

The Catholic Record

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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OUR READING

That this is in some sort a reading age, that it is vastly important to read wisely, that there are great books with which intelligent persons should be reasonably familiar—these are surely incontestable propositions. They have been reaffirmed by many notable thinkers in various dialects and with manifold illustrations. A gossamer generation has gone on its way with sublime indifference to the preferences of its mentors. Only an optimistic bookman here and there closes his eyes to the fact that the reading public has a keener relish for pithy scraps of information and highly spiced paragraphs of society gossip than for the literary treasures which have been beguiled by the ages. Far be it from us to justify the perverted tastes of the crowd—they must be tolerated, as other transitional things are. Most people are in a dreadful hurry to-day. Is it to be wondered at that they conform to the "quick lunch" pattern in their mental as in their material practices? It would be censorious to class them with the negligible workings who lay outside the prison-house in the great vision, concerning whom Virgil said to Dante, "Speak not of them, but glance and pass them by."

WHAT DO WE READ?

We are not now thinking of best books and their claims, nor of the competing standards set before the tyros of the debating societies in city and town. The wails and shrieks of literature in our modern world is subject to fresh inquiry. Ask the librarian of the nearest free library; glance over the shelves and counters of your bookstores; note the advertising acts now employed by publishers to induce young and old to buy their wares; then say whether re-valuations, wide and deep in their range, are or are not called for in the interest of the unnumbered youths and maidens who are to revise the laws and remodel the social habits of the coming generations.

HASTY JUDGMENTS

Not so very many years ago, judgments filtered down from serene heights of professional criticism, through the channels which magazines and reviews provided. When these passed verdicts upon the poets, so naturalists and historians of the period they were sectionally regarded. Very few of the too abundant opinions hastily dashed off nowadays have any weight with students. They are for popular consumption, and, like the ephemera that buzz for an hour or two in the sunrays, pass unregarded into oblivion. It does not follow that they have no effect upon untrained minds. Like the films of the cinematograph show, they leave a confused sense of familiarity behind them which is apt to produce false impressions of unvisited realms in the Kingdom ruled over by the undying great. If this confusion had no bearing upon the ethical standards which prevail in practical life it might not matter so much. Unfortunately, chance-medley in the common thinking echoes itself in the field of morals and conduct.

OUR HERITAGE

From the Far East leading spirits abroad testify to the preciousness of our literary heritage, and grateful students proclaim their indebtedness to our great authors. The vast Western plains and the cities which rival our own in wealth and culture claim their full share in the old tradition, that millions on the other side of the "unplumbed straining sea" regard the speech of Shakespeare and the principles of Milton as their own highest standard of comparison. Doctor Brandes, the master workman in the Danish field of polite letters, discourses pleasantly to a select audience on the leadership of our great writers, showing a familiarity with their works such as may well shame some of us who are content with shallow and unconsidered views of books which educated foreign-

ers esteem and love supremely. The latest of these distinguished scholars to bring his tribute of admiration is M. Anatole France—a poet, a novelist, and a critic who has evolved a literary form so charming and arresting that readers of all nations delight in his pictures of life; tracking him through his many moods, now serious and anon gay, always glowing with fine feeling for human experiences, always redolent of the fragrance which only an exquisite charity and an imagination alive to all phases of character have power to impart. He speaks with enthusiasm of the works of Swift and Defoe, Scott and Dickens, Thackeray and George Eliot. He hints his high appreciation of our living writers of mark, but his deepest homage is paid to "the vast and profound spirit of Shakespeare and Bacon." He records the fact that "the true France took your institutions as her example and her ideal. Your Shakespeare renewed our poetic inspiration. Our parliamentary system is a child of yours."

CANON'S CHARITABLE REPLY

Editor of The Free Press:—It is charitable to think that Bishop Fallon's zeal for the practices of his church ran away with his judgment, if his sermon is reported correctly in today's Free Press.

1. Bishop Fallon knows well that "Hail" as addressed by the angel to the Blessed Virgin is not a prayer. It is simply a salutation and means "Rejoice," or "Be Glad." The angel congratulates her upon the great favor bestowed upon her. The use of the word as a salutation is no warrant for its use as a prayer, nor does the passage in which it occurs suggest such a thought even remotely.

2. Then as to "special influence." Does the Bishop really mean to imply that the Son of God is amenable to "special influence" in his relations to mankind? The Roman Catholic Church may assign to the blessed Virgin such "special influence" with her Son, but it does so against the whole tenor of the Scriptures, and on the few occasions recorded of her approaching Him during His public ministry, His answers were the opposite of encouraging to the idea of her possessing "special influence."

3. The most extraordinary statement, however, is the following: "The only difference between Jesus and Mary is that she was the creature, He the Creator; She the redeemed and He the Redeemer. Yet she was the mother of Jesus." The only difference; can any difference be greater than that between the creature and the Creator, the redeemed and the Redeemer? We pray to and worship only the Creator and Redeemer. According to the bishop's own words, the blessed Virgin is a "redeemed creature." Can the bishop quote a single passage in the Bible where prayer and worship are addressed to a redeemed creature? If not, is not all the bishop's zealous eloquence mere words—camouflage, if you will, to tide the utter absence in the Scriptures of any warrant for the addressing of prayers to the Blessed Virgin?

As there is not space to deal adequately with this large subject in a letter I beg to state that I shall take the opportunity, D. V., of preaching on this subject in St. Paul's Cathedral on Sunday evening next.

NORMAN TUCKER.
London, February 10, 1919.

PINNED DOWN!

Editor Free Press:—In your issue of this date Canon Tucker attempts to draw a red herring across the track by making certain comments upon my sermon of Sunday night. I don't propose to allow him to so escape the issue raised by himself. On the 3rd instant, Canon Tucker was reported as having said in the pulpit of St. Paul's Cathedral, on the day preceding, "that the name of the Virgin was substituted for the name of Jesus Christ in the Te Deum and other services of the Catholic Church."

In a public letter of the 4th instant, I characterized that statement as "absolutely false and without any foundation in fact." On the same day Canon Tucker repeated his slander in the following terms: "Leaders of the Catholic Church have been promoting the glories of Mary and ascribing to her the attributes of Christ himself. . . . In societies interested in promoting beliefs in her glories, her name has been substituted in Psalms and in the Te Deum for the name of Christ." On the 5th instant, I publicly called upon Canon Tucker "to show proofs for his indefensible distortions of facts that are within the reach of all."

There the issue still stands: Canon Tucker desires to evade it; he has not accepted the challenge;

he has not produced the proofs. The charge he made is clear and intelligible; it can be established by producing the Psalms and the Te Deum in which the name of the Virgin Mary has been substituted for that of Christ. Until Canon Tucker produces those proofs, or publicly admits that he cannot do so, no other performance of his is worthy the attention of an honest man.

Yours faithfully,
M. F. FALLON,
Bishop of London,
London, Ontario, Feb. 11, 1919.

DEFENDS USE OF WINE FOR SACRAMENTS

REV. FATHER WHALEN REPLIES TO THE "PESTIFEROUS PULPITERS"

Ottawa Journal, Feb. 3
Rev. Father M. J. Whalen, pastor of St. Patrick's Church, in his sermon at High Mass on Sunday replied to criticisms directed against the Catholic Church by "pestiferous pulpiters"—as Father Whalen termed them—who alleged that the use of wine for sacramental purposes was an obstacle in the way of banishing the evil of drink.

His sermon was particularly a reply to one delivered by Rev. W. E. Baker, pastor of the First Congregational Church on Sunday a week ago. He opened his sermon with the following quotation from The Book of Wisdom:
"Let us lie in wait for the just, because he is not to our turn and is contrary to our doings. . . . He is grievous unto us, even to behold. . . . We are esteemed by him as triflers, and he absteinh from our ways as from filthiness."—(Wisdom—Cap. II.)

DEAN FARRAR'S WORDS
"Each generation in turn," says Archbishop Farrar, "falls to see that this hatred of the good by the bad, evincing itself by savage deeds or stinging words, is part of the normal history of the world."

"This deprecation," Fr. Whalen continues, "this holding up to contempt by anonymous railers, is part of the tribute which vice pays to virtue. In all ages, cynics, worldlings, envious rivals, and those who hate the righteous, sharpen their tongues like a razor to wound the honest reputations of those whom they count their enemies. A man has been called upon by his duty to take an active part among his fellows, and though he has never desired or done any thing but good, there are many who will pursue him with hurricanes of abuse. He can say nothing true; he can do nothing right; his name is a signal for the hiss of every form of religious hatred and worldly malice. This abuse has happened in its worst forms to all the best men whom the world has ever seen. It nearly drove the Psalmist to desperation; it wraped all the prophets in its sulphurous storm; it told John the Baptist that he had a devil; it called the Lord Jesus Himself a glutton, a wine bibber, a deceiver, a Samaritan, a traitor, and a demoniac."

THE DISCIPLE'S POSITION
"The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the godman of the house Baalzebub how much more than of his household."—Matt. x—24, 25. It is not surprising, then, that James Cardinal Gibbon, one of the household should be mendaciously assailed, as willing to "let the distilleries continue to distill over the fires of inferno, the death dealing, soul destroying enemy of God and mankind; let our fellow men be tempted and dragged into the mire; let our goals be filled and our courts worked overtime; let our police forces be increased and the hangman made more conspicuous; let Heaven be brought nearer to the abodes of men; rather than raise a voice of protest against the banishment of the foul evil that has carried to untimely graves in every year of its existence more human beings than the cruel war has killed in four and a half years!"

CARDINAL GIBBONS' STAND
"Where there are many dreams there are many vanities, and words without number."—(Ecl., 5, 6)
"The simple truth is that not Cardinal Gibbons alone, but the entire American hierarchy, supported by the consensus of Catholic opinion and sentiment, is steadfastly opposed to any and all 'bone dry' legislation that would interfere with the use of wine in the celebration of the Mass. Such legislation was passed in Arizona and Oklahoma. In the former State before the issue was heard in the courts, an amendment was added to the constitution by popular vote making an exception of altar wines. In Oklahoma the Supreme Court, a few months ago, decided that under the constitution of the State the Legislature could not make a law which would prohibit the use of wine for sacramental purposes. Prohibitionists throughout the United States are now declaring in the face of pestiferous pulpiters, that they neither advocate

nor support the prohibition of alcohol for scientific, industrial, medicinal and sacramental uses.

W. J. BRYAN'S STAND
"William Jennings Bryan, always an ardent advocate of prohibition, but never an unreasonable one, said recently:

"All prohibition amendments and statutes should except wine for sacramental purposes. While many denominations have substituted grape juice for fermented wine, it is a matter which should be left entirely to the discretion of the church. Prohibition is not directed against the use of alcohol for scientific, mechanical, medicinal or religious purposes, but against its use as a beverage."

"It is a libel on God and our Divine Master," shrieks our bone dry orator, "to even hint that the presence of God's greatest enemy is essential to true worship. My only regret is that I cannot command language strong enough to express my true feelings in the matter."

"It is written in the Good Book—'Hast thou seen a man hasty to speak? Folly is rather to be looked for than his amendment.' . . . 'Eminently sane, on the other hand, devoid of the extravagance which often renders the prohibition advocate the most intemperate of reformers, is this pronouncement of the hierarchy of Australasia at Melbourne over a year ago:—'We deem it our duty to cooperate with every wisely directed effort to stem the evil of drink and to promote temperance among the people. We have no sympathy with those who oppose well-considered restrictive legislation or the strict and impartial administration of the laws which regulate the sale of drink. But needless to say, we have as little sympathy with those who do not distinguish between the use and the abuse of alcoholic drink; who seem to regard drink as something essentially evil. No lasting improvement can be based upon false principles, and no good cause can be secured by false charges and intemperate language.'"

WORLD WICKED ENOUGH
"Doubtless the world is wicked enough, but it will not be improved by the extension of a spirit which self righteously sees more to reform outside of itself than in itself. Doubtless there are great sins practiced by multitudes of men, but they will hardly be diminished by those who bring into the enterprise of extermination a greater amount of baggage than they can defend, and try to

"Compound for sins they are inclined to."—(Prov. 24, 29)
DAMNING THOSE THEY HAVE NO MIND TO.

SIR WILFRID LAURIER CRITICALLY ILL

As we go to press the following dispatch has been received from Ottawa:
Ottawa, Feb. 16.—Sir Wilfrid Laurier is seriously ill and the end may be near.

He was stricken with paralysis this morning, and while he still retained consciousness, he is still a very sick man. He is in his seventy-eighth year. While he may survive for a considerable period his political career is over and it is doubtful if he will ever reappear in Parliament.

The Opposition Leader has been in singularly good health all winter, but on Saturday it was noticed that his condition was not up to the mark. People who talked to him remarked an absence of the accustomed lucidity.

Editorially the Free Press says: The news that Sir Wilfrid Laurier has suffered a paralytic stroke and today lies in a serious condition will be received with national regret. Sir Wilfrid is a man of no inconsiderable age, three months of his 79th year having passed over. It is, however, to be hoped, taking his descent from a family of hardy Anjou stock into consideration, together with his own sturdy physique and brilliant, energetic mentality, that the immediate danger attending such an attack may be forced back, that medical skill may save him, if not for a renewal of his political activities, then, at least, for some years more of life.

Wilfrid Laurier, whose career both as a professional man and a politician is so well known in Canada, was born at St. Lin, Quebec, on November 20, 1841. For six generations Quebec had been the home of the Lauriers. His father was Carolus Laurier, a farmer in a forest settlement at the foot of the Laurentian hills, north of Montreal. His mother, who died in his fifth year, was Marcellite Martineau, a woman to whom her biographers attribute a fine mind and artistic talents.

Young Laurier was educated for the legal profession. In 1871 he embarked on his political career, being elected in that year as a Liberal to the Quebec Provincial Assembly. Three years later Mr. Laurier was sent to the Dominion House, where his great oratorical powers soon earned him the title, "Silver-tongued Laurier," and in time were the means of securing for him high rank in the Liberal party.

BISHOP FALLON'S SERMON

"ALL NATIONS SHALL CALL ME BLESSED"

That the Catholic Church is acting according to the inspired word of God in the honor paid to the Blessed Virgin Mary as Mother of God, that the Old and New Testaments gave precisely that place to Mary which is given to her by the Catholic Church, that whether fore shadowed by type in the Old Testament or referred to as actual persons in the New Testament, the Mother and Son are always linked together, was simply, lucidly, and irrefutably proven by His Lordship Bishop Fallon in a masterly and scholarly sermon at the evening service in St. Peter's Cathedral last Sunday.

The position and prerogatives of the Blessed Virgin having been attacked by the Rector of the Anglican Cathedral, who claimed that "the whole Catholic doctrine of the Virgin Mary was directly contrary to the teaching of the Bible," Bishop Fallon leaped to pen and pulpit in defense of the Virgin Mother of God, and taking the words of the Bible as the sole basis for his statements, he established beyond doubt that the Catholic doctrine concerning the Virgin Mary was absolutely in consonance with the teachings of the Bible.

The announcement through the press that Bishop Fallon would refute the charge made against the Church of giving undue honor to the Blessed Virgin, drew to St. Peter's Cathedral such a congregation as has seldom if ever been seen within a church in this city before. Chairs placed in the aisles failed to accommodate the people, who filled the rear of the church, the stairs and the gallery, and remained standing for over an hour to hear quoted from the Bible texts that could not fail to convince, linked together by elucidating commentary. Even without that faith which makes it easy for Catholics to accept unquestioningly the sublime doctrine of religion, many non-Catholics present must have grasped the real meaning of our love and veneration for the Mother of God, and realized the significance of the devotion in the life of the individual Catholic, its power as a bulwark of the Christian Faith, and understanding, perhaps for the first time, the justification the Church has for interposing that devotion in doctrinal terms.

His Lordship took as his text the words of the Blessed Virgin spoken prophetically concerning herself and recorded in the 1st chapter of St. Luke's Gospel: "And behold from henceforth all generations shall call me blessed." His Lordship continued: "When a few days ago I read in one of London's daily papers that a minister in a prominent Church had preached from his pulpit that the whole doctrine of the Blessed Virgin Mary was contrary to the teaching of the Bible, the first question that came into my mind was,—why can they not leave us alone? We can take care of ourselves; we know what we believe; we are not interfering with the beliefs of others; why can they not play the game fairly with us as with others? Are slander, false witness, misrepresentation, accusations behind closed doors, and whisperings behind closed doors, the method of their dealing with the teaching of the Catholic Church? What good does such an accusation do? Is it an honorable thing for a Christian minister of a prominent church? Did that minister hope to escape without its reaching the columns of public print? Then it was an ignoble thing, since it was whispering behind closed doors. Will it strengthen the faith of any Christian? Does it help Christianity? Will it make the scoffer cease his sneers? Suppose we were,—it is not the case,—somewhat extravagant in our love and devotion to the Mother of God, might they not be to such a fault a little blind?"

His Lordship went on to say that in the Catholic Church are not heard such accusations against other creeds, that the belief of others is not torn to pieces, but that doctrine and dogma are taught in a positive manner. He declared that feelings of angry indignation were aroused that this belief which with all Catholics is a tender devotion from earliest childhood, that this doctrine of love for the sweet and holy Mother of God should have been made the object of slanderous attack.

"To the Bible he has appealed; to the Bible we shall go. What I shall have to say to you tonight shall be taken entirely from the Bible. The Catholic Church asks nothing more for the Virgin Mary than what is ascribed to her in the Bible. For every Catholic devotion has its reason, its basis, its justification and its defense in the holy and inspired word of God. The Bible is composed of two great divisions: the Old and the New Testaments. The Old Testament is the shadow, the New is the substance, the old is the type, the new is the reality, the old is the prophecy, the new is the fulfillment." He stated he would take into consideration no prophecies save these which

speak in thunderous tones and which all agree refer to the Messiah and His Mother. His Lordship proceeded to read from the Bible passages to prove every statement he made, beginning with the first book of Genesis, where in the 3rd chapter is recorded the story of the fall of Adam and Eve, who have drawn upon themselves the anger of God and have lost that original innocence and happiness in which they had been created. Taking only the words over which there could be no controversy, the speaker read: "And the Lord said to the woman, Eve, Why hast thou done this? And she answered: the serpent deceived me and I eat." And the Lord said to the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed."

In this scene we have three parties, the man, the woman and the serpent, and in the fulfillment of the prophecy we likewise are shown three parties; but in the fulfillment, the man is to be the second Adam and the woman the second Eve. Amongst all commentators of Scripture there is not a single dissentient voice that in speaking of the offspring of Eve God was referring to the Messiah to come and his mother. The woman and her son became for prophet, priest, and patriarch the source of inspiration and the subject of meditation in all the years that were to precede the coming of the Messiah. For more than three thousand years this thought filled the world with hope, it alone bore God's people up against despair. Every Jewish mother hoped that her child might be the mother of the Saviour, and every Jewish maiden prayed that she might be chosen for the signal honour. In all the history of the Bible there is not one attempt to separate the mother from the Son; even in the first message of hope after the fall of man they stand united.

Seven hundred years before the event the prophet Isaiah, that inspired mouth-piece of the Most High, spoke these significant words: "Therefore the Lord Himself shall give you a sign,—behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel, (that is, God with us)." This vision which always links together the Virgin and Emmanuel became more distinct as the years went on.

But if the Old Testament gives these undisputed prophecies of the function, dignity and glory of Mary, it is in the New Testament that we shall seek her real picture. The Old Testament gives but the outline. But outside the Catholic Church they are satisfied with a skeleton. For them there is no room for colour, for flesh and blood. They call her Mary when they do not call her worse, seldom the Virgin Mary, rarely the Blessed Virgin, and never the Mother of God. Yet the Bible makes her the Mother of God. And His Lordship made vivid the scene described in the first chapter of St. Luke's gospel, verses 26-37, Luke 1: "And in the sixth month the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel began to come in said unto her: Hail full of grace, the Lord is with thee; Blessed art thou among women. Woe, having heard was troubled at his saying, and thought within herself, what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name Jesus. . . . And Mary said to the angel: How shall this be done, because I know not man? And the angel said to her: The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And, behold, also thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren; because no word shall be impossible with God."

After reading the text His Lordship continued: "What comment can any human voice make upon these words of the Bible? What comment is there to make? God sent an Archangel to a humble virgin, and that ambassador from the heavenly court spoke a message, such as no other human ears before or since have been privileged to hear. Coming in to her he said: 'Hail full of grace, the Lord is with thee, blessed art thou among women.' That is all we ask of anyone to believe of the Blessed Virgin,—that she is blessed with the blessedness of her Divine Son. From an angel's lips came the words that Catholics love to say in prayer. And there some who have not known what these words mean. Tell them now and let them know henceforth that you are repeating the words of the Archangel Gabriel. Whether high or humble, whether educated or ignorant, there are no more appropriate words of praise and prayer on Christian lips than the Hail Mary."

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CATHOLIC NOTES

In the Chapel of St. Sigismund in the Cathedral of Prague, the sacred body of that Saint, who died in 625, was found. The Latin inscription bears date of 1865.

The oldest university under the American flag is that of Santos Tomas de Aquinas, the famous Dominican seat of learning in the Philippines. It was founded in April, 1611.

In the Red Cross Magazine for February, 1919, is the following significant statement: "In a census of nationalities at the Red Cross Hospital near Paris, soldiers of Irish descent were twice as numerous as those of any other nationality."

Captain C. J. McCarthy, A. S. C., who has been decorated by the King of the Belgians as Chevalier of the Order of the Belgian Crown, for services in connection with transports and supplies of the Belgian army was formerly Department of Agriculture Inspector for the Southwest of Ireland.

The Rev. Edmund F. Gibbons, Rector of St. Teresa's Church, Buffalo, has been appointed Bishop of Albany, N. Y., to succeed the late Bishop Thomas F. Casack. Father Gibbons will be consecrated in St. Joseph's Cathedral, Buffalo, says the Echo, but definite arrangements will not be made until after the arrival of the official documents from the Holy See.

More than one thousand Catholic war mothers of Toledo, O., received city war medal decorations at the Coliseum recently at the hands of Rt. Rev. Bishop Schrembs. Gold star medals were presented to twenty-two mothers, whose sons had made the supreme sacrifice; and silver star medals were awarded to one thousand mothers, who had given their boys to the service of their country.

The following names should be added to the recent list of honours won by Catholic Chaplains published in this paper:—O. B. E.—Lieut. Colonel (Very Rev.) W. T. Workman, M. C., V. G.; M. C.—Capt. (Rev.) J. F. Nicholson; Mentioned in Despatches—Lieut. Colonel (Rev.) F. L. French, D. S. O. (twice); Major Rev. J. A. Fortier, M. C.; Mentioned for work in England—Lieut. Colonel (Rev.) P. O'Leary, Major (Rev.) John Knox.

Right Rev. Mgr. Andrew Arnold Lambing, rector of St. James Church, Wilkesburg, Pa., and distinguished as historian, scholar and author, had in his home in Wilkesburg, Pa., last week. Dr. Lambing was 77 years old. For forty-five years he had been a resident of Allegheny county and for thirty-three years the rector of St. James' Church. He devoted himself to recording the history of Pittsburgh and Allegheny county, publishing a number of works on these lines. He was also the founder of the Father Lambing Total Abstinence Society.

Mgr. Austin Dowling, Bishop of Des Moines, Iowa, has been appointed Archbishop of St. Paul in succession to the late Mgr. John Ireland. Bishop Dowling was appointed to the See of Des Moines in 1913. At the time of his elevation he was Rector of the Cathedral of St. Peter and Paul in Providence, R. I. Born in New York City, Bishop Dowling spent most of his childhood in Newport, L. I. He received his early education in the college there and studied for the priesthood at St. John's Seminary, at Brighton, Mass., where he was ordained on June 24, 1891.

October 30, 1918, was the ninth anniversary since the Society of the Atonement of Garrison, N. Y., was received into the Church. On that day of reception, the Friars numbered two, one the Rev. Father, who was the Founder, and the other a Lay Brother. The numbers of the Community now at the Mount of the Atonement are: Seven Professed Friars, seven in the Novitiate, and fourteen studying for the priesthood in the Scholasticate. There are, also, one Tertiary Priest and three Tertiary Brothers in residence.

The Academy of the Sacred Heart in Grand Coteau, La., is now in the ninety-ninth year of its existence. The religious of the Sacred Heart were the founders of the school, and they have continued the good work down to the present day, when they are on the eve of entering a new century. The history of this convent means the history of the country round. It is said that the pious, good morals and manners of the colored women who were instructed in their religion by the good Sisters of the Convent at Grand Coteau is noted wherever they go.

The countrymen of that peerless young aviator, Gunvener, affectionately called him "The Bright Sword of France." For some time before the death of this valiant young Catholic his fame had been heralded throughout the world, but the secular press took little notice of the real source of his intrepid bravery. When Gunvener was asked whence he derived strength and courage for his marvelous flights and aerial deeds, he pointed to the Cross of Christ, to the tabernacle of the Catholic altar. Every morning saw him at Mass, at the holy Communion table; and this whether in the cities, the villages, or the battlefields, or in the trenches,