

Of McGee's Canadianism and his ideals, Mr. John McGee is both an encyclopaedia and an expounder. It is a subject upon which he never tires. He is saturated with the orations and poetry and philosophy of his great kinsman. Had he lived, he declared, "he would have been as great a poet as either Burns or Shakespeare."

A PLEASANT HALF HOUR The affection in which Mr. McGee held his brother finds some expression in the naming of his son, Thomas D'Arcy, a name which, apparently promises to reach through the generations, as a grandson is also Thomas D'Arcy.

The meeting with McGee was a rarely charming half hour. That inimitable Celtic courtesy that is not a mere formal politeness, but a warm sympathy that touches two persons who have a subject in common, in his caress. As he exhausted each item and patiently replied to a score of questions, he would then ask kindly: "Now is there anything else you can think of that you want to ask me?"

But there wasn't unless it might be to learn the secret of one who has made of himself the idol of a large family, a gentleman of culture, a linguist, yet, withal, a simple, unassuming informant to an inquisitive newspaper man, eager to help and asking no reward save the satisfaction that he has perhaps added a slight paragraph to the general knowledge of the life of Thomas D'Arcy McGee.

THE MARTYRS OF BOLLENE

BEATIFICATION OF SIXTEEN URSULINE MARTYRS OF ORANGE, MAY 10, 1925

By The Countess De Courson

Among the "beati" of the near future, who, before the end of 1926, will be publicly honored by the Church, are thirty-two religious women, who, in July, 1794, were done to death at Orange, France. On the day of their beatification there will be great joy in a little city of no particular importance, that stands some miles off the great railway line from Paris to Marseilles. Its name is Bollène.

Circumstances have made me well acquainted with this quaint, Old-World town, built at the foot of one of the advanced posts of the Alps, and swept by the wind that rushes through the wide valley of the Rhone. Being far from the railway, and possessing neither an important local industry nor a garrison, it has kept its primitive aspect. In these days, when ancient landmarks are ruthlessly swept away, this is a privilege valued by lovers of the past. Except for the magnificent plane trees that make its "place" delightfully cool, Bollène has an arid aspect. The windswept hills are bare, but the narrow, twisting streets, the dark little shops under their arcades, the bubbling fountain under the plane trees, are charmingly typical of Provence.

A hundred and fifty years ago, this quiet, Old-World town had the gift of drawing to itself, and of keeping within its walls, many people of good birth and culture; some of them have left memoirs that bring before the twentieth-century reader curious glimpses of the past. These gentlemen and ladies of the old regime, who made Bollène their home, sometimes belonged to the country, but others had spent their lives in Courts and camps, and preferred the dignified retirement of Bollène to the more brilliant atmosphere of Avignon.

Two convents dominated the spiritual life of Bollène; one, where I was privileged to spend two days, was that of the Sacramentines, an Order founded in the Seventeenth Century by a holy Dominican, Pere Antoine Lequieu. Their convent at Bollène, where their martyrs were trained, was the gift of a converted cavalry officer, M. de Roquard, who, having become a priest, turned his family mansion into a convent, and was the chaplain of the nuns. The convent, that of the Ursulines, was governed, when our story begins, by Madame de Roquard, a relative of the officer to whom the Sacramentines owed their monastery.

Upon the little city on the hill, the French Revolution of 1789 came as a hideous surprise. The Bollène of those days belonged to the Comtat property of the Popes of Avignon. The pontifical Court had long since returned to Rome, but the Comtat was governed by Papal Legates, whose rule was singularly paternal; the people paid no taxes, and were not required to provide soldiers; they were perfectly content with their lot, and had no wish to be annexed by their neighbors, the French Republic. Indeed, in some villages, the Papists, as the Pope's partisans were called, made a brave defence, and stood out for their independence. However, neither then nor now, were the small voices of a minority listened to, and in January, 1791, the Comtat was annexed by France.

At Bollène, an essentially religious and aristocratic centre, the nuns were the first to suffer. They were spied on, visited, tormented in the name of the new laws; and finally, in October, 1792, set adrift. Their superiors at this crisis was

Madeleine de la Fare, whose mother, the Marquise de la Fare, a very great lady, was the leader of the select circles of the little town. I was shown the house where she lived and her grave in the windswept cemetery. Her daughter, brave and tender, was an ideal leader of her community; she had been prepared by a vision of a field studded with crosses for the trials that awaited her. The palm of martyrdom, won by many of her daughters, was not hers; but poverty, imprisonment, harsh treatment, were her portion, and for months she lived in sight of the guillotine.

The superiors of the Ursulines, Madame de Roquard, was cast in the same mold, and in both communities, the nuns, when offered their "liberty" by their official rulers, expressed their earnest wish to remain in their convents, faithful to the rule that they had embraced in better days. It is a matter of history that the attitude of the French nuns at the outset of the Revolution was in general, most excellent. They clung to their vocation in the face of persecution, and persevered in it unto death.

At Bollène, Ursulines and Sacramentines continued to practice their religious rule. They seldom consented to join their families, but lived in rented houses, with their superiors, supporting themselves as best they could by needlework. Their poverty was great. We read of them, when fuel ran short, as going to pick up dead wood on the hillside; and, in a moment of dire distress, an old soldier, the Chevalier de la Fare, sold a much-prized gold snuff-box to relieve the need of the starving Sacramentines.

Although sorely pressed themselves by present privations and anxiety for the future, Madame de la Fare and Madame de Roquard opened wide their doors to other nuns, who, their communities having been dispersed, returned to Bollène, their birthplace. Thus, under the protection of the superiors of the Ursulines, we find four refugees belonging to one of the great families of the country, De Justamont. This aunt and her three nieces, Bernardines and Ursulines, who that day crossed the threshold of Madame de Roquard's borrowed refuge, unconsciously took the first step on the path leading to their martyrdom.

Given their poverty and obscurity, the expelled nuns might be supposed to pass unnoticed, not so, however; they were considered by their spoilers as dangerous to the safety of the Republic, and twice, the municipality of Bollène required them to take the oath—liberte egalite—demanded of religious women. The question of this oath is somewhat complex. The oath demanded of priests was clearly unlawful; it was distinctly contrary to their duty towards the Holy See, and was condemned by Rome. The oath demanded of women was simply absurd; they were to promise to defend the Republic unto death. The formula was ridiculous only; but opinions were divided as to its deeper meaning.

In Paris, it was generally considered harmless, but some bishops held other views, and forbade their subjects to take it. In the South, this opinion prevailed; the oath was considered as "an act of apostasy," implying, as it did, adhesion to an evil government. The nuns already beatified—the Carmelites of Compiègne, the Ursulines of Valenciennes, and the Sisters of Charity of Arras—all rejected it as unlawful, and were punished by death. The Bollène nuns thought the same, and unhesitatingly refused to take it, because "it was contrary to their conscience."

At this crisis, when their arrest was probable, the Sacramentines had to part with their superiors; she was informed that, unless she left the town, all her community would be arrested. In order to avoid compromising her daughters, she reluctantly retired to Pont St. Esprit, where, some months later, she was imprisoned. Another departure, that of their chaplain, the Abbé Tavernier de Courtoine, deprived the Sacramentines of the Sacramentines, that, with infinite precautions, they had been able to retain. Their chaplain was able to say Mass for them in secret, and the Sisters, kneeling before the cupboard where the Blessed Sacrament was reserved, observed the hours of adoration appointed by their rule.

The Abbé Tavernier went to Italy; eventually, the Pope, having named him administrator of the diocese of St. Paul trinis Chateaux, to which Bollène belonged, he was able, only a few months after the executions at Orange, to send an accurate and detailed account of the tragedy to the Pope and also to the scattered priests of the diocese. This document, confirmed by other testimonies, is first-class evidence; it was written and dispatched only six months after the events that it related.

At the end of April, the nuns were informed that, in consequence of their rejection of the oath, they were to be transferred to Orange, where the Revolutionary tribunal and the guillotine were in operation. The mountains had put on their Spring raiment, when, on May the 2nd, at six in the morning, fifteen Ursulines and Bernardines and thirteen Sacramentines, dressed in secular clothes, seated themselves in the open carts that were to convey them to Orange. Madame

de la Fare's place was filled by her assistant, Aimée de Jesus, whose personality seems to have been as sweet as her name, Madame de Roquard headed her faithful Ursulines and her refugee guests.

Among the Ursulines was volunteer, Marguerite de Rocher, a native of Bollène, who, upon the dispersion of her community, had been sent to her home to take care of her ailing father. When she heard of her Sisters' arrest, she felt as though she had deserted her post, and she laid the case before her father. The old man, after a few moments' thought, thus solved the difficulty: "My daughter, you might easily escape; but, before doing so, examine whether God may not have chosen you to be one of the victims whose sacrifice will appease His justice." This was enough. Marguerite immediately rejoined her community, and was transferred to Orange to be judged, condemned and executed. Her willing sacrifice was rewarded. From the day she joined her community, she was filled with joy; she thanked the Scriptures in the vernacular only those whose faith and piety were strengthened by such reading. It was a case parallel with modern state censorship of printed matter in war time. The evils caused by the reading of unauthorized translations led the ecclesiastical authorities to take steps to prevent unapproved translations from the hands of the young and persons of little education and discrimination. But the Bishops administered the law wisely. And it is noteworthy that it was precisely in those countries where religious differences were most accentuated that in the two following centuries, that is, until the law is revoked, the Catholic Bible was read most widely in the vernacular. The law of the Church since 1757 allows the reading of the Bible in the vulgar tongue, provided that it is an approved version provided with explanatory notes taken from the Fathers and other orthodox writers.

It is true, nevertheless, that, subsequent to the Reformation, in 1564, a law was passed to the effect that permission might be granted to read the Bible in the vernacular only to those whose faith and piety were strengthened by such reading. It was a case parallel with modern state censorship of printed matter in war time. The evils caused by the reading of unauthorized translations led the ecclesiastical authorities to take steps to prevent unapproved translations from the hands of the young and persons of little education and discrimination. But the Bishops administered the law wisely. And it is noteworthy that it was precisely in those countries where religious differences were most accentuated that in the two following centuries, that is, until the law is revoked, the Catholic Bible was read most widely in the vernacular. The law of the Church since 1757 allows the reading of the Bible in the vulgar tongue, provided that it is an approved version provided with explanatory notes taken from the Fathers and other orthodox writers.

ADVANTAGES OF BIBLE READING

Dr. O'Gorman advanced two principal reasons for the reading of Scripture. It will, he said, give us a better understanding of revealed truth and will stimulate our spiritual life. "To be ignorant of the Scripture is not to know Christ," said St. Jerome. Pope Benedict XV. expressed the desire for the children of the Church, that "being saturated with the Bible they may arrive at the all-surpassing knowledge of Jesus Christ." Reading the Scriptures develops the spiritual life. Therein we find, wrote Pope Leo XIII., "encouragement to virtue and attraction to the love of God." Pius X. endeavored to propagate the daily reading of the Gospels. And Benedict XV. and Pius XI. have echoed and re-echoed that desire.

To read the Bible with profit, declared Dr. O'Gorman, we must, in the words of Pope Leo XIII., be men of holiness, humility and prayer. This was illustrated by copious extracts from the encyclical of Pope Benedict XV. on the centenary of St. Jerome, wherein the Pontiff by that holy and illustrious lover of the Bible points out that Jerome became a saint through his assiduous and pious reading of the Scriptures. In conclusion the lecturer pleaded for a daily reading of the Bible, particularly the Gospels. Reading the Bible aloud in the family circle was warmly commended as a means to insure the conservation of a real Christian family spirit, and advancement in virtue.

CONCLUDING REMARKS

His Grace the Archbishop of Ottawa, in his concluding remarks, spoke in a very happy vein. He stated that in listening to the learned and pious lecturer all week he had felt forty-seven years younger, for he had listened to the same doctrine on the same Bible when a student in Rome in 1878.

Dr. O'Gorman, he said, spoke as well as did his Roman Catholic professors of half a century ago. He congratulated the audience on its wonderful attention, and also the Catholic Truth Society for having so successfully organized the Holy Scripture Week.

In a magnificent peroration he showed that the Bible was the word of life, love and of justice. Peace will come to individuals when the Word of God is read and obeyed, he said. And peace and justice will come to nations when legislators have the Gospel as the basis of their code of laws. The solution of all ills is found in the Gospel of God.

CLAIMED AS PRIEST'S INVENTION

Paris, France. — The Niepce brothers are generally credited with the invention of the internal combustion engine, in 1806. In a study published in the "Matin," Charles Nordmann, the physicist attributes to a priest the honor of being the first to have devised an internal combustion engine. It was in 1678 that such a motor was devised by Abbe Jean Hautefeuille, son of a baker at Orleans, who became one of the most remarkable mechanics of his time. In the engine which he invented, the explosion of gunpowder was used to drive a piston which

returned to its original position by atmospheric pressure. The Abbe's discovery was the result of research and undertaken to find means of lifting the waters of the Seine to Versailles—a distance of 10 kilometers—to satisfy a wish of Louis XIV.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA WORK AMONG THE INDIANS BY THE PRESIDENT OF THE SOCIETY

We have just received a letter from a missionary priest, who for sixteen years has devoted his energy to the heroic work of bringing the light of faith and consolations of religion to Indian tribes scattered along the lakes and rivers in the far North.

He does not complain of the difficulties with which he meets, such as swarms of flies and mosquitoes that infest those un drained, desolate regions in summer nor even mentions the extreme cold of the northern climate in winter when at the head of dog sleighs he tramps hundreds of miles, camping at night rolled up in a blanket by a fire under the blue dome of heaven, as he journeys to visit the poor Indians in an effort to teach them about the Great Spirit and console them as best he can. He is a spiritual father ready to spend himself and be spent for members of his flock.

The good Father has headquarters situated about 200 miles west of Lake Athabaska, but he writes from Grouard, whither he has made a journey, mostly on foot at the head of dog sleighs, of 400 miles, to greet the venerable Bishop of the diocese on the occasion of his eighty-fifth birthday.

This missionary shows great wisdom. He has important favors to ask and has timed the visit so that his arrival will take place on the birthday of the venerable bishop. During the long journey he has hoped and prayed for two things. He wants a priest, as an auxiliary, that his people may receive more frequent visits; and he requires money with which to have a catechism printed in the Indian language so that the children who are being taught to read may learn from it something about their religion in the absence of the missionary.

The poor old Bishop in his zeal for the souls of his children would, were it possible, be delighted to grant the first request, but even though it is his birthday, and his good friend has come so long a journey to greet him he must refuse because there is not an available priest that His Lordship can send. The second one he cannot comply with directly, because he is unable to spare the sum of money required, but in this case there is a way out of the difficulty—help from Church Extension. So, at the suggestion of the Bishop, the Father writes as follows:

MONSIGNOR: I have not the advantage of knowing you personally, but have heard many times of your generosity toward the missionaries. However, it is not on my own initiative that I address myself to you, but on the advice of our venerable prelate, Right Rev. Bishop Grouard. Today is the eighty-fifth anniversary of his birthday. May God grant him many days to live on earth!

I have made a long journey, 400 miles, walking most of the way at the head of dog sleighs, to have the joy of greeting His Lordship on this anniversary and to ask him great favors.

First I need help to accomplish the missionary work to which the Indians to which for about sixteen years my life has been devoted. From Fort Vermillion I visit many posts: Red River, with Crees, 60 miles away; Keg Prairie and Wolverine Point, 100 miles in the opposite direction where there are Cree and Beaver Indians; Hay River, 90 miles in another direction where are Slaves; and Hay Lake, 60 miles further on. These journeys are sometimes very painful and fatiguing, but I feel quite repaid if I can do some good to these poor people who are quite miserable in every way, but especially regarding their souls. This latter condition is caused by scarcity of priests, on account of which many are ignorant of the principal truths of our holy religion, though they show a great desire to learn them.

I have come, then, to beg from Bishop Grouard, an auxiliary priest, that we might visit more frequently the Indian people, but His Lordship's reply was, "I have none to send you; I cannot make them." What, then, is to be done? Behold the souls in my care! They are dearly redeemed at the high price of the Blood of Jesus Christ. In order that they may not be lost while waiting until such time as I can have the assistance of another priest, I think of furnishing them with a small catechism in their own language; but for that purpose money is necessary. I have the approbation of my prelate, but he cannot spare the money. Two hundred dollars is the amount required, nothing excessive when now-a-days so much is spent on amusement and frivolous things. Surely some can be found for the extension of Our Jesus' kingdom in the souls of His people. "I cannot give you this sum," said the Bishop, "but apply to Monsignor Blair. Then I come to you, Monsignor, full of trust, and beseech

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This petition bears the recommendation of the Bishop as follows:

"I cannot but endorse this application of the Reverend Father, hoping that you may help him to get this little book of prayers and catechism in Beaver Indian language. I published it myself long ago, but the supply has been exhausted and I can do no more." Will some charitable friend send \$200 to Extension that we may help this good priest in his difficult and necessary work among the Indians. Contributions through this office should be addressed to:

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