

stone but animate through the centuries.

To those to whom the present and recent horrors of modern life appear the fore-runner of another dark age it is well to remember that the dawn of Medieval Christian Civilization and progress came abruptly in the midst of a tempest of destruction. From the foundation of the monastery of Cluny in 909 may be traced the great spiritual stimulus which for two centuries prepared the way for the great era which followed. In the wake of the Benedictines of Cluny came the other great monastic orders and eventually the foundation of the trade guilds which came as a natural development operating to the advantage of both the craftsman and his craft.

Then were the Arts born again, and Architecture, opening like a flower in the benign warmth of Holy Church, progressed through the Carolingian Renaissance, through the school of Tuscan, Lombard and Normandy until finally with logical and orderly precision was developed the wonderful aesthetic quality in buildings and the lesser arts which is expressed as Gothic.

The enormous number of abbeys, cathedrals and parish churches erected during the three centuries when Gothic Art was in its most glorious development remains as a record of the noble part played by the monks who built them and of the people who used them; as lasting and intimate memorials of the place which religion and the Church must have had in relation to the people. Then, surely, the Church was the chief power in community and State, the personal interest of every member of society.

When by the end of the eleventh century the Benedictines of Cluny had made the Art they had recreated a thing of luxury, when simplicity and economy gave place to elaboration and opulence, the time was ripe for monasticism to revert to the sterner type founded by St. Benedict in the sixth century, and (as again in a later century) to re-establish itself on a sturdier if less ornate foundation.

Thus the twelfth century opened with the foundation of the order of Cistercians by St. Robert of Molesme and a return to the Benedictinism of St. Benedict himself. The effect on Architecture was immediate and fundamental. Hitherto accepted principles of structural statics gave place to newly discovered physical laws, and under the influence of the Cistercians the Franks brought to bear on the resulting problems that acute intellect and creative ingenuity which are characteristics of the French to the present day.

By them Architecture was remodelled, and within the limits of a century the structural elements of potential Gothic were being discovered and developed until at last under Lanfranc, the great architect of the twelfth century, were assembled and made ready for that quickening touch which was to transform them into coherency and above all to mould into them that essential Gothic quality which Ralph Adams Cram so ably analysed under the three heads of Cohesion, Economy and Character.

Let us then remember that Gothic Art is the reflection of the substance of medievalism, of scholastic and sacramental philosophy of Catholic theology and of communal organization. Many of the modern attempts to build in this style have led to results which can only be described as atrocious burlesques. The land is full of misconceptions and mishandlings of Gothic, partly through ignorance, but principally because Gothic Art was the development and expression of the soul of man through his hands, and today most of our craftsmen and the people who direct them rather encourage the leaving of the soul on the doorstep during working hours.

We as Catholics must take our meed of blame for we have built much Architecture which is utterly to our discredit. Behind us we have the greatest architectural history of all time, should we not study it and show the way to a just and honest expression of ourselves as Catholics, and of the greatness of Holy Mother Church.

Surely the time has arrived when the Catholic Church in this country should seek an artistic expression which would do less injustice to her religious culture.

To longer endure the trifling of ignorant minds and hands in the shaping of her material temple is to conceal the divinity of her message.

It is an obligation that the Church owes to herself to express her traditions and stability in building of character and real worth instead of those which will analyze only in terms of ugliness and insincerity.

The Art of the Catholic Church should be second to none. Our fore-runners developed and maintained it on such a plane. Can we with truth say that we have kept faith with them?

FRIDAY EVENING

A PRESENT DAY PROBLEM

MICHAEL WILLIAMS, LITT. D.

How to reach the more intelligent minds of the non-Catholic public with Catholic ideas and principles was the subject of the address given by Michael Williams, Litt. D., of the Calvert Associates at the Russell Theatre, Friday evening, the occasion being the last session of the Third Annual Convention of the Catholic Truth Society of Canada.

"A Present Day Problem" was the title of Mr. Williams' address. In substance he spoke as follows:

"The particular problem that has to be faced by Catholic publicists is connected with the fact that there is no constant medium of communication between Catholic thinkers and writers and the general non-Catholic public. The official Catholic press, while performing an irreplaceable function in the instruction and enlightenment of Catholic readers, does not and apparently cannot reach the secular mind in any direct or positive fashion. Indirectly, of course, the influence of the Catholic press on the secular public mind can be traced, but not in any degree commensurate with the importance of Catholic Truth. This is particularly unfortunate at a time like the present when there is such an evident and steadily growing desire on the part of fair-minded non-Catholics to consider the claims of Catholicity, particularly as the principles of Catholicity apply to the solution of the many pressing social problems of our times."

The speaker then proceeded to describe an effort which is being made to solve this problem through The Calvert Associates, an organization mostly composed of laymen and laywomen, and also of non-Catholics, which was formed some months ago and is now spreading throughout the United States and Canada, also numbering many members in England, Ireland, France, Italy, and other countries.

"The Calvert Associates derives its name from Lord Calvert, the English Catholic layman who founded the Colony of Maryland, where first the principle of religious liberty and toleration was set up as part of the fundamental law of the land and carried into actual effect. The Association has for its object the publication of a weekly literary and social review of the highest achievable distinction and literary interest. It will deal with social and economic subjects and all important developments in art, science, philosophy, music, drama, and contemporary affairs from the vantage ground of Catholic principles. Many leading Catholic writers such as Sir Bertram Windle, Dr. James J. Walsh, Hilaire Belloc, Dr. Frederick Joseph Kneaman, Theodore Maynard, Prof. Carlton J. E. Hayes, G. K. Chesterton, Abbe Ernest Dimmet, Rev. C. C. Martin, and many others in the United States, Canada, and European countries, have already signified their interest in the new project and have agreed to take part in the editorial conduct of the review, or to become contributors. The new review will not enter the field of ecclesiastical affairs. It will be in no sense an official organ of the Catholic Church, although many members of the American Hierarchy, and also Archbishop McNeil of Toronto, are hearty supporters and well-wishers of the enterprise."

In many liberal and radical journals circulating among the most influential people—teachers, writers, public leaders—are to be found brilliant expositions of theories of life, art, and government that often are most fallacious or demoralizing. Well printed, and for the most part, well written, they make strong appeal to intelligent readers. They are conducted by people who are sincere in the views that they express and are actuated by a genuine missionary spirit in their promulgation. They preach a doctrine and philosophy of life which are at most vital points opposed to Christian doctrine and Christian philosophy. Their influence upon the thought of the world is out of all proportion to the relatively small circulation that they achieve."

It is the intention of The Calvert Associates that its new review shall make equally strong appeal to the same class of readers, as well as to convinced Christians, so that Catholic thought shall have a hearing among people who until now have heard little but the other side."

Moreover, it is a clear duty for Catholics to bring the conserving and regenerating power of Christian tradition, experience, and principles to bear upon the task of solving the problems that threaten our civilization today. There is a world-wide organized movement to destroy Christianity. There should be there must be—a Christian movement to save the world. The whole situation is a challenge to intelligent, educated Catholics."

The plan of The Calvert Associates has already advanced so far that it is hoped the new review will begin publication on or near the first of the year. The problems facing Canadian Catholics are, in many ways, so akin to those confronting American Catholics that it is believed the proposed review will be of great interest to Canadian readers and will be worthy of their support. The fullest cooperation possible should be achieved between Catholics on both sides of the boundary line in a common effort to bring the conserving and creative values of Catholic principles to the attention of intelligent public leaders. The speaker believed that the proposed new review of The Calvert Associates will serve as a useful instrument in this necessary cooperation."

The friendliness that has pure good nature for its foundation will make for the possessor a welcome in any society."

SKETCH OF LIFE OF BISHOP RHEAUME

Ottawa Evening Journal, Oct. 18

At University of Ottawa, where he held the rectorship from 1915 to 1921, and labored eighteen years, His Lordship Bishop Louis Rheume, O. M. I., Th. D., of Haileybury, who was formally consecrated to the episcopacy here today, achieved among his colleagues the reputation of being a very capable professor, a shrewd administrator, and indefatigable worker, and withal, essentially a man of duty. Bishop Rheume's rectorship of the university was characterized by a sage, progressive and business-like administration. It is said the administrative capacity he revealed in that post, along with other qualifications, was an important factor in his appointment to the See of Haileybury, vacant since the death of Bishop Louis Anicet Latulipe, which occurred at Cobalt on Dec. 14, 1922.

Bishop Rheume was appointed head of the diocese of Haileybury by His Holiness, Pope Pius XI. on June 8 last. The papal bulls containing formal notice of appointment were received at Ottawa on August 26. His Lordship took possession of his diocese on Sept. 11.

When Bishop Rheume enters upon his duties he takes up residence at New Liskeard, the temporary seat of the diocese, it will be not only as the inheritor of the pastoral charge laid down by Bishop Latulipe at his death, but also as the exponent of the high traditions of the members of his order, the Oblate Missionary Fathers. They were pioneers in mission work in the "North Country." Not only did they spread the word of God but also contributed nobly in making known to the outside world the potentialities of that section of Canada. They blazed the trail that opened up what are today important settlements.

Great tasks confront Bishop Rheume in the north. The disastrous fire of October, 1922, wiped out all the diocesan institutions at Haileybury and destroyed many parish churches. They will have to be replaced. The discharge of his pastoral duties Bishop Rheume will have to cover an immense area. Territorially, the diocese of Haileybury is the largest in Canada. It embraces approximately 68,000 square miles of territory, which is an area larger than the Maritime Provinces and the Kingdom of Belgium.

Bishop Rheume was born at Levis, Que., November 21, 1878, the son of Jerome Rheume, manufacturer and founder, and Philomene Nadeau. His father's people had long been settled in the Quebec district, while his mother came originally from La Riviere du Loup (En Bas). The Rheumes are anything but newcomers on Canadian soil. The little colony of New France, founded by Samuel de Champlain in 1608 was still in a nascent state when Rene Rheume left his native hearth of Charlesbourg, Department of Charlevoix Inferieure, in the historic diocese of Larochelle, and sailed for Quebec in 1642. He took up farming in New France and was the founder of a family which has since ramified in remarkable proportions.

As a boy, the Bishop of Haileybury attended the primary schools of his home town. He was but nine years of age when his parents removed to Montreal where Rheume, Senior, established himself in the foundry business. Young Rheume continued his education in Montreal, showing among other things an exceptional aptitude for the assimilation of the most complex mathematical problems. He leaned to civil engineering and surveying as a career, and opportunity came his way to get "initiated" in the practical sides of these professions, particularly that of surveying. His experience in survey work was one of the most interesting phases of his whole career. For a period of five years he worked as an assistant to surveyors of national reputation, such as Hon. Senator J. P. B. Casgrain, and in the discharge of his duties he actually "covered" the greater portion of the city and district of Montreal.

The survey some times called for street re-alignments in the business districts and such work as "chaining" could only be carried on in the very early hours of the morning when the streets were free of pedestrians and vehicular traffic. Meticulous care had to be observed in making the surveys, as the slightest incorrect deviation was fraught with possibilities of costly litigation between the city and property owners. Faded and dust-covered records relating to the earliest surveys on the Island of Montreal were exhumed and consulted. In all the years he was engaged in surveying young Rheume showed competence that earned him the encomiums of his chiefs.

Just as a bright future was being predicted for him, the young apprentice surveyor was gripped with the feeling that his true vocation and life work lay in a different direction. Young Rheume decided to study for the priesthood. It was then twenty years old. It required resoluteness to take up the study of the classics at a period in life when others were graduating from college, but the young man did not falter. He entered the Sacred Heart Juniorate, Ottawa, in the fall of 1898, continuing his

studies at University of Ottawa until the completion of his arts course in 1898. Bishop Rheume proved such a bright pupil that he was offered the opportunity of making two years' studies in one, but he declined, preferring to follow the regular class graduation. He always led his class and his scholastic successes were notable. It is of interest to record here that one of Bishop Rheume's professors at University of Ottawa was Father M. F. Fallon, the present Bishop of London, Ont. Bishop Fallon was professor of English and English literature at the university in those days.

The next step in Bishop Rheume's career was his entry into the Order of the Oblates of Mary Immaculate. The period of his novitiate, August 15, 1898, to August 15, 1899, was passed at the house of the order at Lachine, Que. Proceeding to Rome in the autumn of 1899, the young cleric entered the Gregorian University, and after a five year course of studies, was graduated with honors, obtaining different degrees including that of Doctor of Theology. He pronounced his perpetual vows and was ordained to the priesthood in the Eternal City on April 2, 1901, by Monseigneur Virville.

Returning to Canada in July, 1905, then Father Rheume was appointed to the professorial staff of the University of Ottawa. Bishop Rheume has remained attached to the University ever since right up to the time of his appointment to the See of Haileybury. In the various posts he has occupied at the university, whether as professor, director of the Grand Seminary, or as rector, Bishop Rheume's exceptional administrative capacity has been revealed in the university have been years of earnest, fruitful endeavor in the cause of education. In every post he has acquitted himself with distinct honor to himself and his alma mater, and the University of Ottawa loses in his departure a man who took rank with the leading educationists of the country.

From 1905 to 1913 Bishop Rheume filled the chair of higher mathematics at the university. He had the mathematical mind and, what is more, possessed the happy faculty of imparting his knowledge to the students in a clear and practical manner. When he arrived in class he was equipped with a methodical mental outline of the hour's programme that was to be unfolded to the students. Bishop Rheume was rated the most capable professor of mathematics the university ever had.

Bishop Rheume was appointed Director of the Ottawa Grand Seminary in 1913, and continued in that capacity until April, 1915, when he succeeded the late Father Henri Gervais, O. M. I., as Rector of the University, being the ninth in line of appointment to that office. Rector Rheume held office until April, 1921, and it is stated that his exceptional administrative capacity revealed in his tenure of that post during the critical period of the War when most Canadian educational institutions experienced financial embarrassments, was not foreign to his appointment as Bishop of Haileybury. The University progressed along sane lines under his administration. As rector he insisted on the maintenance of the bilingual arts courses at a time when suggestions were being made for the abandonment of the English course. He initiated and carried through the building of the Sisters' home and the college laundry plant at a cost of approximately \$75,000. His business ability was also evidenced in the foresight he showed in inducing his colleagues at the University Senate to acquire at a reasonable figure valuable real estate contiguous to the University property. The University progressed financially under his regime; obligations incurred following the disastrous fire which wiped out the main University buildings in December, 1908, being substantially reduced. The sustained interest he displayed in the moral, intellectual and physical well-being of the students was another characteristic trait not only of his rectorship but also of his whole career at the University.

Retiring from the rectorship in April, 1921, Bishop Rheume was re-appointed Director of the Grand Seminary where he was also professor of Moral Theology, Canon Law and Liturgy, holding these posts until the end of the scholastic term in 1922-23.

Among his colleagues at the university with whom he had been associated for the past eighteen years, Bishop Rheume leaves behind the reputation of an educationist who was an indefatigable worker and a man of duty, esteemed alike by professors and students.

CATHOLIC YOUTHS PAY HONOR TO POPE

Fifteen hundred young men, belonging to groups of the Catholic Youth of the Ardennes, recently went by special train to Verdun from where, after hearing Mass in the cathedral, they went to visit the battlefield of Douaumont. After visiting the Trench of the Bayonets and the ruins of the Fort of Vaux, their president gave them a description of the battle, in face of the fort of Douaumont.

In the midst of the intense emotion which gripped all his hearers, he concluded as follows: "My friends, as submissive Catholics, let us bow our heads respectfully

towards Rome. And from this memorable day of battle let us salute with veneration him who yesterday strove to arrest the horrors of war, him who today desires to avoid new hecatombs and him who, tomorrow, will again and always raise his voice in the name of the Prince of Peace."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

Edmonton, Alberta.

Sept. 12th, 1923.

Right Rev. Mgr. Thos. O'Donnell, President Catholic Church Extension Society.

Rev. and Dear Monsignor,— It is a privilege and a real pleasure for me to state that the Catholic Church Extension Society of Canada is a great and important factor in the development of our western missions.

Speaking for my own diocese, I say that since coming to Edmonton, less than three years ago, I have been called upon to build thirty-five churches and chapels, in an endeavour to serve the widely-scattered population of Central Alberta. Church Extension, through its donations of \$500 in each case, has made nineteen of these possible. Without this aid given through your worthy society, they could not have been erected. In addition to this, Extension has given me generous aid towards the fund for the education of young men to the holy priesthood; has supplied our missionaries with Mass Intentions; and through its devoted Ladies' Auxiliaries of Toronto and Montreal has furnished a number of small chapels with the vestments necessary for divine service. In all this work, I can safely say that not one dollar has been superfluously expended, and without this aid told good would still be left undone. Most certainly, therefore, the Canadian Church Extension Society has been directly responsible for the preservation of the Faith of many Catholic families in the scattered districts of this vast country.

For the future, however, if the society is to fully and successfully cope with the great needs of our missions, it must receive more generous and more continued support from those whom God has blessed with worldly goods. In this diocese alone, more than twenty chapels are still urgently needed, if little Catholic groups in villages and country districts are to keep the heritage of their Catholic faith. This year alone I shall need \$7,000 to help pay my missionary bills. The number of candidates offering to give their service for the western missions is happily increasing. Every worker who can secure will be needed. The salvation of souls is at stake; we, therefore, cannot let even one vocation go. To whom in Canada can we turn for help. To only one society—your God-sent Church Extension.

I therefore hope and pray that Divine Providence will inspire generous-hearted Catholics of Eastern Canada to come to your aid that you, in turn, may help the needy missions of this country and thus garner souls for the kingdom of God. It is safe to say—and this is proved by statistics showing the number of ought-to-be Catholics who are married outside the Church—that 20% of our people in scattered districts have been lost to the Church. Can we allow this to continue? This must not be. Yet, the leakage can only be prevented by the multiplication of small chapels and of missionary priests. All this requires money.

Though our faithful people do what they can to support their churches and give their mite to the missionary fund, yet the needs are so many and so pressing that we cannot, for years to come, hope to be self-supporting. Let the East help us during these years of trial and of struggle, and I believe the day will come when the Church of the West will not only supply its own needs, but repay, in overflowing measure, the assistance given her in time of need.

You ask me to give my opinion of the work Extension has done for the Church in this country. Let me say that it is a heaven-sent boon to the missionary bishops of the West. The real value of the work it is doing in the harvesting of souls for Christ will be known only in the great hereafter.

Wishing your Society every blessing, I am, with sentiments of deep esteem,

Yours very devotedly in Christ,
HENRY J. O'LEARY,
Archbishop of Edmonton.

Donations may be addressed to:
Rev. T. O'Donnell, President
Catholic Church Extension Society
67 Bond St., Toronto.

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