

FRANCISCAN FRIARS CELEBRATE

OBSERVE 700TH ANNIVERSARY IN PICTURESQUE WAY AT CANTERBURY

Canterbury, Sept. 16.—The 700th anniversary of the coming of the Franciscans to England was celebrated here within the shadow of the old Cathedral, built by Catholic hands before the Friars came.

A hundred Franciscans, in habits and sandals, marched through the old-world streets of the quaint city, with a cardinal and two bishops in their midst and a glittering cross at their head.

Hundreds were unable to find places in the little church of St. Thomas of Canterbury, and remained outside during the whole of Mass, which was celebrated by Bishop Doubleday of Brentwood in the presence of Cardinal Bourne.

An interesting figure in the sanctuary was that of Dom Wilfrid Corney, O. S. B., the Titular Prior of Canterbury. He exercises no jurisdiction, now that the old buildings have long since passed out of Catholic hands.

"It is a development which is very important," he said, "and in strange contrast to the ignorance and prejudice which once prevailed with regard to St. Francis and his order."

SIR WALTER SCOTT'S ANACHRONISM

As proof of this ignorance Bishop Casartelli mentioned an interesting anachronism perpetuated by Sir Walter Scott in his historical novel "Ivanhoe."

"In 'Ivanhoe,'" said the Bishop, "there is a grotesque figure called 'Friar Tuck' who is represented as a Friar of the Order of St. Francis. The plot was laid in the year 1196, when St. Francis himself was a boy, and fourteen years before he established his order."

After Mass a procession of the Friars, prelates, secular clergy, nuns and hundreds of laity marched through the streets of the city between dense crowds of interested onlookers.

The procession went to the ruins of the friary which are preserved in a beautifully kept garden through which runs a branch of the River Stour.

Grouped among many-hued flowers a choir of Friars sang the Te Deum, their unaccompanied voices being remarkably impressive in the stillness of the garden.

Afterwards speeches were made in a public hall, the capacity of which was again insufficient to accommodate the large number of Catholics who had come long distances to join the Gray Friars in their day of joy.

Welcoming the Cardinal, Father Herbert, O. F. M., Provincial of

the Friars Minor, said that seven hundred years ago the first Friars were received with mistifings as strangers in the land.

Cardinal Bourne said that apart from his appreciation of the work of the Friars, there was a still greater reason for his presence there.

The Holy Father had been pleased to address to him a magnificent letter in which His Holiness associated himself closely and intimately with their celebration.

In that special sense he had the privilege of representing the Holy Father.

A feature of the sept-centenary celebrations was the extraordinary amount of space given to the event by the British press.

Columns were written in advance of and after the event, and hundreds of pictures were published. At least fifty newspaper men covered the story at Canterbury.

THE ANGLICAN CELEBRATION

An extraordinary fact, which has caused much comment, was the activity of the Anglicans in celebrating St. Francis. At Canterbury Cathedral, now in the hands of a church which was born of opposition to the things which Friars taught, a "choral eucharistic service" was held whilst Catholics were celebrating Mass in their little church.

A lecture on St. Francis was given in the Cathedral in the afternoon, and in the evening the Anglicans visited the ruins of the friary.

Neither the press nor the people of Canterbury were deceived about the relative importance of the Catholic and the Anglican programs. They saw that whilst a long line of brown-robed Friars, spiritual descendants of Blessed Agnellus and his companions, were walking in the Catholic procession, the Anglicans could not raise a single Franciscan habit to give color to their celebrations.

The Anglican endeavor to give the impression of continuity fell decidedly flat.

RUSSIA

SOVIET PERSECUTION HAS DRIVEN OUT CATHOLIC BISHOPS

Today in all the vast territory of the former Russian Empire over which the Soviet Government holds sway, there is not a single Catholic Bishop in actual residence in his See.

Because of increasing anti-religious activity and persecution by the Soviet authorities, all Ordinaries of Russian dioceses have been compelled to seek safety across the frontier.

The former Bishop of Tiraspol, Monsignor Zeer, now nearly ninety years old, still lives in Tiraspol but he resigned his See twenty years ago because of ill-health. And in the Southeastern corner of European Russia, Monsignor Smets, Apostolic Administrator at Tiflis in the Caucasus, exercises ecclesiastical jurisdiction of the Catholics of Georgia in the absence of a residential Ordinary.

All other traces of the Catholic Hierarchy in Russia have vanished. Relations between the Church and the Bolshevik Government have become steadily worse and worse since the death of M. Worowski, first representative of the Moscow Government in Italy. It was through him that unofficial negotiations were carried on in efforts to improve the situation.

The most notable result of these interchanges was the Papal Relief Expedition to Russia.

This expedition, however, as the need of the Russian Government for material assistance decreased, found steadily increasing difficulties placed in its way.

Little by little the expedition retired from its stations in the Crimea and the southern provinces. Finally the central station—in Moscow—was also closed and the expedition came to an end.

In the meantime the Soviet warfare against the Catholic Church was carried on with increasing vigor—largely through the expedient of multiplying legal restrictions upon the Church.

The Red government was encouraged in its warfare against the Catholic Church by the capitulation of the old Russian Orthodox Church to the Bolsheviks.

With Orthodoxy whipped into subservience the Soviets have relaxed the vigor of their campaign against that religious body and are concentrating their energies against the Church of Rome.

Unlike the Orthodox body, the Catholic Church cannot make concessions in matters of doctrine and moral principles and for this reason the Soviets fear it. The Bolshevik leaders know that the Church will always stand in the way of their attempts to de-Christianize and corrupt the people.

The program of persecutions of clergymen and religious which slackened somewhat after the trial and condemnation of Archbishop Cieplak and his associates, has recently been revived.

Friars and nuns in many parts of Russia have recently been arrested and imprisoned—many of them being given long sentences without even the formality of a trial. All legal restrictions against the

Church are being enforced with iron severity.

AWFUL BLASPHEMY EVOKES PROTEST

Patriarch of Jerusalem Calls for Services of Reparation

The protest in which Monsignor Luigi Barlasena, Patriarch of Jerusalem, called for a day of Atonement in reparation for the blasphemous statements published by the Jewish paper Doarhayom in Jerusalem, reads as follows:

"Beloved Brothers and Children in Jesus Christ. Our words today are charged with the greatest sadness, because Our heart, as Catholic and Shepherd, has received an excessively deep and painful wound.

"As long as We ourselves are insulted, though being the anointed of the Lord it reverts on God Himself, yet We have learned to bear it for love of God. But when the mud is thrown directly, and in that sarcastic form which brings out into relief the full intent of offending the adorable Majesty of God, then Our bitterness is very great indeed.

"And it is to a similar extremely painful fact, that We refer, to an atrocious article which appeared in a Jewish paper: Doarhayom, which had the impudence to end its banal tale with the statement that Jesus Christ 'is a bastard.' God knows how Our heart bleeds in having to repeat such a heretical, sacrilegious blasphemy, yet it was very necessary, our Beloved Children, should learn the importance of the reparation which We ask of you.

We are certain that you will fulfil it with that piety for which you are distinguished.

"And reparation is wanted! Above all, the insult was enormous, having wounded the adorable person of Jesus Christ in His Divine Conception, and His Mother in the august privilege of her virginal Maternity. We know, alas, that such abominable phrases have already been used by some Jews, but now, they have attained the impudence of freely publishing them in a newspaper.

"Who does not know that similar iniquities draw, alas, terrible castigations on the earth which has the misfortune to lodge the blasphemer? The Holy Scriptures show us that if God is infinite compassion He is also adorable sanctity which requires the respect due to Him. And how many times do we not read in them that for the grave guilt of someone an entire nation was terribly punished, and in the same way through the merits of a few, blessings rained copiously on the whole country?

"Therefore We feel the duty and necessity of comforting the Amiable Heart of Jesus for the atrocious injury done Him and at the same time to prevent Our Beloved Children from having to also submit to the fatal consequences. We therefore order that on a day to be chosen later, an hour's adoration shall be made before the Blessed Sacrament exposed in all the public and semi-public churches of the diocese. At a given hour the 'Miserere' will be sung, short sermons or readings will be given, preferably on the subject of reparation, the Holy Rosary will be recited, the Joyful Mysteries to celebrate the August Mystery of the Divine Maternity and other prayers chosen by the parish priest or superior such as the Penitential Psalms. The Benediction given, it will end with the triple chant of the invocation in either Latin or Arab 'Parce domine, parce populo tuo'

PRAYS FOR INSULTERS "And then We pray the Lord in His mercy to open the eyes of so many poor blind people who have not the comfort of the splendor of our Holy Faith: Oh that they may also be brought back and draw ineffable consolation from Thee! Then only shall We have the bases of true brotherly union, when all will confess and serve with perfect charity the common Father Who is in Heaven."

NEW PROVINCIAL OF THE CHRISTIAN BROTHERS

The Very Rev. Superior General of the Brothers of the Christian Schools has appointed Rev. Brother Austin, F. S. C., B. A., to be Provincial of the Toronto Province of the Order in succession to Rev. Brother Bernard whose double term of office has expired.

Brother Austin, who is a native of Toronto, is a son of the late Mr. John Dee of St. Peter's parish. He is a graduate of St. Mary's School, of the De La Salle Collegiate, and of the University of Toronto. He entered the Christian Brothers in 1907 and has since held several responsible positions having been Director of the Christian Brothers' Scholasticate at Aurora, Principal of the Catholic High School, Hamilton, and Director of St. Mary's House, Toronto, and Supervisor of Schools.

INFORMATION WANTED

REINSON, Edward, of Folkestone, last heard of in Miami, Man., 1899. Anyone knowing his whereabouts kindly write Chas. Reinson, New Infirmary San., Hamilton, Ont.

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DIED

WHITE.—At London, Ont. on Oct. 23rd, 1924, at her late residence 140 Central Ave., Jessie, daughter of the late Wm. and Cathrine Gunn White. May her soul rest in peace.

CARBERT.—At her home Victoria St., Clinton, Ont., on October 26, 1924, Catherine Rawley, beloved wife of John Carbert, leaving her husband and two daughters to mourn her loss. May her soul rest in peace.

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CANADIAN PACIFIC

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