

### Catholic Summer School.

With June weather and August crowds, the fifth week at the Catholic Summer School has been one eventful and significant. The large attendance at the different masses on Sunday gave hints not alone of the large crowd present on the grounds, but of the inadequacy of the Chapel of Our Lady of the Lake to accommodate the growing needs of the school. The High Mass on Sunday was celebrated by Rev. John D. Roach, Rev. W. P. F. Dooley, deacon, Rev. John J. O'Brien, sub-deacon. The sermon was delivered by the Rev. William Sullivan, C.S.P., of Chicago, who, taking as his text, "The Kingdom of God is within you," delivered a most forceful sermon.

The Family Gathering on Sunday evening took the form of a reception to the Rt. Rev. Henry Gabriels, D.D., Bishop of Ogdensburg. A most delightful musical program had been arranged for the occasion, including a piano selection by Mr. C. W. Zeckwer, vocal selection by Mr. and Mrs. McGuckin-Leigo, and short talks by Rev. John Talbot Smith, LL.D., Rev. William Sullivan, C.S.P., and Rev. John B. Peterson, C.S.P. After the formal part of the program, Father Smith introduced Bishop Gabriels who in responding spoke with much feeling and interest of the School and its great work.

An indication of the special appropriateness of the splendid lectures arranged for the session was manifested in the request this week of the Associated Press for the scholarly lectures on Modernism delivered by Rev. Thomas F. Burke, C.S.P., of New York. An echo from a week just closed, it was a fitting preface to a most interesting series of talks on "Liturgical Origins and the external elements of Divine worship," by Rev. John B. Peterson, of St. John's Seminary, Boston.

In musical circles this has been a most interesting week. The visit of the Troy Vocal Society on Tuesday and the piano recital of Prof. Zeckwer on Wednesday were a fitting supplement to the evening song recitals of Mrs. McGuckin-Leigo, whose pretty contralto voice has made such a favorable impression.

Possibly one of the most significant movements in the history of the School was made a certainty during the past week by the interested gathering which greeted the Cliff Haven Stock Co. in its fourth production. Founded by Rev. John Talbot Smith to ascertain the possibilities of presenting to the world the great masterpieces in the Christian drama, the work of the company has made what was a novel venture, a perfect certainty.

"Gala," only expresses in a negative sense the social week just closed. Unheralded in with an evening with old melodies, at the Marquette Cottage on Monday, staccatoed with euchre parties, receptions, dances, musicales, the week was brought to a happy close this evening with a Mardi Gras at the Algonquin Cottage, truly one of the prettiest social functions of the year.

In the outdoor sports this week has witnessed the formation of the Cliff Haven Hiding Club, with Dr. Smith as its president. Plans have been made for a series of trips to the neighboring points of interest during the remainder of the session. The McCullin Challenge Cup tournament was played this week and all interest is now centering in the contest for the Conway cup, which is to be played on August 17.

The week just closing in point of numbers is the high water mark of the season. Next week, full to the brim with events of more than local significance, promises to reach the climax in the school's history both in the point of attendance and interest.

Among the events being looked forward to with interest are the coming of Lieut.-Gov. Chandler, who is to participate in the dedication of the flag mounting of the Albany Cottage on August 5. The day following is to be the annual bazaar for the benefit of the chapel of Our Lady of the Lake, under the auspices of the Alumnae Auxiliary Association. On August 7, the school is to have the honor of entertaining the Hon. Thomas Grady.

### Miss Redmond Weds Dr. Power.

At the Church of Our Lady of Victories, Kenosha, on July 18, in the presence of only their respective families, Miss Esther Redmond, eldest daughter of Hon. John E. Redmond, M.P., was married to Dr. William T. Power of New York. Canon Fanning and Father Cox officiated. Mr. Redmond gave away his daughter. The honeymoon will be spent in Ireland.

Mrs. Power is a handsome and charming young woman, inheriting not only the good looks, but to a very large extent the literary and artistic ability of her father. A play written by her recently has been very favorably criticized by some of the London critics, while she has from early girlhood been deeply interested in her father's political work. She is about twenty-three years of age, and was educated in Irish convents, her education being supplemented by extensive European, Australian, and American travel. Her finely chiseled features and clear complexion, added to vivacious manner and sparkling wit give a charm to her personality which is most winning. During her American trip she made friends wherever she went, and on her part she regarded America almost with as much affection as she did her native land. Beside Esther, Mr. Redmond has two other children, Johanna, who is equally talented, and William, a splendid looking young fellow now in his twenty-second year, and much taller and more athletic looking even than his father.

Dr. Power, the bridegroom, is about

twenty-eight years old, and already enjoys a lucrative medical practice in New York City. He is a native of Detroit, where he was educated in the Jesuit College having been graduated with the degree of A.B. in 1898. He took the gold medal for eloquence the same year, and then entered the Detroit College of medicine, where he was graduated as valedictorian of his class in 1902. He afterward served as house surgeon at St. John's Hospital, Long Island City, and later took up general medicine practices in New York City, where an elder brother is also well known in the medical profession. Dr. Power's parents, like the Hedmons family, originally belonged in Wexford, Ireland. Dr. Power paid particular attention to the study of eye diseases, studying under some of the most noted professors in Vienna. He passed a good portion of the 1906 summer in Europe, the engagement being announced while he was in London, where he visited the family of his fiancée, later going to Mr. Redmond's country home at Aughavannagh, County Wicklow, where the Irish leader goes every year to enjoy the shooting, after his labors in the House of Commons.

The wedding present of the Irish Nationalist Party to Miss Esther Redmond was a massive silver tea and coffee service, the metal of which was mined in Ireland.

### Subscriptions to the Father Holland Birthday Fund.

Robert Bickerdike .....\$10.00

### The Derivation of the Name Quebec.

Ask any man, woman or child, who has gained his primary education in the schools of our Dominion, whence comes the name, "Quebec"; and, if he remembers his early drilling, he will infallibly reply thus: "Quebec is an Indian word, meaning a strait."

With this opinion, held by so many thousands of Canadians, several eminent historians disagree. The word "Quebec," they claim, is a French word, pure and simple. As to its derivation, they refer to the settlement established by Champlain at the foot of Cape Diamond, two explanations are open. The great explorer and chronicler either heard his Indian friends use a word which sounded familiar and gave to this place the name of a place in his native district of Saintonge; or, from the sound of the Indian word he and those chroniclers who came after him must have manufactured a French name to suit the sound. This latter is the explanation generally advanced by competent historians, though not expressed perhaps in such terms.

Among the Algonquins, Crees and Micmacs, the common word to express a narrowing in a river or a strait was "kebec," "kebek," "kebbek," "kebeb," "kebbek" or "kepak," according to different writers of the early periods of Canadian history. For the name of the place the word used was Quebec, Quebec and finally Quebec. Champlain used the second of these. This variation in spelling among early chroniclers is used as an argument to show that the name was acquired by growth and, therefore, presumably from an Indian origin.

But the clinching argument in support of the theory that the word is Indian is a quotation from Champlain's own works: "I searched about for a suitable place for habitation, but could find no spot more convenient nor better situated than the point of Quebec, ainsi appelee des sauvages."

A truer explanation seems to be this. In certain parts of France, in Normandy and in Saintonge, were many places whose names ended in "bec," like Caudebec, Briquebec. This ending was especially applied to names of capes and promontories. It is not therefore surprising that Champlain and members of his crew may have found in the sound "kebeb or kebek" a resemblance to certain words of their native districts in France and should easily have deduced therefrom the name of Quebec. —Quebec Telegraph.

### Physical Strength of the Irish.

When all well fed, there is no race more perfectly developed as to physical conformation than the Irish. Prof. Forbes instituted an extensive series of observations of the size and strength of the students attending the University of Edinburgh, who may be considered as fairly representing the middle classes, and we submit the similar results of Prof. Quetelet, regarding the students of the University of Brussels. The strength indicated is that of a blow given to the plate of a spring dynamometer: Irish—Average height in inches, 70; average weight in pounds, 155; average strength in pounds, 432. Scotch—Average height in inches, 69; average weight in pounds, 152 1-2; average strength in pounds, 403. English—Average height in inches, 68 1-2; average weight in pounds, 151; average strength in pounds 408. Belgians—Average height in inches, 68; average weight in pounds, 150; average strength in pounds, 389.

The Irish are thus the tallest, the strongest, and the heaviest of the four races. Mr. Field, the mechanical engineer of London, had occasion to examine the relative powers of British and Irish laborers to raise weights by a crane. He communicated his results to the Institute of Civil Engineers in London. He found that the utmost effort of a man lifting at the rate of one foot per minute ranged: — Englishman, from 11,505 pounds to 24,255 pounds; Irishman, from 17,323 pounds to 27,562 pounds. The utmost effort of a Welshman was 15,112 pounds.

### MONTHLY CALENDAR

7 July, 1908.	
W. 1	St. Theobald, C.
Th. 2	Visitation of the B. V. Mary.
F. 3	St. Martial, P. C.
S. 4	St. Bertha, A.
Fourth Sunday after Pentecost.	
S. 5	The Most Precious Blood.
M. 6	St. Pallasius, C.
T. 7	St. Cyril and Methodius, P. C.
W. 8	St. Elizabeth of Portugal, Q. V.
Th. 9	St. Ephrem, P. C.
F. 10	Seven Brothers, M. M.
S. 11	St. Pius I, P. M.
Fifth Sunday after Pentecost.	
M. 12	St. John Gualbert, A.
M. 13	St. Anacletus, P. M. C.
T. 14	St. Bonaventura, P. C. D.
W. 15	St. Henry, Bishop of Portugal, Q. V.
Th. 16	Our Lady of Mount Carmel.
F. 17	St. Alerius, C.
S. 18	St. Cecilia of Lellis, C.
Sixth Sunday after Pentecost.	
M. 19	St. Vincent of Paul, C.
M. 20	St. Jerome Emilian, C.
T. 21	St. Praxedis, V.
W. 22	St. Mary Magdalen, Pen.
Th. 23	St. Apollonia, B. M.
F. 24	St. Christina, V. M.
S. 25	St. James, Ap.
Seventh Sunday after Pentecost.	
M. 26	St. Anne, Mother of B. V. M.
M. 27	St. Pantaleon, M.
T. 28	St. Nazarius and Co., M. M.
W. 29	St. Martha, V.
Th. 30	St. Abdon and Sennen, M. M.
F. 31	St. Ignatius Loyola, C.

### The Priest.

Not Sufficiently Honored by the Members of His Parish.

The life of a Catholic priest is lonely at its best, but it may be made brighter by the devotion of the congregation, or be more burdened by criticism and opposition of parishioners. Priests are human, and so are the parishioners, and it may be expected that there will be misunderstandings between them and differences of opinion concerning important things which arise from time to time to make discord in their relations to each other.

As a rule, it may be doubted if the priest is sufficiently honored by the congregation. Do we laymen always stop to consider who the priest is before finding fault with his work? We should remember that one who feels a call for the priesthood must spend years at college and seminary in preparation, which includes not only acquiring the necessary learning, but in forming his character for the high calling to which he has consecrated his life. The same industry and perseverance in any other calling might have made him a man of prominence in the community. But he has set aside all worldly interest and ambition, and dedicated himself to the calling to which he believes God has chosen him. The world is closed to him by his own act. He does this because God has chosen him, and he must do God's work among his fellows. A man who does this makes sacrifices and he should be honored greatly for doing it.

In his work the priest takes the place of Christ. The seal of Christ is set upon him in his ordination; and henceforth he will consecrate the Sacred species as Christ gave it to His Apostles; he will forgive the sins of the penitents as Christ forgave the sins of the paralytic; and he will baptize the children and consecrate marriages of members of the congregation. Should not the man who does the work of Christ be honored next to Christ?

It would be good for all of us if we would think long before criticizing any one, and think still longer before criticizing our priests. If we would remember our own frailty, we would be more considerate of the frailties of others. The priest has graces which are not given to laymen, he has been educated and formed for his high calling, and is he not more careful of his own life, and more anxious to please God and advance in grace than the layman is? And does he not look from a better point of view than the layman does? If he cannot see for the layman's view is really all he can see more than laymen can, one-sided and limited.

Then would it not be wiser for the layman to assist the priest in every way that the priest dears aim to? Let us show our confidence in our pastor by being ready to answer all the calls he makes upon us. We might be called upon often if the priest were certain that we would respond if laymen are zealous in their religion, not restive under authority, seconding by every means in their power the work of the priests, there would be no question of their being used by the priests in their work for the greater glory of God and the saving of souls.

And above all there should be no criticism of priests in the press. If a priest falls short of his high calling those in authority will take the proper action. And night and day we should pray for our priests, remembering that they are men like ourselves, having greater temptations than ourselves, and needing far more graces than we need. And when for any reason we are tempted to criticize them, let the criticism be turned into a prayer that greater graces be given them.

A Word About Converts.

The Ave Maria quotes a striking passage from the "Memoires" of Mr. C. Paul Kegan, the well-known English convert, which throws considerable light on the state of mind of those received into the Church in maturity:

"Those who are not Catholics are apt to think and say that converts join the Roman Communion in a certain exaltation of spirit, but that when it cools they regret. It has been done and would return but for very shame. It has been said of marriage that every one finds when

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the ceremony is over that he or she married another, and not the bride or groom who seemed to have been won; and Clough takes the story of Jacobs as a parable representing this fact. We wed Rachel, as we think, and in the morning, behold, it is Leah! So the Church bears one aspect when seen from a distance, ab extra another when we have given ourselves into her keeping. But the Church is no Leah, rather a fairer Rachel than we dared to dream, her blessings are greater than we had hoped. I may say for myself that the happy tears shed at the tribunal of penance, the fervor of my First Communion were as nothing to what I feel now. Day by day the mystery of the altar seems greater, the unseen world nearer, God more a Father, our Lady more tender, the great company of saints more friendly (if I dare to use the word) my guardian angel more close to my side. All human relationships become holier, all human friends dearer, because they are explained and sanctified by the re-relationships and the friendships of another life. Sorrows have come to me in abundance since God gave me grace to enter His Church, but I can bear them better than of old, and the blessings he has given me outweigh them all. May He forgive me that I so long resisted Him, and lead those I love unto the fair land where-in He has brought me to dwell. It will be said, and said with truth, that I am very confident. My experience is like that of the blind man in the Gospel, who also was sure. He was still ignorant of much, nor could he fully explain how Jesus opened his eyes, but this he could say with unflinching certainty, "One thing I know, that whereas I was blind now I see."

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Vol. LVIII.,  
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