The Catholic Register

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

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MATTERS OF MOMENT

Misrepresentation and Insult—St. Michael's Cemetery Again—A Much Needed Want Filled.

It is not often that we trouble ourselves with that which we find in the contemporary Press relative to what is thought of us by outsiders. As a rule we confine ourselves to the work of doing that which comes our way to help in the dissemination of Catholicity, or things of Catholic interest. If we were to reply or even comment upon the many things that reach us—on the pages of misconception, misconstruction, ignorance, abuse, slander and malicious untruth, oftentimes so glaring that surely none can read it without seeing its true character—we should find sufficient employment to engage our attention without aught else. In last week's issue, however, of the Canadian Baptist, a publication printed in Toronto, is found matter that we cannot pass unnoticed. The issue is devoted almost entirely to Quebec and the work of the Grande Ligne, reports of which organization we noted before in our columns. The object of this association is "the propagation of Christian education among the million and three-quarter Roman Catholic French-Canadians of Quebec." This Society has been in existence about seventy years.

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Over five pages of the Baptist of last week are allowed to contributors for descriptions of different aspects of the French-Canadian and his religion, and from Mgr. Sbarretti, who, as the "Canadian Pope," comes in for considerable attention, down to the humble habitant, all are discussed in such a way as to show the Church and churchmen to be institutions of the most villainous and crafty type, while the people are bred and steeped in the superstition and idolatry of the darkest paganism. The Apostolic Delegate, according to our contemporary, is "an Italian whose very presence in his present capacity at the Capital of the Dominion is an insult to every loyal citizen." The French-Canadian is under the delusion, says the Baptist, that grace and glory come to him only through the agency of Sacraments, penance, prayers and Masses, and these latter are sold for a stipulated fee." And again, "Forty per cent," that is the Catholic portion of the people of Canada, "are nurtured in idolatry. Romanism has made of many French-Canadians hypocrits and cowards." Again, "An intelligent Roman Catholic" of Ottawa is reported as saying, "I have lost complete faith in the doctrines of my Church, but I dare not mention the fact as I am seeking for a position in the "Buildings," and if I were to say anything about my views I should have no chance of success."

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The above is the picture of the hypocrisy, ignorance and idolatry that, according the the Baptist, is being formed of Catholics in Canada. But this is all as nothing to the venom with which the doctrine of the Real Presence is assailed. A writer telling of the fete Dieu in Montreal, describes the bishop as carrying "the God he himself had made," and another writer, speaking of the Blessed Sacrament, used a term so brutal in its display of grossness and vulgarity, that we would not allow ourselves to reproduce it, lest the indignity and irreverence of it should remain with our readers forever, to pain by the insult offered our Divine Saviour in the Blessed Eucharist, and to testify to the seemingly impenetrable denseness and total, absence of spirituality of which some minds are capable.

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To our mind this week the matter of the Canadian Baptist is of a most insulting, uncharitable and for the most part untruthful character. Its pages are filled with stuff to which by comparison the pages of the Orange Sentinel are a classic, and the pity is that this material will go and has gone into many homes where no counteracting influence may be found to undo the baneful nature of its mission. We do not believe that the Baptist represents the spirit of the greater part of its readers. Nor do we for a moment believe that the larger portion of this religious sect, would consent to insult of the grossest and most blasphemous kind, being offered that which millions of their fellowmen hold first in their reverence and love. Nor would we allow ourselves to think that any body purporting to be guided by the spirit of Christianity would endorse insult to the words of our Divine Lord when He said, "Take ye and eat for this is My body," nor that the majority of readers of the Baptist are calloused enough to ignore the courtesy due the intelligence and faith of their fellow Christians and to stigmatise their most cherished doctrine as the lowest form of idolatry. We know many refined and right-minded adherents of the Baptist tenets who, we feel sure, would not endorse in any way the attitude shown in the Baptist pages, nor would they admit to their home the altogether unwarranted tissue of gross and vulgar misrepresentation which vilifies so many with whom they would wish to live in harmony. The Baptist should bring its pages more up to the level of twentieth century ethics if it seeks to elevate its readers or to have any standing amongst those that help to greater and better things.

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Though during the past two weeks we have said nothing about matters in connection with St. Michael's cemetery of which we treated in a previous issue, it was not that the subject was either exhausted or forgotten, but that other matters pressed for consideration and moreover that we wished our readers to think over what we had already written before making fresh suggestions—meantime we have received several communications on the subject, but as our correspondents in no instance gave their private name and address, we could not publish their letters. Will future correspondents kindly note this?

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In order that permanent good might come to St. Michael's it is necessary that some competent committee should have power to act in the case. The renovating and perpetuation of order will not be brought about unless some body exists with authority to act in the matter. The Cemetery Committee as at present constituted, is, we understand, not possessed of power to act authoritatively with regard to St. Michael's, the field over which it officially adjudicates being confined to Mount Hope. Since, however, this new cemetery has fared so well in the hands of the Mount Hope committee, would it not be well if the same committee could be persuaded to take upon themselves the task of doing the things required in the older cemetery? Any interest shown up to the present in St. Michael's by the already established committee has been more personal than official, and as such has no particular weight. Vested with power as at Mount Hope, this same body of gentlemen could, probably from the experience already gained, do more for St. Michael's than any new committee would be able to accomplish. Those interested might strive to bring this about.

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The response which the invitation of His Grace the Archbishop met with when he called the ladies of the different parishes to meet him on the matter of devising ways and means for the procuring and maintaining of nurses for the sick poor of the city, must have been very gratifying, for it was certainly the greatest response to a call of the kind that has taken place in the city for at least a fair number of years. The success of the occasion, while it must be gratifying to all, is a source of particular gratification to the Catholic Register, because, as our readers remember, the subject of just such nurses was some time ago advocated warmly in our columns. Now, however, that the work has been taken so energetically in hand by the Archbishop, and so generously co-operated with by the women from all over the city, there is no doubt but that the beneficent intention of the call and its response will at once begin to operate, and the wants of our Catholic poor in the matter of nurses will soon become something that may be relegated with the things of the past.

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In the course of his address at the meeting mentioned above, Archbishop McEvay emphasized strongly the point that the home and no other place is where certain patients should be treated. Some people ask, why is it necessary to provide for nurses in the home? If people cannot procure nurses themselves, why not go to an hospitable? Now, to my mind, said His Grace, there is no second opinion as to the wisdom of leaving certain patients in the home, rather than sending them to an hospital. The mother of a family, for instance, even though sick, is still the bond that keeps the household together. With the mother present the family ties remain unbroken. If taken to hospital the children may be scattered and the husband, if so inclined, may go from bad to worse. The mother is the queen of the household and everything should be done to maintain this sovereignty. This is one reason and a strong one why nurses should be provided for the homes, which are unable to provide for themselves. The reasoning of His Grace on the point was so logical and beautiful that it alone would have been sufficient plea for the existence of the Society he sought to call into existence and no doubt had much to do with the spontaniety with which the project was received.

Father Rockliff on His Way to Japan

Recently Father Rockliff, S.J., left Buffalo for Montreal, on his way to Japan to establish a Catholic university there. From Montreal he will sail for Liverpool, his native city, where his relatives are still living. His way to Rome will lead him by Stonyhurst and Feldkirch, Austria, the two great Jesuit colleges where he received his education, and the various houses of the German Jesuit Province of which he was a respected member for so many years, as scholastic, prefect and teacher, rector of Canisius College and superior of the former Buffalo mission of the German province.

Not long ago Father Rockliff had a conference with Archbishop O'Connell, of Boston, who during his official visit in Japan as delegate of the Holy Father, promoted and perhaps originated the plan of a Catholic university in the capital of the Flowery Kingdom. With the blessing of the Vicar of Christ, Father Rockliff will sail for his destination, accompanied by Father Dahlmann, S.J., who spent some years in China and Japan, studying Oriental languages and philosophical systems. A French Jesuit will join them at Zi-ka-wai in China.

In Tokio Catholic education has already a foothold; the Ladies of the Sacred Heart opened a school for girls, and the Brothers of Mercy, from Dayton, Ohio, conduct an academy which is frequented by 800 boys. The work of the "Morning Star School" is to be continued by the Jesuits through college and university courses.

LONDON'S CATHOLICITY

Landing of Cardinal Vannutelli and Opening of Eucharistic Congress Graphically Described by Pilgrim.

London, Sept. 10th, 1908.

Some 350 years ago a stately vessel might have been seen making its way up London's silent highway towards the fair capital of Tudor England.

Above its graceful prow rose a mighty crucifix and amidst the crowd of picturesque figures in the garb of soldier and courtier, Bishop and monk, who thronged its decks, was one for whom the towers and gabled roofs of the old city, just touched by the morning sunlight, held many tragic recollections. That same sunlight fell upon the scarlet robes of this central figure, making vivid patches of colour amidst the deep toned velvets of his suite; it aureoled the head of the Crucified, Whose power and domination over the hearts of men this envoy from the city of Holy Rome had come to restore. It threw into high relief the frowning Keep of London's fortress, within whose walls that envoy's mother had received the martyr's crown, with all the indignities which Henry's servants could offer to age and piety.

Two days ago the wonderful network of traffic about Charing Cross Railway Station was blocked by an immense throng of people. A modern crowd, not gay of raiment and with very little picturesqueness about their personal appearance, but the first that had assembled to welcome to London a Papal Legate, since the day when Cardinal Pole came up the Thames to restore the faith to England under Queen Mary. The large courtyard outside the railway station was denuded of its throng of cabs, whose place had been taken by an eager crowd of people, above whose heads flew crowds of pigeons circling about the replica of Queen Eleanor's Cross, which still dominated the place where once her body rested on its way to the "Minster holy at the west of London's roar." Within the station a distinguished knot of ecclesiastics and noblemen had gathered on the platform to be the first to greet Cardinal Vannutelli as he stepped from the boat express. His Eminence's reception at Dover must have prepared him a little for the enthusiastic welcome which came to him from the warm throbbing heart of the British Empire. When he landed at the old seaport, he had passed through kneeling throngs of men and women eager to receive his blessing, and he found himself the centre of a group of grave and reverend seignors who had put off some of the self-possession attributed to the Anglo-Saxon race in their desire to express to this ambassador from the Father of Christendom their love and loyalty to the Holy See. There could have been nothing disappointing to His Eminence in the hearty British cheers which went up from Catholic and non-Catholic alike as the carriage containing himself and Archbishop Bourne drove out to the station.

It was an auspicious beginning to the celebrations of the Eucharistic Congress, showing as it did the good feeling of the man in the street, despite the desperate efforts of the Protestant Alliance to stir up bad blood and religious hatred, by frantic appeals to Members of Parliament to stop this "abuse of England's hospitality" as they are pleased to designate the Procession of the Blessed Sacrament fixed for Sunday, which they prophecy "will lead to bloodshed!"

Wednesday saw the opening proper of the Congress. By 7.30 p.m. the great Cathedral was filled with a vast waiting multitude numbering over 7,500, and soon afterwards from the Sacristy entered a long and gorgeous procession of Archbishops and Bishops, headed by Dr. Bourne, the Metropolitan, in cope and mitre and carrying the crosier, surrounded by the Canons of the Westminster Chapter. Preceeded by eight servers of the Guild of St. Stephen, carrying the canopy, these took their places near the great entrance to await His Eminence's coming. Meanwhile, a second detachment, numbering prelates, abbots, generals and provincials of Religious Orders, made its way to the Sanctuary, where four of the Cardinals attending the Congress, already occupied their respective thrones. It was a wonderous sight, viewed from above—the dark masses of people on either side, the carpeted pathway bordered with purple and crimson by the robes of the Bishops and Canons lined up on either side, here and there a relieving touch of white, where stood some of the Chaplains of the Cathedral, or Master of Ceremonies in cotta and cassock, and beyond, closing the vista, the golden marble baldacchino enshrining the High altar, behind which appeared the shadowy silhouettes of the Choir. The grand proportions of the empty Sanctuary were well set off by the contrasts afforded by the green and crimson carpets and seats, white marble and the splashes of brilliant color made by the robes of the waiting Cardinals. Above all the great crucifix loomed through the semi darkness of the vast spaces above, fall of the possibilities of the future pageants which this noble edifice may witness.

Suddenly the rustling silence within the vast building was quickened by a blare of trumpets from without, and then a furore of cheering struck upon the ear, echoed and re-echoed like waves against the mighty walls. A moment later a tall and stately figure, clad in the scarlet cappa magna of his princely office, appeared amidst the throng of prelates, making his slow, magnificent progress up towards the sanctuary, and imparting his blessing to the kneeling crowds right and left as he went. Arrived at the Altar the Cardinal knelt in prayer during the singing of the versicle "Protector Noster" and the following collect. Then all within the Sanctuary and the crowd of prelates and clergy massed just outside the altar rails, rose to their feet, with the Cardinal standing before his faldstool in the very centre of the wide space, while one of the Chaplains read aloud from the pulpit the Legate's letter of authority, first in Latin, and then in English. After this a short procession was formed, and Cardinal Vannutelli preceded by the mace-bearer and accompanied by his chaplain and acolytes, made his way to the pulpit from whence his splendid voice rang through the uttermost parts of the Cathedral, as with eloquent gesture and vivacious enthusiasm he delivered a Latin address to all those present, imparting the Apostolic Benediction to every member of the Congress. The address was listened to with rapt attention by those on the Sanctuary, and the numerous priests of all nationalities present, who found in this Mother tongue of the Church a common understanding, the laity, however, found it a little long, being unable to catch the sense, but were admirably patient, a French priest representing an important paper in the South of France, who was with the writer, remarking on their wonderful silence, which he found a great contrast to Lourdes, and other large assemblies of the kind abroad.

After the return of the Cardinal and his retinue to the Sanctuary, where he took possession of the Archiepiscopal throne, Archbishop Bourne occupied the pulpit, and with the clear grave voice which so aptly expresses his personality, welcomed the Cardinal in his own name, in the name of the distinguished ecclesiastics present, the clergy of Great Britain, and the faithful laity, and he hoped he might say, in that of the English people. When these ceremonial speeches were concluded, the High Altar was decked for benediction, at which one of the Bishops present officiated. It was one of the most solemn and impressive moments of a most impressive occasion, when a priest of the Cathedral entered the Sanctuary from the magnificent chapel of the Blessed Sacrament contiguous to it, bearing in his arms the Sacred Host, and all the brilliant array of Cardinals, Archbishops, Bishops and Mitred Abbots, and all the vast crowd of clergy and laity fell upon their knees in profound adoration before that humble white veiled Guest, the reason and centre of all this marvellous array of intellect, talent, piety and splendor, all these vast preparations, all these long journeys which had brought many indeed from the East and the West to worship at His feet, the Sacramented God Who presided over all.

But one moment more wonderful was when the Blessed Sacrament was lifted in blessing over those countless bowed heads. Then silence spread her pinions like a great bird hovering within the vast buildings, and the numberless little unnoticed noises inseparable from a large assemblage of human beings as they are from the leaves in a wood through which the wind is ever quivering, died utterly away. It was then that one realised the full meaning of the word "profound" for it was an unfathomable silence which endured till the tinkling bell told that our Lord's benediction had fallen upon all present, and we hope upon our fellow countrymen outside the fold, no less than upon the mighty effort to give Him thanks for all He is to us, for as the Archbishop said, "non nobis, non nobis Domine, sed nomine tuo da gloriam."

As the mail leaves almost immediately there is no space to tell you of the beautiful ceremonial of pontifical High Mass celebrated this morning at 9 a.m. by the Archbishop of Paris, nor of the many interesting sectional papers which commenced to be delivered to-day. To-night witnesses the great meeting at the Albert Hall, and one gazes through a vista of interesting and stirring events up to the crowning act in the procession on Sunday next. Of these things I must tell you what I can, next week, and afterwards.

PILGRIM.

Miss Fraser a Catholic

Miss Catharine Fraser, who was given special honors during the visit of Lord Lovat to Toronto, is a Catholic and a resident of Hamilton. At the dinner given Lord Lovat, he complimented Miss Fraser on her ancestors, saying "it was the intelligence and hardiness of the ancestors of the lady who kept for Canada the Fraser river." He also said that "Simon Fraser was as great a hero and did as much for Canada in his explorations as the Fraser who fought at Quebec." Miss Fraser had several interviews with Lord Lovat and was invited to be of the party in travelling from Toronto to Hamilton.

Archbishop Gauthier Officiates in Montreal

Archbishop Gauthier of Kingston officiated at St. Patrick's church in Montreal at the Labor Day celebration, Archbishop Bruchesi being absent at the Eucharistic Conference in London. The members of the Holy Name Society were present in full force at the Mass, of which Archbishop Gauthier was celebrant and Rev. Father John Talbot Smith, LL.D., of New York, preached the sermon. The occasion marked the last appearance as organist of Prof. Fowler, who, after forty years of labor has resigned. His place will be filled by Rev. Frederick M. Elliott, one of the staff of St. Patrick's.

SUBJECT OF THE HOUR

Address of His Eminence, Cardinal Gibbons, at Close of Eucharistic Congress.

The last day of the Eucharistic Congress opened with Pontifical Mass in Westminster Cathedral. This Mass was celebrated by the Papal Legate, and all the Cardinals, Archbishops, and Bishops, and many others of the clergy assisted. The great edifice was crowded, the audience following with rapt attention the sermon of Cardinal Gibbons, the preacher of the day. Following is the greater part of the text of the sermon:

"I say unto you that many shall come from the East and the West, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven." Matt. viii., 11.

"I esteem it a great honor and privilege that members of the hierarchy of the United States should unite with their brethren of the British Isles and of the continent of Europe in celebrating among you this love-feast of the Eucharist.

"I am indebted for the favor conferred on me to the kind partially of your beloved Archbishop, whose pressing invitation I accepted as a command. And in appearing before you I am endeavoring to pay a debt of gratitude to the Archdiocese of Westminster—for, when we celebrated, some years ago, the centenary of the establishment of the American Catholic hierarchy, Cardinal Manning was worthily represented in Baltimore by one of his venerable colleagues. We earnestly hope that the occasion so suggestive to your good-will to your brethren beyond the seas, may contribute to strengthen the bond of fellowship between the clergy and people of England and of the United States.

"But there are other and higher reasons than personal friendship to justify the participation by American prelates in the ceremonies of to-day. Though we are separated from you by an immense ocean, we are united with you, thank God, in the heritage of a common faith. We across the Atlantic claim, as well as you, to be the spiritual children of Gregory, Augustine, and Patrick, of Alban and the venerable Bede, of Anselm and Thomas of Canterbury, of Peter and Pius, we have with you, 'one Lord, one faith, one baptism, one God and Father of all.'

"But we inherit not only the traditions of your Christian faith; we inherit also the traditions of your civil and political freedom. The great charter of liberty which Cardinal Langton, of Canterbury, and the English Barons secured from King John on the plains of Runnymede is the basis of our constitutional liberties. We share with you in the fruit of your victories.

"The steady growth of the English speaking Church during the last three centuries is truly gratifying and may be considered phenomenal. At the Council of Trent, held in the sixteenth century, there were present only four Bishops who spoke our tongue; one came from England and three from Ireland, Scotland was not represented. The American continent had but recently been discovered and Australasia was a terra incognita. There are now upwards of 200 Bishops ruling dioceses where English is the prevailing language. An English-speaking hierarchy is established in England, Ireland, and Scotland, the United States and Canada, the East Indies, and Australasia. And should another Ecumenical Council be held during the present century there is no doubt that every division of our globe would be largely represented by English-speaking prelates professing the ancient faith and paying spiritual allegiance to the Sovereign Pontiff of Rome.

"We have not only the same language and literature, but we live under practically the same system of government; you are ruled by a constitutional monarchy, we are ruled by a constitutional republic. Though the forms of government differ in name, they are the same in their practical results. We both enjoy the inestimable blessings of civil and religious liberty. Our respective governments hold over us the aegis of their protection without interfering with us in the exercise of our sacred functions.

"This remark may be especially emphasized in regard to your colonies. I have conversed with Bishops from Canada, from Australia, New Zealand and other possessions of the British Empire, and they were all loud in their praise of the freedom which they enjoy as prelates of the Catholic Church.

"It has been justly observed that 2,000 years ago the great Roman Empire, with its splendid system of public roads, afforded the Apostles and their immediate successors exceptional facilities for traversing the provinces and announcing the Gospel to the Gentile world.

"And does not the same observation apply, with still greater force, to the mighty British Empire of today? She has a commercial network extending over oceans and continents, and should not God's ministers avail themselves of this providential agency by the propagation of the kingdom of Christ?

"May your missionary sons be endowed with the apostolic spirit of Augustine, Winifrid, and Patrick! May they succeed in preaching the Gospel wherever England establishes her laws! May they be as zealous in conquering souls as British statesmen are in acquiring territory! May they extend the kingdom of Christ wherever England enlarges her temporal dominion; may they erect a house of prayer wherever she builds a fort, and may they determine to plant the cross, the symbol of salvation, side by side with the banner of St. George!

"And may America engage in holy emulation with England in spreading the Gospel of peace and the blessings of Christian civilization, and may apostles spring forth in our country to carry the faith into every region wherever float the Stars and Stripes!

"I am sure that you will all agree with me that the sister isle has done her duty in the cause of Catholic missionary labor. Whatever have been the unhappy causes that have led to the expatriation of so many of Ireland's sons and daughters from their native soil, Almighty God has made their exile subservient to higher and holier purposes. I can safely say that there is scarcely a city or town in the United States or Australia where the Catholic religion has not been proclaimed by priests and supported by laymen of Irish birth or parentage.

"And as an additional incentive to stimulate your pious entnusiasm, and to arouse your zeal in diffusing around you the blessings of Christian faith, our Holy Father, Leo XIII., of happy memory, sets forth, in glowing terms, the golden opportunities that lie before you. In his apostolic letter of 1895, he enlarges on distinguishing traits of the English people. He admires your candor, your sense of justice and humanity. He praises your social virtues and your successful efforts in uplifting the poor and the working classes; your munificence in founding institutions for decrepit old age and abandoned youth; in building hospitals for the alleviation of every form of suffering humanity; and in the establishment of houses of correction and reformation for the criminal and depraved. He dwells on your commercial enterprise and activity, extending over the civilized world the good order and stability of your government; the respect for religion and for the Christian Sabbath, and the veneration in which the Sacred Scriptures are held throughout the land.

"If to the blessings just enumerated were supperadded unity in Christian belief, this bond of sacred fellowship would, in the judgment of the Holy Father, largely contribute to the peace and happiness of domestic life, and to the strength and security of the British empire at home and abroad.

"If any nation has reason to join hands with its spiritual rulers, and to glory in its Catholic traditions, that nation is England. From the sixth to the sixteenth century, when 'the whole land was of one tongue and of one speech,' the history of Great Britain is emblazoned with the names of Christian princes and prelates of people who have reflected unfading renown on their country by their sturdy manhood, their unswerving loyalty to country, and their deep-rooted faith. Though often portrayed by unfriendly hands, prejudice has not been able to obscure their glory or tarnish their fame, England's prestige would have suffered if these illustrious names had never been inscribed on her roll of honor.

"Take a loyal, personal interest in all that concerns the temporal and spiritual welfare of your cherished country. No one should be a drone in the social hive. Let no man be an indifferent spectator of the civil and political events occurring around him. When we are enrolled in the army of the Lord our duty to our country is not diminished, but increased As you all enjoy the protection of a strong and enlightened government, so should each man have a share in sustaining the burden of the commonwealth.

"Above all, take an abiding and a vital interest in all that affects the welfare of your holy religion. Let the words of the Psalmist be your inspiring watchword: 'If I forget Thee O Jerusalem, let my right hand be forgotten. Let my tongue cleave to the roof of my mouth if I do not remember thee, if I make not Jerusalem the beginning of my joy.'"

Ordination of Youngest Priest

(American Catholic Press Association.)

Detroit, Sept. 14.—Sunday morning for the second time in the history of the Catholic Church in America, a Polish prelate, the Rt. Rev. Paul P. Rhode, recently consecrated Auxiliary Bishop of Chicago, officiated at the solemn and impressive ceremony of the ordination in St. Francis' church, this city.

Bishop Rhode arrived here Saturday evening and was met, at the depot by the leading Polish pastors of the city and escorted to St. Francis' Rectory. From Thirty-first street to Wesson avenue the Bishop and his escort passed under a score of electric arches which spanned the street, and fully 3,000 people gave the young Polish Bishop a hearty greeting as he alighted from his carriage at the church door.

Within the sacred edifice a vast congregation reverently awaited his coming and assisted at the solemn Benediction.

Sunday morning at 9.30 o'clock, Bishop Rhode conferred the dignity of the priesthood on the Rev. John Bonkowski, of this city, in the presence of a congregation numbering 3,000 persons. Vicar-General Dempsey and several of the leading Polish pastors assisted in the impressive services.

The newly ordained priest is only 22 years of age, and is said to be the youngest priest ever ordained in the United States. He made his preparatory studies at Detroit (Jesuit) college, studied philosophy at St. Mary's, Baltimore, and theology at St. Paul's Seminary, St. Paul, Minn, and the Polish Seminary, this city.