

# The Catholic Register

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

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## MATTERS OF MOMENT

### Japan as a Missionary Field—Rights of the Stole—The "All Red Route"—Its Advantages.

The return of the Hon. Rudolph Lemieux from his embassy to Japan has something for the man in the street apart from any political purpose it may possess. A statement that must cause some surprise to those who listen to his narration, is that which tells of the knowledge the Japanese have of the English language. Mr. Lemieux says that he was struck with wonder at hearing the English tongue so commonly spoken. "It is simply wonderful," he said. "I can truly say that I never felt inconvenienced by inability to speak the Japanese language while in Japan." Our ambassador found our language spoken not only in hotels, but by the clerks in stores and in many quarters where such would not be expected. A great many, says the same authority, are educated in the English and United States universities, and in the Japanese schools of higher education the study of English is compulsory, while German, French and other foreign languages are optional. This information awakens ideas of a missionary field filled with exceptional promise. Usually when we contemplate foreign missions as ground wherein to sow the seed of the gospel, we think, and rightly, of difficult and almost impenetrable obstacles as illustrated by primitive intellect and death of many ready means of lingual intercourse. But here is an absence of all this. When we remember the rapid advancement of the people of Japan along the road of modern civilization it suggests the avidity with which they might embrace anything that would appeal to them as developing and elevating. We have read somewhere that the nation is more material than mystical and that religion does not appeal to them as a people. To a certain extent this may be true, but on the other hand they are apparently susceptible to contagion and environment. The alertness of intellect which they display and their readiness to adopt modern ideas and lines of thought, would seem to promise at least a hearing. Four hundred years ago St. Francis Xavier sowed seed which even yet might fructify. It is a present-day prelate of the Church, Archbishop O'Connell of Boston, who is known as the only English-speaking ambassador who gave the Mikado the gratification of speaking the language of Japan for some time previous to his embassy. Thus it would appear, on the surface at least, that Catholicity could make for itself a road more readily in Japan than in many other lands. Easy means of transit and the intercourse made possible by the quickly spreading knowledge of the English tongue, together with the high intellectual plane of which the people are capable, would indicate easy acceptance of the beautiful truths of the Church. The land once trodden by the footsteps of St. Francis seems to promise a fulfilment of his hope in its regard.

The latest of the series of sermons or lectures on the business side of religion by Rev. J. T. Roche, LL.D., which are finding extensive publication in the Catholic Press, is called the "Rights of the Stole." In this instance the title is of course merely figurative, the stole, standing for the name of the wearer. Father Roche gives an instance which illustrates one of the many ways in which the "rights" are not accorded to or recognized and thus an injury is done, not always purposely, sometimes carelessly, but with results always the same. The instance given is that of a baptism in a family of the ultra-fashionable. Five automobiles, costly raiment and fine cloths surrounded the event. Much time was spent by the entire party in settling upon a name for the little one—something which ought to have been arranged beforehand—and after this had been finally adjusted, and the child baptized, the party went out, the mother smilingly informing the pastor that she would "see him later," the inference being that the promise has never been redeemed and that the obligation of the people to see that the pastor is reasonably recompensed for his services in their behalf is oftentimes forgotten. Of course, says Father Roche, there is no such thing as a charge for the administration of a sacrament. Catholic teaching is very strict on this point. The priest must always hold himself prepared to administer these great means of salvation at all times, and he must scrupulously avoid anything which savors in the slightest degree of covetousness or self-interest. "If, however," says the Rubrics, "after the sacrament has been administered, something be freely offered by the faithful, as is customary in many places, it can be licitly accepted." There is no room for misunderstanding here, and even poorly-instructed Catholics are cognizant of the traditional teaching of the Church on this head. The universal custom of making offerings on such occasions is merely a recognition of the principle that he who ministers at the altar should live by the altar.

Reading the above makes us wonder if there are any nearer home who smile sweetly and fulfil their obligation—for it is surely so morally—by the promise to "see" the priest later. From personal experience we should say there are not many, but then our experience is limited, and if there are even any, the reminder of Father Roche may be timely. The point as treated, however, recalls to us another which is commonly placed in a false light, and wherever so met with, it never fails to bring to the listener a certain amount of shock. This is the subject of "offerings" for Masses.

How often do we see in the papers "so and so left so much for Masses." So stated it seems as if Masses were to be bought and paid for at a certain valuation, and every time such a statement is published it is one more inducement towards strengthening the long-time calumny that the church buys and sells her sacramental gifts. Nor is it outsiders alone that give color to this kind of statement. Catholics are frequently heard asking, "How much is it for a low Mass?" "What is it for a High Mass?" It ought of course to be remembered that the word "offering" is implied, or understood, but unfortunately this is all too often lost sight of, and ignorance and carelessness sometimes lead to a totally wrong acceptance of the meaning or reason for the offering made. How many of us fully realize the value of the Mass, or in other words how many realize that the Mass is beyond all value that can be measured by the finite mind. If even an approach to this were understood we fancy people would not talk as glibly as they do about so many cents or a dollar for a low Mass, and so much for a High Mass. We often wonder why Mass is not frequently offered for more general purposes than is customary. There are, we know, those who seem to think that the prayers of a pious friend or religious community are the first thing to seek in time of trouble or petition. Offerings for these are sometimes largely made. These prayers are, of course, efficacious and useful, but when we remember that all the prayers ever said from the time of Adam down and including those of the Blessed Virgin, all the Saints and Patriarchs, have not the value of a single Mass, their action is puzzling. Catholics at least act so not because they have not been taught and do not know differently, but because they get into a sluggish and careless mode of thought and expression of speech, and the consequence is statements and questions and acts that often startle and shock those whose experience it is to come in contact with them.

The meaning of the stipend or "offering" in connection with the Mass is explained as follows by Father Roche: "Though the stipends given for Masses do not, properly speaking, fall within the scope of this subject, it may be well to state here that the stipend is by no means a price paid for the all-holy and priceless sacrifice of the Mass. It is a free-will offering made towards the support of the priest in the same spirit as the offerings for baptism and marriage, and similarly sanctioned by universal custom. There are theological distinctions and subtleties, but back of them all stands out the just and simple principle that if the Church places a priest at the beck and call of the people, the people in turn are bound to provide him with a decent means of livelihood. The 'rights of the stole' are not rights in the strict sense of the word. 'Perquisites' is a better term. They are rights in the sense that they have been sanctioned by the faith and piety, and, I may add, by the common-sense of Christians in every age. They are not rights in the sense that they can be demanded prior to the ministrations of the priest. The interests of immortal souls must ever remain prior to all other considerations, and it has rarely happened in the history of the Church that the ministrations of the priest have been prostituted to personal gain."

Speaking of the late visit of Bishop Clancy to Ottawa, to lay before the Government the proposed scheme for the "All Red Route," the New York Freeman's Journal comments as follows: An Irish Catholic Bishop crossing the ocean to help in promoting a great trans-Atlantic steamship project, the carrying out of which would be not only of vast benefit to Ireland, but of incalculable advantage to the world's commerce, is surely an event interesting and unique. When talking with the Montreal Daily Witness Bishop Clancy spoke of the chief points in the scheme which include steamers of twenty thousand tons, travelling twenty knots an hour and making the passage between Halifax and Blackrod Bay in three and a half days. Thence another would continue across Ireland by rail, across the Irish Sea to a port in Scotland by car ferry, and down to London in thirteen and a half hours from the time of leaving Blackrod Bay. This now famous bay is in the County Mayo, Ireland, and is one of the finest harbors in Europe. On this side of the Atlantic the proposition is to run trains from Halifax to Montreal in eighteen hours and as a consequence make the construction of stone piers to make the construction of the largest vessels in the world. General commerce is taken into account by the embodying in the scheme of fast ships across the Pacific to New Zealand and Australia and also connection with the Far East. The journey from London to Auckland, New Zealand, under the proposed plan, would be made in twenty-one days instead of in thirty-five as at present. His Lordship also showed what this change would mean in the way of a development of Canada's trade and opportunities in Ireland, and there is no doubt but that the promoters of the plan and the people of the western part of Ireland are fortunate in having Bishop Clancy as their advocate in this matter which, if carried through, seems to promise many and incalculable advantages.

## OLDEST PRELATE DEAD

### Most Reverend Daniel Murphy, Archbishop of Hobart, Tasmania, Mourned by all.

Hobart, Tasmania, Dec. 29.—The Most Rev. Daniel Murphy, D.D., Archbishop of Hobart, and the oldest prelate in the world, died to-day.

Archbishop Murphy was born in Crookstown, Macroom, Cork County, Ireland, on June 18, 1815, on the eve of the day that Napoleon met his defeat in Waterloo. He sprang from ancestry as distinguished for lineage (being descended from Cathair Mor, and Heremon) as illustrious for virtue. His parents were models of Christian virtue and were especially noted for their charity. They were indeed blessed in their children. One was the Venerable Rev. Denis Murphy, pastor of Kinsale, famed as a Celtic scholar. A daughter, Sister Mary Frances H. Murphy, for many years ruled the Presentation Convent, Fermoy, with consummate prudence, then founded the flourishing establishment in Hobart Town, where she died. It was the Archbishop's maternal uncle who translated the "Imitation of Christ" into Irish verse.

At an early age it was clear that Daniel Murphy was called to the ecclesiastical state.

He went through Maynooth College and was ordained priest on Jan. 9, 1835.

God called him to a missionary life, which he began in Hyderabad, India. It is not easy to measure the difficulties of such a mission. Here was a young priest with no fellow priest nearer than 400 miles. For the first two years he was absolutely alone. During this time he studied with success the Hindostanee, Tamil and Telugu languages, and soon became proficient in these tongues. He also studied Arabic that he might be able to grapple with the Mohammedans. Caution, prudence and zeal were the characteristics of Father Murphy. In his energy, tireless, he obtained favors and concessions alike from Parsee and Bengalee, from Mahomedan and Christian. Providence blessed his undertakings. Catholicity advanced, and with the advent of 1845 came an enlargement of the India hierarchy.

Though hidden from the eyes of men, God's eye was upon the zealous young missionary, for on the eve of St. Patrick's Day, 1846, he received a brief appointing him coadjutor to Dr. Fennely, Vicar Apostolic of Madras. The district of Hyderabad was erected into a vicariate apostolic and Father Murphy was made the first bishop, becoming the youngest prelate in the world.

The consecration of Bishop Murphy took place in the church in Kinsale, Cork County, Ireland, where his brother was parish priest. The consecrator was Bishop Murphy, of Cork, who had confirmed him, and who was then in his eighty-second year. The new Bishop returned to Madras, where he had the honor of performing the obsequies ordered by the Pope for Daniel O'Connell.

The name of Bishop Murphy is "written in the history of the Ind." For 50 long years Sepoy and Musselman vied with those of his own to do him homage. Through the mutiny of 1857, the magic of his name saved the Christian home and property from destruction and ruin. Accompanied by Archbishop Persico (afterwards so well known in Ireland as papal legate), he visited cantonments and trench and stockade, and chiefly owing to his intimate knowledge of the dialects and caste customs, he averted disaster after disaster and converted defeat into victory.

In common with all Europeans in his district, he was in much danger during the Indian mutiny. He prepared himself for the worst by arming the students of the college. His courage so much pleased Nizam, head of the Parsees, that he sent his own men to protect the Bishop and priests and students.

A quarter of a century under the burning sun of India, which no British soldier is supposed to be able to stand for a succession of years, told on his constitution, and he became a physical wreck. He returned to Ireland scarcely able to walk; he could with difficulty stand at the altar. But his native air had a marvellous effect, and in a short time he recovered his lost strength. He then put himself absolutely in the hands of Pius IX., refusing to make any choice of a mission. The Holy Father appointed him second Bishop of Hobart Town, having Tasmania as his episcopal territory.

In 1865 Dr. Murphy, by a most evident protection of Providence, escaped death in the wreck of the London, in which he had engaged his place, circumstances forcing him to wait for the next vessel for Australia. He was formally enthroned on May 3, 1866.

Uttering in his devotion to his flock, the Bishop worked unceasingly till 1888. The June came the Golden Jubilee of his priesthood. The Cardinal Archbishop of Sydney, Bishops and priests in great numbers, graced the occasion. In that same year His Holiness raised Hobart to the dignity of an archiepiscopal see, with Dr. Murphy as first Archbishop. In May, 1889, Cardinal Moran, as delegate of the Holy See, conferred on Archbishop Murphy the pallium. His cathedral and numerous churches and schools that dot that beautiful island the Catholic spirit that prevails, all tell of unsleeping energy and unflagging zeal on the part of the lamented prelate. In the question of denominational education he was most active, and in season and out of season denounced Godless state schools. Astronomy had peculiar claims for him, and able essays periodically appeared from his pen on

that and kindred subjects. In 1895, on the occasion of the second Plenary Council of the Australian Church, held in Sydney, many of the sessions were presided over by Archbishop Murphy, who proved himself an able co-operator of Cardinal Moran. Rev. Dr. J. O'Sullivan, writing of some reminiscences of Archbishop Murphy in 1905, said:

"What has been the secret of that marvellous longevity and unimpaired vitality? No doubt a life of absolute regularity has been a powerful factor among the causes of such wonderful results. 'Qui regule vivit Deo vivit.' Now, as ever, this is and has been the theory and the practice of the Archbishop's life. From early morning until at night every hour of his daily routine has its allotted duties—those of recreation as well as those of prayer and toil; and the program is always adhered to with scrupulous exactness.

"He, no doubt, owes much to the vim-giving elixir of the Tasmanian climate; but more, perhaps, to the strenuous physical vitality transmitted to him through a long succession of Irish chieftains reaching backward in unbroken lineage for 700 years. Our Irish genealogies place the name of Archbishop Murphy in such a lineage, and give fact and name and date, century after century, in proof of his perfect right and title to the clan of O'Mahoe motto, 'Fortis et hospitalis,' which is seen in his episcopal seal to-day.

"The story of the family is one of magnificent devotedness to faith and fatherland for 700 years.

"It is the indomitable vitality, which has enabled the clan to survive the persecutions and the Irish battles of many a century, that has given to the grand old Irish chieftain of Hobart his marvellous longevity. It is that self-same spirit of sacrifice transmitted to him by those who willingly forfeited for their faith the richest lands of Leinster and of Cork.

## The Irish Fair in New York

A group of hand loom workers from the poorer sections of Ireland are working at the Irish Fair in New York, which opened Jan. 7th. They represent an ancient industry, which after being almost stamped out by both progress and oppression, is now seeing a revival. The hand workers can't fail to be a most interesting feature, showing the process of linen making in its original form. It was necessary to erect a gigantic lumbar in the garden in order to supply the moist atmosphere so necessary in the making of linen.

Miss Lily Yeats, of the Dun Emer Guild in Limerick, near Dublin, sister of the noted poet Yeats, and her father, have come over. Miss Yeats is an Irish beauty and one of Ireland's foremost representatives in art world. The productions from her department, consisting of fine embroideries, artistic book binding and printing, have received high honors at the several exhibits in Ireland and England. She comes here to represent her industry, which employs a number of girls from the surrounding country districts, to show Americans what she has accomplished for Ireland in furthering the fine arts.

## Rev. Father Gnam Preached

Rev. Father P. J. Gnam, of Wyoming, attended the ordination of the three young men mentioned in our last issue as ordained for the Diocese of London. Rev. Fathers James and John Hogan, brother priests, were among the newly ordained, and on the following Sunday their friend, Father Gnam, preached, referring in the course of his address to the Christian character of the remark made by the father of the two young priests. On congratulating Mr. Hogan on the ordination of his sons and on his reward for the sacrifices made in their behalf, Mr. Hogan remarked: "Oh, it was a little, but I only gave back to God what He gave to me." The eloquent speaker developed the idea of the Catholic father who thought, not of himself, but of the honor of God and the happiness of the journey to the priesthood. The sermon was much admired by the congregation and the encouragement it gave to the work of recruiting the clerical ranks was recognized by all present.

## BOOK REVIEW

### QUANTITATIVE PUNCTUATION.

Among the books lately published by the William Briggs Company, Toronto, is that on "Quantitative Punctuation," by J. D. Logan, A.M., Ph.D. (Harvard). The work is of value because it corresponds to the needs of the time, which tend more and more to brevity and the elimination of all useless elaboration. As advocated by Dr. Logan, punctuation accommodates itself in a most natural and practical manner to the style and customs of present-day composition of either tongue or pen. The author claims that in the best literature of the century there are seldom used more than three points of punctuation, viz., the comma, period and mark of interrogation. This he very effectively illustrates. The book lays down no particular rules, but demonstrates the usefulness of its advocacy by showing that punctuation of itself is a function of the structure of the sentence. The work is not extensive, covering only forty-four pages in all, but it is exhaustive in as much as it covers the ground thoroughly. Students, teachers, journalists and those engaged in any clerical business career, will find the work a valuable guide, making as it does for clearness and simplicity of expression. Dr. Logan of Harvard is now a resident of Toronto and his work may be obtained from the publishers.

## SUBJECT OF THE HOUR

### Sermon by Cardinal Gibbons—Co-Operation of Laity—Examples and Offerings Necessary.

One of the largest congregations that ever attended a regular service at the Cathedral, Baltimore, was present at High Mass on Jan. 6th, when Cardinal Gibbons preached. Many persons went away, unable to gain admittance.

The Cardinal took for his theme "Secondary Causes of the Growth of the Primitive Church." He said:

"On another occasion I spoke of the rapid growth and development of the Christian religion in the days of the apostles and in the centuries immediately following. I asserted that the Church's expansion and enduring vitality must be regarded as miraculous. For while all human institutions and governments are subject to the law of birth, development, decay and death, the religion of Christ maintains her vigor unimpaired. The primary cause of her miraculous continuity and expansion must, of course, be ascribed to the promise made by Christ to His apostles and to the consummation of the world."

"But as Almighty God works His wonders through human instruments and secondary causes, it may be interesting and instructive to us to consider some of the leading agencies which, under the influence of God's grace, operated so powerfully in the diffusion of the Christian religion in the early period of the Church."

"The Christian religion proclaimed a God who does not, declares that which satisfied the highest aspirations of the human intellect and gratified the legitimate cravings of the human heart. It solved religious problems which had baffled the researchers of the most profound philosophers of pagan antiquity, and which baffled the investigations of the thinkers of our day who are not guided by the light of revelation.

"The Christian religion gave the pagan world a rational idea of God. It proclaimed a God essentially one, existing from eternity to eternity. It proclaimed a God who created all things by His power, who governs all things by His wisdom, and whose unerring providence watches over the affairs of nations as well as of men, without whom not even a bird can fall to the ground. It spoke of a God infinitely wise. This idea of a Supreme Being so consonant to our intellectual conceptions was in striking contrast with the low, debasing and sensual notions which the pagan world ascribed to its divinities.

"The religion of Christ not only gave man a sublime notion of his Creator, but gave him also a rational idea about himself. Hitherto man was a mystery and a riddle to himself. He knew not whence he came nor whither he was going. He was groping in the dark; the past and the future were for him buried in impenetrable darkness. The religion of Christ imparted to him a knowledge of his origin, of his destiny, and the means of attaining it. It rescued him from the frightful labyrinth of error in which paganism had involved him. What light and joy Christian revelation brought to those who were walking in the darkness of paganism may be inferred from the sagacious speech of the English thane to Edwin, King of Northumbria. When Edwin deliberated in 617 on becoming a Christian, whose wife Ethelburga had already embraced the Christian religion, he convoked an assembly of his counsellors. One of them thus spoke:

"Often, O King, in the depth of winter when you are feasting with your thanes, and the fire is blazing on the hearth in the midst of the hall, you have seen a sparrow pelted by the storm enter at one door and escape at the other. During its passage it was visible, but when it came or whither it went you know not. Such seems to me to be the life of man. He walks the earth for a few years, but what precedes death we cannot tell. Undoubtedly, if the new religion can unfold these important secrets, it must be worthy of our attention, and ought to be followed."

"The Christian religion gave not only light to man's intellect, but also peace to his heart. It brought him that peace of God which surpasseth all understanding, and which springs from the conscious possession of the truth. It communicated to him a triple peace. It taught him how to have peace with God by the observance of His commands, peace with his neighbor by fulfilling the law of justice and charity, and peace with himself by keeping his passions subject to reason, and reason guided by the light of faith.

"Another distinguishing feature of the religion of Christ, and which attracted the admiration and sympathy of the masses, was its all-embracing mission and its appeal to the universal human race without distinction of rank or condition. In this respect it differed from all other religions that had preceded it. They were all local and national in their character, the creatures of the State. They had the official seal of the government stamped on them. The religion of Christ, on the contrary, was cosmopolitan, world-wide, universal, restricted by no State lines or national boundaries. Christ came as the world's physician. He alone could feel the pulse of humanity and prescribe to each man the remedies to assuage his fever and restore him to spiritual vigor. It was the first and only religion that proclaimed the fatherland of God and brotherhood of Christ. Like the air of heaven, which ascends the highest mountain and descends down to the deepest valley, everywhere purifying the face of nature, the Gospel permeated every rank and grade of society, diffusing everywhere a healthy moral

atmosphere. It had a message for master and man, for rich and poor. To the Greeks and to the barbarians, to the wise and the unwise, I am a debtor," said the apostle.

"Without rudely dissolving the relation between master and slave, it admonished the master to be kind and humane to his slave, reminding him that he had a Master in heaven who had no respect for persons. It taught the slave to be docile to his master. It cheered him by the comforting thought that he was not a mere animated machine or a chattel, but that he was endowed with an immortal soul and was a child of God. It gradually relaxed the severity of his bondage, till the chains fell from his feet.

"The primitive Christians aided the apostles not only by their edifying example, but also by their zealous co-operation. They were all missionaries on a limited scale. They were ever ready to give an account of the faith and the hope that were in them. The more enlightened lay converts, like Tertullian, Justin Martyr and Lactantius, vindicated the claims of Christianity by learned treatises. The merchant was a traveling missionary. Together with his wares, he brought a knowledge of Christ to the houses which he entered. The soldier preached Christ in the camp. The captive slave preached Him in the mines. The believing wife made known the Gospel to her unbelieving husband, and the believing husband to his unbelieving wife; and thus as all nature silently, though eloquently, proclaims the existence and glory of God, so did the whole Christian family unite in magnifying the name and in proclaiming the divine mission of our Saviour Jesus Christ.

"Our forefathers eagerly embraced Christianity at the risk, and often at the sacrifice, of their lives. No such sacrifice is exacted of us. But it is just because our faith costs us so little that we do not esteem it at its due value. The father who amasses a fortune by his own individual exertion appreciates his wealth far more than the son who falls heir to it. We are the heirs of this blessed kingdom, and how many alas! are there who let it slip from their hands, and who, like Esau, sell their birthright for a mess of pottage. Let us preserve this treasure of faith as the apple of our eye.

"But your faith should not only adorn your own person; it should also diffuse its heavenly perfume among those with whom you are thrown in family or social relations. We need your help. We have seen what valuable and efficient aid the primitive Christian laity rendered to the apostles in propagating the Gospel. And if the apostles, with all their pious zeal and grace, could not have accomplished what they did without the help of the laity, how can we ministers of the Gospel, who cannot lay claim to their piety or zeal or eloquence, hope to spread the light of the Gospel without your earnest concurrence?"

"How are you to co-operate with us? First, by the open and manly profession of your faith, by being always ready to satisfy every one that asketh you a reason for that hope that is in you. While you will accord to those who differ from you the right of expressing and maintaining their religious opinions you must claim for yourselves the same privilege. You ask for nothing more. You will be content with nothing less. And surely if there is in this world anything of which you ought to be justly proud, it is this: That you are members of the religion of Christ. In the days of pagan Rome's imperial splendor the Roman said with pride: 'I am a Roman citizen.' This was his noblest title. It was a title which even St. Paul claimed and vindicated when he was threatened with the ignominious punishment of scourging. The Roman was proud of his Republic because it was venerable in years, because of the vast extent of its domain, and because of the valor of its soldiers and the wisdom of its statesmen.

"And if the Roman was proud of being a Roman citizen, if you are proud of claiming the title of American citizen, how much more should you glory in being citizens of the Republic of the Church!"

"Do you seek for antiquity of origin? Nearly two thousand summers have already rolled over her head, and she is to-day as fresh and vigorous as when she issued from the cradle of Jerusalem. Time writes no wrinkles on her heavenly brow. She has seen the birth of every dynasty of Europe, and it is not impossible that she may witness the death of them all and chant their requiem.

"Do you seek for wide expanse of territory? Her spiritual dominion extends over the surface of the globe.

"Where will you find a wisdom comparable to that of her saints? There is a wisdom born not of man, but of God. And where will you find a heroism so sublime as that of her martyrs? There is a heroism not aroused by the sound of martial music or by the clash of arms on the battlefield, or by a lust for fame, or by the emulation of comrades, but a heroism inspired by a love for God and their fellow-beings.

"You can co-operate with us by your generous offerings in the cause of religion and charity, and by helping us to build up the walls of Jerusalem and by contributing to the decency and splendor of divine worship.

"Above all, you can co-operate with us by the rectitude of your private lives and the influence of your example. Having your conversation good among the Gentiles, that whereas they speak of you as evil-doers, considering you by your good works, they may glorify God in the day of visitation. When God visits them by the light of His grace and removes from their eyes the scales of prejudice, your virtues will shine resplendent before them. Let your light, then, so shine before men that they may see your good works, and glorify your Father who is in heaven."