

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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LONDON, CANADA, SATURDAY, SEPTEMBER 23, 1916

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THE CROAKERS

Croakers, like the poor, are always with us. Fortunately, for the rest of us, they are a minority, for, with all its faults, human nature is cheerful in the grain. The poet implied this when he sang, "Man never is, but always to be blest." The continuance and substantial progress of the race shows that hope overcomes fear in most of us. Suicide is rare; it is the love of life nerves men and women to endure shocks and pangs which wear a terrible aspect when viewed as bare possibilities. If it be seriously argued that for most people life is not worth living, how comes it to pass that so few go out of their own will and so many stay in? Hamlet was speaking for constitutionally melancholy folk, who brood too exclusively on the conjectured future, when he opined that spectral terrors evoked the "respect that made calamity of so long life."

Also it may be not uncharitably assumed that in our later days it is not so much conscience as self-pity that "makes cowards" of mortals and induces even confirmed grumblers to "bear the ills they have" rather than take refuge in the unexplored realm.

GRUMBLERS

Some people are born grumblers. As children they were known as "cry-babies," they could not lose gracefully at games, and as they grew in years their sour temper grew with them. At length they slid into a groove of habitual bad temper: their words and ways became inimical to the peace of the household, and a growing disharmony of outlook marked the family history. When circumstances prevented timely separation the evil spread in widening circles, until friends wearied of trying to heal a trouble that grew more painful and hopeless with the years. Such cases really fall into the category of mental disease. They are now classified as calling for distinct treatment: and "the black drop in the blood," whether due to accidental deformity or ancestral weakness, or again to encouraged self-will, has to be driven out before there can be even a partial cure.

All that we need say is that the unhappy patient must conspire with the specialist to get rid of the evil thing. A stern and prolonged struggle may be needed to beget a new heart and a right spirit. Continued indulgence can only ruin irretrievably the mechanism of thought and feeling. That way madness lies. Horror and pity alternately sway some people in face of such displays of uncontrolled passion. In Old Jeremy the "possessed" were driven into waste places; in our land and in our day they are usually venerated as consecrated beings!

THE REMEDY

Society justly resents any fracture of its accepted rules and views as objectionable those ugly traits which spring from a foolish notion that the world is all wrong, all wickedness, and thwarts its just claims and denies it a fair opportunity.

Our pity goes out to these victims of self-deception, and we gladly make the most of any modifying circumstance that may have helped to depress their lot and rob them of resisting power. Firmer handling in their youth might have pruned their conceit. Sad it is that parents, teachers, and early associates fail to diagnose the mischievous obsession until it has taken a too strong hold upon the plastic mind. The fact is that education has not gone deep enough. Superficial accomplishments only produce a hard and glittering effect unless they are balanced by ethical convictions, the true source of which is only to be found in the principle that none of us lives or dies to himself.

MAKING IT PERMANENT

We must needs be sorry for those who immerse themselves in the gloom of angry discontent, for the color and brightness of life are sure to fade under such conditions.

Doubting Castle is not a salubrious abode for any man or woman; nor should we so much as parley with Giant Despair. Happy are those depressed ones to whom some great crisis, some great awakening to a consciousness that everything of value is at stake, bring quick release. Such a crisis, one of unexampled gravity, is the present one. The world stands watching the combatants in the vast arena. The issues are immeasurable.

ALSO JOYOUS

A new and heightened spirit is manifesting itself among all social ranks. Perils by land and sea are begetting a quiet heroism which puts to shame the moral cowardice that has been the fruit of a lax and pleasure-loving civilization. In the furnace of pain and bereavement inward strength to endure has appeared. A new envy stirs the heart of many, not of wealth or ease or sensuous enjoyment, but of noble daring, splendid chivalry, the chance of winning the higher good and glory by the sacrifice of self.

ALSO HOLY

This does the "light that never was on sea or land, the consecration and the poet's dream," translate itself into the common life and speech, banishing the clouds of foreboding that darken human destiny. The croakers' occupation declines as the dawn of promise flushes the western horizon. Armchair critics and men who "give up to party what was meant for mankind" fall into the background when the new song rises from the marching pilgrims of Hope. From the very battlefield upon which Wrong and Right grapple for mastery the old challenge rings out afresh, "O Death, where is thy sting?" Say not, "The loved forms do not return to gladden our eyes, we are bereft of the visible sacraments of love and joy." Love is immortal. We who linger awhile amid these shadows must look steadily on to the day that never goes down. The aureoled presence of our sainted heroes hovers over the path that leads to the goal of all our striving. Lowell's lines embody a real and growing experience—"We find in our dull road their shining track."

CARDINAL GASPARRI

GIVES INTERVIEW ON POPE'S VIEWS

Rome, Sept. 6, 1916.—In an interview which he granted to a representative of the Paris Journal, Cardinal Gasparri, Papal Secretary of State, has once more explained the reasons of the Pope's strict neutrality and of his desire to see established an enduring peace founded upon justice and upon a recognition of the respective rights of the different peoples concerned. Although the Holy Father is rigidly impartial, yet, says His Eminence, he has a special benevolence for the Catholic nations which have suffered the most—France, Poland, and particularly Belgium. He repeats the reasons why the Pope could and did condemn all violations of the rights of nations; but, at the same time, he is unable to institute inquiries into particular cases. Meanwhile he is doing all he can do to relieve the sufferings caused by the war. In fact, he is again in communication with Germany, pleading in behalf of the people deported from the provinces which it occupies in the north of France.

RESTORE VATICAN RELATION

The interview contains the notable declaration that the Holy See would be very glad to see diplomatic relations restored between it and France. This is the first time such a statement has been officially made, although it has, of course, long been known that the Holy See would welcome any move in that direction. I have learned from a reliable source that the prospects of an early resumption of those diplomatic relations are improving.

MEDIA IN THE CABINET

The Catholic member of the Italian cabinet, Signor Meda, who is now minister of Finance, has just delivered at Milan an important speech outlining the reasons which induced him to accept a position in the national ministry. To refuse the invitation that had been extended to him to accept that post would, he said, have irretrievably damaged the progress of the fusion of religious feeling with national feeling which is now happily going on, and which is plainly seen in the present spectacle of Italian Catholics exhibiting devotion to the Holy

See and simultaneously proving their loyalty to their country. Commenting upon Italy's declaration of war against Germany, the Osservatore Romano says that it effects no change, and it was inevitable as soon as Italian and German troops faced each other as they do now on the Saloniki front.

The second anniversary of the accession of Pope Benedict to the papal throne passed quietly, there being no celebration in the Vatican. The papal court presented its congratulations to His Holiness, who also received many telegrams and cables of felicitation on the occasion.

IRISH TROOPS MAKE HISTORY

ADD GLORY TO TRADITIONS OF THE FIGHTING RACE

HOTTEST ACTION SINCE THE LANDING

AT SUVLA BAY
(Special Cable Dispatch to "The Globe.")
(By Philip Gibbs.)

With the British Armies in the Field, Sept. 10.—The capture of Ginchy by the Irish brigades should be told not in journalistic prose, but in heroic verse. Ireland will weep tears over it, for many of her sons have fallen, but there will be pride also in the hearts of the Irish people, because these men of Munster, Dublin, Connaught and all parts of the west and south have done such splendid things in courage and endurance, adding a very noble episode to the history of the Celtic race.

When they came out of the battle this morning they were weary and spent, had left many good comrades behind them, but the spirit of war sustained them and they came, marching steadily with their heads held high. It was one of the most moving things I have ever seen in this war. A great painter would have found here a subject to thrill his soul, that long trail of brave men, some of them reduced by losses, and with but a few officers to lead them. Ahead of them walked one Irish piper playing them home to the harvest fields of peace with a lament for those who will never come back.

A Brigadier came riding over the fields to meet them. He stood a solitary figure by the side of the track down which his men came, and there was great tenderness in the eyes of this Brigadier as he watched them pass and called out to them words of thanks and words of good cheer. "Eyes right," shouted the officers or Sergeants, who were leading their companies, and the General said, "Carry on there, and well done. You did gloriously, brave Dublin; you did well, very well, Munsters; you did well, very well, the men of the west." The men's eyes brightened at the sight of him and they squared up and grinned under the German caps and German helmets.

One Sergeant of the Munsters told me the taking of Ginchy was "the hottest thing he had seen since the landing on August 21 at Suva Bay. He and the other men of the old regulars spoke of the regiments of the new army who had fought with them to-day. "They were just great. The Irish Rifles went through like a whirlwind; there was no stopping them. When the Germans ran you could not see them for dust."

The Germans in Ginchy would have had more terror in their hearts if they had known the character of the men who were about to storm their stronghold, and would have prayed to God to save them from the Irish. As it was, these German soldiers were not feelingsafe. They knew the men were just sent up to the line, and were conscious of a frightful menace about them. They belonged to the 185th Division, the 19th Bavarian Division and machine-gun company of the 66th Division. They crouched down in a network of ditches and tunnels under the ruins of the village expecting an attack, and determined to sell their lives dearly. They were brave men.

The attack began yesterday afternoon shortly before 5 o'clock after a heavy bombardment. The Irish sprang up and went forward cheering and shouting, "Go on, Munsters!" "Go on, Dublins!" and the old Celtic cries. Our shellfire crept up in front of them as they went from the south in four waves in open order with about fifty yards between them. The first halting place in the village was right across the first German trenches and dugouts in 8 minutes after the starting time, a distance of 600 yards which is a wonderful record.

On the right the Irish were checked by three machine guns well placed for very deadly work, and sweeping the ground with waves of bullets. Many a poor fellow dropped; others fell deliberately with their faces to the earth, so the bullets might skim above the prone bodies. At the same time Irish officers and men were being sniped by German marksmen who had crept out into the shell craters.

It was a serious situation here unless the machine guns could be "killed." A brilliant little piece of tactics was done by the troops on the left of the right wing who had swung round and attacked the machine gun position from the west and

north in an encircling movement so that the German teams had to run out of the loop with their weapons to new trenches 300 yards away, where they again fired until knocked out by some trench mortars attached to one of the Irish battalions. This enabled the right wing to advance and join the left and they then advanced together through the village, with the Irish Rifles remaining to hold the captured ground and the Dublins charging ahead.

In the centre of the village among all the dugouts and tunnels was the ruin of an old farm in which the enemy had another machine gun. Again our trench mortar men saved the situation. They came on with infantry and ranged their little engines on to the farm, aiming with such skill that the hostile machine guns were put out of action by a single shot of a high explosive. The men were still suffering from the snipers and the ordinary riflemen hidden in all kinds of places in the northern half of the village where there were tunnels with loopholes level with the ground, through which they shot. The Irish were reckless of all this and swept over the place fiercely searching out their enemies. In the shell craters and bits of upheaved earth and down in the dugouts there was hand-to-hand fighting of the grimmest kind. The Bavarians struggled savagely, using bombs and rifles, fighting even with bayonets until killed with the same weapon.

It was all very quick. Within a minute of reaching the line half way through the village, leading, the Dublins reached the northern end of it and sent out advanced parties two hundred yards beyond.

The splendid achievement of the Irish brigade from a military point of view is their success of taking a hostile front of 900 yards to a depth of nearly a mile, with no supporting troops on either flank. From a non-military, untechnical human point of view, the greatness of the capture of Ginchy is just the valor of those Irish boys who were not cowed by the sight of death very close to them and all about them, and who went straight on to the winning posts like the Irish race horse. The men who were ordered to stay in the village could not join in the next assault. It was the same spirit which caused a temporary desertion of three Irish servants on the brigade staff. One of them left a note yesterday morning on his master's table: "As I could not be at Guillemot I'm going to Ginchy. I hope to be back again, so please excuse."

There was a Sinn Feiner among the men, with all the passion of his political creed and a splendid soldier, said one of his officers, who is an Englishman. The Nationalists and Catholics are Irish to the bone, and with an invincible spirit they fought yesterday and in the dawn of to-day and without any thought of a grievance or any memory of hatred except against the enemy, whom they call Jerry instead of Fritz.

BISHOP CANEVIN'S GOOD SUGGESTION

The Right Rev. Bishop Canevin was present at the "executive session" which closed the convention of the Catholic Press Association in New York and made a very practical suggestion in the pithy speech that he made enlorging our Catholic newspapers for the excellent work they are doing in the cause of God and His Church. It should, he said, be made a condition of membership in the American Federation of Catholic Societies that each subscribed to and read a Catholic paper. "If that condition were exacted," comments the observer, "the result would certainly be a conspicuous improvement in many of our Catholic contemporaries, with a consequent enhancement in the value of their services in the good cause in which they are actively and fruitfully engaged."

ANCIENT SHRINES

COMING BACK TO CATHOLIC HANDS IN ENGLAND

London, Aug. 18.—On behalf of the Right Rev. Prior Cummins, O. S. B., St. Mary, Knaresboro', the rock-hewn oratory known as the Chapel of St. Robert, at Knaresboro', together with a property adjoining, was bought at auction on Tuesday for £327 10s. The chapel formed part of the Slingsby estate. When advocating in our columns recently that some Catholic of antiquarian tastes should make an effort to restore this ancient shrine to Catholic hands, Prior Cummins wrote concerning it: "Popular and modern error calls it 'St. Robert Chapel'; with him, however, it never had any connection. In Catholic days it was known as Our Lady of the Cragg, or Our Lady of the Quarry; and the deed is still extant in the Castle, by which Henry IV. as Duke of Lancaster, grants license to John the Mason to make and to hold the chapel at so much per annum; this was two hundred years after St. Robert's time.

An interesting lot was the historic St. Robert Cave, associated with the story of Eugene Aram, and a picturesque five-roomed cottage, out-buildings, garden, orchard, and grass land, in Abbey-road, and on the banks of the Nidd, containing 3,937 acres. St. Robert Cave is partly hewn out of the rock, faces the river, and in front of the cave are the remains of a small chapel, built in the saint's lifetime, with an altar and St. Robert's grave. This lot also was purchased by the Right Rev. Prior Cummins for £410.

CARDINAL GIBBONS' VIEWS

"If we have strikes we are hurting the poor, and naturally my sympathy is with the poor," declared Cardinal Gibbons recently, when he was asked to express his opinion regarding the eight-hour day. "The laborer is worthy of his hire, but if we are too severe toward capital we will beggar the nation."

The Cardinal also expressed the opinion that teaching the small boy the thought that he is as good as any other individual is wrong because "inequality stimulates energy among men." The Cardinal asserted that all members of the Catholic Church were working for the integrity and great destiny of the United States, and spoke of the love which the Pope had for America.

His Eminence said that he believed in universal military training for the youth of the United States, declaring that it taught obedience and obedience taught self-reliance. He said that he hoped the boys would understand that "obedience is not an act of servility paid to man, but an act of homage paid to God, the source of all authority."—The Monitor.

VALUABLE HISTORIC DOCUMENT IS MISSING

Baltimore, Sept. 2, 1916.—Catholics generally know that Baltimore is the mother see of the hundred bishops who now exist in the United States. Few Catholics know that the Baltimore gray granite cathedral was started by Bishop Carroll a hundred and ten years ago.

But very few know that in a fire-proof vault beneath the sanctuary are kept about 50,000 rare old documents and important papers relating to affairs of Maryland and Baltimore during the past three hundred years. These are now being indexed, that historians may more quickly find documents out of which to write the history of the Church in this country.

These old records vary in value, but one of the rarest treasures has been spirited away by some one who knew a good thing when he saw it—the letter of General Washington to Bishop Carroll, congratulating him on the part which Catholics took in the American Revolutionary War. The envelope, marked "Original Letter of G. Washington to Catholics U. States," is in its proper place—but, alas, it is empty. Two letters from John Gilmary Shea to Archbishop Spalding, dated New York, Dec. 22, and Dec. 27, 1865, respectively, acknowledge the Archbishop's permission to use the letter, and its safe arrival in New York. It is thought that Mr. Shea returned it, along with one of the hundred copies he printed. Distinctly, there are no suspicions of its having been lost on its New York trip.

But where is it? Who has it? It is a document so dear to American Catholics that it should be located. And what is more, it should be returned to its rightful possessor—the Archbishop of Baltimore.

Any honest man must feel in conscience bound to restore ill-gotten goods; and, as no one had a right to give away such a treasure of the See of Baltimore, so no one has a right to keep it from its rightful owner.

It is therefore hoped that some over-zealous historian, antiquarian or collector of documents will honestly return this letter to the archives of the Cathedral of Baltimore, where there will be joy in the archives over one antiquarian doing penance.

JEFFERSON'S LETTER

The harmony between Church and State now so sought after by loyal Americans, and so agitated by bigoted ones, is inculcated and exemplified by an old letter of Thomas Jefferson to Archbishop Marchal, Archbishop of Baltimore, a century ago. The letter is one of two of Mr. Jefferson's in the cathedral's archives, and its publication seems timely today to show narrow Americans how broad and tolerant were our nation's fathers in matters of religion in general, and of Catholic establishments in particular. The text follows:

Monticello, Jan. 17, 1820.
Venerated Sir:
"I have duly received the honor of your favor of the 4th and the pastoral letter it covered to the Catholics of Norfolk. It is from this I have the first information that I had been thought worthy of the address of a printed letter by some of the

members of the Church there. My principles require me to take no part in the religious controversy of other sects, contented with enjoying freedom of religious opinion myself, and with having been ever the advocate for securing it to all others. I deem it a duty to stand a neutral spectator on the schisms of our kindred sects. I received information of this misapprehension some two, three or four years ago, by a pamphlet of two sent to me; but since that I had heard no more of it, and supposed it healed.

"Your letter is my first information also of the death of the worthy Cardinal Dugnani. An intimate acquaintance with him of several years at Paris had proved to me the excellence of his character, and after my return I received many testimonials of his friendship, on which I placed a just and cordial value. I sincerely regret this loss having been consulted by him while at Paris, by instruction from the Pope, previous to his making the appointment of Bishop Carroll to the see of Baltimore, and given an assurance that he was perfectly free to make such an establishment without offense to our institutions or opinions. I received an assurance in the name of His Holiness that any youths of our country who might wish to visit Rome for their education should be under his particular protection, and free from all questions or molestation in their religious faith; and I had proofs of his attention to this through Cardinal Dugnani, on the return of some youths who had been there for their education.

"With my thanks for the communication of your acceptable pastoral letter be pleased to receive the homage of my high veneration and esteem.
(Signed) TH. JEFFERSON.

MEXICO

GENERAL CONDITIONS

Conditions in Mexico continue as bad as ever; the persecution of the clergy is unrelenting and violent and the Carranzistas persist in placing every possible obstacle in the way of freedom of worship, even descending to the wretched expedient of disbanding catechism classes taught by young ladies. There is absolutely no hope for religion under the rule of the "First Chief." Meantime the Zapatistas have reached San Angel, half an hour by rail from Mexico City, and a letter received from the Mexican capital, on Aug. 26, relates that the Felicistas have overrun Chiapas and Oaxaca, and are now making for the Tehuantepec railway. The following is an interesting extract from the aforesaid letter:

"On the whole we are in the same position, though it would appear that of late the United States has been instrumental in mitigating the ferocity of these devils. Louis and Rafael Eiguero who were arrested as soon as they reached the city, though they had every guarantee imaginable, have been set free, apparently at the request of your State Department. The Carranzistas are now making to give back some of the confiscated houses to their owners. The financial situation is at its worst. Carranza is printing millions of one and two peso notes. He is harassed on all sides by his enemies in arms and his ammunition appears scarce. We unfortunate people can but exclaim: 'How slow the remedy for our sad condition.'"

Meanwhile the United States is lending moral support to banditry by appointing commissioners to confer with representatives of a Government that knows no law save that of passion.—America.

FEAR DESTRUCTION OF FAMOUS PAINTING

ALTAR PIECE BY PALMA VECCHIO IN CHURCH OF SANTA MARIA DELLA FORMOSA, VENICE, THOUGHT WAR LOSS

Rome, Aug. 14, 1916.—The Church of Santa Maria della Formosa, Venice, which has been destroyed by sea-planes, was famous for the magnificent altar-piece by Palma Vecchio. This picture in panels was not so widely known as a whole as was the renowned figure of St. Barbara, which constitutes one panel. She has been described by art critics as the glory of Venice, and as the personification of that queeny city at the height of her power and beauty. The crowned figure with flowing crimson draperies, one hand grasping a torch, the other lightly poised on the hip, is familiar the world over by engravings. It was painted for the Guild of Bombardiers of Venice in the fifteenth century, and it is an interesting coincidence that St. Barbara, patron saint of artillerymen and bombardiers, is said to have been destroyed by bombs. The rest of the altar-piece was also beautiful consisting of a pieta, with very fine panels of St. Anthony and St. Sebastian. There is still a hope that the picture may not have perished in the general destruction, but may have been removed to a place of safety some time ago, but no definite news to this effect can be obtained.

CATHOLIC NOTES

In Turkey there is a Catholic population of 750,000 souls.

The Rev. John T. Driscoll, pastor of St. Brigid's church, Watervliet, N. Y., and one of the best-known priests in that section of the State, died August 27 at Round Lake. He was widely known as a writer, having contributed largely to magazines and also was an author of numerous books.

Another conversion from the ranks of the Anglican clergy is reported. The Rev. J. M. Hallam, M. A., of Oxford, and late curate at All Saints', Southend, London, has been received into the Church by Father Sydney Smith at the Jesuits' church on Farm street. Mr. Hallam is to study for the priesthood.

The will of the late John Deery, a pioneer Dubuque attorney, who died suddenly recently, shows that the estate is valued at \$85,000. Half of this sum is bequeathed to Very Rev. Dr. Gorman, president of Dubuque College, for the support and education of aspirants to the priesthood.

A writer in the Outlook telling of her experience in France says: "It has been interesting to note that in every hospital where there are Sisters the hospital is cleaner and gayer, the men themselves better cared for, the surgeon himself more content, the whole morale of the place higher and happier."

The Roman correspondent of the London Catholic Times states that the circumstantial account of the transference of the remains of Leo XIII. from their present temporary resting place to the tomb in St. John Lateran, which was widely circulated recently, was incorrect in all its details. The body was transferred to a new niche in St. Peter's.

Jersey City Catholic churches were amongst the important buildings which suffered serious damage following the terrific explosion of ammunition on Black Tom Island. All Saints' Church, one of the most modern of church structures and a city show place, was damaged to the extent of about \$17,000. All of the big stained glass windows, many of them memorial gifts from prominent men of the city were smashed.

The latest addition to the list of Catholic institutions in the Archdiocese of Chicago is a school for motherless boys. It is not an orphan asylum nor a charitable institution, but will draw patronage from families where the mother is dead and young children are left to the care of a father who cannot afford to send them to a high-priced boarding school and does not wish to place them in an orphan asylum. In the new school these boys will be given a home and educated for \$8.50 a week. The new school has accommodations for about 150.

Colonel and Alderman Sir William H. Dunn, who is of Irish descent, is next in rotation for the Lord Mayoralty of London, and will be elected to that office in November next. He is a Catholic, was Unionist M. P. for Southwark in 1910, and is head of a firm of land agents. Sir Wm. Dunn's brother is agent to the Duke of Norfolk for his London property, Catholic Lord Mayors in London are no longer a novelty. Sir Stuart Knill, Bart., was a strict Catholic; Sir Polydore de Keyser not quite so strict.

The consecration of the Rt. Rev. Philip R. McDevitt, D. D., as Bishop of the Diocese of Harrisburg will take place in the Cathedral of St. Peter and Paul on Thursday, Sept. 21, at 10 o'clock. His Grace, the Most Rev. Archbishop Prendergast, will be the consecrator and the Rt. Rev. John E. Fitzmaurice, D. D., Bishop of Erie, and the Rt. Rev. John J. McCort, D. D., Auxiliary Bishop of Philadelphia the co-consecrators. The sermon will be delivered by the Rt. Rev. Mgr. James P. Turner, rector of the Church of the Nativity B. V. M.

Hon. Charles Dalton of Charlottetown, P. E. Island, Canada, a member of the Provincial Legislature, has been honored by the Holy Father, who recently conferred on him the order of Knight Commander of St. Gregory the Great. Mr. Dalton is known as the "Fox King," having made a fortune by domesticating and breeding the finest variety of silver black foxes in the world. He has been generous in his contribution to religion and charity, and he and his family are devoted members of the Catholic Church.

The birthday of the Marquis de Lafayette was celebrated in Washington on September 6, says the Monitor. Anti-Catholic "patriotic" societies are taking the initiative in this celebration. They would do well to remember that Lafayette was reared a Catholic, married a Catholic and brought up a Catholic family, and that, if for a time he was a sort of free-thinking "philosopher," in his last days, he retraced his steps, assisted at Mass every morning, and when he died, was interred beside his wife with Catholic rites in a Catholic graveyard.