

The Catholic Register

"It is Catholic; proclaim it ever, and God will effect the rest"—BALMEZ

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MATTERS OF MOMENT

His Holiness and the Athletes—The Holy Name—The Spiritual Bouquet—Irish History in Schools.

Delightful reading is that which tells of the athletic tournament in Rome, when three thousand of the youth of many lands assembled in the Cortile del Belvedere, and His Holiness Pius X., Father of all Christendom, drove through their midst and through a volume of cheers, seated himself in the balcony which had been prepared for him. A perfect forest of handkerchiefs whitened the air and when the atmosphere had cleared the different cadet corps marched past, each headed by its band, and the favored Venice contingent chanted a hymn in honor of the world's Pope, who hailed from their beautiful city. After the march past the various teams took up position and collectively performed the different feats prepared for the occasion. We can readily imagine that no knights of old ever exerted themselves more strenuously to gain the favor of the fair ladies of their heart, than did those athletic votaries of the 20th century to do honor to themselves and the country they represented, before the face of the kindly old man, whose heart is still young enough to enter into the sports of youth, and by his presence give them the seal of his approbation and encouragement. In an adjacent balcony were seated the now world-known sisters of the Pope, and at the conclusion the Holy Father imparted his blessing to the young men who in their thousands knelt on the sand of the stadium.

It was all delightfully human and at the same time altogether within the circle of that philosophy which teaches that a sound mind in a sound body is the best asset with which a young man can begin the world. Physical, mental, moral and religious development should go hand in hand, and in this instance we find that the connection between the boys and the Pope did not end at the stadium, but on October 27th the body of youthful Athenians attended Mass at Santa Maria Maggiore, celebrated by one of Rome's Cardinals, and then again gathered according to companies, marched through the streets of the Eternal City with flags flying, and with inspiring music beating time to the loving pulsations of every heart, that hastened its owner towards the Vatican, where again the kindly Pope awaited them to give them the final gift of his blessing, a prize which every contestant might carry with him to the in many instances distant home from which he had started some weeks previously. In the Hall of the Beatifications, where the Holy Father received them, and in reply to their greetings, His Holiness is reported as having given a strong address, for the young men are those who stand nearest his heart. He praised their conduct and prowess, and told them to make even their sports a means to their betterment as men and citizens. Then, as all knelt and the dear hand was raised in benison and farewell, the silence of a great peace filled the apartment, followed by a cheer that is echoing still in the heart of the universal Father, and as the thousands of the youths of many lands dispersed they carried with them the joyous knowledge that even their sports found recognition and encouragement in the great heart of the 20th century's great Pope.

A movement that is doing much, besides carrying out the one great ostensible reason that gave it being, is that of the Holy Name Society, reports of whose annual outing are just reaching us from many parts of our Republic north to the south. In New Jersey the Society has obtained a fine foothold, and in the late parades the members turned out 50,000 strong in order to make profession of their loyalty to the cause to which they had pledged themselves, and incidentally to edify and encourage others to follow in their footsteps. Besides the primary object of the organization, that of doing reverence to the name of God and that of His Divine Son, there is the secondary object of waging warfare against all profanity and blasphemy, and as the Journal of Jersey City remarks in chronicling the procession, profanity is such a vulgar and useless thing that a great concerted movement of the part of good citizens to check it and brand it with public odium, marks a distinct gain for decency and Christian civilization.

In Toronto the movement as yet has scarcely attained the proportions of being either great or concerted, in the sense in which these terms are applied in New Jersey, but the work is progressing, and when in many of our parishes we have representations of anywhere from one hundred to seven hundred members, none will deny that the results may be classed with things termed great, and in time the number will increase and concerted movement will follow. It is contemplated to have a gathering of the Holy Name members some time in the near future at the Cathedral and this will likely be the first of many demonstrations testifying that in all parts of our fair city are those who are allied for the development of reverence towards things that are sacred, and to obliterate and erase from the world's vocabulary all words that tend to desecrate or befoul the air of our God-given pure atmosphere. As a matter of fact it is everywhere reported that wherever the Holy Name is established profanity and blasphemy are on the decrease, and in workshops and on the streets foul sounds are far less frequent than a few years ago. As a contemporary remark, "The average man is now ashamed to give offence in that direc-

tion," and from every point of view, whether we regard it in the religious, moral or esthetic light, the feeling that acts to the detriment of the blasphemous and profane is a healthy leaven to higher things in any community.

One more proof, and a very sad one, to add to the many in favor of the view always taken by the Church regarding mixed marriages, comes to us in a report from Shreveport, La., where a Mrs. Bonnie Matlock, a seventeen-year-old bride of a few months' standing, disagreed with her husband as to the Church they should attend. The bride was a Baptist and the husband a Methodist, and two Sundays ago as the husband left the house to attend the church of his choice, his wife called after him, "If you don't wait and take me to the Baptist Church you will regret it all your life." The husband paid no heed until he heard a shot and returning, found his wife dead. Comment upon the rashness of the act is unnecessary, but the occurrence emphasizes the truth and putting aside the Church there are denominational differences, which tend to destroy the domestic peace of many a household, sometimes resulting in tragedies the fatal results of which are beyond the computation of man, and carry their consequences away from time even to the bourne of eternity, as in the present instance.

In last week's issue of the Catholic Union and Times, attention is drawn to a plan for doing away with what it terms "the vulgar flower show" at funerals. The plan, says our contemporary, is the idea of Thos. O'Donnell of 33 College St., and is one to which every pastor should take kindly. It is a simple card which reads, "At the request of Mr. Jones the Holy Sacrifice of the Mass will be offered (number of times) for the repose of the soul of Mr. Smith. This is signed by a priest and placed on the casket, a spiritual bouquet, everlasting, in place of a bunch of flowers that fade and die ere the obsequies are over. We in Toronto are for some years familiar with the above, the "spiritual offering" placed on the bier of the dead, being introduced, if we are not mistaken, by the Redemptorists at St. Patrick's. All parishes now have the custom more or less in use, though it has not altogether taken the place of floral offerings, and the news that it is only being introduced into Buffalo, tells us that in some things at least, we are ahead of the fine big neighbor city over the border. Undoubtedly the "spiritual offering" commends itself to the majority. The flowers which for so long, and even now are for many the fittest expression of sympathy with the living and respect for the departed, are beautiful but transient, and when carried to a great extent as sometimes happen, they become truly what is termed by our contemporary "a vulgar show." The "spiritual offering" on the contrary is at once effaceful and lasting. To the eye of faith the little card of promise carries with it solace and assistance for the deceased soul, which nothing else on earth can equal or even approach. The "spiritual offering" should become more and more the offering to our dead.

Professor Michael G. Rohan of Marquette University, National Chairman of the Irish History Committee of the Ancient Order of Hibernians in the United States, was appointed at the late National Convention of the Society, to set about the work of introducing the study of Irish history generally in the schools. Professor Rohan has entered upon his task in a systematic manner. In a circular letter to the hierarchy, clergy and religious orders he directs their attention to the reason why the study in question should be part of the curriculum of the schools. In the opening sentences he says, "we are convinced that the children of Irish parentage or descent in America will be better men and women, better citizens and especially better members of our Holy Mother Church, by a study of Ireland's history in which nationality and religion are so closely entwined." This and many other reasons are given by Professor Rohan, but we quote the above, because it seems to embrace the epitome of much that to the true understanding of Ireland's history must be accepted and appreciated. No true estimate of Ireland's national story can be gained without an appreciation of the relationship that exists between her religion and it. The one, in fact, made the other. Events commonly regarded but as of purely national import, would never have been, had they not hinged upon certain religious features in the life of the people of Ireland. For instance there would have been no need for the great Act of Emancipation, had not several centuries of religious persecution preceded it. The more the history of Ireland is studied the more prominently is this truth brought out, and the more ground is discovered for pride in those Irish ancestors, whose fidelity to their Faith gave their country a history which stands amongst the most glorious of the world's annals. If Professor Rohan's work were duplicated in the Catholic schools of Canada it would open up a page the reading of which is so far confined to the privileged few.

Famous Irish Nun Dead

The death is announced from Galway of Mother Superior Aloysius Doyle, the survivor of the sixteen nuns of the Order of Mercy who left Ireland in December, 1854, to assist Florence Nightingale in nursing the soldiers in the Crimea. She was summoned to Windsor several years ago by Queen Victoria to be decorated, but was too old to undertake the journey.

A GREAT PRIEST DEAD

The Reverend Father Laboureau, of Penetanguishene, is Universally Mourned.

Goodness and greatness are not always found together, but in Rev. Father Laboureau, the long-time and dearly revered priest of Penetanguishene, these attributes were found in a conspicuous degree, and that this was everywhere recognized, found ample testimony in the universal regret which his death evoked, and in the respect paid on all sides, at his funeral obsequies, which took place in Penetanguishene on Saturday morning of last week.

Born in the Diocese of Dijon, Province of Burgundy, France, Rev. Theophilus Laboureau came to Canada in 1858 and was ordained to the priesthood in Montreal January 14, 1866. Coming to the Diocese of Toronto, he was stationed or had charge of different missions at Thorold, Smithfield, Caledon and lastly, Penetanguishene. His efforts were not confined even to those centres and under his charge churches arose in Midland, Victoria Harbor, Wauhaushene and Port Severn, and his greatest work, the erection of the Memorial Church in Penetanguishene, in honor of the martyred Jesuits, Jean de Brebeuf and Gabriel Lalement, remains a lasting monument to his energy and zeal in the cause of religion and the extension of the glory of God and His saints.

The story of the active life of Father Laboureau runs concurrently with the rise and progress of the town in which the best thirty-five years of his life were passed. When Father Laboureau, in the enthusiasm of the first years of his priestly vocation, went to Penetanguishene, he found a village with a scattered and mixed population, speaking the English, French and Indian tongues, and his charge embraced the Reformatory for boys and extended out to Christian Island, and Islands adjacent where Catholic Indians were located. Nothing save the annals of the pioneer Jesuits, the saintly Brebeuf, Lalement, Jousques and their confreres parallels the life of Father Laboureau in the early years of his ministry. Much of what they endured in journeys by canoe or over frozen lakes, from nights spent in smoky wigwams or tormented by the insects of the summer camp, were also endured by this zealous priest of the 20th century. On two occasions the horses which bore the sled of the priest of Penetanguishene over the frozen lake found a watery grave, while nothing but the dexterity of a life inured to such situations saved the missionary priest from the same fate.

In search of assistance for his great Memorial Church, Father Laboureau travelled through many parts of Canada and the United States and came back to his native land, France, and his strenuous work in connection with its erection doubtless helped to wear out a virile life which otherwise might have seen greater length of days.

While the spiritual wants of his people were the first care of this devoted pastor, their temporal needs were also looked after, and education, music and general prosperity and culture accompanied his care, and yet many were unable to gain admittance. The celebrant of the Mass was Rev. F. Rholeder, assisted by Rev. M. Geffin, deacon, and Rev. J. J. McCann, sub-deacon. Very Rev. J. A. Barcelo, D.D., spoke in French, each eulogizing the character of his dead confrere.

Other priests present were Rev. Fathers J. L. Hand, M. Moyna, Orillia; J. E. Nolin, S.J., Wauhaushene; J. Dollard, Uptergrove; A. O'Leary, Collingwood; J. R. Grant, Thornhill, W. Ryan, Stayner; P. Brunel, LaFontaine; T. Finnigan, Dixie; M. Wedlock, Pheasanton, Chas. Cantillon, Midland; J. T. Kidd, Toronto; H. Brunet and E. Geoffroy of Penetanguishene.

Madame Bourgoyne, sister of Father Laboureau, predeceased him only three months ago, and the last surviving relative is a grand-niece, Mrs. James Martin, and her husband, of Penetanguishene.

A rare worker in the vineyard of the Master is gone to his reward, but it will be long ere his work and memory are forgotten by those amongst whom he labored so long and devotedly. May he rest in peace.

Canon Jeremiah C. Moynihan, the oldest priest in Chicago, if not in the United States, died last week. Father Moynihan died of old age. He had no disease. On Saturday he was up, but on Sunday he complained of weakness and a physician was summoned. During the afternoon he was attended by priests from Holy Angels parish. The venerable priest was born May 3, 1808, in the little village of Kanturk, County Cork, Ireland. For over seventy years he lived in the United States, engaged in his priestly labors. Four years ago he retired but until two years ago he celebrated his daily Mass.

DOINGS IN THE ETERNAL CITY

On the last Tuesday in September in the Consistorial Hall His Holiness received the large and representative pilgrimage from Brazil, says "Rome," which has crossed five thousand miles of sea and ocean to congratulate him on his Golden Jubilee. At the head of the distinguished body was His Eminence Cardinal Arcovere de Albuquerque Cavalcanti, Archbishop of Rio Janeiro, and among those present were Dr. Bruno Chaves, Envoy Extraordinary and Minister Plenipotentiary of Brazil to the Holy See, Mgr. De Souza, Bishop of Diamantina, Mgr. Da Silva-Britto, Bishop of Olinda, Mgr. Da Rego Maio, Archbishop of Nicopolis, with representatives of all the Brazilian dioceses, and of many associations. After the Holy Father had gone among the pilgrims he took his place on the throne and a strikingly eloquent address was read by Cardinal Albuquerque, to which the Pope replied as follows:

"I am grateful to Your Eminence for the sentiments you have expressed not only in your own name and in the name of all present here to-day, but also of all my children, throughout Brazil, on the occasion of my sacerdotal Jubilee. I am grateful to you all for the prayers you have offered up for me that God may bestow on me the graces necessary to enable me to govern the Church. I am grateful for the protestations of affection and devotion that you have made, and for your condemnation of the iniquity of those who although children of the Church continue to be ungrateful to her. I thank you for the consolation you have afforded me by describing how much alive the faith is in your country and how all Brazilians treasure the faith of their fathers and keep ever aloft the banner of religion—all this consoling information brings me comfort and consolation these days when the Church has to weep over the indifference and the unbelief of so many who are tottering in the faith and abandoning it. To you, beloved children from Brazil, special thanks are really due from me for having come such an immense distance to testify your devotion to the Apostolic See and that of whom you have left behind you at home. My chief recommendation to you in return is this: Keep the faith you have received and heed not the insinuating accents of the enemy of all that is good—and convey this message from me to those you represent at home. But at the same time remember—always that faith without good works is dead, and that it is idle for us to call ourselves Christians if we do not observe the laws of Christian life, to proclaim that we have been baptized and to live as though the waters of baptism had never washed us. Pay all due respect and obedience to your ecclesiastical authorities and show yourself reverent to all who in any way represent God to you in this world. Respect the laws of your country, and remember that you will not do this without respecting the laws of God. Give to God the things that are God's and to Caesar the things that are Caesar's, and thus you will be at the same time good citizens and good Christians. Cultivate the love of children for their parents, of husbands for their wives, of the rich for the poor, of masters for those under them, and strive always to be happy in the state in which God has placed you." His Holiness then gave his apostolic blessing to all present.

Last Saturday and Sunday the Holy Father gave himself two of the greatest treats of the Jubilee year, first by assisting at the athletic display in the Court of the Belvedere, and then by receiving and addressing all the athletes in the Hall of the Beatifications in the Vatican. Even the old Romans declare they never witnessed such a splendid spectacle as that presented to their eyes last Sunday morning, all the way from St. Mary Major's to the Vatican. For after an early Mass, celebrated by Cardinal De Lai, three thousand young men and boys, wearing the costumes of their different clubs, with bands playing and banners flying, marched proudly through the streets of the Eternal City, and the people who came out in tens of thousands to see them pass along the route, cheered them lustily all the way in sheer pleasure at the sight of their ardent young faces and healthy young bodies. The Codification of Canon Law and the Condemnation of Modernism are great events in the pontificate of Pius X., but it must not be forgotten also that his words uttered two years ago have called into existence a love for open-air games which was practically non-existent in Italian schools until then. Last Sunday Count Cargna, President of the Federation of Catholic Associations, was able to say to His Holiness: "Although less than two years old, our Federation, which came into being under the paternal auspices of Your Holiness and with your repeated encouragements, both moral and material, has already traveled a long way towards its goal. It consists already of more than a hundred clubs which, through the assiduous care of the clergy and of fervent Catholics, unite harmoniously religious, moral, and intellectual with physical education, in conformity with the classical motto of our fathers: Mens sana in corpore sano."

This week the Holy Father received a delegation of his Palatine Guard, composed of all classes of Roman citizens, who offered him a very rich and handsome present for his Jubilee. The presentation was made by the Commandant of the Palatine Guard, Count Pecci, nephew of Pope Leo XIII.

SUBJECT OF THE HOUR

What the English Papers Are Saying About the Eucharistic Congress.

The Eucharistic Congress is over, says the New York Freeman's Journal. The promoters of it—especially Archbishop Bourne of Westminster—are to be congratulated; for though it was, through a blunder of the British Government, shorn of its crowning honor of the carrying of the Eucharistic Presence publicly in the streets of London, that very prohibition has awakened attention to a wrong that needs resistance—a remnant of the Penal Laws that still stands between God's mercy and the English people. The whole London Press is still discussing it. Some of the papers, like "The Manchester Guardian," "The Morning Post," and "The Daily Chronicle," defend the Government's action in invoking an obsolete statute to prevent the Procession of the Blessed Sacrament. But the majority of the daily and weekly journals express indignation at the ungracious and illiberal and tyrannical attitude the prohibition forced on the English people as a whole.

Following are some of the criticisms of the leading journals of London: The London "Nation" says: "We hear much of the duty of Governments. A primal duty of a Liberal Government is to see fair play, and to be, if necessary, stricter in the application of its general principles of tolerance when the practice of a religious ceremony is in question. The impression made by Protestants who try to stop a procession of the Host by threatening to 'bring it to ground,' is that they are frightened of the advance of Catholicism. But if they can devise no better way of combating it than by threats of force, they will find no friends among thoughtful people, among those who believe that all religions have elements of good in them, and that the essence of religious appeal must be to the enlightened reason of man. It would have been better if the Catholics had yielded when the renebrance of the Act of 1829 and the proclamation of 1852 was revived. But they cannot be very seriously blamed for thinking that the England of 1908 had grown out of the fears that embowered a tardy Act of civil emancipation nearly 80 years ago. Having allowed them to think so when the procession was announced and organized, the Government were certainly under some obligation to see them through. But we are not concerned for the Catholics. They are likely to gain more from the frustration of the procession than they could have hoped to secure from the peaceful holding of it. What we dislike is the bowing of the Government before a threat of violence to a minority of its subjects, linked with the idea that the prevailing form of religion can suffer by the parade of the Symbol of the Faith that the nation as a whole has renounced."

The London "Truth": "I do not understand the action of the Prime Minister and his colleagues in this business (says 'Truth' in an article headed 'No Popery!' in 1908'). From the public point of view it is immaterial whether the proposed procession was one of Catholics, or Salvationists, or unemployed, or suffragists. All that the Government is concerned with is the preservation of order, which is primarily the business of the police, and the only ground on which the promoters of a public procession could legitimately be asked to abandon their intention would be that the police anticipated from it disturbance which they would be unable to repress. I do not believe there was a shadow of reason for expecting anything of the kind. Merely to say that the Eucharistic procession might excite the feelings of Rabid Protestants to such a degree that they could not restrain themselves from violence is an argument unworthy of attention. I might as well say that the Suffragettes ought not to be allowed to march to Hyde Park because I have a conscientious objection to women's suffrage, and the sight of a banner inscribed 'Votes for Women' might provoke me to breach of the peace. A public man might as well object to a procession in support of the Licensing Bill because the thought of the widows and orphans of brewery shareholders might impel him to throw rotten eggs at the demonstrators. The answer to such nonsense is that the people who live in a free country must learn to control their feelings when their neighbors do things distasteful to them which they have a recognized right to do, and that if they cannot exercise such control for themselves, the police will do it for them. A few years ago Salvation Army processions used to provoke rowdy crowds to assault the processionists and break their instruments. The law interfered, not to stop the processions, but to protect them. Raging the Salvationists has consequently become an extinct pastime; yet a Salvation Army band remains as great a trial to the nerves of many people as a Catholic procession bearing the consecrated Host can possibly be to the religious susceptibilities of the most fanatical Protestant. It is absurd to suggest that the Metropolitan Police would have been incapable of protecting the Westminster procession against any handful of Protestant fanatics who might be disposed to interfere with them; and it would never have occurred to Mr. Gladstone or Mr. Asquith to appeal to the Archbishop to abandon the procession had the Protestants not supplied them with a pretext by invoking the musty law on the subject of Roman Catholic ceremonial in public places. It is this appeal to the law both by the Protestants and the Government—and a Liberal Government,

too!—that astonishes us and most other people. The law invoked is utterly repugnant to the ideas of the present day, and to enforce it would be to ensure its repeal at an early date. . . . Politicians are not usually moved by deep religious sympathies or convictions, and it may be that Mr. Asquith deemed it expedient to take a course gratifying to Protestant sentiment. If so, he may find that he has put the Liberal money on the wrong horse. Had he on the other hand desired to do Protestantism a disservice, he has been eminently successful. The action of the Government has given the English Romanists an opportunity of exhibiting themselves in an attitude which must command general respect and sympathy—bowing with dignity to the authority of the State and submitting gracefully to a great injustice in deference to the assurance of the Prime Minister that they are thereby serving the public interests. The Protestants have gained their point, but the honors of war and the moral victory are with the Catholics."

"The Jewish World" says: "We have no great love for the Roman Catholic faith. But we cannot help expressing our regret that the great procession in connection with the Eucharistic Congress should have been interfered with by the Government in so intolerant a fashion. The fact that a handful of extreme Protestants, calling into their aid an obsolete law, should be able to impose their will upon the authorities proves that as yet religious toleration is by no means an assured thing in this country. We Jews, therefore, who have known what it is to struggle for the barest shadow of indulgence all over the world, cannot be indifferent when we see the members of another faith treated in an unequal fashion. We trust that the bigots will not be allowed another opportunity of exercising their will, but that the law will speedily be amended so as to render religious freedom something more of a living reality in this 'land of the free.'"

The London "Academy" says: "This most inept of Governments surely surpassed its own contemptible record last week. The intervention of Mr. Asquith at the last moment in the arrangements of the Eucharistic Congress, and his surrender to an insignificant and intellectually negligible body of ignorant and malignant fanatics, seem almost incredible. Truly it ne manquet que cela; it was necessary that Mr. Asquith should show, once for all, to what length he was prepared to go in deference to mob clamor. It was necessary for the instruction of those who have not yet realized the depths of degradation to which under his leadership this country has been reduced that this surrender to the vilest should take place, and that it should take place in the most abject and despicable manner. Mr. Asquith's petty attempt to put pressure on Archbishop Bourne to make him abandon the procession bearing the Holy Sacrament, while concealing his (Mr. Asquith's) responsibility for its abandonment, would be laughable, were it not contemptible. Mr. Asquith's communication, if you please, 'was purely confidential, and must not be published.' If Mr. Asquith, in putting pressure on the Archbishop to abandon a ceremony which had been arranged with Mr. Asquith's full knowledge and with the consent and support of the Home Office months ago, was doing a righteous and proper thing, why did he desire that his communication should be kept private? The lamb-like innocence of imagining that such a momentous step could be kept private is obvious enough, but what of the state of mind of a man who says in effect: 'I am Prime Minister; I have at the last moment in deference to representations made by the Protestant Alliance, Mr. Kensit, and other enlightened people, changed my mind as to the desirability of this procession. It must not take place, but please don't let anyone know that I am responsible for stopping it?' Is this the language of a man who is doing his duty and who is performing an unpleasant task in deference to a sense of what is right and his own responsibility? . . . one is forced to the conclusion that Mr. Asquith's last performance is simply on a par with his other political performances. In other words, his eleventh-hour prohibition of the procession was merely another vote-catching device. Mr. Asquith reckoned that his dear Nonconformist friends would be pleased, and that his action would be a valuable party scoop. To bring about this desirable consummation he was perfectly ready to outrage the feelings and wound in their tenderest place the susceptibilities of a few million Roman Catholics, and to ruin in the eyes of the world the reputation of this country for hospitality, tolerance, and liberality. Once again we believe Mr. Asquith has woefully miscalculated the nature of his felonious determination to believe against all evidence that the people with votes are heartless, ruthless and vindictive persons, who have neither sense of justice nor conscience, and whose only object in politics is to make their opponents suffer, is a dismal and foolish fallacy. We doubt if his cruel and cowardly attack on the Eucharistic Congress has won him a single friend outside the ranks of the Protestant Alliance. We believe that people of all parties are, on the whole, united in sympathy with the Roman Catholics on this occasion, and we believe that Mr. Asquith is looked upon by London in this respect at the best as a tiresome meddler. The average Londoner looked on at the progress of this great spiritual manifestation with respectful sympathy. He was impressed by the gentle earnest beauty of the movement, and he no more desired to see the procession inter-

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