

AN UNIQUE CHAPEL

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

The prettiest little valley of the many tourist-haunted nooks of Southern Limburg, the Geul Valley, studded with castles and ruins that may boast of histories and legends traceable back a thousand and more years, offered to the Catholics of Holland, always on the alert to mount to the top-rung of culture and progress, a unique opportunity for practical cultural and apologetic work. They have fairly started to make use of it and wonder why they did not do so before.

In the miniature mountains that enclose the valley there are ages-old sand-stone and marl-stone quarries, forming a very maze of underground passages, broken and subdivided into what may be called streets and lanes, winding about and crossing and recrossing one another, with here and there chambers and halls of various sizes and shapes, some cathedral-like in area and height, others low-roofed recesses of a few feet square.

SERVED AS REFUGES OF CHRISTIANS

There were times when those subterranean labyrinths did for the people of Limburg what the Roman Catholics did for the first Christians. They afforded refuges against persecution, provided them with churches and dwellings.

At other times again, exactly as the sand-pits surrounding the city of Rome, they became the haunts of thieving murderous gangs that terrorized the whole neighborhood, baffling pursuit and braving all law and its upholders. The worst of these was an outband band of outlaws, who from the year 1781 to the year 1790 levied unlawful taxes upon the thrifty dwellers of the country about. Popular fancy called them "Buckriders," because of the widespread belief that they had leagued themselves with the devil, who, metamorphosed into a Billy-goat, bore them about on their swift nocturnal raids. The notion was not novel; for in the Middle Ages the Billy-goat was the symbol of his satanic majesty.

For years the authorities were powerless against these cut-throats and marauders. Like the Doones of Bagworthy, they were so feared, even by the justiciaries, that for a time "prudent people found more reasons to let them alone than to meddle with them." But when at last the exasperated victims set about rooting them out, they did so with a vengeance; for in one small district 180 were hanged within the space of ten years.

CHURCH UNDERGROUND

The country had scarcely been swept clear of these brigands, when it became overrun by the warring French and Austrian armies, the scene of battles and skirmishes. In 1794, the victorious French Republic set up its nefarious rule. The practice of religion was inhibited, Church property was confiscated, priests were tracked like wild beasts and prices set upon their heads. Some betook themselves to the quarries of the Geul Valley, where they were quite safe from the prowling soldiers of the Republic, loath to venture into these regions of darkness. The faithful flocked thither under cover of night and attended the sacred rites they were not permitted to attend in the open. In one of the Valkenburg quarries the room which served as a church has been preserved intact to this day. The altar, the kneeling benches, all the ordinary church furniture, were cut out in the mountain itself and are still one with it. At the foot of the altar, the hands carved the inscription: "Twenty-one months the Holy Sacrifice of the Mass was daily offered up in this chapel." To the right of the altar may be read, "Indeed the Lord was in this place," to the left, "The place whereon thou standest is holy." In one of the corners hangs the novel baptismal register of the troubled times—a stone slab into which the names and dates are chiselled.

PICTURE TELLS OF RAID

At the entrance of the chapel a picture drawn upon the wall tells of the futile attempt of the sansculottes to ferret out the priests known to be hidden in these moun-

tain depths. A detail of forty men had been sent from Maastricht to Valkenburg to search for the outlawed ministers of the God of Peace and for such of their flocks as were concealing with them to escape conscription into the armies of Marianne. For protection and guidance the military ordered the quarry men upon the premises to accompany them on their errand. Provided with torches and arms and the workingmen in their midst, the soldiers penetrated into the gloomy city of refuge. They were far advanced into it and had wended their steps now to the right, now to the left, without encountering a living soul, when one of the compulsory guides turned to the leader of the gang saying, "Captain, if you are really minded to search the whole of this mountain, it will be advisable to put out half of our lights."

The captain took the warning, gave up the quest, and with his men and escort returned to the light of day. The good stonecutter's ruse saved the priests and the young men and they remained unmolested thenceforth.

Near the chapel a small room bears the information: "Office of the Rev. Max De la Croix." All the office furniture—table, couch, seats, etc.—is still there where he left it, and for cause: it is part of the mountain out of which it was hewn. Another apartment, next to the first, showing the same peculiarity, served as dining-room for Father De la Croix and another priest who shared his confinement.

PORTRAIT GALLERY

There are many more sights in these silent marl-stone caves; a portrait gallery with rows of portraits—drawn upon those walls built by nature—of men and women renowned in profane and sacred history; a veritable museum of charcoal pictures, mostly enlarged reproductions of masterpieces, or scenes connected with the history of the Valley; a concert hall, wherein, on festive occasions, entertainments are given; a forty-foot long sculptured megalosaurus, which calls the visitor's attention to the geological formation of the hill—an accumulation of myriads of organic beings, great and small, left in prehistoric times by a receding sea; etc.

One other curiosity the guides lead sight-seers to is the "three-drop." In one of the oldest and highest galleries burrowed by the Romans for the construction of their roads and mansions, the awe-inspiring silence is broken by a monotonous splash. At clock-timed intervals, three drops of crystal-clear water drip from the ceiling above, first into a basin held by a sculptured boy-like figure and thence into a hollow below. Whether the seasons were dry or wet, these drops were never known to fall either faster or slower, or to cease to dribble, three in rapid succession, and then a pause, and again three, and so on throughout the days and months and years.

Dutch Catholic enterprises has set apart a number of galleries for a reproduction of the most striking features of the Roman catacombs.

NOTED SCHOLAR PAYS TRIBUTE TO CHURCH

FAILURE OF PROTESTANTISM INCLINES PEOPLE TOWARD ROME

Vienna.—The noted Protestant scholar, Dr. Frederick Heiler, professor of Comparative History of Religion at the University of Marburg, has joined the ranks of those who pay homage to the intellectual vigor and strength of the Catholic Church. His opinions, expressed in his new book, "Catholicism," are all the more remarkable in view of the fact that Dr. Heiler is himself an apostate. He once studied Catholic theology at Munich but became an adherent of the Lutheran faith in 1920, it is only by force of overpowering convictions that he, with other fallen away Catholics praises the Church. Excerpts from his new book read as follows:

"A tendency toward Catholicism is making the tour of the world. These words spoken a hundred years ago by the Swedish poet and scholar, Eric Gustav Geijer, hold good today. 'The currency of Catholicism is as good and higher than ever before,' said a well known Protestant ecclesiastical historian, using a modern figure of speech based on present day economics. 'We have changed the defensive to the offensive,' a Franciscan Friar proudly proclaimed to a number of Protestant theologians. And another Catholic made the bold statement that 'in ten years the whole of Germany will be Catholic.'

GAINING NEW STRENGTH

"And it is true that Catholicism is gaining new strength and fresh ground on all sides. It must be understood, however, that this is not merely a question of external expansion but also an internal regeneration. In spite of the great losses Catholicism has suffered in Czechoslovakia; in spite of the vigorous efforts made in Italy and elsewhere by Freemasonry and the Free Thinkers, it seems that we are approaching a period of new prosperity for Catholicism.

"Amidst the chaotic and topsy-turvy conditions of political life the world-embracing organization of the Catholic Church preserves her unshakable firmness and strength

and offers the strongest support to a mentally and intrinsically spineless mankind. No wonder that in these days of sorrow and difficulties, even outsiders look for support at the hands of the Church. One of the best known of the liberal theologians of Germany is reported to have said recently: 'Only the Catholic Church can offer help and rescue to our poor Fatherland.'

FAILURE OF PROTESTANTISM

"It cannot be denied that the failure and insufficiency of existing Protestant national churches have produced in many people—particularly the educated—an inclination towards the Church of Rome, sometimes open and avowed, at other times crept and unacknowledged. Finally the conversions of prominent men and women—like the former artist now the Benedictine Willibrod Vorkade, the philosopher Max Scheler, the theologian Johannes Altmann, the Desconess of Neuenhettelsau, Gertrude von Zeschwitz—are proofs that the Catholic Church today not only possesses great powers of attraction for the persons of high mental attainments but is also able to appease their mental capacities."

Dr. Heiler is noted for his studies in the field of religion. His recent book on "Buddhism" attracted widespread attention.

FRENCH CATHOLICS FORM FEDERATION

A National Federation of the Catholics of France has just been founded in Paris under the presidency of General de Castelnau, with the approval of the highest ecclesiastical authorities. The organization is destined to unite, in the defense of their religion, "all French people without distinction of political opinion who, baptized in the Church, and having respect and sympathy for the Church, are conscious of the mortal peril threatening their most sacred interests."

The Catholics will be grouped in parish unions, and the parish unions will be united in diocesan unions, and all together will make up the National Federation, which will be headed by a directing committee. General de Castelnau, temporary president, has promised to consecrate his entire activity to the launching and development of the new organization.

Societies already in existence, unions, associations and syndicates of all kinds will affiliate with the Federation. It is absolutely understood that it will in no way constitute a political party. Each Catholic will naturally remain free to belong to any party he may see fit. But the Federation will watch attentively all political events which might affect the interests of religion.

Up to the present there have been many different Catholic works and committees in France, but no national federation to unite them. The creation of such a body had been delayed through fears of the misunderstandings which it might bring about with the political parties. But since it has become evident that the Catholics are going to be forced to defend themselves on the very ground of religious liberty, all objections have fallen, and the necessity of the Federation has become plain.

SOME REMINISCENCES OF CARDINAL LOGUE

Many good stories are told of the late Cardinal Logue. He was the most modest of men, says the Evening Standard. When a distinguished English cleric visited him recently the Cardinal met him at the door and carried his bag in. The simplicity of his manner was matched by the simplicity of his house. He had never had a secretary in his life, and dealt with all his business and correspondence himself.

"What would I do with a secretary?" he asked recently. "He would be idle."

"OLD MICHAEL"

A few years ago he noticed an American in the Cathedral and took him around. At the end of the tour the visitor felt in his pocket, and, turning to the simple-looking old man, asked, "What's your name?"

"Oh," said His Eminence, with a smile, "some call me 'Old Michael' and then some call me 'the Cardinal'."

A good story is told of the Cardinal and of his old friend Dr. Alexander, the famous Protestant Bishop of Armagh. They could not meet in public, because of popular feeling, but often enjoyed chats at the Cardinal's residence. One day when they were together a great commotion was heard in the street. They went to the window to see what was happening, when Cardinal Logue observed quietly:

"Don't worry. It's only your people cracking my people over the head."

His denunciation of war and crime were frequent and eloquent. "I never hesitate to condemn deeds of blood from whatever source they spring," he said. "Patriotism is a noble virtue when it pursues its object in accordance with God's law. Otherwise it degenerates into blind, brutal, reckless passion inspired by Satan."

Although over eighty years of age Cardinal Logue journeyed to Rome to assist at the last Council.

"CHARMING HUMAN WAYS"

Cardinal Logue lived in the imagination of his people above all by his charming human ways. All over Ireland they have known instances of his little acts of gracious kindness to small children and to the old and poor.

When one thinks of Cardinal Logue one is reminded of endless stories of the early Irish saints who worked extraordinary miracles with an incredible lightness of touch, and who never forgot that they were Irishmen.

It is for nothing that Cardinal Logue was born in the far highlands of County Donegal—on a beautiful and wild peninsula that runs north into the Atlantic, in a village called Carrigart; for not far from there was born, many centuries before, one of the greatest, and the most intensely national, of all the Irish saints, Columcille; and the Donegal peasants will tell you today with their own devout faith that it is a striking instance of how history repeats itself.

Like the Irish prelates of the old days whom he resembled so closely, he was a born fighter, fearlessly independent and forcible in his own opinions, and he enjoyed a battle in the field of religion. In Ireland, where strong personalities are remarkably frequent, he stood out pre-eminent, and there is no country in which force of character is more fully appreciated.

It was only this year that Cardinal Logue threatened to forbid Communion to women wearing immodest dress. "The want of dress of women of the present day is a crying scandal," he said.

CHRISTIAN BROTHERS

THREE UKRAINIANS MAKE PROFESSION

On Monday, the 15th inst., Octave of the Immaculate Conception of Our Blessed Lady, a notable ceremony took place in the chapel of the Christian Brothers' Novitiate at Aurora. Before the Most Blessed Sacrament exposed on the altar, three Ukrainian novices knelt and pronounced their first vows, consecrating themselves to the service of God and to Catholic education. They are the first Ukrainians to be admitted to the great family of Saint De La Salle in America and are destined to carry on the tradition of Catholic education among their countrymen in the Canadian West. The Brothers who made their religious profession are: Rev. Brother Athanasius (Nicholas Stuas), Rev. Brother Methodius (William Kozlak), and Rev. Brother Peter (William Gayek). Rev. Father Basso, Chaplain of the College, exposed the Most Blessed Sacrament and celebrated the Holy Mass, and Rev. Brother Austin, Provincial of the Christian Brothers of Ontario, received the vows in the name of the Superior General. It is the ardent hope of the Christian Brothers that this ceremony is a happy augury of what they aim to accomplish among the Ruthenians of the West in an effort to keep them within the fold of Mother Church.

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DIED

HART.—James S., Dec. 8, 1924, at residence, Amherstburg, Ont., beloved husband of Helen Hart, and brother of Mrs. J. D. Longworth of Detroit, John Hart of Toronto, and Frank of Cleveland, O. Funeral Thursday from residence at 9 a. m. and St. John the Baptist Church 9:30. Burial Mt. Olivet Cemetery, Detroit. May his soul rest in peace.

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