

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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ONE KIND

As we write the word Atmosphere, what a wealth of visions it conjures up! Atmosphere of places, of people, of that combination of both which may best be described as environment; of persons regarded individually, and of persons regarded collectively! Perhaps the most remarkable is that of individuals—remarkable from the very fact that one person can surround so many others with his own peculiar atmosphere. A few people—happily only a few—succeed in carrying with them what may be called an atmosphere of irritation. These come into a room grumbling at conditions of weather, or at circumstances of discomfort of which we may be already conscious, but which seem increased tenfold by this attitude of continuous discontent. Such people have the knack of saying things which annoy us; we respond either with signs of irritation, stubborn silence, or at best with a kind of forced sympathy, and we are thankful when they depart, leaving indeed some of their atmosphere behind them, but fortunately only enough to seem like a puff of black smoke from a passing engine, which makes but a temporary blot across the cloudless sky.

ANOTHER

Another personal atmosphere which we often feel is that of the intensely practical person—the person whose reach never exceeds his grasp. While in his company we are inclined to defy common sense and all the practical methods of attaining practical ends, to think that ideals are of "no real use in life." Beyond a certain point the people who carry this atmosphere with them seem to be living in a thick, impenetrable fog. It is as if they could only see the very nearest objects; what is high and grand and noble seems hidden from view. And this atmosphere has one special characteristic—an incapable admiration of the ideal; the minds of those who dwell in it are unable to grasp the beauty or superiority of any action or any person outside its limits. It is fatal to view beautiful scenery or to share the soft silence of a moonlight night with these people, and above all to burden them with your yearnings or aspirations. Their atmosphere is an essentially heavy one, and it is better to escape from it before trying to spread one's wings and soar aloft.

STILL ANOTHER

Then again there is the atmosphere of "little ease." Some people—often, alas, the most worthy of the earth—live entirely surrounded by it. While with them one feels as if the air were filled with electricity; a strenuous influence is driving us hither and thither. Our friends may be possessed of everything heart could wish—they are probably kindness itself; but the feeling of strain is so predominant that we are intensely relieved when we can escape from their atmosphere, and feel ourselves doubly blessed if fate sends us into one of a cheerful and easy-going kind. The man who brings this air with him always sees the bright side of things, from an east wind to the personal character of any one under discussion. If he has news, it is pleasant news; his stories are not sultry and unkindly, and his presence is invigorating.

THE BEST

Best of all is the atmosphere of those people whose very presence breathes not only purity but love, and such immense charity that we naturally turn to them for sympathy and comprehension. In their presence no rough word is uttered, no sharp criticism, no vulgar allusion. It is as if they were reflecting some inward presence; the divine seems to shine through the human, and so beautiful is the atmosphere that they carry with them that all who approach are unconsciously influenced and try almost instinctively to bring themselves into harmony with it.

THE GLORIES OF THE CATHOLIC CHURCH

F. Aurelio Palmieri, O. S. A., in Catholic World
Christ is the foundation of the Church which bears His name. Whatever may be said or fancied as to the historical origin of the Church, it is an indisputable fact that the Church is indissolubly linked to the words, teaching and influence, the action and will of Jesus Christ. The earliest records of her life in the history of the world speak of her as an institution built up by Jesus Christ, as a society with characteristic traits, individual notes. Those traits and notes are so pronounced as to make us distinguish her from all human institutions; still more, from those which usurp her name, and prerogatives, and strive to reproduce her outward lineaments.

In the Sacred Writings we can trace the original features of the Catholic Church. There the Church is styled an organism, a body whose members are harmoniously joined in a living unity. According to St. Paul, as Christians, we are members of Christ. As the body is one, and has many members, and all the members, whereas they are many, yet are one body, so the Church is the body of Christ. We are its members and being many, we are one body in Him. Christ is the head of that body, which by Him is being compacted and fully joined together. From that divine head, the whole body, by joints and bands, is being supplied with nourishment and compacted, and it grows unto the increase of God. In that body we are urged to keep the unity of the spirit in the bond of peace.

If the Church is a perfect body, *unus homo perfectus, Christus et Ecclesia*, according to St. Augustine, her natural perfection requires a visible head. The grossest inconsistency of those who deny the Catholic notion of the Church, consists in their denial of a supreme visible head to the mystical body of Christ. If the Church is really that mystical body; if she lives among men in a visible society, we cannot conceive her as lacking a visible head. If St. Paul rightly compares the Church to the perfect man, and if in man the invisible soul, the source of his inward and outward life, does not preclude a visible head for the body and perfection of his human body, so neither does Jesus Christ, the source of the supernatural life of the Church, deprive her of a visible head. It is inconsistent, I repeat, to admit that the Church is a visible body, and at the same time to deny that body the most important of its visible parts. If the Church has been instituted by Christ as a perfect society, she ought to have that root of social unity and order, *viz.*, a supreme ruler. Anarchy is the corrosive acid of society. And the Church, as a perfect society, cannot have anarchy as the foundation of her social life. Outside of the Catholic Church we find all the symptoms of rapid dissolution or of lifeless inertia. The intellectual life of Christianity has been brought to a standstill by the churches which have broken their bond of allegiance to Rome, or it has lost its powers in the maze of rationalistic conceits. On the one hand nationalism, with the narrowness of its spirit and its bounded interests, has loosened the ties of a unity which in the Catholic Church levels all national frontiers; on the other, the revolt against Rome has culminated in the most anarchical individualism, in the disruption of the unity of the intellectual life of the Church. In Eastern Orthodoxy, the unity of the Church has been lost with profit to the political powers; in the Western Reformation that same unity has been dissolved to the profit of egotistical aims. While both in the East and the West, the Catholic Church stands firm in divine unity against the assaults of a narrow nationalism and of an anarchical individualism.

The lack of that unity is the chronic disease of the Eastern Churches separated from Rome. They form an agglomeration of accephalous communities which Kholmikov declared bound to each other by the ties of charity, but which in fact feel for each other only national hatred. As a consequence of this fearful malady, the Eastern Orthodox Churches have lost their power of resistance. They have turned into political churches; they are all subservient to political powers. Their prosperity or decay depends upon the victory or defeat of the political factions which lend them support; their life is bound to the life of the State. They are national churches and a national church is a captive one, one separated from the universal Church of Christ, who has thrown off the yoke of Christ on earth merely to accept the yoke of a political ruler. Rebellion against the visible ecclesiastical authority has enslaved the particular churches of the East to a visible political authority. Hence we may rightly infer that the principle of a visible and central power in the Church, the principle of cohesion in its visible organism, comes from God, not from man.

HOLY LAND SPARED DESTRUCTION

BRITISH FORCES ENTER THE SACRED CITY OF CHRIST'S LIFE

Jerusalem, the most sacred acres of the earth, precious because the feet of the Saviour of mankind trod them, is again in the hands of a Christian power. The press of the country has recorded the capture of the city by the British forces coming with those of Italy and France. Allied flags fly where for centuries the flag of Mohammed had flown. But the rejoicing of Christendom is great, not only because the city is again in the hands of western civilization, but because in its capture none of its sacred shrines were destroyed. The possibility of this has been the dread of the world that was looking with interested eyes towards the struggle in the Holy Land. Such famed temples had already crumbled under the cannon of the armies that it seemed too great an expectation to hope that those of Jerusalem would be spared. Of particular interest to Chicagoans, and especially Chicago Catholics is the fact that the chaplain with the British forces that entered Jerusalem was not only a Catholic priest, but a former resident of the city, whose parents still reside here. The priest is the Rev. William R. Ludford, O. S. B.

RECALLS CRUSADES

The capture of Jerusalem recalls again those titanic undertakings of the middle ages, the Crusades, when all Christendom exerted itself to the greatest sacrifices in order that the spots hallowed by the footprints of Christ might be in the possession of Catholic powers. In that day it was not a mere question of Christian; it was the Holy Father himself who roused Europe to the effort and it was to regain the holy places for the faithful of the Church that Christ founded, that armies faced the perils of the battles with the Saracens.

Syria had been overrun by the Arabs in the seventh century, shortly after the death of Mohammed, and the Holy City of Jerusalem had fallen into the hands of the infidels. The Arab, however, shared the veneration of the Christian for the places associated with the life of Christ and, in general, permitted the Christian pilgrims who found their way thither to worship unmolested. But with the coming of a new and ruder people, the Seljuk Turks, in the eleventh century, the pilgrims began to bring home news of great hardships. Moreover, the eastern emperor was defeated by the Turks in 1071 and lost Asia Minor. The presence of the Turks in possession of the fortress of Nicea, just across from Constantinople, was of course a standing menace to the eastern empire. When the energetic Emperor Alexius (1081-1118) ascended the throne he endeavored to expel the infidel. Finding himself unequal to the task, he appealed for assistance to the head of Christendom, Urban II. The first great impetus to the Crusades was the call issued by Urban at the celebrated council which met in 1095 at Clermont in France.

In an address, which produced more remarkable immediate results than any other history records, the Pope exhorted knights and foot soldiers of all ranks to give up their usual wicked business of destroying their Christian brethren in private warfare and turn instead to the support of their fellow Christians in the East. Otherwise the insolent Turks would, if unchecked, extend their sway still more widely over the faithful servants of the Lord. "Let the Holy Sepulchre of the Lord our Saviour, which is possessed by unclean nations, especially urge you on, the holy places, which they are now treating with ignominy and irreverently." Urban urged besides that France was too poor to support all its people, while the Holy Land flowed with milk and honey. "Enter upon the road to the Holy Sepulchre; wrest the land from the wicked race and subject it to yourselves." When the Pope had finished all who were present exclaimed, with one accord, "It is the will of God." This the Pope declared should be the rallying cry of the crusaders, who were to wear a cross upon their bosoms as they went forth, and upon their backs as they returned, as a holy sign of their sacred missions.

In the spring of 1099 about twenty thousand warriors finally moved upon Jerusalem. They found the city well walled and in the midst of a desolate region where neither food nor water, nor the materials to construct the apparatus necessary for the capture of the town, were to be found. The opportune arrival at Jaffa of galleys from Genoa furnished the besiegers with supplies, and in spite of all the difficulties, the place was taken in a couple of months. Godfrey of Bouillon was chosen ruler of Jerusalem and took the modest title of "Defender of the Holy Sepulchre." He soon died and was succeeded by his brother, Baldwin, who took up the task of extending the bounds of the Kingdom of Jerusalem. Fifty years after the preaching of the First Crusade, the fall of Edessa

(1144), an important outpost of the Christians in the East, led to a second great expedition. This was forwarded by no less a person than St. Bernard, who went about using his unrivaled eloquence to induce volunteers to take the cross.

Forty years later, in 1187, Jerusalem was taken by Saladin, the most heroic and distinguished of all the Saracen rulers. The loss of the Holy City led to the most famous of all military expeditions to the Holy Land, in which Frederick Barbarossa, Richard the Lion-Hearted of England, and his political rival, Philip August of France, all took part. In 1192 Richard concluded a truce with Saladin, by the terms of which the Christian pilgrims were allowed to visit the holy places with safety and comfort.

In the thirteenth century the crusaders began to direct their exertions toward Egypt as the center of the Saracen power. The first of these was diverted in an extraordinary manner by the Venetians, who induced the crusaders to conquer Constantinople for their benefit. The further expeditions of Frederick II. and St. Louis need not be described. Jerusalem was irrevocably lost in 1244, and although the possibility of recovering the city was long considered, the Crusades may be said to have come to a close before the end of the thirteenth century.—Chicago New World.

THE CHURCH AND EDUCATION

The Catholic Church, writes William P. H. Kitchin, in a recent issue of the Irish Rosary, was the first to establish gratuitous teaching and free schools.

Pre-Christian educators surrounded the acquisition of knowledge with obstacles and mysteries; the schools of the philosophers were closed to the uninitiated; the rhetoricians and grammarians exacted heavy toll for their lore. But the Church and her leaders threw open the feast of knowledge to all, she went out into the highways and byways to compel the indifferent to enter. St. John the Evangelist is said to have established a school at Ephesus. St. Polycarp one at Smyrna; in the catacombs of St. Agnes, side by side with the chapels where the Christians prayed, were the schools where the catechumens were taught. De Rossi found in the cemetery of St. Callixtus the epitaph of a humble Magister Primus; two well-known martyrs, SS. Cassian and Flavian, had been schoolmasters. . . . The catechetical school of Alexandria, founded by Pantaeus, made illustrious by Clement and Origen, embraced all the knowledge of the time, and was a worthy precursor of the universities still to come. As far back as the third century free schools and libraries began to form around each great cathedral, and churchmen spare no pains to attach to themselves promising pupils, who give indications of becoming eminent professors in mature life. Nearly every city of the Old World can point to some great saint, who inaugurated the reign of science in its bosom, and who, too, trained up suitable successors to carry on and propagate his work.

Well, therefore, as the writer adds, may the humblest Catholic teacher, whose diploma is but of yesterday, exclaim with all the enthusiasm of a great zeal in a sublime cause: "I belong to a noble company, wherein are found apostles and martyrs, pontiffs and confessors, the sublimest geniuses and the grandest heroes; and we have been teaching, refining and leavening the world for the past two thousand years." What other teacher can say the same?—American

HOLY FATHER COMMENTS ON EFFECTS OF PEACE NOTE

SEED AND FRUIT WILL APPEAR IN DUE SEASON

Despite the many reports to the contrary, Pope Benedict is apparently not so much chagrined by the failure of his efforts to establish peace among the nations. He is willing to bide his time. Speaking to the Judges of the Rota, in the Sistine Chapel, after the annual "Red" Mass, recently, the Holy Father referred to the Peace proposals, and said: "If we had counted on an immediate result from our note, we might have been bitterly disappointed. As it was, we were sowing seed, the fruit of which would be seen in due season."

And until such time as the hoped for results are accomplished, the Father of Christendom may be counted on to continue his efforts in the interests of the world at large. "No matter how heavy the Pope's trials may become," has been lately written, "they will find shoulders able to support them. A statesman, a man of indomitable will, a tireless worker, and an ascetic occupies the throne of Peter." It might not be out of place to add that the Pope was not obliged to bring about peace, but that he was, by virtue of his office, held to do everything in his power to

hasten that blessed consummation. Whatever eventsuality, he cannot be accused of neglecting his duty in that respect.—Providence Visitor.

"FRIENDS TO THE SISTERS"

It appears highly incongruous at first sight that those of the medical doctors of note in Italy who are enemies of the Church and of its teachings in every way should be so strongly in favor of having the services of nuns in hospitals, in orphanages, in asylums, in fact everywhere that disciplined, conscientious super-visor is needed. Yet such is the fact. All the really eminent physicians in Rome—it is claimed the Romans are second to none of their brethren in Europe—whether they be Catholics or not, insist upon such institutions being placed under the control of the Sisters. They make no secret, those of them who are of anti-religious beliefs, about the reason for their enthusiasm. Success in their operations, cases, etc., depend, they declare, to a great extent upon the care exercised by the nurses and attendants, and, after a trial of lay-infirmarians, they have come to the conclusion that their butlered on both sides in the event of their conductors being attached to a Sisterhood. I speak now of atheistical doctors and surgeons who are really eminent in their profession not of those who are likely to diagnose your complaint as housemaid's knee whereas it is in reality heart disease or hydrophobia.

This reflection is brought to mind by the remark made in L'Osservatore Romano, the semi-official organ of the Vatican, to-day when reporting the assassination of Dr. Ballori, commandatore of the Crown of Italy and principal of numerous hospitals, whom a madman shot dead a day or two ago. Ballori was one of the candidates for the office of Grand Master of Italian Freemasonry, which is to be filled this month. Recalling how Ballori some years ago, when a determined effort was made to drive the Sisters from the Roman hospitals, energetically defended them and strove to retain their services at all costs, the Osservatore Romano says: "Let us hope the prayers of those Sisters obtained from God for him in the supreme moment the grace of true sorrow."—Catholic News.

A FLYER'S DARING ESCAPE

PATRICK O'BRIEN, OF ILLINOIS, FALLS 8,000 FEET AND LATER ELUDES GERMAN CAPTORS

London, Eng., Nov. 29.—Lieut. Patrick O'Brien, of Momena, Ill., south of Chicago, the first American member of the British flying corps to escape from Germany, has arrived in London. O'Brien eluded his captors by jumping from the window of a speeding train. He then became a fugitive for seventy-two days and, as his goal was within sight, narrowly escaped electrocution from the charged wires along the Holland frontier.

After cabling his aged mother, Mrs. Margaret O'Brien, at Momena, to expect to see him soon, Lieutenant O'Brien called upon the American Ambassador to seek advice regarding his desire to be transferred to the American flying corps. Last night O'Brien was dined by a group of admiring fliers, who, like scores of friends along the front, had believed he had been killed when he was reported missing on August 17 last. O'Brien, who is a sturdy young man of twenty-seven, was flying in the American aviation squadron at San Diego, Cal., when he went to Victoria, B. C., and obtained a commission in the Canadian army. Going to France the next year he distinguished himself by his great daring over the German lines. On the morning of August 17 enemy gunners forced him to descend, but, fortunately, he landed behind his own lines.

Late afternoon of the next day saw him up again over the German lines fighting the enemy. There were twenty German machines to six British in the encounter, O'Brien's machine alone engaging four enemy craft and accounting for one before O'Brien was shot through the upper lip. He fell with his damaged airplane from a height of 8,000 feet. O'Brien says he can not explain why he was not killed. When he regained consciousness he was in a German hospital.

Later the Lieutenant spent three weeks at a prison camp at Courtrai before he was started for the interior of Germany. There were three other prisoners under O'Brien's guard in his compartment when O'Brien, as a rule, had the window opened by complaining of the smoke. The train was now sixty miles inside Germany and traveling at thirty miles an hour, but O'Brien decided to take a desperate chance. He jumped from the train, skimming the whole side of his face, reopening the wound in his lip and losing consciousness. It was about 4 o'clock in the morn-

ing and the darkness shielded him. When he recovered he was lying in a field.

Then, for seventy-two days, he was a fugitive, traveling only at night. He trudged through fields and swam rivers and canals in Germany, Luxembourg and Belgium, before he reached the Dutch frontier. At the time of his flight he had a piece of sausage, on which he subsisted for several days, after which his sole sustenance consisted of turnips and other vegetables found in fields.

O'Brien did not know the German language, but he used a little French on a kindly Belgian, who was so happy to meet an American in British uniform that he sheltered him for several days. The Belgian then gave him old clothes to cover his uniform and directed him to the nearest route to the frontier. O'Brien swam the river Meuse, near Namur, and, the next day, was challenged by German sentries, who decided he was a peasant. But his narrow escape was reserved for his last day as a fugitive when he could see Dutch territory. To circumvent the charged wires O'Brien built a bridge in a nearby wood and threw it across the wires. But it broke under his weight and O'Brien received a shock which, he says, he can still feel. When he recovered from the shock, with his bare hands he dug a tunnel under the wire and, although it was slow progress, after several hours he had a hole big enough to crawl through, which he did unobserved.

Even then O'Brien was not sure he was in Dutch territory, so he concealed himself in a hay barn until the next morning. When daylight came the first thing he saw was people making wooden shoes. He then walked out into the open and hurried to the nearest British consul, who arranged for his transportation to London.

AGAINST PROPOSED LEGISLATION

CARDINAL BOURNE JOINS MARRIAGE DEFENSE COMMITTEE

C. P. A. Service

London, Dec. 18.—Cardinal Bourne has, for once, joined hands with the leaders of the sects in the formation of a marriage defense committee, and in a memorial to the prime minister against the proposed legislation for making three years' separation a ground for divorce. The memorial, which is signed also by Lord Edmund Talbot, the Protestant Archbishop of Canterbury, several Protestant Bishops, the leaders of Nonconformity and prominent social workers, doctors, women, soldiers, sets forth that the majority of the people would be opposed to the "reform" if its real character was understood, and warns its advocates that strenuous opposition will be offered to it.

FAMOUS MONUMENT OF VENICE PROTECTED

Measures for the protection of Saint Mark's Cathedral, the most famous monument of Venice, from the enemy's bombs have been completed. The face and sides are enclosed by an armor of bags and sand held in place by scaffolding which is lined with asbestos. The mosaics, both inside and out, are protected from rushes of air that might result from explosions by canvas stretched beneath them which would serve also to catch all the fragments that might fall and preserve them for restoration. All precious objects and works of art that could be removed, including the four colossal Greek horses on the facade, have been placed in the treasury of the Basilica, which has been transformed into a strong room, stoutly armored. Those in the interior that could not be removed have been covered with mattresses stuffed with sea weed, around which are piled buttresses of sand bags. The high altar beneath which Saint Mark is buried and the tomb of Andrea Dandolo have also been treated this way. The domes have received a thick coating of liquid cement which, hardening, constitutes an armor, while the wooden portions have been coated with a non-inflammable liquid.—Sacred Heart Review.

THREATENED CRISIS IN MEXICO

According to advices received in Latin-American diplomatic circles, another crisis is impending in Mexico, and Carranza "is apparently losing his grip, despite efforts of German agitators to strengthen him and a strong pro-Ally revolutionary movement is gaining momentum under the leadership of Felix Diaz." Bandit activity is now the rule along the border, and the failure of the corn crop has added to the people's woes.

The darkness we ascribe to remote ages is often the darkness of our own minds, and the ignorance we complain of in others may be only the reflection of our own.—Brownson.

CATHOLIC NOTES

Archbishop Ireland of St. Paul, who has been ill for the past month, is greatly improved. He is now believed to be on the road to complete recovery.

St. Louis University, St. Louis, Mo., which is in charge of the Jesuits, is represented in the United States Army by more volunteers than enlisted from the entire State of Vermont.

Fabiola established the first hospital in Rome and the West, says St. Jerome. In the fifteenth century Rome had 80 hospitals. The Hospital of the Holy Ghost, in Rome, built about the year 1200, had a room or ward 409 feet long by 40 feet wide. The Grand Hospital of Milan was opened in 1456, and is still caring for more than 2,000 patients. Its ceilings are from 30 to 40 feet high; its wards were spacious halls.

The national monument of Spain to the Sacred Heart will probably be completed by April. Its height is about one hundred feet and the figure of Our Lord surrounding it is of marble, thirty feet high, over which angels hold a scroll inscribed with these words: "I Reign in Spain." At the base is an altar surrounded by a semi-circle of statues representing Saint Theresa, Saint James and other great Spanish lights of the Church.

An English clergyman recently stated that he was brought into the Church through reading Froude! Cecil Chesterton owes his gift of the Catholic faith to Huxley. Mrs. Philip Kearney (wife of Gen. Kearney, U. S. A.) was converted by reading Catholic books in an endeavor to find reasons therein for keeping one of her relatives from becoming a Catholic. One might multiply many such instances of the strange roads over which converts have traveled on their road to Rome.

According to American military regulation and discipline the emblem of religion is permitted to fly above the national flag while religious services are being conducted, whether on land or on board a battleship. This emblem is a white pennant with a blue cross, and it is hoisted on Sundays and at other times during religious services. Of course it is no more Catholic than Methodist or Lutheran, and is a symbol of God and His divine Providence to whom our soldiers and sailors may look for protection and guidance.

Subscription lists have been opened throughout Italy for the relief of the refugees from the Friuli plain; and, as if to show that Catholics are not behindhand in this charitable and patriotic work, the Cardinal-Vicar representing the Sovereign Pontiff, has ordered the Society of Catholic Youth, Rome, to devote all its efforts and resources to the relief of the refugees. The first list of subscribers include the Cardinal-Vicar, who gave 50,000 lire; Cardinal Gasparri, Papal Secretary of State, 500 lire, and Cardinal Gasquet, 500 lire.

Those who believe printing to have been invented in Europe during the fifteenth century may have been surprised to read in Cambridge University having acquired the works of the Chinese philosopher, Liu Tsung Yuan, printed in 1167. China has been credited with anticipating not a few modern inventions, but her claim to have discovered the art of printing centuries before its first adoption in Europe is beyond dispute. An edition of most of the Chinese classics was printed by means of wood blocks in 923 A. D., and movable type is said to have been devised by a blacksmith, Pi Shing, in the eleventh century.

The Rev. George Nigel Gresley who lately resigned the living of Shenfield, Essex, was received into the Catholic Church at Downside on St. Bartholomew's Day (Aug. 24th) by Dom Ethelbert Horne. Mr. Gresley was educated at Clifton and at Selwyn College, Cambridge, and after going to the Theological College at Wells, served as Curate first at Darlaston and then at Tamworth. Then he became vicar of Horsley, Woodhouse, Derbyshire, and after that Rector of Shenfield, Essex. Mr. Gresley comes of a very old family which has owned land at Drakelow in Derbyshire since the Conquest.

On the island of Haiti the first Mass was celebrated in all America, in 1493. The priest who said the Mass was Juan Perez, friend and counselor of Columbus. As guardian or superior of the monastery of La Rabida, Spain, Father Perez had encouraged the discoverer, and by interceding for him at court made possible the first journey of discovery. On the second journey the priest accompanied his now famous and powerful friend. They landed on the island of Hispaniola, or Haiti. At Point Cap-Haitien we are told that Father Perez built of boughs and thatched with straw the first chapel in the new world, and "there on the feast of the Immaculate Conception, December 8th, offered up the first Holy Sacrifice of the Mass and in the name of Jesus Christ blessed the land in whose discovery he had taken so conspicuous a part."