

**DISCOVER ANCIENT TOMB**

**SEPULCHRE OF MARTYRS LOST FOR FIFTEEN CENTURIES**

Jerusalem, Oct. 19.—The notification that the sepulchre of the glorious Protomartyr, St. Stephen, has been found will bring great joy not only to the lovers of antique monuments, but to the entire Christian world.

It is well to remember that there were two periods of long oblivion and confusion in regard to the sacred tomb. Felled to death by the stones of those "peoples burning with the fire of anger" (Dante, *Purg.*), the first champion of Christian blood was abandoned for a day and a night in the place of his punishment where he was a prey to the wild beasts and rapacious birds.

The piety of the great Doctor, Gamaliel, caused him secretly to gather up the sacred remains and to have them transported upon a chariot into his own town in the country, by name, Cafargamala, a town named for his illustrious family.

**FOUR CENTURIES LATER**

Four centuries from this period the Priest Luciano of the town of Cafargamala, in the year 415 had a stupendous vision. In order to be sure that he was not suffering from hallucination, he asked of God to send the vision three times. And so it happened. The venerable old man Gamaliel, who had appeared to him in these words exposed the object of his visitation: "Betake yourself to the city of Aelia and say to John who is Bishop of it: 'Open without delay the tomb where the remains of Stephen are resting without honor, and through God the Father, Son and Holy Spirit the doors of clemency will be opened to the world.'"

In presence of three Bishops and of a great throng of the faithful, four holy bodies of Saints were brought to light: St. Stephen, S. Gamaliel, S. Nicodemus and S. Abifone. Many miracles wrought at the same time confirmed the authenticity of the finding, the anniversary of which the Church celebrates on August 3rd.

On the place of the forgotten sepulchre a previous Martyrium was raised according to the expressed desire of Gamaliel. This monument was of Byzantine style after the pattern of many others of that century.

In the year 613 Cosroe, King of the Persians, passed with his troops into the Holy Land, like a devastating cyclone, leaving behind him nothing except a heap of ruins.

**SECOND PERIOD**

The second period of abandonment and forgetfulness of the tomb of the Martyrs was much longer, from the year 415 to 1922, the present year in which we are—a long period of fifteen centuries.

In the courtyard which extends to the north of the agricultural School belonging to the Salesians, among the rows of trees and in the ditches where the foundations were dug various traces of masonry were found. In October, 1916, the Director of the establishment, the venerated Don Eugenio Bianchi, decided to take a hand with the regular excavators, efforts which were afterward continued by a coadjutor Salesian, Angelo Bormida, who died a prisoner at Bapusa in consequence of his treatment received at the hands of the Turks.

The promising results obtained by these excavations attracted the attention of the illustrious archaeologist and architect P. Maurizio Gisler, a Benedictine from Mt. Sion, who had made them the subject of a serious and conscientious study.

But the importance of the discovery, results still better when the excavators obtained an idea of the site of Beitgemal, the former Cafargamala. About this site cluster many Biblical records of the highest importance.

**HISTORIC PANORAMA**

A single glance at the panorama of the country about this section will assist much in following the story of the discovery of the tomb of St. Stephen.

The superb summit of Beitgemal on which rises the Salesian School, forms the very center of a magnificent amphitheatre of mountain. At the distance of a radius no greater than an hour's walk, the valleys and picturesque little hills bear witness to many events of memorable and historic interest.

Old Testament, the country of Sara. These spots recall the theft and restitution of the Sacred Ark of the Covenant by the Philistines, of the stone blessed by Samuel in memory of the great victory over the same Philistines twenty years afterwards. To the East lie the grand ruins of the City of Naneos whose inhabitants in the time of Esdras helped efficaciously in the reconstruction of the Temple.

To the South is Yerimoth, the Canaanite city connected so intimately with the story of Josue. From this cursory glance at the country it will readily be seen how Cafargamala was situated in a position worthy of the great Doctor from whom it took its name.

**EXCAVATIONS OF 1922**

The year 1922 has given to the world the exact location of the ancient city of Cafargamala or Beitgemal. The work of the learned Benedictine has passed into the hands of a student of the same school, already famous through the medium of the press.

In the month of June the work of excavation was recommenced with renewed ardor, bringing to light, to the inexpressible joy of many, the Martyrium erected over the remains of the great Protomartyr. Only about one third has been discovered, but this is sufficient to give a good idea of the entire tomb as it originally was. The large layers of mosaics are rich in design and workmanship, representing the best which Palestine had to offer.

That which is of the greatest interest is the true sepulchre of St. Stephen, which in spite of the ravages of time, by the singular dispositions of Providence is preserved in perfect integrity.

The report of the findings of Beitgemal spread rapidly, chiefly at first among the learned members of various archaeological schools about Jerusalem who were especially invited by the Director of the Salesian School to inspect the sepulchre personally. The 11th of July was a festive day for the Salesians who found that their hopes were fully confirmed by the united opinions of the most valiant students of the subject.

An Archaeological Commission composed of the following learned men passed judgment favorably on the excavations: P. Mallon, Bovier Lapierre of the University of Eeyrouth, P. Jean Lerie of the University of Louvain, Leopold Dressaire, Superior of Notre Dame de France, P. Mamert Vionnet, of the same, Professor Lavergne, Canon Talvacchia for the Patriarchate, P. Abel, P. Laferriere, P. Raphael Tonneau of the Dominicans and D. Mario Rosin Director of the Salesians of Bethlehem.

**CONSOLING JUDGMENT**

On the 26th of the same month P. Paul Chesneau of Orleans and P. Barnabe Meistermann illustrious author of a well known Guide Book of Palestine, visited the excavations. The venerable P. Meistermann descended into the sepulchre of the Protomartyr and thanked God for having reserved for him the consolation of seeing one of his most cherished opinions confirmed. In the new edition of his Palestine Guide what was formerly only a supposition now becomes a certainty.

One month later, precisely the 24th of August was the day of the official visit of the Latin Patriarch of Jerusalem, Msgr. Barlassina. The joy of the Salesians was increased by the return on that same occasion of P. Maurizio who has taken up with the zeal of an Apostle the cause of the sacred Sepulchre.

The authenticity of the new discovery rests on incontrovertible conclusions. The Providence of God is again clearly evinced as St. Augustine asserts in his immortal sermon: for a long time Stephen was hidden; he comes forth when God wishes it.

This glorious discovery made known throughout the Christian world will create a new sentiment of thanksgiving to God for His Saints, especially for that glorious Saint who was the first of that long phalanx of those who laid down their lives in defense of their Divine Master, and who dying, saw like St. Paul the heavens opened, and His King seated in glory among the clouds.—The Pilot.

**OUR GUARDIAN ANGEL**

Our Guardian Angel is entrusted with our care. He is with us from the cradle to the grave. He is ever "at my side." He is my light, my guide, my protector. He shields us from danger, keeps away the evil spirit, assists us in all our work. In order to obtain these blessings we must follow his inspirations, pray to him, and be thankful to him. Isaac, Jacob, Tobias, Judith, Daniel, the three young men of Babylon, Judas Machabaeus, St. Joseph, St. Peter, are most forcible examples of the work, the power, the strength of angels, as we read in the Holy Bible. We should never omit in our mourning or evening prayers, "Angel Guardian protect me."

Angel of God, my guardian dear, To whom his love commits me here, Ever this day be at my side, To light, to guard, to rule, to guide.

See Velvetex Announcement on page 8.

**FROM SKEPTICISM TO FAITH**

**PAPINI TELLS HOW HE CAME TO WRITE "STORY OF CRISTO"**

The sensation caused in literary and religious circles by the appearance of Giovanni Papini's "Storia di Cristo" makes especially timely a character study of the famous Italian writer by Charles Phillips which appeared in The Catholic World.

The meeting with the man whose writings as a skeptic had attracted the admiring attention of Bergson and William James, and whose work since his conversion has compelled the attention of thinkers in every civilized country, was a surprise to the interviewer.

"Atrocious portraits of him printed in the papers," says Mr. Phillips, "pictures that looked more like caricatures than portraits—coupled with a slight acquaintance with his handwriting, which at first glance seemed to suggest all sorts of imaginable eccentricities—had somehow given me the impression that he was of the fire-eating type, that he belonged to that category of erratic and untidy minds so frequently labeled 'genius.' True, I had not quite succeeded in reconciling that impression with the cameo-like cutting of his wonderfully lucid prose. Nevertheless that was vaguely my preconceived notion of Giovanni Papini, and I had even imagined him tousled and under-sized."

**BOOKS FROM FLOOR TO CEILING**

"How different the reality! A tall, spare man, easily over six feet in height, erect and soldierly, with a face at once strong and astonishingly youthful, indeed boyish, greeted me, and ushered me into a study that might have been the private office of a railway director for all the signs it gave of the average literary worker. The heavy oak writing table by the window, very plain and solid, instead of being littered with papers, fairly shone with order and precision. There was nothing on it but a blotter, an ink bottle, and one book; not even any cigarette ashes, although Papini smoked continually. The walls of the little room were lined from floor to ceiling with books—but they were all in place, and there were none either on chairs or on the floor. Only a big bowl of lilies, their petals falling to the carpet broke the severe rigidity of the author's work."

"His shaggy head is the only mark on him of the artistic celebrity—or of his erstwhile days of anarchy. Despite the boyishness of his face, it has a rugged sculpturing, and the eyes are rather wild with study. When he was obliged to peer closely at a paper he was writing, I learned the secret of his old penmanship, which after all is remarkably clear and exact, despite its first appearance of carelessness."

**A BORN MISSIONARY**

"Papini knew my errand and spoke of himself when questioned with the directness and simplicity of a legal mind. He should have been a lawyer! Of course, he is long ago accustomed to this sort of thing: a man who has given his life to literature of opinion is not to be embarrassed by a few queries from a stranger. But all that he told me somehow seemed to be in the spirit of an offertory—the same spirit that one feels permeating his 'Storia di Cristo': told frankly in thanksgiving for what he has gained, and not reluctantly, in fact, to put a stop to them altogether. All our external systems—of politics, economics, etc., was good for nothing. Changing our social regimes, Democracy, Communism, and so on—was equally useless. They did not alter the fact. What was to be done? What did the world need?"

"I arrived at the conclusion that we must change the spirit of man. To leave it as it is, is to simply keep on going wrong, perpetuating the evil. We must change our instincts."

"How is that to be achieved? What was the doctrine which most perfectly revealed such a transformation—the actual changing of the instincts of man? That of the Gospels. Coming to this conclusion I rested a little while, having laid hand on the moral system of the Evangelists. I was convinced now of my immortal soul. But, of course, that was not enough. There was one step more—from the law of the Absolute to the Absolute itself. Logically, I passed from the moral system of the Gospels to Christ. And Christ led me into the Church—that is the only true Church, the Catholic Church, the Church of Rome."

"As to that, yes. My father was an ardent anti-clerical, a Garibaldian soldier, a follower of Mazzini—so much so that, when I was born, my mother had to have me secretly baptized."

**THE BOOK THAT MADE HIM FAMOUS**

"Papini's first book, 'The Twilight of the Philosophers' (Crepuscolo die Filosofi) published in 1905, was a vigorous and radical attack on all the modern schools of thought from Kant to Nietzsche. It made the name of the Italian known throughout Europe, and although never translated into English, was introduced to American readers by James, who published lengthy reviews of it in the Journal of Philosophy of New York (1905). This book was quickly followed by a still more brilliant work, a mixture of philosophy and phantasy, called 'The Daily Tragedy' (Il Tragico Quotidiano), published in Florence in 1906."

"I was curious about Papini's literary associations and influences during these first years of his success. I found them as I had expected, of unusual interest. Naturally, so youthful and brilliant a writer was distinctly in the ring when it came to knowing the people of his own country who were 'doing things'—who were thinking and writing, especially those who were leading or following in the same free lines that he had chosen. Giuseppe Frezzolini, author of a widely read work on Modernism; Morselli, poet and dramatist—'He is dead,' Papini explained: 'at Rome, just a few weeks ago; and he died the death of a saint!' Soffici, famous skeptic and cubist; Giulotti, anarchist—since become a fervent Catholic, 'the Veullot of Italy,' as Papini calls him; these and many others of the busiest and most brilliant of modern intellectuals in Europe, were Papini's intimates—even a bare review of whose names today shows straws in the wind of Papini's prophecy of the coming Catholic renaissance."

"At the same time his reading was playing its role in Papini's development. There was Carducci, stylist—and Satanist. 'I felt the influence of Carducci very strongly,' said Papini, 'and especially in my youth I owed much to him as a model of literary style. In 1917 I translated the volume treating of Carducci' ('L'Uomo Carducci'—Carducci the Man), but in that work, as you will see I did not pass over his spiritual limitations or his anti-Christian animus. By that time I was getting on to Christian ground myself."

**CONVERTED BY THE WAR**

"So I went on. But no, not any particular personal event precipitated my conversion. As you see, it was not precipitate at all. It was one big universal fact—the War."

"At first I took the War with the everyday indifference that characterized so many of us. But in 1916 I began to suffer, I myself, from all that was afflicting the world—the misery of it, the ferocity, the falsehood, the death! Then I really began to ponder how men, civilized men, could have fallen to such degradations. I thought and read, thought and read—and finally I turned to the story of Christ, the study of the Gospels. And in the light of that study I soon discovered that these same terrible things, more or less according to proportion and form, had always been happening for the same old reasons."

"The question was, how to make them happen less often—how, in fact, to put a stop to them altogether. All our external systems—of politics, economics, etc., was good for nothing. Changing our social regimes, Democracy, Communism, and so on—was equally useless. They did not alter the fact. What was to be done? What did the world need?"

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**A SAINT'S LETTER OF SYMPATHY**

Writing to console a mother whose infant child has been taken from her by death and who had expressed her belief that God had thus punished her for her sins, St. Francis de Sales addresses these consoling words: "My dear daughter, it is not to chastise you, but to love this child, that God has saved it so soon. At the close of our days when our eyes are opened, we shall see that this life is so little a thing, that we need not regret those who lose it first; the shortest is about the best, provided it conduces to the eternal."

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**ENDURING VITALITY OF THE CHURCH**

When the Apostles with sorrowful hearts left the Mount of the Ascension to return to the city they were carried with the promise of Jesus of the coming of the Paraclete the Spirit of Truth, Who would abide with them forever. Ten days later when they were assembled in the upper room in Jerusalem, that promise was fulfilled and the Holy Ghost descended upon them in the form of tongues of fire.  
From that room they went forth strengthened, enlightened, and energized to carry on the stupendous work of preaching the Gospel to the whole world. That work which began on Pentecost has continued unceasingly ever since. The Holy Spirit by His indwelling and miraculous power in the whole body of the Church and in the individual souls of its members through the glorious abundance of His Divine graces, perpetually supplies life and strength to preserve and to increase the Church, which Christ founded.

The glorious coming of the Holy Ghost upon the Apostles, which we commemorate tomorrow, Pentecost Sunday, is something more than a historical event. It is a guarantee that the message that Christ came on earth to communicate to mankind, will be preached and heard by mankind until the end of time. "According to His inscrutable counsels" writes Pope Leo XIII., "Our Divine Lord did not will to officiate complete and finish His entire Himself on earth, but as He

had received it from the Father, so He transmitted it for its completion to the Holy Ghost."

Christ might conceivably have decreed to remain upon earth in His visible presence, but He did not so ordain. Instead, to carry on His mission. He left a Church, a visible and infallible teaching society, which by the power of the Holy Ghost would continue to spread the whole truth of salvation to the world, and in matters of faith and morals, would teach with the infallibility of Christ Himself.

The enduring vitality of the Church, her heavenly sustained sovereignty over the hearts of men in all ages, her self-evident divinity, springs from the abiding presence of the Holy Ghost. Christ is the head of the Church, but as St. Augustine says, "the Holy Ghost in Christ's body the Church is what the soul is in our body."

The Church hopes and fears nothing from the world, which neither made her nor can destroy her. Firm in the conviction, that has been vindicated by the history of the ages, that she is destined to carry on the perpetual mission of Christ among men, the Church has gone on from century to century, thriving under persecution, gathering more adherents from being ridiculed and ignored and manifesting in the splendor of her gifts and graces with dazzling clearness to those who would rashly attempt to overthrow her, how useless it is for man to fight against God.

This is the lesson of Pentecost, that hostile powers cannot ruin the Church of God, for the Holy Ghost is with her. But the abiding presence of the Holy Ghost in the Church is not an excuse for lethargy. It is a call to action. In the extension of Christ's kingdom, which the Holy Ghost directs, the humblest individual can have a part. The work that began on Pentecost is to continue to the end of the world. All are not called to preach the gospel but every one is required to make the message of Christ better known to all mankind by the good example of a Christian life. Every Catholic should therefore zealously strive by word and action to impart to others the Faith which he has received.

The Feast of Pentecost reminds us that we should not neglect to invoke the Holy Ghost, for every man and woman needs His protection and His help. "The more man is deficient in wisdom" says Pope Leo "weak in strength, borne down with trouble, prone to sin, so ought he the more to fly to Him, who is the never ceasing font of light, of strength, consolation, and holiness. How He should be invoked is clearly taught by the Church, who addresses Him in humble supplication, calling upon Him by the sweetest of names: 'Come, Father of the poor! Come, Giver of gifts! Come, Light of our hearts! O best of Consolers, sweet Guest of the soul, our refreshment!' She earnestly implores Him to wash, heal, water our minds and hearts and to give us who trust in Him, the 'merit of virtue, the acquirement of salvation, and joy everlasting.' Lastly we ought continually and continually to beg of Him to illuminate us daily more and more with His light, and inflame us with His charity; for thus inspired with faith and love, we may press onward earnestly towards our eternal reward, since He is the pledge of our inheritance."

Your character can not be injured except by your own acts. Reverence is an attitude of mind and heart that should be assiduously cultivated, especially by the young. To be irreverent means to miss the finest things in life and to be deprived of its sweetest joys.

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