

RELIGIOUS ARTIST EXPLAINS WORK

GEORGES DESVALLIÈRES, DESCRIBES BASIS OF HIS TECHNIQUE

By M. Macdonald

Before sailing on March 28 from Cherbourg, M. Georges Desvallières, the great French Catholic artist who has been sent to Pittsburgh to prepare the French exhibit of the International Exhibition of painting, gave an interview to the representative of the N. C. W. C. News Service and spoke of the joy with which he was looking forward to his trip to America, and his great desire of making the acquaintance of some of the American Catholics whose methodical and successful work is being followed with so much interest in France.

In the great studio in which he does his painting—in front of an emblem of the Sacred Heart and the Medaille Militaire of one of his sons who was killed in the War—Georges Desvallières explained the character of his work. I say explained, for while the contagious religious ardor of the great painter has won the complete support and unanimous goodwill of the Catholic world, it must be admitted that his technique, his "manner" so to speak, has not won the same universal admiration. It frequently astonishes Christians who have been trained to admire the paintings of the classical, official school, and there are many who go so far as to say that the art of "The Redemption" is "savage," and "Apocalyptic." And it is indeed true that his manner is either, hard, violent, and savage, or on occasion pathetic and somber.

This is how he explains it: "Each generation has great sentiments in common, its own feelings, tendencies influenced by the great events through which it has lived. We, who have seen the War, the massacres, the devastations, the sufferings of the nations, who are still shaken, even now, by violent emotions, cannot produce the same art which would be produced by the men of times of peace, prosperity and tranquillity; we cannot produce works of conventional sweetness, calm design and soft tender color. We express what we feel. The act of faith, the prayer, which we portray on our canvas is stripped and bare. We cry out our belief, quite simply, quite frankly, without vain ornamentation. Catholic writers, severe and passionate, have given us a horror of insipid, superficial trifles. Huysmans and Leon Bloy, for instance. Our spiritual masters were ascetics and martyrs: Father Charles de Foucauld, Peguy and Paichari. All this must be understood in order to judge us fairly. Our art is crude, it is true, but if it were not it would not correspond with the sincerity of our emotion. No doubt there is still a good deal of groping among the disciples of our school. But this has been the case in every school. Others will come who will do better than we are doing. In any case, what dominates our effort is the desire to place the sincerest labor and most fervent zeal at the service of our faith."

THE SERMON IN THE SALON

As the great artist spoke, my mind went back to a curious and significant incident witnessed only a few months before at the Salon d'Automne, the autumn exhibition of painting in Paris. I had passed through several of the rooms, when I found my entrance to the exhibit of religious art blocked by a crowd. Standing in the floor, surrounded by more than a hundred people, a man was speaking. I recognized Desvallières. He had come with some personal friends to explain the work of some of the Catholic artists who were exhibiting with him. Hearing him speak, with all the authority of his art and all the fervor of his convictions, many visitors stopped and joined the group, held by their interest in the theories and esthetic principles but still more by the ardent enthusiasm of the man who was speaking and by the novelty of the language he used, which was in striking contrast with the spirit of the Salon d'Automne, which is attended principally by artists who are rebellious of any kind of discipline.

"Our God," "our Faith" and "our belief" were the words they heard, Desvallières had let himself be carried away, and was telling how the artist should, above all, serve an ideal, a faith, free himself of the base servitude imposed by the love of money, and recognize in God the source of all beauty. And so, surrounded by an audience which continued to grow, the artist's talk ended in a magnificent sermon.

This incident was typical of the character of Georges Desvallières. For he is not only a convinced and practicing Catholic, he is an active Catholic. During the War, at the age of forty-eight, he was in command of a battalion of Chasseurs, and has retained the legendary ardor of that troop, which is made up entirely of picked men. He preaches, above all, by example. His first disciples in art were the members of his own family. One of his sons was killed in the War, but the other, Richard, is the author of the great Calvary which the family of the late minister Denys Cochin, has erected in the Somme, on the spot where their son, Augustin Cochin

fell. His eldest daughter, Madam Isabelle Sabine Desvallières, is at the head of a large studio where vestments and altar linens are embroidered according to the highest inspirations of art and the strictest requirements of liturgy.

WORK OF IMMENSE DIMENSIONS

It is unfortunate that the entire canvas of "The Redemption" cannot be seen by the Catholics of America. This painting is only part of the work undertaken by the painter for the private chapel of the Chateau of M. Jacques Rouche, the director of the Paris Opera. "The Redemption" is so large that it would fill the entire space allotted to the French exhibit at Pittsburgh, so large that it has been impossible to photograph it. Only the central panel, representing the majesty of God the Father will be taken to America as one of the thirty paintings selected by the committee of painters for the Carnegie Institute. Among these thirty paintings, which were selected as the most characteristic specimens of modern French art, there are two other paintings by famous Catholic artists, notably a canvas by the great master Maurice Denis, and an "Ascension of Our Lord" by Mademoiselle Valentine Reyre.

WHEN ROGUES FALL OUT

K. K. K. EMPEROR AND WIZARD QUARREL OVER DIVISION OF SPOILS

Atlanta, April 6.—Disagreement over the division of the spoils secured by sale of memberships in the Ku Klux Klan, and the disposal of nightgowns, hoods, and other equipment has split the "imperial" officers of the Knights of the Invisible Empire into rival factions headed respectively by Col. William Joseph Simmons, founder and "Imperial Wizard" of the Klan, and H. W. Evans, Imperial Wizard Charges and counter charges of graft and misappropriations of Klan funds, injunctions and counter injunctions are the weapons with which the battle has been fought so far. News that more than 6,000 Klansmen from all parts of the country have invaded Atlanta within the past few days, however, has created some apprehension that there may be outbreaks of violence before the controversy is settled.

The "Imperial Palace" from which the "Imperial Wizard" rules his "Invisible Empire" has changed hands twice so far and its custody is now the subject of court proceedings. I. W. Evans, the Wizard; F. L. Savage, Chief of Staff; T. J. McKinnon, head of the Klan investigating department; and N. N. Furney, Cashier at the Palace, have all been formally charged either with misappropriation or embezzlement of Klan funds. Attorneys representing Imperial Emperor Simmons are responsible for these charges.

McKinnon and Furney were charged with having misappropriated \$20,000 and \$80,000 of Klan money respectively. Savage, it is alleged, placed \$68,000 Klan funds to his own credit in a local bank. With regard to the Imperial Wizard, it is charged that out of every initiation fee collected from neophytes who wished to become members of the Invisible Empire, a "rake-off" of \$3.00 found its way into his imperial pocket. Simmons declares that many additional warrants will be issued.

The Evans faction represented by Attorney Paul Etheridge, Imperial Counsel, asserts that Simmons has misrepresented his status in relation to the Klan and that the administration of the national organization is a matter entirely within the power of Imperial Wizard Evans. Upon this plea a court order was obtained whereby the Imperial Palace was placed in the custody of the Sheriff of Fulton county, said to be a subject of the Invisible Empire himself, after the Imperial Emperor Simmons had previously been granted an order ousting the Evans faction from Klan headquarters. Etheridge, who is now fighting Simmons, is the same Klansman who was so enthusiastic concerning the latter's regime when the Klan was being investigated by the Rules Committee of the national House of representatives last year.

The battle for control of the Palace was precipitated by Emperor Simmons attempt to organize a women's auxiliary to the Klan to be known as the "Kamelia." Evans issued a proclamation threatening banishment from the Invisible Empire for any Klansmen who assisted in the formation of the ladies' organization. Simmons retaliated by calling upon Klansmen to disregard the order of the Imperial Wizard and obtained a court order giving him possession of the Imperial Palace. He was ousted the next day when the palace was turned over to the Sheriff.

Simmons is the founder of the Klan and was its Imperial Wizard until the annual "Klonoconvocation" last year when Evans was elected to that office. Simmons was made "Emperor" for life, a move that was generally regarded as an attempt to "let him down easy." The last year of his incumbency as Imperial Wizard was greatly disturbed by controversies within the ranks and by charges of opponents within the Klan that he was given to personal dissipation to such an

extent that he was incapable of fulfilling the duties of his office. It has been rumored here that Edward Y. Clarke, who acted as Imperial Wizard during Col. Simmons "illness" last summer and who is now Imperial Giant of the Klan, is behind the Simmons effort to regain supreme control of the organization. Clarke was indicted by a federal grand jury in Texas recently on a charge of violating the Mann Act and failed to appear when his case was called in the Federal Court at Houston.

REFORM IN TEACHING

Pierre, S. D., April 15.—The development of conscience and morality among Public school children is urged by the State Legislature of South Dakota in resolutions adopted just prior to its adjournment, which emphasize the importance of moral training and that unless a true balance between the spiritual and material is restored the present crime wave cannot be checked nor civilization preserved.

The resolution says in part: "Resolved, That the people of South Dakota be enjoined to address themselves to renewed effort to restore the balance between the spiritual and the material, that our children be reared up in the precepts of fundamental righteousness."

"That the churches and the Sabbath schools be constrained to intensify their work and to extend it to every child within their respective spheres of influence;

"That parents be adjured to exert every effort to restore the old-time influences of the home in moulding the lives of their children, for the development of conscience and morality; that the family altar be restored and that in self-sacrificing love the little ones be trained in the simple virtues of truthfulness, honesty and respect for the rights of others;

"That the schools promptly reform their methods, so that the rudimentary studies as well as the sciences be taught as subordinate to righteousness. That the emphasis be placed upon morality, good conscience, respect for parents, reverence for age and experience, and that all learning is but the handmaid of eternal goodness;

"That it is the judgment of the legislature of South Dakota, that only upon the lines herein suggested can the true balance be restored and the crime wave checked and civilization be preserved."

The resolution was introduced and passed unanimously in the Senate and was concurred in by the House.

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Rumors to the effect that the firm of John Hallam, Limited, of Toronto, Ont., would discontinue their trappers' and sportsmen's supply department, have been set at rest by an interview with Mr. John Hallam, president of the firm, while there has been no word quite recently in the executive staff of this department, which incidentally, was started purely as a service to Hallam customers, there is no intention of discontinuing it, and the sportsmen and trappers can, in the future, be supplied as they have been in the past.

"POOR LITTLE RICH GIRL"

Chicago, April 14.—The closing chapter on a life of true Catholic charity came yesterday with the burial service at St. Mary's Church, Evanston, Ill., for Margherita Monica Drew, known as the "poor little rich girl," whose brief life was given to helping her mother, a wealthy widow, in works of charity. A pathetic end to the life given for others, came following four months of suffering, from a strange paralysis, which baffled the skill of America's leading surgeons and physicians, including the Mayo brothers. The child's beauty was such that a noted European artist compared her angelic countenance to Andrea del Sarto's masterpiece of St. John.

She was fourteen years old and among the functions in which she was one of her mother's best aids was the annual Festa di Giardini, held for the benefit of the Italian

orphans and Italian welfare and charity work. The child was a companion of her mother in her visits to the poor and was known as "The Little Angel," in thousands of poverty stricken homes. When the child herself was stricken, the poor she has aided brought flowers and other heartfelt gifts to her.

OBITUARY

MRS. CATHERINE WILLIAMS

Fortified by the last rites of Holy Mother Church there passed to her eternal reward on Monday, March 19th, a much esteemed and lifelong resident of Prince Edward Island in the person of Catherine Foley, widow of Philip J. Williams. The deceased was born in Millvale, Prince Edward Island, in 1848, being the daughter of Mr. and Mrs. Jas. Foley. She taught school for a number of years in Prince County, Mount Pleasant, where she married Philip Williams, a well known and respected citizen, who predeceased her by eleven years, passing away in 1912.

The many intrinsic virtues of Mrs. Williams as well as her gentle and amiable disposition, entitled her to the love and respect of all who knew her. The funeral was largely attended. A Solemn Requiem Mass was sung by the pastor, the Rev. John A. McDonald. Interment was made at Wellington, P. E. I. She is survived by four daughters, Sister St. Catherine of Miscouche Convent, Sister St. Virginia of St. Patrick's Academy, Montreal, both of the order of the Congregation de Notre Dame, Mrs. Jos. McKinnon, Mrs. Jack McKinnon of Grand River, and two sons, James Williams, and Dr. W. E. Williams of Montreal. May her soul rest in peace.

MISS F. CAULFIELD

Kingston Standard, April 14

Many Kingston friends attended on Friday the funeral of Miss Florence Caulfield, a former well-known resident of this city, who died in Hamilton on Tuesday last. A Solemn Requiem Mass was celebrated by Rev. Father Hyland at St. Mary's Cathedral and interment took place at St. Mary's cemetery. Miss Caulfield had been on the staff of the Bell Telephone Company at Ottawa, Kingston and Hamilton, and at the time of her death was long distance chief operator in the latter city. Both in private and business life she had made many warm friendships and the widespread sorrow over the death of such an accomplished and popular young lady was indicated by the numerous floral and spiritual offerings from friends and relatives in Kingston, Ottawa, Toronto, Hamilton, London and elsewhere. Included among them was a beautiful wreath from her fellow employees of the Hamilton office of the Bell Telephone Company. Miss Caulfield was the daughter of the late Mr. and Mrs. Caulfield, who in their lifetime were numbered among Kingston's most respected families, and sister-in-law of Rev. P. J. Maloney of Walkerton, Ont. She is survived by four sisters, Mrs. J. T. Maloney, of Hamilton, Mrs. A. P. O'Rourke of London, Ont., Mrs. T. D. Finn of Ottawa, and Miss Agnes Caulfield of London, all of whom accompanied the remains to their last resting place.

MRS. THOMAS McNULTY, SR.

On Tuesday night, April 5th, a Spruce Head, was plunged in the deepest of sadness, and the news circulating around caused distress and sorrow in the hearts of all. The angel of death touched Mrs. Thomas McNulty with its wing and her spirit took its flight from its body, and joined the ascending legions to the foot of the great white throne to give an account of her life. Mrs. McNulty was a devoted and spiritual woman, whose name was Catherine O'Hare, had been in the best of health until about a week before her death which was not expected, she having contracted a slight cold which developed in bronchial pneumonia. Everything that might bring about her recovery was done for her in the home, and by Dr. McCullough of Calabogie, and Miss Godin, trained nurse of Renfrew. Mrs. McNulty was sixty-three years of age and she always kept in mind the main thing necessary—the salvation of her soul, and made it a practice to receive Holy Communion very frequently, and had the great consolation of receiving the last rites of the Holy Church. Mrs. McNulty will long be missed by those who knew her. Her death has left a blank which time will never fill. She is survived by her husband and three sons, Charles, Eddie, and Thos. P., all of Spruce Hedge, and one sister, Mrs. James Lavrie, and six brothers, Patrick and John T. O'Hare of Spruce Hedge, Dennis O'Hare of Renfrew, Rev. P. F. O'Hare, C. S. S. R., of Regina, and James of Olympia, Wash., and also a large circle of friends to mourn her loss. The sympathy of the whole community goes out to the bereaved family in their loss. May her soul rest in peace.

DIED

KEARNS.—At Mineralwells, Texas, on Passion Sunday, March 18, 1928, Patrick Celestine Kearns, third son of Mr. and Mrs. Joseph C. Kearns, of Holland Avenue, Ottawa, Canada. May his soul rest in peace.

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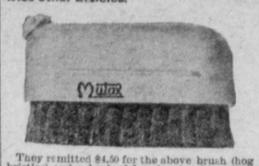
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