PRIESTS OF HAYTI

SPECIALLY, TRAINED IN BRITTANY FOR HARDSHIP IN THIS FIELD

By Rev. R. A. McGowan (N. C. W. C. News Service

Secular priests from Brittany, in spiritual charge of the Haytian people, are the greatest force work-ing for the good of Hayti, accord-ing to the widely held belief of both Protestant and Catholic members of the American Occupation The work being done by the country pastors especially has amazed the American officials and made them envious of the love and respect shown towards the priests by the people.

Hayti is preponderantly rural and most of the priests have one or more country chapels to attend to. Many of them live out in the mountain villages and ride on horseback over the trails to scattered chapels schools. Their parish consists of fifteen or twenty thousand Catholic negroes. There are no white people in the district save an occanal marine acting as officer of the Havtian police.

In the cities many of the Haytians are highly educated. In the country districts most of them are still illiterate. Eleven years ago, just before the American Occupation, the Church finally made an arrangement with the Haytian government to establish rural Catholic schools through which illiteracy is being gradually wiped out. The people gradually wiped out. The people are very poor. Most of them own their own land but the extensive mountains and arid plains, and the dense population, have caused minute division of the farm lands that are available.

practice the Faith. The scarcity of priests and the great area of the mountain parishes give many of them Mass but once a month or less. Poverty keeps many from Church. They are, besides, only from a contury and a helf to three obligated itself to support the mountain parishes give many of Church. They are, besides, only from a century and a half to three centuries out of paganism and they come from paganism to Christianity by way of slavery. During slave times they became Catholics but the masters held that if they betheir masters held that if they be-came good Catholics they would not be good slayes and they were thus allowed baptism and little For over a hundred years now they have been free, but in the first sixty years of this period, their church was schismatic and their

priesthood irregular. The country priests of Hayti have been only a half century at their task of wiping out the heritage of paganism and the acquired vices and diseases and the false idea of Catholicity which were given them during slavery and schism. Revolutions obsessing the country have further handicapped the work, and this has been the more serious since by a Concordat with the Holy See and by the enactment of statutes, the financial support of the Church comes from the Government. The last ten years the United States has controlled the Haytian government and this has brought difficulties of

Against all these obstacles the priesthood in Hayti is gradually accomplishing wonders. The priests have gained the love of the people to an extraordinary degree. In spite of the heritage and the physical obstacles which burden them the people have responded marvelously to the zeal and the high character

poverty stricken streets. The notice from the mayor authorizing priest's house is often a school and the bells to be rung. They then a clinic as well as a residence. The went out and rang them themselves walls of his house are unplastered despite the repeated prohibition of and the furniture rude. His food the priest.

Abbe Billy brought suit against

His church is of masonry roofed with tin, or sometimes made of thin warped strips of royal palm wood. Everything is in order but every-

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the overflow in the sacristy and standing looking in the windows. His parishioners have come down from the mountains and hills or have traversed the trails across the have traversed the trails across the valley. They have come on foot or they have ridden to the chapels on burros, or, where they are better off, on horseback. They sing together much of the High Mass. They hear the priest instruct them; on Monday he returns to his parish.

Two or three times a month he follows this routine. When he is away from his chapel or parish church, one of the parishioners gathers the people together and reads aloud prayers authorized by the diocese for such occasions.

One Archbishop and two Bishops form the Hierarchy of Hayti, gov-

erning spiritually over two million Catholics, who comprise 98% of the population. Two other Bishops, retired because of old age, still live in the country. All of them came to Hayti upon their ordination and have spent their lives there. Archbishop Conan of Port au Prince has labored here forty years.

The parish priests of Hayti are

nearly all secular priests. One parish is in charge of the Holy Ghost Fathers and one sparsely populated district is under the Company of Mary. The secular priests were educated in a special seminary in French Brittany. Most of the priests are themselves Breton and they come here as young men to spend their lives. Being Bretons, Celtic blood is strong among them and many of them look like Irish-men. Father DuClas at Hinche, While all of them are baptized far up in the interior, might well be the Irish born pastor of St. Patrick's parish in some American city

or town. priest and build churches, rectories and schools. Before the American Government. This amount was fixed fifty years ago. The American Occupation has meant that this amount is paid regularly but there has been no increase in the salary in spite of the need of an increase.

In spite of all these difficulties the priests in Hayti are leading the people out of their old weaknesses. Year by year they are securing marriages. They are building more chapels and schools. They are bringing to the practice of the

Faith a greater number of adults. The people love and venerate their clergy to a remarkable degree. They are a religious people. Many of them have erased the imprint of paganism and slavery and there are paganism and slavery and there are to be found among them highly cul-tured, intensely devout and really practical Catholics as a sign of the onward advance of the Haytians and a promise of the future. The people are responding to the work

OWN BUSINESS IN FUTURE

Paris.-A curious case has been high character tried before a judge in the Depart-hurch in Hayti ment of the Vienne following comof the priests. The Church in Hayti is decidedly a hopeful one.

The country priests live in the villages of the mountain and hill country or in the small trading and fishing towns near the sea. If the village is something more than a wide space in the road, it has the usual plaza of West Indian towns. Facing the plaza are the priest's house and the church. Thatched tin roofed huts of the villagers encircle the rest of the plaza and trail off at the sides on one or two poverty stricken streets. The

the parents on the ground that the incident had caused him a moral prejudice.
The justice of the peace of Saint-

thing, church, ornaments, confessional, vestments, stations and altar are pitifully poor.

He says Mass once or twice a authorize the ringing of the church month in his parish church. The other Sundays he is off to his chapels. On Friday or Saturday he saddles his horse and follows the saddles his horse and follows the mountain trails or the church addinger, as in case of fire, for

saddles his horse and follows the mountain trails or the winding footpaths through the hills to a chapel, poorer still than his parish church. Several mountain streams, deep and treacherous in the rainy seasons, must be forded.

At his chapel he has to inspect one of the thing had nothing to do with the manner in the true hundred or more ware. of the two hundred or more rural which a priest interprets diocesan church schools of Hayti, taught by regulations; that if the faithful

lay persons who are taught in the diocese and normal schools. There are families to visit. There are families to visit. There are conditions imposed upon them. By fessions to be heard. On Sunday he says Mass to a crowded church with

the costs of the trial.

But the parents then turned around and sued the mayor for having given authorization to have the bells rung. When this new case came before him, the judge recognized that the mayor had exceeded his rights and sentenced him to reimburse the parents for all the

OBITUARY

MRS. JOHN K. GALVIN

On Saturday morning, July 4, Mrs. J. K. Galvin, Ennismore, aged seventy-four years, passed to her eternal rest and her death is sincerely mourned by her family and a wide circle of friends. Mrs. Galvin was a woman who ever gave her first interests to her home and family and yet found time and for every charitable and religious activity.
This most worthy woman had a

great tribute paid her in the vast number of relatives, friends and acquaintances, who came from Peterboro, Lindsay, Emily, Young's Point and the surrounding country to offer respect and sympathy to her and her family.

On Monday morning at nine

o'clock the funeral cortege left the family residence for St. Martin's Church, Ennismore. This beautiful new edifice was crowded to the utmost capacity. The impressive ceremony and blessing for the dead was conducted by Reverend J. V. McAuley, at the entrance of the church. A Solemn Requiem High Mass was sung by Rev. J. McAuley, assisted by Rev. P. Galvin as Deacon, Rev. Father Keough, C. SS. R. as Sub-deacon and Rev. Mr. Kent Killen as Master of Ceremonies. Right Rev. Mgr. McColl, former pastor of Ennis-more, attended in the sanctuary.

The clergy joined the mourners and friends in the procession from the church to the cemetery and took part in the last solemn rites of the church. At the funeral, at the church, at the grave the same deep feeling was in evidence.

The pallbearers were Messrs. J. Leonard, James Sullivan, John D. Sullivan, Victor Sullivan, Vincent Sullivan and Michael Crough, all nephews of the deceased.

Mrs. Galvin's death leaves a great blank in her once happy home for she and her husband have ever been noted for their wonderful kindness and their open house of lavish hospitality. Those who are left to mourn her sad death are her husband and three daughters, Mrs. John E. O'Donoghue, Ennismore, Reverend Sister M. St. Louis, St. Joseph's Convent, Campbellford. Mrs. H. J. Desharnais, Medicine
Hat, Alta. Mr. J. C. Sullivan,
Peterboro, Mr. M. C. Sullivan,
Ennismore are brothers of deceased, and Miss Kate C. Sullivan, Peterboro, is a sister. Her family have the sincere sympathy of num-erous friends and acquaintances in THIS MAYOR WILL MIND HIS their sad bereavement. May her soul rest in peace.

JOHN J. QUINN

business man, thirty-three years of age, died at the Hotel Dieu, Kingston on Monday evening, July 6th, after an illness of five months, borne with rare Christian and resignation to the Holy Will of God. The death of this young man came as a great shock to his many friends for, by his fine qualities, he possessed the faculty of making life long friends. The late Mr. Quinn was an outstanding type of Catholic layman, the Church's intercatholic layman, the Church's interests everywhere were always vital to him, still it was to his parish church at St. Carthaghs that he gave most generously of his time and means. Gifted with extraordinary musical ability, it was his delight to chant the sacred psalmody of the Catholic Church; to him, it was truly proper in its history. it was truly prayer in its highest form. He took an active interest in the social life of the community, was elected to the municipal council; was treasurer of the Athletic Association; chairman of the Separate School Board; immediate past secretary of the East Hastings Federal Liberal Association. Truly it might be said of him that he "rendered to Casar the things that were Casar's, and to God the things that and to God the things that were God's." The funeral at St. Carthagh's Church on Thursday morning was a striking tribute to a devoted Catholic and a loyal citizen. devoted Catholic and a loyal citizen. Solemn Requiem Mass was chanted by Rev. F. P. Quinn, Smith Falls, cousin of the deceased, assisted by Rev. W. Kinlin, Deacon, and Rev. S. Lesage, Sub-deacon, Master of Ceremonies, Rev. E. M. Lacey, Chanceller of the Archdiocese. In the sanctuary were Rev. J. P. O'Riordan and Rev. D. A. Cullinane. Rev. H. O'Farrell assisted the choir. To dan and Rev. D. A. Cullinane. Rev. H. O'Farrell assisted the choir. To mourn the loss of a faithful husband, a loyal son and true friend, he leaves his young wife, his father and mother, four sisters and four brothers. The sisters are Mary. Agnes and Jean at home, and Rose in the novitiate in the House of Providence. Kingston. The broth-Providence, Kingston. The brothers are Dr. J. S., Preston, Ont.; Charles, medical student, Kingston; Raymond and Stanis at home, who

parents invaded his rights and caused him moral prejudice.

For this reason the judge condemned the parents to pay damage and interest to Abbe Billy and also the costs of the trial.

But the parents then turned the Church was preached by Rev.

MARTYRED IN YEAR 1577 FOR HAVING HOLY YEAR PAPER

London, July 6.-Blessed Cuthbert Mayne, to whose shrine at Launceston, Cornwall, a party of 500 Catholics went this week, was martyred in 1577 because he had in his possession a Papal Bull pro-claiming the Holy Year of 1575. This fact was recalled by Abbot Vonier, O. S. B., who, after a procession through the town, addressed the pilgrims on the site of the prison from which the martyr walked to his death.

The charge against Blessed Cuthbert Mayne was that he had a Papal Bull pronouncing the deposi-tion of Queen Elizabeth, and also that he said Mass.

It was only recently, said the abbot, that new light was thrown upon the case, showing that the Bull had no political significance and that it merely proclaimed the Holy Year indulgences.

BL. BERNADETTE'S BROTHER

By Mgr. Enrico Pucci

Rome July 1.-Although at all Beatifications and Canonizations there is a special place of honor pastor of Ars, was here to attend the ceremonies of the Canonization

of his predecessor in that office. Bernard Peter Soubirous remembers very little of his sister who has now been placed among those whom the Church calls Blessed. although of all his brothers and sisters she was, perhaps, the one most intimately associated with him. She was fifteen years older than Bernard Peter and acted as his godmother at baptism. That was in 1859 about a year after Bernadette had beheld the vision at the Grotto of Massabielle. In 1871. when Bernard Peter was only twelve years old, his father followed

ramale, parish priest at Lourdes, the Bishop of Tarbes agreed to have the boy educated at his expense. This was a great relief to Berna-dette and a letter which she wrote on that occasion has been preserved.

"This little orphan is very dear to me, he is continually in my mind and I asked myself what will become of him. For this I have not ceased to pray the good God and the Holy Virgin to watch over him and to protect him. him and to protect him. And one does not have recourse in vain to the protection of Her who is also honored under the title of 'Mother of

BELGIAN BASILICA TO SACRED HEART

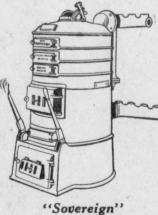
> By Rev. J. Van der Heyden (Louvain Correspondent, N. C. W. C.)

The plans prepared by the archi-tect Albert Van Huffel who was commissioned by Cardinal Mercier and his suffragan bishops in 1919 to design a votive Basilica of the Sacred Heart are now on exhibition in Brussels together with a small model of the proposed structure. The Basilica is to be Belgium's expression of gratitude in mortar and stone for its restored liberty and to commemorate the first huncommissioned by Cardinal Mercier and to commemorate the first hundred years of its existence as an independent nation.

Preparation of the plans is a result of a longing which the Bel-gians have felt for many years to see a church of the Sacred Heart on the heights commanding Brussels. In 1905 when the nation was celebrating the 75th anniversary of its independence the late King Leopold laid the cornerstone of a building which, according to plans at that time, was to be of imposing dimensions.

Collections were throughout the land and large sums of money were contributed. reserved for relatives or intimate associates of the Beatified or the money was expended on the grounds and foundations of the new Saint, it is seldom that the proposed Basilica and for the conversion of a terretion relationship or association is so struction of a temporary church close as that exemplified recently at and home for the chaplains who close as that exemplined recently at the Beatification of Bernadette Soubirous and the Canonization of St. John Baptist Vianney. A brother of the Blessed Bernadette— died, the War came on, the archibrother of the Blessed Bernauette the last survivor of her seven brothers and sisters—was present at brothers and sisters—was present at Destification: and Monsignor ever, when the War clouds had passed away the promise to erect the Basilica remained. On July 29, 1919, Cardinal Mercier and other members of the Hierarchy in Belgium solemnly renewed their unforgotten vow, a new architect was engaged, and the project taken up

O'REILLY. - At her home Bromley Township, near Cobden, on Saturday, July 11th, 1925, Stella, second daughter of Mr. and Mrs. Bernard O'Reilly, aged twenty-one years and ten months. May her his mother in death and Bernadette | soul rest in peace.



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