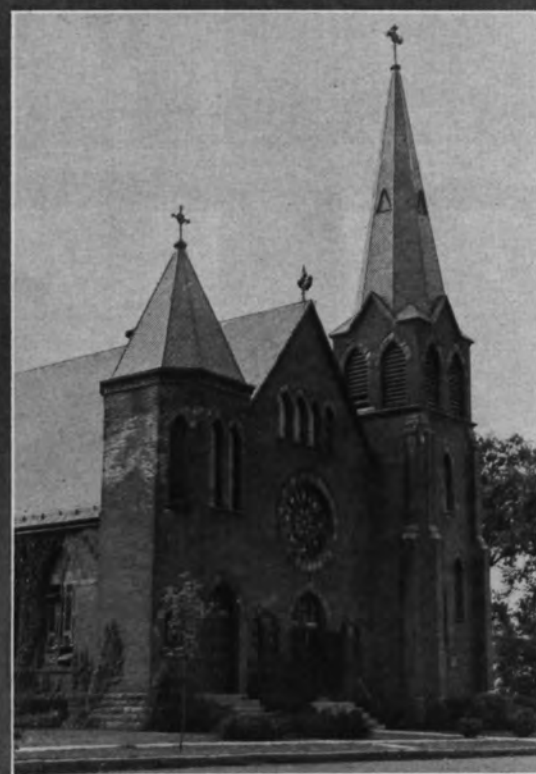
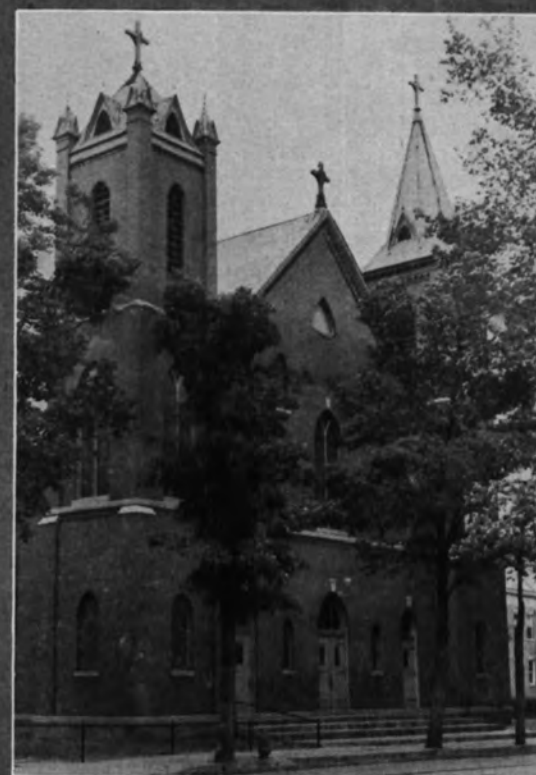
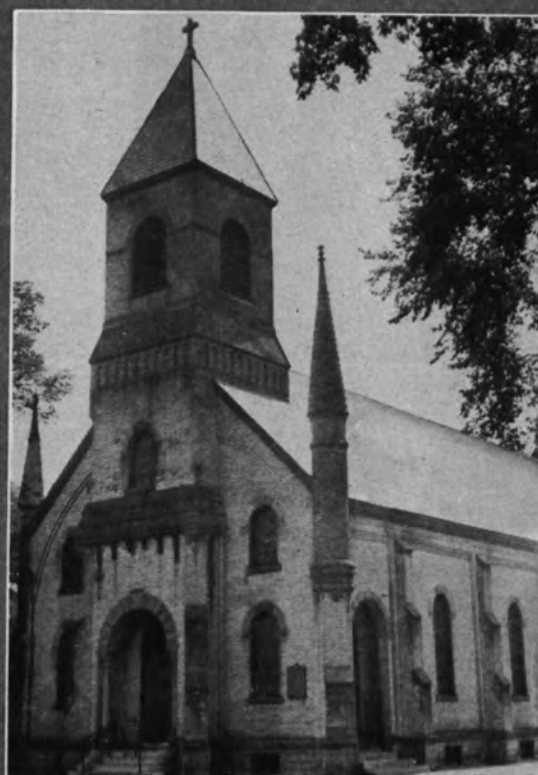
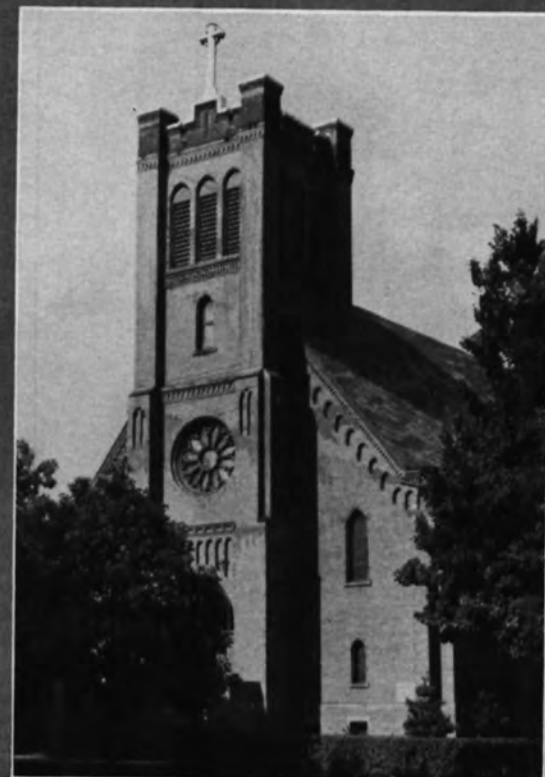
**St. Mary's Church** Canandaigua  
Pastor: Rev. Michael C. J. Wall  
**St. John the Evangelist Church** Clyde  
Pastor: Rev. Joseph V. Curtin  
**St. Patrick's Church** Corning  
Pastor: Rev. Edmund A. Rawlinson

**St. Patrick's Church** Cato  
Pastor: Rev. Joseph N. Margrett  
**St. Pius Church** Cohocton  
Pastor: Rev. William F. Frank  
**St. Vincent De Paul Church** Corning  
Pastor: Rev. Michael B. Groden

**St. Felix Church** Clifton Springs  
Pastor: Rev. James M. O'Brien  
**St. Mary's Church** Corning  
Pastor: Rt. Rev. Msgr. James Griffin, V.F., LL.D.  
**St. Patrick's Church** Dansville  
Pastor: Rev. John A. Smith



# The Churches of the Diocese of Rochester



**St. Bridget's Church** East Bloomfield  
Pastor: Rev. George Walter Doud

**St. John the Baptist German Church** Elmira  
Pastor: Rev. John B. Stemmler

**SS. Peter and Paul's Church** Elmira  
Pastor: Rt. Rev. Msgr. John J. Lee, V.F.

**St. Anthony's Italian Church** Elmira  
Pastor: Rev. Bernard C. Hanna

**St. Mary's Church** Elmira  
Pastor: Rev. J. J. Moriarty

**St. Mary's Church** Geneseo  
Pastor: Rev. Henry J. Doerbecker

**St. Casimir's Polish Church** Elmira  
Pastor: Rev. Ladislaus J. Szczepanski

**St. Patrick's Church** Elmira  
Pastor: Rev. William J. Brien, M.A., Ph.D., S.T.L.

**Church of St. Francis De Sales** Geneva  
Pastor: Rt. Rev. Msgr. Walter J. Lee, V.F., LL.D.



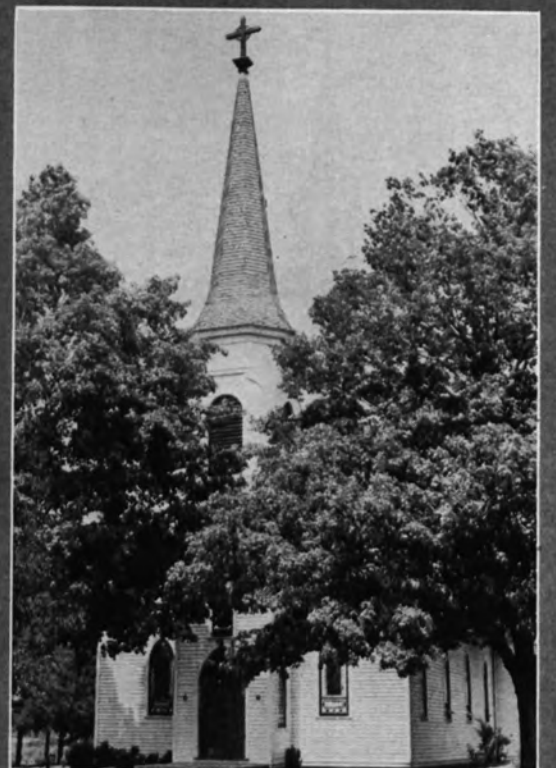
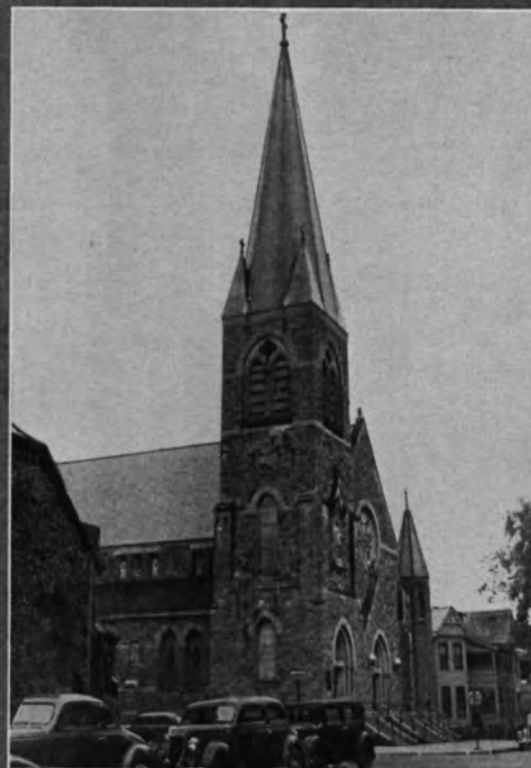
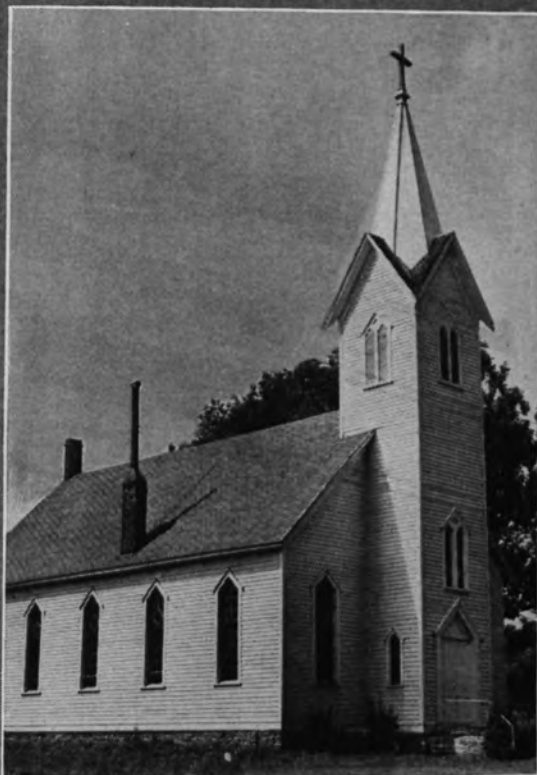
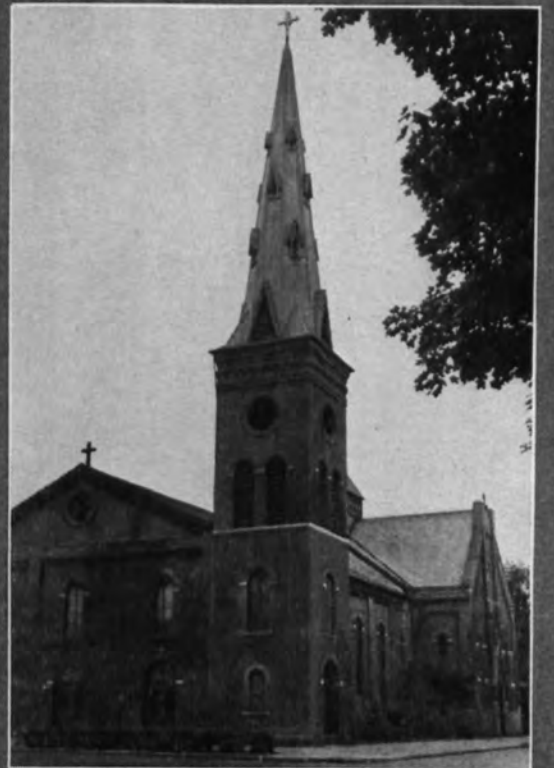
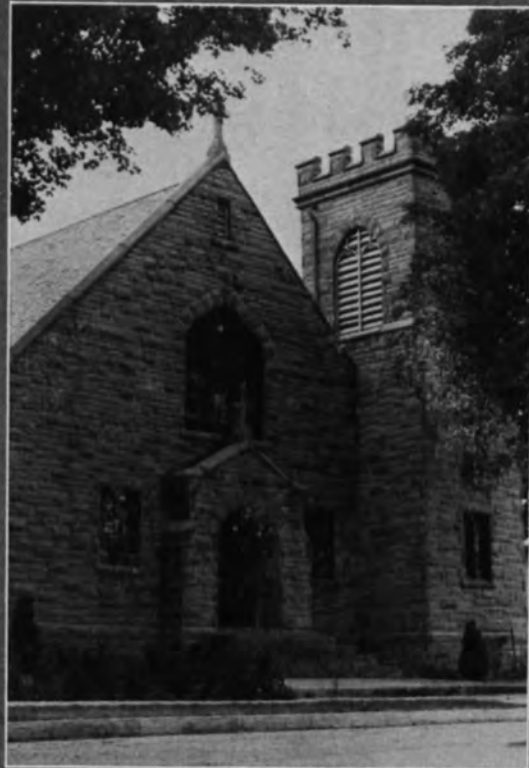
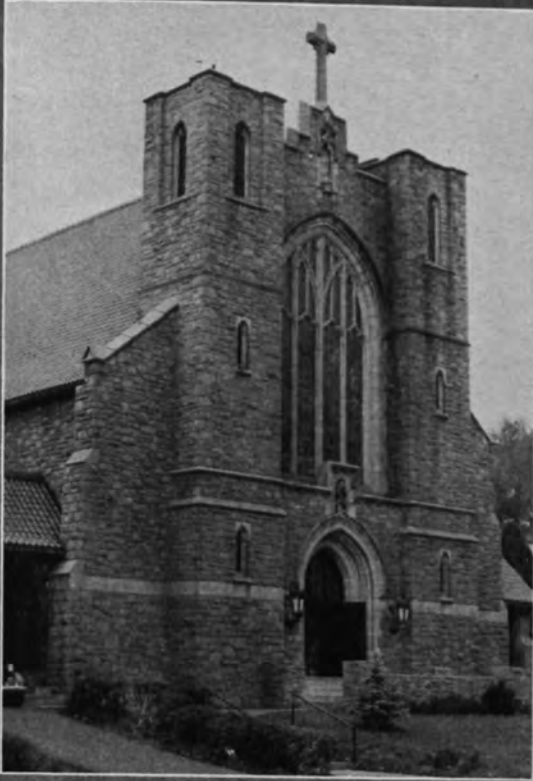
# The Churches of the Diocese of Rochester



|   |                                                                 |                |                                                                    |            |   |
|---|-----------------------------------------------------------------|----------------|--------------------------------------------------------------------|------------|---|
| I | St. Mary's Church—Pastor: Rev. Edward M. Scheid                 | Dansville      | St. Cecelia's Church—Pastor: Rev. Arthur C. Smith                  | Elmira     | I |
|   | St. Charles Borromeo—Pastor: Rev. Thomas J. Toole, Ph.B., M.A.  | Elmira Heights | St. Anthony's Church—Pastor: Rev. John M. Sellinger, Ph.B., S.T.B. | Groton     |   |
|   | St. Ignatius of Loyola Church—Pastor: Rev. Ignatius X. Cameron  | Hornell        | St. Mary's Church—Pastor: Rev. Francis J. Reilly                   | Horseheads |   |
|   | Italian Church of the Assumption—Pastor: Rev. Dominic J. Grasso | Mt. Morris     | St. Francis Church—Pastor: Rev. Edward B. Simpson                  | Phelps     |   |
|   |                                                                 |                |                                                                    |            |   |



# The Churches of the Diocese of Rochester



**St. Stephen's Church** **Geneva**  
Pastor: Rev. William H. McPadden

**St. Francis Solano** **Interlaken**  
Pastor: Rev. G. Stuart Hogan

**St. Thomas Aquinas Church** **Leicester**  
Pastor: Rev. Leo G. Schwab

**St. Gabriel's Church** **Hammondsport**  
Pastor: Rev. William A. Cannan

**Immaculate Conception Church** **Ithaca**  
Pastor: Rev. William Byrne, Ph.D., M.R.

**St. Rose's Church** **Lima**  
Pastor: Rev. John M. Ball, M. R.

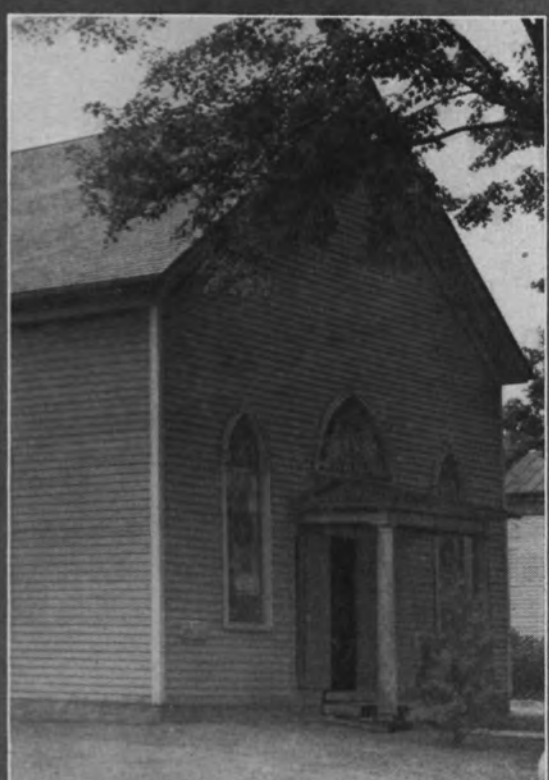
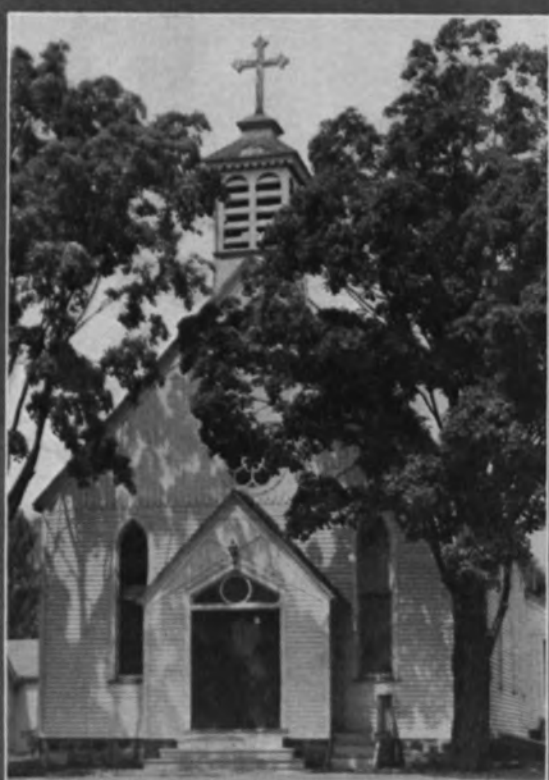
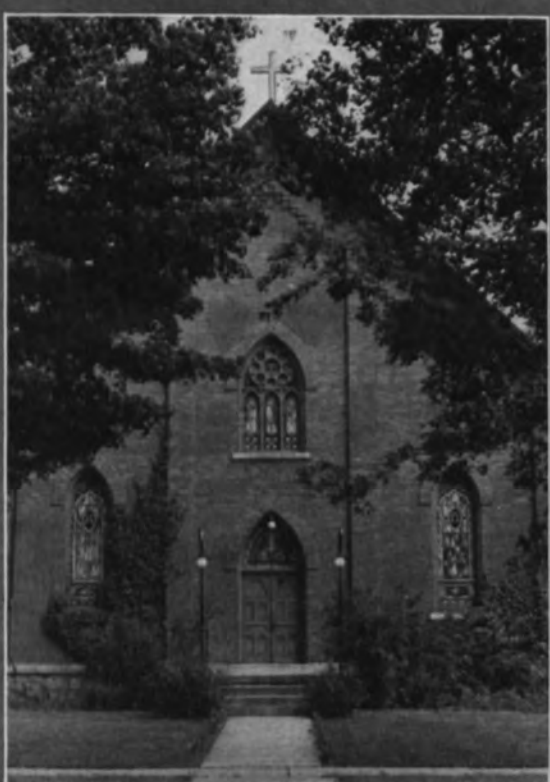
**St. Ann's Church** **Hornell**  
Pastor: Rev. Andrew T. Dissett

**Our Lady of the Lake Church** **King Ferry**  
Pastor: Rev. Theodore J. Winterroth

**St. Joseph's Church** **Livonia**  
Pastor: Rev. T. J. Harrington



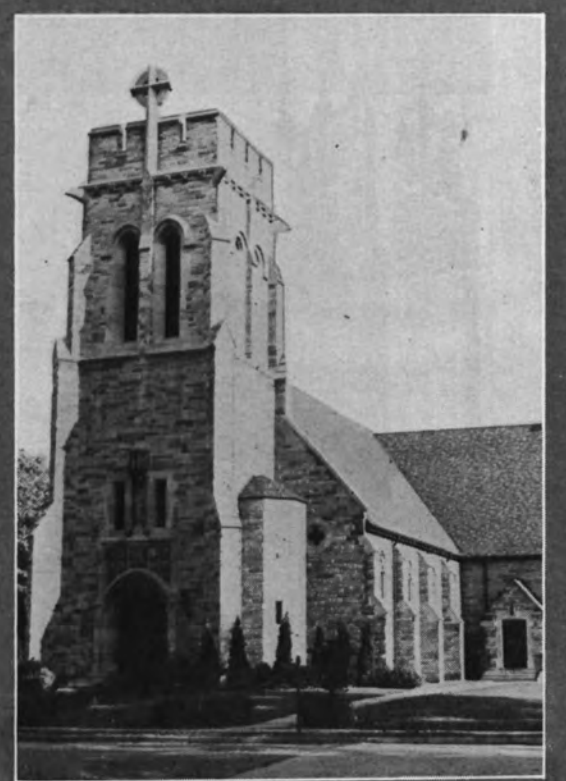
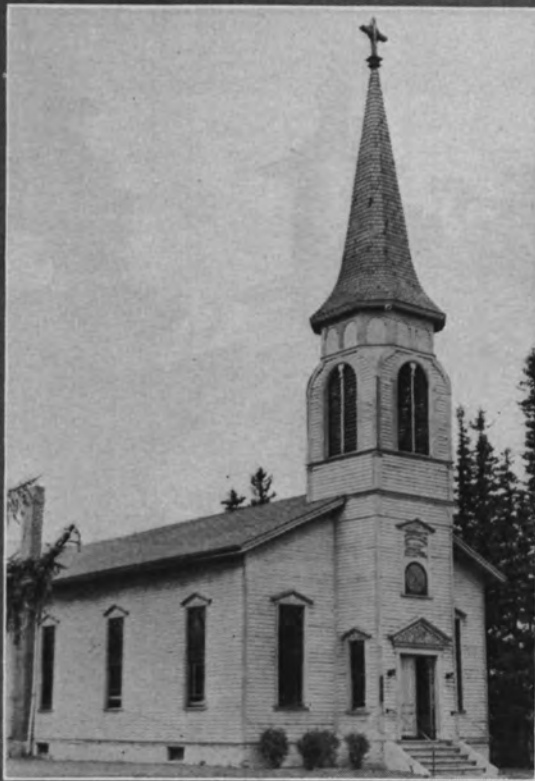
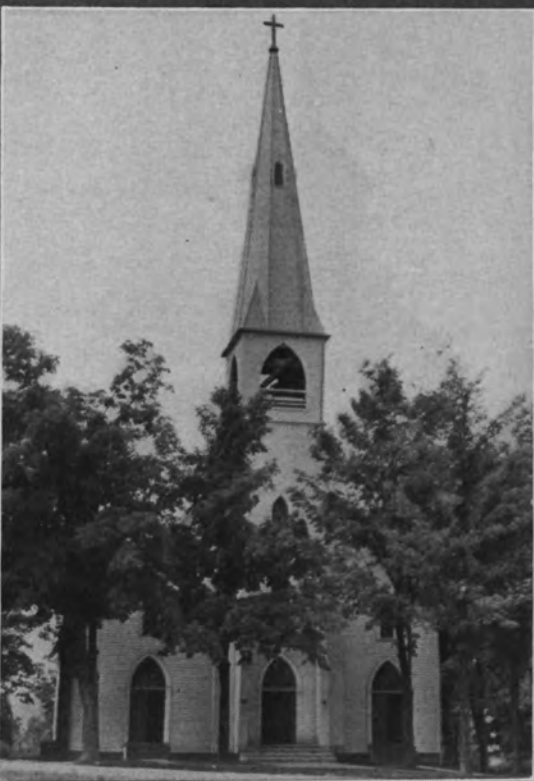
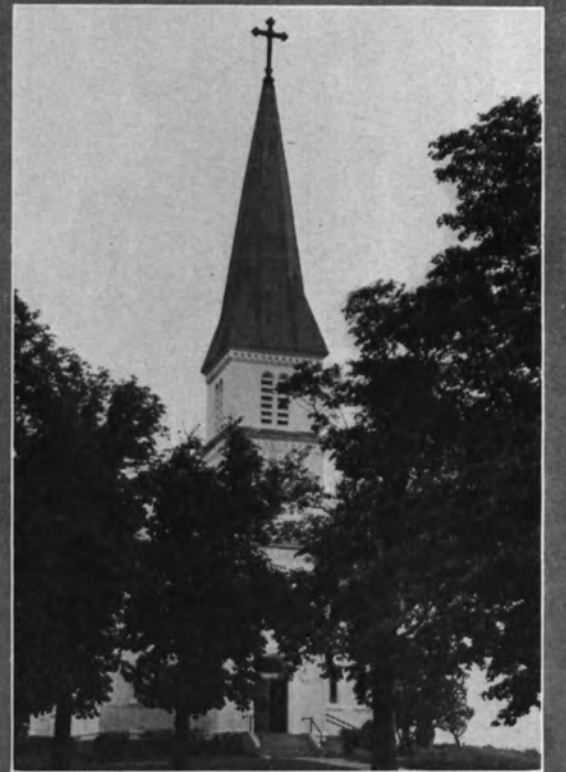
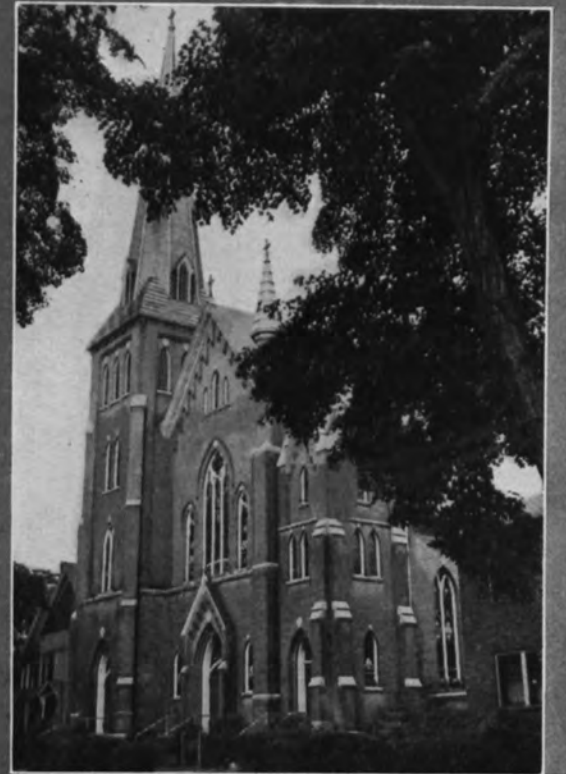
# The Churches of the Diocese of Rochester



|                                                                                      |                                                                                         |                                                                                      |
|--------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------|
| <b>St. Michael's Church</b><br>Pastor: Rev. Emmett F. Magee<br><b>Livonia Center</b> | <b>St. Michael's Italian Church</b><br>Pastor: Rev. John W. Keefe, M.A.<br><b>Lyons</b> | <b>St. Patrick's Church</b><br>Pastor: Rev. John E. Masseth<br><b>Macedon</b>        |
| <b>St. Michael's Church</b><br>Pastor: Rev. John A. Guy<br><b>Montezuma</b>          | <b>St. Patrick's Church</b><br>Pastor: Rev. James W. Tischer<br><b>Moravia</b>          | <b>St. Patrick's Church</b><br>Pastor: Rev. William A. Rafferty<br><b>Mt. Morris</b> |
| <b>St. Januarius Church</b><br>Pastor: Rev. Herbert L. Sturmer<br><b>Naples</b>      | <b>St. Michael's Church</b><br>Pastor: Rev. J. J. Ganey<br><b>Newark</b>                | <b>Church of the Holy Angels</b><br>Pastor: Rev. William E. Hayes<br><b>Nunda</b>    |



# The Churches of the Diocese of Rochester



**St. Mary's of the Lake**      **Ontario**  
Pastor: Rev. Thomas W. Lochren

**St. Ann's Church**      **Palmyra**  
Pastor: Rev. William A. Doran

**St. Mary's Church**      **Rexville**  
Pastor: Rev. Frederick C. Wise

**Church of the Holy Cross**      **Ovid**  
Pastor: Rev. Thomas P. Stafford

**St. Michael's**      **Penn Yan**  
Pastor: Rev. John C. Killeen

**St. Bernard's Church**      **Scipio Center**  
Pastor: Rev. Emmett T. Dougherty

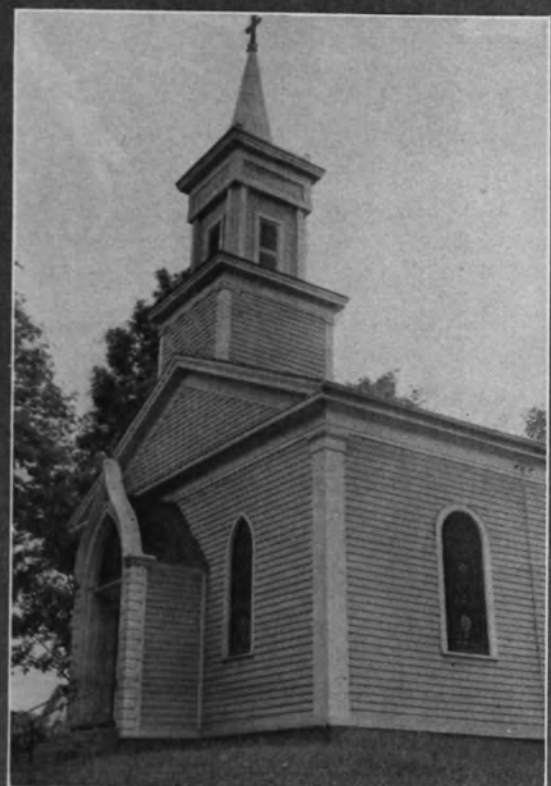
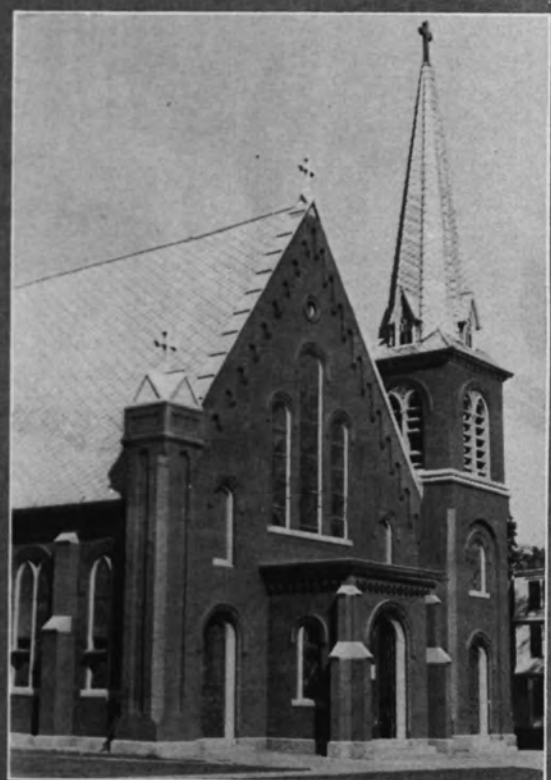
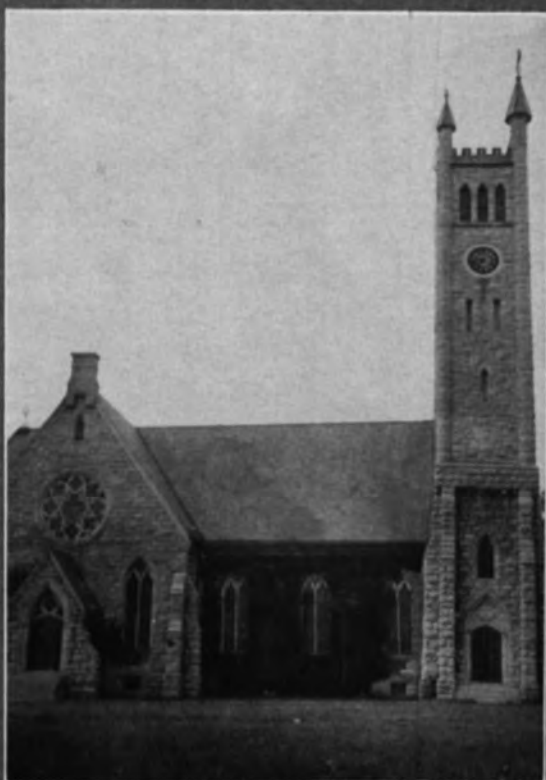
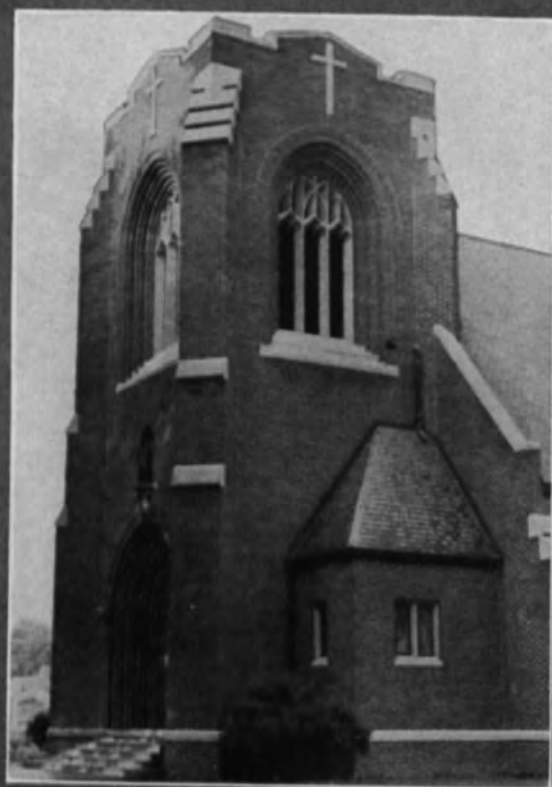
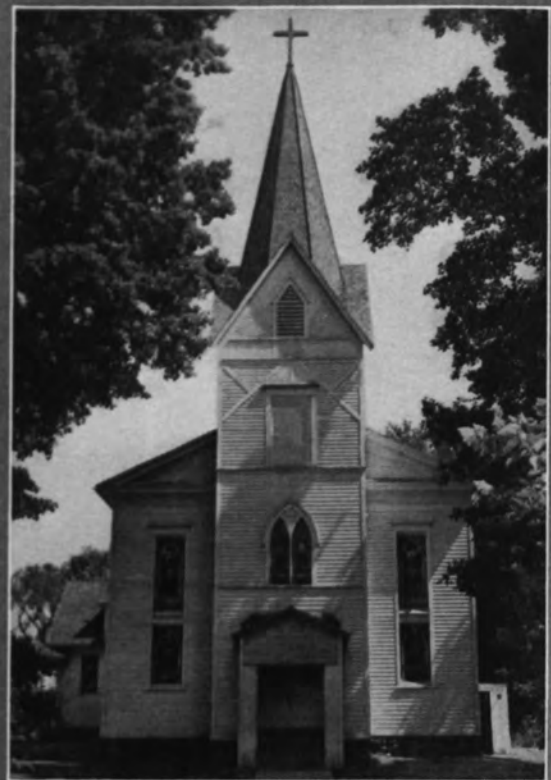
**St. Patrick's**      **Owego**  
Pastor: Rev. Michael L. Hynes

**German Church of Sacred Heart of Jesus**      **Perkinsville**  
Pastor: Rev. Charles P. Riefer

**St. Patrick's Church**      **Seneca Falls**  
Pastor: Rev. B. L. Quirk



# The Churches of the Diocese of Rochester



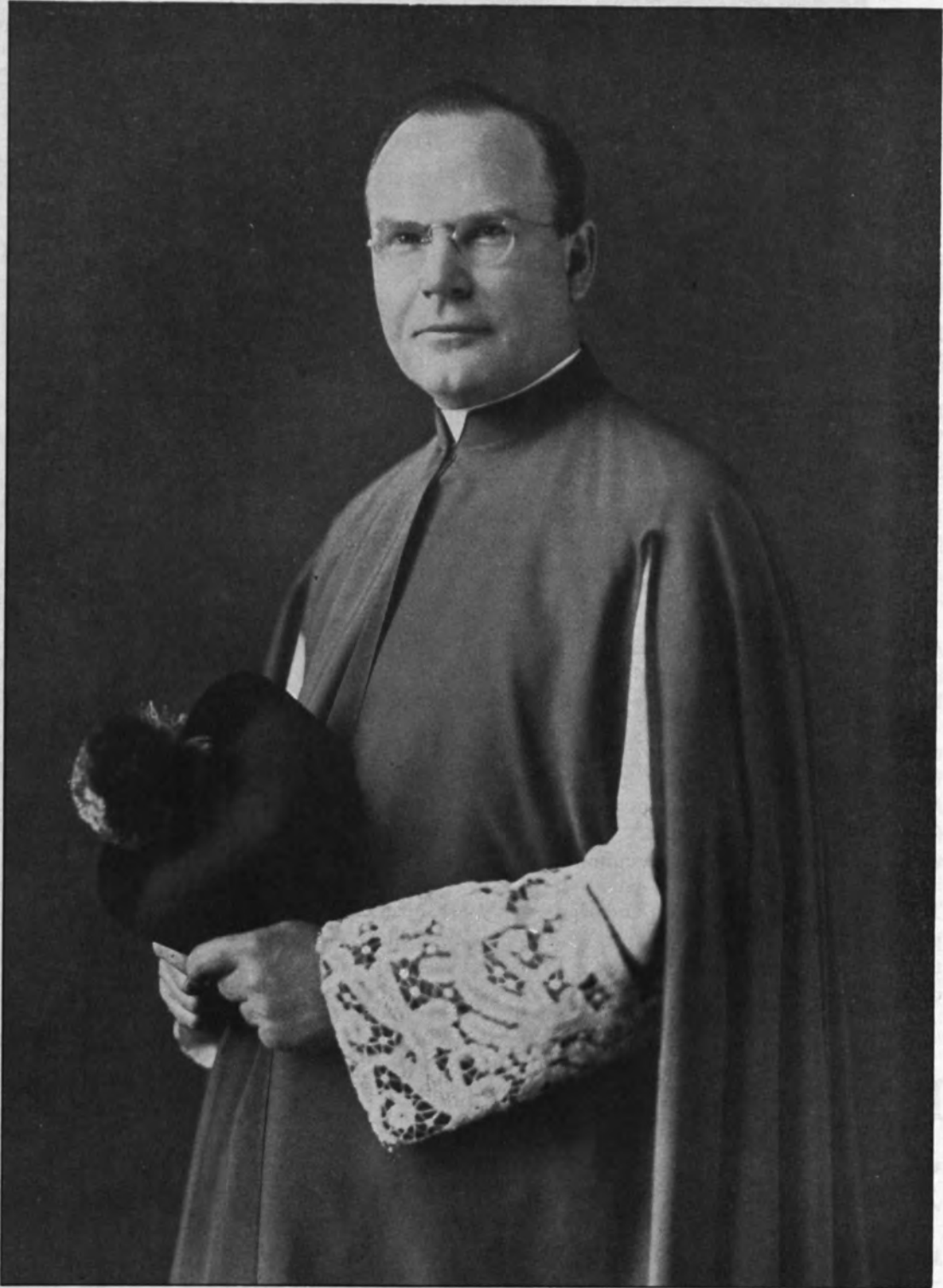
**St. Dominic's Church** Shortsville  
Pastor: Rev. John E. Napier, B.S., Ph.D.  
**St. Patrick's Church** Victor  
Pastor: Rev. E. Joseph Esser  
**St. James** Waverly  
Pastor: Rev. Edward J. Lyons

**St. Theresa's Church** Stanley  
Pastor: Rev. Edward K. Ball  
**St. Mary's** Waterloo  
Pastor: Rev. George T. McCall  
**St. Joseph** Wayland  
Pastor: Rev. William W. Heisel, Ph.L., S.T.B.

**St. James the Apostle** Trumansburg  
Pastor: Rev. G. Stuart Hogan  
**St. Mary's of the Lake** Watkins Glen  
Pastor: Rev. Thomas F. Carroll  
**St. Joseph's Church** Weedsport  
Pastor: Rev. Daniel R. Sullivan



# Chancellor of the Diocese Distinguished in Service



## *Rt. Rev. Msgr. William F. Bergan*



HANCELLOR of the Diocese of Rochester and pastor of St. Monica's Church, the Rt. Rev. William F. Bergan has experience gained through work for the Church and humanity in widely diversified fields. A native of Auburn, N. Y., his preliminary education was obtained there. He attended St. Andrew's and St. Bernard's Seminary, and was ordained to the priesthood June 9, 1917. Fourteen years as a member of the faculty of St. Andrew's Seminary followed, after which he was made chaplain of Auburn State Prison on July 1, 1931, doing much for its inmates. Archbishop Edward Mooney appointed Father Bergan Vice Chancellor of the diocese on February 1, 1935. He was named Chancellor on January 8, 1936. In June, 1937, Pope Pius XI elevated Monsignor Bergan to the rank of Domestic Prelate in the Papal Household. In September of last year Bishop James Edward Kearney appointed him a member of the Board of Diocesan Consultors. Monsignor Bergan was made pastor of St. Monica's Church in May of the present year—following the death of its pastor, the Rt. Rev. Msgr. John P. Brophy—meanwhile continuing his diocesan duties. In addition to his other and manifold duties, Monsignor Bergan is vice-president of the Catholic Courier. Deeply interested in its progress, he gives to it the understanding advice and encouragement which mark every cause enlisting his aid. Knowing humanity intimately, he impresses that humanity upon its pages.





### “Young Fella, I Remember Way Back When”...

Grandpa is fond of reminiscing. He remembers that it was not until the year '64, when Rochester's first fire department was organized, that there was an even chance of putting out a fire.

He remembers the great flood of '65, when the Genesee overflowed its banks, flooding the central part of Rochester for two days.

He remembers, as if it were yesterday, the gala reception accorded William F. Cody (Buffalo Bill) when he visited Rochester in '76 to participate in a shooting match.

If you keep him talking, he'll tell you about the first photographic films ever made, in the year '84 by the Eastman Kodak Company and about the first public moving picture shown in the Wonderland Theater in the year '96.

And if you taunt him with remarks about the weather, he'll tell you that you've never experienced a real snowfall like the one he did in 1900, when 43 inches of snow fell in three days.

Accounts of these and other incidents and affairs of interest were found in the columns of the newspapers of that time. The Press formed then, just as it does now, as important a part of daily life as food, clothing and education. It strives to contribute in numerous ways to the welfare of the community at large.

The Rochester Times-Union and Democrat and Chronicle point with pride to an existence in this area which dates back more than a century. They're proud to be part of a Press that has faithfully and unceasingly served the best interests of the people of this community.

## ROCHESTER TIMES-UNION Democrat and Chronicle

More Than A Century Of Service In The Interests Of The Community

## The Third Order Regular of St. Francis



MOTHERHOUSE AND CONVENT AT ALLEGHENY, N. Y.

The Sisters of the Third Order Regular of St. Francis found their origin in April, 1859. During the seventy-eight years that have passed since its establishment the Order has grown gradually but steadily. At the present time the community numbers approximately 1,000 Sisters, while its foundations, including the new St. Francis Hospital at Olean, New York, total forty-five.

The Mother House of the Order is located at St. Elizabeth's Convent, Allegheny, New York. Mother General is Mother Jean Marie Gréely.

In April of 1930, the Sisters of the Third Order of St. Francis received their first call from the Rochester Diocese, from His Excellency, the Most Reverend John F. O'Hern, to come to Rochester and take over St. Margaret Mary's and Our Lady of Good Counsel schools which were then in the process of being built. On

acceptance by the Reverend Mother, both schools were opened with eight grades in September, 1930.

The Sisters were graciously received by the good pastors, Reverend Charles Bruton and Reverend Edward Meagher. The past nine years have been very happy and successful ones for the Sisters. During that time Father Meagher has remodeled the convent so that it is now spaciouly comfortable, and it has been announced recently by Father Bruton that a new convent in his parish will be ready for occupancy in September of this year.

The children have done good work under the Sisters and have taken many honors during the years that the Sisters of the Third Order Regular of St. Francis have operated in the Rochester Diocese.

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## The DIOCESE and Its Churches

(Continued from Page 39)

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cluded Saints Peter and Paul, Our Lady of Perpetual Help, St. Andrew's, Church of the Sacred Heart, St. Augustine's, Mount Carmel, St. Lucy's, Holy Rosary, St. Patrick's at Seneca Falls; St. Alphonsus at Auburn; St. Casimir's, Elmira; Nativity of the Blessed Virgin, Brockport; St. Nicholas in Remington Street, Rochester; St. Stanislaus.

Among the parishes founded by him were: St. Lucy's, Mt. Carmel, St. Charles Borromeo, St. Theodore's, St. Margaret Mary, Our Lady of Lourdes, Our Lady of Good Counsel.

The episcopate of Bishop Hickey was marked by development of the Church and its institutions in spiritual and material aspects—an increase in the number of priests and other religious, a larger number of churches, schools and members of the laity.

### BISHOP'S HOUSE

During his episcopate the house at 947 Dewey Avenue was purchased and has since been used as the Bishop's House.

Mercy High School for Girls, located at 1437 Blossom Road, was established and is being conducted by Sisters of Mercy.

In 1928 Bishop Hickey asked the Holy Father to be relieved of the heavy responsibilities as Bishop of the Diocese of Rochester. His resignation was accepted, and he became Archbishop of the Titular See of Viminacium.

The Rt. Rev. Msgr. John Francis O'Hern, who was at that time Vicar General of the Diocese, was named by the Holy Father as Apostolic Administrator, remaining until March 19, 1929 when he was consecrated as the third Bishop of Rochester.

Patrick Cardinal Hayes of New York was the consecrator, and the ceremony at the old Cathedral attracted a great number of people—Archbishops and Bishops from many cities, distinguished citizens of all creeds.

From the time that the colorful procession started toward the Cathedral—and long before—crowds inside and outside of the church waited eagerly to catch a glimpse of the beloved central figure in the ceremony; to hear what was said and see what was done.

### ACTIVE CAREER

The short episcopate of four years which was to follow was marked by intensive zeal that extended to all parts of the diocese and sought for the most effective uses of churches, schools and institutions and the upbuilding of the Catholic faith.

These were the early depression years.

Bishop O'Hern had to face all of the difficult problems which had been created because of the financial stress. Nevertheless, he carried out a \$4,000,000 building program which extended to all parts of the diocese.

Some of this work included projects prepared before he became Bishop.

It was characteristic of Bishop O'Hern that, when honored by his former parishioners of Corpus Christi Church at a gathering in 1929 just as he was entering upon the duties as head of the diocese, he made this statement: "I have taken as my motto 'to serve is to reign' and every day of my life I shall try to abide by that motto; to do good to rich and poor, sick and well, priests and people."

He followed those precepts faithfully.

Taking part in a large number of ceremonies; active in all of the pressing duties of Bishop of the Diocese, he gave them the full measure of devotion.

During the first year of his episcopate, the National Council of Catholic Men held its meeting in Rochester, taking up many of the problems which were confronted churches and the people throughout the country. In connection with this was held a regional meeting of the Catholic Conference on Industrial Problems.

Bishop O'Hern had an active part in the deliberations, helping to settle some of the problems.

During his administration many Papal honors were conferred upon members of the clergy in the Diocese of Rochester, and to a number of the laity as well.

The Columbus Building on Chestnut Street was taken over as a Civic Center and its use for Catholic activities extended.

After four years as head of the diocese, Bishop O'Hern died May 22, 1933. A brief illness preceded his passing, but his death came as a shock to the people.

### A CITY MOURNS

Perhaps no greater tribute of affection and sorrow has ever been paid to a son of Rochester than that which marked the death of the beloved spiritual leader of the Catholic people of this diocese.

Patrick Cardinal Hayes, close personal friend, came from New York to pontificate at Solemn High Mass of Requiem at the Cathedral.

Thousands of persons—Catholics, Protestants and Jews—gathered in the vicinity of the Cathedral long before the time for the funeral services. Rich and poor, the humble and well as many in places of power, wept openly and unashamed because of the passing of a loved friend.

The capacity of the Cathedral was taxed by mourners, and when the cortege moved slowly toward Holy Sepulchre Cemetery thousands stood uncovered in the streets, saddened and silent because one who was a friend to all mankind would no more be among familiar scenes.

The Rt. Rev. Msgr. William M. Hart, Vicar General of the Diocese, became administrator of the diocese following the death of Bishop O'Hern, holding that office until October 12, 1933, when Archbishop Edward Mooney became Archbishop-Bishop here.

### FORMER DELEGATE

For ten years prior to coming here he had served as apostolic delegate, first to India and later to Japan and was well known throughout the Catholic world.

His installation as fourth Bishop of Rochester, in services conducted at the Cathedral by Patrick Cardinal Hayes of New York, was attended by a notable throng which included many distinguished prelates, laymen and those of other faiths.

Archbishops and Bishops from other cities were among them, and there was profound interest in the ceremony.

One of the first official acts of Archbishop Mooney was the calling of a Diocesan Synod, in which the laws of the diocese were revised and brought up to date.

His episcopate was brief, lasting only four years, but during that time all of the people—members of all faiths—came to know and appreciate the ability, experience and zeal of this learned prelate.

In 1937 the Holy Father made him Archbishop of Detroit.

### CATHEDRAL SOLD

During the closing week of the episcopate of Archbishop Mooney here, plans had been completed for the sale of the Cathedral property in Platt Street to the Eastman Kodak Company.

Under special authority granted by the Apostolic Delegate, the sale was carried through by Mon-



GOLDEN JUBILEE

signor Hart, acting as administrator of the diocese. Arrangements were also completed by Monsignor Hart for the Church of the Sacred Heart in Flower City Park to become the Pro-Cathedral, taking the place of St. Patrick's.

The sale of the latter's property also necessitated removal of the Chancery from its headquarters in Frank Street, and it was transferred to the third floor of the Columbus Building.

The office of Holy Sepulchre Cemetery, which had long been at the Chancery, was transferred to the cemetery.

The Most Rev. James Kearney, who was Bishop of Salt Lake City, was appointed by the Holy Father as Bishop of Rochester and his installation at the Pro-Cathedral of the Sacred Heart took place on November 11 1937.

NOTABLES PRESENT

Because of illness, Cardinal Hayes was unable to be present and in his stead came the Most Rev. Stephen J. Donohue, Auxiliary Bishop of New York, who conducted the installation in the presence of a distinguished company made up of members of the hierarchy priests and laymen.

Upon the arrival of Bishop Kearney in Rochester a short time previously, thousands of citizens of the city had assembled at the New York Central station to welcome him.

The work of building which predecessors had advanced is now going forward with increased energy; with devoted loyalty of all who help in the work of the church.

The Catholic population of the diocese is now 223,657. It has 129 churches with resident priests, 36 missions with churches and 35 chapels. The total number of young people receiving Catholic education is 26,404.

These are milestones along the way on which early Jesuits started in Western New York. Bernard J. McQuaid, the first Bishop of Rochester, laid well the foundation of an advance which may seem in coming years to have been only a beginning.

THE CHURCHES

PRO-CATHEDRAL

Although young in years, the Pro-Cathedral of the Sacred Heart in Flower City Park, Rochester, has been the scene of historic events.

Founded in 1910, it was selected as the Pro-Cathedral following the sale of St. Patrick's Cathedral to the Eastman Kodak Company in 1937.

It was here that the Most Rev. James E. Kearney was installed as the fifth Bishop of Rochester on Nov. 11, 1937. Here also have since been other notable events in addition to happenings of interest and import at intervals since the beginning.

The Rt. Rev. Msgr. George V. Burns is pastor, with the Rev. John J. O'Beirne, the Rev. A. C. Crimmins and the Rev. John Callahan assistant pastors. Monsignor Burns has been its only pastor.

The lot on the south side of Flower City Park was purchased March 27, 1911; the cornerstone of the building laid July 10, 1911, and the completed edifice was dedicated by Bishop Thomas F. Hickey Nov. 26, 1911.

In 1921 a school annex of six rooms was built, and the Wegman home in Lake Avenue was bought in 1922 for use as a convent.

Ground was broken for the new church on the Feast of the Sacred Heart in 1925; the cornerstone was laid that year, and the church was dedicated on the Feast of the Sacred Heart in 1927 by Bishop Hickey.

Masses on Sundays are at the same hours in all seasons—at 6, 7, 8, 9, 10 and 11 o'clock.

CORPUS CHRISTI

Corpus Christi Church, of which the Rt. Rev. Msgr. William M. Hart, V. G., is pastor, was founded in 1888. The record of its achievements, enumerated at its Golden Jubilee in 1938, is well remembered—a brilliant chapter in the history of the Diocese of Rochester.

The Rev. James Leary, who had been pastor of St. Paul's Church at Honeoye Falls, was assigned to the duty of organizing the new church and came to Rochester as its first pastor.

The first meeting of the board of trustees, of which Bishop McQuaid was the head, was held at the home of John Kelly in East Avenue, one of its members. Frank Gallagher was the other lay trustee.

A combination church and school was built in Main Street East; the cornerstone was laid July 8, 1888, and Bishop McQuaid dedicated the church on November 4 of that year.

The parochial school was opened the following year, in charge of the Sisters of St. Joseph, with Sister M. Adelaide the first principal.

Because of the growth of the parish, the Rev. Thomas O'Connor was named assistant pastor.

Father Leary, worn by the hard work of organizing and building the parish, was transferred to St. Mary's Church as pastor in 1901. He died before the close of that year.

The Rt. Rev. Msgr. Dennis J. Curran, V. G., was the second pastor.

Ground was broken for a new church in 1902. It was dedicated June 14, 1903.

Monsignor Curran died in 1922. He was succeeded by the Rev. John Francis O'Hern, who later became the third Bishop of Rochester, and Monsignor Hart, who had been assistant pastor for twenty years, was made pastor.

BLESSED SACRAMENT

Under the leadership of the beloved Rev. Thomas F. Connors, the Church of the Blessed Sacrament, located at 534 Oxford Street, Rochester, has grown strong and great.

He was its first—and has been its only—pastor.

Thirty-seven years ago, when the eastward sweep of population was creating new streets in this vicinity, it was decided to establish a church there, and Father Connors was assigned to that responsibility.

The first church and school building was dedicated April 13, 1902. It was located in Monroe Avenue.

But growth was rapid, and the second church was erected in Oxford Street and dedicated December 2, 1912, with the old building given over to school purposes.

The first rectory had been built in 1906.

A magnificent school building was erected in 1928 following completion of a second rectory the previous year.

With the convent building soon to be finished the properties of this church will be complete — carrying out the plans of Father Connors during his pastorate.

The Rev. Francis M. Feeney and the Rev. John S. Maloney are assistant pastors.

Masses throughout the year are at 5:45, 7, 8, 9, 10 and 11 o'clock.

HOLY ROSARY

Holy Rosary Church, located at 414 Lexington Avenue, Rochester, will celebrate its Golden Jubilee next New Year's Day.

Fifty years before—on January 1, 1889—the first church was dedicated by the Most Rev. Bernard J. McQuaid, then Bishop of Rochester. That year the church had been organized as a mission from the Cathedral by the Rev.

(Continued on Page 77)

SUPPLEMENT



DOWN through the years it has been our privilege to help men to see better, further, and more keenly. Yet we know that man does not see with his physical sense alone. There is insight as well as sight.

Through a half-century the Catholic Courier has helped men to understand,—to SEE INTO the world and its problems. It is a privilege to salute this diocesan newspaper at the 50th milestone on a road of progress which means much to the community and its people.



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PRICE, 3 CENTS.

RT. REV. B. J. McQUAID.

What He Has Accomplished in This Diocese Since 1868.

The subject of our illustration, Rt. Rev. Bernard J. McQuaid, Bishop of the Rochester diocese, was born in the city of New York, December 15th, 1823. He is of Irish parentage. After studying at Chambly college, near Montreal, Canada, and at St. John's college, Fordham, where he finished his classical course in 1843, he was tutor at St. John's for three years, until the Jesuits took charge of the institution. He then studied theology under the Lazarists, in a seminary that occupied the site of the present New York cathedral, and afterwards under the Jesuits at St. John's college. He was ordained at priest Jan. 16th, 1848, in the cathedral of New York, by Archbishop Hughes, and was immediately assigned to the mission of Madison, N. J. He built churches at Morrison and Springfield, and began one at Mendham; but in September 1853, on the erection of the diocese of Newark, he was transferred to the future cathedral to prepare the way for the incoming bishop, Rev. Father Bayley. He conceived the idea of founding Seton Hall college and seminary, and it was mainly to his untiring efforts that the success of the institution was due. He was president of the college for ten years—at Madison and afterwards at South Orange—remaining for three years of the time rector of the cathedral at Newark, N. J. On July 12th, 1868, he was consecrated first bishop of Rochester.

Upon his arrival in Rochester Bishop McQuaid began the work of organizing parochial schools, a favorite project of his, where children belonging to the Catholic churches could secure an excellent education under the eye and training of Catholic instructors. There was but one Irish Catholic school in Rochester when he began the work which will always cause his memory to remain fresh and green in the minds of the great masses of the followers of the Catholic religion in this diocese. That school was called the Academy of Christian Brothers, and was an institution patronized only by those who could afford to pay a liberal sum for the education of their boys, no girls being taught there. Bishop McQuaid did not take kindly to this institution. He believed that institutions should be established wherein the poor as well as the rich should be taught, giving the same advantage to a poor boy or girl that the son or daughter of a rich man enjoyed. He immediately organized the Sisters of St. Joseph, and to each of these sisters he gave as many boys and girls as they would teach. He started with three teachers and about 600 pupils. It was great work and Bishop McQuaid is best known for the part he has taken in the agitation for religious schools. To justify his course in founding these schools and to impress Roman Catholics with a sense of obligation to support them, he wrote and lectured extensively. It is mainly due to his efforts in Rochester and at Rome that the old policy of his church in regard to education was revised and carried out in this country. It was commonly supposed that the movement which he began tended toward a demand or a share of the public money for sectarian schools. He maintained simply that it was not the business of the State to educate children whose parents were able to pay for their education. At the close of a lecture in Boston, February 3rd, 1876, he declared his principles to be, for "a republic whose citizens are of different religious belief and our voters needing intelligence": First, the non-interference of the State in religious matters, in church or in school; second, compulsory knowledge, through parents' schools, under parents' control, and at their cost; third, free trade in education, or no monopoly of the teacher's profession.

From the small beginning in Rochester the idea of establishing Catholic schools has grown until to-day there are 300



BISHOP McQUAID.

teachers and over 3,000 children under their charge in this diocese. The schools instituted by the Bishop are as follows:

- Cathedral, fourteen teachers and over 700 pupils.
- St. Mary's, eight teachers and over 400 pupils.
- Immaculate Conception, ten teachers and over 700 pupils.
- St. Bridget's seven teachers and 400 pupils.
- St. Joseph's, nine teachers and 500 pupils.
- SS. Peter and Paul's nine teachers and 500 pupils.
- St. Boniface, four teachers and 350 pupils.
- St. Michael's eight teachers and 500 pupils.
- Holy Redeemer, seven teachers and 600 pupils.
- Nazareth Hall, two teachers and twenty-three boys.
- Our Lady of Victory, three teachers, 100 pupils.
- Holy Apostles, four teachers and 200 pupils.
- St. Francis, Geneva, five teachers and 400 pupils.
- St. Patrick's Seneca Falls, seven teachers and 400 pupils.
- St. Mary's, Canandaigua, five teachers and 250 pupils.
- Holy Family, Auburn, eight teachers and 500 pupils.
- St. Mary's Auburn, eight teachers and 530 pupils.
- St. Alphonsus, Auburn, three teachers and 150 pupils.
- Brockport, three teachers and 150 pupils.
- Ithaca, seven teachers and 450 pupils.
- Lima, three teachers and 150 pupils.
- Avon, three teachers and 200 pupils.
- St. Mary's Dansville, three teachers, 130 pupils.
- St. Patrick's Dansville, three teachers and 130 pupils.
- Penn Yan, four teachers and 200 pupils.
- Webster, two teachers and 100 pupils.

Bishop McQuaid was the founder of St. Andrew's preparatory seminary, where young men who have no means to pay for their education who are possessed of the desired ability are educated for the priesthood. This institution is entirely free and from it comes the large number of young priests in this diocese. As has been stated, "all that the pupils are required to furnish are plenty of brains, the remainder the church looks after."

When the Bishop took charge of the new diocese in 1869 there were only sixty churches in existence. To-day there are eighty-eight churches in the diocese, showing a growth of twenty-eight new churches in the twenty years that the Bishop has been in charge. In 1869 there were but thirty-eight priests in the diocese. Now there seventy-four. Of the original number in the diocese in 1869 there are but twelve in charge of churches at the present time. Many of the priests have died, while others have been transferred to other sections of the country. One of the most marked improvements made by the Bishop was the establishment of a Catholic cemetery wherever there is a resident priest. Previous to his assuming control of the new diocese, the Catholics were compelled to bury their dead in the nearest cemeteries to them, which in most cases were located in cities or the larger villages. In many of the surrounding towns and villages new churches have been built during the twenty years that the Bishop has been in charge of the diocese, old ones have been renovated, and parochial schools and residences erected.

This has involved the expenditure of hundreds of thousands of dollars, the Bishop at every opportunity impressing upon the minds of the clergy to work and pay off their indebtedness for such improvements at the earliest possible date.

One of the achievements that Bishop McQuaid considers far surpasses all of his other efforts was the establishment of the beautiful Holy Sepulchre cemetery, located midway between Rochester and Charlotte on the Boulevard. It is his pride and his glory, for through it he succeeded in uniting the Catholic churches of the city of Rochester into one great union. Previous to the establishment of this cemetery, the German Catholics buried their dead in one cemetery, the Irish Catholics in another and so on. There was a division in regard to the nationality of the church members, and it was to overcome this division that the Bishop decided to have but one common burying ground. His efforts were resisted at every opportunity, causing no end of argument and some ill feeling among the members of the various churches. One very influential citizen, a member of the Catholic church, was appealed to early in the controversy over the cemetery, to seek an interview with the Bishop, and to try and persuade him to give up the idea of establishing one common cemetery. To this appeal he made answer, "My friends, if you can convince me that there will be separate portions in heaven for the Irish Catholics, German Catholics or French Catholics, to occupy, then I will go before the Bishop and request him to allow us to have separate cemeteries." It was through the establishment of the new cemetery that Bishop McQuaid finally succeeded in uniting the Catholic churches in this city in one strong bond of union, never to be broken during his reign as Bishop of Rochester. The cemetery consists of two hundred acres of land, and was opened in 1872. There are no steep hills or declivities except the banks of the Genesee river, which are left as nature adorned them, with deciduous and evergreen trees, masses of entangled shrubbery, and the wild grape vine. The cemetery is beautifully laid out and embellished with tree, plants, flowers and shrubbery of all kinds. A fine Gothic stone chapel, seventy by thirty feet, stands near the cemetery entrance, which is divided into three vaults, arched with brick. The cemetery is the pride of the Catholic church members of Rochester and in its establishment Bishop McQuaid has again and again received the thanks of his people.

In November last Bishop McQuaid went to Rome on his decennial visit. While there the Holy Father complimented him very highly upon the work accomplished in the diocese of Rochester during the past decade. The great demonstration accorded him upon his return is fresh in the minds of Rochester Catholics and needs no extended notice at this time.

AROUND THE GLOBE.

What The Church Is Doing In This And Other Continents.

Charles McCaffrey, of East Albany, has gone to Niagara Falls to prepare for the priesthood.

Cardinal Scaeffino, who was in charge of the Pope's Sacerdotal Golden Jubilee Exposition at Rome, is dead.

Most Rev. Archbishop P. A. Feehan laid the corner-stone of the new St. Cecilia's church, corner Forty-fifth and Atlantic streets, Chicago, Ill., on September 25th.

To-morrow the golden jubilee of the establishment of the House of Redemptorist Fathers in Pittsburg, Pa., and their first house in the United States, will be observed.

The Rev. Father Boudreaux, S. J. of St. Charles, Mo., well known as the author of "Avenues to Heaven" and other spiritual works, has been appointed to the church of the Sacred Heart on Nineteenth street, Chicago, Ill.

On Thursday, October 10, Archbishop Corrigan will celebrate an anniversary Mass of requiem for his Eminence, Cardinal McCloskey, at 10 a. m. in St. Patrick's Cathedral, New York City.

Archbishop Fabre, of Montreal, has written a pastoral letter in connection with the Pope's encyclical, strongly protesting against the erection in Rome of a statue to Giordano Bruno. Rev. M. Connolly, of River Falls, Wis., has resigned to join the Society of the Precious Blood, the Monastery of which order is located at Rohnerville, Cal., and the noted missionary, Very Rev. P. Henneberry is the superior.

Rev. Fathers McGean, of St. Peter's, Healy, of St. Bernard's, Tandy, of Sing Sing, and the distinguished Jesuits, Fathers Merrick and Langcake, of St. Francis Xavier's, comprise the list of the members of New York's priesthood who celebrated their silver jubilee during the last half of September.

Chief Justice Armour, of the Court of Queen's Bench, and Sir William Johnston Ritchie, Chief Justice of the Supreme Court of Canada, favor the establishment of a divorce court for Canada, but not so free as the United States courts of the same nature.

The Catholic University at Washington will be formally opened Nov. 13th, with the ceremony of blessing by Cardinal Gibbons. Pontifical High Mass, celebrated by one of the Archbishops, a banquet, an oration by Bishop Spaulding and a Latin poem by Professor Schoedel. In the evening a retreat of four days will commence.

The first Catholic church erected in what is now the United States, was that of St. Augustine, Florida, built in 1565. The next was that erected by Juan de Onate in New Mexico, in 1598, near San Juan de los Caballeros.

The Redemptorist Fathers did excellent work in rescuing and ministering to the wants of the sufferers in the great Quebec disaster on September 19th. Catholic priests and sisters are always ready to alleviate the distressed.

On October 9th, and 10th the Catholic University in the city of Ottawa, Canada, will be inaugurated. The statue of the late Bishop and the lamented Father Taboret, for over thirty years president of the College of Ottawa, will be unveiled. It will undoubtedly be a gala day in the capital of the Dominion of Canada.

Michael Ward, a distinguished soldier of the Irish Papal Brigade, died at his residence, 1136 First Avenue, New York City, on September 20th. He was widely known in Yorkville, where from his magnificent physique, general manners and warm devotion to the cause of the Temporal Power, he got the sobriquet of "the Pope". A guard of honor in uniform from the Papal veterans attended his funeral from his late residence on Sunday, Sept., 29th.

The following cablegram has been received by the *Catholic News* from Rome: "St. Paul, Minn., which was recently created an archdiocese, has been divided and henceforth will have five suffragan sees. They are Winona, St. Cloud and Duluth, Minn., and Jamestown and Sioux Falls, Dakota. Rt. Rev. Martin Marty, now vicar apostolic of Dakota, will be bishop of Sioux Falls; Rev. Joseph B. Catter, now pastor of St. Thomas church, Winona, will be bishop of Winona; Rev. James McGoldrick, now pastor of the Immaculate Conception church, Minneapolis, will be bishop of Duluth; Rev. John Shanley of the Cathedral, St. Paul, Minn., will be bishop of Jamestown."

On November 11th and 12th the American Catholic Congress will be held in Baltimore, Md. Among the papers to be discussed are: "Catholic Congresses," "Lay Action in the Church," "The Papacy," "Catholic Literature," "Catholic Societies," "The Catholic Press," "Charitable, Philanthropic and Reformatory Movements." The entertainment of the visiting delegates has been intrusted to the members of the Maryland branch of the Catholic Benevolent Legion. The following executive committee has been appointed with power to name and organize sub-committees: Charles J. Bonaparte, John M. Getz, Pierre C. Dugan, Henry A. Bosse, J. D. Wheeler, E. V. Hermange, Dr. R. H. Goldsmith.

THE APOSTOLIC BRIEF

Appointing Rt. Rev. Bishop Walsh Archbishop of Toronto.

On Monday, July 22nd, feast of St. Mary, the Greater, the Sacred Congregation of the Propaganda decided to appoint Rt. Rev. Bishop Walsh of London, Ontario, to the Archbishopric of Toronto and on Sunday, July 28th, his Holiness, Leo XIII, confirmed the decision.

The Apostolic Brief announcing the appointment was presented to his Grace, Archbishop Walsh, on Monday, September 9th. Accompanying it was the following letter in Latin, signed by Cardinal Simoni:

S. CONGREGATION DI PROPAGANDA FIDE  
ROME, August 27, 1889.

ILLUSTRIOS AND MOST REV. LORD:

While despatching to your Grace the Apostolic Letters in form of Brief, in virtue of which your Grace is promoted to the Archbishopric of Toronto, with all faculties usually granted and instructions conveyed on such occasions, permit me to congratulate you on the eminent dignity to which your Grace is now elevated. I have no hesitation in saying that I cherish the assured hope that Toronto will largely benefit by your administration, and I humbly pray to God that his Grace may be ever present with you for the good of your new diocese and of the whole ecclesiastical province over which your Grace is called to preside.

The sacred pallium, which will be asked for at the next Consistory, shall be expressed to your Grace as soon as granted. I request that your Grace will inform me by letter of your early official installation into the metropolitan see of Toronto.

I most earnestly entreat God that He may long preserve and protect you.

JOANNES CARD. SIMEONI.  
Prefect of the Sacred Congregation of the Propaganda.



THE CATHOLIC JOURNAL.



# News and Advertising of An Earlier Era

THE CATHOLIC JOURNAL.

## LOCAL HAPPENINGS.

Many Items of Interest To Rochester Catholics.

To-morrow the feast of the most Holy Rosary will be celebrated in all the parishes of the city. Pontifical mass will be offered in the Cathedral.

On Sunday-afternoon Rev. J. E. Hartley received 125 little girls into the Sodality of the Angel Guardian at the Cathedral.

On September 26th Bernard J. Sweeney of Brooklyn and Miss Mary V. Fitz Simons were united in marriage at Nazareth Convent by Bishop McQuaid.

An addition is being built to Nazareth convent, 46x44 feet in dimensions and three stories high above the basement. It will be of brick trimmed with stone and surmounted by a mansard roof. John Heveron & Co. are the contractors.

The regular October meeting of St. Mary's Young People's Society will be held on Monday evening, October 7th, at 8 p. m. in the parochial school house on South street. A full attendance is earnestly requested.

On Sunday last Rev. M. J. Cluney preached a vigorous sermon at the 10:30 a. m. mass at St. Mary's on "Our Holy Church" in which he took occasion to emphasize the great wrong done children by parents who did not send their children to parochial schools, thereby disobeying the laws of the Church in America.

Among the provisions of the will of John Kleinhaus admitted to probate last Tuesday, are \$300 to the Rector of St. Joseph's for masses, \$300 to St. Joseph's Orphan Asylum and \$1,000 to his daughter Juliana who belongs to the religious order of Notre Dame.

About thirty young people of the Cathedral have organized a dramatic society under name of "Quid Nuncs" with the following officers: President, Charles F. Wilkins; vice-president, Miss M. B. Oldfield; secretary, Frank Nugent; treasurer, A. E. K. Gaffney; manager, Geo. W. Hughes.

Gilbert and Sullivan's opera "Patience" will be given at Cathedral hall on Wednesday and Thursday evenings of next week under the direction of Professor Eugene Bonn. The cast includes Messrs. William Fay, P. J. Dwyer, E. J. Sackett, E. M. Darcy, M. J. O'Brien, George Hughes and Misses Mary O'Laughlin, Corinne A. Cleary, Stone, Agnes Norman and Martha Cosgrove.

On Thursday evening there was an exceedingly interesting meeting of the Cathedral Y. M. C. A. at which President Nugent presided and D. Monaghan acted as recording secretary. Nominations were made for the officers to serve for the ensuing year and the election was set down for Friday evening next. A proposition made by Father Kiernan was adopted that in the future members of the association submit at the meetings questions upon current topics of the day, such as religion, education, literature, science, politics, ethics, business, trade, medicine, law, etc., and each question is to be taken separately and discussed at the sessions and will be commenced on next Friday evening.

A Young Men's Association is being organized in SS. Peter and Paul's parish. A large number of applications for membership have been received and it is expected the rooms will be opened next week.

The Forty Hours Devotion of the Blessed Sacrament opened on Sunday morning last at St. Michael's church and closed Wednesday. A large number of priests were present and the services were attended by many of the faithful.

On December 15th Bishop McQuaid will administer the Holy Sacrament of Confirmation at St. Mary's. A large class is being prepared.

Advertisers will find the JOURNAL a good medium to make known what they have to sell to the people.

Subscribe for the JOURNAL and help support a home Catholic paper.

## AT ST. JOSEPH'S

The Plans for the New School and Hall.

When the new edifice now in progress for St. Joseph's parochial school and hall is finished, it will be a credit, both to the parish and the diocese. The structure is a three-story brick front, 63 feet front and 124 feet deep, fronting on Franklin street and extending through nearly to St. Joseph's orphan asylum on Andrews St. The side of the building can be seen from North Clinton street. Pressed brick is the material used, with Ohio stone trimmings for the side and front. A handsome portico will adorn the entrance on Franklin street.

On the first floor are located eight spacious school rooms, 22 by 25 feet, with two wide halls in the center, cloak rooms, retiring rooms, etc.

The entire third floor is given up to the parish hall, to be used for entertainments, etc. In one end is a large stage, 24 by 26 feet, with commodious dressing rooms on either side.

The basement is divided into two large parts, which, if occasion require, can be utilized for dining rooms. It also contains a boiler room, kitchen, and an office for the brothers.

Handsome dormer windows surmount the structure and galvanized iron trimmings embellish the roof.

W. Foster Kelley is the architect, H. H. Edgerton has the contract for the mason work, and Kraft & Siebert that for the carpenter work.

## PAST WEEK'S FEASTS.

Last Sunday was the sixteenth Sunday after Pentecost. The feast of Michael the Archangel was celebrated.

Monday was the feast of St. James confessor and Doctor of the church.

Tuesday was the feast of St. Remy Bishop and Confessor.

Wednesday was the feast of the Guardian Angels.

Friday was the feast of St. Francis of Assisi.

To-day S. S. Placidins and companions, martyrs, are commemorated.

## PERSONALS.

Misses Anna T. Byrnes and Lillian Flaherty, of Nazareth convent, who have been abroad two years taking a normal course in Bruges, are spending their vacation in Paris.

Miss Sadie Goulais of the Rockland House, Bobcaygeon, Ontario, is visiting friends in this city.

William W. DeForest and Miss Minnie E. Graham were married on September 26th by Rev. M. J. Cluney.

John E. Tormey and Miss Leo C. Whalen were united in marriage at Corpus Christi church on September 24th by Rev. M. J. Cluney.

Mrs. Killowee, Master John Killowee Miss Helen Killowee and Miss Julia Carpenter who have been the guests of Mrs. O'Hara, No. 18 North Union street, have returned to their home in Toronto.

M. A. Hyde and Miss Libbie Golden of Champlain street, were married September 5th by Rev. Father Gleeson.

## NECROLOGICAL RECORD.

James H. Carroll, aged 39 years died at 23 Savannah street on Sunday. The funeral was held on Tuesday at 9 a. m. from St. Mary's church.

The funeral of the late Bridget McCabe was held at 6 a. m. on Tuesday from the Immaculate Conception church.

The funeral services of the late Mrs. Eliza Scully were held on Tuesday morning at the Immaculate Conception church.

## THOMAS KELLY.

The Catholic publisher has a full line of bibles, albums, prayer books, Early History of Catholicism in the United States, Catholic Educator and many other publications. You will find all the standard Catholic works on his catalogue and when you need Catholic reading, the best thing you can do is to call on him.

## ANOTHER OPENING.

One star differeth from another, but every opening is a delight to the female heart. Among the choice displays of millinery shown this week is that of Galligan, No. 238 East Main street. Here are shown some of the finest goods ever exhibited in Rochester, and the long and successful experience of the firm is a warrant that their patrons will continue to receive the best satisfaction.

## RETREAT AT ST. MARY'S.

A retreat of the Rosary, Scapular and Altar society is in progress at St. Mary's. It opened on Wednesday at 8 p. m. by instructions and benediction of the Blessed Sacrament by Rev. Father Angelo of Honey Falls. On Wednesday, Thursday, Friday and Saturday mornings mass was celebrated at 5:30 and 8 a. m. On Thursday and Friday evenings, Father Angelo preached eloquent sermons. The retreat closes to-morrow. There are about 1,000 members of this society, a large number of whom are making the retreat. There will be a meeting of the members to-morrow afternoon.

## FEAST OF ST. HIERONYMO.

Monday last being the feast of St. Jerome, (in Latin Hieronymo), a very pleasant entertainment was given in the evening at the Home of Industry. A handsome crayon portrait of Mother Hieronymo was hung in the center of the stage and trimmed with smilax and flowers. A large audience was present.

An excellent program was given. Part first consisted of vocal and instrumental music, recitations, and an exceedingly comic play, entitled, "Using the Weed," Master Owen Thompson's rendition of "The Rose Song," by Scanlan, was enthusiastically encored; he responded with "When I'm a Great Big Frog." Part second was taken up by the cantata, "The Flower Queen, or Coronation of the Rose." Miss Evangeline Walker read a beautiful address, written by Miss Earle, a young lady boarder. Want of space forbids its publication, but next week we will give it a place in our columns. A few happy remarks by Father Leary closed the entertainment.

## STAR SHOE STORE.

Mulligan & Hennessy, the star shoe store, No. 68 East Main st., give better value for the money than any shoe house in Rochester. Just glance at their prices and be convinced. Ladies shoe, \$2 and \$2.50; men's, \$3; ladies sample, \$3, \$3.50, \$4, B., C., D. They are selling regular \$4 shoes at \$2.50 and regular \$3 shoes at \$2. Their children's high cut shoe at \$1.25 cannot be beaten anywhere.

Go to Connelly's the new grocers who have purchased C. W. Haven's old stand at the corner of Central avenue and Joiner street, for staple groceries at reasonable prices. Read their list of prices in another column and then call upon them and see if they won't give you bargains.

## There's No Place Like Home.

Especially if you fit it up with those splendid Royal Argand stoves and ranges which Cooney & Whalen sell at 20 South St. Paul street, at prices within the reach of all. They are also prepared to do all kinds of plumbing and gas fitting. Their work is strictly first-class and warranted to please in every respect. Call on them and be convinced.

## For Fine Clothing

Go to Herman Schulte, the Merchant Tailor, No. 7 Leopold street, near Central avenue. He pays low rent and his expenses are small therefore he can afford to sell cheaper than his competitors. He has a full line of overcoatings and suitings for fall and winter suits.

## A Delightful Place.

Glenny & Co., have by far the most interesting and attractive store in the city. It is a perfect museum of art. and any person who thinks of making some acceptable presents to an esteemed friend, will be sure to find at this house "just the right thing" in the line of Crockery, Silver, Glass, Art Pottery, Bronzes, Lamps, House Furnishing Goods, etc. Glenny & Co., have long stood pre-eminent.

## WILLIAM F. WUNDER.

Call and see the moderate priced tailor, William F. Wunder, No. 246 East Main street. He carries a full line of Kerseys, Meltons and Chinchilla overcoatings from \$15 to \$25. Pants, Scotch and worsted, \$4 to \$10. Fine black and blue Cheviot suits, \$15 to \$25.



IT PAYS TO BE LIBERAL with the public. People are naturally awaking to the fact that our new credit system has caught the town. They can get a fine gold or silver watch, a genuine diamond, or a stylish suit, and have the use of the goods while they are paying for them.



\*No security required. \*You can make your own terms. \*First-class goods at reasonable prices. \*And sold on small weekly or monthly payments. \*Courteous treatment given all callers, whether in search of general information or a bargain in Jewels. THE HOLIDAYS WILL BE CREEPING ON BEFORE YOU KNOW IT, SO GIVE US A CALL. P. S.—Open Day and Evening.

ROSSA & NOLAN, THE LEADING INSTALLMENT JEWELERS. 146 E. MAIN ST., UP STAIRS. The Only Irish-Catholic Jewelers in Rochester.

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John H. Sigl, Manufacturer of and Dealer in PICTURE FRAMES, PICTURES, ETC., ETC., 116 N. Clinton St., cor, Franklin.

REAR OF ST. JOSEPH'S CHURCH. Bring your Pictures and have them Framed. Prayer Books, Rosaries, Scapulars, Crucifixes and general religious goods. Cheapest place in town.

QUINN, The Practical Tailor, \* 109 East Main St. Clerical Cassocks, Inverness Capes, Etc.

P. F. GUINAN. S. L. BROWN. GUINAN & BROWN, Manufacturers of FINE CIGARS, 134 West Main Street.

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# PRESS PROGRESS

1889—*The Catholic Journal Cradles Catholic Journalism in Rochester*—1929

BY WILLARD A. MARAKLE

Perhaps one of the most cherished prerogatives embodied within the spirit of America is the right of youth to nurture great ambitions.

That is why a job printer, Edward J. Ryan; a journeyman typesetter, Thomas H. Donovan, and a cub reporter, who was myself—with only high hopes but no capital—resolved to start a Catholic newspaper in Rochester fifty years ago, in the distant pioneering days of 1889.

It was the reason that we three, with hearts beating a little faster than usual, were on the doorsteps of the episcopal residence of the great first Ordinary of Rochester, the Most Rev. Bernard J. McQuaid one evening in that year to tell him of our plans and ask for official recognition and support.

Acting as spokesman for the group, I introduced myself, telling him I was a member of the staff of the Union and Advertiser, then presented my friends and indicated their occupations.

Without further preliminaries I told Bishop McQuaid that we wanted to start a Catholic newspaper in Rochester and said we were willing to give up our leisure time for that purpose.

Both Mr. Ryan and Mr. Donovan joined in explaining the project, supplementing my remarks and telling of the hours that we had spent together in enthusiastic contemplation of it.

They said that my experience as a reporter qualified me to accept the responsibility of editing the paper.

With attentive interest, but with impassive countenance, Bishop McQuaid listened as the story was unfolded. When we had finished and a lull came in the conversation he began to ask questions of his now excited narrators. One was of primary importance: "What is your capital?"

Chagrined, but not discouraged by what had been expected, for we had gone over that phase of the subject, I replied:

"If you speak in terms of ready cash, we have none. But we all have our spare time and journalistic experience to contribute to the project.

"Mr. Ryan is a printer and has a small office at Main Street and East Avenue. He is willing to lend his printing press to the cause. Mr. Donovan has acquired a considerable journalistic experience because of his connection with the Rural Weekly at Mount Morris, where he is employed. Both are willing to lend their talents to the establishment of a Catholic newspaper here."

Bishop McQuaid leaned forward and, having made a thoughtful appraisal of our plan, looked straight at me with far-seeing eyes that revealed deep understanding of what we had in mind.

He went to the heart of the subject, telling of the difficulties that would be encountered and of the complications which would ensue if we became involved in the undertaking.

The fate of other Catholic newspapers was pictured.

What chance would a Catholic newspaper have here? There could be no question about the answer . . . it would be a daring venture even to try to get one started. No . . . the Bishop could not give his approval as the diocesan newspaper.

Our hearts sank as Bishop McQuaid went on.

Through one of the fortuitous whims of circumstance, the first editor of the Catholic Courier—and one of its three youthful founders of fifty years ago—is present at its Golden Jubilee to write the story of its beginning. He is Willard A. Marakle, Assistant State Industrial Commissioner of the State Department of Labor in charge of the Rochester district. Mr. Marakle was a nationally known journalist one of the great reporters of our time—who recorded scores of national historic events while they were in the making as news; the friend and confidant of such leaders as President Theodore Roosevelt, Chauncey M. Depew, Alfred E. Smith, Chief Justice Charles Evans Hughes and others.—Editor's Note.

To approve the proposed paper as the diocesan paper would mean that he would have to correct personally all important articles appearing in the publication. That would be impossible because his hours were already crowded with the pressure of other duties and he could not find time for new responsibilities.

Bishop McQuaid must have noticed that our spirits were drooping; the zero point of discouragement must have been revealed in our changed expressions.

He hastened to reassure us, to revive our enthusiasm.

Willing hearts counted more than financial backing, he told us, and the success of every great undertaking depends upon the spirit of those promoting it. We listened with returning courage and enthusiasm as Bishop McQuaid said he was interested and would give us moral support and promised that all Catholic news which came to his attention would be saved for us.

"The day of the Catholic press is coming," he concluded. "I congratulate you as pioneers in the field of Catholic journalism by laymen."

The interview was ended. We returned to our homes, planning each step of the way; dreaming of it through short hours of sleep which followed, then returned to our separate places of employment.

It was not long before we came to realize that the work connected with getting out a Catholic newspaper was more extensive than we had supposed. But memorable, exciting days followed.

After our regular daily occupations were completed, we hurried

to the little printing office to prepare another publication for the world—writing, setting the type, putting it into forms.

We three young newspaper enthusiasts took turns in manipulating the hand press while 1,000 copies of the new paper were being printed, and when it was finished it was loaded into a hand cart, pushed along the way down Main Street to the Post Office, and the clerk who had waited there for hours to receive the new addition to the newspaper world—the Catholic Journal.

On October 5, 1889—at the same table where he ate the warmed over dinner—Bishop McQuaid was proudly reading its first issue. So were a great many other Catholics throughout Rochester, because hundreds of sample copies had been sent out.

There were only four pages in the paper, each sheet of five columns.

Advertisements, more subscribers were needed. They were to be had only through persistent work, but this had been done after regular working hours.

Because the paper was not a paying proposition we kept our positions. We had hoped to make some money with it—to divide the profits three ways—but that was impossible.

When anything was left over it was, with my hearty approval given to my partners who did the mechanical work. My compensation was the rich experience which I was gaining as editor—the fun that I got out of the work.

The new paper was attracting attention but growth came slowly.

Through occupying the post of editor of the Journal—and report-

er on a daily paper—I was brought into close relationship with Bishop McQuaid and came to understand his true greatness.

He was the most distinguished American prelate of his time—seemed almost the Archbishop of the United States, since he had consecrated so many of the younger Archbishops and Bishops.

I learned about writing from him. One day he said to me:

"Simple language, expressed clearly, is the best. Remember some may read no other publication. Speak to them in their own language—in words of one syllable when possible. Those who seek 'literature' with big words may find it in books and magazines. Let them go there for it."

Sometimes blunt, with seeming gruffness, Bishop McQuaid was the embodiment of kindness—a great soul whose memory is a proud heritage of my early years as editor of the Catholic Journal.

He was our friend through all of the trials of those trying years, and without his friendship and wise counsel we never would have been able to keep the publication going.

We had lots of good will but no money.

Advertising revenues remained small; the subscription list expanded slowly, and only the suggestions of our loyal Bishop enabled us to find ways to meet the expenses.

When word came in 1890 that Catholic editors had arranged for a meeting in Cincinnati to organize a Catholic Press Association—and I wanted to go—it provoked a council of war.

There was no money in the treasury.

But newspaper men could get passes on the railroads in those days and I concluded that I could dig up enough money to pay hotel expenses. Accordingly it was decided that I was to go to the convention as the representative of the Catholic Journal.

During the pleasant journey on the train I fell in with a Catholic priest, learned that he was on the way to the editors' meeting in Cincinnati, and that his birthplace was at Watertown, N. Y., where I was also born.

Out of that meeting—and subsequent meetings at the convention—developed a friendship with the Most Rev. Joseph H. Conroy, later to become Bishop of Ogdensburg, which lasted until his death last year.

At that time he was rector of St. Mary's Cathedral in Ogdensburg and was trying to make a Catholic newspaper out of the Ogdensburg Courier.

During discussions at our meeting it was agreed that the Catholic newspaper rated low on the journalistic ladder; that their editors lacked prestige—and most of them were in the red.

Although the convention was long on resolutions and speeches it accomplished little toward solution of the difficulties with which we were confronted. There was an exchange of experiences, but the conclusion was that about all a Catholic paper could expect to do was to get out of the red.

Vast chains and syndicates had not taken life at that period in journalistic history. The Associated Press and other press associations had not come into existence, and there were no columnists.

Each newspaper was an independent enterprise, getting its own news. There was little complaining at the convention and each editor planned to return to his office and carry on as before.

Evenings found Mr. Donovan setting the type for the Catholic Journal, while I helped turn the hand press. We took turns in wrapping and addressing the completed product and also in wheeling it to the Post Office on the office handcart.

Although Bishop McQuaid made good his promise to be a friend of the paper, encouraging the support of priests of the diocese, and its circulation increased, its revenue would not permit the founders to leave their regular employment.

After five years as editor, I retired, and the editorship was taken over by Mr. Donovan.

But revenues were insufficient, and when an opportunity came to Mr. Donovan to become editor of the Catholic Chronicle at Albany he severed his connection with it and Mr. Ryan took over the paper.

Through succeeding years—as long as he lived—Mr. Ryan daily went to the office of the paper in Andrews Street and continued to get out the publication which had marked the initiation of the Catholic press in America by laymen, making a fine contribution to its advance.

His death came in 1929—after forty years with the paper—when Maurice F. Sammons became editor and the name of the paper was changed to the Catholic Courier and Journal.

FINIS

On the following pages the historical record of the Catholic Courier and its predecessors is brought up-to-date by other writers. See Pages 66, 67 and 73.

## Dates and Data

### Family Tree

THE CATHOLIC COURIER did not come into existence full-grown. Its earliest forerunner was the Catholic West End Journal, published in 1876 as the first local Catholic newspaper. In 1889 the Catholic Journal was established. Forty years later it became the Catholic Courier and Journal and, at the same time, official newspaper of the Rochester Diocese.

### New Life

THE YEAR OF 1932 found the newspaper succumbing to depression condition. New thinking, new management, new technique, were needed imperatively. Reorganization was begun during the ebb-tide of the business cycle,—without funds, without widespread support, without encouraging precedents. The crisis was met with ideas, enthusiasm, and a new concept of Catholic journalism.

### Growth

A PERIOD OF disheartening decline . . . and then the beginning of a new cycle. Growth began! Not suddenly, startlingly, but slowly and surely and steadily. New ways and means brought into being a new and better kind of Catholic newspaper, a publication worthy of its mission and of its status. Here is the whole story of how the CATHOLIC COURIER at last could flourish in the sun of its own achievement.



# MERCY HOSPITAL

AT AUBURN  
NEW YORK



## In Charge of The SISTERS OF ST. FRANCIS of The Third Order

NOTABLE diversity of occupation, incomparable precedent and tradition in their service of the lepers on the famed island of Molokai, a Community-owned and operated House of Studies at the Catholic University of America, and the unique distinction of being the Community that first sent missionaries from religious orders of women from the United States to serve in foreign missions,—these achievements combine to make the Third Order of St. Francis, Order of Minor Conventuals, of Syracuse a distinguished Community for special service to Holy Mother Church. It is this Community that has had charge for many years of Mercy Hospital in Auburn in the Diocese of Rochester. Placed in charge of that institution at its opening in September 1919, the Order has nurtured the progress of the difficult work of Catholic hospitalization in Auburn through vicissitudes and triumphs, culminating in the present worthy endeavor under the kind patronage of His Excellency, the Most Reverend James E. Kearney, Bishop of Rochester, to raise even higher the efficiency of this model institution for the care of the sick and infirm.

The lush morn of almost any dawn in Old Assisi during the first decade of the thirteenth century—which Dr. James J. Walsh, noted historian, calls the "greatest of centuries," might have witnessed the diminutive figure of a man, dark and lean, eyes aglow with burning light, his spare body clothed in a long, loose garment, nondescript and of neutral shade difficult to determine, the obvious penitential garb bound at the waist with a white cord, his melodious voice lifted in soft cadences of a canticle to his "Brother Sun" or "Brother Birds," standing enrapt with love for God and the gifts of God among the created beauties of his own Umbrian Hills.

Or he might be seen later, when the magnificent sunset of the Italian skies blended with the incomparable color of the landscape, walking with his companions in the way, discoursing to his "Little Brothers" (the "Friars Minor") on his beloved "Lady Poverty," meeting and challenging the philosophical errors of a feudal-minded mediaeval world with the sweet theme-song of simplicity and brotherly love.

The figure, of course, is that of the "Troubadour of God," Saint Francis, prototype of all Franciscans. The philosophy he taught and exemplified is that of Jesus Crucified, and the tale of his accomplishment in the spiritual and social regeneration of the world is still being told by his imitators with singing heart and willing sacrifice all over God's earth.

### IN BISHOP FOERY'S DIOCESE

The neighboring Diocese of Syracuse, presided over by a native Rochesterian, His Excellency, the Most Reverend Walter A. Foery, D.D., has in this Community of Sisters of St. Francis the only Order of Nuns whose Motherhouse is under the supervision of that Diocese and Bishop. This Franciscan Community serves God and neighbor in countless spiritual and corporal works of mercy. The Motherhouse is situated on one of the seven historic hills of Syracuse at the junction of beautiful Grant Boulevard and upper Court Street, its extensive grounds lending Old World charm to its own unique historic being, which constitutes an important chapter in the civic life of that City. There, at eventide in summer, one may see these followers of the Poverello clad in simple black habit with its straight Grecian lines, with the traditional white cord as a cincture, with white coiffe and white interlining of a black veil which covers the genteel religious headdress, walking the winding paths of their Franciscan Garden, replicas in garb, soul, and philosophy of that sainted figure among the thirteenth-century Hills of Umbria.

Today's scene presents a group of three buildings, all facing Court Street and back in the garden enclosure which is surrounded by a cloistral wall. The first, nearest Grant Boulevard, on the right as viewed from the entrance and garden gate on Court Street, is Saint Anthony Convent and Motherhouse, the administrative center for the diversified activities of the Order. Nearby is St. Anthony Sem-



MOTHER  
MARIANNE  
OF  
MOLOKAI

LEADER  
OF WORK  
AMONG  
THE LEPERS

inary and Novitiate for the training of aspirants to membership in the Order, and beyond this, set farther back and fronted by a long terrace, is The Convent School, the only private Catholic Girls' School for resident and day students in the City of Syracuse. Here educational standards of the highest are maintained in courses extending from a special class for little tots of pre-school age, through the grammar grades, to the graduate year of the high school department. Accredited to the University of the State of New York, with buildings and equipment of the highest standard, the school has an added distinction in that virtually all members of the administrative and teaching staff hold scholastic degrees from the Catholic University of America in Washington, D. C. There, at all times, some members of the Order are in attendance in residence at the Community's intellectual centre, Duns Scotus House of Studies, in preparation for the diversified work of the Community.

Besides Mercy Hospital in Auburn, this Community conducts hospitals in Utica, Syracuse, Newark, N. J., and in Honolulu, Hawaii. The last named is the only Catholic Hospital in the Hawaiian Islands and its training school for nurses is affiliated with St. Louis University.

The exodus of members from Syracuse to Hawaii reads like a romance of Divine love, as indeed it is. In the late '80s, when this country was itself dominantly a missionary country, the now justly renowned Mother Marianne (whose life has been published by the Macmillan Company of New York) and who was at the time Mother General of the Syracuse Community, led a band of volunteers to the world-famous leper colony in Molokai, then one of the Sandwich Islands, destined to become later the Territory of Hawaii, an intrinsic part of the United States. Thither they went in response to the call of the noted martyr-priest Father Damien and of the King and Queen of that little kingdom in the Pacific. For over fifty years this Order has remained, the only Order of Nuns to serve among the plague-stricken there, accepting willingly ever-increasing burdens and humbly grateful for this opportunity to imitate their Seraphic Father Saint Francis in the care of this dread disease.

In Hawaii the Sisters conduct also a high school for girls in Honolulu and other parish schools on Islands of Hawaii, where students make an interesting racial group, including Chinese, Japanese, Koreans, Portuguese, Filipinos, and other nationalities.

In the United States, the Order serves in homes for the Aged and in schools in a wide field which extends from the Empire State on the North to the Carolinas on the South, and from the Hawaiian Islands on the West to Rome, Italy, on the East. Therein the Community serves under eight Bishops on the Mainland of the United States, under a Vicar Apostolic in Hawaii, and other prelates in the Eternal City.

### HISTORICAL RECORD IS UNUSUAL

The span of life of the Order recently passed the Diamond Jubilee mark, and is now rapidly approaching the significant turn of a century. Space permits recording only the highlights of that enthrall-

ing story. The Syracuse Franciscans emanated from the first foundation of Franciscan women in the United States. One of the three original founders of the first establishment, which was made in Philadelphia in 1855, was destined by Divine Providence to become Foundress and first Mother General of the Syracuse Foundation five years later.

In November of the year 1860, this intrepid leader, Mother M. Bernardine Dorn, set forth into the new field of the Empire State, accepting the care of schools in parishes of the Franciscan Fathers, Minor Conventuals, of the Eastern Province, the Province of the Immaculate Conception. It is especially significant that the Venerable Bishop Neumann, who nurtured the Philadelphia foundation, did so at the request of His Holiness, that glorious Pontiff, Pope Pius IX, and that that great Ruler of Christendom later gave substantial monetary and spiritual aid to the Syracuse foundation, so much so, that those conversant with the intimate details of the history of the Order, regard him as their Spiritual Father in Christ in a special way. Certain it is that without his aid and patronage, the foundation would not have had the powerful impetus it did have in its interesting origin.

Then, with the approval of presiding prelates of Philadelphia and the Metropolitan See of New York, the latter being the late Cardinal McCloskey, then acting Bishop of Albany, the work progressed, manifestly blessed by God. Since that time it has merited successive acts of approbation by the Holy See, including a Decree of Praise from the saintly Pope Pius X. The final full approbation of the Order was one of the notable acts of the glorious reign of the late Pope Pius XI, which has just ended with world acclaim unprecedented in the history of the Papacy.

The interested guidance of the Holy See in the person of a Cardinal Protector is a privilege accorded a fully approved Religious Order, and this the Sisters of St. Francis of Syracuse have enjoyed until recently under the spiritual direction of His Eminence, the late Camillo Cardinal Laurenti. It was only recently revealed that his is a name that will go down in history for having declined the exalted office of Pope, for he was elected to that incomparable honor by the same Conclave that on a later ballot elected Pope Pius XI. The Sisters of St. Francis of Syracuse have just received official notice from His Eminence, Cardinal Maglione, Papal Secretary of State, Vatican City, that His Eminence, Cardinal Pietro Fumasoni-Biondi, Prefect of the Congregation for Propagation of the Faith and former Apostolic Delegate to the United States, has been appointed Cardinal Protector of their Community under the new regime of His Holiness, Pope Pius XII.

Such is the span of enriching service to God and man by the Sisters of the Third Franciscan Order of Syracuse among the ignorant, the poor, the orphan, the aged, the sick and infirm, and all stricken ones in God's wide vineyards. On this great occasion for a Catholic newspaper, the Golden Jubilee of THE CATHOLIC COURIER of Rochester, these consecrated Religious rejoice and are proud to participate in the acclaim justly paid for such unique service as the printed word alone can give to Holy Mother Church. Sincere and prayerful congratulations to this worthy representative of the Catholic Press are, therefore, sent to the editors through His Excellency, the Most Reverend James E. Kearney, as well as to the people of Rochester who have benefited by the zealous dissemination of Catholic philosophy over these golden years. May the great Alchemist, God Himself, transmute into everlasting recompense the shining years of golden truth that has been radiant in the columns so devoted to the Master and the spread of His kingdom on earth! May He bless all contributors, editors, subscribers, readers and benefactors of what our late Holy Father dignified as a form of priesthood of service, applying that exalted title to all who in any way promote the diffusion of Catholic truth and doctrine through the medium of publication of the printed word!

## Press Progress 1929-1932

See also Pages 65, 67, and 73.

Through the travail of experience the founders of the Catholic Journal — and those who succeeded them—used to the best advantage the tools that were theirs, to keep the paper going until 1932.

They held high the torch of Catholic journalism, sometimes in desperation, but the paper never missed an edition.

Reorganization — and capable management — have since provided the more efficient tools with which it is edited and published and made it diocesan in the fullest meaning of that word.

But between the time when the death of Edward J. Ryan severed the tie between the paper and its founders in 1928, and the date when reorganization came in 1932, were tedious years crowded with difficulties and sometimes steeped in emotion.

Guided by the light of what was to her a sacred tradition, Miss Ruth Ryan tried courageously to carry on in the footsteps of her father.

But the struggle was uneven, disheartening, in trying to maintain the editorial and business standards of the founders.

(Continued on Page 68)

## TIME IN ITS FLIGHT . . . 1889

Encyclicals of Pope Leo XIII begin to lay foundation for a general program of civilization . . . Demonstration of Italian Liberals in memory of Giordano Bruno reported a factor in preventing agreement between Vatican and Italy for restoration of temporal sovereignty of Pope . . . Diplomacy of Pope Leo prepares way to remove severe police regulations designed to affect freedom of church in Germany . . . Catholic population of the United States is more than 10,000,000 . . . American Catholic Quarterly Review reports: "A few weeks hence the Catholic University of America will be an accomplished fact" . . . Success of the Jubilee of Pope Leo, which began in the previous twelve months, recounted throughout world . . . Catholic University of America chartered by Pope Leo . . . Opened first as School of Theology, with Law, Philosophy, Letters and Science and Canon Law added subsequently . . . Steps taken to build new home for Catholic Club of New York, which had been known as Xavier Union up to previous year . . . Pope Leo sends papal delegate, Monsignor Satolli, to represent him at Washington on the occasion of the foundation of the Catholic University . . . Pope Leo confirms agreement made with the Province of Quebec for settlement of the Jesuit estates question.

Benjamin Harrison inaugurated. . . . Oklahoma opened to settlement. . . . Johnstown Flood costs 5,000 lives. . . . The Dakotas, Montana and Washington admitted to the Union. . . . Department of Agriculture organized. . . . Kansas passes the first anti-trust law.

Munsey's Magazine launched. . . . A soap advertiser offering "Robert Elsmere" and "Criticism" by Gladstone free with each 25-cent bar. . . . Of the daily papers having over 1,000 circulation, 255 are Republican, 320 Democratic—latter leading in circulation 2,500,000 to 1,500,000.

Number of monthly magazines increase by 108 to 1,898. . . . November issue of Ladies' Home Journal an edition of 1,000,000 copies and costs \$50,000.

## ST. ANTHONY'S CONVENT AND MOTHERHOUSE, SYRACUSE, NEW YORK

Everything for Remodeling or Building  
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# PRESS PROGRESS

1932 — *The Catholic Courier Develops News and Editorial Service* — 1939

Emerging from the valley of fifty strenuous years, the CATHOLIC COURIER — realizing dreams of its founders—prepares for a greater tomorrow.

The past appears in panoramic review.

Within these historical pages we see many of the colorful figures who had parts in creating and continuing this newspaper, re-enacting their roles in its dramatic story, living again all of the sacrifices and emotions of its struggles for life.

We go with them through the travail that led to its reorganization in 1932—when its star began ascending out of the darkness of depression.

We see them as the making of a better Catholic newspaper produced successful results, intensified with each passing year, and may well pause to contemplate achievements of the past,—to analyze efforts of the present, and to outline plans for the future.

We may also appraise the functions of the Catholic Press, guided by the light within the editorial sanctum.

When the introduction of modern business methods gradually made improvements in this newspaper possible—with correspondents throughout the diocese—and the better product helped to accelerate that advance, a major improvement which came at the end of the first year under reorganization was the introduction of the N. C. W. C. News Service.

This international Catholic news-gathering and distributing agency was founded in 1920, with the blessing of Pope Benedict XV, and its subsequent development brought an epochal improvement.

Formed and controlled by Catholic Archbishops and Bishops of the United States, its purchase is dedicated to searching out news throughout the whole world that is interesting and vital to members of the faith, presenting it fully and truthfully.

Its correspondents are now located throughout the world.

The N. C. W. C. offers material for all departments of Catholic newspapers. Cable and radio bring immediate news of importance from all capitals; its weekly letter from Washington interprets events and trends at the national capital.

Its feature service covers this field generally, in both lighter and serious departments, appealing to various members in every family.

There is a picture service "geared to Catholic news."

A biographical service, syndicated articles by famous Catholic writers, material for supplements on special occasions are all included.

Complete texts of Encyclicals and other important Papal documents are brought from Vatican City.

This news service makes a valuable contribution in providing a foundation of truth upon which to build a fair appraisal of happenings throughout the world.

To do so is often to expose erroneous reports of events and pronouncements affecting Catholics; and, by presenting the truth, to refute false and erroneous impressions many persons had obtained of Catholics and the Church as a result of getting their information from prejudiced sources.

(Mr. Frank A. Hall, director of the N. C. W. C. News Service, has written an illuminating commentary on the services rendered by

his organization, which we are proud to present on this page).

But this is only a part of the responsibility of the Catholic Press, which must be an enlightening torch of truth and a mighty factor in education of all classes of people of all ages.

Archbishop Mooney, when in Rochester, declared that it "interprets the teaching of the Church; it defends the cause of the Church; and it portrays the world-wide life of the Church."

That is a succinct and thoughtful summary.

There is general agreement that Catholic youth should gain its knowledge from a dependable source; that its interpretation to them should be from a Catholic viewpoint.

To do so, is to help in the building of character and faith; to teach what is true; to warn against things that are false—besides

helping to formulate good reading habits.

They will last through life.

What is fully as important, the CATHOLIC COURIER extends the education of adults throughout the years.

It brings weekly supplements of new information to all that has been learned, keeping the reader informed of developments as they are taking place throughout the world.

Perhaps there has never been a time when the light of understanding was needed more than now—a time when the darkness of intolerance and bigotry is spread over so much of the world; when their shadows extend even to our own beloved country.

The Catholic press is a potent factor in promoting the Church and its varied institutions because it publicizes their needs—keeps them before the people.

Attainment of a half century of life by an institution such as THE CATHOLIC COURIER can only produce rejoicing and felicitation. In this the National Catholic Welfare Conference Press Department certainly joins heartily and earnestly.

Mere age can bring no such gratification and congratulations as can growth, progress and attainment. For its strides in these latter, THE CATHOLIC COURIER doubtless will receive the plaudits of its friends. We at the N.C.W.C. News Service add our own, after watching the Courier's advancement intimately and, I may say, with a trained judgment, for almost twenty years. During that period, we have been privileged to be of service to the paper in the providing of news, feature and pictorial material, and our collaboration has ever been cordial. We have observed your vicissitudes, have admired the courage with which you have met the problems that come to all newspapers, and in particular we have taken inspiration from your forward policy and your aggressive though sane progress.

Three truisms can be restated here: that any newspaper is judged by its content; that essentially the content will be what its staff makes it; and that the material in a modern newspaper consists (1) of what the paper itself gathers and prepares, and (2) of what it obtains for its readers from other sources. Readers in the Rochester area can best evaluate the COURIER'S locally-prepared copy, and I think will evaluate it highly. I can speak more directly about the news, feature and pictorial matter which goes to the COURIER'S desk beyond the effort of its own writers.

The day has long passed when any enterprising newspaper gave to its readers only what its own writers could prepare. General newspapers have for years looked to great news, feature and picture-gathering agencies to supply them with outside material covering world and national news, which could not be made available by the individual efforts of any one editor. For the last twenty years the Catholic Press, for its supply of such outside material, has likewise looked to its own agency, the N.C.W.C. News Service, set up and maintained under the sponsorship of the Bishops of the country.

Our Catholic Press has thus led powerfully in expanding the interests of our people to a more truly Catholic point. Today "parochialism," in the derogatory sense, has largely passed and our people take a broad, healthy and inspiring interest in the trials and triumphs of the Church in all lands. This interest is a tremendously valuable unifying service to the Church. Moreover, it helps us all as Catholics and as men and women.

I think it is fair to say that the enterprise of a Catholic paper, and its will to serve its readers completely and effectively, depend to a considerable degree upon the usage it makes of this "service" material constantly made available to it. I am happy to say that THE CATHOLIC COURIER in this respect stands among our most progressive and alert journals. It avails itself of a very extensive schedule of the material we offer.

I believe it worth while listing some of this aid that the COURIER thus calls to its service week by week from this one agency, the N.C.W.C.

From 50,000 to 55,000 words of Catholic news, gathered by trained journalists in all parts of the world.

Immediate dispatches from Vatican City and other world capitals brought by radio and cable.

A Catholic pictorial service illustrating the news and presenting interesting sidelights, including the Catholic cartoon "Strange But True."

Numerous other specially syndicated articles such as texts of Papal documents, letters on national events, commentaries on pressing questions of the moment.

It is repeated that a paper is essentially what its editors make it. Obviously also, it cannot, nor can any other paper, print everything we provide; knowing the interests and needs of its readers, it properly makes selection in accord with its individual requirements. The point is that, for the benefit of its subscribers, it regularly fortifies itself with a great supply of material from which to make selection, so that it may miss nothing useful.

Again, felicitations to the COURIER, to its editors, and to its readers, and the confident hope that in this Golden Jubilee observation there are the auspices for continued growth and success in a great and difficult mission.

More than that, it works with the Church in helping to bring success to all of its planned events by making them known to thousands of readers; by giving the reasons why they should attend and give their co-operation.

Finally—and even more important—the Catholic press is a bulwark of defense to the Church and its institutions whenever or wherever they are attacked throughout the world.

Giving the news of these attacks, it makes possible the early marshaling of forces against injustice.

Stories of modern heroes and heroines of the Church appear in the news while these events are in the making—serving as living models of conduct for all members of the Catholic Church.

The past is brought into intimate view.

There was a salutary illustration in the beatification of Mother Cabrini, which brought home to all persons the fact that a saint need not be someone from a far distant page of history..

In this newspaper, each step in the beatification has been pictured with appealing vividness; the great example of the life of Mother Cabrini has been made intimate in the engrossing stories of her deeds for humanity.

Through the news they have become a part of the records of our time—as clear and understandable as any other news of the day.

The stories of martyred missionaries in countries of today—the persecution of religion which is taking place—being given to the public as the presses turn each week, make it easy to understand that the spirit which moved the early Christians is still a vital force in spreading the doctrines of Jesus Christ.

In still another way the Catholic Press is educational because questions of doctrine, treatises and history are every day being answered in its columns.

Its news of the faith whose adherents number many millions and whose shrines are in every land is interpreted in the unflinching light of Catholic teaching and truth.

It offers a ready source of information for refutation of many charges that are constantly being made against the Church.

It is a continuing influence for good which readers receive as they peruse its entertaining pages.

The Catholic press has the advantage over the secular press which seeks to give news "hot off the wire." It has time for checking to insure accuracy; for contemplation to determine relative importance of happenings.

A Catholic newspaper must be good enough to interest its thousands of readers—meeting a test which proves they will be interested rather than that they should be interested.

A defender and promoter of its faith, it must also be entertaining to give assurance that it will be read.

With our eyes fixed upon definite ideals—buoyed by the proof in results that they are also the ideals of readers who want a good Catholic newspaper—a steady improvement in the CATHOLIC COURIER has been made since its reorganization.

Our purpose is to cover completely the news of the Vatican, official news from other sources, important Catholic news from other countries, in fact, any events in other countries having a possible Catholic angle.

Within the national scope there is a definite purpose of giving detailed and informative reports of happenings of the Apostolic Legation, the hierarchy, events in other dioceses and a news summary with names and events in the news.

Official diocesan events are also within the "must" province for this newspaper, covering the Chancery announcements, the Bishop's schedule and official deanery news—characteristic of the content of each edition.

Lay events of the diocese are covered partially, including news of organizations and societies, parish groups, important individuals and miscellaneous news. Eventually it may be wise to treat each of these groups in two

(Continued on Page 75)



# College of Mount St. Vincent

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**Courses in Arts and Sciences**  
**Teacher and Secretarial Training, Journalism**  
**Degrees A. B. and B. S. Resident and Day Students**

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## Academy Mount St. Vincent

College Preparatory  
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### FRANCISCAN SISTERS OF ST. JOSEPH



#### A BRIEF HISTORY

The Congregation of the Franciscan Sisters of St. Joseph was founded in Trenton, N. J., in the year A. D. 1896 by the Very Rev. Father Hyacinth Fudzinski, O.M.C., Provincial of the Polish Franciscan Friars in America. In his great zeal for the furtherance of the work of God, this great man sought to establish a Congregation of Polish Sisters, who would administer to the religious needs of the Polish people, by teaching children in schools, and taking care of charitable institutions. He found willing followers in this pioneer work, maidens, who were eager to sacrifice their lives for God and their fellow beings.

The little group was headed by Sister Coletta, a young, pious and energetic maiden who worked with undaunted spirit and courage. Through the efforts of the Very Rev. Father Fudzinski the newly formed Congregation received Pontifical approbation and blessing for the work begun.

In the year 1898, the little Pioneer band of Sisters was received into the Buffalo Diocese by His Excellency Bishop Quigley and here the first Mother House with a Novitiate was built.

God blessed the endeavors and sacrifices of the little group and very early multiplied its number. The rapid

growth of the Congregation necessitated the building of a new Mother House. This was the work of Rev. Mother Clara, who succeeded the care-worn, venerable Foundress to office. A beautiful site near the village of Hamburg, just 10 miles from Buffalo, was selected and a new Mother House with a Novitiate and a Boarding School for girls was built.

Adjoining the grounds of the Mother House is St. Anthony's Home for the Aged, under the care of the Sisters. At present, a new and modern Home for the Aged is under construction just opposite the Mother House on South Park and Sowles Road.

At present the Congregation numbers 500 professed members, 10 novices and 6 postulants. The Sisters have charge of 25 parish schools, numbering in total 16,186 students, 3 High Schools and 1 Home for the Aged. The schools under the care of the Sisters fulfill the requirements of the States in which they are located. In the case of New York, the schools are approved by the Board of Regents.

Since the primary aim of this Congregation is to teach in schools, take care of hospitals and other charitable institutions, the Sisters are properly trained in the best universities and nursing institutions.

Girls who feel the vocation to enter the service of God in holy nunhood, may address the Rev. Mother Superior, South Park and Sowles Road, Hamburg, N. Y.

#### Press Progress

(Continued from Page 66)

Meanwhile competition had been developing.

Two priests of the diocese, the Rev. Jacob Staub and the Rev. Mathias J. Hargather, who were deeply interested in the social justice program of the Church, had been giving special attention to the coverage of that field by The Echo, a weekly newspaper published in Buffalo by the Roman Catholic Orphan Asylum management.

That was in 1922.

They induced the publishers of the paper to start a Rochester edition, which included one page of Rochester news.

The late Robert D. Burns, a newspaper man of many years experience in New York and Rochester—twin brother of the Rt. Rev. Msgr. George V. Burns, pastor of the Pro-Cathedral of the Sacred Heart—was first to manage it.

But the lure of daily newspaper work returned him to the staff of a local newspaper after a time, and Miss Angela Henry came from Buffalo to assume duties which he had left.

But she remained only a short time.

Joseph M. Schifferli, a brother of Frank M. and Leo Schifferli, photo engravers of Rochester, who is now managing director of the recently merged Buffalo Catholic Union and Echo, was then manager of the Echo.

The brothers became acquainted, through filling orders for photo engraving, with Thomas H. O'Connor, a writer who was then in the advertising department of the Lawyers Cooperative Publishing Company.

He had gone there from the news bureau of the Buffalo, Rochester & Pittsburgh Railway following service in the Army during the World War.

Arrangements were made for him to become manager of the Echo in Rochester.

Although the practice of the Echo had been to change only one page for Rochester news, on February 1, 1924, it appeared with two pages devoted to news of this city.

In time the entire advertising contents were made up of the advertising of reputable Rochester firms.

Mr. O'Connor was active in the Knights of Columbus, the Alhambra and other Catholic institutions, prominent in the Rochester Ad Club—a capable and popular writer.

The Echo was the official organ of the Catholic Central Verein, New York State Branch, and its Rochester edition became

(Continued on Page 70)

TIME IN ITS FLIGHT . . .

1890

Nelly Bly goes around the world in seventy-two days, six hours and eleven minutes. . . . Idaho and Wyoming admitted to the Union. . . . Populist party formed in convention at Topeka. . . . Chief Sitting Bull killed while resisting arrest in North Dakota. . . . Chicago wins vote in Congress as site of World's Columbian Exposition. . . . Eleventh census shows population of 62,622,250 a 12,466,467 increase in ten years. New York World netted \$1,200,000—"no other newspaper in the world makes half so much." . . . Cantaloupes were muskmelons, most young men had livery bills, the hired girl drew one fifty a week and the butcher threw in a chunk of liver.



#### THE SAGAMORE

. . . has been proven the best address in Rochester, by your use of its facilities for your parties, meetings and banquets. May we express, at this time, our sincere appreciation for your patronage, and may we say that . . .

#### THE SAGAMORE

. . . with your continued patronage, will remain the best address in Rochester. We call to your attention, our recently enlarged banquet hall, our many private parlors for your meetings and luncheons. Won't you continue to make your address . . .

#### THE SAGAMORE

111 East Ave. Stone 2828

*Lee W. Johnson*  
MANAGER

1940  
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**Cool Chevrolet Corp.**  
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Co-operating in the Advancement of the Catholic Press in the Diocese of Rochester



Congratulations  
to the  
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on its  
Fiftieth Anniversary



Academy  
of  
The Sacred Heart  
  
Eight Prince Street  
Rochester, New York

CONGRATULATIONS  
  
from  
  
Passionist Missionaries of  
St. Mary's Monastery  
and  
The Parishioners of St. Mary's Parish  
  
DUNKIRK, N. Y.

Press Progress  
(Continued from Page 68)

the official publication for Rochester Regiment, Knights of St. John.

Editorially its field was different from that of the Catholic Journal, which later became the Catholic Journal and Courier, but the trend was toward diocesan owned and operated newspapers, the editing of the local news for a paper published in Buffalo — a different diocese — became increasingly difficult.

When the Most Rev. John Francis O'Hern became the third Bishop of Rochester, he indicated a desire for the diocese to have an officially designated Catholic newspaper.

Miss Ryan, who bravely tried to carry on the editorial duties to which her father gave long, devoted service, offered the Catholic Journal for sale.

The late Maurice F. Sammons, who had been a newspaper man in Utica and a Past District Deputy and Past Grand Knight of that city, who had come to Rochester as secretary of the Knights of Columbus, was interested in a new company formed to buy it.

The purchase was made, the name of the paper changed to the Catholic Courier and Journal, and Mr. Sammons became editor and publisher in March, 1929.

Although designated as the official newspaper of the diocese, it was independently owned and operated — the same newspaper which had served the people faithfully since its beginning in 1889.

Some advantages came from the official designation. First hand news from the Chancery appeared in the official diocesan newspaper first.

Starting with an enlarged Consecration edition, it made a commendable effort to serve its readers with news and editorials. But the clouds of depression were gathering.

Simultaneously, Mr. Sammons was the victim of an unfortunate accident which incapacitated him and caused the affairs of the paper to suffer. He was confined to St. Mary's Hospital.

For many months, in the throes of pain and suffering, Mr. Sammons managed and edited this newspaper from his hospital bed — an example of courageous fidelity to duty which has seldom been duplicated in the annals of Catholic journalism.

The paper lacked the valuable foreign and national news service which has since been acquired; it did not have special correspondents throughout the diocese. Nevertheless, hard work was done in assembling the news from limited sources available, and interpreting it from the Catholic viewpoint.

(Continued on Page 72)

TIME IN ITS FLIGHT . . .  
1891

Phineas T. Barnum, master showman and advertiser, dies at Bridgeport, Conn. . . . McKinley elected governor of Ohio, largely on his stand on the free silver issue. . . . Thomas A. Edison applies for patent on first motion picture camera. . . . First Empire State Express on the New York Central does New York to Buffalo in eight hours, forty-two minutes. . . . U. S. almost goes to war with Chile.

At least one newspaper or periodical published in 7,152 different cities and towns. . . . Narrow columns in newspapers fast falling into disuse, owing to employment of electrotypes by advertisers.

Congratulations  
to the  
Catholic Courier  
ON ITS 50TH ANNIVERSARY  
Anthony Link's Sons  
GENERAL BUILDING CONTRACTORS  
616 Goodman Street, North : Rochester, N. Y.  
Anthony M. Link    Culver 3578    Albert M. Link

CONGRATULATIONS TO THE CATHOLIC COURIER



Our Lady of Mercy High School  
and  
Mother House  
Extend sincere congratulations to the Catholic Courier  
Rochester Foundation of the Sisters of Mercy June 9, 1857

College of New Rochelle  
NEW ROCHELLE, N. Y.  
Conducted by the Ursuline Nuns  
Offering A. B. and B. S. Degrees  
Accredited by the Association of American Universities  
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Sixteen miles from Grand Central Station  
New York City

At  
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Newburgh, New York  
Your daughter will find . . .  
1. Mental, spiritual, physical development in a truly Catholic atmosphere.  
2. Opportunities for a definite preparation for a career in art, music, business, college.  
3. Standards accredited by the University of the State of New York and the Middle States Association.  
4. Modern fireproof buildings; a sixty-eight acre campus; gymnasium, athletic field and sports suited to the girl of five to eighteen years.  
SISTERS OF ST. DOMINIC





## Howard W. Klippert

*Manager, Catholic Courier*

**T**HE 50th Anniversary of the Catholic Courier with its spirit of rejoicing in things accomplished and its spirit of hope of future attainments, naturally brings to the forefront one who has been in many ways responsible for the present fine condition of our paper. The continued growth and development of the Courier during the past seven years, is in great measure due to his wise planning, his untiring labor, his constant striving for the better things in the Catholic newspaper field. He came to us seven years ago, when our difficulties were many and our resources few. He brought with him foresight and insight, a readiness to challenge every problem, a wholehearted devotion to the work in hand. His unquestionable character, his readiness to cooperate, his genial disposition, united with native ability and industry, have helped build up for the Courier the splendid position it now holds in Rochester. May the success he has had in the past be but a promise of the good things that shall be his as he continues in the future years the solid, constructive work that has meant so much to our diocesan paper. Our thanks and our congratulations go out to him on this occasion of the Golden Jubilee Edition of the Catholic Courier,—our manager, Mr. Howard W. Klippert.

RT. REV. MSGR. WILLIAM M. HART

Vicar General

Secretary-Treasurer

CATHOLIC COURIER



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(Divisions at Rochester and Niagara Falls)

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V. REV. FATHER RECTOR  
St. Michael's Mission House  
Conesus, N. Y.

At the Old "Bishop's Farm"

## O-Neh-Da Altar Wines

are produced and  
bottled as a Eu-  
charistic service.

"We can retire to the peaceful slopes of Hemlock Lake and in the cultivation of the grape help believing priests to say Mass with WINE THAT IS WINE."

(Bishop McQuaid)

O-Neh-Da Vineyard & Distillery  
CONESUS, N. Y.

## Press Progress

1929-1932

(Continued from Page 70)

Meanwhile the business depression deepened.

With two Catholic papers in the Rochester field at a time of financial stress, neither seemed likely to succeed.

When a crisis neared in the financial affairs of the Catholic Courier and Journal, diocesan attention naturally was turned to it as the official newspaper.

During the dark days of the depression in 1932 it was decided to reorganize under diocesan ownership — and that historic event came on April 7.

The Rev. Leo C. Mooney was made managing editor as the representative of the Bishop; Howard W. Klippert, an authority in business administration, became manager, and Mr. O'Connor, with wide experience in newswriting and editorial work, left the Echo to become news editor.

Editorial improvements were instituted at once.

Through the appointment of correspondents throughout the diocese — in its cities and towns — it was possible to broaden the scope of this newspaper, giving all of the news of the diocese instead of devoting its space mainly to the See city of Rochester.

Meanwhile the Echo discontinued its Rochester edition.

With the exception of the Catholic Citizen, which was published by Kennedy Brothers, 8 Marietta Street, for a brief period after the turn of the century, it was the only other Catholic newspaper to invade the local field.

Notable columnists have since been engaged.

They include the Rev. James E. Gillis, editor of The Church World; the Rev. Daniel A. Lord, S.J., National Director, Sodality of Our Lady; the Rev. Benedict Ehmann and his Literary Signpost, and the Rev. John S. Randall, diocesan director of the Society for Propagation of the Faith.

The editorials are written to express opinions on current events in the light of Catholic teaching. Reprints of these editorials in papers throughout the country show how widely they are read and appreciated.

Improvements go on steadily. They will continue with an assurance which is a pledge that the Catholic Courier, now more interesting and useful than ever before in its history, will meet our ambitious concept of a great diocesan newspaper.



For other aspects of  
PRESS PROGRESS

See Pages 65, 67, and 73.



TIME IN ITS FLIGHT . . .

1892

Charles E. Duryea builds the first gasoline-driven motor vehicle at Springfield, Mass. . . . Widespread labor unrest. . . . Supreme Court upholds act of Congress barring lotteries from the use of the mails. . . . Grover Cleveland elected to his second term as president.

Half-tone beginning to come into general use. . . . Sweet Caporal the leading cigarette. . . . Nobody has appendicitis, wears white shoes, sprays orchards or cares about the price of gasoline. . . . Carpet sweeper advertised as the perfect Christmas gift.

## HOTEL SENECA

OVERLOOKING SENECA LAKE

GENEVA, N. Y.

In the Heart of the "Finger Lakes"  
A Central Point from which to  
Explore this Region.

Famous Cuisine

Grill Room — Main Dining Room

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Congratulations

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## Thrifty Housewives Shop At Market Basket Stores

They know they can be sure of the finest quality foods at uniformly low prices.

Our policy is to serve with friendly courtesy, to deal fairly and to keep faith with our customers.

Call at your neighborhood Market Basket and see for yourself.

MARKET BASKET CORPORATION



## UNDER THIS SIGN . . .

More than 120,000 farmers are buying the things they need to make farming a better paying job. There is a G.L.F. Service Agency near you.

Cooperative G.L.F. Exchange, Inc.  
ITHACA, NEW YORK



# PRESS PROGRESS

1932 — *The Catholic Courier Looks Forward As Well As Backward* — 1939

By HOWARD W. KLIPPERT  
Manager, Catholic Courier

The Catholic Press itself is basically and fundamentally important. It will, obviously, become proportionately more important as more and more people discover that intrinsic value for themselves. In the light of this truism, the Catholic Press as a whole is no more than at the threshold of its growth. In the same way, proud as we may be in our more sanguine moments of the relative degree of progress of the CATHOLIC COURIER we know that we have done not much more than prepare a foundation on which a more imposing, more effective institution must be built. The 50 years which are gone mean little unless they are viewed in this perspective. Their full importance can be measured only in terms of the progress which should be made in the next fifty.

At this midway point, where we can so easily look backward, where we can so easily do much "second guessing," where we can so easily ponder on what might have been, where we can so readily formulate criticisms of what has been done and alternative bright outlines of what should have been done, at this point, be it observed, this anniversary will mean less than nothing unless we are able correctly to evaluate the 50 years which are herein celebrated. Only then shall we be able to use properly the foundation which those years have built.

Such a correct valuation must necessarily involve the removal of some misconceptions and the substitution of accurate perceptions.

Like any other human enterprise, the Catholic Press has numerous faults,—and here and there critics not reluctant to point them out. Their criticisms are not necessarily confined to statements of opinion concerning the content, appearance, or business conduct of the newspaper. Rather they involve broad generalities. A statement and refutation of some of these generalities might be included here.

Some critics seem to forget that the one and only purpose of a Catholic paper is to serve the religious and moral interests of the clergy and laity of the Catholic Church. They lose sight of the fact that every worker on the paper is serving the Church and through this service meriting a livelihood.

Others may feel that in presenting a news service to meet the needs of clergy and laity, the paper may lean too much to one side. Just as the paper needs all elements in the Church on its subscription list, so it must strive earnestly to minister to all according to their needs.

And we find an occasional critic who would question even the importance of the Catholic Press itself! With the continued statements of the long list of Popes who have declared the Catholic Press is essential to the welfare of the Church and the growth of religion, with the urgent recommendations of our Bishops both in N. C. W. C. meetings and individually, that every Catholic home should have a Catholic paper, we are quite willing to rest our case on this point. We therefore pass over the many signal acts of outstanding service to the Church in America that are so well known as to need no emphasis.

In this entire Golden Jubilee Edition supplement, only about a dozen pages are occupied with the past and current history of the CATHOLIC COURIER. Perhaps in our desire to avoid boring the reader, we have bent over backward, falling into the error of being overly brief while seeking to avoid being overly loquacious. With the press deadline crowding us, it is now too late even to reconsider much less to reshape our content. Somehow this page must at least indicate all that has been left untold while adding to the sum total of pertinent facts concerning this newspaper which this edition contains, and without which it would lose much of its point and purpose. In any case we must remain constantly aware of what, 50 years ago when the Courier was young, was known as "the gentle reader." The available multitude of facts, and thoughts, and ideas about the CATHOLIC COURIER can scarcely be as interesting to the reader of these pages as they are to those who live and move and have their being in the production of this newspaper. Yet this page, as well as this edition, will have been published in vain if it does not build some slender bridge across the gap.

Some extremists declare themselves in favor of permitting the diocesan newspaper to fade from the local scene and of replacing it with distribution of a chain newspaper (or alternatively, an out-of-the-diocese newspaper in which is inserted "a page of local news").

Any diocese will prefer its own paper to one from outside, just as a city will want its own paper in preference to a metropolitan paper: the outside paper may supplement, but it can not supplant the local paper. Our loyal army of subscribers from every part of the diocese is a living testimonial to the recognized need that is served by our diocesan paper. Constructive criticism helps us improve, while appreciative cooperation spurs us on to more effective service.

The simple fact is (and we hope our esteemed contemporaries in the Catholic Press field will not consider this statement a betrayal) that there are no perfect

Catholic newspapers. The task of the self-appointed critic is easy. A more difficult problem of analysis for the not always innocent bystander would be for him to discover and understand the reasons why most Catholic newspapers have progressed to their present improved situations after years of discouraging, even heartbreaking, burdens of neglect, inadequate equipment, and even more inadequate means and manpower. In almost every case, given such discovery and understanding, the critical analyst would realize suddenly, overwhelmingly, that the fault lay as much with himself as with the object of his criticism.

Since no Catholic newspaper is without its faults, it is our work to strive even harder for perfection. Progress has been made.

Further improvements are encouraged and invited by receptivity on the part of our Catholic audience.

Only by considering such points, only by speaking freely

and honestly, may we approach with any confidence the task of understanding and evaluating the half-century lifetime of the Catholic Press in the Rochester Diocese. Only by piling up these facts may one make of this milestone a vantage point high enough from which to see far back—and far forward.

Looking back, one realizes with humble spirit that having a fiftieth anniversary to celebrate is a privilege made available by all those who have gone before. Without their work and thought this milestone would never have been reached; without their courage and resourcefulness this newspaper would have long since joined the legions of defunct newspapers. The fifty years since the "Catholic Journal" was founded have been a long course over which has been run a marathon of the spirit. The torch of bright determination has been passed on from hand to hand. To have received that torch, to be able to

carry it forward, is an honor filled with opportunity, a duty fraught with responsibility.

Not once during fifty long years has this newspaper missed a publication date! Only those who have worked against the implacable march of the hours, only those who have labored to feed the insatiable maws of a battery of linotype machines, only those who have shot the darts of persuasive argument at the target of stony-hearted advertising space buyers, only those who have faced a payroll date with a nearly empty cashbox—only these can know the full meaning of that record of fifty uninterrupted years of publication of a weekly Catholic newspaper.

A fitting tribute has been paid by Bishop Kearney to all those who have made possible the completion of these fifty years, and to all who encouraged them in their divers tasks, when he wrote in a letter concerning this Golden Jubilee Edition:

During fifty years it has never failed to publish regularly—a record which attests as much to the vital need for this publication as to the loyalty and perseverance with which that need has been served.

The vital need for the CATHOLIC COURIER has been the inspiration for persevering effort in the past. In the same moment that tribute is paid to the founders of this newspaper, and to their successors, tribute must be paid to the consistently growing audience of loyal readers without whom their highest courage and hardest work would have been in vain. In that audience the vital need for this newspaper was crystallized and made tangible. In the growth of that audience one may confidently look for inspiration to carry on in the future.

And so we turn our gaze forward, forward to the consideration of those things which can be and must be in the coming half-century if the past half-century is to have permanent and fundamental meaning.

Rightly to understand the possibilities of the future, we need to review briefly and in proper order the component factors which enter into the development and sustenance of an ideally constituted newspaper. First in importance is the editorial and news content which alone can fully justify the publication's existence. Meritorious content creates circulation, the audience for which the newspaper is published. The number, distribution, and responsiveness of that audience determines the degree of acceptance of the newspaper as an advertising medium. In turn, advertising and circulation produce revenues to finance the production of the publication. In this order of things, we move around a circle, to the point that adequate revenues permit of constant improvement in news content, which in turn increases the audience, leading to increased revenues available for continuing the endless upward spiral.

The history of a newspaper, and its future, too, is bound up in the sequence of the factors which enter into its development.

(Continued on Page 75)

## Head of Editorial Staff



THOMAS H. O'CONNOR  
News Editor

Well known throughout the diocese, Thomas O'Connor has established numerous friends in his years of journalistic endeavor in the field of Catholic Press activity. With a background of 17 years in news writing, Mr. O'Connor has given to the Catholic Courier that element of stability and understanding in promulgating the Catholic viewpoint through the medium of the Catholic Press which is so vital.



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MAINTAINS HIGH POSITION IN RANKS OF INSURANCE ORGANIZATIONS

*50 Years Experience*

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Ordinary Life  
20 Year Whole Life  
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Endowment at Age 60  
Juvenile Insurance  
Birth to Age 16  
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VALUABLE SPIRITUAL  
SOCIAL AND FRATERNAL  
ADVANTAGES

**50 MILLION DOLLARS**

PAID INTO 60,000 HOMES

**25 MILLION DOLLARS**

ON HAND

CONTINGENCY RESERVE

**5 MILLION DOLLARS**

Beyond Amount Necessary for Legal Reserve

ASSETS TO LIABILITIES—ACTUARIAL REPORT

**110.57%**

SAFETY OF FUNDS — MODERN POLICIES  
ECONOMY OF MANAGEMENT

— GOLDEN JUBILEE NEXT YEAR —

100,000 Catholic Women and Children  
Invite You to Join the

## Options on Policies

Paid-up Insurance  
Extended Insurance  
Premium Loans  
Cash Surrender  
Dividends—When Earned

—  
Insurance for  
\$500, \$750, \$1000, \$2000  
—

Level Rates, Payable  
Mo., Q., S.-A. or Annually  
—

*For details see local officers*

MISS KATE MAHONEY, Supreme President  
Troy, N. Y.

MISS BERTHA C. MCENTEE, Supreme Recorder  
Erie, Pa.

MRS. MARY E. COSTELLOE, Supreme Treasurer  
Queens Village, N. Y.

**L. C. B. A.**

MRS. ANNA I. RYAN, Supreme Trustee  
50 Hobart St., Rochester, N. Y.

DR. KATHERINE L. DALY,  
Supreme Medical Examiner  
Rochester, N. Y.

## GREETINGS

to the

CATHOLIC COURIER

on its

FIFTIETH ANNIVERSARY

and to its

Thousands of Readers

in

Central New York

from

**GOULDS PUMPS, Inc.**

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*World's Largest Manufacturer of Pumps  
for Every Farm, Home, & Industrial Use*

## Congratulations

TO

**Bishop KEARNEY**

AND TO THE

**Catholic Courier**

ON THE OCCASION OF

*The 50<sup>th</sup> Anniversary*

OF THE

**Diocesan Newspaper**

**NEW YORK STATE  
ELECTRIC & GAS  
CORPORATION**



Press Progress  
LOOKING FORWARD  
(Continued from Page 73)

In the past of this newspaper the ideal order of these factors has more than once been altered unfavorably. The task of the future is to establish still more firmly the proper sequence of factors, and of the events which shape those factors.

In this task the staff of the CATHOLIC COURIER will find its greatest strength and encouragement in the existence of a widespread audience of priests and people who share with us this Golden Jubilee Edition and the significant history which has made it possible. It has been the privilege of the present staff of this newspaper to work for the advancement of the Catholic Press during a period when the events of each passing day have underscored the constant growth of the need for better Catholic newspapers. Depressions and recessions, wars and threats of war, all the alarms and excursions have but kindled greater enthusiasm for the task at hand, the onerous

but gratifying task of building each day a slightly better newspaper for an increasing, and increasingly responsive, audience. In the final analysis, or insofar as there can be any finality in the manifold, progressive, many-sided Catholic Press, the success of the CATHOLIC COURIER rests with that audience. In this connection, we would refer our readers to page 62 of this edition, —to the last paragraph in the first editorial written in the first edition of the "Catholic Journal." That editorial hints at the conditions under which our original predecessors started the Catholic Press in Rochester and indicates the policies being formulated to meet those conditions. Significantly, even ironically, the last paragraph of that editorial has this to say:

The success or failure of THE CATHOLIC JOURNAL is now in the hands of the Catholics of the Rochester diocese. If they want a home paper and think the JOURNAL meets their ideas and approval, let them subscribe for it and advertise in it. If this is done, the JOURNAL will be a success; if not, it will be a failure.

It is not quite fair to say that the whole success or failure of a Catholic newspaper, or of a diocesan newspaper, is solely and entirely in the hands of its readers. But a greater portion of that success or failure is in their hands than many realize.

So that our readers may freely give their diocesan newspaper that cooperation which is so desirable and necessary to achieve the fullest measure of service, the CATH-

OLIC COURIER at the 50th Anniversary pledges itself to carry forward such a program of improvement and growth as will merit both the fullest favorable attention of our present readership, and the added cooperation of those who have not yet recognized the importance of the services which their diocesan newspaper renders. Given success in such a program the future generations of Catholics in the Diocese of Rochester will not hesitate to add their contribution toward the immeasurable advances which should be in evidence in another 50 years from now.

Complicated and many-sided as are the problems involved in an adequate program of improvement and growth, the essence of the readers' cooperation necessary to their attainment may be summarized in this simple formula:

Let all subscribers to the CATHOLIC COURIER read their weekly copies thoroughly. Let them encourage others to do likewise. Let them give their favorable attention to the advertising which appears in the pages of the diocesan newspaper, recognizing that their favorable attention will be the measure of this newspaper's present and future stability. Let them encourage others to do likewise. Let them express an interest in the diocesan newspaper to those who do not subscribe for it and to those who do not advertise in its pages. Let them encourage others to do likewise.

Such a simple program carried out faithfully through the years will bring to the CATHOLIC COURIER such opportunities and abilities to render added service

as are now almost undreamed of. The 100th Anniversary, in fact the 60th Anniversary, will then show gains for the benefit of the Church in the Rochester Diocese comparable to the gains which at this 50th Anniversary are measured against the simple beginnings of 50 years ago.

Surely by looking backward we may learn how to go forward in the years ahead.

Press Progress  
EDITORIAL

(Continued from Page 67)

out of Rochester. Especially this is true if we arrive at a step where out-of-town editions are mechanically and economically possible.

Heading the list of departments is the editorial department, with its purpose to serve as an enlightening guide in interpreting the news and in offering solutions for many problems of the day.

Other features now included in its coverage are apologetics, books, education — religious and secular — letters to the editor, review of the files, calendar of future events and clippings from the Catholic press, which could be made a promotion for the idea of the Catholic press in general, and also clippings from the secular press.

We are also devoting space to sports, features for children, housing and miscellaneous features, women's departments, recipes, fashions, etc., human interest articles; a "Society Page," with notes on Catholic weddings,

parties, etc.; an amusements page including the theater and radio, and a business page. These features cover a diversity of interests. Not all of them have been given the space that was wanted — or deserved — but they are in the general outline of the contents of the progressive Catholic newspaper toward which a steady advance has been made, and will be fully achieved.

The CATHOLIC COURIER is now delivered into nearly 20,000 homes — and stays in them, read with growing interest by all members of the family. It interests, entertains, and instructs them.

With further improvements inside the broad outlines of the above policies its usefulness will be extended to many thousands more in the Diocese of Rochester.

Toward the goal of the ideal Catholic newspaper on which we are on the way at this historic milestone, we pledge a steady advance until it is finally reached and all projected improvements a reality.

For other phases of  
PRESS PROGRESS  
See Pages 65, 66, and 73.



TIME IN ITS FLIGHT . . .

1893

World's Columbian Exposition at Chicago formally opened by President Cleveland. . . . Gold reserve falls below \$100,000,000, precipitating a panic. . . . Free postal delivery extended to rural communities. . . . The Cherokee Strip between Kansas and Oklahoma purchased by U. S. for \$8,595,736.12. . . . First "billion dollar" Congress adjourns.

New York has forty-nine dailies, Chicago twenty-seven, Philadelphia twenty-two, St. Louis twelve, Boston eleven, Baltimore eight. . . . Pictures of theatrical stars being widely used. . . . W. R. Hearst's World's Fair edition of the San Francisco Examiner, largest issue of a daily ever published, creates a sensation — 120 pages, 500,000 copies, \$70,000 worth of advertising. . . . Elbert Hubbard leaves Larkin Soap Company to establish the Roycroft Shop.

"The weekly illustrated magazine Life is a great success." . . . 259 publications of all kinds have a circulation over 25,000.

1894

Coxey's Army invades Washington. . . . President Cleveland sends Federal troops to Chicago to protect the mails in the Pullman strike. . . . Wheat and cotton reach lowest prices ever recorded — wheat at 54.5 cents, cotton at 5.56 cents. . . . Gold reserve down to \$61,000,000. . . . Labor Day made a legal holiday.

Matrices just coming into use in newspapers. . . . Sunday papers carrying as many as thirty-six pages and their bulkiness causes complaints from readers and advertisers, jokes from vaudeville performers. . . . Henry Ford makes his first motor vehicle.

Stenography is opening a new field for women workers, a young lady having taken notes at a New York Senate session "without showing the least sign of embarrassment." . . . "The pleasure of a confidential chat is heightened by the sweet breath that goes with a well-ordered system" — advertisement of Ripans Tabules. . . . Godey Publishing Company, publishers of the famous "Godey's Lady's Bood," in the hands of receiver.

Facts and Fallacies

Why . . .

PERHAPS YOU ask, Why a Catholic newspaper? Its prime purpose should be to interpret the world to Catholics, to interpret Catholics to Catholics, to interpret Catholics to the world! The CATHOLIC COURIER is necessary because nowhere else, and in no other way, can local Catholics obtain a comparable presentation of news and views of interest and concern to them.

How . . .

OPINION PERSISTS in some quarters that a Catholic newspaper can exist without having a sound and valid reason for existence or, at least, without genuinely serving its purpose. If this were so, the task of establishing and maintaining such a publication would be far simpler than it is. Today a Catholic newspaper has but two ways open; it can procrastinate and perish or, like the CATHOLIC COURIER, it can serve and survive!

Who . . .

SHOULD ONLY CATHOLICS be concerned about the progress and welfare of the diocesan newspaper? Certainly they are first, but a well-edited and soundly operated Catholic newspaper may well claim the respectful attention of all people who are interested in forces operating for the civic and public good. Such a force is the CATHOLIC COURIER, and that fact undoubtedly contributes to its success.

TIME IN ITS FLIGHT . . .

1895

President Cleveland affirms the Monroe Doctrine as applicable to boundary dispute of Venezuela and British Guiana. . . . Anti-Saloon League founded in Washington. . . . Gold reserve, after dropping to \$41,000,000, finally returns to \$100,000,000. . . . Morgan-Belmont-Rothschild syndicate lends treasury 3,500,000 ounces of gold coin.

National craze over the book "Trilby" finds its reflection in the merchandising world in the naming of every conceivable type of merchandise. . . . Sale of Sunday newspapers reported on the decrease because so many people are riding bicycles that day.

2,359 new publications established in the last year, but the net increase is only 228. . . . Newspaper with the longest name: Milwaukee Die Deutsch-Amerikanische Gewerbe und Industrie Zeitung — Fortschritt Der Zeit. . . . Newspaper with the shortest name: Wilkes-Barre, Pa., It.

1896

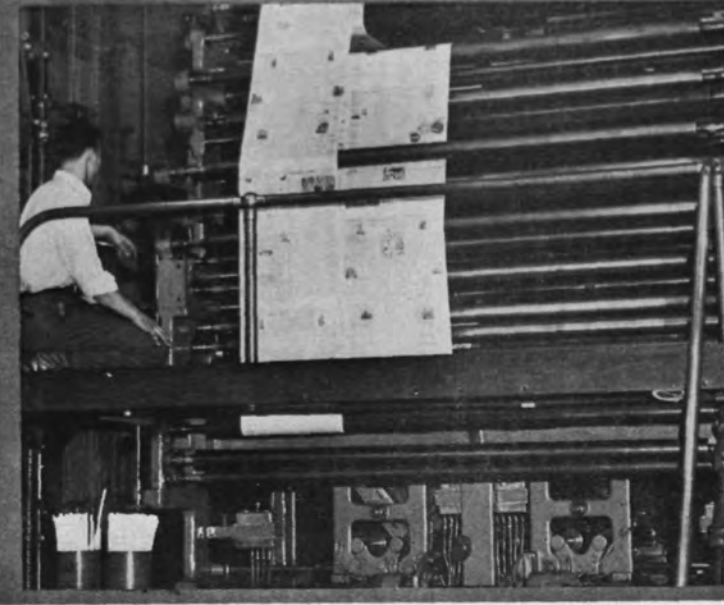
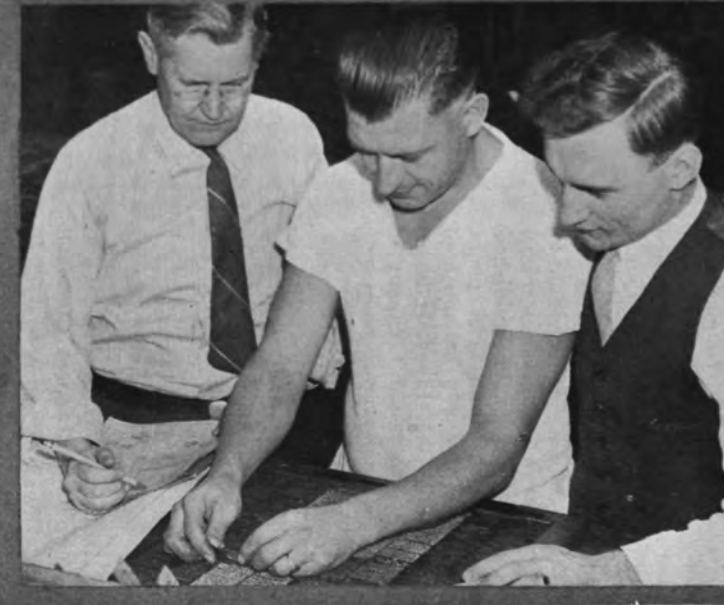
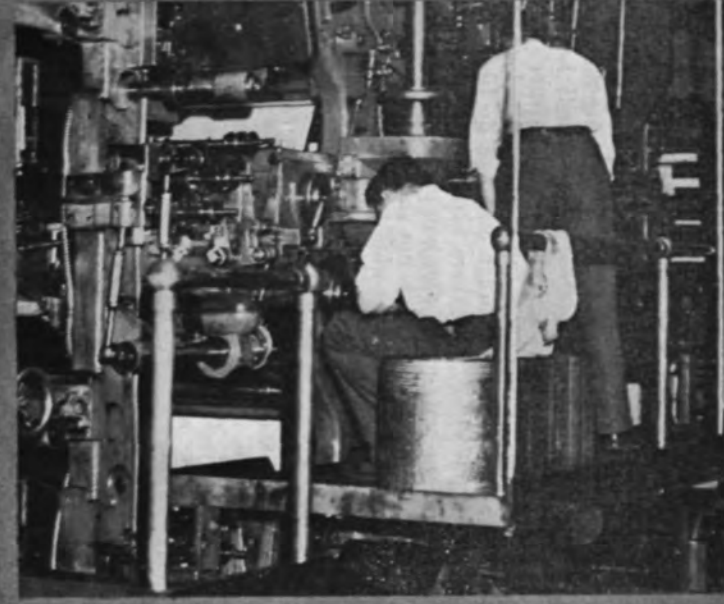
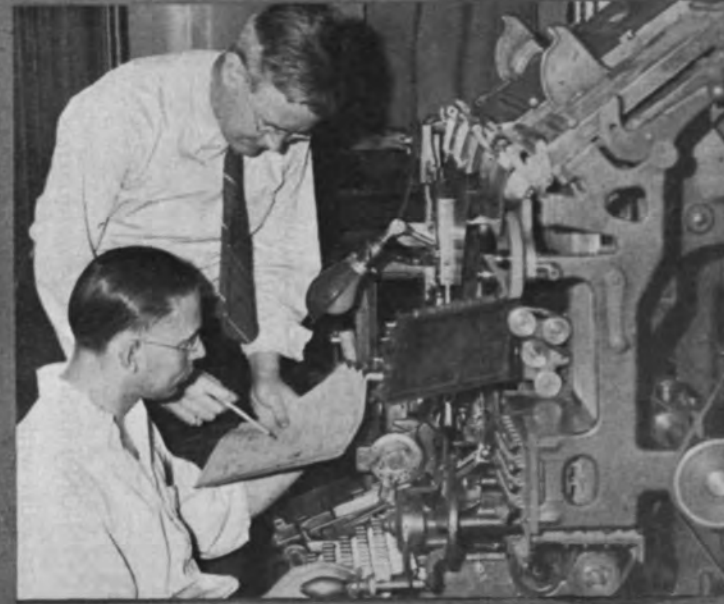
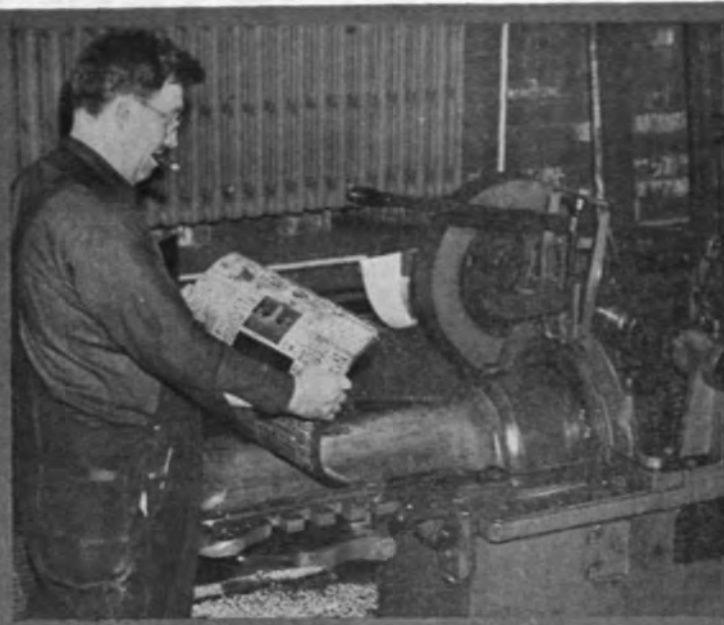
Utah admitted to the Union as the forty-fifth State. . . . Gold found in the Klondike region. . . . William McKinley defeats William Jennings Bryan for the presidency. . . . Regulations for fourth-class mail matter enacted. . . . Woman's suffrage becomes effective in Idaho. . . . Congress contains twenty-seven newspaper editors and nine former editors.

Adolph S. Ochs acquires the New York Times. . . . Cyrus H. K. Curtis is the new owner of The Saturday Evening Post. . . . 892 department stores in the United States. . . . A Boston mercantile house, having no snow for sleigh and reindeer, sends Santa Claus through town with a fleet of donkeys. . . . Chicago retailers, indignant over high advertising rates, discuss plans for a newspaper of their own to be run at a loss, and the trade predicts success in reaching that objective. . . . First showing of a motion picture in the United States via Thomas A. Edison's vitascope.

War scare with Britain over the Venezuelan question. . . . Metropolitan Telephone & Telegraph Company boasts 12,500 subscribers in New York City. . . . Leading premium of the day: court plaster — an especial favorite with the accident insurance companies.



Reviewing PRESS PROGRESS with the *Catholic Courier*





Steps in  
PRESS PROGRESS

(Notes on the pictures  
on the opposite page)

ADDRESSING THE WRAPPERS—

William Buckley is shown as he addressographs roll lists  
of names for the mail subscriptions.

MAILING DEPARTMENT—

Bundling large packages of papers for the coming delivery.

COURIER CARRIERS—

With Elmer Grapensteter is pictured a few of the more  
than one hundred carriers who deliver the Catholic Courier  
each week.

STEREOTYPING—

Careful tooling of the cylindrical casting must be done to  
insure good printing.

PRESS ROOM—

Inserting the stereo into place requires extreme care and  
accuracy.

"OFF THE PRESS"—

When this press starts rolling, the production of the paper  
is nearly completed.

EDITOR'S OFFICE—

Left, Thomas H. O'Connor, news editor; right, Edward  
Esse, assistant.

COMPOSING ROOM—

Mr. O'Connor confers on typography with Walter Ranievicz,  
shop foreman.

COMPOSING ROOM—

News editor and assistant supervise CATHOLIC COURIER  
page makeup by Frank Memmel.

MANAGER'S OFFICE—

Eunice Schneider, secretary, and Howard W. Klippert;

SALES STAFF—

Display advertising salesmen: (top, l. to r.) C. A. Rycraft,  
George L. McKay, Ray Fisher; (bottom, l. to r.) John C.  
O'Toole, H. W. Klippert, E. G. Grapensteter.

GENERAL OFFICE—

(l. to r.) William Buckley, E. G. Grapensteter, Mary  
Caulfield, and Margaret Miles (foreground).

The Churches

(Continued from Page 59)

James P. Kiernan, V.G., who was  
then its pastor.

The second church was dedi-  
cated by Bishop McQuaid on De-  
cember 4, 1904, and the present  
church was erected in 1916 dur-  
ing the pastorate of the Rt. Rev.  
Msgr. Arthur Hughes.

The Rt. Rev. Msgr. Charles F.  
Shay, the present pastor, was  
named as the successor of the  
Most Rev. Walter A. Foery, who  
was pastor of this church when he  
was made Bishop of Syracuse.

Assistant pastors of Holy Ro-  
sary are the Rev. Richard K.  
Burns and the Rev. Patrick J.  
Flynn.

Masses at this church are at 6,  
7, 8, 9, 10 and 11 o'clock in both  
summer and winter.

ANNUNCIATION

Church of the Annunciation. See  
Our Lady of Mt. Carmel Church.

HOLY APOSTLES

The Church of the Holy Apost-  
les parish was carved out of St.  
Patrick's Cathedral parish fifty-  
five years ago.

The Most Rev. Bernard J. Mc-  
Quaid gave recognition to the  
needs of a church in the Lyell  
09881—Gal. No. 62 —

Avenue section, and this church  
was founded May 1, 1884, with  
the Rev. Timothy Murphy as the  
first pastor.

A combination church and  
school was erected at Lyell Ave-  
nue and Austin Street that year  
and a rapid growth was under  
way.

This building was replaced by  
a red sandstone church which  
Father Murphy erected three years  
later.

The Rev. John Nelligan built  
the rectory of red brick veneer in  
1910, and a school building of red  
brick was built in 1914. Sister  
M. Angelica is principal of the  
school, which has a faculty of  
nine Sisters of St. Joseph and  
three lay teachers. The convent is  
located next door to the school in  
Austin Street.

The Rev. Phillip Golding is  
pastor, with the Rev. Phillip Dev-  
ereaux and the Rev. William J.  
Ayres assistant pastors.

Masses on Sunday are at the  
same hours all of the year—at 6,  
7, 8, 9, 10 and 11 o'clock.

HOLY CROSS

Holy Cross Church at Charlotte,  
of which the Rev. Alexander J.  
McCabe is pastor, has completed  
a program of improvements. (Now  
all that remains is "to pay the  
debt.")

The first work of Father Mc-  
Cabe, after he was appointed pas-  
tor on July 12, 1913, was to build  
a convent—to give the Sisters a  
suitable home. Then he com-  
pleted the unfinished church, add-  
ed a front vestibule, built the  
tower, installed a 2,000-pound  
bell which was donated by that  
staunch Catholic, Lawrence Sex-  
ton, put in new floors, new sta-  
tions, new windows and new pews.

The rectory was greatly im-  
proved and the grounds beauti-  
fied. Adjoining property was  
purchased and a modern school  
and parochial building erected.

This Church, located at 4492  
Lake Avenue, was founded on  
May 3, 1863.

Prior to that time, the Rev.  
John Maurice, a French mission-  
ary, had been sent to Charlotte by  
Bishop Timon of Buffalo to take  
charge of Mt. Read parish. With  
ardent zeal and much self-sacrifice,  
he labored among the few  
Catholic families located there.  
For two years he went there each  
week, conducting Sunday School  
services in the front room of Andrew  
Mulligan's house.

Then—in 1862—he purchased  
the house of Luther Jeffrods for  
\$1,500 and it was remodeled into

a church building, which was later  
blessed and dedicated as a  
church. Father Maurice remained  
for ten years.

The Rev. John Donnelly be-  
came the first resident pastor in  
1873, remaining until August of  
the following year. Then the Rev.  
Thomas Hendrick was made pas-  
tor, and he built the Church of St.  
John's on Ridge Road while there.

Upon the transfer of Father  
Hendrick to Union Springs, the  
Rev. Simon FitzSimons became  
pastor in 1877, remaining until  
the following year, when he was  
succeeded by the Rev. John Fitz-  
gerald.

The old church was destroyed  
by fire in 1882, but the corner-  
stone of the present structure had  
been laid on Sunday, August 28,  
1881. On this site Father Fitz-  
gerald built a parochial school,  
which was opened in 1887. Sister  
Mary Sylvester was the first prin-  
cipal. The Rev. William Payne  
became pastor in 1895, and he  
erected the second school.

The Rev. Joseph P. Haffey is  
assistant pastor. Masses are at  
7, 8:15, 9:30, 11 o'clock in win-  
ter and at 7, 8:15, 9:30, 11 o'clock  
in summer.

HOLY FAMILY

While the Civil War was still  
in progress in 1864, the Church  
of the Holy Family, located at  
415 Ames Street, Rochester, was  
founded. Through all of the  
changes of the long interval since  
it has met all of its responsibil-  
ities.

The Rev. Joseph H. Gefell,  
D.D., is pastor and the Rev. Roy  
Murphy is assistant pastor.

Holy Family has an admirable  
school in charge of Notre Dame  
Sisters—with 17 classrooms, and  
instruction provided for 810  
pupils.

Masses in winter are at 6, 7, 8,  
9, 10 and 11 o'clock, and in sum-  
mer at 5:30, 7, 8, 9, 10 and 11  
o'clock.

MOST HOLY REDEEMER

Through a chance meeting be-  
tween Bishop McQuaid and the  
Rev. Fedelis C. Oberholzer in  
New York just as the former was  
about to sail for Rome, the build-  
er of the Church of the Most Holy  
Redeemer, Hudson and Clif-  
ford Avenues, was induced to  
come to Rochester.

Bishop McQuaid was much im-  
pressed with him.

The meeting took place in  
1869, and Father Oberholzer was  
invited to come to Rochester as  
pastor of a little church which  
had been separated from St. Jo-  
seph's in 1867 and dedicated its  
church and school building the  
following year.

He became pastor in 1869.

(Continued on Page 78)

TIME IN ITS FLIGHT . . .

1897

Klondike gold rush begins. . . .  
Wheat at \$1.09 a bushel, highest  
since 1891. . . . 5,000 postmasters  
strike for increase in salary. . . .  
Floods in the Mississippi Valley.  
. . . Japan protests annexation of  
Hawaii by U. S. . . . Dingley  
Tariff Act signed, bringing aver-  
age rates of 49.5 per cent, highest  
in history.

Number of publications in-  
creases 313, suggesting better  
times. . . . Bill before New York  
legislature proposes making it il-  
legal to sell below cost. . . .  
Charles A. Dana, editor of the  
New York Sun, dies and is suc-  
ceeded by his son, Paul Dana. . . .  
Seattle Post-Intelligencer sells  
214,134 copies of special Klondike  
edition.

Counterfeiting of liquors and  
medicines is widespread. . . .  
Manly Gillam takes 112 brook  
trout in one season from streams  
within the limits of the new city of  
Greater New York.

St. Mary's  
Hospital

ROCHESTER, N. Y.



CIVIL War days were as yet undreamed of when  
three Sisters of Charity came to this city  
eighty-two years ago, and founded St. Mary's  
Hospital on its present site and in a part of  
its present plant at Main Street West and  
Genesee Street.

Two small, dilapidated stone stables which  
stood on the premises were fitted up for tem-  
porary use as the first hospital in Rochester.  
The beloved Sister Hieronymo headed the little band of cour-  
ageous nuns who, with the assistance of the Rev. Michael  
O'Brien, then pastor of St. Patrick's Church (later the Cath-  
edral), purchased the land and opened the hospital September  
8, 1857.

Incorporation of St. Mary's Hospital took place September  
19, 1857, eleven days after it was opened, and the present  
east wing, three stories in height and fronting on Genesee  
Street, was erected two years later.

Hardly had the Sisters established their little hospital as a  
going concern when the tragedy of the Civil War confronted  
them. St. Mary's offered all it had, and more, to the cause  
of the Union. Its meager facilities were soon taxed to the  
limit in the care of wounded soldiers.

In spite of the emergency which the war created the Sisters  
went ahead with plans which had previously been completed  
for the extension of the plant to include the present main  
building facing Main Street West, and work on the structure  
was begun in 1862.

Impelled by a growing sense of appreciation of the heroic  
efforts of the handful of Sisters of Charity and the imperative  
needs for hospitalization of the wounded Northern soldiers,  
the community opened its heart and purse to the struggling  
institution and its founders.

With the close of the Civil War the hospital settled back  
gradually to serve the civilian needs of the city and surround-  
ing territory and, during a period of twenty-five years, enjoyed  
a normal and healthy expansion of activities and service. Then,  
in 1890, sensing the need for greater and more modern equip-  
ment, Bishop McQuaid set about raising a fund to provide  
new beds and other improvements. Twenty thousand dollars  
was subscribed for this purpose in short order.

At midnight, February 15, 1891, flames swept the struc-  
ture and the fruit of thirty years' efforts was wiped away in a  
few hours. Three hundred patients were safely removed from  
the burning hospital despite the fact that most of them were  
asleep when the fire was discovered.

On the day following the fire the old Union and Advertiser,  
then one of the city's two leading newspapers, started a fund  
to enable the Sisters to replace an estimated loss of \$60,000.  
By September of the same year the hospital reopened its doors  
to patients.

Steady and rapid expansion followed. A training school for  
nurses was established in 1891. The operating pavilion was  
erected in 1898, and the contagious pavilion one year later.  
In 1903 the maternity department in the west wing was add-  
ed, followed in three years by a beautiful chapel. Purchase of  
the city's first motorized ambulance was consummated in  
1914. The following year saw the erection of a new power  
house and laundry. The present Nurses' Home was completed  
in 1923.

Now, on the threshold of another important milestone in  
its eventful career, St. Mary's faces the need for greater  
capacity and more modern structures and equipment with  
confidence that the not distant future will see its fulfilment.

ROCHESTER'S OLDEST AND ONLY  
CATHOLIC HOSPITAL



**Congratulations**  
*to the*  
**CATHOLIC COURIER**

*on the occasion of its*

**Fiftieth Anniversary**  
*from the officers of*  
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*Commissioner of Public  
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Livingston County

THOMAS W. SLAIGHT  
*County Treasurer*  
Livingston County

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J. H. BLACK  
*County Clerk*  
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ELLIOTT A. HORTON  
*District Attorney*  
Livingston County

D. SAYRE BEAM  
*Sheriff*  
Livingston County

GEO. W. WEBSTER  
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Public Highways*  
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*Congratulates*

THE CATHOLIC COURIER on its GOLDEN JUBILEE

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County Pres.-State Director  
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Frank Connor  
Pres. Div. No. 7  
Mrs. Martin K. Fenelon

County Pres. Ladies' Auxiliary  
Mrs. Helen Wenzel  
Pres. Div. No. 1 L. A.  
Mrs. Paul Shannon  
Pres. Div. No. 2 L. A.  
Mrs. J. Ashton  
State Pres. L. A.

**Scobell Chemical Co.**

ROCKWOOD PLACE

Monroe 3711

Rochester, N. Y.

*Congratulations to*  
The CATHOLIC COURIER  
ON ITS 50TH ANNIVERSARY



**Congratulations**  
  
**A Friend**

**The Churches**

*(Continued from Page 77)*

The congregation grew rapidly, and preparations were made to build a new church. The present edifice was built at a cost of \$50,000. Its cornerstone was laid July 30, 1876. A large procession of church societies preceded the ceremonies at the site of the church.

Bishop McQuaid and other noted members of the clergy were at its head.

Father Oberholzer labored alone as pastor of this church for twenty years, and then the Rev. Jacob F. Staub was made assistant pastor in 1889, remaining until 1894. In the meantime a rectory had been constructed, and a convent was built in 1890.

After completing splendid buildings for the parish, Father Oberholzer died in 1902, his life-work rich in accomplishments.

Father Staub returned to Holy Redeemer as pastor, for years carrying on successfully its many activities.

The Rev. F. William Stauder, M.R., the present pastor, was named as his successor. Assistant pastors are the Rev. A. J. Schneider and the Rev. Walter Carron.

Masses are at 6:30, 7:30, 8:30, 9:45 and 11 o'clock throughout the year.

**IMMACULATE CONCEPTION**

Immaculate Conception Church of Rochester came into existence in April, 1849, with a congregation which was composed of former parishioners of St. Patrick's Cathedral. Its first pastor was the Rev. John Fitzpatrick.

But the first church—a small frame structure—burned to the ground soon afterward, and another of brick was erected in 1864.

The present church was built in Plymouth Avenue, facing Plymouth Park, after the second church was badly damaged by fire.

Because of the steady growth of the parish, the schoolhouse was enlarged and remodeled.

Early pastors included Father Bradley, the Rev. Thomas O'Brien, the Rev. F. McKeon, the Rev. William Stephens, the Rev. Peter Bede, the Rev. Michael M. Meagher. The Rev. Patricio Byrnes also administered affairs of the parish for a time.

In April, 1876, the Rev. James F. O'Hare, D.D., became pastor. During a career of distinction he was made Vicar General. He died in 1898. A few weeks after his death, Bishop McQuaid appointed the Rev. Augustine M. O'Neill pastor, and during his adminis-



TIME IN ITS FLIGHT . . .

**1898**

U. S. S. Maine sunk in an explosion in Havana Harbor, with loss of two officers and 264 men. . . . War with Spain begins. . . . Admiral Dewey takes Manila. . . . Charge of San Juan Hill. . . . Cervera's fleet destroyed. . . . Santiago surrenders. . . . And the treaty of peace is signed, Spain relinquishing all claim to Cuba and ceding to the U. S. Puerto Rico, Guam and the Philippines.

National Biscuit Company organized. . . . Women advertising writers appearing. . . . Nudity in advertisements getting a little scandalous.

Pace of modern civilization said to be making us a nation of nervous wrecks. . . . Listerine, \$1, being cut to 68 cents in some stores. . . . Tossing circulars out of balloons finds favor as an advertising medium. . . . New product: Caldeer's Saponaceous Dentine. . . . tration a debt of \$25,000 was

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can say, "I own a  
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Temple Court

Phone 3433

Auburn, N. Y.

liquidated and a convent built at a cost of \$34,000.

The Rt. Rev. Msgr. Joseph S. Cameron, Ph.B., M.R., is the present pastor. Under his leadership the modern school building—one of the finest parochial school buildings in the diocese—was erected. Assistant pastors are the Rev. Leo A. Smith and the Rev. Donald J. Murphy.

Masses are at 7, 8, 9, 10 and 11 o'clock throughout the year.

## MOST PRECIOUS BLOOD

Toward the goal of full and fruitful activities which many of the older churches have achieved, the Italian Chapel of the Most Precious Blood, Lexington Avenue and Stenson Street, Rochester, is making rapid progress.

With the Rev. Anthony Pece, C.P.P.S., as the first pastor, it was founded in 1930.

Construction of a parish hall was completed in 1931; the church was decorated in November, 1938, and a new bell and belfry were installed in the following month.

The Rev. Sebastian Contegiacomo, C.P.P.S., is now pastor, with Father Pece, assistant pastor.

Masses are at 8:30 and 10 o'clock throughout the year.

## OUR LADY OF GOOD COUNSEL

The Church of Our Lady of Good Counsel, Brooks Avenue and Genesee Valley Park Boulevard, is building well for the future.

As one of the newer parishes in the Diocese of Rochester—it was founded in 1928—it has followed in orderly sequence the steps which many of the older parishes took in earlier years.

The Rev. Edward T. Meagher, who was pastor in the beginning, is still spiritual leader of this congregation and his assistants are the Rev. J. Beecher Sullivan and the Rev. Gerald G. Kelly.

First Mass was celebrated at this church October 7, 1928. Then came dedication of a new school in 1930; a convent was opened on Sept. 3, 1930, and the house selected as a rectory was remodeled in June of the same year.

The tenth anniversary of this progressive young parish was celebrated Nov. 13, 1938.

Masses are celebrated in both summer and winter at 7, 8, 9, 10 and 11 o'clock.

## OUR LADY OF LOURDES

Our Lady of Lourdes Church, located at Rhinecliff Drive and Corona Drive, Rochester, is now eleven years old.

It was founded in 1928—one of the new churches which were brought into existence in the diocese when the Most Rev. Thomas F. Hickey was Bishop. The first pastor was the Rev. Frank Mason.

(Continued on Page 80)

TIME IN ITS FLIGHT . . .

1899

United States signs the Hague Peace Conventions for pacific settlement of disputes. Horatio Alger dies. . . . In notes to Great Britain, Germany, Russia, Japan, France, and Italy, United States asks maintenance of an "Open Door," in China. . . . Filipinos rebel at United States administration of the islands.

Joseph Campbell Company advertises the first canned soups. . . . Advertisements appearing on a new-fangled affair called the "horseless carriage." . . . *American Boy* begins publication.

Illinois women's clubs begin crusade against indiscriminate use of the female face and figure in advertising, claiming that it "lowers the standard of womanhood, detracts from womanly dignity and corrupts the youth of the land."



## 'Rochester's MORE Store'

## More For Your Money!

More than a slogan—it's an established fact that quality and economy are combined at Sears! There is a saving's story on every price tag in the store!

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STEP OVER FROM  
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DO NOT SAVE MONEY!

DON'T FOOL YOURSELF! Makeshift water heaters DO NOT save money; DO NOT remove drudgery; and DO NOT provide water hot enough at all times to guard against dangerous germs.

• No matter how much you fuss and bother, you can't have hot water always on tap from old-fashioned water heating devices AND you cannot save money!

• Don't take our word for it! RENT an automatic GAS water heater and PROVE the reasonable cost in your own home.

No obligation to buy! Removed FREE if you are not satisfied. Pay only \$1 a month for the heater and a small amount for the Gas consumed.

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1 A MONTH  
RENTS AN  
AUTOMATIC GAS  
WATER HEATER

GAS IS YOUR QUICK, CLEAN, ECONOMICAL SERVANT



The Churches

(Continued from Page 79)

The Rev. Francis W. Luddy is the present pastor, and he is assisted in the work of this growing parish by the Rev. Thomas J. Manley. There is a steady increase in membership.

Masses at Our Lady of Lourdes Church are at 7, 8:30, 10 and 11 o'clock during winter months, and in summer they are at 7, 8:30, 10 and 11 o'clock.

OUR LADY OF MOUNT CARMEL

When the Italian population of Rochester began to grow extensively through immigration, the Italian Church of Our Lady of Mount Carmel was founded in 1909. It is located at 65 Woodward Street.

The Rev. Charles J. Azzi, Ph. B. is pastor, with the Rev. William Lammers, and the Rev. Cologero Gerardi, assistant pastors.

Its school, located at 55 Ontario Street, has 470 pupils who are taught by Sisters of Mercy.

The Church of the Annunciation at 1760 Norton Street is its mission church.

Masses at Mount Carmel are at 7, 8, 9, 10 and 11 o'clock throughout the year, and at Annunciation at 8:30 and 10 o'clock in all seasons.

OUR LADY OF PERPETUAL HELP

Construction of a convent is being planned by the Church of Our Lady of Perpetual Help, 1095 Joseph Avenue.

This improvement—to be made as early as possible—will be the final important work to complete the physical properties of this parish.

With the Rt. Rev. Msgr. John P. Schellhorn as the first pastor, this church was founded in 1904. The sponsors of the church were Mr. and Mrs. Andrew Wollensak, Sr. Joseph Keller and George J. Maier were the first trustees.

Construction of the first church was begun in July, 1904, and the first stone was laid by Monsignor Schellhorn on July 19 of that year. It was the twentieth Catholic church edifice in the city of Rochester.

The Most Rev. Bernard J. McQuaid laid the cornerstone on September 11, 1904, and it was dedicated by him on January 22, 1905.

The beautiful new church was built in 1925 and dedicated May 30, 1926, by the Most Rev. Thomas F. Hickey.

The Rev. Frank J. Hoefen succeeded Msgr. Schellhorn as pastor Sept. 29, 1936. The Rev. John J. Bohmwetch and the Rev. Jacob R. Rauber are assistant pastors. Former assistants are the Rev. Ernest Ziegan, the Rev. J. Edward Bayer, the Rev. John F. Gefell, the Rev. Edward J. Eschrich, the Rev. Michael W. Wurzer, the Rev. Ralph J. Meyer, the Rev. Charles J. Azzi and the Rev. Frederick J. Walz.

Present trustees of the church are George J. Maier and Peter Weber.

Masses are at 6:30, 7:30, 8:30, 9:45 and 11 o'clock in winter and at 6, 7, 8, 9:30 and 11 o'clock in summer.

OUR LADY OF VICTORY

The Franco-Belgian Church of Our Lady of Victory, located at 10 Pleasant Street, was founded in 1848.

Located close to the downtown section of the city and visited throughout the year by a large number of members of all churches, it seems almost like a shrine to them.

The Rev. Camiel A. Van der Muelen, C.S.S.C., is pastor, with

the Rev. Leopold W. Jeurissen, C.S.S.C. assistant pastor. The parish school, located at 215 Andrews Street, is taught by Sisters of St. Joseph.

Masses in winter are at 7:30, 8:30, 9:15 and 11 o'clock, and at the same hours in summer.

OUR MOTHER OF SORROWS

Our Mother of Sorrows Church, 5000 Mount Read Boulevard, is the pioneer Irish parish of Western New York.

The first church was built on the site in 1829-30, dedicated to St. Ambrose and called by Indians "the church in the wood." New York newspapers so designated it for years afterward.

The present church was built in 1860, the name changed and the dedication took place Sept. 1860. The tower of the present church was erected in 1875. It first tolled to announce the death of a Mary Beauty Gallery. Since then it has tolled at the death of every child of the parish, no matter where the death takes place.

The Rev. Joseph Biggio was the first resident pastor, coming in 1847 after priests had been sent at intervals from New York and Buffalo. The Rev. John Carroll followed in 1855, remaining a year. The Rev. John Maurice, an African missionary, was next—coming in 1856 after narrowly escaping death at the hands of savage Africans.

Father Maurice celebrated his Golden Jubilee in 1886, remaining at this church until he died in 1895.

When the Diocese of Rochester was formed, the entire congregation, led by Father Maurice, on July 1868, went to the station to welcome the Rt. Rev. Bernard J. McQuaid as the first Bishop of Rochester.

After Father Maurice died, the Rev. Andrew B. Meehan served the congregation for a time, and the Rev. John Patrick Quinn was named pastor in 1896. Ill health forced him to retire and the Rev. Daniel Bernard O'Rourke, now pastor, was his successor.

Father Quinn died in 1937 and he was laid to rest beside Father Maurice in the parish churchyard.

June 8, 1930, marked the centenary of the church. It was celebrated "amid scenes of joy indescribable." President Franklin D. Roosevelt, then Governor of New York, came, and Charles Tuttle was there as representative of President Hoover.

Here are the future plans of this church, expressed beautifully by its pastor:

"The future plans of this church are to stand as she has for all the days of 100 year, guard over the living and of the dead, and from amid her pines to send forth to all who pass by the way an imperious summons to exalted Christianity and citizenship."

In summer the time of Masses is at 6:30, 8, 9:30 and 11 and at 8 and 10 in winter.

ST. AMBROSE

St. Ambrose Church, located at 31 Empire Boulevard, was brought into existence to provide for the spiritual needs of a population which steadily expanded northward with the growth of the city.

The Rev. Frank W. Mason is pastor, with the Rev. John J. Burke and the Rev. Roy F. Hagerty assistant pastors.

The parish has an excellent school with 593 pupils who are taught by Sisters of St. Joseph.

Masses are at 7, 8, 9, 10 and 11 o'clock throughout the year.

ST. ANDREW'S

Celebration of the Silver Jubilee of St. Andrew's Church, Portland Avenue, will take place on Sunday, December 10.

A gold Chalice and Ciborium—made from old gold donated by parishioners and friends in honor—

TIME IN ITS FLIGHT . . .

1900

Hurricane and flood devastate Galveston, Texas. . . William McKinley defeats William Jennings Bryan for the presidency. . . Census places total population at 76,304,799, an increase of nearly 21 per cent since 1890. . . Boxer uprising in China.

Phelps Publishing Company purchases *Good Housekeeping*. Manufacturing note: 4,192 automobiles produced this year. . . *Harper's Magazine* celebrates 50th birthday. . . The word "Free" appears in forty-three advertisements in a single issue of one farm paper.

Annual sales of Montgomery Ward & Company reach \$12,000,000. . . Following in the wake of the success of Uneeda biscuit comes Uwanta beer, *Ureeda Magazine*, *Itsagood* soap, Uandi tea and Mustapha biscuit.

1901

Texas oil boom begins. . . Carrie Nation arrested for wrecking restaurants and saloons in Kansas. . . McKinley assassinated and Theodore Roosevelt takes the oath as president. . . Pan-American Exposition at Buffalo. . . Panic on New York Stock Exchange caused by struggle for control of the Northern Pacific. . . Rural free delivery being put in operation.

Ingersoll dollar watches selling in tremendous volume. . . United States Steel incorporated with a capitalization of \$1,319,000,000. . . Name of Milwaukee has become synonymous with the brewing of beer.

Tobacconist in New York discovers that the gift of a box of matches with each sale is a valuable advertisement. . . Alumni of Washington University decide that prosperous athletics is a great advertisement for a university and raise a fund to achieve that end.

1902

Congress passes act providing for construction of a canal across the Isthmus of Panama. . . Widespread strikes in the coal industry and entire national guard of Pennsylvania is ordered to the anthracite region. . . Permanent census office established. . . Minneapolis motorists arrested for speeding in excess of ten miles per hour and fined \$10.

Now 21,844 publications regularly issued in the United States. . . International Harvester Company formed by makers of McCormick, Deering, Plano, Champion and Milwaukee harvesters. . . Largest sign yet painted, occupying sides of two eleven-story buildings in behalf of Sunny Jim, appears in New York.

"A Kalamazoo Direct to You" makes its advertising bow. . . Advertising Men's Club of Kansas City formed. . . Coffee advertised as a deodorizer, disinfectant and cure for gout, nervousness, kidney and liver troubles and colds.

1903

First successful airplane flight by Orville and Wilbur Wright. . . Iroquois Theater fire in Chicago causes loss of 588 lives. . . Brigham Young dies at Salt Lake City. . . Immigration records broken with admittance during fiscal year of 812,870 persons, an increase of 32 per cent over previous year. . . Department of Commerce and Labor created.

Western Union offers its messenger service for use in delivering samples, literature, catalogs and other matter. . . Joseph Pulitzer endows a school of journalism at Columbia University. . . Henry Ford organizes the Ford Motor Company. . . O. K. is a popular phrase of the day and appears frequently in advertising literature.

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and  
Best Wishes

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The Catholic Courier  
Thomas Holahan

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&  
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A Perfect Crust Everytime

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For PIES and PUDDINGS

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Good Luck  
Food Co., Inc.

ROCHESTER, N. Y.

TIME IN ITS FLIGHT . . .

1904

Service pension for all Civil War veterans over 62 years of age. . . . Fire in Baltimore, largest since Chicago fire of 1871, causes loss of \$125,000,000. . . . Merchant Marine Commission created. . . . Theodore Roosevelt elected to succeed himself as president, defeating Judge Alton B. Parker, 336 electoral votes to 140. . . . Russia and Japan at war.

Automobile manufacturers sensitive about news reports of accidents. . . . Regal introduces shoes in quarter sizes and it is said that the custom shoe maker's occupation is gone. . . . The year is establishing a precedent for large advertising expenditures in the automobile field; Waltham Manufacturing Company plans to spend \$50,000 advertising Orient motor cars.

1905

Supreme Court decision declares the "beef trust" illegal. . . . President Roosevelt orders investigation of the tobacco trust. . . . Industrial Workers of the World organized in opposition to the American Federation of Labor. . . . Supreme Court holds unconstitutional a State law limiting the number of hours of the day and week a man might work.

Street Railways Advertising Company, with Barron G. Collier as a leading factor, consolidates the principal car card interests. . . . Cigar band collecting is the craze of the moment. . . . *Cosmopolitan* is acquired by W. R. Hearst.

*Leslie's Monthly* changes name to *American Illustrated Magazine*, simplified shortly thereafter to *American Magazine*. . . . Two thousand college boys, at the behest of *Success Magazine*, set out to work their way through college canvassing for subscriptions and big results are expected from this move.

1906

Nobel Peace Prize awarded to President Roosevelt for his services in bringing peace to Russia and Japan. . . . Earthquake and fire destroy greater part of San Francisco, with damage estimated at \$300,000,000. . . . U. S. Steel Corporation breaks ground for the city of Gary, Indiana. . . . President Roosevelt goes to Panama, first instance of a president leaving the United States.

Colgate & Company celebrate their 100th birthday. . . . John H. Woodbury sells his interest in the J. H. Woodbury Dermatological Institute to devote his entire time to manufacture and sale of Woodbury's soaps. . . . Slogan: "Schlitz—The Beer That Makes No Man Bilious."

1907

Suspension of the Knickerbocker Trust Company in New York precipitates financial panic. . . . Immigration for the year totals 1,285,349, surpassing all records. . . . Oklahoma, 46th State, admitted to the Union. . . . *Lusitania*, largest ship in the world, arrives in New York from Queens-town on first voyage, breaking previous records by making trip in 5 days, 54 minutes.

The "good times" panic gives immediate rise to scores of advertisements of sensational sales based upon alleged needs for ready cash. . . . Endless chain letter scheme revived. . . . Des Moines takes rank as a leading publishing center, being headquarters for thirty-seven publications. . . . New York theater establishes an "escort service" for unattached ladies. . . . New York *Times* publishes a full page of European dispatches received by Marconi wireless telegraph. . . .

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ENDORSED BY THE REVEREND CLERGY IN EVERY DIOCESE

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Your inquiry will incur no obligation and may result in unexpected advantages and surprising economy—Write to us at once. Our representative is always in your diocese.

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"ARPCO" THE ORIGINAL AND ONLY CUSHION WITH THE MARBLE-IZED RUBBER  
TRAFFIC PROOF SURFACE for pew kneelers—communion steps—prie-dieus—confessionals.  
"ARPCO" Rubber Cushion Kneelers Patented—U. S. Patent No. 2,170,011



"ARPCO" TRAFFIC PROOF FINISH is not merely a surface treatment—it is processed throughout the entire thickness. It means a beautiful lasting lustre—that repels dirt and grit, and ultimately means a reduction in maintenance.

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"A Floor without a Flaw"



An Installation of "ARPCO" Cushions

ST. COLUMBAN'S SEMINARY



Explaining Christian Doctrine in the Far East  
(Left) Catechism Lesson, (Right) Improvised Shower Bath

A BRIEF HISTORY

Fifteen years ago a little band of priests and students crowded into a farmhouse in Western New York and lo, America had another Catholic seminary!

It was a small beginning but small beginnings are standard equipment for missionaries. And this seminary in Silver Creek, N. Y., in our neighboring diocese of Buffalo, was to train missionary priests, members of St. Columban's Foreign Mission Society. The Society was then only six years old but it had four million pagan souls to work for in the section of China assigned to it.

Today St. Columban's Seminary, Silver Creek, N. Y., is a large, modern building. Already alumni of the old farmhouse across the road are active young missionaries in China and Korea. Before the year is out, the seminary will be represented also in Burma and the Philippines.

A field of four million souls looked big in 1924. But today St. Columban's missionaries have five large territories in China, Korea and Burma and they staff seventeen parishes in the Philippines. On paper, a parish in the Philippines may seem just another parish. But to the young priest trying single-handed to care for 14,000 or even 18,000 poorly instructed Catholics, it is a huge mission-field in itself. (In the diocese of Rochester there is one priest for every 678 Catholics.)

In their Chinese mission-fields St. Columban's priests

have more people than the combined States of Maryland, West Virginia, Delaware, New Hampshire and Maine. And in some of the Chinese parishes the round trip on one sick call might take just as long as it would take you to travel from West Virginia to Maine.

Life, in the highest sense, begins at baptism. In the twelve months ending June 30, 1938, supernatural life began for 14,000 people in three of St. Columban's territories in the Far East. The priests and Sisters administered that number of baptisms. 9,400 of these were fully instructed converts from paganism.

Picture a Communion rail 125 miles long. Picture it filled with Chinese and Korean Catholics kneeling to receive. That is what you would see if all the Holy Communions received in one year in those same three territories of St. Columban's were given continuously on one occasion.

St. Columban's seminaries in the U. S. number three—Silver Creek, N. Y.; Bristol, R. I. and St. Columban's, Nebr. While dedicated to the urgent needs of the foreign missions, St. Columban's priests do their best to co-operate in apostolic work anywhere.

Father James Gilsenan, well known in Rochester, is rector of St. Columban's Seminary, Silver Creek (it is on the highway from Buffalo to Cleveland). Father Paul Waldron, who resigned his professorship in St. Paul Seminary, St. Paul, Minn., to join St. Columban's Society, is superior for the United States and the Philippines.

COLLEGE OF ST. ELIZABETH

Convent Station, New Jersey

REOPENS SEPTEMBER 18, 1939

Located among the hills of Northern New Jersey, 30 miles from New York, the College of Saint Elizabeth combines a delightful country environment with ready access to a great metropolitan cultural centre.

The College is the oldest for women in New Jersey. It has been accredited by the Association of American Universities since 1917.

Standard courses are offered in eighteen departments leading to the degree of Bachelor of Arts. The curriculum for the degree of Bachelor of Science in Home Economics is designed for students interested in nutrition, clothing, interior

decorating, and home management. The teacher training course qualifies students for certificates in the State in which they intend to teach. The pre-medical course covers subjects required by the leading medical schools.

A well organized extra-curricular program is carried out through the various college organizations, and there is ample opportunity for indoor and outdoor sports and social activities.

It is the aim of the College to develop in young women the faculties that will enable them to direct their own lives towards the realization of their potentialities.

For further information write to The Dean  
Convent Station, New Jersey



# The Churches

(Continued from Page 80)

or of the event—will be used for the first time on this occasion.

The Most Rev. James E. Kearney will offer Solemn Pontifical Mass, while the Jubilee sermon will be preached by Archbishop Thomas F. Hickey, who blessed and dedicated the church twenty-five years ago.

The Rev. Joseph A. Miller is pastor of St. Andrew's, with the Rev. Elmer Heindl and the Rev. Raymond Wuest assistant pastors.

Archbishop Hickey dedicated the church—a combination Church and school building—on Sunday, December 13, 1914. In the afternoon of that day a bell donated by Father Hargather and Father Regenbogen was blessed.

The first mission held in the new parish opened on the first Sunday of Lent, December 13, 1914, conducted by the Rev. Virgilius Kroll, C.P.P.S.

The new school was organized in 1915, with Sisters of Mercy in charge. Contrasted with an attendance of 200 at that time, the school now has an enrollment of 730.

The Rev. Arthur F. Florack, now pastor of St. Michael's Church, was the first assistant pastor and did important work in behalf of the Holy Name Society.

In 1916 the rectory was built at a cost of \$11,000, and on April 13, 1926, ground was broken for a new church. It was dedicated by Archbishop Hickey on June 12, 1927.

Masses throughout the year are at 6, 7, 8:30, 9:45 and 11 o'clock.

## ST. ANNE'S

St. Anne's Church in Brighton Park will be ten years old next February—the climax of a great decade.

When the first census of Catholics was taken in the summer of 1929 it was found that there were 170 Catholic families living in that vicinity, and steps were taken to organize a church.

The first meeting was held in the old 49 School on Tuesday evening, December 3, and organization perfected.

Work on a church was under way shortly. Before the pews were put in a fair was held in the building and this netted \$6,500.

The Rev. George J. Schmitt was the first and has been the only pastor.

The church was dedicated by Bishop John Francis O'Hern, Monsignor John Boppel and others on February 9, 1930.

Construction of a priests' house was completed on December 1, 1931, and the parish hall was built in the spring of 1934.

The Rev. Gregory Dugan is assistant pastor of St. Anne's. Masses are at 6, 8, 10 and 11 o'clock.

## ST. ANTHONY OF PADUA

Founded in 1906, the Italian Church of St. Anthony of Padua, which is located at Lyell Avenue and Plymouth Avenue North, goes along its way meeting the fine concept of its founders.

The Rev. Paul M. Ciaccia is pastor, with the Rev. Michael J. Tydings and the Rev. Alfred Morrotti assistant pastors. The school has 329 pupils who are taught by Sisters of St. Joseph.

Masses in winter are at 7, 8, 9, 10 and 11 o'clock and in summer at 6, 7, 8, 9, 10 and 11.

## ST. AUGUSTINE'S

The Rev. John H. O'Brien has been pastor of St. Augustine's Church since it was founded in 1898.

Patrick Cardinal Hayes died on the day in 1938 when a peal of three bells was installed in the church tower as part of the celebration of the fortieth anniversary of the church.

The Most Rev. James E. Kearney blessed the bells. In his address on that occasion he eulogized the exemplary life of Cardinal Hayes, and linked the tolling of the new bells with the passing of the beloved Cardinal of Charity.

The Rev. Edward Waters and the Rev. Robert Fennessy are assistant pastors of St. Augustine's.

Masses are at 7, 8, 9, 10 and 11 o'clock in winter and in summer there is an additional Mass at 6 o'clock.

## ST. BONIFACE

Under the leadership of the Rt. Rev. Msgr. John F. Boppel, St. Boniface Church in Gregory Street continues its steady advance.

This church was founded in 1860 with the Rev. John P. Klein as its first pastor. It was started by Redemptorist fathers—the Rev. Max Leimgruber and the Rev. Albert Schaeffler. The Most Rev. Bernard J. McQuaid dedicated the first church on June 9, 1861.

Father Klein was appointed the first resident pastor, and in the fall of that year opened the school with one lay teacher. In July, 1865, he was succeeded as pastor by the Rev. Florian John Payer, at whose invitation the School Sisters of Notre Dame took charge of the school Sept. 2, 1866.

At that time there were 80 boys and 84 girls in the school.

When Father Payer resigned as pastor, Bishop McQuaid appointed the Rev. Herman Renker as his successor, and his pastorate was continued until the present church building was erected and dedicated by Bishop McQuaid Dec. 18, 1887.

Father Renker died April 17, 1893, and he was succeeded by the Rev. Frederick R. Rauber, former assistant pastor of St. Mary's Church, Dansville, N. Y. During his pastorate a convent for the school teachers and a parish hall were erected.

Because of ill health, Father Rauber resigned in 1909. Bishop Thomas F. Hickey appointed Father Boppel pastor August 1, 1909. Construction of the present school building was begun in the fall of 1922. Bishop Hickey dedicated it October 12, 1924.

Assistant pastors of St. Boniface are the Rev. Eugene N. Golding, the Rev. Frederick L. Walz, and the Rev. Frank J. Taylor.

Masses are at 6, 7:30, 9 and 10:30 o'clock in summer and winter.

## ST. BRIDGET'S

Through all the changes which have come in its neighborhood, St. Bridget's Church at 37 Gorham Street, has been functioning since it was founded there in 1854.

The parish school, located at 54 Hand Street, provides for 217 pupils who are in charge of Sisters of St. Joseph.

The Rev. Gerald T. Brennan, Ph.L., is pastor, and the Rev. Thomas Fitzgerald is assistant pastor.

Masses are at 7:30, 9, 10 and 11 o'clock during all seasons.

## ST. CHARLES BORROMEO

When Archbishop Thomas F. Hickey was in Italy he called on the Archbishop of Milan and also visited many historic places associated with the life of St. Charles Borromeo, Cardinal Archbishop of Milan from 1560 to 1584.

Much impressed with what he saw, Archbishop Hickey said that he would name a church of his diocese in honor of the great St. Charles upon his return.

The Archbishop of Milan, much pleased because of this honor, gave Archbishop Hickey a very precious relic—the stole which was pierced by a bullet when St.

Charles was shot, but not killed by his enemies.

That relic is now in the Church of St. Charles Borromeo, 3003 Dewey Avenue Boulevard, which is the church which was founded in 1925, shortly after the return of Archbishop Hickey to Rochester.

About the same time St. Charles School was established.

The Rev. John M. Sellinger was transferred from Sodus to become its first pastor. He was succeeded by the Rev. William Doran in 1929, who was transferred to St. Anne's at Palmyra after 10 years of devoted service.

The Rev. Robert A. Keleher is the present pastor, with the Rev. Earl M. Tobin assistant pastor.

If the Church continues to grow—as there is every reason to believe that it will—it is proposed to erect a church at Dewey Avenue and Maiden Lane.

The school has increased from 175 to 400 pupils. On April 14, 1938, a disastrous fire destroyed the whole interior of the school. But it was rebuilt and the rebuilt school was dedicated by the Most Rev. James E. Kearney in September, 1938.

## ST. FRANCIS DE SALES

Although St. Francis De Sales Chapel for the Deaf and Hard of Hearing is a chapel of St. Joseph's Church in Franklin Street, it is considered as distinct from that church.

It was founded in 1930 for the purpose indicated in its title. Attendance of those for whom its services are intended shows how much it is appreciated.

The Rev. William A. Doherty, C.S.S.R., is chaplain, and the Rev. Gerald J. Kuhn, C.S.S.R., is assistant.

Masses are at 9 o'clock throughout the year.

## ST. FRANCIS OF ASSISI

St. Francis of Assisi Italian Church, located at 83 Whitney Street, was founded in 1929—one of a number of churches brought into existence in this diocese at that time.

Its pastor is the Rev. Joseph A. Cirrione, Ph.B., with the Rev. John M. Merklinger assistant pastor.

Masses are at 7, 8, 9, 10 and 11 o'clock in winter and at 6, 7, 8, 9 and 10:30 in summer.

## ST. FRANCIS XAVIER

St. Francis Xavier Church, Bay and Teresa Streets, was the fourteenth church erected by the Most Rev. Bernard J. McQuaid in the advance of the Catholic Church in Rochester.

The Rev. Matthias Hargather was the first pastor. The first church—a combination church and school—was built in 1888. The school and hall were built in 1890, and the convent was constructed in 1902.

The new church, which is the present structure, was erected in 1914 by the Rev. Michael Kriscel.

St. Francis Xavier's celebrated its Golden Jubilee during the week of Oct. 28, 1938, with the Rev. Theodore Winterroth, first boy of the parish to be ordained, celebrating Solemn Jubilee Mass.

The Rev. Patrick Moffatt is now pastor and the assistant pastors are the Rev. Albert Simonetti and the Rev. David Singerhoff.

Following is the list of former pastors: The Rev. Matthias Hargather, the Rev. Joseph Netzel, the Rev. Michael Kriscel, the Rev. Francis Kunz and the Rev. George Weinmann.

Masses are at 7:30, 8:30, 9:15, 10:15 and 11 o'clock in winter and at 6:30, 7:30, 8:30, 9:15, 10:15 and 11 o'clock in summer.

## ST. GEORGE'S LITHUANIAN

Support for organization of St. George's Lithuanian Church, 537 Hudson Avenue, Rochester, was pledged at a meeting of 140 Lith-

uanians at Holy Redeemer Hall, October 14, 1906.

A committee composed of Walter Stanley, Joseph Ricki, Anthony Stucka, Adam Norwich and Adam Butrim was named to collect funds.

With funds that were pledged, they purchased various lots, then visited the Rt. Rev. Bernard J. McQuaid, who approved all that had been accomplished and blessed their endeavors.

The Rev. Vincent Vizgirda was appointed the first pastor in January, 1908. He remained only three months and was succeeded by the Rev. Joseph Krasnickas, who stayed for a similar period.

Holy Redeemer Hall was rented for services. Much aid and encouragement was given by Father Staub. Lithuanian priests came from different sections, hearing confessions twice yearly.

The Rev. J. F. Goggin of St. Bernard's Seminary was accustomed to celebrate Mass for the Lithuanians. This type of Catholic life lasted until May, 1910, when the Rev. Joseph Kasakaitis was appointed pastor.

Enthusiasm was revived, and during the first year he constructed a combination building consisting of church, school and basement used for a hall. He built the rectory in 1925.

After many years of priestly labor and sacrifices he died on April 25, 1930.

The present pastor, the Rev. John M. Baskys, came from Hartford, Conn., as his successor. Since there was no school, although the building was equipped for a school, he invited the Franciscan Sisters of Pittsburgh to come and teach, then built a convent for them. In 1934 he built a new church on Hudson Avenue at Weeger Street.

The Rev. Francis Valukevicius is assistant pastor.

Masses are at 8, 9:30 and 10:30 in winter and at 7, 8, 9:30 and 10:30 in summer.

## ST. JOHN THE EVANGELIST

When a permanent rectory and convent are erected on the three-acre site of St. John the Evangelist's Church, in Humboldt Street, its physical properties will be complete.

These improvements are planned for a future date on the three-acre site owned by the church.

St. John's, of which the Rev. John Bernard Sullivan is pastor, was founded on June 28, 1914.

In October, 1925, construction of a new church building was started to take the place of the combination church and school building which had served the needs of the church since the beginning.

Immediately the church auditorium of the combination building was divided into four separate classrooms, giving the entire school building to school purposes. Two additions were built on the school—one in 1925 and the other in 1927, increasing the capacity to twelve rooms.

The new church, with its temporary sanctuary, was dedicated June 13, 1927. A Boston flat, which was purchased in August, 1922, has been used as a convent since.

The Rev. Joseph T. Maloney and the Rev. John J. Leary are assistant pastors of St. John's. Masses are at 8, 9, 10 and 11 o'clock during the winter and at 7, 8, 9, 10 and 11 o'clock in summer.

## ST. JOSEPH'S

Founding of St. Joseph's Church in Rochester more than a hundred years ago was due to a break in the old Erie Canal.

Father Prost, C.S.S.R., was traveling on the canal on his way to Green Bay, Wisconsin, when the break occurred and there was a long delay in Rochester. Hearing that a large number of German Catholics were here, he visited them and learned they were without a church.

He preached to them, and they begged him to stay. But that was impossible because he was superior of all the Redemptorists in the United States. He did promise that he would do all in his power to have a priest and pastor sent to them—and kept his word.

After being relieved of his duties as superior of the Redemptorists of the country, Father Prost returned to Rochester, organized the congregation and became the first pastor.

In those old days there were numerous controversies between priests and trustees—under an old system—and this church had its share. But they were all cleared away, and in 1843 the cornerstone of the present church was laid.

Since then Redemptorist Fathers have served the people of this church with marked success. From St. Joseph's in the course of the years, 28 Redemptorist Fathers have come, and twelve priests of various religious orders and the secular clergy. There have been 14 religious brothers and 132 religious sisters.

St. Joseph's has a thriving and well equipped commercial school in addition to the parish school, both conducted by Sisters of Notre Dame.

The former St. Joseph's Orphan Asylum has now been merged with St. Mary's and St. Patrick's asylums. The Fathers of St. Joseph care for the deaf mutes of Rochester in St. Francis De Sales Chapel.

This church is today the center of devotion of Our Lady of Perpetual Help. Favors innumerable attest that it is near and dear to her Motherly Heart.

John Nepomucene Neuman C.S.S.R., fourth Bishop of Philadelphia, labored here. He is well on his way to becoming a canonized saint of the Church, having been declared Venerable by Pope Benedict XV in 1921.

The Very Rev. Stephen Aulbach, C.S.S.R., is pastor. The assistant pastors are the Rev. Joseph Winiecki, C.S.S.R.; the Rev. John Lynch, C.S.S.R.; the Rev. Michael Kleemann, C.S.S.R.; the Rev. William Doherty, C.S.S.R.; the Rev. John Healy, C.S.S.R.; the Rev. John Brennan, C.S.S.R.; the Rev. Matthew Weber, C.S.S.R., and the Rev. Gerard Kuhn, C.S.S.R.

Masses are at 4:30, 5:30, 6, 7:30, 9 and 11 o'clock. The Mass at 9 o'clock is for deaf mutes.

## ST. LUCY'S

St. Lucy's Italian Church, located at 253 Troup Street, Rochester, was founded in 1913, with the Rev. Dr. Mario Catalano as the first pastor.

Its Silver Jubilee was celebrated in December, 1938.

The Rev. Benedict Maselli is the present pastor.

Masses are at 7:30, 8:45 and 10:45 throughout all seasons of the year.

## ST. MARGARET MARY

When much construction was in progress in Irondequoit in 1929, St. Margaret Mary Church was built. Bishop Thomas F. Hickey established the parish. Its tenth anniversary was this year.

Bishop John Francis O'Hern named the Rev. Charles J. Bruton Ph.D., M.R., as its first pastor and the work of organizing the activities of the parish were shortly under way—with construction of the church and a separate school building among the first of them.

Immediately large congregations—for a community of this size—began to worship at the new Church. The Men's Club and Altar Society are active organizations, carrying on many activities to promote the welfare of the Church.

Father Bruton continues as pastor, with the Rev. William D. Bolger assistant pastor.

Construction of a convent for

(Continued on Page 84)



NEWS

Keep tuned to WHEC, and you'll keep up with the news! Every day of the week, from the farthest corners of the earth, news streams to the WHEC microphone, — international news, local news, sports news, news commentary!

WHEC

WHEC brings you the far-flung facilities of the Columbia Broadcasting System with representatives in every European nerve-center, the services of our own direct news wires, the brilliant commentary of men like Kaltenborn, Trout and Sullivan!

NEWS

Locally WHEC has literally scooped the "scoop-ers" with such reliable newsters as Ken French, Harry LeBrun, Lowell MacMillan, Al Sigl and, from the women's point of view, Charlotte Edwards and Dorothy Benton—For NEWS WHEN IT'S NEWS,—

WHEC



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EXAMINATIONS

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FRANKLIN  
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Rochester, N. Y.

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The  
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St. Michael's House

Were Bishop McQuaid to return once more to his beloved old "Bishop's Farm" on the peaceful slopes of Hemlock Lake, he would wonder at the developments that time and man have wrought.

Taken over by the Society of the Divine Word some years ago, the "Bishop's Farm" is now producing a varied harvest. The fields are turning out bigger crops of small grains every year, the vineyards are being extended to yield a greater amount of grapes than ever before, the winery cellars are stocked with nearly 10,000 gallons of golden wines ready for Eucharistic service, the new St. Michael's Mission House towering above the rest of the farm is training young men to reap harvests of souls in mission fields at home and abroad.

Three years ago St. Michael's Mission House first opened its doors to become the only mission seminary in Rochester diocese. Under the Very Rev. Anthony Deppe, S. V. D., the rector, 25 young men, advanced students and belated vocations, are here making a serious start for the missionary priesthood. After completing a condensed course of high school and college studies at St. Michael's, they will spend two years of Novitiate at St. Mary's Mission House, Techny, Ill., followed by six years of philosophy and theology in the major seminary.

Once ordained, the new priests will find the world for horizon as the Society of the Divine Word is dedicated to help the poorest and most neglected of God's children wherever they may be found: In China, Japan, New Guinea, Africa, Phillipine Islands, East Indies, South America, India, among the colored of the south or the Nipponese on the West Coast.

Although the Society of the Divine Word had its humble beginning only 65 years ago in a vacant tavern beside the River Meuse in Holland it prospered under the leadership of its saintly founder, Arnold Janssen and today numbers almost 2,000 priests, over 2,000 brothers and brother-novices, and 4,500 seminarians and preparatory students. Last year the Society sent 140 missionaries to foreign lands (108 priests and 32 brothers). In China alone 200 priests and 100 brothers of the Society are in charge of almost 1/10 of the mission district and of almost 1/10 of the 3 million and more Chinese Catholics. In the Society's Dutch East Indies mission 25,000 souls are brought to the fold annually. In all, the Society's missionary priests and brothers are gathering a harvest of 100,000 souls every year, including infants and death-bed baptisms.

Also in the United States a zealous missionary program is carried on. The Society has 18 colored parishes and mission churches and the only seminary in the country where the colored are trained for the priesthood. Not only the colored priests but also the colored brothers and seminarians trained at St. Augustine's Seminary, Bay St. Louis, Miss., are accepted members of the Society Of The Divine Word.

That St. Michael's Mission House near Conesus has been able to sprout and grow in the barren soil of depression and recession is a glorious tribute to the charity of the Catholics of Rochester Diocese and also to the remarkable activities of the Divine Word Mission Guilds, of which Mrs. Alice G. Ritz is president.

In past months the old "Bishop's Farm" and the new seminary has become a mecca for visitors, attracted largely by the Rosary Grottoes. This unusual series of sculptural representations of the mysteries of the Rosary is the product of a humble old Brother's inspiration and labor.

TIME IN ITS FLIGHT . . .

1908

Taft and Sherman ticket defeats Bryan and Kern by 326 electoral votes to 157. . . . Dr. Frederick Cook claims to have reached the North Pole. . . . Former President Grover Cleveland dies. . . . Sullivan ordinance in New York City makes smoking by women in public places illegal. . . . "Twenty-three skidoo."

General Motors Corporation founded with William Eaton as president. . . . Christian Science Monitor publishes first issue. . . . New York has 147 magazine advertisers, Chicago eighty-one, Boston thirty-four, Philadelphia twenty-three, Cincinnati eighteen. . . . De-tan-ated Coffee advertised as being "richer in caffeine than other brands."

1909

Discovery of North Pole by Robert E. Peary. . . . U. S. Fleet returns from 'round-the-world cruise. . . . Chicago, Milwaukee & St. Paul Railroad completed to Seattle and Tacoma, making seventh transcontinental line. . . . Uprising of Creek Indians suppressed by Oklahoma militia. . . . "I love my wife but oh you kid."

Conde Nast acquires Vogue. Automobile production for the year: 127,731 passenger cars, 3,255 trucks. . . . Over a million buggies still sold annually. . . . Suffragettes in Baltimore take car cards to advertise votes for women. . . . Some product names: Wife Getter (buggy); E Z Z Tie (neckwear); Kis-me (chewing gum); NoSmellée.

1910

Total population now 91,972,226. . . . Boy Scouts of America organized. . . . Los Angeles Times building destroyed by bomb explosion in which twenty-one persons die. . . . Edward Douglas White appointed chief justice of the Supreme Court to succeed the late Melville W. Fuller. . . . Postal savings bank system established.

General Motors to spend a million in advertising. . . . "There ought to be less watching of competitors and more attention paid to the consumer"—Thomas A. Edison.

The completely equipped motor car is sold for the first time. . . . Wall Street commencing to sell bonds by mail. . . . Soda fountain business growing fast, while alcoholic drink sales drop \$110,000,000. . . . List of new spellings announced by Simplified Spelling Board and approved by President Roosevelt and much advertising copy is now exprest in clipt words.

1911

First transcontinental flight by Calbraith P. Rodgers—New York to Pasadena in forty-nine days and sixty-eight hops; total flying time eighty-two hours. . . . Supreme Court orders dissolution of Standard Oil Company and of American Tobacco Company as combinations in restraint of trade. . . . Conference of Progressive Republicans meets in Chicago and adopts declaration of principles.

The Cadillac has an electric starter, developed by C. F. Kettering. . . . Crowell Publishing Company acquires American Magazine. . . . Death of Joseph Pulitzer, proprietor of the New York World. . . . William Wrigley, Jr., signs contract with Street Railways Advertising Company for \$1,002,171.90 in space for Spearmint gum.



C. W. FIELDS President St. Thomas Parish  
ARTHUR LOHMAN Vice-President Our Lady of Lourdes Parish  
CARL W. KRAMER Used Car Manager Our Lady of Lourdes Parish

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Rochester Dental Dispensary

Harvey J. Burkhart, D.D.S.  
Director



# The Churches

(Continued from Page 82)

teachers of the school is now under way following laying of the cornerstone by Bishop Foery—who was originally slated to be the first pastor of St. Margaret Mary's.

Masses are at 7, 8, 9, 10 and 11 o'clock.

## ST. MARY'S

Old St. Mary's Church in South Street, Rochester, of which the Rev. George F. Kettell is pastor, is a cradle of history, for it was founded in 1826—is the second oldest Catholic Church in the City of Rochester.

Out of its early boundaries have come Corpus Christi, Blessed Sacrament, the Church of the Good Shepherd, a part of Immaculate Conception parish and a large number of more recently erected churches.

Its beginning was in a former Methodist meeting house, situated in south St. Paul Street. The Rev. Bernard O'Reilly, then pastor of St. Patrick's, assisted by the Rev. Patrick Foley, were shepherds of the small flock of worshippers.

But financial reverses came, and it was necessary in 1835 to give up the church building, and for the next six years its members worshipped at St. Patrick's and St. Joseph's churches.

Later they re-purchased the property and returned to it.

The site on which the present church edifice stands was purchased in 1852. The church was dedicated in 1858. In 1873 the parochial school was opened, with Sisters of Mercy in charge.

The Centennial of this historic church, which has given the world many distinguished church leaders and laymen, was celebrated in 1934. Pastors since its beginning were:

The Rev. Bernard O'Reilly, to 1834; the Rev. John J. McGerry, 1834 to 1835; the Rev. Lawrence Carroll, 1842 to 1852; the Rev. M. Creedon, 1852 to 1853; the Rev. Thomas McAvoy, 1853 to 1858; the Rev. Daniel Moore, 1858 to 1861; the Rev. Thomas O'Flaherty, 1861 to 1862; the Rev. J. T. McManus, seven months in 1862; the Rev. James M. Early, 1862 to 1865; the Rev. Dr. Barker, 1865 to 1871; the Rev. J. P. Stewart, 1871 to 1897; the Rev. J. B. Kiernan, 1898 to 1900; the Rev. Timothy Murphy, 90 days in 1900; the Rev. James J. Leary, 4 months in 1901; the Rev. William Gleeson, 1902 to 1912; the Rev. Simon FitzSimons, 1912 to 1928; the Rev. James B. Keenan, 1928 to 1934.

Assistant pastors are the Rev. Joseph M. McDonnell and the Rev. John W. Brill.

Masses are at 6, 7, 8, 9, 10:15, 11 and 12:10 in all seasons.

## ST. MICHAEL'S

St. Michael's Church in Rochester will celebrate the Golden Jubilee of its new church on Sept. 29, 1940.

The Silver Jubilee of its pastor, the Rev. Arthur F. Florack, will be celebrated in June, 1941.

This church, which is located at 869 Clinton Avenue North, was founded in 1872, and its first pastor was the Rev. Fridolin Pascalar. The first church edifice was dedicated on March 8, 1874.

The foundation for the new church was laid on May 27, 1888, and it was dedicated on September 29, 1890. The Rev. Matthias J. Hargather was appointed pastor in June, 1896, and a long series of developments in the parish was under way.

The new school was erected in 1898.

The Silver Jubilee to mark the ordination of Father Hargather was celebrated on Sept. 29, 1903. Then came the Golden Jubilee of

St. Michael's on May 8, 1924, while Father Hargather's Golden Jubilee was celebrated in 1928.

The Rev. Ferdinand Scheid was named pastor in June, 1929, while the present pastor was appointed in February, 1935. The Rev. Donald E. Lux and the Rev. John Kleintjes are assistant pastors.

Masses at this church are at 6, 7, 8:30, 9:45 and 11 o'clock in both summer and winter.

## ST. MONICA'S

Erection of a new school is planned as the next step in the program of development of St. Monica's Church in Genesee Street, Rochester.

It was founded by the Rt. Rev. Msgr. John P. Brophy, whose death on April 18, 1939, followed shortly after the celebration of the fortieth anniversary.

St. Monica's came into existence in 1898.

The new church was completed in 1915, followed by construction of a convent in Millbank Street in 1929 and the building of a school hall in Genesee Street in 1935. Only a new school is now needed.

The Rt. Rev. Msgr. William F. Bergan, Chancellor of the diocese, is now pastor of St. Monica's, continuing the work which was so finely advanced during the long career of Monsignor Brophy.

Masses are at 6:30, 7:15, 8, 9, 10 and 11 o'clock in winter and at 6, 7, 8, 9, 10 and 11 o'clock in summer.

## ST. NICHOLAS

St. Nicholas Syrian Church, located at Remington and Leo Streets, was founded in 1927. Its pastor, the Rev. Thomas Fayad, O.S.B., died in September of this year.

Masses in winter are at 10 o'clock and in summer at 9 o'clock.

## ST. PATRICK'S

St. Patrick's Church at 454 Plymouth Avenue North was established in 1932 to provide for the parishioners of St. Patrick's Cathedral who were left without a church home when its site was sold to the Eastman Kodak Company.

Accordingly, Cathedral Hall was remodeled and dedicated as a church.

The Rev. Leo C. Mooney is pastor, with the Rev. James F. O'Connell and the Rev. John D. Malley assistant pastors.

Masses are at 7, 8:30, 9:30 and 11 o'clock in winter and at 6, 7, 8:30, 9:30 and 11 in summer.

## SS. PETER AND PAUL

When Rochester was young, SS. Peter and Paul's German Church, located at 720 Main Street West, was founded in 1843.

It has been strengthening during intervening years—is now measuring up to the high ideals of its founders.

The Rev. J. Emil Gefell, Ph.D., is pastor, and the Rev. Robert J. A. Fox and the Rev. Francis A. Kleehammer are assistant pastors. The school, adjoining the church, has 484 pupils, who are in charge of Sisters of Notre Dame.

Masses in winter are at 6, 7:15, 8:15, 9:30 and 10:45 o'clock and at 6, 7:15, 8:15, 9:30 and 10:30 in summer.

## ST. PHILLIP NERI

St. Phillip Neri Church at 1776 Clifford Avenue was founded in 1929, providing for a section in which the people had expressed a desire for its establishment.

The Rev. George J. Weinmann is pastor and the Rev. John M. O'Beirne assistant pastor.

Masses are at 7, 8:30 and 10 o'clock in summer and at the same hours in winter.

## ST. STANISLAUS

Four thousand members of St. Stanislaus Church, Hudson Ave-

nue at Norton Street, Rochester, will join in an enthusiastic celebration of its Golden Jubilee in the autumn of 1940.

A steady advance has followed the founding of this church in 1880 with the Rev. Theophilus Szadzinski as the first pastor—a small frame church in St. Stanislaus Street the first place of worship.

A brick school was built in Hudson Avenue at Norton Street in 1896. The cornerstone of the present church was laid in 1907, and it was dedicated in August, 1909.

Following the death of the pastor in 1909, parish needs were administered by the Rev. Michael F. Helminiak of Buffalo until July 10, 1910, when the Rev. Ignatius J. Klenja was appointed pastor.

During his pastorate the convent in Norton Street was built in 1915, new bells were purchased for the church, the rectory was built in 1918 and church decorations were finished in 1925. He resigned in December of that year.

The Rev. Stanislaus J. Szupa was his successor. A new school and auditorium were erected in 1930 and the old school remodeled, providing a total of 18 classrooms for the 500 pupils now attending.

Because of poor health, Father Szupa resigned in December, 1933, and the Most Rev. Archbishop Edward J. Mooney named the Rev. Joseph A. Balcerak as his successor.

Since then many improvements have been made in the buildings and other church property.

The Rev. Leo J. Matuszewski and the Rev. Valentine A. Jankowiak are assistant pastors. Masses are at 7, 8, 9, 10 and 11 o'clock in all seasons.

## ST. THERESA

Founded in 1927, St. Theresa of the Child Jesus Church (Polish), which is located at 14 Mark Street, Rochester, looks ahead to a growing program of usefulness.

The first pastor was the Rev. Michael Drzewiecki, O.M.C.

When his labors were concluded the Rev. Simeon Kaczmarek O.M.C., was named as his successor, and he continues as pastor with the Rev. Fielgence Gorczyca O.M.C., assistant pastor.

Under the leadership of Father Samuel, O.M.C., missionary in Japan, a Solemn Novena to St. Theresa of the Child Jesus was held in celebrating the tenth anniversary of the founding of the church.

That occurred in September, 1937.

Masses are at 7:30, 9 and 10:30 o'clock.

## ST. THOMAS

St. Thomas Church, of which the Rev. John F. Muckle is pastor and the Rev. James D. Cuffey, assistant pastor, progresses steadily.

Founded on July 21, 1922, in Irondequoit at St. Paul Boulevard and Colebrook Drive, the parish property occupies three acres of land on which are a frame rectory and brick building providing a church, school and hall. The Sisters' Home, purchased in 1930, is located on Washington Avenue.

St. George's Chapel on the Lake, where Mass is celebrated during Summer months, is a mile north of the Parish Church.

Father Muckle has been pastor since the beginning. During his pastorate the number of families has increased from 100 to 300.

With ample property for development, it is hoped to complete the present combination building and later on to erect a church.

From 1907 to 1922, Catholics living in the territory now embraced in the parish worshipped at St. George's Chapel, built in 1907. Erection of that building was due largely to the religious zeal and unremitting efforts of a small group.

Two of its members—Mrs. William A. Gropp and Mrs. A. G. Zimmerman—were especially active in its inception, construction and furnishing.

Masses at St. Thomas Church are at 7:30, 9, 10 and 11 o'clock, summer and winter.

## Other Churches Within Monroe County

### CHURCH OF NATIVITY

The Church of the Nativity of the Blessed Virgin, located at 152 Main Street, Brockport, was founded in 1848.

It progresses steadily through the years.

The Rev. Michael J. Kreig is now pastor and the Rev. Paul E. Tuite is assistant pastor.

The parish school at Holly and Utica Streets has 157 pupils who are taught by Sisters of St. Joseph.

A mission is maintained at the C. C. C. Camp in Hamlin. Masses in the church at Brockport are at 8:30 and 10:30 in winter and 6:30, 8 and 10 in summer.

Masses at the C. C. C. Camp are at 8:30 in summer and 9 o'clock in winter.

### ST. VINCENT DE PAUL'S

Since 1865, St. Vincent de Paul's Church has been ministering to the people of Churchville.

The Rev. Joseph E. Guilford is the present pastor. Masses are at 8:30 or 10:00 in winter and at 8 or 9:30 in summer.

### HOLY GHOST

Since 1908 the Church of the Holy Ghost at Coldwater Road has been ministering to the spiritual needs of its people.

The Rev. Joseph C. Wurzer, Ph.L., S.T.B., M.A., is pastor.

An excellent school, in charge of Sisters of Notre Dame, is maintained in Coldwater Road.

Masses are at 8 and 10 o'clock in winter and at 7 and 9 o'clock in summer.

### ST. THEODORE'S

St. Theodore's Church at 168 Spencerport Road reached the age of 25 this year, as it was founded in 1914, the year the World War started.

It has an excellent school which has 115 pupils in charge of Sisters of St. Joseph.

The Rev. Raymond J. Epping, M.A., is pastor.

Masses are at 6:30, 8 and 10 o'clock in winter and summer.

### ST. JEROME'S

When East Rochester began to assume a position of importance as an industrial center, St. Jerome's Church was founded there in 1905.

The Rev. B. J. Gefell is the present pastor.

Masses are at 7, 8:30 and 10 o'clock in winter and at 6:30, 8:30 and 10:30 in summer.

### ASSUMPTION

The Church of the Assumption at 24 East Avenue, Fairport, has been serving the people of that community since 1869 when it was founded.

The pastor is now the Rev. James Thomas Wood, with the Rev. Francis Cristanelli, Ph.B., assistant pastor.

Masses are at 7, 8:30 and 10:30 summer and winter.

### STAR OF SEA

Although Star of the Sea Chapel at Grand View Beach provides a place of worship for a large number of persons living at that section of the lakeside in summer, it also serves in winter.

The Rt. Rev. Msgr. J. F. Goggin, Ph.D., S.T.D., is rector.

Masses in winter are at 8:30 o'clock and in summer at 8 and 9:30.

## ST. JOHN THE EVANGELIST

Founded in 1865, the year the Civil War came to a close, St. John the Evangelist Church at 386 Ridge Road West in the town of Greece carries on its work faithfully.

The Rev. John J. Baier, Ph.B., is pastor, with the Rev. Albert J. Geiger administrator.

A school is maintained for 68 pupils in charge of Sisters of St. Joseph.

Masses are at 6 and 8 o'clock in winter and at 7 and 9 o'clock in summer.

## GOOD SHEPHERD

The Church of the Good Shepherd at Henrietta has long served the people of that community.

The Rev. Victor J. Hurley is now pastor.

Its mission is St. Joseph's Church at Rush, which was founded in 1875.

Masses at Henrietta are at 8:30 and 9:45 in winter and at 8 or 9:15 in summer. Masses at Rush are at 8 or 9:15 in summer.

## ST. PAUL OF THE CROSS

Within the limits of the near future, Saint Paul's Church at Honeoye Falls expects to build a new church.

This church, of which the Rev. William J. Killackey is pastor, and the Rev. A. M. Kavanagh, assistant pastor, was founded in 1846.

During that early year, Mass was celebrated for a few scattered families by the Rev. Lawrence Carroll of St. Mary's Church of Rochester. Records show that Father O'Reilly, afterward Bishop of Hartford, said Mass at the homes of Honeoye Falls families.

The first evidence of any organized congregation was at the time of the building of the Niagara Falls-Canandaigua Railroad in 1862. At that time there was a church in which Mass was said by Father Kenna. This was a temporary chapel.

The first permanent work of organization began in 1862 under the Rev. Francis Clarke of Lima, and this was continued under his successor, Father Gregg.

The present church was dedicated by Bishop Bernard J. McQuaid May 30, 1869. Father Gregg was the first pastor of the newly organized parish.

It is noteworthy that one pastor, the Rev. Martin J. Cluney, served the parish of Saint Paul's for forty-six years.

Masses are at 8 and 10 o'clock throughout the year.

## ST. JOSEPH'S

St. Joseph's Church at Main Street West in Penfield came into being in 1860.

Its pastor now is the Rev. William V. Gruenauer.

Masses are at 8 and 10:30 throughout the year.

## ST. LOUIS

Founded in 1911, St. Louis' Church has served the people of that area faithfully.

The Rev. Louis W. Edeiman, Ph.D., is pastor there.

Masses are said in summer and winter at 7, 8, 10, 11 A. M.

## ST. MARY'S

There have been many milestones in the life of St. Mary's of the Assumption Church, Scottsville, since 1853, when the cornerstone was laid by Bishop Timon of Buffalo.

The first Mass was celebrated in 1855, and three years before that five acres of land had been purchased for a Catholic cemetery.

A bell was installed in the bell tower in 1883, but it was damaged by lightning and it was necessary to get a new bell later in the year.

A rectory was built in 1911 and the grounds improved and beautified during the following year.

(Continued on Page 86)



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WINS CONFIDENCE

TONIGHT, perhaps, you'll tempt the family to the dinner table with a delicious meal of Arpeako Tenderized Ham, other smoked meats, or Arpeako sausage products. Just knowing that this meal bears the quality name ARPEAKO gives the family confidence that they can sit down and eat all they want with real enjoyment.

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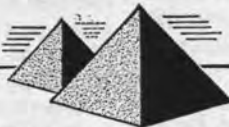
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TIME IN ITS FLIGHT . . .

1912

New Mexico and Arizona admitted to the Union, completing the forty-eight States. . . . *Titanic*, on maiden voyage from Liverpool to New York, strikes iceberg and sinks with loss of 1,635 lives. . . . Election returns: Wilson 435, Roosevelt 88, Taft 8. . . . Act to regulate wireless telegraphy authorized.

Court upholds Curtis Publishing Company in refusing Winton copy which reflected on other motor cars. . . . Bruce Barton joins *Vogue*.

The "I Am" craze appears as scores of advertisers imitate Robert Davis' famous "I Am the Printing Press" advertisement for Hoe presses. . . . Chamber of Commerce of the United States organized. . . . *Success* fails.

1913

Federal Reserve Act establishes the Federal Reserve Board and district reserve banks. . . . Parcels post system goes into effect throughout the country. . . . Income tax now a law. . . . Supreme Court decision affirms constitutionality of law requiring newspapers and periodicals to publish statements of circulation and ownership. . . . Department of Labor created. . . . Peace Palace at Hague dedicated.

Electric self-starters now widely accepted by motor car makers.

Self-service or "cafeteria" grocery stores being tried out in several large cities. . . . American Tobacco Company giving away a bar of candy with each package of Lucky Strike cigarettes.

1914

World War touched off in Europe as Archduke Francis of Austria and his wife are assassinated at Sarajevo. . . . Germany invades France and Belgium; Russian troops invade Germany; British forces land in France. . . . New York Stock Exchange closed in financial crisis due to war. . . . Panama Canal opened to traffic. . . . Federal Reserve system inaugurated by opening of twelve Federal Reserve banks.

"The Camels Are Coming!"—heralds a new cigarette. . . . Revival of dancing, started by Irene and Vernon Castle, stimulates silk business by increasing sales of dancing gowns. . . . Cleveland candy manufacturer introduces "Votes for Women" chocolates

1915

Lusitania sunk by German submarine with loss of 124 American lives. . . . In disagreement with Wilson over European policy, William Jennings Bryan resigns as Secretary of State. . . . Panama-Pacific International Exposition opens at San Francisco. . . . Excursion steamer *Eastland* capsizes at pier in Chicago; 852 lost. . . .

Automobile prices dropping and the industry is talking of the saturation point.

1916

Columbus, N. Mex., raided by Pancho Villa and Brig-Gen. Pershing enters Mexico with troops on punitive expedition. . . . German submarine *Deutschland* arrives at Norfolk, Va. . . . Bomb hurled at Preparedness Day paraders in San Francisco; Thomas J. Mooney and Warren K. Billings subsequently convicted of the crime. . . . Woodrow Wilson re-elected president, leading Charles Evans Hughes 277 electoral votes to 254. . . . Black Tom dock explosion at Jersey City.

National income soars to forty billions, up ten billions over 1915. . . . So many seaside resorts are reporting appearance of sea monsters offshore that the serpents are losing their advertising punch.

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on the occasion of its

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Congratulations

To

THE CATHOLIC COURIER

St. James Mercy Hospital



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# The Churches

(Continued from Page 84)

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The Diamond Jubilee of St. Mary's was celebrated in 1928, the same year in which the Silver Jubilee of the pastor, the Rev. P. J. McArdle, was celebrated.

The roll of names of priests who have served the parish since the Rev. Edward O'Connor became the first resident pastor in 1848 follows: the Rev. Michael Walsh, the Rev. J. McGlew, the Rev. Richard Story, the Rev. Joseph V. Donoghue, the Rev. M. J. Laughlin, the Rev. T. A. Maher, the Rev. E. J. McDonald, the Rev. L. Miller, the Rev. J. J. Buckley, the Rev. M. M. Meagher, the Rev. M. T. Madden, the Rev. Thomas Rossiter, the Rev. George J. Eisler, the Rev. A. M. O'Neil and the Rev. P. J. McArdle.

## ST. SALOME'S

The Church of St. Salome at Sea Breeze was organized in 1925. Located at 4280 Culver road (Point Pleasant) it now has an excellent school attended by 225 pupils, with Sisters of Mercy in charge.

The Rev. Edward J. Eschrich, M.A., S.T.B., M.R., is pastor and the Rev. Peter Jankowski is assistant pastor.

Masses are at 6:30, 8, 9:30 and 10:45 in winter and at 5:30, 6:30, 7:30, 8:30, 9:30 and 10:30 in summer.

## ST. JOHN THE EVANGELIST

St. John the Evangelist Church has been a vital part of the life of Spencerport since 1868 when it had its beginning.

The Rev. George V. Predmore is now pastor and the Rev. L. Emmett Davis is assistant pastor.

The school, attended by 131 pupils, is in charge of Sisters of St. Joseph.

St. Leo's Church at Hilton is its mission. Masses at Spencerport are at 6:30, 8 and 10:30 in winter and at 6:30, 8 and 10 in summer. At Hilton masses are at 9:15 in winter and at 8 and 10 in summer.

## MOST HOLY TRINITY

"To install a new organ, to add new lighting fixtures, to enlarge the cemetery, to increase registration in the school."

These are immediate objectives of the Church of the Most Holy Trinity at Webster, N. Y., of which the Rev. George M. Kalb is apstor.

Its growth is illustrated by the fact that two years after the Church was founded in 1859, there were only fourteen Catholic families in the parish; this year it has 305 families.

The first Church—a combination Church and school—was erected in 1861 and the cornerstone was laid on the Feast of the Holy Trinity. Drompins Hosenfeld was the first teacher.

The Rev. Francis C. Van Emstede C. S. S. R. was named as the first resident pastor in 1867, and seven acres of land were purchased with which to provide the means of subsistence.

Erection of the rectory took place in 1870, and in 1877, Ontario joined with Webster.

Construction of a brick church came in 1901. Ontario was cut off from Webster in 1915. Following the purchase of additional property in 1921, a brick school building was erected in 1926. The first assistant pastor—the Rev. Francis C. Waterstraat—was appointed June 16, 1939.

Eighteen pastors have served since 1861. Nineteen girls from the Church of the Most Holy Trinity have entered sisterhoods; one boy has been ordained to the priesthood, the Rev. Leo J. Welch, S. J.

Masses in winter are at 7, 8:30 and 10 o'clock, and in summer at 6, 7:30 and 9 o'clock.

## Parishes Outside Monroe County

### ST. CATHERINE'S

While St. Catherine's Church at Addison, N. Y., was founded in 1860, early records were destroyed in a fire that occurred in the eighties. But its records are enshrined in human hearts.

The present church was built in 1885 by the Rev. Patrick Donohue, who was pastor at the time.

The Rev. Patrick A. Kelly is now pastor of St. Catherine's. His predecessors since 1873 have been the Rev. James Brady, the Rev. James Lasher, the Rev. T. A. Donahue, the Rev. Thomas Caraher, the Rev. Michael Noonan, the Rev. William H. Darcy, the Rev. Patrick J. Sullivan, the Rev. Thomas Harrington, the Rev. William Killacky and the Rev. Frank Moffitt.

St. Catherine's is one of the parishes which was transferred from the Diocese of Buffalo to the Diocese of Rochester in 1898 by Bishop James Quigley.

Masses are at 8:30 and 10:30 o'clock on Sundays throughout the year.

### HOLY FAMILY

Through a succession of developments, the Church of the Holy Family, located at 85-87 North Street, Auburn, is enabled to carry on some of the most successful activities of its long career.

Holy Family has passed the century mark.

It was founded in 1834 at a time when the need for more Catholic churches was being recognized throughout most of Western New York. The Rev. Thomas Flaherty was the first pastor.

The Very Rev. John A. Conway V. F., M. R. was appointed pastor July 9, 1923. Five years later—in 1928—the school was built, and in 1932 a new high school was opened.

The Rev. William Davie, M.A., and the Rev. Francis Harding, A.B. are assistant pastors.

Masses are at 6, 7, 8, 9,10 and 11 o'clock throughout the year.

### ST. ALOYSIUS

St. Aloysius Church at 162 Van Anden Street, Auburn, of which the Rev. John B. Crowley is pastor, takes particular pride in the fact that it has given the world nine priests and twelve nuns, while two more young men are at St. Bernard's Seminary studying for the priesthood.

Bishop Bernard J. McQuaid in 1901 appointed the Very Rev. John J. McGrath as pastor — to establish this church.

The combination church and school building was completed, and blessed by Bishop McQuaid Oct. 5, 1902. The same date Confirmation was administered to a class of 107.

The school was opened for the first session on Sept. 2, 1902 with Sister M. Theresa, principal, and with 276 pupils. Augustinian Fathers conducted the first mission in the church, beginning Oct. 12, 1902.

Captain Henry White donated the bell, which was blessed Oct. 5, 1902.

The present pastor was appointed July 1, 1925. The Rev. Austin B. Hanna is assistant pastor.

Masses are at 7:30, 9 and 10:30 o'clock in all seasons.

### ST. ALPHONSUS

After eighty-six years, St. Alphonsus Church at Auburn is doing the greatest work in its long history.

Through the efforts of about twenty German families, it was founded in 1853. They desired a

church and pastor of their own nationality.

The Rev. Zacharia Kunze became the first pastor, and a small wooden building on Wall Street near State was purchased for \$400 as the first church. Here, with several pastors and Redemptorists from Rochester to attend them, they worshipped for fourteen years in what had formally been a cooper shop.

Then a brick house was bought and remodeled as a church in 1869, and in 1873 a frame building was purchased for establishment of a school. This was used until 1904 when the Rev. Herbert Regenbogen directed erection of a parochial school building. Due to increasing enrollment the old school is in use with the other.

In December, 1929, Bishop O'Hern approved purchase of property at 95-99 Genesee Street for a new church, and in 1930 a \$100,000 edifice was dedicated by him with impressive ceremonies. The church, of Romanesque architecture, has a seating capacity of 700.

The Water Street property is now being used for Youth Work, which is being promoted by the pastor, the Rev. Frederick G. Straub, who, immediately after the new church was opened, turned it into a Recreation Center. The old rectory is now a clubhouse for boys and young men; the church building, a hall for societies.

Six societies in the parish are devoted to Catholic Action. A larger school, located near the church, is one of its needs. Camp Columbus, on Owasco Lake, was instituted by Father Straub as a camp for boys and girls.

Assistant pastors are the Rev. Walter A. Fisher and the Rev. Gerard Amann. Masses are at 6, 7, 8, 9, 10 and 11 in all seasons.

### ST. FRANCIS OF ASSISI

For upwards of twenty-two years, St. Francis of Assisi Church of Auburn has pointed the way to the Cross. This is the Italian Church.

Founded in 1907, its first pastor was the Rev. J. B. Fitzsimons. The work of organization had occupied a portion of the two preceding years, and Michele Giannino and Alfonso De Cristoforo were named as trustees.

On April 3, 1908, the Rev. J. B. Robotti was appointed pastor by the Most Rev. Thomas F. Hickey, who was then Bishop of Rochester. After three years of service there he was transferred to another parish and the Rev. Peter Moia was made pastor in 1911.

After the death of Father Moia, the Rev. Adolph L. Gabbani was selected by Archbishop Mooney of Rochester for the pastorate, which was given to him on May 24, 1935, and he continues there.

Masses are at 7, 8:30, 9:15, 10:15 and 11 o'clock in winter and at 6:30, 8, 9, 10 and 11 o'clock in summer.

### ST. HYACINTH'S

Since 1905, St. Hyacinth's Church at Auburn has been administering to the spiritual wants of a growing number of Polish parishioners.

After employment in Auburn factories had made a large number of Polish people permanent residents of Auburn, it was decided in that year to ask the Bishop to send a Polish priest to establish a parish.

The groundwork had been laid by the kindly Rev. Herbert Regenbogen, who had arranged to have a Polish priest go there each Sunday from Rochester or from Elmira to say Mass. They were Father Klejzka of Elmira and Father Szadzinski of Rochester.

The Rev. Stanislaus Szupa was named as the first pastor, celebrating Mass and carrying on all sacerdotal duties for the first two years at Alphonsus Church, located in the neighborhood.

Then a site in Pulaski Street was purchased for \$3,150 and building of the church was undertaken.

The church was completed in 1906, with a school established, and the work went on successfully for nineteen years with Father Szupa as pastor, organizing societies and sodalities.

Then he was sent to St. Stanislaus Church, Rochester, and the Rev. Jerome A. Holubowicz, O.M.C., a Franciscan Father, was made pastor.

Assistant pastors are the Rev. Zephyrin Loga and the Rev. Vincent Wolski. Masses at all seasons are at 7, 8:30, 9:30 and 10:30.

### ST. MARY'S

With devotion and zeal, members of St. Mary's Church of Auburn prepare for future activities that will enlarge upon what has been done in a glorious past.

Founded in 1868, shortly after the close of the Civil War, St. Mary's has been the gathering place of the faithful of Auburn since that time. The Rev. Thomas A. Meager was the first pastor.

The Rev. William E. Cowen, D.D., is now pastor, and his assistants are the Rev. William D. Tobin, the Rev. Leslie G. Whalen and the Rev. Joseph J. McNamara.

St. Mary's is located at 17 Clark Street. Masses during winter months are at 6, 7:30, 8:30, 9:30 and 10:30 o'clock. In summer they are at 6, 7:30, 8:30, 9:30 and 11 o'clock.

### ST. PATRICK'S

Since 1858, St. Patrick's Church at Aurora, N. Y., has been providing for the spiritual needs of Catholics of that community.

It is located on Main Street; the pastor is the Rev. John Francis Neary, and the rectory adjoins the church.

Masses are at 9 and 10:30 in winter and at 8 and 9:30 in summer.

### ST. AGNES'

Founded about 1850, St. Agnes Church at Avon has availed itself of a great number of opportunities to be of the greatest service to its people.

Father Maguire was the first pastor, purchasing the old Baptist Church, which was remodeled, enlarged and blessed, and he assumed regular pastoral duties in 1853.

The brick church was built in 1869 at a cost of more than \$35,000. In addition the church has a fine school, which was erected in 1908, an attractive rectory of Colonial design, a convent housing Sisters of St. Joseph who teach in the parochial school, and it also has a well kept cemetery.

The Rev. Charles E. Muckle is the present pastor.

Masses are at 8 and 10 o'clock.

### IMMACULATE CONCEPTION

The Chapel of the Immaculate Conception at the Veterans' Administration Facility in Bath was established in 1902.

It has administered to the spiritual needs of veterans of different wars as they came to it one after another.

The Rev. Arthur A. LaMay is now chaplain. Masses are at 6 and 8:30 in winter and summer.

### ST. MARY'S

Shortly before the start of the Civil War, St. Mary's Church at Bath was founded in 1860. Located at 34 East Morris Street, it has a number of activities which carry on fine old traditions of the church.

The Rev. Henry C. Manley, Ph.B., M.A., is the pastor. Masses throughout the year are conducted by him at 8:30 and 10:30 on Sundays. On Wednesdays in church he conducts catechism for 115 pupils.

## CATHOLIC CHAPEL (Bradford)

Among newer churches of the Diocese of Rochester which are steadily growing and increasing the extent of their activities, the Catholic Chapel (Polish) at Bradford, N. Y., is one of the leaders.

It was founded in 1926 with the Rev. Ignatius Klejna as the first pastor. A new church was erected in 1930.

A young priest has already gone out from this parish—the Rev. Edward Symkiewicz, who was ordained in Italy on June 3, 1939.

The Rev. Stanislaus H. Bialaszewski is now pastor.

At the time of the founding of the Catholic Chapel in Bradford, the care of St. Joseph's Mission Church at Campbell, N. Y., was transferred to it.

St. Joseph's was founded in the early fifties. In 1871, Bishop Ryan transferred its care from St. Mary's Church at Corning to the care of the Rev. Matthew Darcy at Bath, N. Y.

The late Rev. Robert E. Walsh celebrated his first Mass at St. Joseph's March 6, 1898.

In 1913 its care was transferred to St. Patrick's at Corning, N. Y., continuing until 1926.

Masses at the Catholic Chapel at Bradford are at 11 o'clock in winter and at 10 o'clock in summer.

Masses at St. Joseph's are at 9 in winter and 8:30 in summer.

### ST. COLUMBA'S

Members of St. Columba's Church of Caledonia look forward to the time when they may join in celebrating the Diamond Jubilee of their former pastor, the Rev. George J. Eisler, now in the fifty-ninth year of his priesthood.

Father Eisler, who is now chaplain emeritus of St. Joseph's Hospital, Elmira, broke ground for St. Columba's in May, 1885. He served there until 1923.

From 1850 until 1885, Catholics of Caledonia attended Mass at St. Patrick's Mission Church, Mumford. The site for the new church was purchased in 1880 and the completed structure was dedicated by the Most Rev. Bernard J. McQuaid on Thanksgiving Day, Nov. 26, 1885.

When the rectory was completed in 1888, Father Eisler moved from Scottsville to Caledonia. A brief interruption in his pastorate, from 1901 to 1903, was filled by the Rev. Bernard W. Gommenginger, who did much toward reducing the church debt during this short stay.

The Rev. James E. Kennedy was appointed pastor in 1923. He remodeled and redecorated the church and improved the surroundings. He died in 1933. The Rev. Cornelius J. Hogan, Ph. L., the present pastor, who was appointed in February, 1934, carried on the work of his distinguished predecessors. George T. Ball and Verne J. Donohue are lay trustees of the church.

Masses are at 7:30 and 10:30 summer and winter.

### ST. MARY'S

St. Mary's Church at Canandaigua, with the heritage of a great past, goes on to new achievements through succeeding years.

Under the direction of the Rev. Bernard O'Reilly—and with only a small number of Catholics in the vicinity in 1844—the work of building the church was under way.

Previous to that he had said Mass in a private home, and at least two Rochesterians of that early time—Hugh Collins and Michael Owens—left the city on a Saturday night in a lumber wagon to make certain that they would not miss being present.

In the beginning St. Mary's was an out mission of St. Patrick's in Rochester, but with erection of the building it became an out mission

(Continued on Page 88)



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L. C. B. A.

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The Ladies' Catholic Benevolent Association extends greetings and congratulations to the Catholic Courier of Rochester, New York, on its glorious record of Fifty Years in promoting the mission of the Catholic Press.

The Catholic women of Rochester have taken an important part in the development of the Ladies Catholic Benevolent Association, which is the first of its kind on record where women have banded themselves together for mutual benefit during life and with provision for those dependent on them after their own death.

The First Branch was formed in Union City, Pa., when on November 10, 1889, a call was issued to the parishioners of St. Theresa's Church to meet in the school hall, the object as stated in the call, to form a mutual insurance association for women. On December 10, the charter was closed with thirty-four members. Rev. M. J. Dunn was Spiritual Adviser, Mrs. Kate Woods, President, and Mrs. A. C. McDonnell, Secretary. The formation of thirteen branches followed immediately with 1,328 members.

The first convention in Titusville, Pa., April 9, 1890, was attended by representatives from fourteen branches; eight in Pennsylvania, five in New York and one in Ohio. The Association was incorporated under the laws of the State of Pennsylvania; a constitution adopted; officers were elected.

Mrs. Elizabeth B. McGowan of Buffalo, New York, was elected First Supreme President; Mrs. Joanna A. Royer of Erie, Pa., first Supreme Recorder, and Mrs. Margaret Seep of Titusville, Pa., first Supreme Treasurer.

It was decided to appeal to Rt. Rev. S. V. Ryan, DD., Bishop of Buffalo, to act as first Supreme Spiritual Adviser. His acceptance gave fresh inspiration and impetus to the growth of branches.

The second convention was held in Corry, Pa., in July, 1891, when delegates from 72 branches represented a membership of 5,000.

The third convention was held in Binghamton, New York in July 1893, with 140 delegates. Branch No. 27 of Rochester, New York, petitioned the Convention that the next one be held in that city. The request was granted. Rt. Rev. Bernard J. McQuaid, Bishop of Rochester, celebrated the Pontifical Mass and welcomed the Supreme Officers and delegates to the Flower City.

Before another convention should assemble it was decreed that the L. C. B. A. should suffer the great loss by death of its Supreme Spiritual Adviser, the beloved Rt. Rev. S. V. Ryan, Bishop of Buffalo. Since its first struggling days his interest and paternal care had been an inspiration to the workers in the cause.

BISHOP OF ROCHESTER

Bishop McQuaid had proven a staunch friend of the Association, and to him the appeal was made to become successor to Bishop Ryan, and second Supreme Spiritual Adviser. His acceptance of the office was received with gratitude and joy.

At the Chicago Convention, in 1897, branch 358 was the last to answer roll-call; that number with sixteen elected officers constituted the Supreme Council.

The address of Bishop McQuaid at this Convention will always be regarded as one of the prized chapters in the Association's history. It was his first Convention as Supreme Spiritual Adviser. He reviewed the work accomplished, and explained many important principles that should govern the Association,

The membership at this time was 30,178, with \$45,765 on hand, and of this amount, \$26,834, constituted the Reserve Fund.

MISS MAHONEY ELECTED

The 1910 convention in Cleveland, Ohio, marked a crucial point in the history of the L. C. B. A. From its organization it had retained Mrs. E. B. McGowan in the office of Supreme President. At the 1910 convention she notified the delegates that, on account of failing health, she would not be a candidate for re-election.

Subsequent events have proven that Divine Providence continued to guide the Association, and the delegates elected Miss Kate Mahoney, of Troy, New York, to succeed Mrs. McGowan in the office of Supreme President.

Under the strong leadership and efficient management of Miss Mahoney the Association has continued to advance. From the beginning, the history of the L. C. B. A. has been one of progress.

STRENGTH and PERMANENCE

The finances of the society have always been honestly and conservatively guarded. New forms of insurance have recently been adopted to meet the demands of a new generation. A Juvenile Department has been organized, and now has a membership of nearly 10,000 children between the age of birth and sixteen years.

Over fifty million dollars has been paid into over sixty thousand Catholic homes of deceased members; over twenty-five million dollars is held in the Treasury of the L. C. B. A. The Association operates on a Legal Reserve basis, and the actuarial rating given at the close of 1938 business was 110.57%.



TIME IN ITS FLIGHT . . .

1917

Germany begins unrestricted submarine warfare Feb. 1 and U. S. breaks off diplomatic relations relations two days later. . . . Decalaration of war with Germany on April 6. . . . First U. S. troops land in France June 26. . . . Czar of Russia abdicates and Russia is proclaimed a republic. . . . Explosion of munition ship in Halifax harbor with 1,226 dead and 400 missing.

Woolworth opens a store on Fifth Avenue in New York. . . . A flour company advertises money back plus 10 per cent if you are not satisfied (precursor of double-your-money-back?). . . . "Daylo" wins contest for a new name for Eveready flashlights. . . . "Endless chain" scheme revived once more.

1918

Central Powers and Russia sign peace terms. . . . U. S. troops take St. Mihiel. . . . Franco-American forces launch attack in the Argonne. . . . British break the Hindenburg Line. . . . Allies reach truce with Turkey and Austria. . . . U. S. Troops reach Sedan. . . . The Kaiser abdicates and flees to Holland. . . . Armistice signed and bugles sound "Cease Firing" at 11 a. m. November 11.

General Motors takes over the Chevrolet Motor Car Company. . . . Great scramble for woolen underwear as fuel conservation program lowers temperatures in offices and stores. . . . 600 of the 1,500 conductors on the New York surface cars are women.

High price of butter brings heavy advertising of oleomargarine. . . . War Department takes over the entire output of Bull Durham tobacco. . . . Popular sentiment against anything smacking of Teutonic origin causes changes in company names and trademarks having a German flavor,

while sauerkraut has become "liberty cabbage" and the frankfurter is a "liberty sausage."

MEMBERSHIP

The first branch organized in Rochester was No. 27, organized on August 11, 1890. At present there are 46 branches with a membership of over 3,000. A number of Rochester women have held supreme office. Mrs. Katherine Dowling, was a Supreme Auditor, and later Supreme Trustee; Mrs. Cora McParlin was elected Supreme Trustee in 1913 and retained the office until her death May 6, 1935. Mrs. Anna I. Ryan, of Rochester, was appointed Supreme Trustee following the death of Mrs. McParlin, and elected to continue in the office at the 1937 Convention.

Dr. Katherine L. Daly of Rochester is Supreme Medical Examiner, and has held the office since the death of Dr. Jane Carroll in 1913. Two National Conventions have been held in Rochester, in 1895 and 1933.

THE GOLDEN JUBILEE

The Ladies Catholic Benevolent Association will celebrate its Golden Jubilee next year. A nation-wide drive for new members in both the adult and juvenile departments is now in progress. The Association feels that because it has long done pioneer service in the advancement of women it has a just claim on every Catholic woman in need of insurance. Its policies are equal to any written by any insurance organization, and in addition it offers many advantages for religious, fraternal and social service.

A GREAT PAST:

A GREATER FUTURE:

With the experience of fifty years in supplying safe and sound insurance for women; with its strong financial position, and with modern policies, there can be no question about the bright future of the L. C. B. A.

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Sisters of Mercy

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Sisters of Mercy came to Rochester from Providence, Rhode Island June 9, 1857. The first community of 5 sisters established themselves at 9 South Street. Reverend Mother Mary Baptist was the first superior of the Sisters of Mercy in Rochester.

On May 25, 1857, 2 weeks before the arrival of the Sisters in Rochester the community was organized by Bishop Timon into a business corporation known as The Rochester Benevolent, Scientific and Industrial School of the Sisters of Mercy. The first parochial school in Rochester was opened in basement of St. Mary's Church in fall of 1857. At the same time a select school for young girls was opened in the convent. Later a House of Mercy and Industrial School were opened at South Street but these were closed before 1900 because of lack of Sisters to manage the increase of work in these institutions.

The Sisters of Mercy teach in 16 parochial schools in the Diocese of Rochester. They likewise teach at Aquinas Institute and St. Mary's Commercial School in Rochester, New York, Holy Family Family High School, Auburn, New York and the Catholic High School in Elmira, New York. In September 1928, Our Lady of Mercy High School, a private school for young girls, was opened with a faculty of 5 Sisters of Mercy. The school now has a faculty of 17 Sisters of Mercy and 1 lay teacher. In 1916 the Motherhouse of the Sisters was destroyed by fire which forced them to take up their abode at their summer home in Charlotte. In 1931 the new Motherhouse was opened adjoining the High School on Blossom Road.

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## The Churches

(Continued from Page 86)

of Geneva. The Rev. Patrick Bradley, who was then pastor at Geneva, devoted valiant efforts to assist the small congregation.

In 1849 the Rev. Edmund O'Connor became pastor. Within a short time he had built an addition, doubling the size of the Church, attended missions at Bloomfield and Rushville, and built a rectory. Start was also made on construction of a school.

The Rev. Michael C. J. Wall is now its pastor, with the Rev. Joseph Gorman and the Rev. John Maxwell assistant pastors.

Masses on Sunday are at 5:30, 7, 8 and 9 o'clock.

The present church was dedicated December 17, 1905, with the sermon preached by Bishop McQuaid.

### ST. PATRICK'S

St. Patrick's Church, located on Mechanic Street, Cato, N. Y., is making plans to establish a mission at Wolcott to care for the Catholics of that village. It now has one mission Church—St. Thomas Church at Red Creek, Wayne County.

Founding of St. Patrick's took place in 1877, with the Rev. Henry King as the first pastor, and since that time it has carried on its work uninterruptedly and with fine success, of which the latest proposed expansion is a manifestation.

The Rev. James R. Margrett is pastor now. Masses in winter are at 9 and 11 o'clock, alternately, and during summer months at 9 o'clock.

### ST. JOSEPH'S

The Rev. William W. Heisel is now pastor of St. Joseph's Church, Wayland, which has been functioning admirably since January 26, 1881, when it was founded. It is located on Tremont Street.

The Rev. George Zurcher was the first pastor.

Opening of the parochial school took place in 1884, with a lay teacher in charge. In September, 1893, Sisters of St. Thomas took charge of the school, which has been developing steadily since, providing Catholic education for children of the community.

On April 15, 1925, a new convent was completed.

The Most Rev. John Francis O'Hern dedicated the new school building October 9, 1932.

Masses at St. Joseph's are at 8 and 10 o'clock in winter and at 6:30, 8 and 10:45 o'clock in summer.

### ST. FELIX

Before 1856 the Catholics of Clifton Springs attended Mass at Phelps and Canandaigua. But in June of that year the Rev. E. O'Connor of Canandaigua, said Mass in Clifton Springs for the first time.

On that day also a meeting was held and arrangements made for organizing St. Agnes mission church—which was the predecessor of the present St. Felix Church—and for constructing a church to house its activities.

The church was built in the fall of that year when the mission became attached to Geneva and was attended by Father Flaherty. In 1857 it was again attended from Canandaigua by the Rev. P. Lee, the Rev. F. Hynes and the Rev. J. McDonough.

In July, 1857, the mission was attached to Phelps and Rushville in charge of the Rev. Francis Clark, who was the first pastor, and in 1862 the Rev. P. Lee was appointed pastor.

He made his residence in Clifton Springs, taking care of Phelps,

Newark, Rushville and Shortsville. He died January 12, 1895. The Rev. Felix O'Hanlon was his successor, building the present church and rectory.

The name of the church was changed from St. Agnes to St. Felix. Father O'Hanlon died in May 24, 1922. His successor was the Rev. John O'Donoghue, who died March 24, 1924.

He was succeeded by the present pastor, the Rev. James M. O'Brien. Masses are at 7:30 and 10 o'clock on Sundays in all seasons.

### ST. JOHN THE EVANGELIST

Founded in 1852, St. John the Evangelist Church at Clyde, N. Y., occupies the fine church structure which was built in 1880. The Rev. J. J. Gleason was long pastor of the church, which grew notably during his pastorate.

The Rev. Joseph V. Curtin is the present pastor, with the Rev. Ralph J. Meyer assistant pastor. Masses are at 7, 8:30 and 10:30 o'clock in winter and at 8:30 and 10:30 in summer.

### ST. PIUS

Over an extended period, St. Pius' Church at Cohocton has been meeting the spiritual needs of the people of that community and the surrounding territory.

The Rev. William F. Frank is now its pastor, conducting Masses at 8 and 9 o'clock in winter and at the same time in summer. Religious instruction is given to 55 Catholic children attending public schools.

### ST. MARY'S

After ninety years, St. Mary's Mother of Mercy Church at West First and State Streets, Corning, carries on the work of the ancient faith with growing success.

This church was founded on July 24, 1849, with the Rev. Thomas Cunningham as the first pastor. One of the sensations of these early times occurred on the night of Sept. 22, 1855, when a chalice and candlesticks were stolen from the church. Only the latter were recovered.

The first mission was on March 18, 1857, conducted by Franciscan Fathers.

Father Colgan was the first permanent rector, with his appointment announced by the Bishop of the Diocese of Buffalo on March 27, 1862.

Work on the present church was started on June 10, 1866, and the building was completed June 12, 1870. It was dedicated by Bishop Ryan on October 8, 1872, and on that occasion Bishop Bernard J. McQuaid of Rochester preached on "Rome and Her Church."

The present school was built in 1882.

The Rt. Rev. Msgr. James Griffin is now pastor of St. Mary's Mother of Mercy Church. Masses are at 7, 8:30 and 10:30 throughout the year, on Sundays and at 6, 7, 9 and 12:15 on Holy Days.

### ST. PATRICK'S

The story of St. Patrick's Church at Corning extends far into the past, but the exact date of its founding is uncertain.

Located at 274 Denison Parkway, Corning, it has a good church property consisting of church and school which has 209 pupils.

The Rev. Edward A. Rawlinson is pastor, with the Rev. Bernard C. Newcomb assistant pastor. Masses on Sunday are at 7, 8:30 and 10:30 during all seasons.

### ST. VINCENT DE PAUL'S

St. Vincent De Paul's Church at 109 Ellicott Street, Corning, was founded in 1913.

Its pastor is the Rev. Michael B. Groden.

There is a fine parish school with 207 pupils in charge of Sisters of Mercy.

Masses are at 6, 7, 8, 9 and 11 o'clock the year around.

### ST. MARY'S

When Dansville was young, it is believed the Rev. P. Post, a Redemptorist father from Rochester, was the first priest to visit the Catholic residents of that locality.

Another who went there and occasionally celebrated Mass in private homes was the Rev. Bernard O'Reilly, who was Bishop of Hartford, Conn., at the time of his death many years later.

The Rev. Edward O'Connor of Canandaigua, who attended missions at East Bloomfield and Rushville, also went to Dansville at intervals. In 1845 St. Mary's Church was erected by German residents, assisted by a few Irish families.

The Rev. Edward O'Flaherty was its first pastor, continuing in that capacity until Irish members of the congregation decided to have a church of their own. Then he became pastor of St. Patrick's, the name chosen for the new congregation.

The Rev. Andrew Sweiger was named pastor of St. Mary's, and the church has been growing and expanding its activities through the years. A long succession of devout pastors contributed toward the record of accomplishments which is prized as a heritage.

A parochial school has been built, which now has more than 175 pupils in charge of the Sisters of St. Joseph.

The Rev. Edward M. Scheid is pastor, with the Rev. Joseph G. Merkel assistant pastor.

Masses are at 7:30, 9 and 10:30 in winter and at 6:30, 8 and 10 in summer.

### ST. PATRICK'S

Upon a portion of "Church Square," which Col. Nathaniel Rochester—founder of the City of Rochester—had given to Dansville, St. Patrick's Church was erected in 1850.

Its members, most of whom were Irish, had been worshipping at services which had been conducted in a school building, also used as a church by German residents.

The Rev. Edward O'Flaherty was its pastor.

Finally it was agreed that the Irish parishioners should have a church of their own. Accordingly, they built on the site which had been allotted to them.

Father O'Flaherty left in 1850. The Rev. Charles Tierney, who was his successor, attended Bath, Mt. Morris and Portage. After a successful pastorate in which many improvements were made in the church property, he was transferred to Portage.

Other pastors who administered to the spiritual needs of the people of Dansville were Father Donnelly, the Rev. Richard Story, Father Moore, Father McLaughlin, Father McKenna, the Rev. Terrence Keenan, the Rev. Aloysius Somoggi, the Rev. Daniel Dolan, the Rev. Michael Casey, the Rev. Michael Steger, Father Marshal, the Rev. Chrysotom Wagner, the Rev. Sergius de Slchoulepikoop, noted Russian priest, the Rev. Joseph Albrigis, the Rev. Michael Bigger and the Rev. Simon Fitz Simons.

Then came the Rev. James H. Day, the Rev. James Dougherty and the Rev. William T. Dunn. The Rev. John A. Smith is now pastor. The parish school has more than 80 pupils. Masses are at 8 and 10:30 throughout the year.

### ST. BRIDGET'S

For eighty-nine years, St. Bridget's Church at East Bloomfield has been the place of worship of the faithful of that community. It was founded in 1850.

The Rev. George Walter Doud is the pastor. Masses are at 8:30 and 10:30 in winter and at 8 and 9:30 in summer. The pastor is in charge of a school with 37 pupils.

### ST. ANTHONY'S

St. Anthony's Italian Church, Washington and North Main Streets, Elmira, has progressed steadily since it was founded—in spite of a disastrous fire which caused \$15,000 damage.

Its beginning was in 1907, with the Rev. Ernest Ziegan as the first pastor. A site was purchased that year, and the house moved to the back of the lot and remodeled. During the first year the people worshipped at St. James Hall.

Father Ziegan was succeeded by Father Frezza, who bought the church site. In 1908, when the Rev. Adolph L. Gabbani became pastor, the work of building the church was begun. It was completed and dedicated in 1910.

It is a combination church, school and auditorium. An annex was built in 1921. In 1933 the fire occurred. When repairs were made the sanctuary and vestries were enlarged.

The Rev. Bernard C. Hanna, S.T.L., is now pastor, with the Rev. Francis L. Vogt, assistant pastor.

Others who have served as pastor are Father Gabbani, Father Naab, the Rev. Anthony Richard, the Rev. Charles Azzi and the Rev. Anthony Pece.

Masses in all seasons are at 7, 8, 9:15 and 10:30 o'clock.

### ST. CASIMIR'S

Growth of St. Casimir's Church, Elmira, keeps pace with development of that city and needs of its Polish Catholic residents.

This church was founded in 1889—the year in which the Catholic Courier was born—by the late Rev. John Pitass of Buffalo. Up to that time the spiritual needs of Polish families in Elmira had been provided for by the pastor of the German Catholic Church in that city.

A small frame church was erected in 1890 on property at Davis Street and Roe Avenue, which the congregation purchased. At that time Elmira was under the jurisdiction of Bishop Ryan of Buffalo. Its pastors have included the Rev. B. Swinko, the Rev. Theopolis Machnikowski, the Rev. V. Zaleski and the Rev. Anthony Plucinski.

The Rev. John Gulcz, who is still active in parish work in Wilmington, Del., was the first permanent pastor, named in March, 1894. He was succeeded by the Rev. Ignatius J. Klejna, who was pastor for fourteen years. He was transferred to St. Stanislaus parish, Rochester, in 1910.

With the late Rev. S. P. M. Rodzai as pastor, the present church was built. When he died in 1918, he was succeeded by the Rev. Joseph A. Balcerak. During his pastorate many improvements and additions were made. More property was bought, playgrounds laid out for the children. A beautiful convent for the Sisters was built in 1923. Six years later a modern school was built.

Father Balcerak was transferred to St. Stanislaus Church, Rochester, in 1933. He was succeeded by the Rev. Ladislaus J. Szczepanski, who had been appointed pastor in June, 1925. The present assistant pastor is the Rev. John J. Cieslinski.

Masses at St. Casimir's are at 7:30, 9 and 10:30 summer and winter.

### ST. CECILIA'S

Families of many nationalities attend St. Cecilia's Church, 954 Lake Street, Elmira—and to their loyal co-operation its spiritual and financial success is attributed.

Bishop Bernard J. McQuaid established the parish and appointed the Rev. Jeremiah A. Maley paston on May 5, 1904. Property of Lake Street was purchased and the building of a combination Church and school was begun.

The cornerstone was laid Au-

gust 28, 1904, and the building was completed, and dedicated by Bishop McQuaid May 7, 1905. The new school was opened for the first time September 1, 1906, with Sisters of St. Joseph supervising, and Sister M. Rosalia in charge. There were 210 pupils.

Properties were later purchased for a convent and rectory. September 1, 1917, operation of the school was placed under supervision of the Sisters of Mercy.

During the pastorate of Father Maley his assistants were the Rev. J. Dissett, the Rev. George Eisler, the Rev. J. Dunn, the Rev. Maynard Connell, the Rev. R. Myers and the Rev. Charles Mahoney.

In 1928 a beautiful pipe organ was erected in the church. Father Maley was transferred to St. Ann's parish at Hornell in 1932, and the Rev. Arthur C. Smith became pastor of St. Cecilia's.

Assisting the pastor, the Rev. Thomas J. Toole, the Rev. Francis Harding, the Rev. Armond Benoit, the Rev. John J. Tressy have been assigned to this parish at intervals. The Rev. John Wheaton is now assistant pastor.

Masses are at 6:15, 8, 9:15 and 11 o'clock.

### ST. JOHN BOSCO

St. John Bosco Chapel is located at Elmira Reformatory.

The Rev. Francis J. Lane is its chaplain. Masses are at 8 and 9 o'clock through all seasons.

### ST. JOHN BAPTIST

Members of the congregation of St. John the Baptist Church in Elmira look forward to celebration of the golden anniversary of its pastor, the Rev. John B. Stemmler, in December, 1940.

It is generally called "Father Stemmler's Church"—known as well by that name as by its legal title. He has been its beloved leader for more than 36 years, and a wealth of good deeds has endeared him to the people of Elmira.

German Catholics have been served by this church for more than 70 years.

As early as 1857 a German priest visited Elmira occasionally and urged German Catholics to organize a congregation. They bought property on Dickinson Street, the cornerstone of a church was laid in 1866 and the church was consecrated in 1868.

Eight pastors have succeeded him.

Because of growth of the congregation, expansion was necessary, and the cornerstone of the present church was laid on the site of Lake and Second Streets in 1891 and the church was consecrated by Bishop Ryan in 1892.

Located in a central location, St. John the Baptist Church serves a great number of downtown worshippers, who praise its devotional atmosphere, due in part to the beautiful statuary, Innsbruck windows and other appointments.

The St. John Benevolent Association is said to be the oldest church society in Elmira. Other church societies are also active.

The Rev. Raymond G. Heisel is assistant pastor of St. John the Baptist Church. Masses are at 7, 8:30 and 10 o'clock in winter and summer.

### ST. MARY'S

During sixty-seven years of existence, St. Mary's Church at Elmira has had only three pastors. But each made a distinguished contribution to its development.

Back in 1872 the Rev. James McManus was pastor when it was founded, first building the old church in Fulton Street, the present church and the parochial residence.

Succeeded by the Rev. Michael O'Dwyer in 1880, he built the present school and convent.

Then, in 1907, the present pastor, the Rev. J. J. Moriarty, came

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# The Sisters of St. Joseph

The Congregation of the Sisters of Saint Joseph had its inception nearly three centuries ago in Le Puy, a city of Southern France and shares with the Order of Charity the honor of being one of the first of the active congregations of women in the history of the Church. In fact, the founding of this congregation fulfilled the desire of the Patron of the Catholic Press, Saint Francis de Sales, whose broad vision had glimpsed the great need of just such a combination of action and contemplation as is exemplified in the life of the Sister of Saint Joseph. The Bishop of Geneva, however, yielding to the advice and entreaty of his friends, established the Order of the Visitation, a religious order differing widely from the one he originally planned, so that it remained for the Reverend John Paul Medaille, zealous missionary of the Society of Jesus, to carry into effect the unrealized project of Saint Francis de Sales, for whom the Congregation has ever held a special veneration and love.

In 1650 Father Medaille appealed to the Ordinary of Le Puy, Monsigneur Henry de Maupas, who entered wholeheartedly into the project and on October 15 of the same year, in the chapel of the Asylum at Le Puy, Bishop de Maupas presided at the reception of the first members into the Congregation, the investiture having been preceded by a fervent preparation. Placing the newly received religious under the patronage of the foster father of Jesus, the Bishop declared that henceforth they should be known as the daughters of Saint Joseph.

It is a noteworthy fact that the Cure of Ars, Saint John Marie, served as chaplain to one of the early foundations of the community.

The almost phenomenal growth of the congregation went on unimpeded until the Revolution of 1793 which wrought such havoc in the Church. The Sisters were imprisoned and five of their number received the glorious crown of martyrdom during this era of terror and persecution.

When the war clouds lifted a re-establishment of the Congregation took place and once again was evidenced the truth of the saying: "The blood of martyrs becomes the seed of Christians."

## IN AMERICA

In 1863, at the request of the Most Reverend Bishop Rosati of Saint Louis, six Sisters of Saint Joseph were invited to come from Lyons, France to the Episcopal city. At Carondelet they opened the first convent of the Congregation in the United States. From this house, as from a fruitful tree, numerous branches have spread, especially over the West. According to statistics published in the beginning of the present decade the Sisters of Saint Joseph are now the most numerous of all the Sisterhoods in the United States, having a total membership of more than twelve thousand.

## CANANDAIGUA

In 1854, the Reverend Edmund O'Connor, Pastor of Saint Mary's Church in Canandaigua, "in order to give his parish such establishments as would perpetuate the faith," applied to Bishop Timon, who had recently been consecrated Ordinary of the See of Buffalo, for a colony of Sisters. Knowing and fully appreciating the work of the Sisters of Saint Joseph in the West, which had long been the scene of his missionary labors, Bishop Timon secured the services of four Sisters from the

Mother House in Carondelet. This establishment at Canandaigua was the first foundation of the Congregation in New York State. Out of it grew the present communities of Buffalo, Rochester and Erie.

## ROCHESTER

In 1868 the Most Reverend Bernard J. McQuaid was made Ordinary of the newly created Diocese of Rochester. In the autumn of that year he scoured the separation of the Sisters at Rochester and Canandaigua from their Motherhouse in Buffalo, thus making them a Diocesan Sisterhood. From a close study of the rules and constitutions Bishop McQuaid was convinced that the Sisters of Saint Joseph were especially adapted for seconding his plans for furnishing his Diocese with institutions necessary

Where are you from?  
From the gray hills of Nazareth.

Why are thou so meanly clad?  
I am but poor.

Why thy lined face?  
Why thy bent shoulders?

Pain knew I well,  
Long care did endure.

Why thy stout pilgrim's rod?  
Knew I long wandering.

Why thy calm peacefulness?  
I lived with God

Wilt thou but help me, I am care-laden?

Come, I am Joseph,  
Come I'll take thee to God.

A Sister of Saint Joseph

for the work of God in the salvation of souls. The direction given the Sisters by their founder — to obey their Bishop as their Superior, to whose paternal charity and care they were recommended, strongly appealed to him. Wisely and well did he guide the infant community and to no one more than to the first Ordinary of the Diocese of Rochester are the Sisters of Saint Joseph indebted for the growth of their community, spiritually, intellectually and in its number of members.

While the chief external work of the Congregation of the Sisters of Saint Joseph is the Christian education of youth, the Sisters are in charge of the orphans in Saint Mary's and Saint Patrick's homes, two diocesan institutions; they care for the aged in Saint Ann's Home on the Lake Avenue Boulevard, while in Saint Joseph's Hospital, Elmira they care for the sick and



TIME IN ITS FLIGHT . . .

## 1919

Versailles Peace Treaty drawn and signed by Allied Powers and Germany but rejected by U. S. Senate. . . . Cost of war announced as \$21,354,867,000. . . . Wartime Prohibition Act becomes effective; Eighteenth Amendment ratified by thirty-sixth State. . . . Navy seaplane NC-4 completes Eastward flight across Atlantic.

Approximately twenty million smokers in U. S., of whom 40 per cent smoke cigars. . . . Gem, Ever Ready and Star razor companies merge. . . . Printers' strike in New York temporarily holds up publication of 150 magazines and twice that number of business papers.

Edsel Ford elected president of Ford Motor Company to succeed his father. . . . Chicago Association of Commerce establishes the Advertising Council. . . . Women in many communities still bashful about buying cosmetics from male sales clerks.

afflicted and conduct a training school for nurses.

In the educational field they are engaged in teaching in twenty parochial grammar schools in the City of Rochester and in twenty-eight others throughout the diocese. The total registration in these forty-eight grammar schools for the year 1938-1939 was 14,079. Eleven of the community are on the staff of De Sales Institute, Geneva; seven on the staff of Aquinas Institute and four teach in the Elmira Catholic High School.

During the year the Sisters in the various parish schools engage in teaching Catholic doctrine to children in attendance at the public schools while two Sisters from Nazareth College do catechetical work with the negro children and thirteen other Sisters conduct catechetical classes in nearby rural communities. Seventy-two Sisters taught in the Summer Catechetical Schools. Twenty-five of these worked in Rochester and forty-seven in the rural districts.

## PRIVATE INSTITUTIONS

The Community looks with pride on its oldest institution, NAZARETH ACADEMY. The academy has a registration of over nine hundred students with a faculty of more than forty members. While designedly conservative, the institution has never failed to adopt any educational measure prescribed by the State and countless commendatory letters received by Sister Marcella from the various State educational executives testify to the regard in which Nazareth Academy, its principal and faculty are held by those who control the educational interests in the State.

NAZARETH COLLEGE for the higher education of women was opened on Lake Avenue in September 1924 at the request of the Most Reverend Thomas F. Hickey. Rapid growth necessitated its removal in 1928 to the present location in Augustine Street whence it is hoped at a not too distant date it will be moved to more beautiful and spacious quarters.

NAZARETH HALL, a private boarding and day school for boys of grammar school grade, was opened in 1884. The present building is beautifully situated on Raines Park and Alameda Street and offers every facility for the splendid development of Christian youth. A glance at its alumni directory furnishes convincing evidence of the contribution which this institution has made through more than half a century to the citizenry of our city.

SAINT AGNES' INSTITUTE, located just east of Corpus Christi Church, is a school of art and music. Instruction in aesthetic and tap dancing form a part of the training in music. The Institute furnishes boarding facilities for out-of-town students registered at Nazareth Academy and for women pursuing studies elsewhere as well as for retired and business women.

This year, by request, the Sisters are offering the courses prescribed for first year academic and commercial students at Saint Agnes' under the charter of Nazareth Academy.

The attractive building on the old Lomb Estate has been converted into NAZARETH MODEL SCHOOL, a school for boys and girls within the ages 3-7. Each year will view the addition of one grade until finally it will embrace school-training from pre-school through the eighth year of gram-

(Continued on Page 96)



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## The Churches

(Continued from Page 88)

to continue the uninterrupted advance. He paid the debt and improved and enlarged the property.

St. Mary's now has nearly three acres of land, including an athletic field, at Franklin and Fulton Streets.

The Rev. J. E. McKay and the Rev. William Gaynor are assistant pastors.

Masses are at 6:30, 7:45, 9, 10 and 11 o'clock throughout the year.

### ST. PATRICK'S

Located in the center of downtown Elmira, not far from the Mark Twain Hotel, St. Patrick's Church is visited by many strangers, and at the same time is the church home of a great number of Catholics of that city.

The Rt. Rev. Msgr. James Bloomer was the first pastor of St. Patrick's, which was founded in 1871, and his services extended over a long period of years.

The Rev. William J. Brien, M.A., Ph.D., S.T.D., who is now pastor, was appointed May 10, 1932.

Here the Elmira Catholic High School was established, carrying on a valuable work of education.

Many activities have been instituted during the pastorate of Father Brien. A Holy Name Society was established and is now flourishing. Public High School instructions were started, with 50 study clubs last year.

In the summer of 1938 the exterior of the church was remodeled, with new doors, steps and entrances provided. The exterior of the church was sand-blasted and re-painted. During this year also free text books were provided for grammar school children.

In 1939 the statue of St. Patrick was placed over the main entrance.

The Rev. Francis Pegman is assistant pastor of St. Patrick's. Masses are at 6, 7:30, 9, 10 and 11 on Sundays the year around, with week-day Masses at 7, 7:30 and 8 o'clock.

During Lent, Mass and noon-day services are daily.

### SS. PETER AND PAUL'S

"To have the model parish of the diocese and the most loyal Catholics of any parish in any diocese."

This is the plan for the future of the Rt. Rev. Msgr. John J. Lee, V.F., M.A., pastor of SS. Peter and Paul's Church, East Market Street, Elmira. Assistant pastors are the Rev. Francis Turner and the Rev. William Carver.

The Rev. John Sheridan was the first pastor of SS. Peter and Paul's — from 1847 to 1880 — but the date when the church was founded was 1848.

The Rev. James Pellentz, S. J., was the first priest to visit Elmira and the year was 1787. Auburn cared for Catholic residents from 1834 to 1844, and it later became an out mission of Binghamton.

The first church was built in 1849. Work on the second church was begun in 1854 on the same site and it was dedicated July 19, 1857. The parish cemetery was opened in 1850.

Sisters of St. Mary came to the parish in 1866. That year the German parish was separated from it, and the early seventies saw two more parishes cut off—St. Mary's and St. Patrick's. Elmira became a part of the Rochester Diocese in 1897. Other dates follow: 1898, cornerstone of new school laid; 1904, St. Cecilia's parish cut off; 1906, Sisters of St. Joseph took over school; 1928, school hall completed; 1930, work on high school building, which later became Elmira Catholic High School begun.

Masses are at 7:30, 9 and 11 o'clock throughout the year.

### ST. CHARLES BORROMEO

St. Charles Borromeo Church at Elmira Heights was first made a part of the lives of its people in 1895.

The Rev. Thomas J. Toole, Ph.B., M.A., is the pastor.

Masses are at 8:30 and 10:30 in winter and at 7:30 and 9:30 in summer.

### ST. MARY'S

Catholics of Geneseo, proud of their heritage, look back upon a past filled with sacrifices.

Before 1854, when St. Mary's Church was founded, they worshipped at homes of different members of the faith when a priest from Lima, Avon or Mount Morris came to say Mass or administer Sacraments.

For a time they held services in the Court House, or "Session House" as it was called. Always a staunch friend was General James S. Wadsworth, who sent his carriage to meet the saintly Bishop John Timon whenever he came to Geneseo to administer Confirmation.

But there were also many enemies.

During the absence of Gen. Wadsworth on a visit to Europe, the use of the Court House was denied Catholics.

When he returned, saw a group of Catholics on their knees praying in front of a house, he learned the facts, then called on the priest and presented the Church with a lot on which to build a church, also donating \$500 for that purpose.

Father McGuire was the priest who built this church, also erecting churches in Mount Morris and Lima.

A long succession of pastors since has included the Rev. John Ryan, the Rev. Bernard McCool, the Rev. John Vahery, the Rev. Richard J. Storey, the Rev. Edward McGowan, the Rev. David O'Brien, the Rev. Michael McMeagher, the Rev. Matthias Mussmacher, the Rev. J. A. Hickey, and the Rev. A. A. Hughes.

The Rev. Henry J. Doerbecker is now pastor. He followed pastorates in recent years of the Rev. ward Baier and the Rev. Stephen Byrne.

George J. Jones, the Rev. J. Ed. The present church was completed in 1880.

Father Mussmacher built mission churches — All Saints in Fowlerville and the Church of St. Raphael at Piffard.

Masses in winter are at 8 and 10 o'clock; in summer at 7:30 and 9 o'clock.

### ST. FRANCIS DE SALES

St. Francis De Sales Church at Geneva advances into its second century—strong and progressive.

This church was founded in 1835 and was identified with many of the early events in Geneva. The Rev. Francis O'Donoghue was its first pastor.

During the pastoral charge of the Rev. James T. McManus from 1858 to 1890 the present church, school and rectory were built.

He was succeeded by the Rev. William A. McDonald in 1890. He enlarged the sanctuary and built an addition to the school.

In 1913, under the direction of Bishop Thomas F. Hickey, he founded the Frances de Sales High School with a charter from the Regents of the State of New York.

It was the first parish high school outside of the city of Rochester.

Father McDonald was succeeded by Msgr. Joseph Hendrick in 1917, who served with great devotion and zeal for nine years.

The Rt. Rev. Walter J. Lee, V. F., LL.D., was appointed pastor in 1927. The following year, in co-operation with the Rev. William McPadden of St. Stephen's

Church, a new de Sales High School was built. It is conducted jointly by both parishes, and has an enrollment of 335 students.

In 1935, when the Centennial of St. Francis de Sales parish was celebrated, the church was remodeled and redecorated, with replacement of all windows.

The Rev. William J. O'Brien and the Rev. Ralph Nagle are assistant pastors. Masses in winter and summer are at 6, 7, 8:30, 9:30 and 10:45 o'clock.

### ST. STEPHEN'S

St. Stephen's Church was established at Geneva in 1904, meeting well the requirements for another Catholic Church in that growing city. It is located at 48 Pultney Street, and has an excellent school which provides for 338 pupils.

The Rev. William H. McPadden is pastor, with the Rev. Raymond Nolan and the Rev. Daniel Fraher assistant pastors. Masses throughout the year are at 6:30, 7:30, 8:30, 9:30 and 11 o'clock.

### ST. ANTHONY'S

When financial conditions improve, St. Anthony's Church at Groton, Tompkins County, is going to build a small hall to care for the social needs of parishioners and to serve as a meeting place for the societies and religious education classes.

In the beginning, priests went from Ithaca to care for the spiritual needs of Catholics of Groton. The Rev. James Toohey said the first Mass in the home of John Casey. Father Gilbert bought a lot of one acre for a new church, work on which was started in 1873 and finished in 1874 under Father Lynch.

Father Horan was the first resident pastor, succeeded in turn by the Rev. John Kenney, the Rev. Frederick Rauber, the Rev. P. M. McManus, the Rev. T. F. Hickey, the Rev. J. J. McGrath, the Rev. John B. Doran, the Rev. Hugh Crowley, the Rev. T. M. O'Connor.

The Rev. John M. Sellinger is the present pastor.

During the pastorate of Father McManus, the rectory was built and a cemetery provided.

Masses are at 8:30 and 10:30 summer and winter.

### ST. GABRIEL'S

When the Most Rev. James E. Kearney made his first visit to St. Gabriel's Church, Hammondsport—the occasion was Confirmation—he was called upon to dedicate a new hall that had just been finished at a cost of \$1,200.

That was on April 23, 1939.

Alterations which had prepared the basement of the church for usefulness in coming years was another manifestation of the progress of this church since it was founded in 1880.

The Rev. J. Mullen was the first pastor.

The Rev. William M. Cannan is the present pastor.

During the pastorate of the Rev. G. W. Agler, which extended from 1883 to 1886, a frame church was erected at a cost of \$4,600.

But that building burned to the ground while the Rev. James Kennedy was pastor. Immediate steps were taken by him toward rebuilding, and the present stone church in Sheather Street was completed by him in 1909.

Mrs. Jules Masson presented the church a pipe organ which cost \$2,000 and was given as a memorial to her husband.

V. E. Masson gave the sanctuary carpet, while electric light globes were the gift of L. J. Masson.

Masses are at 9 and 11 o'clock on alternating Sundays during the winter and in July and August they are at 9 and 11 o'clock.

### ST. ANN'S

Through the vicissitudes of 97 years the people of the present

parish of St. Ann's Church in Hornellsville have had the regular administrations of a priest.

This church was founded in 1849.

But the Rev. Benedict Bayer began going to the home of Thomas Doorley at Webb's Crossing, about three miles north of Hornell, in 1843, and subsequently said Mass in the old school house where the present high school stands.

In 1849 a little brick church was built at Buffalo and Cass Streets, with the Rev. Michael O'Brien as the first resident rector.

The site of the parish church was changed to its present location when the second church was erected by the Rev. Michael Creedon, whose remains are interred under its high altar.

During the pastorate the parochial school was housed in a four-room building on the present site, with Sisters of Mercy from Batavia taking charge. The church was enlarged to its present size in 1888.

Under leadership of the Rev. Jeremiah A. Maley, M. R., as pastor, before he was taken ill, the church was enlarged to its present size. The church was remodeled and renovated in 1934 and its interior is now one of the most beautiful of any in the diocese.

Plans are now being made to beautify the exterior. These are being made under the direction of the Rev. Andrew T. Dissett, Administrator.

The Rev. John C. Newcomb, M. A., Ph. L. and the Rev. John P. O'Malley are assistant pastors.

Masses are at 6, 7, 8:30, 10 and 11 o'clock throughout the year.

### ST. IGNATIUS OF LOYOLA

One of the newest churches in the Diocese of Rochester which is progressing in varied activities is St. Ignatius of Loyola Church, founded at Hornell in 1931. Located at Grand and West Pine Streets, it is the church home of a growing number of parishioners.

The Rev. Ignatius X. Cameron is the pastor, with the Rev. Francis E. Hester assistant pastor. Masses are at 8:30 and 10 o'clock in winter and at 7, 8:30 and 10 o'clock in summer.

### ST. MARY'S

For many years prior to 1866, when the first Catholic Church, now St. Mary's, was built at Horseheads, N. Y., that community had been served by an outside mission of SS. Peter and Paul Church at Elmira. It was a frame structure with a seating capacity of 250. The Rev. Martin Kavanaugh was pastor.

In 1869 the Rev. James McManus was appointed to the Watkins mission and the mission at Horseheads was given to him as a part of the parish. The Rev. Henry Leddy was his assistant. Subsequently the Rev. Thomas Herrick was made pastor at Horseheads, serving from 1879, when its status was changed from mission to church, until 1881.

His successors have been the Rev. Lawrence W. Murphy, the Rev. James Griffin, the Rev. Thomas A. Murray, the Rev. William T. Dunn, the Rev. James J. Gibbons, the Rev. Michael C. Wall, the Rev. James F. Winters and the Rev. Michael B. Groden.

The latter assumed charge of the parish in 1930, remaining until 1936, when he was succeeded by the Rev. James J. Reilly, the present pastor.

The parish at one time consisted of missions at Millport, Breeseport and Spencer. At the Breeseport Mission Mass was said once every three months. At these outside missions Masses were said in private homes or a hall.

During the pastorate of Father Dunn a mission was established at Elmira Heights, and the present church at Elmira Heights was built under the pastorates of Father Gibbons and Father Wall.

The present church at Horseheads was built in 1901.

Masses are at 8:30 and 10 o'clock.

### ST. FRANCIS SOLANO

St. Francis Solano Church at Interlaken was founded in 1873 and has an extended record of spiritual achievements. The Rev. G. Stuart Hogan is its pastor. Masses are at 8 and 10 o'clock on alternate Sundays.

Father Hogan is also pastor of St. James the Apostle Church at Trumansburg, which is its mission church. Masses are at 8 and 10 o'clock on alternate Sundays.

### IMMACULATE CONCEPTION

Immaculate Conception Church at 115 North Geneva Street, Ithaca, has been a gathering place for worship by the faithful for more than ninety years.

It was founded in 1848, although this was not the beginning, for the first Mass for people of the neighborhood in which it was erected was held in 1837.

The first pastor was the Rev. Fr. Gilbride, and the first church was dedicated Dec. 7, 1851. Nine years later—in 1860—it was replaced by a larger church.

Dedication of the first school building was in 1884.

There are two cemeteries—Mt. Olivet, which is the old one, and Calvary, the new one.

Growth of the congregation and the city resulted in demands for a larger church, and the present church was dedicated Sept. 11, 1898.

The Rev. William Byrne, Ph.D., M.R., is pastor of Immaculate Conception Church, and the assistant pastors are the Rev. Paul J. Cuddy, and the Rev. Robert H. Kress.

Masses throughout all seasons are at 7, 8, 9, 10 and 11 o'clock.

(Continued on Page 92)



## TIME IN ITS FLIGHT . . .

## 1920

League of Nations meets for the first time. . . . Nineteenth Amendment (women's suffrage) and Eighteenth Amendment (prohibition) go into effect. . . . Wall Street bomb explosion kills thirty. . . . Republican ticket of Warren G. Harding and Calvin Coolidge defeats James Cox and Franklin D. Roosevelt, 404 electoral votes to 127. . . . Population now 105,710,620.

American Railway Express Company inaugurates air express service between New York and Chicago. . . . Frank A. Munsey buys the New York Herald. . . . The two-pants suit is coming in. . . . Manufacturer of millinery makes news by basing his entire promotion campaign around the personality of a movie star—Madge Evans.

Santa Claus, in low favor the last five years, stages comeback. . . . Railroads returned to private ownership and getting ready to advertise again. . . . Widespread interest in communication with the spirit world moves Ouija boards in tremendous volume.

## 1921

William H. Taft appointed Chief Justice of the Supreme Court to succeed the late Edward D. White. . . . Immigration Quota Act drastically limits immigration. . . . Five-power naval treaty signed at Washington by Great Britain, France, Japan, Italy and U. S. . . . Enrico Caruso dies at Naples.

Sudden vogue for the advertising man as a hero of magazine fiction. . . . Some of the motor car makers are talking about streamlining. . . . William Randolph Hearst buys the Detroit Times. . . . Taking a cue from yeast, Page & Shaw advertise vitamins in chocolate bars.



New York  
Sisters of Charity

Many a thrilling drama has been written about early American life. Many more could be written. But all of them would concern the bravery or the achievements of great men of history. Yet one truly enthralling drama of brave women, who faced all the grueling hardships of early American life, remains unheralded. The intrepid history of the Sisters of Charity from their foundation in America in 1809 to their work of the present day, tells the story of bravery unequalled, of courage and perseverance without limit, of a work that is pleasing to God.

Whoever dreamed that when Mother Elizabeth Seton made the first foundation of the Sisters of Charity in the United States at Emmitsburg, these religious would grow to have under their charge in New York City alone thirty-five thousand children in elementary schools and four thousand in high schools?

When Bishop Connolly requested Mother Seton's Sisters of Charity to take up the care of dependent children in New York City in 1817, no one thought their marvelous work would expand into the establishment of the many large institutions of which they have had charge. There was a pleasing appropriateness in the advent of the Sisters of Charity into the city of their venerated foundress' birth.

Their work grew by leaps and bounds. It was necessary in 1847 to establish a separate Motherhouse for the New York community. Its first site was located at what is now Fifth Avenue and 109th Street. But this great Order needed still more extensive accommodations, and in 1857 a tract was purchased at Fort Hill where now stands the present Motherhouse, Mt. St. Vincent-on-Hudson. It is noteworthy that the first Superior of the New York Motherhouse, Mother Elizabeth Boyle, had, prior to assuming that charge, labored devotedly for the orphans of Rochester as Superior of St. Patrick's Asylum of this city.

Progress has been the keynote of this great Order. It is to their credit that they established in New York City St. Patrick's Asylum for dependent children, the first of its kind; the first Catholic academy; the first Catholic parochial school taught by religious; the first Catholic hospital; and the first Catholic High School, now the Archbishop Hughes Memorial.

The Academy of Mount St. Vincent formed the nucleus of its registration with forty pupils from St. Joseph's Select-School on East Broadway. Culminating their program of education, the Sisters of Charity founded their own College of Mt. St. Vincent in 1910. It boasts of a faculty of fifty; has an annual registration of five hundred students; has an alumnae organization of two thousand; has graduates in all leading professions.

From its humble beginning, this outstanding Order has had three thousand Sisters of Charity giving their life to the service of God. It is the privilege of the fourteen hundred now living to carry on the work of their noble predecessors. Their work is, indeed, a living testimonial to these intrepid pioneers of Christ.

Under the jurisdiction of the Motherhouse on Mt. St. Vincent-on-Hudson, there are ninety-one branch convents, controlling one hundred fourteen centers of zeal. These include one hundred schools, three homes for dependent children, a day nursery, seven hospitals and three guest houses for convalescents.

In addition, the community also maintains missions for the natives

of the Bahama Islands where it has founded a novitiate for a native Sisterhood to serve as an auxiliary in the missions.

To climax the work of this Order, the cause of Mother Seton, foundress, has now been advanced. The Rev. Salvatore M. Burgio, C. M., of Philadelphia has been appointed vice-postulator of her cause. Father Burgio went to Rome as secretary and clerical conclavist to His Eminence, Dennis Cardinal Dougherty, Archbishop of Philadelphia.

With Cardinal Dougherty also were Michael Williams, Catholic editor and Antonio Filicchi great-grandson of the man whose Catholic household in Italy so impressed Mother Seton, when she was still a Protestant, that she became a convert.

Few figures in history hold a more lofty position than does this Sister of Charity, Mother Seton. To be born a Protestant, converted to Catholicism through good example and then to found so great an order as the Sisters of Charity would entitle her to a unique place in history. But to have her cause advanced so that one day she may be declared "Blessed" and ultimately "Saint" is an honor and a blessing given only to a few. In her life she did many things, any one of which would inscribe her name in the annals of history. But to combine all these achievements into one life, as did this Sister of Charity, is something a little beyond the comprehension of man and seems to indicate a strong bond with Him whose work she carried out. Her beatification will crown her life of remarkable achievement. The Sisters of Charity serve as a constant reminder that the work she began has been and will continue to be carried on.

Trinitarian  
Sisters

The Missionary Servants of the Most Blessed Trinity, an American community founded within the last quarter century by the late Very Reverend Thomas A. Judge C.M., an account of whose life and work was carried by the Courier in recent issues, opened its first foundation in the Rochester diocese in 1926. Blessed Trinity Missionary Cenacle, 30 Lorenzo Street, in Holy Family Parish, opened in that year with three Sisters. The Sisters gradually became acquainted with the people and sought out the children, thus discovering where missionary work was needed. Besides the home visiting and missionary work the Sisters have Sunday School and daily gather the children from the public schools for catechetical instruction, preparation for the Sacraments, etc. Classes during the school year and during the Summer School session are held at Holy Family School and also in a small one-story building on Mt. Read Boulevard.

Christ the King Missionary Cenacle was opened by Bishop O'Hern at 77 Woodward Street in October, 1929, for work in the parishes of Mt. Carmel, Our Lady of Sorrows, and Annunciation. A few months later a Sister began work at St. Patrick's, at that time the Cathedral, parish. The Sisters at this Cenacle have also done census-taking in the parishes of Blessed Sacrament, Holy Rosary, and Corpus Christi at different times. In November 1935, with Archbishop Mooney's advice, the Missionary Cenacle was moved to much more spacious and comfortable quarters at 82 Prince Street, in a house belonging to Corpus Christi Parish.

The first thing to be done in every parish was to make a friendly visit to each family in order to ascertain just how well the various members might be living up to their Religion.

MISSIONARY WORK NEEDED

It is hard for good Catholics to realize how many people there are in our country, baptized and brought up Catholics, who have fallen away to utter neglect of Mass and the Sacraments, who contract invalid marriages and allow their children to remain unbaptized and without religious life and instruction.

All of this work is remedial. What is more important is how to prevent further falling away, especially by the children. The Missionary Servants assist the priests with Religious Instruction classes from the public schools and with Sunday School at St. Patrick's and Annunciation. And in all parishes there is constant visiting at the homes to urge attendance at Mass and Confession and Sunday School. There are clubs and parties and outings of all sorts to make the children enjoy themselves while they are being brought closer to their Church.

Ever since the Missionary Servants have been in Rochester, many good persons have made a practice of bringing articles such as discarded clothing and furniture, old Catholic magazines, prayer-books, and other articles of devotion, to be distributed among the poor. This is very much appreciated by the Sisters.

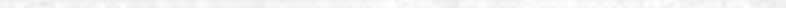
LYONS

The year 1929 saw the opening of another Missionary Cenacle in the diocese, that of Blessed Trinity Missionary Cenacle at 29 Catherine Street, Lyons, N. Y. Earlier in the year two Sisters took a census in St. Michael's Par-



In memory of the late Rev. Francis X. Kunz of Rochester, who, for nearly twenty-five years, was the guide and inspiration of the Order of Martha, the Ladies' Auxiliary of Extension Society, in that city. Father Kunz, a humble parish priest, contributed his share to the missionary efforts of the Church in our country, and by his wise direction enabled a zealous group of Catholic ladies of his own city to share in the many phases of Extension's Missionary Apostolate, namely: assisting in the erection of parish buildings for needy places; contributing to the support of priests living in the poorer districts; supplying altar plate, vestments, altar linens and other church goods for the poor missions; aiding in the education of poor students for the missionary priesthood, and in general, sharing in the efforts being made to extend the Catholic Church in the United States and its Dependencies.

—May God reward his Charity—  
The Catholic Church Extension Society  
360 NORTH MICHIGAN AVENUE  
CHICAGO, ILLINOIS



KNIGHTS of EQUITY  
Court No. 10, Rochester

—take this timely occasion to express their appreciation of the Catholic Press movement in the Rochester diocese and to congratulate our Most Reverend Bishop on the 50th Anniversary of the Catholic Courier.

Catholic Women's Club  
— of ROCHESTER —  
Extends sincere good wishes and continued success to the  
CATHOLIC COURIER  
on the occasion of their  
GOLDEN JUBILEE

Congratulations  
from  
CHEMUNG CANAL TRUST COMPANY  
Member of Federal Deposit Insurance Corp.  
ELMIRA, N. Y.



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**The Churches**  
(Continued from Page 90)  
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**OUR LADY OF THE LAKE**

Our Lady of the Lake Church at King Ferry, founded in 1868, is meeting the concept of its founders. The Rev. Theodore J. Winterroth is the pastor, celebrating Mass at 9 and 10:30 through the winter months and at 8 and 9:30 in summer.

Father Winterroth is also pastor of All Saints' Mission Church at Ludlowville, which was founded in 1911. Masses are celebrated at 9 and 10:30 in winter and at 8 and 9:30 in summer.

**ST. THOMAS AQUINAS**

Although St. Thomas Aquinas Church at Leicester, N. Y., was founded in 1897, its building is 75 years old—a former Protestant church that was bought, dedicated and blessed as its home.

The Rev. Herman Schaeffer was the first pastor, and the first rectory was built in 1916.

The Rev. Leo G. Schwalb is now pastor of this church from which two missions are attended—one at St. Raphael's, Piffard, and the other St. Lucy's at Retsoff.

St. Raphael's was originally attended from St. Mary's Church at Geneseo, but was transferred to Leicester as a mission church in 1931.

St. Lucy's Church was established at Retsoff in 1912 and attended originally from Rochester, but in 1931 it was transferred to the Leicester parish as a mission.

Masses at St. Thomas Aquinas Church are at 8:30 and 10 o'clock in winter and at 8 o'clock in summer.

**ST. ROSE OF LIMA**

After ninety years, St. Rose Church at Lima continues along the even tenor of its way, carrying on its work among Catholic men, women and children.

With the Rev. E. O. Connor as the first pastor, it was founded in 1849, but long before that there had been Catholic services at Lima. In 1834, Thomas Martin, the first Irish Catholic, arrived in that village. The first Mass was celebrated by Father Murphy at the home of John Brennan in 1842.

The parish was founded in 1848 and the first church was erected under the pastorate of Father Connor, who was residing in Canandaigua. The church was enlarged in 1851 and converted into a school building in 1874.

The parochial school had been established in 1856 with Mrs. Mary Fox as teacher. The Sisters of St. Joseph took charge of the school in January, 1875. Under their direction the school received a charter from the State Board of Regents for three years of high school work.

The present church edifice was erected in 1870 when the Rev. William C. Gregg was pastor. The present rectory was built by the Rev. Edward McCartney in 1881. The Rev. Simon FitzSimons built the present St. Rose School.

The Rev. John M. Ball is now pastor of this old church, conducting multifarious duties without an assistant. Masses are at 8 and 10 o'clock in summer and winter.

**ST. JOSEPH'S**

St. Joseph's Church at Livonia was established in 1911. Its pastor is now the Rev. T. J. Harrington.

Its mission is St. William's Church at Conesus.

A large number of Conesus residents of summer cottages attend services at these churches in addition to the regular parishioners.

**ST. MICHAEL'S**

Two historic old churches in small communities continue to

carry on their work together for a single purpose.

St. Michael's Church at Livonia Center, which was founded in 1848, is now under the leadership of the Rev. Emmett F. Magee, who is also pastor of St. Mary's Mission Church at Honeoye, established in 1871.

Masses at St. Michael's are at 8:30 and 10 o'clock in winter and at 9:15 in summer. At St. Mary's they are at 8:30 and 10 o'clock in winter and at 8 and 8:30 in summer.

**ST. MICHAEL'S**

St. Michael's Italian Church at Lyons, located on Phelps Street, was founded in 1853. It has given distinguished spiritual services to members through the decades that have followed.

The Rev. John W. Keefe is pastor. Instruction to children not attending Catholic schools is given by the pastor and Sisters of the Blessed Trinity regularly.

Masses are at 8 and 10 o'clock throughout the year.

**ST. PATRICK'S**

With fine fidelity, St. Patrick's Church at Macedon meets the responsibilities placed before it in gathering years.

Founded in 1883, its pastor is now the Rev. John E. Masseth. Each Saturday in church catechism instruction is given by Sisters of St. Joseph to Catholic pupils who are attending public schools.

Masses in winter are at 8 and 10:30 and in summer at 8 and 9:30.

**ST. MICHAEL'S**

St. Michael's Church at Montezuma is headed by the Rev. John A. Guy as pastor.

Its St. John Mission Church at Port Byron was founded in 1850. Masses at Montezuma are at 9 or 11 o'clock throughout the year and at Port Byron at alternating hours.

**ST. PATRICK'S**

St. Patrick's Church in Moravia, N. Y., has the distinction of being the church of which Archbishop Thomas F. Hickey was the first resident pastor. That was in 1888—when the parish became independent of Scipio.

Organization of the parish in Moravia was perfected in 1872. Previous to that time, Auburn priests celebrated Masses in various homes. The Rev. Archangel Paganini, who was stationed at Scipio, administered to the newly organized parish.

Church services were conducted in a building that was purchased from the Methodist society.

Father Paganini was succeeded by the Rev. Hugh J. Rafferty, and a rectory was purchased. The old church building was moved from the site, and the present brick edifice was started in 1884. It was completed, dedicated and occupied the next year.

Archbishop Hickey, then a young priest, remained until 1895. He was succeeded by the Rev. John J. McGrath, who later became pastor of St. Mary's Church, Auburn and head of the Auburn deanery. Others who served this church were the Rev. Thomas M. O'Connor, the Rev. C. B. Silke, the Rev. Walter B. McCarthy, the Rev. Arthur J. Smith and the Rev. Francis T. Moffatt.

The Rev. James Tischer has been pastor of St. Patrick's and St. Ann's at Owasco since 1934. Many improvements have been made since.

St. Ann's parish had its inception in 1912 when Archbishop Hickey ordered the purchase of the Presbyterian Church property for that purpose. Pastors have been those of the Moravia church.

Masses at Moravia are at 9 and 10:30 on alternate Sundays in winter and at 9:45 in summer. Masses at Owasco are at 9 and 10:30 on alternate Sundays in

winter and at 7:15 Eastern Standard time in summer.

**ASSUMPTION**

Establishment of the Italian Church of Assumption at Mount Morris in 1914 came in response to a demand for a place of worship for the large number of persons of that nationality in the community.

Father Colonna was the first pastor.

Under his leadership an effective organization was made to function. The Rev. Dominic J. Grasso, who succeeded him, is steadily increasing church activities and their usefulness.

Masses are at 8, 9 and 10 o'clock in winter and at 7:30 and 9:10 o'clock in summer.

**ST. PATRICK'S**

St. Patrick's Church at Mount Morris was brought into existence in 1856.

Its pastor is the Rev. William A. Rafferty. An adequate school has been provided which is attended by 74 pupils.

Masses are at 8:30 and 10 o'clock in winter and at 7:30 and 9 o'clock in summer.

**ST. PATRICK'S**

Loyalty to the faith—and to its community—are characteristics of members of the congregation of St. Patrick's Church, Mumford.

When, in 1930, it was proposed to unite this congregation with that of St. Columba's Church, Caledonia, only a mile away, the proposal stirred memories sacred to the older parishioners. A strong appeal was made to Bishop O'Hern. When assurance was given that the church would continue, Terrence McCall said:

"Bishop, these are the days they are building Catholic Churches, not closing them."

The Bishop never forgot the pronouncement.

Mass was first celebrated in Mumford in 1850 by the Rev. Michael Walsh in Michael Callan's house, which still stands near the church. The Rev. James McGlew succeeded him in 1852. The church was built in 1853, and it still stands after 83 years.

The succession of pastors since has been the Rev. Richard Story, the Rev. Joseph V. Donoghue, the Rev. M. J. Laughlin, the Rev. T. A. Maher, the Rev. E. J. McDonald, the Rev. L. Miller, the Rev. J. J. Buckley, the Rev. M. M. Meagher, the Rev. Thomas Rossiter, the Rev. George J. Eisler, the Rev. Bernard J. Gommenginger, the Rev. James E. Kennedy and the Rev. Cornelius J. Hogan.

Masses are at 9 o'clock.

**ST. JANUARIUS**

St. Januarius' Church in North Main Street, Naples, contributes much to the spiritual welfare of the people of that section.

The Rev. Herbert L. Sturmer is pastor.

Masses during the winter months are at 9 and 10:30 and at 8:30 and 10 o'clock the remainder of the year.

**ST. MICHAEL'S**

With the Rev. J. J. Ganey as pastor and the Rev. James C. Lane assistant pastor, St. Michael's Church at Newark is conducting numerous valuable activities which come within the province of a church.

With the assistance of ten lay teachers, extensive work is done in religious instructions to pupils who are not in attendance at Catholic schools.

Masses at St. Michael's are at 7:30, 8:30, 9:30 and 10:30 in winter and at 7:30, 8:30 and 9:30 in summer.

**HOLY ANGELS**

Back in 1854 when Nunda seemed destined to become a metropolis, the Church of the Holy Angels was founded to provide for the growing population in

which were many members of the Catholic faith.

The Rev. William E. Hayes is now pastor, also conducting services at its mission, which is the Church of the Holy Name at Groveland, N. Y., which was founded in 1896.

Masses at Nunda are at 8:30 on the first, third and fifth Sundays—otherwise at 10:30 in winter and at 9:30 in summer. At Groveland Masses are at 8:30 on the second and fourth Sundays in winter and at 10:30 the rest of the time during that season, and at 8 o'clock in summer.

**ST. MARY'S**

St. Mary's of the Lake Church at Ontario was founded in 1869, and the Rev. Thomas W. Lochren is now its pastor.

Its masses are at 8:15 and 10:15.

Missions of this church are the Church of the Epiphany at Sodus, which was founded in 1922, and now has Masses at 8:30; St. Rose's at Sodus Point, founded before 1890, which has Masses at 10 o'clock, and St. Gregory's at Marion, which was founded in 1908 and has Masses at 10:15.

**CHURCH OF THE HOLY CROSS**

Guided by the experiences of upwards of eighty-nine years, the Church of the Holy Cross in South Main Street, Ovid, N. Y., prepares to carry on with growing usefulness.

Father Gilbride was the pastor of this church when it was established in 1850.

The Rev. Thomas P. Stafford is now the pastor, with the Rev. Henry C. Bleier assistant pastor.

The Church of the Sacred Heart at Romulus, N. Y., which is a mission attended from the Church of the Holy Cross, was founded in 1876, with the Rev. Thomas J. O'Connell as the first pastor.

Masses of the church at Ovid are at 7:30 and 10:45 all of the year, and at Romulus each Sunday at 9 o'clock.

**ST. PATRICK'S**

St. Patrick's Church in Owego is a center from which religious work is carried on over an extended territory.

With the Rev. Michael J. Hynes as pastor and the Rev. Alexander Stec, assistant pastor, it has two missions. Masses are at 8 and 10 o'clock throughout the year.

At St. Francis' Church in Catocton, which is served by priests of St. Patrick's, Masses are at 9 and 11 o'clock in winter and at 9 and 10:30 in summer.

At St. John's Church, Newark Valley, the other mission, Masses are at 9 and 11 in winter and at 9 and 10:30 in summer.

**ST. ANN'S**

Founded in 1850, St. Ann's Church at Palmyra now has the Rev. Hugh A. Crowley as its pastor.

Through eighty-nine years it has served well the people of that thriving village.

**ST. MICHAEL'S**

St. Michael's Church at Penn Yan, founded in 1850, goes on triumphant after changing duties of many years.

The Rev. Michael McBride was the first pastor. He and his successors attended to the spiritual needs of successive parishioners as a strong church was built gradually.

The Most Rev. Bernard J. McQuaid laid the cornerstone of the present edifice May 12, 1901, and the building was dedicated by him on June 22, of the following year in the presence of a distinguished company.

Included was the Rev. Thomas Hendrick of St. Bridget's Church, Rochester, who later became Bishop of Cebu, Philippine Islands. He celebrated Solemn

High Mass, with the Rev. Joseph Hendrick as deacon; the Rev. Ludlow Lapham, sub-deacon, and the Rev. Jeremiah Maley as master of ceremonies—all former residents of Penn Yan.

The Rev. J. G. Killeen is now pastor of St. Michael's, with the Rev. Joseph J. Sullivan and the Rev. Patrick Connell, assistant pastors.

Father Killeen is also pastor of St. Andrew's Church at Dundee and the assistant pastors of St. Michael's are also its assistant pastors.

St. Andrew's was founded in 1878 with the Rev. Eugene Pagani as its first pastor. For a number of years these churches have worked in close co-operation.

Masses at St. Michael's are at 7, 8:30 and 10:30 on Sundays and at 7:30 and 8:30 on week days. Masses are at 9 o'clock Eastern Standard Time at St. Andrew's.

**SACRED HEART OF JESUS**

The German Church of Sacred Heart of Jesus at Perkinsville has been the religious home of Catholics of the vicinity since 1851.

The Rev. Charles R. Reifer is now pastor. It has a school of eight grades, with three classrooms and about fifty pupils who are taught by three Sisters of St. Joseph, with the pastor leading in catechism instruction.

Masses are at 8 and 10 o'clock in winter and 7 and 9 in summer.

(Continued on Page 94)



**TIME IN ITS FLIGHT . . .**

**1924**

Dawes Reparation Plan adopted and French troops evacuate the Ruhr. . . . Death of Woodrow Wilson at Washington. . . . Calvin Coolidge returned to office, with Charles G. Dawes as running mate. . . . Senate resolution charges fraud and corruption in execution of naval oil reserve leases and instructs the President to institute court action to cancel leases at Teapot Dome and Elk Hills.

Walter P. Chrysler develops a new motor car bearing his name. . . . New York Tribune purchases the New York Herald. . . . Liberty is a new weekly magazine. . . . Considerable debate over the ethics of showing cocktail shakers in advertising.

Hearst's International combined with Cosmopolitan under the name of the latter. . . . New York Advertising Club entertains the Prince of Wales on American tour. . . . The Daily Mirror is a new New York newspaper of tabloid size. . . . Headline: "Uncle Sam's Budget Program Sets an Example for Business."

**1925**

Tennessee law forbidding teaching of evolution in the schools brings Scopes trial, with Clarence Darrow pitted against William Jennings Bryan. . . . The two nine-power treaties of the Washington arms conference ratified. . . . Germany ratifies the Locarno pact. . . . Navy dirigible Shenandoah wrecked.

Crossword puzzle rage is on. . . . Frank E. Tripp appointed general manager of the Gannett Newspapers. . . . Moving picture business seeks sales appeal in naming its product; samples: "Flaming Youth," "Chastity," "Painted People," "Changing Husbands," "For Sale," "Cheap Kisses," "Single Wives," "Soiled."

In a series of transactions William Randolph Hearst acquires the Pittsburgh Sun-Telegraph and Paul Block secures control of the Post-Gazette of the same city. . . . Encouraged by success with counterfeit Gordon's Gin and similar items, bootleggers turn to counterfeit advertised brands as a sideline.



1926

Time In Its Flight...

1933

Queen Marie of Rumania makes a grand tour of America. . . . Gertrude Ederle swims the English Channel, first woman to do it. . . . Henry Ford inaugurates the five-day week. . . . Sesquicentennial Exposition held at Philadelphia.

The National Broadcasting Company established. . . . *Children, The Magazine for Parents* begins. . . . Jagat Jit Singh, Maharaja de Kapurthala, and others of the nobility endorsing Melachrino cigarettes.

Old Gold cigarettes introduced. . . . Opening sentence of a cold cream advertisement of the current lush school: "Oh, the glamor of New York in the purple dusk of twilight—what witcheries of the night as darkness falls, and Midtown, this modern Bagdad, flashes to fairyland and splendor under the myriad lights of Broadway."

1927

Charles A. Lindbergh reaches Paris in non-stop solo flight from New York. . . . President Coolidge at summer camp at Rapid City, S. D.: "I do not choose to run." . . . Sacco and Vanzetti executed at Charlestown, Mass. . . . William Hale Thompson elected mayor of Chicago on promise to "bust King George in the snoot."

Ford Motor Company goes out of production for six months to make way for the Model A. . . . Columbia Broadcasting System formed. . . . Scripps-Howard acquires the New York *Telegram*. . . . The iceman turns to advertising to avoid being frozen out by the rapidly growing mechanical refrigeration industry.

1928

Herbert Hoover triumphs over Alfred E. Smith in presidential election. . . . Amelia Earhart becomes the first woman to fly the Atlantic. . . . First all-talking picture, "The Lights of New York," appears. . . . Graf Zeppelin arrives at Lakehurst, N. J., from Germany. . . . There seems to be something of a boom in the stock market.

Merger business: Chrysler Corporation takes over Dodge Brothers, Kraft Cheese Company acquires Phenix Cheese Company, Postum Company acquires Maxwell House coffee, General Mills, Inc., organized as a consolidation of Washburn-Crosby and other milling concerns, Colgate & Company and the Palmolive-Peet Company combine. . . . A. W. Shaw Company merged with McGraw-Hill Publishing Company. . . . Batten, Barton, Durstine & Osborn organized as a consolidation of the George Batten Company and Barton, Durstine & Osborn. . . . Post office department introduces the business reply card. . . . Doubleday, Doran & Company starts *American Home*. . . . Hosiery manufacturers jittery over the feminine bare-leg fad.

Scanning the vogue for special weeks, M. L. Crowther looks over the calendar and finding the second week of June, 1947, unappropriated as yet, designates it as "Mind Your Own Damned Business Week."

1929

Kellogg-Briand treaty pledges sixty-two leading powers to renounce war as an instrument of national policy. . . . Commander R. E. Byrd flies to the South Pole from Little America. . . . October, and public speculative fever mounts as stock market zooms to new highs. . . . Stock values decline \$15,000,000,000 in last two months of the year.

Passenger car production for the year: 4,794,898. . . . Standard Brands, Inc., formed as a con-

solidation of the Fleischmann Company, Royal Baking Powder Company, Chase & Sanborn.

*Youth's Companion* merged with the *American Boy*. . . . The idea of sliced bread takes hold rapidly. . . . Fashion authorities announce return of long dresses and numerous indignant women's organizations protest that they will never give up the freedom of the short skirt.

1930

Population now 122,775,046. . . . Chief Justice William Howard Taft resigns from the Supreme Court and Charles Evans Hughes is named his successor. . . . Bank of the United States at New York City closed and many banks in the Middle West suspend business. London Naval Reduction Treaty signed.

The American Medical Association establishes a Committee on Foods to pass on advertisements of food products and issue an official seal of acceptance for those approved. . . . Says Cremo: "Spit Is a Horrid Word But It's Worse on the End of Your Cigar."

The slat-like flapper is giving way to the romantic, langorous lady who features curves. . . . *Fortune Magazine* begins. . . . James G. Stahlman elected president of the Nashville *Banner*. . . . The nation is exhibiting a weakness for small things—midget radios, the baby Austin and miniature golf.

1931

Supreme Court upholds validity of the Eighteenth Amendment. . . . Democrats gain control of the House of Representatives for first time in twelve years. . . . Hoover moratorium on inter-governmental debts goes into effect.

Henry Ford turns out car No. 20,000,000. . . . Home-rolled cigarettes coming into high favor. . . . *Liberty Magazine* purchased by the Macfadden Publications. . . . Latest development in book publishing is to scent the volume with an aroma that creates the atmosphere of its central theme.

The New York *World* acquired by the Scripps-Howard Newspapers and merged with the *Telegram*. . . . Mickey Mouse making 09881—Gal. No. 10—his debut as a salesman. . . . Life inmate of a State penitentiary wins first award in radio contest. The prize: a trip to Europe.

1932

Constitutional amendment ends "lame duck" Congresses. . . . Ivar Krueger, match king, ends life at Paris. . . . James J. Walker resigns under fire as mayor of New York City and goes to Europe. . . . 20,000 bonus marchers invade Washington. . . . Franklin D. Roosevelt elected president.

"Look At All Three!" is the keynote as the Plymouth makes an aggressive bid in the low-priced car field. . . . Cyrus H. K. Curtis retires from presidency of the Curtis Publishing Company; George Horace Lorimer succeeds him. . . . Jigsaw puzzle rage is going strong and "endless chain" letters are back again.

Several firms reported to have postponed sales programs through worry over "Technocracy," new economic cult which promises national bankruptcy and chaos in eighteen months. . . . Advertisement in a Chicago newspaper: "Bullet Holes Re-Woven Perfectly in Damaged Clothes."

1933

Following numerous "bank holidays," President Roosevelt closes all banks March 6. . . . Gold redemption of currency suspended and all gold money remanded from circulation. . . . Century of Progress Exposition opens at Chicago. . . . Agriculture and industry come under Government control with passage of the Agricultural Adjustment Act and the National Industry Recovery Act. . . . Diplomatic relations with Russia resumed.

Cyrus H. K. Curtis dies. . . . *News-Week* launched. . . . Legal selling and advertising of 3.2 beer begins. . . . Goodwin Corporation organized at Chicago to promote sales through ladies' church societies. . . . Inroads of new 10-cent cigarettes cause the "Big Four" to slash prices.

*Esquire*, a quarterly for men, appears. . . . NRA parades being held in many large cities. . . . Magicians protest that the Camel "It's Fun to Be Fooled" campaign blackens their art.

1934

Gold weight of the dollar reduced to 59.06 per cent of the par fixed by the 1900 Act. . . . Drought and dust storms damage Middle Western farm areas. . . . Post office cancels air mail contracts and the army air corps carries the mail for over three months. . . . Bill providing for Philippine independence passed by Congress.

WLW (Cincinnati) opens 500,000 watt broadcast transmitter.

1935

Saar Valley returns to Germany. . . . Social Security Bill signed. . . . Supreme Court decision invalidates the National Industrial Recovery Act.

Death of Adolph S. Ochs, publisher of the New York *Times*. . . . Amateur hours are the big thing in radio programs.

*This Week* begun as a weekly magazine supplement. . . . Santa Claus behaves outrageously in the advertising pages, smoking cigarettes, flirting with women and drinking young blended whiskey.

1936

Supreme Court recision upsets the Agricultural Adjustment Act. King George V of England dies and Edward VIII succeeds him. . . . German troops reoccupy the Rhineland. . . . Rebellion in Spain. . . . Franklin D. Roosevelt re-elected as President.

Time, Inc., buys *Life* and terminates the career of the fifty-three-year-old humorous magazine, applying its name to a new weekly featuring photographic content. . . . The undraped feminine form is being used to draw attention to advertising messages for a wide variety of products.

*Literary Digest* poll registers 100 per cent error in predicting the presidential election, raising some questions about research samples.

1937

Epidemic of sitdown strikes spreads over the nation. . . . Committee for Industrial Organization breaks with American Federation of Labor and sets up rival labor federation. . . . Dirigible *Hindenburg* burns at Lakehurst, N. J. . . . Roosevelt proposal to increase Supreme Court to fifteen members side-tracked by the Senate. . . . The "Recession" begins. . . . Japan starts China "incident."

New York *American* merged with the *Journal*. . . . *Look* is a new picture magazine. . . . 2,000,000 people buy \$12,000,000 worth of cigarettes to compete for \$200,000 in prizes in the Old Gold contest.

*Pictorial Review* buys *Delineator*. . . . The Dionne quintuplets, three years old, earn \$861,148.39, a large share of it for recommending advertised products.

1938

Wage earners go in for old age insurance in big way as U. S. Social Security Board reports

36,000,000 registered. . . . Chiang Kai-shek resigns as premier of China to lead defense against Japs. . . . Italy announces record naval construction. Small business men have national conference which ends in a row. . . . U. S. gets first of the "so sorry" notes from Japan. . . . Chancellor Schuschnigg of Austria announced "accord reached" with Hitler. . . . Hitler welches on agreement and seizes the country. . . . Konrad Henlein aids chief crisis-maker in starting trouble in Sudetenland. . . . Hitler follows with demands on Czechs, with appeasement in peace of Munich, and Czechoslovakia is swallowed. . . . Roosevelt asks end of persecution of Jews in Germany. . . . Eamonn de Valera demands union of Eire and Ulster. . . . Pope Pius XI stricken with cardial asthma, but made temporary recovery.

50-50

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1938

Wage earners go in for old age insurance in big way as U. S. Social Security Board reports



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**The Churches**  
(Continued from Page 92)  
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**ST. FRANCIS**

With adequate facilities, St. Francis Church at Phelps has been meeting its responsibilities admirably through changing times.

The Rev. Edward B. Simpson is the present pastor, and Masses on Sunday are at 8:30 and 10:30 in winter and at 7:30 and 9 o'clock in summer.

**ST. MARY'S**

Important improvements for St. Mary's Church at Rexville, which was founded in 1846, are now being planned.

The floor and altar will be re-finished, one vestry is to be re-built in order to provide space for a small altar to be used weekly for Mass during the winter, there will be a new carpet for the sanctuary, new kneelers for the pews.

The site of this church was in Greenwood at first, but in 1869 the Rev. C. O. Mullen changed it to Rexville—to a location which was donated by Alphonzo and J. J. McCormick. The church was built in 1871.

The Rev. E. McCoy was the first pastor.

The church was destroyed by fire on Feb. 3, 1877, but by September of that year a new church had been erected and dedicated. Organization of a school took place in 1889, with average attendance of 97 pupils. The building itself was the finest in that section at the time, consisting not only of the school rooms but also a large hall for entertainments.

It was conducted by Sisters of Mercy.

Because of a decrease in the number of pupils the school was later discontinued. The building has since been remodeled to provide a kitchen, dining room and a large hall, with a stage for parish entertainments.

The population now comprises eighty families of 240 individuals.

The Rev. Frederick C. Wise is pastor, serving also as pastor of St. Joachim's Church at Canisteo, N. Y., which is now a mission of Rexville. Its building was erected in 1880.

Masses on Sunday at Rexville are at 8 and 9:30 o'clock, alternating with the same hours at Canisteo.

**ST. JAMES**

St. James the Apostle Church came into existence at Trumansburg long ago to supply a definite need.

The Rev. G. Stuart Hogan is now its pastor, and is also in charge of the work of its mission, which is St. Francis Solamo Church at Interlaken, founded in 1873.

Masses at Trumansburg are at 8 and 10 o'clock and at Interlaken at the same hours on alternate Sundays.

**ST. JOSEPH'S**

Through the trials of eighty years, at the beginning of which St. Joseph's Church at Weedsport was dedicated in 1859, it has been a haven for Catholics of the community.

The Rev. Thomas O'Brien, who went to Weedsport from Clyde in 1850, was the first priest to hold divine services there.

The Rev. Daniel R. Sullivan is the present pastor. Masses on Sunday are at 8 and 9:30 o'clock.

who also had to administer to the was too small, Father Clark started construction of another church in 1869, but he was transferred to Elmira before it was finished.

needs of parishioners of St. Patrick's at Moravia, and Our Lady of the Lake parish at King Ferry.

One of his achievements was construction of the beautiful brick church at Moravia, besides improving and enlarging the churches at Scipio and King Ferry. He died in 1908 after nearly thirty-five years of service.

The Rev. John Doran was then appointed by the Most Rev. Bernard J. McQuaid as pastor at Scipio and King Ferry. He remodeled the rectory at Scipio and redecorated both of the churches. In February, 1911, he purchased the Universalist church structure at Genoa. After alterations it was blessed by the Most Rev. Thomas F. Hickey.

Further expansion came about this time when Father Doran founded the parish at Ludlowville, making four churches to attend.

Not long afterward the parishes were divided, Genoa remaining with Scipio and King Ferry being joined with Ludlowville. The Rev. Thomas O'Connor was given charge of them. This arrangement obtains to day and King Ferry and Ludlowville are under the direction of the Rev. Theodore J. Winterroth.

Masses at Scipio Center are at 9 and 11 o'clock in winter and at 8 and 10 o'clock in summer.

**ST. THERESA'S**

St. Theresa's Church at Stanley was founded in 1875, and its pastor is the Rev. Edward K. Ball.

St. Mary's Church at Rushville, which is its mission, was founded in 1853.

**ST. PATRICK'S**

Through the years which have been accumulating since 1880, St. Patrick's Mission Church at Prattsburg, N. Y., has been the place of worship of the faithful in succeeding decades.

The Rev. J. Muller was the first pastor.

The Rev. William M. Cannan is the present pastor.

Events in recent years have included the re-decoration of the church in 1921, when the Rev. Daniel Quigley was pastor.

In 1926 the interior was beautified by the addition of a metal ceiling and frescoing the walls. At that time the Rev. Francis Moffett was pastor.

Father Cannan had the exterior redecorated last year.

Masses are at 9 and 11 o'clock, alternating each Sunday.

**ST. PATRICK'S**

Established in 1858, St. Patrick's Church at Seneca Falls has gone ahead for one generation after another, meeting the responsibilities which were before it through succeeding years.

The Rev. B. L. Quirk is pastor, with the Rev. Charles I. Sullivan assistant pastor. The school, located at West Bayard Street, has 380 pupils who are taught by Sisters of St. Joseph.

Masses are at 7, 8, 9 and 10:30 o'clock throughout the year.

**SACRED HEART**

The Church of the Sacred Heart of Jesus at Wayland was organized in response to demands of the people of the community in 1851.

The Rev. Charles P. Riefer is now its pastor.

Its school of 47 pupils is in charge of Sisters of St. Joseph.

Masses are at 8 and 10 o'clock.

**ST. PATRICK'S**

St. Patrick's Church at Victor, located in a region that is rich in Indian lore and history, has itself helped to make history since it was founded in 1856.

The Rev. E. Joseph Esser is now pastor.

Masses are at 8:30 and 10:30 in winter and at 7:30 and 9:30 in summer.

**ST. DOMINIC'S**

Established in 1885, St. Dominic's Church at Shortsville meets admirably the concept of its founders.

The Rev. John E. Napier, B.S., Ph.D., is pastor, leading in numerous activities which include Catechism for 412 pupils.

Masses at St. Dominic's are at 6, 7:30 and 8:45 in winter and at 6, 7:15, 8:30 and 10 o'clock in summer.

**ST. BERNARD'S**

St. Bernard's Church of Scipio Center, N. Y., of which the Rev. E. T. Dougherty is pastor, carries on with fine fidelity the work which was started there in 1872.

The Rev. A. Paganinni was its first pastor.

After one year he was succeeded by the Rev. Hugh Rafferty.

**ST. MARY'S**

St. Mary's Church at Waterloo measures up well to its requirements in a progressive community.

The Rev. George T. McCall is pastor.

The parochial school at 35 Center Street has eight grades, four classrooms, and 156 pupils who are taught by four Sisters of St. Joseph.

Masses are at 8:30 and 10 o'clock in winter and at 7:30 and 9 o'clock in summer.

**ST. JAMES**

Although 1881 is the date when St. James Church, Waverly, was founded as a separate parish, its history goes back much farther.

Spiritual wants of early Catholic settlers were supplied at intervals by priests from other communities as early as 1835.

In 1842 the Rev. J. V. O'Reilly began making the rounds on horseback, covering a territory which included Oswego, Ithaca, Ovid, Watkins and Factoryville, which was the predecessor of Waverly.

Although many walked to Athens to attend Mass, it was celebrated occasionally at the home of John Sliney, where an altar was erected, and the Rev. J. McManus administered to spiritual needs.

Father McManus raised \$800 to build a church when a large number of Catholic families moved to this vicinity following completion of the New York and Erie Railroad.

Bishop McQuaid made Father McManus his Vicar General when the Diocese of Rochester was formed, and the Rev. Nicholas Byrne succeeded him.

The Rev. Joseph Butler, the Rev. B. Cooney and the Rev. Francis Clarke followed in regular succession. Because the church

The Rev. James Roger came next completing the building in 1871.

Other pastors who followed were the Rev. John O'Mara, the Rev. John Brady—first resident pastor—the Rev. E. McShane, the Rev. F. J. Naughton, the Rev. J. J. Moriarty, the Rev. James Griffin. The old church was destroyed by fire March 18, 1912. The present church was built and opened for services in 1913, the Rev. E. J. Dwyer coming as pastor.

After the Rev. James Toole had served as administrator for a year, the Rev. E. J. Lyons was appointed rector, and he continued in that capacity, assisted by the Rev. J. B. Keenan.

Masses are at 6, 7:15, 8:30 and 10:30 o'clock throughout the year.

**ST. MARY'S OF THE LAKE**

Just about the time of the beginning of the Civil War — during the dark days of 1861 — St. Mary's of the Lake Church came to Watkins Glen.

The Rev. Dennis English was its first pastor.

Its early years were uneventful, just a quiet, holy place for parishioners to meet and worship.

In November, 1876, a plot of ten acres was purchased and this became St. Mary's of the Lake Cemetery. Another acre was bought in 1928 for \$1,000 and presented to the church by Mrs. Elizabeth B. Rothschild of New York City, a former parishioner and long its generous friend and benefactress.

Improvements in the church and rectory were made in 1921 and 1922 at a cost of approximately \$28,000. The church was enlarged one-third, the interior was decorated, new floors, a new sanctuary, new Stations of the Cross were installed—with new windows at a cost of \$450 each.

In 1936 a pipe organ was built and installed at a cost of \$3,600.

Next on the program of improvements was a convent — a building which was purchased and remodeled for four Sisters of the Maestre Pie Fillipini. This community of Sisters is a Pontifical institute and their work, particularly in training Italians of the community has been very fruitful.

The Rev. Thomas F. Carroll is now pastor of St. Mary's of the Lake. Masses are at 8 and 9:30 o'clock in winter and at 7, 8 and 9:30 o'clock in summer.

**The Catholic Press and Catholic Education**

By REV. JOHN M. DUFFY

Superintendent, Catholic Schools of the Rochester Diocese

The Catholic Press is of invaluable aid to the Catholic School because only the Catholic Press is free to speak the truth in behalf of Catholic education. Were the secular press to tell the public the splendid achievements of Catholic schools throughout this country, it would immediately be suspected of some unholy alliance with the authorities of the Catholic Church. No one, however, need have any fear that the "dailies" will arouse any such suspicion by telling too much in favor of Catholic schools. The "dailies" are not interested in that sort of copy, nor will they carry it.

Oh, yes, if a pupil in a Catholic school should win a national scholarship, the secular press would gladly carry the story because it makes interesting copy for Catholic readers and perhaps for teachers interested in education. But were a Catholic educator to explain with painstaking accuracy at a teachers' conference how eager teachers should be to avail themselves of whatever good modern science and psychological research have done for pedagogy, the "daily" would probably carry the headline, "Catholic Priest Flays Science." Were a Catholic priest to criticize at a Teachers'

Institute the teaching of religion in Catholic high schools, the morning paper might say: "Catholic Schools Discontinue Morning Prayers."

If Catholic people or the reading public are to know the facts about Catholic principles of education and the fine achievement

of Christian schools, they must learn these from the Catholic Press. The Secular Newspaper is interested primarily in secular news. The Catholic Press is interested primarily in Catholic principles. Our Lord said, "A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit." Apply that principle to modern educational theory and practice and you open up a world of pedagogical principles of absorbing interest to everyone concerned about the welfare of the young and the future of our country. But again, the Secular Press is not concerned about such "pious" abstractions. It wants facts and figures about the last registration and the per capita cost of education in New York State.

Every year Catholic elementary and high schools throughout the country are graduating thousands of pupils thoroughly schooled in Christian principles of life and equipped with secular knowledge that prepares them for religious, moral living and for civic responsibility. This enormous contribution of Catholic education to our national life, would be more or less a closed book, were it not for the Catholic Press.



The Author



HOLY SEPULCHRE CEMETERY

Establishment of Holy Sepulchre Cemetery was considered by the Most Rev. Bernard J. McQuaid as his outstanding achievement.

Everyone knows that this city of the dead in Charlotte Boulevard is one of the noted institutions of the Diocese of Rochester—sacred acres of appealing beauty comprising hallowed ground where sleep loved ones from many thousands of Catholic families.

Not so many are aware that creation of this cemetery was fought bitterly; that its formation united all of the Catholic Churches of the City of Rochester into an indissoluble union, ending forever the differences of race which had previously separated them into factions.

Bishop McQuaid went ahead with his negotiations, purchasing 110 acres of land lying on both sides of the present boulevard midway between Rochester and Charlotte; level acres, with the west bank of the Genesee River the only change in a single topographical pattern.

The Cemetery was laid out with practiced landscape artistry, enhancing the natural beauty of trees and a small lake with evergreens, shrubs, and flowers. The Cemetery was opened to burials in 1871. The construction of a fine Gothic stone chapel 70x30 feet, near the entrance, made it complete for service. The original grounds were opened on East Side of Charlotte Boulevard, and an imposing entrance of two Gothic buildings was constructed. These buildings at the present day are considered among the finest type of Gothic architecture in the country. Old prejudices melted away as members of all nationalities took increasing pride in the sacredness and beauty of the place where all entered eternity on common ground.

Sixteen years later, Bishop McQuaid, with keen foresight, purchased one hundred fifty additional acres of land on the West Side of the Boulevard, which was gradually developed into burial grounds, with a section of same reserved for nursery propagation and greenhouse; the erection of buildings for superintendent's use; tenant house, and stables.

At the time of Bishop McQuaid's death, February 18, 1909, there were approximately 34,000 interments in the Cemetery.

The Right Reverend Thomas F. Hickey, second bishop of Rochester, as President of the Board of Trustees of Holy Sepulchre Cemetery, continued the excellent work of his predecessor and several pieces of property, adjoining the original acreage, were purchased by him. The further development of the East Side was carried out by Bishop Hickey.

As the South Division became filled, a new development known as the North Division was opened to single and double graves and later sections were opened containing lots. On April 1, 1923, the adoption of the Perpetual Care provision was placed on all lots and graves sold in the Cemetery. With this development modern regulations were adopted restricting the sizes of small markers on graves. The construction of a complete new unit of greenhouses; modern stable and utility building; a new tenant house; an office and rest room building at the entrance on West Side of boulevard was completed during Bishop Hickey's term of office as President.

During the term of office of Most Reverend John Francis

O'Hern, third Bishop of Rochester from 1929 to 1933, the entire Cemetery grounds were placed under the provision of particular care. This provision enhanced the appearance of the grounds, and while this operation is costly, the Trustees of the Cemetery continue this care to the present writing. A new and beautiful plot of ground on the East Side of the Cemetery was dedicated to the various communities of nuns of the city. Under the direction of Bishop

THE PONTIFICAL SOCIETY FOR THE PROPAGATION OF THE FAITH

One hundred and twenty years ago a French girl, enthralled by the stories her brother, a seminarian, narrated of the missionaries in America, vowed to do her "bit" to relieve the hardships of these Christian pioneers. She conceived the idea of collecting a penny a week from the workers in the silk mills of Lyons for the American missions. One hundred years later, the humble scheme which Pauline Jaricot had inaugurated was adopted as the working plan of the Pontifical Society for the Propagation of the Faith, the international mission-aid Society of the Catholic Church.

We in America owe an immense debt of gratitude to this Society for the material assistance which it provided in the early days of our country. As early as 1833 the Second Council of Baltimore sent a message to Lyons, France, which read: "The benevolent hand which in your Catholic zeal you would extend over all parts of the world has spread a holy joy, both in our cities and as far as the extremity of our forests and our deserts . . ."

It was merely then returning a debt of gratitude when the Archbishops and Bishops of the United States, at the instigation of Pope Leo XIII resolved to form a unit of the Society for the Propagation of the Faith in every diocese. America, which had received at the hands of Catholic Europe its missionaries and its prayers and alms, was now in turn to send its sons and daughters into pagan lands to carry the light of Faith and the Gospel of Christ to "those who sat in darkness."

In 1922 Pope Pius XI, the Pope of the Missions, raised this society to the dignity of a pontifical organization. His entire pontificate was marked by an unswerving devotion to the same cause for which the Son of God had offered His life, the Salvation of the World. Under his benign guidance mission districts were rapidly multiplied, the frontiers of Christendom were advanced, native sons and daughters aspired to the high calling of a religious vocation. In his famous mission Encyclical, "Motu Proprio," he decreed the establishment of a branch of the Propagation in every parish, and petitioned every Catholic to become a member. This was to be their fulfillment of Christ's command to "teach all nations."

The organization was first established in Rochester in 1927 by the Most Reverend John Francis O'Hern, then Bishop of Rochester. The Reverend Leo C. Mooney was appointed Diocesan Director of the Society. During the twelve years of its existence, the Society has contributed over \$792,866.61 to the missions of the world. In 1938 the Reverend John S. Randall succeeded Father Mooney as Director.

In the diocese as the world over, the second last Sunday in October is celebrated as Mission Sunday. On this day the prayers and alms of all the faithful are so-

(Continued on Page 96)

O'Hern certain plots of land were set aside in the Cemetery for the use of families some of whose members are not Catholic; thus, permitting the burial side by side of a non-Catholic and Catholic husband or wife. The surrounding of all boundaries with iron fence and a new entrance erected on Dewey Avenue for pedestrians and automobiles were some of the improvements augmented during Bishop O'Hern's administration.

Succeeding Bishop O'Hern as president, the Most Reverend Archbishop Edward Mooney continued the developments to increase the efficiency and beauty of the Cemetery. During his administration a new regulation was passed by the Board of Trustees placing all lots, not under the Perpetual Care provision, under a small charge known as Annual Care. The construction of the stone wall on Lake Avenue Boulevard to guard new North sections was commenced. A beautiful white marble crypt to be constructed in the tower of the Chapel was begun under the direction of Archbishop Mooney. The abandonment of the old St. Patrick's Cemetery, known as the Pinnacle Cemetery, and the removal of over 4,000 bodies into a beautiful plot in Holy Sepulchre Cemetery known as the Pinnacle Plot was completed in 1935 and was supervised by Mr. Frank J. Taylor, the superintendent of Holy Sepulchre.

The sale of the property on which the Cathedral and Chancery Offices were located, and in which the Main Office of the Cemetery was also located, compelled removal of this office. The Board of Trustees decided that for convenience of all peoples, the Main Office should be located at Cemetery. The reconstruction and rearrangement of buildings was made to accommodate the offices of the Clerk of the Board of Trustees at 2461 Lake Avenue.

Upon the appointment of the fifth Bishop of the Diocese of Rochester, Most Reverend James E. Kearney, this crypt was completed and the removal of the remains of Bishop McQuaid and Bishop O'Hern made therein. The Crypt contains chambers for six Bishops and may be enlarged to contain six additional. A beautiful stained glass window, marble altar and bronze gates were installed by Bishop Kearney and the completed crypt is considered one of the most beautiful in the country. The final construction of stone wall and a new entrance to the North sections on the Lake Avenue Boulevard is in the process of completion. The setting apart of a plot of land to contain 500 to 10,000 graves for the burial of World War Veterans is a part of North Division development and the building of new roads and grading and opening of new sections continues to make this new division most attractive.

At the present writing there are approximately 95,000 interments in the Cemetery, and there remain large areas of land still undeveloped.

Three superintendents have faithfully served Holy Sepulchre Cemetery: Pierre Meisch, his son, John B. Meisch, and Frank J. Taylor, present superintendent.

The governing Board of the Cemetery and its Executives comprises a Board of Trustees of six clergy and four laymen and a clerk of the Board as follows:

- Most Reverend James E. Kearney, D.D., President.
- Right Reverend Msgr. William M. Hart, V.G., Treasurer.
- Right Reverend Msgr. Charles F. Shay, Secretary.
- Rt. Rev. Msgr. William F. Bergan, Chancellor.
- Rt. Rev. Msgr. John F. Boppel.
- Rev. Louis Edelman.
- Messrs. Edward P. Flynn, James K. Feely, James H. Hanna, William Hauser.
- Alice F. Kirk, Clerk of the Board of Trustees.



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# Catholic Courier Calendarium

| January, 1940                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          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| <div>1 M Circumcision of Christ. Concordius. Bonifilius.</div> <div>2 T Holy Name of Jesus. Macarius. Martinian. Isidore. ☉</div> <div>3 W Genevieve. Anterus. Theonas. Daniel. Cyrinus.</div> <div>4 T Rigobert. Eugene. Benedicta. Tryphon. Titus.</div> <div>5 F Simon Stylites. Telesphorus. Apollinaris.</div> <div>6 S Epiphany of Our Lord. Macra. Melanias. Nilamon.</div> <div>1 S Sunday, 1. Sunday after Epiphany.</div> <div>2 S Sunday, 2. Sunday after Epiphany.</div> <div>7 S Holy Family. Clerus. Nicetas. Crispinus. Canute. Felix.</div> <div>8 M Patience. Theophilus. Eugenian. Maximian. Severin.</div> <div>9 T Julian. Basilissa. Finan. Marciana. Secundus. ☉</div> <div>10 W Agatho. William. Nicanor. Florida. Marcianus.</div> <div>11 T Hyginus. Honorata. Theodosius. Anastasius. Gildas.</div> <div>12 F Tatiana. Satyrus. Arcadius. Benedict. Modestus.</div> <div>13 S Potius. Leontius. Glaphyra. Stratonicus. Agritius.</div> <div>14 S Hilary. Felix. Malachy. Macrina. Euphrasius.</div> <div>15 M Paul the Hermit. Maurus. Secundina. Bonitus.</div> <div>16 T Marcellus. Fursey. Titian. Priscilla. Berardus.</div> <div>17 W Antony. Abbot. Leonilla. Milgitha. Marianus. ☉</div> <div>18 T Peter's Chair at Rome. Prisca. Liberata. Athenogenes.</div> <div>19 F Marius. Audifax. Canute. Germana. Bassianus.</div> <div>20 S Fabian. Sebastian. Euthymius. Neophytus. Fechin.</div> <div>21 S Agnes. Meinrad. Publius. Fructuosus. Eulogius.</div> <div>22 M Vincent. Anastasius. Orontius. Gaudentius. Dominic.</div> <div>23 T Espousals B. V. M. Raymond. Emerantiana. Aquila.</div> <div>24 W Timothy. Metellus. Mardonius. Babyllas. Urbanus. ☉</div> <div>25 T Conversion of St. Paul. Ananias. Donatus. Sabinus.</div> <div>26 F Polycarp. Paula. Theogenes. Batilda. Gabriel.</div> <div>27 S John Chrysostom. Avitus. Vitalian. Julianus. Maur.</div> <div>28 S Peter Nolasco. Flavian. Leonides. Valerius. Thyrsus.</div> <div>29 M Francis de Sales. Aquilinus. Constance. Sabinianus.</div> <div>30 T Martina. Aldegundes. Hyacintha. Alexander. Felician.</div> <div>31 W John Bosco. Louise. Geminian. Cyrus. Marcella. ☉</div> | <div>1 T Ignatius. M. Bridget. Veridiana. Ephrem. Severus.</div> <div>2 F Candelmas. Candidus. Flosculus. Fortunatus.</div> <div>3 S Blase. Celerinus. Ansgar. Felix. Hippolytus.</div> <div>4 S Sunday, 3. Sunday after Epiphany.</div> <div>5 S Sunday, 4. Sunday after Epiphany.</div> <div>6 S Sunday, 5. Sunday after Epiphany.</div> <div>7 S Sunday, 6. Sunday after Epiphany.</div> <div>8 S Sunday, 7. Sunday after Epiphany.</div> <div>9 S Sunday, 8. Sunday after Epiphany.</div> <div>10 S Sunday, 9. Sunday after Epiphany.</div> <div>11 S Sunday, 10. Sunday after Epiphany.</div> <div>12 S Sunday, 11. Sunday after Epiphany.</div> <div>13 S Sunday, 12. Sunday after Epiphany.</div> <div>14 S Sunday, 13. Sunday after Epiphany.</div> <div>15 S Sunday, 14. Sunday after Epiphany.</div> <div>16 S Sunday, 15. 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# For the Year of Our Lord 1940

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| <div>1 W Rogation Day. Philip and James, Ap. Asaph. Amator.</div> <div>2 T Ascension of Christ. Athanasius. Zoe. Felix.</div> <div>3 F Finding of the Cross. Alexander. Eventius. Maura.</div> <div>4 S Monica. Florian. Godard. Antonia. Paulinus. Porphyry.</div> <div>5 S Sunday, 1. Sunday after Pentecost.</div> <div>6 S Sunday, 2. Sunday after Pentecost.</div> <div>7 S Sunday, 3. Sunday after Pentecost.</div> <div>8 S Sunday, 4. Sunday after Pentecost.</div> <div>9 S Sunday, 5. Sunday after Pentecost.</div> <div>10 S Sunday, 6. Sunday after Pentecost.</div> <div>11 S Sunday, 7. Sunday after Pentecost.</div> <div>12 S Sunday, 8. Sunday after Pentecost.</div> <div>13 S Sunday, 9. Sunday after Pentecost.</div> <div>14 S Sunday, 10. Sunday after Pentecost.</div> <div>15 S Sunday, 11. Sunday after Pentecost.</div> <div>16 S Sunday, 12. Sunday after Pentecost.</div> <div>17 S Sunday, 13. Sunday after Pentecost.</div> <div>18 S Sunday, 14. Sunday after Pentecost.</div> <div>19 S Sunday, 15. 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Sunday after Pentecost.</div> | <div>1 T Peter in Chains. 7 Maccabees. Bonus. Faustus. Fides.</div> <div>2 F Alphonse. Portiuncula Indulgence. Stephen I.</div> <div>3 S Finding Relics of St. Stephen. Aspren. Marana. ☉</div> <div>4 S Sunday, 1. Sunday after Pentecost.</div> <div>5 S Sunday, 2. Sunday after Pentecost.</div> <div>6 S Sunday, 3. Sunday after Pentecost.</div> <div>7 S Sunday, 4. Sunday after Pentecost.</div> <div>8 S Sunday, 5. Sunday after Pentecost.</div> <div>9 S Sunday, 6. Sunday after Pentecost.</div> <div>10 S Sunday, 7. Sunday after Pentecost.</div> <div>11 S Sunday, 8. Sunday after Pentecost.</div> <div>12 S Sunday, 9. Sunday after Pentecost.</div> <div>13 S Sunday, 10. Sunday after Pentecost.</div> <div>14 S Sunday, 11. Sunday after Pentecost.</div> <div>15 S Sunday, 12. Sunday after Pentecost.</div> <div>16 S Sunday, 13. Sunday after Pentecost.</div> <div>17 S Sunday, 14. Sunday after Pentecost.</div> <div>18 S Sunday, 15. 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# Starting A Second Half-Century

| September, 1940                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        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| <div>1 S Giles. Verena. Constance. 12 Brothers. MM. Lupus.</div> <div>2 M Stephen. K. Philadelphus. Callista. Evodius. Zeno. ☉</div> <div>3 T Serapia. Euphemia. Erasma. Thecla. Aigulphus.</div> <div>4 W Rosalia. Moses. Candida. Marcellus. Rose. Marinus.</div> <div>5 T Lawrence Justinian. Obdulia. Bertinus. Romulus.</div> <div>6 F Zachary. Onesiphorus. Eugene. Mansuetus. Fuscus.</div> <div>7 S Regina. Cloud. Evortius. Augustalis. Adrian. John.</div> <div>8 S Sunday, 1. Sunday after Pentecost.</div> <div>9 S Sunday, 2. Sunday after Pentecost.</div> <div>10 S Sunday, 3. Sunday after Pentecost.</div> <div>11 S Sunday, 4. Sunday after Pentecost.</div> <div>12 S Sunday, 5. Sunday after Pentecost.</div> <div>13 S Sunday, 6. Sunday after Pentecost.</div> <div>14 S Sunday, 7. Sunday after Pentecost.</div> <div>15 S Sunday, 8. Sunday after Pentecost.</div> <div>16 S Sunday, 9. Sunday after Pentecost.</div> <div>17 S Sunday, 10. Sunday after Pentecost.</div> <div>18 S Sunday, 11. 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Gallus. Firmatus. Froilanus.</div> <div>6 S Sunday, 1. Sunday after Pentecost.</div> <div>7 S Sunday, 2. Sunday after Pentecost.</div> <div>8 S Sunday, 3. Sunday after Pentecost.</div> <div>9 S Sunday, 4. Sunday after Pentecost.</div> <div>10 S Sunday, 5. Sunday after Pentecost.</div> <div>11 S Sunday, 6. Sunday after Pentecost.</div> <div>12 S Sunday, 7. Sunday after Pentecost.</div> <div>13 S Sunday, 8. Sunday after Pentecost.</div> <div>14 S Sunday, 9. Sunday after Pentecost.</div> <div>15 S Sunday, 10. Sunday after Pentecost.</div> <div>16 S Sunday, 11. Sunday after Pentecost.</div> <div>17 S Sunday, 12. Sunday after Pentecost.</div> <div>18 S Sunday, 13. Sunday after Pentecost.</div> <div>19 S Sunday, 14. Sunday after Pentecost.</div> <div>20 S Sunday, 15. Sunday after Pentecost.</div> <div>21 S Sunday, 16. Sunday after Pentecost.</div> <div>22 S Sunday, 17. Sunday after Pentecost.</div> <div>23 S Sunday, 18. Sunday after Pentecost.</div> <div>24 S Sunday, 19. 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# Congratulations to a fine newspaper



Attractive Reception Room of the Urbana Wine Company

Home of Gold Seal (New York State) Champagne and Still Wines



from the

makers of these

## FINE WINES

*Best Wishes*  
On the Occasion of Your  
*Golden Jubilee*

The Urbana Wine Company, Inc., feels privileged to be able to take part in the Golden Jubilee Edition of this diocesan newspaper, and wishes to take this occasion to congratulate the Catholic Courier on its fifty years of successful publication.

May the Catholic Courier attain greater success in the fifty years to come!

**T**HE URBANA WINE COMPANY has been producing sacramental and table wines for the past seventy-four years.

To the Clergy we invite attention for our Pure Altar Wines which have the approval of His Excellency, Bishop Kearney of Rochester, New York. It would be our pleasure to furnish you with a photostatic copy of this approval upon request.

Further, we remind the Clergy and all readers of the Catholic Courier, that the Urbana Wine Company, Inc. is the producer of fine table wines. "Gold Seal" wines have stood the test of connoisseurs for the past seventy-four years, and to-day rate among the highest quality wines that can be found on the American market.

We have many medals and awards, some of which date back to 1869, hanging on our walls which have been won by this company, and take great pride in showing them to our guests.

We wish to extend a hearty invitation to the Clergy and readers of the Catholic Courier to visit our seventy-four year old Winery, and let us explain to you some of its history and show you the care that is taken in the production of our wines.



The Urbana Wine Company, Inc. is located four miles north of Hammondsport on the West Shore of beautiful Lake Keuka.

## URBANA WINE Co., Inc.

URBANA, HAMMONDSPORT, NEW YORK