

PENITENTS' PARADE

INTERESTING MEDIEVAL SURVIVAL

By Rev. J. Van der Heyden

Despite the modernizing spirit, little Belgium, with its numerous quaint traditional religious ceremonies, which neither time, nor wars, nor changed conditions and conceptions succeeded in eliminating, remains charmingly archaic.

There is for instance the penitential procession of Furnes, medieval if anything, yet, notwithstanding all the vicissitudes of changing times, repeated year after year with a fervor ever new. This famed religious street demonstration is a combination of the mystery plays of the Middle Ages. The marchers in the pageant wear either gorgeous costumes of a dead past or dark, hooded gowns and masks.

There are groups in line representing events and personages from the Old and the New Testament; the First Parents' Fall, the Patriarchs, the Prophets, John the Baptist, Herod's Court, the Saviour's Entrance into Jerusalem, etc. Then there are floats with tableaux vivants of the Nativity, the Adoration of the Magi, the Flight into Egypt, of Jesus teaching the Doctors of the Law, and of other Biblical events.

The end is not yet; for here comes a cohort of Roman warriors mounting stalwart Flemish steeds. The horsemen are brawny men from the country, ill at ease in their multi-colored rig-out. A clangor of iron and chains, the guardsmen's heavy thumps with antique halberds upon the paved streets, the measured rat-a-tat of muffled drums, achieve the realism of a shifting panorama heralding the approach of the two thieves clad in somber garb and shouldering heavy crosses.

Following the Good Thief, there is a long line, stretching as far almost as the eye can see, of gowned and masked figures, each one carrying his or her cross; for women as well as men take part in this penitential march. The women wear a coarse, black, hooded gown and the men a dark brown. As they step along, they repeat: *Zijn kruis wyl dragen, is God behagen*; "To carry one's cross cheerfully, is pleasing to God."

In and between the different living groups there are also statues, and floats with clusters of statues, sculptured ages ago, primitive of form and expression. Jesus scourged at the Pillar, and in front of Him a soldier with outstretched tongue; St. Peter's denial; Jesus before Pilate, etc. The statues are carried, the floats dragged, by penitents in mask and cloak. Among them are members of the foremost families of the city and of the neighboring towns.

At intervals along the line of march, a penitent's mask has dropped and his hood fallen back upon the shoulders and you are startled to see a stubble-bearded face, a crooked-hair head and stern rigid eyes that recall the faces you saw upon canvases in the museums of Antwerp, Bruges and Ghent; and you may find yourself wondering if they are the descendants of men whom the Flemish primitives, a Memling or Matsys, used as models for their paintings.

It is all exceedingly impressive and the crowds that line the sidewalks look on in unbroken silence, at times even with bated breath, at the passage of the group of the Nativity escorted by Angels singing the glad alleluia of man's redemption or of the group commemorative of Jesus' triumphant Entry into Jerusalem, which bursts forth in an exultant hosanna to the "Blessed One who cometh in the Name of the Lord." The words of the songs and the dialogues, more or less modernized, date from the year 1600. Both songs and dialogues are clearly heard and understood as they are wafted along the course of the meandering procession to the thousands of pious on-lookers and listeners.

Stirred by the sentiments expressed they fall upon their knees to a man when the long rows of cross bearers and impersonators have passed and the priest carrying the Sacred Host treads along under a rich baldachin of gold brocade. Reverential awe holds the multitude adoring "the God with us." The noise now is of tinkling bells, and of clinking censers, whence ascends the sweet perfume of incense, a figure of the prayers ascending from the hearts of thousands kneeling to the Lord of Hosts treading among His Own.

OBITUARY

VERY REV. DEAN E. C. LEHMANN

The Very Rev. Dean Rudolph C. Lehmann died at St. Joseph's Hospital, Guelph, on Thursday evening, December 7th. His remains were taken to Mildmay on Saturday. The funeral took place there on Wednesday, Dec. 13th. The Right Rev. J. T. Kelly, V. G., was the celebrant at the solemn obsequies and Rev. C. W. Brohmman preached the sermon; there were also about twenty-five priests present in the sanctuary. The remains were interred in the Mildmay cemetery. The Very Rev. Rudolph C. Lehmann was born at Osnabrueck, Germany, on Jan. 12, 1870. He began his studies in Germany. In 1886 he came to America to his uncle Father Steinlage who was parish priest of Piqua, Ohio. In 1886 he continued his studies at St. Jerome's College, Kitchener, going to the Grand Seminary, Montreal, in 1891. He was ordained priest on Aug. 5, 1894. For a little more than a year he was assistant at the cathedral, Hamilton, and then was appointed pastor of Carlsruhe. From 1898 to 1901 he was teaching at St. Jerome's College, Kitchener; he was afterwards at Doernbecher and Macton, and took charge of the parish of Mildmay in 1903. For over twelve years he labored faithfully in this parish; the stately Church of the Sacred Heart, Mildmay, built in 1912 under his care is a monument to his zeal and administrative ability. He was a gifted speaker and did not spare himself in looking after the spiritual interests of his parishioners. He was also a musician of pronounced ability. Ill health compelled him to resign his charge in 1915. After several years of sickness he recovered to some extent and was appointed parish priest of Hanover in June, 1921. He resigned on account of sickness, in Aug. 1st, 1922, and retired to St. Joseph's Hospital, Guelph, where he died December 7th.

SISTER MARY OF ST. COLUMBA
"Happy brides in spotless garments,
Close beside our Lord we throng;
Where the Lamb goes, there we follow,
While we sing the unknown song."
This divine promise made by the heavenly Spouse in the Book of Canticles should bring supreme consolation to the Religious Family of Holy Cross that mourns today the loss of one of its most cherished members.

Sister Mary of St. Columba, (Catherine Julia Macdonald), the eldest daughter of a noted Glengarry family, entered the Convent of the Sisters of Holy Cross, after having spent her school years under the direction and the tuition of the same religious body in St. Margaret's Convent, Alexandria.

She was then a beautiful young maiden of twenty, endowed with an ample share of those rare qualities of mind and body that mark those women around whom center the adulations of the world. Harkening to the voice of conscience that called her to a life of religious perfection, she left home with all its joys, its comforts, and its hopes, in order to give a loyal and life-long service to Him who was soon to become her Divine Spouse.

At the usual term of probation, Sister Mary of St. Columba was admitted to the religious profession August 15, 1888. What hallowed reminiscences of mingled joy and sorrow must necessarily come to those dear members of the family who assisted at that first solemn religious ceremony thirty-five years ago, but who today witness the untimely closing of a useful life, generously spent throughout long, laborious years in the teaching profession, center of the souls of God and the salvation of souls.

Those who instruct others unto justice shall shine like stars throughout eternity. Our loss is her gain. Has she won the desired goal. Yes, for the Heavenly Bridegroom is faithful to His word, and He alone can understand the true value of a life spent within the school-room walls, with naught else in view but the glory of God and the salvation of souls.

The initiating years of her teaching career were spent in St. Gabriel's Academy, Montreal, and in St. Margaret's Convent, Alexandria, Nashua, Manchester, and Fall River owe her that debt of gratitude which can never be cancelled from the hearts of grateful children, even after long years of separation from their graduating teacher.

The six last years of her life, rich in the acquisition of virtue, witnessed an energetic struggle between declining health and loyal devotion to her beloved Congregation. We might truly say that she died in the harness; for she left her post of duty but a short time ago to take a much needed rest.

Her devoted brother, Reverend Dr. R. Macdonald, Pastor of Glen Nevis, spent anxious hours beside her death bed during the last few days of her mortal life. At 9 p. m. Sunday, the 3rd inst., she passed away peacefully and trustfully into the arms of her Creator, whose call to render account of the inestimable gift of the religious life, was obeyed with the same spirit of submission that actuated her throughout life.

reception rooms during which time the Sisterhood kept a prayerful guard of honour. Reverend D. R. Macdonald chanted the Requiem Mass. Present in the sanctuary were: Very Reverend George Corbett, Vicar General of the Diocese of Alexandria; Rev. Father Hingston, S. J., Rector of Loyola College; Rev. Duncan Macdonald, Cornwall; Rev. Albert McEae, St. Andrews West; Rev. J. Dulin, Alexandria; Rev. A. L. McDonald, Glen Robertson; Rev. C. H. Gauthier, Greenfield; Rev. Bro. Nicholas, Master of Novices of the Presentation Brothers, Montreal. Surrounding the bier were Mrs. H. R. Macdonald, the venerable mother of the deceased, and her two daughters, Mrs. A. L. Bishop and Miss Agnes Macdonald. Two Sisters of Providence, and several friends of Glen Nevis, and a delegation of pupils from Mount Royal Academy were also present.

The Community of Holy Cross, the Boarding School of over two hundred students, with the teaching staff also paid their last tribute of respect to the departed one. The remains were then carried to their final resting place in the Community cemetery.

RICHARD PIGOTT
At St. Joseph's Hospital, Guelph, early Wednesday morning, Nov. 29th, there passed away a highly esteemed citizen of Guelph in the person of the late Richard Pigott. The deceased, who had been in failing health for the past year, suffered a paralytic stroke four weeks ago. He died fortified by all the rites of the Catholic Church, of which he was a devoted member. He was a member of the Knights of Columbus and a charter member of the Catholic Mutual Benefit Association. The deceased was born in Trafalgar Township, the son of the late Mr. and Mrs. Michael Pigott. Later he moved to the farm on the Elora Road adjoining the Jesuit Novitiate. For some years he conducted a stove and hardware business on the Market Square and later engaged as salesman in the carriage and implement business. His many sterling qualities and kindness of heart endeared him to a wide circle of friends, while in his family life he was a most devoted husband and father. Besides his widow there survive four daughters, Margaret of the Guelph Collegiate Staff, Teresa of the Simpson Co. Office Staff; Celestine and Mertina of the Guelph Separate School Staff. The following members of his family predeceased him; a brother M. A. Pigott of Hamilton; four sisters, M. M. Ignatius, M. M. Basilla of Loretto Community, Mrs. J. Holman and Mrs. J. McLaughlin.

The funeral was held from his late residence, 84 Cambridge St., Guelph, on Friday morning, Dec. 14, to the Church of Our Lady, where Solemn Requiem Mass was celebrated by Rev. Father Doyle, S. J., as deacon, and Rev. Father Corinor, S. J., as sub-deacon. A large number were present to pay a last tribute of respect to the departed, and to pray for the repose of his soul. The children of the Separate schools attended in a body while there were representatives of the following: The Knights of Columbus, the C. M. B. A., the Separate School Board, the Board of Education, the Guelph Collegiate Institute. The music was rendered by the boys' choir, with Miss Rose Gay presiding at the organ. At the end of the Mass solos were beautifully rendered by Miss Minnie Gay, and Mr. James Gallagher. Rev. Father Quirk, S. J., officiated at the grave. The spiritual and floral offerings were numerous and beautiful. The pallbearers were: M'ssrs J. Harris, J. M. Dooley, J. Sweeney, R. J. Hanlon, W. P. Foote, J. Ryan, J. E. Phelan, G. L. Bush. May his soul rest in peace.

It is always a pleasant thing to be held at Mass; it sweetens and savours the whole day. It is, indeed, a wonderful thing as we walk about to think that "we have seen the Lord"—seen Him with our own eyes within a few feet of Him! What a privilege to enjoy over ordinary men and women whom we pass by in the streets! No one, therefore, who can do it, should miss this seeing of the Lord every day.

You may salute a man and exchange compliments daily yet know nothing of his character, his inmost tastes and feelings. Do not weaken and distract yourself looking forward to things you cannot see and could not understand if you saw.

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WANTED teacher holding second class certificate for C. S. 8, 9, 10, 11, 12, Ontario, to commence Jan. 3rd, 1924; light school convenience located. Salary \$800. Apply stating experience to D. J. Macdonald, Sec. Green Valley, Ont. P. O. Box 36. Telephone 60 or 12. 2306-2

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decided against the claims of the Protestant Church, born of the Reformation. It is a long list, if we begin only with Newman, and we have the curious spectacle in England, a Protestant country by law established of a Catholic aristocracy in the higher walks of intellectual life—an aristocracy daily being added to as thoughtful sons of Oxford and Cambridge seek the safe haven behind the Rock of Peter. In America, too, cultured converts are also seeking new and permanent moorings so numerous that the non-Catholic Churches show dismay.

"How, we wonder, would those who deny our Church explain these extraordinary happenings? No matter how they slander the Irish people they can hardly charge a Manning, a Lucas, an Aubrey De Vere, a Benson, a Burnard or a Kinsman with mental darkness. Most of them have much to lose socially and sentimentally, if not financially, by 'going over.' It was after the fullest and most complete enquiry, which brought men like those we have mentioned into the Catholic fold. Logic convinced them it was the Catholic Church or none which was founded by Our Lord Jesus Christ. They were given the grace to recognize the divine marks.

THE ONLY CLAIM
"We would like some of our local politicians to recall the intellectual eminence of these latter-day converts to Catholicity before they again speak evilly and blatantly of Catholic ideals. For if the Catholic Church is the Church of the ignorant and unilluminated, as some of these sectarians infer on the platform, how comes it, we ask again, that the brightest minds of the age are voluntarily seeking sanctuary there?"

CARD OF THANKS
The Sisters of St. Joseph in charge of the House of Providence and of Mount St. Joseph Orphanage, herein return their sincere thanks to the good people of Dublin and Seaford, for the very generous supply of apples, potatoes, canned fruit, etc., which these generous benefactors showered on these Homes. That God may bless the donors, is the daily prayer of the Aged and the Orphan.

DIED
SINNETT.—At her late residence 475 De St. Vallier Street, Montreal, Que., Mrs. Michael Sinnett, aged fifty-three years. May her soul rest in peace.

IN MEMORIAM
Mrs. Annie Mulligan, who died 14 December, 1923, at her home 24 Parliament St., Dublin, Ireland. Inserted by her son John, Chatham, Ont.

SHOW STRONG TREND TO ROME
INTELLECTUAL CLASSES ARE WELL REPRESENTED
"The souls of kings and peasants are of equal value in the eyes of the Catholic Church, and the conversion of a litterateur means no more to her than that of a laborer," says the Freeman's Journal (Catholic) of Sydney, Australia. "If Mr. G. K. Chesterton has returned to the faith of his fathers he alone is to be congratulated. But there is a lesson for those outside the Church in the steady stream of intellectuals who are passing from doubt and darkness as they follow the lead of the 'kindly light.' It is a complete answer to the silly charge that Rome only flourishes where ignorance and superstition abound."

MASTER MINDS OF NATIONS
"Of course, educated men know that the Church has claimed and continues to claim the master minds of the nations. They know that right through history marches a magnificent procession of Catholic geniuses. They know that art, literature, and science would be poor indeed without the Catholic Church. They know that Europe, outside Germany, is nothing if it is not Catholic.

The conversion of a Chesterton, who has followed the lead of his deceased and distinguished brother, again recalls the towering English minds which of recent years have

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