

# 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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## CATHOLIC TRUTH SOCIETY

### THIRD ANNUAL CONVENTION A GREAT SUCCESS

Official Report of the Third Annual Convention of the Catholic Truth Society of Canada held in Ottawa, September 25-28, 1923, under the Patronage and Presence of His Grace the Archbishop of Ottawa.

### THE PROPAGATION OF THE FAITH

MR. JAMES MCGLADE, B. A., LL. B.

Three Centuries of Missions—just a word before we proceed. The task I assume tonight is not an easy one. To deal with my subject in a comprehensive way would require more study than I have been able to give it, and more time than you and I can devote to it tonight. Permit me to say, then, that my address must necessarily be but an outline—a skimming along the edges of the work of the Sacred Congregation of Propaganda and the Foreign Missions during the past three centuries.

Before I speak of the last three centuries of missionary endeavor in the Catholic Church, may I be permitted to refer briefly to the missionary effort of the Catholic Church during the first three centuries of her existence. I deem it well to recall to your minds that the most glorious part of the history of the Catholic Church is that of her beginning. Christ, Himself, the God-man, had suffered the ignominious death of the Cross for man's redemption, and following that awful event, we find that all of the apostles except St. John died martyrs' deaths that the Church and the faith—the Catholic Faith that is yours and mine—should live. Twenty-nine of the first thirty Popes of the Church shed their life's blood that the faith might live, and as every one can be estimated, one in every three of the first Christians of the first three centuries gave up their lives in holy martyrdom rather than give up the faith that is yours and mine as a free gift from on high without, in the first instance, any merit on our part.

With that thought in mind, how ought we to cling to the gift of faith that is ours—how ought we to tremble when we consider how little we have ever done, are doing, or can do to measure up to the standard of Faith that was required of the early Christian.

It is not my purpose to make further reference to the history of the Catholic Church from the third to the sixteenth century except to say that her history is an open book. Part human in her organization she has had her faults—unholy men high in her offices have brought shame to her brow as Judas betrayed his Master, but through it all she has gone on faithful to the Divine Mission entrusted to her, and to quote the words of the Great Gladstone—

"She has marched at the head of civilization for the past eighteen hundred years, and has had harnessed to her chariot as horses to a triumphal car, all the intelligent and material forces of the world. Her art, the art of the world, her genius, the genius of the world; her greatness, grandeur, glory, majesty, almost if not absolutely, all the world in these respects had to boast of. And this wondrous Church is today after eighteen hundred years of existence, as young and as fruitful, as active and as vigorous as she was on the day when the Pentecostal fires were first on the earth."

The end of the sixteenth century found the Church just recovering from the effect of the Reformation. Countries to which she had sent the light of faith had been torn from her communion, and in these countries the faith had been prescribed and her priests and religious so to speak, hunted as wild animals. When I speak of this terrible period in the history of the Catholic Church, it is not in anger or in bitterness, nor in a spirit of animosity—I simply refer to an historical fact. The religion of the Catholic Church is a religion of Christian love and charity, wherein her children are taught to love God above all things, and to love their neighbor as themselves for the love of God.

We meet the new conditions in which the Church found herself following the Reformation. Pope Gregory the XIII. formed the nucleus of what in the year 1622 was called into form by Pope Gregory the XV., and has since been known as the Sacred Congregation for the Propagation of the Faith. Our Blessed Lord, as is well known, said to his apostles, "Go into the whole world and preach the Gospel to every creature"—and again "Going therefore, teach all nations"—and still again, He said, "The harvest indeed is great, but the laborers are few, pray ye therefore the Lord of the harvest that He send laborers into His harvest." Following these Divine Commands, the Sacred Congregation for the

Propagation of the Faith has been charged with the care of the Church in non-Catholic countries, and the direction of missions to the people of the world to whom the message of the crucified Christ is yet to be unfolded.

The Sacred Congregation simultaneously, therefore, immediately arranged for the sending of missionary priests both to countries that had been lost to the church through the Reformation and to the people of Japan, China, India, Africa, the Southern seas, and likewise to the then new country of America. Prior to the completion of the organization of the Sacred Congregation in its present form, the Cardinals who were chosen by Gregory XIII. had succeeded in reuniting to the communion of the Church some of the churches of the Eastern Rites, notably the Ruthenians.

In order that the missionaries whom the congregation sent out might be fully equipped for the work they were to perform, Pope Urban VIII. established the College which bears his name, where the students for the priesthood who were to undertake the work of missions not only in non-Catholic countries but in countries to be entirely evangelized were taught the language of whatever people among whom they were to labor.

To the sacred Congregation of Propaganda therefore, is the Catholic Church and the Christian world indebted for the missionary effort of the past three centuries. In the countries of the East, China, Japan, India, Africa, and the southern seas, missions, under the care of religious orders, notably the Franciscans, Dominicans, Carthusians, and Jesuits and many others, have been carried on continuously during the past three centuries and will continue so long as there is need, and that, it would seem, will be for centuries yet to come. With all the courage, all the zeal, all the fervor and all the piety that characterized the first apostles, these holy men have gone forward—amid persecutions and disappointments—facing privations of every kind and death in its most dreadful forms—these men and women, too, of God, sacrificing all that this world holds dear and consecrating themselves to the service of the Master, have gone forth bearing the message of the Child of Bethlehem and the Crucified Christ in their effort to win souls to God.

Three centuries ago this beautiful city in which we are gathered tonight was but a part of the great Canadian Forest, and even then, under the direction of the Congregation of Propaganda, holy missionaries were carrying the glad tidings of the Gospel to the wild and barbarous tribes of Indians that then inhabited this country. It has been said, and truly said, that the soil of Canada, as the soil of the American continent, has been consecrated to God by the blood of the early missionary martyrs. We had the Recollets, the Jesuits, the Sulpicians, and later, that noble band of Oblates of Mary Immaculate, whose names lend honor to the pages of Canadian and American history for their efforts to win the first inhabitants of the American continent to the Christian faith. Which of us does not point with pride to the records of the Catholic priests in their efforts to save the souls of the Indian natives? How well they succeeded, I need not relate. The missionaries suffered the tortures they endured, the martyrdoms they won, bear tribute not only to the divinity of the Catholic Church but likewise to the fidelity of the Catholic Church to the mission that Christ gave her to "go into the whole world and preach the Gospel to every creature."

I cannot pass from the consideration of the Sacred Congregation without referring for a moment to the fact that for three centuries, or down to 1908, it was charged by the Holy See with the carrying on of the work of the Church in mission countries, of which during that period, Canada was one. There is not a diocese in Canada today that even yet is not indebted to the Sacred Congregation for many of the splendid body of priests who have labored to keep the Catholic faith in the hearts of her people. Notably is this so in the Archdiocese of Kingston where, had it not been for the good and holy priests of Irish birth who have been sent to us during the past century, God alone knows what had become of the faith of the Catholic people. To those holy men, some of whom are present here tonight, I want to pay a well deserved tribute of a grateful people.

During the three centuries that the Sacred Congregation has functioned it has carried the responsibility which the Holy See has placed upon it for the progress of the Church in non-Catholic countries and the success of missions to those not yet of the faith. During this long period wonderful assistance has been rendered the Propagation by the multitude of religious orders of men and women

that are to be found within the Catholic Church. In addition to the orders of the religious, assistance has come from other kinds of societies that have been founded from time to time among the laity of the Church in all parts of the world. Of this last type of society, the one which admittedly has met with the most success has been the Society for the Propagation of the Faith, with headquarters at Lyons and Paris. This society sprung into existence in the year 1822, and its origin, according to its annals, to a request made by Bishop Dubourg of New Orleans, who passed through Lyons on his return from Rome in the year 1815. This good prelate was filled with such a degree of anxiety for the welfare of his diocese, in which everything was then to be organized, that he appealed to a pious woman, who had formerly been in New Orleans and was then resident in Lyons, that she should take up collections among her friends and forward them to him for his diocese. About the same time a young Sulpician, a student at the Seminary in St. Sulpice, wrote to his father, M. Garicot, who was also living in the City of Lyons, giving a sad account to her of the extreme poverty of the House of Foreign Missions. It is obvious, therefore, that at that time, in one city, two pious women were working for the same course which was operating in entirely different parts of the world. In the year 1822, these pious women received a visit from the Vicar General of the diocese of Lyons, Orleans, and history relates that as a result of his visit the society was formed which is now known as The Society for the Propagation of the Faith.

The aim and object of the society is simply to solicit for the faithful, prayers and alms for the support of missionaries who are chosen, trained and sent forth on their mission by the usual authorities of the Church. During its one hundred years of existence, it is said, in addition to the prayers of its members, the Society for the Propagation of the Faith has collected and distributed to dioceses that may be termed "missionary dioceses" and to the various missions a sum aggregating one hundred millions of dollars, and the whole expense of the society during that hundred years has been less than five million dollars. The Society for the Propagation of the Faith while collecting funds for this work from all parts of the world has made no distinction between the countries or missions to which or among which its moneys are divided. The division has been made in an absolutely equitable manner, and according to the respective needs of the various missions, whose money is forwarded. As the society is world-wide, so also has it interested itself, likewise, in all the missionary work of the Church.

During the hundred years of its existence, it has received commendation after commendation, not only from the poor missionaries whom it has assisted, not only from vicars apostolic, bishops and archbishops, but likewise on various occasions the Supreme Pontiffs themselves have seen fit to commend the work which has been done by this society in the aid it has been able to render to foreign missionaries. So great, indeed, has been its success, that His Holiness, Pius XI. on the three hundredth anniversary of the society issued his wonderful Motu Proprio, in which he spoke so eloquently of past achievements and forecast its glorious future. His Holiness transferred the headquarters of the society from Lyons to Rome, and placed it under the immediate and direct control of the Sacred Congregation of the Propagation and provided for the selection of its council by himself. Henceforth, in accordance with the decree of His Holiness, this society will work in conjunction with the Sacred Congregation, its special work in the future being, as it has been in the past, to solicit the prayers and alms of the faithful on behalf of the foreign missions. In the very letter of His Holiness Pius XI. to which I have just referred, may be recalled that "ever mindful of the duty of the Church to fulfill the command of Our Saviour, the Holy See has thus united the Sacred Congregation with the Society for the Propagation of the Faith in order that the work of the foreign missions may henceforth be carried on, if possible, with greater zeal, greater fervor, greater piety and greater efficiency than has heretofore been displayed."

The Holy Father has required the Bishops of the world to see that in every parish of every diocese there is established a society that will have for its aim and object, the same aim and object which has been so successfully fostered by the Society for the Propagation of the Faith during the past hundred years, namely, the faithful throughout the world, at the request of the Holy Father are now urged to take

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## BISHOP RHEAUME CONSECRATED.

### GREAT GATHERING WITNESS IMPRESSIVE CEREMONY

Ottawa Evening Journal, Oct. 18

The consecration of His Lordship Bishop Louis Rheaume, M. I., Th. D., of Halleybury, by His Grace Archbishop Joseph Medard Emard, of the Metropolitan Province of Ottawa, at the Basilica this forenoon, was one of the most beautiful ceremonies ever witnessed within the precincts of the historic edifice. The elevation of His Lordship to the dignity of the episcopacy was surrounded by all the liturgical pomp, colorful ceremonial and impressive splendor with which the Roman Catholic Church invests its great occasions.

### A RARE SPECTACLE

Seated in front of the main altar, aglow with quivering candles, Archbishop Emard, the consecrator, who was attended by their Lordships Bishops D. J. Scollard, of Sault Ste. Marie, and J. E. Limoges, of Mont-Laurier, and numerous dignitaries of the Church and the candidate for the episcopacy, were the cynosure for all eyes. The ceremony, which began at nine o'clock when the head of the procession entered the sanctuary from the Archbishop's Palace, was not concluded until 11:30. The symbolism of the whole ritual, which has remained unchanged down the ages, the consecrating Archbishop and assistants robed in resplendent vestments of red and gold, the members of the hierarchy and diocesan chapters in their purple robes, and the surpliced priests, all lent a colorful note to the function. A bright October sun glinting through the narrow, stained windows of the Basilica shed a mellow light on the sanctuary. The whole scene was as picturesque as a rare tapestry of the middle ages suddenly become animated.

### BASILICA CROWDED

The Basilica was filled to capacity. The gathering was a notable one and included leading representatives of the hierarchy, prominent church men of lesser rank, hundreds of members of the secular and regular clergy of many dioceses, and many leading Catholic laymen. The interior of the Basilica was effectively decorated. The papal colors set in miniature shields and banners hung all around the Church.

The sermons were delivered in French by His Lordship, Bishop Raymond-Marie Rouleau, of Valleyfield, and in English by Canon Walter E. Cavanagh, parish priest at Almonte. Both preachers dealt with the symbolism of the ceremony, the power and authority of the episcopacy and the responsibilities which the episcopal dignity imposed on a bishop. None in the vast gathering followed the ceremony and the ritualistic gradation leading up to the investiture more intently than the members of the family and relatives of the new bishop.

### AGED FATHER PRESENT

They included Bishop Rheaume's aged, white-haired father, Mr. Jerome Rheaume, of Montreal, and his three brothers and sisters. It was undoubtedly the proudest moment in the life of Mr. Rheaume, as he saw his son raised to a position of eminence and dignity in the Church. Mr. Rheaume, who is eighty-one years of age, occupied a seat of honor in the front of the church during the Communion rite.

The ceremony of consecration divided into four parts, the prelude, consecration, investiture and conclusion, was performed at two altars, the main altar where the consecrator conducted most of the ritual and officiated at Pontifical High Mass, and a side altar within the sanctuary where the new bishop robed himself for the ceremony and read the whole office of the Mass up to the Offertory. The candidate for the episcopacy was led to the main altar by the assistants to the consecrator. After answering affirmatively the consecrator's question as to whether he held an apostolic mandate, the bishop left his seat, approached the altar and recited the oath of fidelity to the Holy See. This part of the ceremony was followed by the candidate's examination on the doctrine of the Church, particularly the mystery of the Incarnation, in all of which he professed an unwavering belief.

### SOLEMN MOMENT

The most solemn moment of the ceremony was the consecration when the consecrator gave the candidate solemn warning of the awful responsibilities of a bishop. Archbishop Emard then vested plenary episcopal powers in Bishop Rheaume by the imposition of the hands, calling down upon him the plenitude of the Holy Ghost. The new bishop afterwards lay face downwards at the foot of the altar, while the choir sang the Litanies of the Saints. There followed the placing of the Gospel over the shoulders of the

new bishop. The consecrator afterwards anointed the candidate with the sanctified oils, the oilment being deposited in the form of a cross on the candidate's tonsured head. After the singing of a psalm, the palms of the bishop's hands were anointed.

The consecration was followed by the investiture. The bishop's episcopal ring being blessed, was placed on the fourth finger of the right hand. The crozier was then blessed and placed in the bishop's hand. Deeply inspiring was the kiss of peace which the consecrating Archbishop, followed by the assisting Bishops, administered to the new bishop. After the recitation of further liturgical prayers, the new bishop, wearing the mitre, approached the consecrating Archbishop and made an offering of the two lighted tapers, two small loaves of bread and two miniature barrels of wine, the whole significant of the support of the clergy. The Mass is then proceeded with, and the consecrator after receiving Communion also administers Communion to the candidate.

The ceremony was concluded with the blessing of the Bishop's episcopal gloves, the chanting of the Te Deum, and the occupation of the consecrator's chair by the newly consecrated Bishop, vested in full robes of office and the symbols of his rank.

### OFFICIATING HIERARCHY AND CLERGY

Consecrator, Right Rev. J. M. Emard, Archbishop of Ottawa; Co-consecrators, Right Rev. D. J. Scollard, Bishop of Sault Ste. Marie; Right Rev. J. Eugene Limoges, Bishop of Mont-Laurier; Assistant Priest, Mgr. L. N. Campeau, P. A. V. G.; Assistant Deacons, Rev. Canon R. T. Lapointe, Rev. F. X. Marcotte, O. M. I., Rector of the Mass, Rev. Leon Binet, O. M. I.; Sub-deacon of the Mass, Rev. Jos. Herbert; Notary, Mgr. J. Lebeau, C. S.; Assistants of the Bishop-elect, Rev. Rodrigue Villeneuve, O. M. I.; Rev. Philemon Bourassa, O. M. I.; Assistants of the Assistants, Rev. J. Gauvin and P. A. Mouttet; First Master of Ceremonies, Rev. Rene Martin; Second Master of Ceremonies, Rev. Clement Gagnon; Clerk of the Cross, Rev. Joseph Pelchat; Master of Ceremonies, Rev. L. Binet; Thurifer, Rev. Emile Latendresse; Clerk of the Cross, Rev. Hector Legros; Clerk of the Mitre, Rev. Joseph Gauvreau; Clerk of the Book, Rev. Leonidas Leroux; Clerk of the Bugia, Rev. Emile Verina; Clerk of the Crosier, Rev. Albert Grenier; Clerk of the Mitre of the Bishop-elect, Rev. Achille Gratton; Clerk of the Crozier of the Bishop-elect, Rev. Leonidas Clement; Acolytes, Rev. Real de Varennes and Emile Method; Clerks to carry the Pontifical Vestments, Eloi Lafontaine, Arthur Godbout, Edgar Breton, Charles Levesque, Albert Scantland, Charles Glaude.

### ENGLISH SERMON

The splendor of the ceremony of the consecration of a priest as head of a diocese ranks with the grandest that man could be called upon to witness, stated Rev. Canon Walter E. Cavanagh, parish priest of Almonte, who preached the sermon in English. The beautiful ceremonies which one reads about in the works on events in ancient times were but shadows compared with the scenes witnessed in the Basilica this morning. A bishop's calling was a most sacred one and the favor bestowed upon him was greater than that accorded to Moses or to Simon. The Holy Church on this occasion saw fit to accord higher rank to one of her priests with all her usual splendor and ceremony.

A priest of God must stand for the Divine Truth and he must preach and teach by word and example, this high standard of Christian life. A beautiful example of a great soul and a great pastor was seen in the predecessor of Bishop Rheaume, the late Bishop Latulipe. In the face of great difficulties, many of which were being overcome, the sad but beautiful career of the Bishop of Halleybury came to an end.

Canon Cavanagh expressed the hope that the new Bishop of Halleybury would possess the same Christian spirit to meet whatever trial God wished to send to him. "When he is called to his Creator may his works be in benediction," concluded the speaker.

### THE FRENCH SERMON

His Lordship Bishop R. M. Rouleau, of Valleyfield, who delivered the French sermon, spoke of the greatness of a bishop's mission. The bishop owed himself to all the souls in his flock. It was his duty to minister alike to the just and the criminal, and to disarm the hostility of his enemies. His duty it was to distribute at all times the bread of Christian charity. While martyrdom for the faith was rarely called for now, a bishop must be prepared to sacrifice even his life if necessary.

Bishop Rheaume was going to a field of labor where zealous priests and missionaries who placed the greatest hope in him awaited his

coming with eagerness. A great task faced Bishop Rheaume. He would have to build up new edifices over the ruins of last year's disaster in the north country. He had proved himself a man of great ability and the task would not daunt him. In the great north country, His Lordship would continue in the newly settled districts the apostolic labors undertaken by his predecessors in the shadow of centuries-old forests.

## GOV. WALTON IS WILLING TO RESIGN IF KLAN IS CURBED IN STATE

Oklahoma City, Oct. 10.—After nine months as chief executive of the State, Governor J. C. Walton stands ready to abdicate in order to bring to a close his war on the Ku Klux Klan in Oklahoma, if the Legislature, at its forthcoming special session, will enact an anti-Klan law which he will submit to the law-makers.

Governor Walton has issued the following statement, addressed to the people of Oklahoma: "When this bill becomes law it will rid the State of the Klan and I will resign the office of Governor immediately thereupon. In this way the people will be protected from the Klan and peace and harmony can be restored to the State."

Briefly the Governor's bill prohibits the use of the mask by secret organizations in Oklahoma and provides that all such orders shall file complete membership lists with the regularly appointed civil authorities.

If his proposition is not accepted, Governor Walton declares he will decide further how "we must proceed to protect ourselves from this organization of masked marauders, who have practical control of the judicial and police powers in the principal cities of the State."

## BISHOP WHO REACHED JAPAN ON EVE OF QUAKE WRITES OF DISASTER

New York, Oct. 8.—Monsignor Freri, national director of the Society for the Propagation of the Faith has received a letter from Bishop Berlioz of Hakodate, who had just returned to Japan after spending a year in the United States soliciting the charity of the faithful.

Arriving in Yokohama on August 23, the Bishop went to Tokyo for the consecration of Mgr. Lopez de Rego, S. J., recently appointed Vicar-Apostolic of the Caroline, Marianne and Marshall Islands. The ceremony, probably the last one to take place in the Cathedral of Tokyo before its semi-destruction, was performed on August 26 by the Papal Delegate to Japan, Mgr. Giardini, assisted by Archbishop Rev. P. F. M., of Tokyo and Archbishop Doering, S. J., of Hiroshima. Bishop Berlioz then left for Hakodate his episcopal see, where he arrived on August 31, the next day he heard of the destruction of Yokohama and the death of one of his priests, Father de Noailles. To quote the Bishop's letter:

"Father de Noailles was living in Yokohama for a number of years acting there as procurator of our mission. He occupied a three story brick building in the lower part of the city which has been entirely wiped out. In that building were the books of the Diocese of Hakodate and also its supplies which Father de Noailles used to forward regularly every month to each one of the missionaries. Everything has been destroyed and Father de Noailles buried under the ruins. May God and the charitable American Catholics have mercy on us."

## POLAND'S FAITH IN GOD REWARDED

Washington, D. C., Oct. 15.—Poland, throughout her years of persecution, never lost faith in God, according to General Joseph Haller, commander of the Polish forces against the Bolsheviks, in answering a toast at a reception given in his honor at the Polish legation here. General Haller stopped several days in Washington en route to San Francisco, where he will attend the American Legion convention this week.

"With God for the country" is the watchword of the Polish people, said General Haller. He predicted a brilliant future for the country which he said seemed now assured of peace and happiness and rewarded for its unflinching faith.

Besides the Minister, Dr. Wroblewski, and his wife, the entire Polish staff was present at the reception, including Prince Albert Radziwill, a scion of one of the most aristocratic families of Europe and a prominent representative of the Catholic ideas in this country. The Polish colony in Washington, numbering about sixty, was headed by Dr. Stanislaus de Torosiewicz, professor of St. Paul's College at the Catholic University and Dr. Leo Behrendt, also a member of the faculty at the Catholic University.

## CATHOLIC NOTES

Paris, Sept. 28.—The anti-alcoholic society known as "The Golden Cross," which is a union of all Catholic abstainers, has held its national convention in Strasbourg. Mgr. Ruch, Bishop of Strasbourg, celebrated Mass at the opening of the Congress. Cardinal Mercier sent a message of encouragement from Belgium.

Cologne, Oct. 3.—Munich newspapers report that Lieut. General Baron Alois von Reichlin von Meldegg, who commanded the 13th Bavarian Landwehr Infantry in the World War has joined the Franciscan Order with a view to becoming a priest. He follows the example of the Prince of Lowenstein a decade ago. General von Reichlin is sixty-eight years old.

San Francisco, Oct. 15.—Twenty Chinese young men, representing the Holy Name Society of St. Mary's Paulist Church, were seated at the quarterly archdiocesan conference of the Holy Name Union which met here in Knights of Columbus Hall. St. Mary's is situated in the heart of San Francisco's Chinatown district, the largest Chinese quarter in the United States.

Paris, Oct. 6.—The See of Gap, which was established in 1823 after having been abolished ever since the French Revolution, has just celebrated the centennial of this re-establishment with splendid ceremonies. A statue of Saint Arnoux, patron of the diocese was erected. The crypt containing the tombs of the bishops has been restored and decorated. Mgr. Caillor, bishop of Grenoble and Mgr. Champavier, Bishop of Marseilles pontificated. The present bishop of Gap is Mgr. de Lobet.

New York, Oct. 13.—Fordham University in its extension courses has entered a new field—that of a course of instruction for Scoutmasters. A number of priests and laymen, for years interested in the boy-problem, feel that the solution can be found in the formation of Scout troops in the various localities. Approximately 40,000 Catholic boys are already in the movement in the United States, and many entirely Catholic troops exist. The greatest need, however, of the Catholic Troops of Scouts, are Catholic men, who would be willing to take up this magnificent work.

London, Oct. 11.—The Church of the Holy Virgin in Palestine has been invaded by robbers who have stolen some of the most precious diamonds and jewels, including the sanctuary lamps, according to advices received here, which declare that the government of Palestine has been aroused to drastic action against sacrilegious thieves. The looted edifice is situated on a site said to be that of the tomb of the Madonna. This robbery is one of a great number that has occurred recently in Palestine. Highwaymen have been particularly active about the hill of Hebron where they have stripped many travelers of their valuables.

Cincinnati, Oct. 13.—More than 300 teaching nuns representing many different orders together with a number of secular teachers have registered in the educational and professional courses at St. Xavier college. This is an increase of more than a hundred over last year's class. The staff includes several of the Jesuit professors of St. Xavier college together with a number of Sisters, the latter conducting the courses. The plan which is offered to local and out of town students is to afford teachers in elementary schools opportunity to secure college degrees and normal and teaching certificates. The extension course has State approval.

New York, Oct. 16.—Twelve of the famous actors of the Passion Play of Oberammergau, headed by Anton Lang, are to arrive in the United States this month according to Ludwig Nissen, well known German-American merchant who has arrived from abroad, and whose trip to Europe was chiefly in connection with the visit of the Oberammergau actors. Lang and his companions will tour the United States and sell their famous wood carvings for the benefit of the starving people of Germany. German societies in the Bronx are looking forward with great interest to the arrival of the group.

New York, Oct. 16.—The Rev. Robert F. Keegan, Secretary for Charities to the Archbishop of New York, has been elected President of the New York City Conference of Charities and Correction for the coming year. The election of Father Keegan marks the first time that a Catholic priest has been chosen for this important post. The Conference is composed of representative agencies of the public and private welfare agencies operating in the Metropolitan District and comprises some of the most distinguished citizens, men and women, of all creeds of the city. Choice of Father Keegan sets the seal of public approval upon the work of the Catholic charities of the Archdiocese, of which Father Keegan is Executive Director.

CARROLL O'DONOGHUE

Author of "A Mother's Sacrifice," etc.  
CHAPTER XLV.—CONTINUED

For the first time in his life Tighe a Vohr, during those two days of the trial, had avoided being seen by the priest and Clare. Watching them from an obscure corner of the court-room, noting Nora's absence with as heavy a heart as that which was borne by those who so fondly loved her, and reading in the faces of the clergyman and his fair companion a touching grief and anxiety, he shrank from meeting them, for he felt, to express his own words: "that he should only make a fool of himself with his blubbering." And now that he was unable to help his beloved young master, to speak a word of hope to the tender hearts he would have comforted, he felt alone like hiding himself, and telling his grief to dumb affectionate Shaun. Father Meagher faint would have found Tighe a Vohr, feeling that the latter's shrewdness and wit would be effectual in discovering Nora; but Tighe had too securely hidden himself, and the anxious clergyman, and his equally anxious companion, turned their faces dejectedly homeward.

Towards the evening of that day Tighe suddenly encountered Captain Dennier, in the dress of a civilian, and just issuing from the coffee-room of the "Blennerhasset Arms."

"Why, Tighe, my faithful fellow, how are you?" and the shapely hand of the aristocratic gentleman seized Tighe's brown, hard palm in a cordial clasp. "I have just returned from Dublin," the captain continued, "and I intend to remain a few days—I am stopping here, —glancing at the hotel."

Tighe's eyes were wandering with a surprised look over the civilian dress. Captain Dennier understood the look.

"Ah!" he said, smiling, "I am a man again you see, Tighe, and I am an officer—having resigned her Majesty's service, I am no longer Captain Dennier."

Tighe a Vohr's eyes and mouth opened in astonishment.

"Never mind being so surprised about it," laughed the gentleman, "but tell me how you have been getting on."

"Sorry enough," answered Tighe; "Major Claptail"—from the first Tighe had ludicrously twisted the name, much to the amusement of the military subordinates—"hasn't the regard for Shaun that yer honor had; but how an iver, it'll do mebbe there's worse places than Claptail's."

"I have no doubt of it," said Dennier, laughing.

Tighe looked as if he would like to say something, but lacked the courage; he glanced into the gentleman's face, then down to the ground, then on all sides of him, with a puzzled, somewhat confused air, and all the time he worked his hands in a bashful, awkward way.

The captain seemed to divine his desire, for after watching him a moment, he said: "Can I do anything for you, Tighe?"

Tighe a Vohr's face brightened.

"You can that, Captain Dennier—forgive me for givin' you yer title shill, but it comes readiest to me tongue; if you'll get permission from the governor o' the jail for me to see the prisoner, Mr. O'Donoghue, I'll pray yer honor that yer soul may be in Heaven afore yer fate are cowl'd!"

The young man did not answer for a moment; then, passing his hand over his face as if he would thus brush away some painful thought, he said: "You are deeply interested in this poor prisoner, Tighe?"

The tone in which the last remark was made, the expression in the dark eyes of the speaker, convinced Tighe of what he had for some time suspected—that the young ex-officer was well-nigh as deeply interested in the poor prisoner as was Tighe himself.

"I am, yer honor, an' it'll make me heart as light as a feather to see him once more!"

"Come with me," said the gentleman, "and I shall see what I can do for you." He turned abruptly, and walked with a rapid pace in the direction of the jail. Tighe followed, waiting, when they had arrived at the prison, in one of the outer rooms, while Dennier was closeted with the governor. In a comparatively short time the order came for Tighe a Vohr to be conducted to Carroll's cell.

The poor, pale prisoner started up with wild delight when he beheld his visitor. "Tighe, my faithful, faithful Tighe a Vohr!" Emotion would let him say no more, and the affectionate Tighe was as deeply affected. "Morty, I suppose, has sent you," Carroll said, when he recovered his voice; "he promised to leave no stone unturned in his efforts to get me word of Nora—he said he would find you, and learn from you of her whereabouts; and I suppose, as he could not come himself to me, he has managed to gain admission for you."

"Is it Morty Carther you mane?" replied Tighe, contemptuously,—"that ould thraitor to get lave for me to visit yer cell! faith, it's chokin' me, an' not wid butther ayther, he'd rather be doin' this minit!"

"Tighe," said Carroll sternly, "do you, too, believe the lies that have been told of poor Carther? I thought, from the very fact of his deputing you to warn me not to

escape the other night, that you, at least, were his friend!"

Tighe's face twisted itself into a most comical expression, and his lips emitted a half-suppressed whistle, meant to be expressive of his amazement at the revelation which had burst suddenly and clearly upon him. "Oh! that's it," he said, lengthening each word,—"so that ould knave has been here, just as I thought he would, playin' his double game upon you! Tell me, master, dear, what he said to you."

"Now, Tighe, this is too bad—that you should believe these infamous slanders of the poor fellow! He has proved himself more than friend, not alone in planning my escape the other night, but in taking care of my reputation with those who should think better things of me!" and then, not deeming that the former pledge of secrecy which Carther had extracted from him was binding in this instance, he detailed the whole of his interview with Carther, even to the recounting of the contents of the paper which he had given to the miscreant.

"Oh, master dear, you are lost!" and Tighe, in his agony, with his knees at Carroll's feet;—"that paper'll be used agin you on the trial—you're gone—you're gone!" The blubbering of which the poor fellow seemed to be so much afraid on other occasions now earnestly began.

"Hush!" commanded Carroll, "and stop this instantly; you are letting your heart run away with your head. I tell you, Tighe, Morty as is true to my interests as you are—he has sworn it to me; and when I remember his distress when he detailed to me those wretched reports, I am more than convinced. No! waxing warmer in his defense,—it is horribly false—I shall not believe a word of it!"

"Sworn to you," repeated Tighe; "sure that ould thraitor no more moinds the takin' o' a false oath than I'd moind callin' Shaun to me! Oh, master dear, listen to me while I tell you a thing."

"I'll listen to nothing," interrupted Carroll; "you shall not say one word against him in my presence!"

"Oh, wirra asthru! but what'll become o' us all?" and Tighe wrung his hands in fruitless agony.

"Come, Tighe," said his master soothingly, "stop this folly and tell me about Nora."

"I can't," answered Tighe sadly, shaking his head.

The prisoner's widest alarm was immediately aroused. "Tighe"—placing his hand heavily on Tighe a Vohr's shoulder—"I beg of you—I command you—to tell me of Nora! she is dead?" he almost screamed, as Tighe, still refusing to speak, continued to shake his head. "Tell me," he pleaded; "I shall go mad if you do not speak!"

"I can't no longer resist that frenzied entreaty, and he blurted out: "Rick o' the Hills came an' claimed her as his daughter, an' she has gone to live wid him."

The tidings seemed to paralyze the poor prisoner—for a moment he could not speak; and Tighe slightly shrunk before the wild, burning gaze of his large bright eyes.

"Rick o' the Hills Nora's father, and she has gone to live with him," he repeated slowly at last.

"Oh, God!" he held his clasped hands before his face, as if he would shut out the sight of his beautiful, peerless affianced being the daily companion of such a man.

"Don't take on so, master dear!" said Tighe, dashing away the big tears which filled his eyes; "I'm sure her love for you is none the less, an' it's trampin' on her heart, she is in the givin' up o' you."

"Givin' up of me!" dashed his hands from his face, and speaking in a terrified tone—"why should she give me up?"

"Don't you understand it, master dear? she has such foine, noble fallin' that she wouldn't have you marry her now when she's his daughter."

A new light shone in Carroll's eyes, as if he had made some sudden discovery. "Tighe," he said, seizing the latter's two hands, "see Nora for me, and tell her that if she would break my heart, if she would see the grave close upon me before even the scaffold could claim its victim, to persist in this cruel determination; tell her that she would be the same to me though her parents might be the vilest in God's creation; tell her that my love is for herself, and that it is as unchangeable as eternity!"

"I will, I will, master dear!" said Tighe, and anxious to break from so harrowing a scene, he was scarcely sorry that the guard was at the door announcing that the time allotted for the visit was ended. With an embrace from which both parted with moist eyes, Tighe tore himself away.

CHAPTER XLVI.  
A BOLD VENTURE

Outside the prison wall Tighe paused for a moment to deliberate: then he hurried in the direction of the "Blennerhasset Arms." He found, to his satisfaction, that Captain Dennier, as the gentleman was still to Tighe, had already returned to the hotel, and on learning of the latter's desire to see him, had immediately admitted to him.

"You saw the prisoner?" questioned the gentleman, wondering at

little what could be the purport of this evidently hurried visit.

"I did, an' I'm vry thankful to yer honor for the great favor you done me; but I've a question to ax, an' the answerin' o' it, if yer honor doesn't consider it too ould, 'll be a great settlemint o' me fallin'."

"Well, Tighe, what is it?"

"Supposin' now, Captain Dennier, that an informer—a man who was playin' a double part, puttin' in the frind o' the government,—was to go into the poor, unsuspectin' prisoner an' to win from him in writin' a shattemint that's enough to hang the poor craythur—supposin', now, that was done late this afternoon, in view o' that trial that'll be goin' on tomorrow, could the informer make use o' that paper tonight, or would he be loikely to kape it till the mornin'?"

A peculiar smile played upon the frind o' the government,—was to go into the poor, unsuspectin' prisoner an' to win from him in writin' a shattemint that's enough to hang the poor craythur—supposin', now, that was done late this afternoon, in view o' that trial that'll be goin' on tomorrow, could the informer make use o' that paper tonight, or would he be loikely to kape it till the mornin'?"

A peculiar smile played upon the frind o' the government,—"I think I can read your riddle, Tighe," he said; "some informer has won admission to Mr. O'Donoghue, and obtained the statement of which you speak; and you think if the paper does not leave the informer's possession until the morning you shall be able perhaps to get it."

"Faith yer honor has the clearest head for guessin' o' any gentleman in the country—that's just it! I'll make no concealment o' the matter for I know I can trust yer honor."

"Well, Tighe, this informer, whoever he be, will rather be obliged to retain the paper until morning, for the authorities to whom he might give it would hardly suffer themselves to be disturbed by such business after hours, and especially as it is a matter that can be attended to as well in the morning."

"Thank yer honor—I'm grateful intirely, an' me loife-long prayer'll be that you may prosper in love an' war!"

"What is it you propose doing?" asked Dennier.

"Plaze don't ax me, yer honor, for I haven't it well settled yet—oh, master dear, listen to me while I tell you a thing."

"Well, Tighe, you have my best wishes for its success!" and Dennier turned away, his mind suddenly reverting to the story which Tighe had told of how his exit from the jail yard had been effected on the night of the attempted release of the prisoner, and for the first time the truth of the matter flashed upon him. "Ah!" he said to himself, "that was all a preconcerted plan of this faithful fellow, and I doubt not, as he succeeded in that, so will he succeed in the carrying out of this 'thought,' as he calls it. Well, Carroll O'Donoghue has a truer follower than it is the good fortune of most men to find."

Tighe, not even pausing to call for Shaun, who had been confined, very unwillingly, the greater part of the day in the barracks, hastened to the abode of Corny O'Toole. He had absented himself from the little man for some days, fearing that the latter might have received an indignant answer to his letter to Mrs. Carnody, for since the old woman had announced her intention of taking it to Father Meagher, Tighe a Vohr well knew that his reverence would be good-natured enough to write a reply which would give entire satisfaction to his mother. And his fear with regard to Corny was verified, for Tighe was not well within the room when the little man, with most woe-begone face and distressing air, drew forth Father Meagher's missive written in behalf of Mrs. Mollie Carnody, and he read it for Tighe.

"Tut, tut," said Tighe a Vohr, "is that all that ails you? Why thin, Corny O'Toole, is it you that's in it to be cast down be thin few words? why, man alive! where's yer brains? don't you see it's the praste that writes that? sure she'd be ashamed to let his riverince know that she'd be thinkin' o' marryin' agin, an' thin she was vexed that you'd put the loike o' what you did in writin' when you knowed she hadn't larrin' enough to trade it. No, Corny; it's you to her you should, an' tell her wid yer own captivat'ing tongue the fallin' you have for her; but it's not too late yet, me boy—you'll do the business right after awhile or so, an' one o' these days we'll have a tarin' weddin' down there in Dromm-cobh, wid Father Meagher to do the jinin' o' the couple—eh, Corny?" and a vigorous slap between Corny's shoulders gave evidence of the speaker's energy.

The little man brightened; once more hope filled his heart, and his melancholy air gave place to sudden liveliness.

"I have business on hand," said Tighe, assuming a serious tone, "and want your help, Corny." He dropped his voice, and detailed the plan which he had conceived for the foiling of Carther.

"It is a great undertakin'," said Corny.

"But I'll do it," repeated Tighe, "if you'll stand by me."

"Never fear me, Tighe—I'll do my part."

Then followed whispered directions from Tighe a Vohr, to which Corny nodded assent, and when the whispering ceased the little man departed on some errand.

Tighe proceeded to make sundry changes in his toilet, donning some of Corny's garments, and in his efforts to increase their length, stretching and tugging at them till the well-worn material gave way and left rents which it taxed his ingenuity to conceal. When at length he was fully dressed, the

sight which he presented was such as to make himself burst into a fit of knee-laughter—his pantaloons were so short as to appear like knee-breeches, only curiously out of the style of that garment, while their extreme width about the upper part of the body gave a most comical roundness to Tighe's slender person. The coat was wide enough to look as if the wind might blow him out of it, while at the same time it was so short in the body that its swallow tails were but little below the wearer's waist. One of Corny's slouched, low-crowned hats covered Tighe's brown curls, and being pulled forward, somewhat concealed his face. The little man on his return expressed his admiration of the change which had been effected, and he proceeded to give Tighe a little package, which the latter immediately opened, saying: "Now, Corny, while I'm busy wid this, do you write what we were sp'kin' av."

Mr. O'Toole sat down to his table, covered as usual with literary appurtenances, and Tighe proceeded deftly to dye his face and hands. Both tasks were completed about the same time, and the little man, with his usual dramatic gesture, read this latest production of his imagined wonderful genius. Tighe expressed his satisfaction, and after a brief delay while Mr. O'Toole was busy with his toilet, only to the extent, however, of polishing his face with soap and water, and brushing his hair, the two went forth together.

"You know where he stops?" questioned Corny.

"Yes; didn't Mr. Hoolahan say the address to me the day all the perlace was after me, when the women in the kitchen dressed me like one o' themselves?"

"And if he's not in?" said Corny again.

"Thin we'll wait, if we wait till mornin' for him."

Mr. O'Toole went in alone to the house in which Morty Carther lodged, and was met by the information that Mr. Carther had not been in all day. He repaired without to report to Tighe.

TO BE CONTINUED

TEMPERED WITH MERCY

Mrs. Norman hastened along the path that led from the railway station to the watering place of Braymore; and though it was said that one of the finest views of the surrounding coast was to be had from the slight eminence on which the station stood, the lady passed hastily along the path without a glance seaward. Once or twice she stayed her steps for a few seconds.

"Oh, poor, poor Rose! Her only child! A widow and childless!" she murmured, as she had done several times since at the breakfast table that morning she had read of the tragic death of Henry Crawford, only son of the late Sir Walter Crawford and Lady Crawford.

"I must go to Rose at once!" Mrs. Norman had cried to her hostess. "I never knew she was living at Braymore. We ceased to correspond years ago," and she had gone on to tell how she and Rose Fitzgerald had been classmates and close friends at the convent in Dublin, where both had been educated. Then Mrs. Norman had married the doctor of a regiment stationed in Dublin and afterwards accompanied him abroad, so that visits to her own land were few. She had met Rose Fitzgerald, a radiantly happy bride, and her husband, when the pair were on their honeymoon; and though she grieved that her friend had married a Protestant, she had acknowledged that apart from the difference of religion, the pair were ideally mated. Rose, fair, slender and ethereal; Crawford, tall, strong and determined, showing even then the quickness of decision and forceful character that had made him one of the wealthiest and most influential of Belfast merchants.

Mrs. Norman had to inquire the way to Hazelrook. The man who gave her the required directions added: "It was a terrible accident." He pointed to a high cliff on the other side of the town. "The young man was walking there alone when he fell. The late storms must have been accountable for the fall of a portion of the cliff. He fell with it. May God rest his soul!" The man raised his cap reverently, and Mrs. Norman took her way towards the pretty villa to which she had been directed. A maid with red and swollen eyelids admitted her and led her to the darkened drawing-room.

"Perhaps Lady Crawford is unable to see anyone," Mrs. Norman said. "Tell her, please, that Mary Blake is here, willing to stay or leave, as she desires."

"Oh, she will see you," the girl replied. "She is wonderful, wonderful. She has not cried a tear—not one tear." The ready tears fell down the speaker's cheeks as she left the room.

It was only a few minutes till the door opened and a tall fair woman came in. Her clinging black garments accentuated the pallor of her face, but she came forward calmly with steady voice and outstretched hands.

"Mary! dear Mary! how good of you to come!" Lady Crawford said, and then Mrs. Norman's arms were around her.

"Oh, Rose! Rose! Your own child! Your own boy! My poor, poor Rose!" Mrs. Norman cried.

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"There, Mary, Lady Crawford forced her visitor into a chair, "You must not cry so, Mary! Oh, there is no need for tears. None, Mary! Look at me."

Lady Crawford seated herself beside Mrs. Norman, and the latter stilled her sobs after a few minutes, and mentioned that she had been a visitor at a country house thirty miles away.

"I felt I must come to you, Rose. Oh, why does God send such overwhelming trials!" she said.

"Not overwhelming, Mary—oh, no. It is a trial,"—the low voice shook slightly—"but it is tempered with mercy. By and by I shall thank God for it. Just now—"

Again the voice broke, and the speaker paused for a moment.

"I can speak to you, Mary, as to no one else," Lady Crawford continued. "You remember how happy I was in the early days of my married life. Yet soon that happiness was clouded. Let me tell you all. No, no. It shall not grieve me to speak."

"I was young and romantic when I first met my husband, and I was gratified by the attention paid me by a man who, young as he was, was already of much account among his fellow-citizens. I suppose his appearance and his strong will influenced me as well as his impetuous wooing. I had no very near relatives to warn me against marrying one not of our faith. My confessor, a gentle old man, did indeed impress on me the risks I ran in wedding a Protestant; but Father Burke, I said to my conscience, was old-fashioned and rather narrow-minded. I had no doubt, no doubt whatever, but that one day Walter would become a Catholic. So do people deceive themselves."

"Was he, Sir Walter, bigoted?" Mrs. Norman asked, as Lady Crawford stopped speaking.

The shadow of a smile touched Rose Crawford's pale face ere she answered.

"Bigoted! No; my husband had no religious beliefs. He gave the required pledges at our marriage and kept them to the letter only. At first, as I have said, we were happy, beyond anything I had dreamt of, and during our honeymoon Walter was ready to accompany me to Mass and Benediction. He was fond of music and very much in love. Then Henry was born."

"And baptized by a priest, surely?"

"Yes. Oh, Walter kept to the letter of the contract. He never hindered my boy or me from going to Mass or the Sacraments. But—the speaker's voice grew more intense—"he did worse. He laughed and mocked good-humoredly at religion in the child's hearing. And Henry idolized his father. He saw him honored and respected by all, fair and just in his business dealings, and kind and charitable to the poor and sad. Then Walter was a clever and learned man, and long before Henry was out of his teens the two were good comrades. I—I—you know I was never bright at school, Mary, and I think I grew duller as years went on. At any rate, both my husband and son used to smile at my inability to understand their scientific or philosophical talk. Henry ceased going to confession; then he gave up Mass. By the time he was twenty-one he was an avowed atheist. Three years later my husband died. I don't think he ever understood what I suffered. Perhaps his nature was somewhat hard. When he died, Henry inherited his possession, excepting the sum of money which yielded me a modest income."

"You lived with your son?"

"For two years. He became engaged to Sylvia Greenwood, the only daughter of an eminent surgeon. She was a beautiful girl, highly educated, and only contemptuous of religion. Poor girl! she had been brought up in a bad atmosphere. The date of the marriage was fixed, and I left my house and settled here. It seemed wisest to me that the young couple should start life by themselves, and I settled here. Just before the day appointed for the marriage, Sylvia's father died, and the marriage was postponed. There was a second postponement owing to Sylvia's illness. A third date was fixed, and Henry came to spend a day and night with me prior to his wedding day. After dinner he went out for a walk and fell."

Mrs. Norman shuddered.

"Thank God he was not killed outright! Oh, thank God! He lived for twenty-four hours, and he asked for a priest, and was reconciled to God. They—people—wonder why I do not weep. Oh, it isn't that I do not feel Henry's loss! I do! But the gain is so much more! He died happily, with the crucifix in his hand, and his voice joining in the prayers for the dying. Once he tried to say something about his former life. I could not catch the words. On his dead face there is a smile of perfect peace. You must come and see."

The two women passed to the death chamber. As they knelt by the bed on which Henry Crawford lay, a girl, tall and slender, and beautiful even in her grief, hastily left the room. Later Lady Crawford spoke of her.

"Sylvia came in time for the end. Poor child! She is distracted with grief, and she is bitter and rebellious. But the mood will pass. Perhaps—some day—she will pray for him."

It was quite five years later that Mrs. Norman observed among the

names of half a dozen ladies, who had received the black veil in a Carmelite Convent, that of Sylvia Greenwood—Magdalen Rock in the Irish Rosary.

MY ROSARY

By Carmelus Avila

The month of the Holy Rosary is upon us, accentuating a devotion dear to every devout Catholic. As the hand of the Great Artist paints the foliage with golden tints, with here and there touches of crimson and russet brown, making the month the most beautiful of the year, we see the appropriateness of naming October the month of the Queen of the Holy Rosary. It would seem as if all nature were expressing the fulfillment of the prophecy made to the humble Lily of Israel: "He that is mighty hath magnified me."

In a conversation I once had with a distinguished clergyman of the Presbyterian Church, he said:

"One of the secrets of the tremendous power the Catholic Church exerts in the world, is in the exalted place she has given the Virgin Mother. This one thing, I believe, has done more to exalt true womanhood through the centuries than any other living institution." The utterance was made in a tone of deep seriousness. The daughter of that clergyman is now a Catholic and a religious.

It is a fact well-known that many non-Catholics envy the Catholic because of the comfort and strength he receives in his devotion to Our Blessed Lady. I remember with what feeling and impressiveness Archbishop Spalding, one day in the long ago, called my attention to this celebrated passage in the writings of John Ruskin:

"After careful examination, neither as adversary nor as friend of the influences of Catholicism, I am persuaded that reverence for the Madonna has been one of its noblest and most vital graces, and has never been otherwise than productive of holiness of life and purity of character. There has, probably, not been an innocent home throughout Europe during the period of Christianity in which the imagined presence of the Madonna has not given sanctity in the duties and comfort to the trials of men and women. Every brightest and loftiest achievement of the art and strength of manhood and womanhood can be attributed to it."

Such an utterance, coming from a non-Catholic, is good matter for meditation during the month of the Holy Rosary. There are in it reflections that will revive our sense of what devotion to Our Blessed Lady has done for humanity. Through all the centuries she has been its unending light.

Catholics in Buffalo should rejoice that they have in their city a community of cloistered nuns who, day and night, send to Heaven the pleading prayer of the Rosary. Though the demands of our duties in the world do not permit us to follow the perpetual offering of the Rosary to our Heavenly Queen, yet we can unite in sympathy with the voices of piety and fervor that sweetly sound in the recital of the Rosary in the Dominican cloister of Buffalo. Who can measure the untold blessing these good nuns hidden away from the world, are bringing down upon the city by their ceaseless pleadings for the intercession of Heaven's Queen? If we could know what the perpetual offering of the Rosary, by these daughters at St. Dominic, has done for the Church in Buffalo, we would have some understanding of how, sensibly, the Queen of the Holy Rosary has intervened for the maintenance of faith and the increase of piety in every parish. I have sometimes thought that the dying out of the attacks of bigotry upon our devotion to the Blessed Virgin, is due to the prayers of the Dominican Sisters of the Perpetual Rosary. They have crushed the serpent of heresy and have caused praises in Mary's honor to pour forth from the lips of those outside the fold. If one were to gather all the poetry and prose that have been written by non-Catholics, in recent times, they would make a good sized volume. And not the least in the collection would be Edgar Allen Poe's beautiful sonnet to Our Lady. This softening of prejudice we like to think is due to the prayers of these devoted clients of Mary in the cloister who make the perpetual offering of the Rosary the distinguishing feature of their religious life.

Some days ago, while browsing among the books in the fascinating library of Niagara University, I came upon a little book, tucked away in the corner of one of the shelves which, on opening, I found to be a compilation of many poems on the Blessed Virgin, made with discrimination and good judgment. In the introduction I read that the compiler was a Protestant lady who had gathered from many gardens the flowers that she arranged, with good taste, into a beautiful wreath and placed them at the shrine of Our Lady of the Rosary. I spent over an hour poring over the pages of the precious little volume. It filled my soul with peculiar pleasure to read the praises of our Blessed Mother, bespoken by one who, though not of our faith, yet cherished a high appreciation of the devotion.

When we consider the ingrained prejudice which Protestantism planted and developed in the human breast toward the Blessed Virgin, how can we doubt that the over-

coming of this prejudice is a direct answer to prayer?

I can never forget how deeply moved I have been in my visit to Lourdes, to see non-Catholics kneeling in the Rosary chapel with a Rosary in their hands, practicing the beautiful devotion, as they were taught how to do by some Catholic friend. Many of them were sorely afflicted in body, and many more of them were afflicted in soul. I want to believe that the sincerity of their motives made their offering of the Rosary acceptable to her whom, in the litany, we salute as Health of the Sick and Comforter of the Afflicted. The scene lingers with me like some lovely painting of the Madonna—most touching and wonderful. Dear, blessed old shrine of Lourdes, as I write I seem to hear the continued echo of the Aves chanting to me from your Rosary Chapel.

The popular song, "My Rosary," will never die out nor lose its fascination. That song has caused the Rosary to become dear to many non-Catholics. While in Rome, in non-Catholics, but for their own keeping—and I have seen them hold those rosaries reverently in their hands for Christ's Vicar to bless them. It is no uncommon thing in these days to see the words of the song, "My Rosary," hang on the walls of the living rooms in Protestant homes.

Madame Modjeska, that devoted daughter of the Church, and one of the greatest Shakespearean actresses that ever appeared on the American stage, was once asked how she succeeded in converting the whole Barrymore family to the Catholic faith. She put her hand in her pocket and brought forth her Rosary beads as an answer. I don't think I exaggerate when I say that our Blessed Lady never had a more devout client among the laity than the mother of Eitel Barrymore. She died a devout and fervent Catholic. The instrument which God used to bring about this conversion was a great Catholic actress who made a daily practice of saying the Rosary. I remember her cold form, as I saw it in death, with the Rosary twined about the hands that in life had often "told them over, one by one," and "kissed the cross" in fervent devotion—the great and superb Madame Modjeska.

During a long sojourn with those devoted sons of Our Lady of Mount Carmel, the Carmelite Fathers, for whom I cherish the profoundest respect, I devoted many hours to the reading of the sermons of Cardinal Newman. What impressed me most in these sermons was his reference, time and again to the Virgin Mother—pouring out to her from the depths of his soul the homage of a devoted heart. The beautiful soul of the great Cardinal shines out with surpassing radiance upon the references in his sermons to the glories of the Virgin Mother.

The story is related of him that, when traveling in Sicily, shortly before he wrote the immortal hymn, "Lead Kindly Light," he took a refuge, one day, from a blinding storm in the recesses of a large church and found himself before a shrine of the Virgin. A solitary taper glimmered before the statue and seemed to make more awful the gloom around. A tropical storm with vivid flashes of lightning and intermittent thunder raged outside. But a wilder storm raged in his soul. He was tortured by doubts and fears, those fearful wrappings of a human spirit turning upon a bed of pain, terribly in earnest about its salvation and beseeching heaven to rend the veil. He who was to shake or rather restore a nation's faith, sat silently before the Madonna and the calm, beautiful face, carved in the richest white marble, lit by the taper's glow, seemed to be gazing as from another world. He looked up at that winsome countenance, as countless mortals have done before, but not as yet with the eye of Catholic faith. It was the taper at her feet that suggested the title of his hymn—"Lead Kindly Light," that came through her favor to enlighten those who sit in the valley of the shadow of death. This is but one of the ties that linked the soul of Cardinal Newman to the Lily of Israel.

In one of his sermons he describes the death of the Blessed Virgin in language which, for beauty, cannot be surpassed:

"And, therefore, as she lived in obscurity, so she died in private. It became Him, who died for the world, to die in the world's sight; it became the Great Sacrifice to be lifted up on high, as a Light that could not be hid. But she, the Lily of Eden, who had always dwelt out of the sight of man, fittingly did she die in the garden's shade and amid the sweet flowers in which she had lived. Her departure made no noise in the world. The Church went about her common duties, preaching, converting suffering; there were persecutions, there were fleeing from place to place, there were martyrs, there were triumphs; at length the news spread that the Mother of God was no longer upon the earth. Pilgrims went to and fro; they sought for the relics, but found them not; did she die at Ephesus? or did she die at Jerusalem? Reports varied, but her tomb could not be pointed out, or if found, it was open, and instead of her pure and fragrant body, there was a growth of lilies from the earth. So enquirers went home and waited for further light."

This quotation from one of the Cardinal's sermons is eloquent in its convincing evidence of the influence which the personal holiness and stainless purity of the Blessed Virgin exercised over him.

In the liturgy of Mother Church I have never found a prayer to our Blessed Lady more tender or more appealing than this prayer of Cardinal Newman:

"O Mary! in thee is fulfilled the purpose of the Most High. Thy face and form, dear Mother, are like the morning star, which is thy emblem, bright and musical, breathing purity, telling of heaven, infusing peace. O Harbinger of Day! O hope of the pilgrim, lead us still as thou has led us in the dark night across the black desert, guide us on to the Lord Jesus—guide us to our Heavenly Home."

Like sweet chimes at eventide these praises of Mary break in upon the days of the month of our Queen of the Holy Rosary and, with a revived faith and a deepened fervor, we count them over one by one. "I making" each pearl a prayer until at last, feeling Mary's protection over life's stormy waters, we bravely "kiss the Cross," and murmur the blessed words: "My Rosary! My Rosary!"

THE CALL OF THE GRAVE

November 2 has for centuries stood close to the affections of every really Catholic heart. No member of the faith whose years are above those of childhood, but uses the hours of this blessed day for prayer in behalf of the dead. The show of love to departed relatives and friends which the day elicits does credit to the dignity of the human heart. In the midst of a world all too cold with selfishness and all too active in the pursuit of perishing wealth and pleasure, it is refreshing to witness the scene of prayer that November 2 brings to pass for millions of Catholics. Admiration must be showered upon these Christians who cast their thoughts and supplications upon those sleeping in the sleep of death.

For the living the day preaches a powerful sermon. Engrossed, as we are, in the performance of our many duties, even the best of us are apt to forget that all paths of life lead but to the grave. It is seldom that the crepe hangs before the average home, seldom that the heart takes away the remains of a departed one. But in a most dramatic and impressive way, in a way that must have been taught humanity by God Himself, the Catholic Church on All Souls' Day brings before the thoughtful the toll of the family dead. Is there any wonder that the sight moves us to prayer and to reflection on our own future? Better, perhaps, than on Ash Wednesday, better because of the human appeal, All Souls' Day sends home the fact that we are but dust and into dust we return.

That God allows us to live to befriend the dead by their prayers, sacrifices and mortifications, is, as Scripture states, a wholesome thought. That the Catholic Church is almost alone in proclaiming this doctrine of Heaven, is an honor that we should properly value. The spectacle is impressive of thousands of Bishops and priests with the Holy Father at their head, of millions of devout worshippers gathering on the day of universal sorrow and prayer for the dead at the foot of the modern cross, which is the Catholic altar, and there petitioning the God of mercy to loosen the shackles of Purgatory and release souls to the region of light, refreshment and peace. But it remains to every individual should, as an individual, make his own this devotion to the souls in Purgatory. It is a practise that should receive emphasis on All Souls' Day, but one that should honor every day of the year. Our friends have gone down into the grave; one day we shall join them. Meanwhile, we are in the enviable position of being able to assist them. In this assistance we act as members of Christ's Church and also as individual friends. Here above all else is our chance to do our individual "bit."—The Tablet.

All by love, nothing by constraint.—St. Francis de Sales.

During a long sojourn with those devoted sons of Our Lady of Mount Carmel, the Carmelite Fathers, for whom I cherish the profoundest respect, I devoted many hours to the reading of the sermons of Cardinal Newman. What impressed me most in these sermons was his reference, time and again to the Virgin Mother—pouring out to her from the depths of his soul the homage of a devoted heart.

All by love, nothing by constraint.—St. Francis de Sales.

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LONDON, SATURDAY, OCT. 27, 1928

### LAWS THAT BRING LAW INTO CONTEMPT

In a casual, humorous reference Dickens declared that the wisdom of our ancestors was embodied in a certain proverb. All proverbs and proverbial sayings do embody the wisdom or experience of our ancestors; and their truth is either obvious or a matter of daily verification by experience; otherwise the proverb would die a natural death. There is a proverb that one is forced to think over these days: "An Englishman's house is his castle." Perhaps there are some Irishmen left who grudge to think we have anything to learn from England or Englishmen; or who, with good grace, would even consider the matter. Yet England and Englishmen with a thousand years of liberty must have something of value to teach the world, Ireland included. "An Englishman's house is his castle" is one of those proverbial sayings pregnant with significance. It asserts the liberty of the individual against even the majesty of the king. It asserts the equality of the humble householder with the lord of the castle. Without arrogance but with conscious pride in rights the fathers won, it draws the line that the powers of Government, even the King's majesty, must respect. It is an epitome of the charters of liberty and the bills of rights that in a more virile age the subjects wrung from their king. It represents a state of mind that is immune to the pagan—and neo-pagan—disease of State-worship.

We live in an age which boasts of its liberty; yet perhaps in no period of known history was the sphere of liberty, civil, political, personal, so much invaded, so restricted by meddlesome, fussy legislation as our own. Very good but narrow and intolerant people by dint of agitation so play on the poltroonery and selfishness of politicians, and on the credulity and ignorance of a section of the electorate, that personal freedom and personal responsibility are almost left out of consideration altogether. And yet freedom and responsibility are the father and mother of character development. Without freedom and responsibility, personal and national, character, personal and national, will be weak, servile, sullen and rebellious, or undeveloped.

These are considerations that the unco guid and their unthinking followers do not take into account. There is an abuse or perhaps only something distasteful to a certain type of mind; the unreflecting zealot, unread in the lessons of history, at once exclaims: "there should be a law against it!" And this class of people have cluttered up the statute books of this continent with all sorts of fool laws. The proverbial Philadelphia lawyer can not even keep track of them. Many are ignored, many forgotten, many openly violated, and their violation is condoned by public opinion and public conscience.

With regard to the liquor traffic there were no doubts. A sane process of elimination of these abuses was in operation. The extremists, however, promised the millennium if total prohibition were once enacted. And those who have room only for one idea, one consideration, at a time became

disciples of the zealots and in time worse than their masters. The false prophets of the millennium, confronted with an appalling increase of lawlessness, scream for more prohibition, more officers to enforce it, more drastic penalties. And this when the disparity between the penalty for offences of much graver import to society and that for breaches of the prohibition law is already a scandal and a stumbling block for those who are, or should be, acquiring their education in respect for all law.

All the while lawlessness grows. A generation is growing up accustomed to see laws contemned and broken without compunction.

To the charge that prohibition is a failure, the one-ideal extremist answers that all laws are broken. Therefore if you abolish prohibition you should for the same reason abolish laws against theft and murder and arson. This is a fallacy that misleads none but the most hopelessly infatuated. Theft and murder and arson are crimes. No one may commit them without shame; and if such there be they cannot escape the condemnation of public opinion, of the public conscience. They brand themselves as criminals and their example deters rather than attracts. Nowhere in the civilized world will public opinion and public conscience condone these unquestioned crimes. But when the law makes a crime of what no sane person in the Christian world regards as a crime in itself we should expect just what we have—an alarming increase of lawlessness.

It is an axiom amongst educators that the school which has the fewest laws and rules of conduct, the fewest penalties for infractions, is the school where discipline has the greatest influence in shaping character and conduct. There is a very real sense in which it is true that the school that has the least teaching is that in which the pupils are best taught. Effective parental control and good home education of children are not found where the parents are so poverty-stricken in resourcefulness that they must resort to multitudinous restrictions, spying on their children, and severe punishments.

In the school and in the home honor and conscience and a sense of responsibility must be cultivated in the sphere of reasonable freedom of action. So it becomes clear that, properly understood, students of history, of government and of sociology are right in their well-known and apparently paradoxical dictum that that country is best governed which is governed the least.

Indeed it was only a very few years ago when our superior lips curled in contempt and derision of the servile subject of the German Emperor who tamely submitted to endless "Verboten" ("It is forbidden") regulations.

As a matter of cold fact neither the Germans nor any other European people had to submit or would submit to the meddlesome, liberty-destroying restrictions imposed on the people of America.

It is wrong to eat or drink or smoke or work or play to excess.

But to take such matters out of the sphere of personal freedom and put them into the category of criminal offences is to bring such matters, and eventually all law, into disrepute; to justify the verdict of one of Dickens' characters that "the law is a hass."

### UPLIFTING BY THE JUDAS ISCARIOT METHOD

Some time ago an inspector of the Inland Revenue Department submitted to a Toronto tinsmith the drawings of an article which he desired to have made. When completed it turned out to be a still suitable for making whiskey. Then the revenue officer laid a charge against the tinsmith of being illegally in possession of a still. He admitted that the informant got half of any fine up to \$200.

Mr. Brunton, who tried the case, is evidently a man as well as a magistrate. His comments are worth preserving:

"The kind of language I'd like to use in connection with this case is hardly suitable for a police court. This man is only a few degrees above a brute. He incited people to commit crimes to make money out of public weakness. That any law, government or body of men will permit an act of that kind to stand on the statutes of the Dominion of Canada is a disgrace to civilization. Of course, if a man

had been doing this deliberately and was found out he should have been properly punished, but to have people insidiously going to the man's house to encourage him to make something, is different."

Addressing Oliver, the magistrate said:

"You stand here convicted of one of the most contemptible offences a man could be convicted of—the betrayal of his fellow-man. You are a modern Judas Iscariot. While I have the most profound contempt for a man who would do the work you did—you, are a man of little intelligence and almost profound ignorance—it is the department and system that's to blame as much as you. I hope the publicity given to this in this country, and in this city, will help to wipe out this state of affairs. It's simply damnable that such a state of affairs should exist in a civilized country."

Concluding, he said he hoped the best interests of justice would be served by the publicity given, and would mark the case "suspended sentence."

Magistrate Brunton's action and eloquence go far to preserve respect for law and its administration.

It is this sort of thing that suggested the reflections in the preceding article. It must, however, in fairness be said that neither the Ontario Temperance Act nor the Ontario Government is at all involved. It is a matter of federal legislation and administration. It is none the less intolerable.

Similar charges have been seriously made against the administration of the Ontario Temperance Act. They have been denied. We find, nevertheless, that decent public opinion regards many of the methods of the O. T. A. espionage and enforcement as contemptible, degrading and unworthy a free and self-respecting people.

When the state of religion is such that its diffident ministers seek to transfer their powers and duties to the State religion is in a bad way. When the sur-charged State stoops to such methods as the above—and a thousand and one others known to everybody who cares to know—the jurisdiction of the State is a poor substitute for even decadent religion.

### LLOYD GEORGE

Two or three things of special interest we noted concerning the triumphal tour of Lloyd George through this continent. When this best known man in the public life of the world was in Montreal he said:

"I have noticed that Montreal is a city of very beautiful churches. When I came here twenty-four years ago your population, I think, was about a quarter of a million. Since then you have prospered and I am glad that in your prosperity you have not forgotten God. It is the only sure foundation for the future of a great city. There is a wave of materialism sweeping over the world. Europe is in the grip of a grim struggle between hope and despair, and in that struggle it has become material."

Now we do not want to be suspected of falling into the all too common error of attributing to the pronouncements of famous men undue and undeserved authority. As, for instance, when Edison, justly famous for his mechanical inventions, is quoted on matters spiritual as though his success as an electrician should give great weight to his views on God and religion. That sort of thing is absurd. But we believe that the passage quoted from Lloyd George's address in Montreal may well suggest to thinking men and women subjects for serious reflection. His eminence in world affairs may serve as a spur to such reflection.

An incident in the famous statesman's departure from New York is thus reported:

As he entered the platform gate, a man carrying a brief case dodged through the police lines.

"I am a born Irishman," he shouted, "and I want to tell you that I regard you as the world's greatest man."

The ex-premier's hat was in his hand. He bowed low, murmured "I thank you," and hurried on.

This Irish lawyer may have been a bit too enthusiastic in his appreciation of England's ex-Premier; but it is pleasanter reading than the boorishness and baldness of some Irish republicans. Let it serve as an antidote.

Doubtless the great act of statesmanship which settled the Anglo-

Irish feud was the cause of the Irish New-Yorker's enthusiasm. And on how this was brought about Lloyd George shed some interesting light.

Former Governor Martin H. Glynn went to New York to be greeted by the British statesman as an old friend and accompanied him to Albany in the ex-Premier's private car. It was the ex-Governor (who is a Catholic of Irish descent) who introduced the distinguished visitor to the people of his home town—Albany, the State capital.

"My friend, former Governor Glynn, has told you of the small part I played in the progress and settlement of the World War and said I fought the cause of the common people," said the snow-haired Welshman, when the cheers of greeting had subsided.

"I have always fought the cause of the people from whom I sprang." He has also told you of the settlement of the age-old feud between the great races, England and Ireland, who stood side by side in other fights and who should never have waged war on each other.

"But he has not told you the great part he played in it."

"Governor Glynn and I, in a dingy room in London, the office of the prime minister, had most unusual conferences. He told me, very frankly, how the Irish people viewed the feud of centuries, and what they desired in the way of liberty; how the American people felt on the subject; and I told him, equally frankly, what I believed to be the purpose of Great Britain."

"At the end of those interviews he took my views to the Irish leaders and he brought their hopes and aspirations, clarified, to me. Out of this exchange sprang the new Ireland, the Irish Free State."

The people of Albany—Governor Glynn's fellow-townsmen—should feel highly honored, because no man did more to bring about a settlement of the Irish question; no man did more to end the feud which had existed for seven hundred years, than your distinguished fellow-citizen, Martin H. Glynn. And I am glad to be in your city to bear testimony to you of the great help he brought me."

It is well that credit should be given where credit is due. But notwithstanding his becoming modesty Irish men and women the world over know that it was Lloyd George and the Coalition which he headed and held together that made that great and statesmanlike settlement of the old old feud—with its still bitter memories for some—possible and actual.

### POLYGAMY BY ANY OTHER NAME

By THE OBSERVER

Polygamy by any other name would smell as rotten. The Census Bureau of the United States states that last year there was one divorce for every 7.6 marriages in that country. In 1916 there was one divorce for every 9.3 marriages. The figures are alarming in their character, but they will alarm very few people. Most of those who could be alarmed about the matter were alarmed years ago; and those who don't care a rap whether the family is preserved or not will go on not caring.

Marriage has been steadily degraded ever since it was taken out of the hands of the Catholic Church; ever since it was put on the footing of a mere civil contract, like any other worldly agreement that a man and a woman might make in a business matter. There is no force in heresy to withstand the progressive disintegration and degradation of Christian marriage. There are, of course, still a great number of non-Catholics who do not think lightly of marriage and the family life. There are, to the shame of Catholics be it said, non-Catholics who teach Catholics by their good example; though such teaching should not be needed. There are non-Catholics who have a high conception of the dignity of marriage, and who would never think of a divorce, even though in theory they may admit that it is lawful.

But the figures of the census prove that the numbers of such non-Catholics must be growing quickly and greatly less. The reason for that is plain enough: An evil which appeals to man's passions cannot be fought without an adequate system of theology; a system and a science which takes a stand in an essential matter, and says, "thus far but no farther." Without that, man will press on to the satisfaction of his passions. If it is necessary to change all his views, he will do that. If it is necessary to manufacture a philosophy of his own and to call his vices virtues, he will do that too. That is where it is necessary to meet him and check

him with a settled theology which admits of no change. Only the Catholic Church can do that. To do that, Christ built her on a rock.

Heresy cannot do that; cannot hold up the advance of man in his weak and fallen state towards the satisfaction of his passions. Especially can this not be done by religious bodies which began by making an improper concession to man's desire to change from a wife of whom he had got tired to some other woman. The Catholic Church could have saved herself the loss of England had she been willing to make such a concession; and she could have saved herself endless trouble in other countries had she not been so much in earnest about preserving the family and marriage through which the family is created, from the very thing that is cramping it today; that is, disintegration and destruction.

Once in a while we hear some suggestion that the laws be made more stringent to restrict divorce; and that may be done; but, as a bulwark against the ever surging passions of the human body, a change in the civil law is a mere expedient to meet sentiment for the moment; passion and wilfulness will resume their triumphant march. Law is no safeguard against such an evil as divorce, because it can be changed, and because those who may make it do not rely for its justification on a principle which they believe to be eternal and immutable.

Therefore even if laws were passed tomorrow abolishing the legal right to divorce, such laws would not endure. Human passion would soon demand that they be repealed, and the right to legal polygamy be restored.

Nothing but theology, accepted in a spirit of faith, and leading to sound conceptions of what the family is, what God intended it to do, and how that divine purpose is defeated by man's device for breaking up marriage and homes,—only this can check and master man's desire to transfer his fickle affections from one woman to another.

### NOTES AND COMMENTS

A CONCRETE demonstration of the present chaotic financial conditions in Germany is afforded by the receipt this week of letters from these bearing postage to the extent of 150,000 marks each. The par value of the mark is about twenty-three cents. Figure it out for yourself.

THE HOLY Father has sent his special blessing to Padre Daniele da Samarate, a Capuchin of the Lombard province, who is dying of leprosy contracted in the course of his ministrations to the lepers of Maranhao, Brazil. Father Daniele has been a missionary there for twenty-five years, and, like Father Damien, turned his back upon everything that men ordinarily hold dear, that he might serve these "little ones of Christ."

ANOTHER EXAMPLE of Catholic missionary constancy is afforded by the death within the past two months of Father Constance Chouave, who for seventy-one years, without a break, had labored among the natives of Ceylon. He was the oldest priest in the entire world, having been born at Secourt, in the Vosges, in 1825, and ordained by the Founder of the Oblate Order, in 1852. Within two months of his ordination he sailed for India, by way of the Cape, the voyage occupying five months. He died at his post in the island which had so long been the scene of his missionary labors.

WITHIN the past few years the Scot seems to have displaced the Irishman as the butt of the world's witticisms. The joke at his expense is usually directed against his supposed parsimoniousness. We say supposed, for a little consideration will show that while proverbially careful the average Scot is neither stingy or tight-fisted where either his reason or his feelings are appealed to. With his own keen, if undemonstrative sense of humor, however, none relishes a joke upon himself more than he, and if it have any real point at all it may usually be traced back to Scottish origin. In any case, remarks the Edinburgh Weekly Scotsman in this connection, Scots as a people have become so used to the "saxpence" story that they never hear it without smiling. But there is a limit to even a Scots-

man's good nature, and in a recent instance his demur seems justified.

THE FOLLOWING paragraph has had widespread currency in American papers: "Edinburgh.—Scottish tax-payers are complaining because it costs five dollars a day to fire the one o'clock gun at Edinburgh Castle"—a circumstance which if true, would tend to give fresh life to the "saxpence" and kindred stories. But it happens that the boot is on the other leg this time. It was the British War Office that resolved to save a few pounds of the powder by lessening the detonation of the gun, and it was the people of Edinburgh who raised a storm of protest against this parsimonious policy. So that in this instance at least apologies are due the maligned son of the heather.

LOVERS of old books would be interested in a handsomely illustrated catalogue of old English literature covering the Tudor and Stuart periods, arranged chronologically, just issued by Pickering and Chatto, the well-known London dealers in rare books. This catalogue has special interest for Catholics since it necessarily contains many items dating back to the first ages of printing in which Catholics had so large a share—were indeed the discoverers and pathfinders. A few excerpts may be of general interest.

THE INITIAL item is a copy of the extremely rare first edition of Thomas a Kempis' "Imitation of Christ," printed by Gunther Zainer, in 1471. It is described by the booksellers as the "most famous book in the world." Certainly after the Bible itself the Imitation may truly be said to have brought comfort to more hearts, and raised more minds to contemplation of heavenly things than any other book ever written. The editions it has passed through since first issued from the press 450 years ago, would, if tabulated, run at least four figures. This first edition is priced by the vendors at £600, or close on \$3,000.

A SECOND item of great Catholic interest, though not a religious work, is the translation of "The XIII. Bukes of Eneados of the Famous Poete Virgill out of Latine Verses into Scottish Metir," by Gavin Douglas, Bishop of Dunkeld. This is the famous Bishop who befriended Queen Mary Stewart against the machinations of the pestilent "Reformers," and sought while she yet lived to clear her name from the foul aspersions cast upon it by her enemies. As a man of letters he has the merit of being the first classical translator in the language and he seems to have set his own example by working at passages of Ovid, of which no specimen now exists. He must have done the whole translation of Virgil, prologues and all, together with that of the supplementary book of Maphueus Vegius, within the short space of eighteen months. This copy of the first edition is priced at £120.

"DOUGLAS WRITES in heroic couplets," says the editor of the catalogue, "and his movement is confident, steadfast, and regular. In several of the prologues he reaches his highest level as a poet. He shows a strong and true love for external nature, at a time when such a devotion was not specially fashionable; he displays an easy candour in reference to the opinions of those likely to criticise him; he proves that he can at will change his style for the sake of effect; and in accordance with his theme can be impassioned, reflective, or devout. The hymn to the Creator prefixed to the tenth book—descriptive of summer and the 'joyous moneth tyme of June'—is specially remarkable for loftiness of aim and sustained excellence of elaboration."

A THIRD book which naturally attracts attention is the first edition of "The Works of Sir Thomas More, Knight, Sometime Lord Chancellor of England, written by him in the English tongue," and "Imprinted at London in Fleet street at the sygne of the Hande and Starre, the yere of our Lord God, 1557." This, a folio, in black letter, is priced at £65. The name of Blessed Thomas More has long since passed into history as that of one of the sanest minds, the loftiest characters, and the noblest wits that England can boast of. His higher fame as a Christian martyr has found its due setting by

the action of the Church in raising him to her altars.

THE ONLY other item which the exigencies of space permit us at this time to mention as a first edition of Roger Bacon's "Mirror of Alchemy," "composed by the thrice-famous and learned Fryer, Roger Bacon, sometimes fellow of Martin Colledge; and afterwards of Brazen—rose Colledge in Oxenforde,"—"original vellum, very fine copy, extremely rare," printed at London, by Richard Olive, 1597. This may be had for £105. The place of Roger Bacon, friar and scientist, is secure amongst the most learned men of all ages. A mere enumeration of his discoveries would fill pages. Suffice it here to say that if the so-called modern discoveries which were anticipated by him were tabulated it would be seen how great is the debt which modern scholars owe to him. And, as stated, he was a priest and a friar and as humble and devout as he was learned. His conclusions may not always have found acceptance, but he always referred to competent authority.

### CATHOLIC TRUTH SOCIETY

CONTINUED FROM PAGE ONE

their part, as far as it is possible, in assisting in the Propagation of the Faith. It is only fair to say that the faithful in all parts of the world have at all times measured up to the obligations which the Holy Father from time to time may have imposed upon them. The giving of alms in aid of the missionaries, it must not be thought is the chief necessity of the missionary. In the last analysis, if God so willed, missionaries would not require any assistance of material kind, but so far as it is given to us to know, God's plan is that the Church in fulfilling the mission with which it has been charged should in some way place some responsibility not alone upon the missionaries to whom the divine vocation is extended, but likewise on those who can only render assistance by way of prayers and almsgiving. That, then, is the only part that we can take in the Propagation of the Faith. Following the Divine injunction, we can offer our poor prayers that the Lord may send labourers into His harvest; we can offer our alms that the missionaries of the Church may be enabled to go and preach the Gospel to every creature. We can encourage, as far as it lies in our power to encourage, the work of the Foreign Missions in our midst, and in doing this, and in doing other things which shall be outlined for us by our priests and bishops, we can take some part in the great plan which has been ordained by the Master, Himself, for the Propagation of the Faith among the peoples of the world.

Since we have been taught to pray, we have listened those beautiful words "Thy Kingdom Come"; in conclusion then, it is not fitting that I should express for you the hope that God's Kingdom may indeed come, come for those poor idolatrous races to whom the light of the Faith has not yet been extended, to those who are deprived of the light and the consolations of the Faith, who have not, like us, the divine assistance against sin that the Church offers to her people. May it come also for those countries in the East which are being moved at this moment by the life giving breath of God. May it come for those perishing branches which for centuries have been detached by schism from the trunk of Catholic unity, and finally, may it come from those of our separated brethren in both the old and the new world.

And then, when that glorious day shall have dawned in the world, that day of spiritual birth for some, and resurrection for others, it will be some consolation to know that those who have followed the directions of the Holy Pontiff have taken their part as best they could in this grand and noble work.

FRIDAY AFTERNOON

### GOthic ARCHITECTURE

MR. R. H. MILLSON, M. R. A. I. C.

In presenting a study of Gothic Architecture the author felt that in the short space of time available it is more fitting to approach the subject on the basis of the relation of the wonderful development of Gothicism to the system of life prevailing during the period of development and decline, rather than to attempt analysis of the outward forms which remain to us as crystallized history.

Consideration of the subject from this angle is moreover of especial interest to Catholics, for it is truly the history of the Golden Age. To bring one's thoughts to a study of the achievements which were rooted and developed during the Gothic period cannot but cause all good Catholics in these latter days to ask whether our present position with all its appended advantages, is comparable with that of those giants, who, with souls working in harmony with hand and brain left an indelible impression of their genius, dead

stone but animate through the centuries.

To those to whom the present and recent horrors of modern life appear the fore-runner of another dark age it is well to remember that the dawn of Medieval Christian Civilization and progress came abruptly in the midst of a tempest of destruction.

From the foundation of the monastery of Cluny in 909 may be traced the great spiritual stimulus which for two centuries prepared the way for the great era which followed.

In the wake of the Benedictines of Cluny came the other great monastic orders and eventually the foundation of the trade guilds which came as a natural development operating to the advantage of both the craftsman and his craft.

Then were the Arts born again, and Architecture, opening like a flower in the benign warmth of Holy Church, progressed through the Carolingian Renaissance, through the school of Tuscan, Lombardy and Normandy until finally with logical and orderly precision was developed the wonderful aesthetic quality in buildings and the lesser arts which is expressed as Gothic.

The enormous number of abbeys, cathedrals and parish churches erected during the three centuries when Gothic Art was in its most glorious development remains as a record of the noble part played by the monks who built them and of the people who used them; as lasting and intimate memorials of the place which religion and the Church must have had in relation to the people.

When by the end of the eleventh century the Benedictines of Cluny had made the Art they had recreated a thing of luxury, when simplicity and economy gave place to elaboration and opulence, the time was ripe for monasticism to revert to the sterner type founded by St. Benedict in the sixth century, and (as again in a later century) to re-establish itself on a sturdier if less ornate foundation.

Thus the twelfth century opened with the foundation of the order of Citeaux by St. Robert of Molesme and a return to the Benedictinism of St. Benedict himself. The effect on Architecture was immediate and fundamental. Hitherto accepted principles of structural statics gave place to newly discovered physical laws, and under the influence of the Cistercians the Franks brought to bear on the resulting problems that acute intellect and creative ingenuity which are characteristics of the French to the present day.

By them Architecture was remodelled, and within the limits of a century the structural elements of potential Gothic were being discovered and developed until at last under Lanfranc, these were assembled and made ready for that quickening touch which was to transform them into coherency and above all to mould into them that essential Gothic quality which Ralph Adams Cross so ably analysed under the three heads of Cohesion, Economy and Character.

Let us then remember that Gothic Art is the reflection of the substance of medievalism, of scholastic and sacramental philosophy of Catholic theology and of communal organization. Many of the modern attempts to build in this style have led to results which can only be described as atrocious burlesques.

The land is full of misconceptions and mishandlings of Gothic, partly through ignorance, but principally because Gothic Art was the development and expression of the soul of man through his hands, and today most of our craftsmen and the people who direct them rather encourage the leaving of the soul on the doorstep during working hours.

We as Catholics must take our meed of blame for we have built much Architecture which is utterly to our discredit. Behind us we have the greatest architectural history of all time, should we not study it and show the way to a just and honest expression of ourselves as Catholics, and of the greatness of Holy Mother Church.

Surely the time has arrived when the Catholic Church in this country should seek an artistic expression which would do less injustice to her religious culture.

"A Present Day Problem" was the title of Mr. Williams' address. In substance he spoke as follows:

"The particular problem that has to be faced by Catholic publicists is connected with the fact that there is no constant medium of communication between Catholic thinkers and writers and the general non-Catholic public. The official Catholic press, while performing an irreplaceable function in the instruction and enlightenment of Catholic readers, does not and apparently cannot reach the secular mind in any direct or positive fashion. Indirectly, of course, the influence of the Catholic press on the secular public mind can be traced, but not in any degree commensurate with the importance of Catholic Truth. This is particularly unfortunate at a time like the present when there is such an evident and steadily growing desire on the part of fair-minded non-Catholics to consider the claims of Catholicity, particularly as the principles of Catholicity apply to the solution of the many pressing social problems of our times."

The speaker then proceeded to describe an effort which is being made to solve this problem through The Calvert Associates, an organization mostly composed of laymen and laywomen, and also of non-Catholics, which was formed some months ago and is now spreading throughout the United States and Canada, also numbering many members in England, Ireland, France, Italy, and other countries.

"The Calvert Associates derives its name from Lord Calvert, the English Catholic layman who founded the Colony of Maryland, where first the principle of religious liberty and toleration was set up as part of the fundamental law of the land and carried into actual effect. The Association has for its object the publication of a weekly literary and social review of the highest achievable distinction and literary interest. It will deal with social and economic subjects and all important developments in art, science, philosophy, music, drama, and contemporary affairs from the vantage ground of Catholic principles. Many leading Catholic writers such as Sir Bertram Windle, Dr. James J. Walsh, Hilare Belloc, Dr. Frederick Joseph Kineman, Theodore Maynard, Prof. Carlton J. H. Hayes, G. K. Chesterton, Abbe Ernest Dimmet, Rev. C. C. Martin, and many others in the United States, Canada, and European countries, have already signified their interest in the new project and have agreed to take part in the editorial conduct of the review, or to become contributors. The new review will not enter the field of ecclesiastical affairs. It will be in no sense an official organ of the Catholic Church, although many members of the American Hierarchy, and also Archbishop McNeil of Toronto, are hearty supporters and well-wishers of the enterprise.

In many liberal and radical journals circulating among the most influential people—teachers, writers, public leaders—are to be found brilliant expositions of theories of life, art, and government that often are most fallacious or demoralizing. Well printed, and for the most part, well written, they make strong appeal to intelligent readers. They are conducted by people who are sincere in the views that they express and are actuated by a genuine missionary spirit in their promulgation. They preach a doctrine and philosophy of life which are at most vital points opposed to Christian doctrine and Christian philosophy. Their influence upon the thought of the world is out of all proportion to the relatively small circulation that they achieve.

It is the intention of The Calvert Associates that its new review shall make equally strong appeal to the same class of readers, as well as to convinced Christians, so that Catholic thought shall have a hearing among people who until now have heard little but the other side.

Moreover, it is a clear duty for Catholics to bring the conserving and regenerating power of Christian tradition, experience, and principles to bear upon the task of solving the problems that threaten our civilization today. There is a world-wide organized movement to destroy Christianity. There should be—there must be—a Christian movement to save the world. The whole situation is a challenge to intelligent, educated Catholics.

The plan of The Calvert Associates has already advanced so far that it is hoped the new review will find publication on or near the first of the year. The problems facing Canadian Catholics are, in many ways, so akin to those confronting American Catholics that it is believed the proposed review will be of great interest to Canadian readers and will be worthy of their support. The fullest cooperation possible should be achieved between Catholics on both sides of the boundary line in a common effort to bring the conserving and creative values of Catholic principles to the attention of intelligent public leaders. The speaker believed that the proposed new review of The Calvert Associates will serve as a useful instrument in this necessary cooperation.

The friendliness that has pure good nature for its foundation will make for the possessor a welcome in any society.

FRIDAY EVENING  
A PRESENT DAY PROBLEM  
MICHAEL WILLIAMS, LITT. D.  
How to reach the more intelligent minds of the non-Catholic public with Catholic ideas and principles was the subject of the address given by Michael Williams, Litt. D., of The Calvert Associates at the Russell Theatre, Friday evening, the occasion being the last session of The Third Annual Convention of the Catholic Truth Society of Canada.

SKETCH OF LIFE OF BISHOP RHEAUME

Ottawa Evening Journal, Oct. 18

At University of Ottawa, where he held the rectorship from 1915 to 1921, and labored eighteen years, His Lordship Bishop Louis Rheume, O. M. I., Th. D., of Haileybury, who was formally consecrated to the episcopacy here today, achieved among his colleagues the reputation of being a very capable professor, a shrewd administrator, and indefatigable worker, and withal, essentially a man of duty. Bishop Rheume's rectorship of the university was characterized by a sagacious, progressive and business-like administration. It is said the administrative capacity he revealed in that post, along with other qualifications, was an important factor in his appointment to the See of Haileybury, vacant since the death of Bishop Louis Anicet Latulipe, which occurred at Cobalt on Dec. 14, 1922.

Bishop Rheume was appointed head of the diocese of Haileybury by His Holiness, Pope Pius XI. on June 8 last. The papal bulls conferring formal notice of appointment were received at Ottawa on August 26. His Lordship took possession of his diocese on Sept. 11.

When Bishop Rheume enters upon his duties and takes up residence at New Liskenard, the temporary seat of the diocese, it will be not only as the inheritor of the pastoral charge laid down by Bishop Latulipe at his death, but also as the exponent of the high traditions of the members of his order, the Oblate Missionary Fathers. They were pioneers in mission work in the "North Country." Not only did they spread the word of God but also contributed notably to making known to the outside world the potentialities of that section of Canada. They blazed the trail that opened up what are today important settlements.

Great tasks confront Bishop Rheume in the north. The disastrous fire of October, 1922, wiped out all the diocesan institutions at Haileybury and destroyed many parish churches. They will have to be replaced. In the discharge of his pastoral duties Bishop Rheume will have to cover an immense area. Territorially, the diocese of Haileybury is the largest in Canada. It embraces approximately 68,000 square miles of territory, which is an area larger than the Maritime Provinces and the Kingdom of Belgium.

Bishop Rheume was born at Levis, Que., November 21, 1873, the son of Jerome Rheume, manufacturer and founder, and Philomena Nadeau. His father's people had long been settled in the Quebec district, while his mother came originally from La Riviere du Loup (En Bas). The Rheumes are anything but newcomers on Canadian soil. The little colony of New Champlain in 1608 was still in a nascent state when Rene Rheume left his native home of Charlebourg, Department of Chateaufort, in the historic diocese of Larochelle, and sailed for Quebec in 1642. He took up farming in New France and was the founder of a family which has since ramified in remarkable proportions.

As a boy, the Bishop of Haileybury attended the primary schools of his home town. He was but nine years of age when his parents removed to Montreal where Rheume, Senior, established himself in the foundry business. Young Rheume continued his education in Montreal, showing among other things an exceptional aptitude for the assimilation of the most complex mathematical problems. He leaned to civil engineering and surveying as a career, and opportunity came his way to get "initiated" in the practical sides of these professions, particularly that of surveying. His experience in survey work was one of the most interesting phases of his whole career. For a period of five years he worked as an assistant to surveyors of national reputation, such as Hon. Senator J. P. B. Casgrain, and in the discharge of his duties he actually "covered" the greater portion of the city and district of Montreal.

Retiring from the rectorship in April, 1921, Bishop Rheume was re-appointed Director of the Grand Seminary where he was also professor of Moral Theology, Canon Law and Liturgy, holding these posts until the end of the scholastic term in 1922-23. Among his colleagues at the university with whom he had been associated for the past eighteen years, Bishop Rheume leaves behind the reputation of an educationist who was an indefatigable worker and a man of duty, esteemed alike by professors and students.

CATHOLIC YOUTHS PAY HONOR TO POPE  
Fifteen hundred young men, belonging to groups of the Catholic Youth of the Ardennes, recently went by special train to Verdun from where, after hearing Mass in the cathedral, they went to visit the battlefield of Douaumont. After visiting the Trench of the Bayonets and the ruins of the Fort of Vaux, their president gave them a description of the battle, in face of the fort of Douaumont.

In the midst of the intense emotion which gripped all his hearers, he concluded as follows: "My friends, as submissive Catholics, let us bow our heads respectfully

studies at University of Ottawa until the completion of his arts course in 1898. Bishop Rheume proved such a bright pupil that he was offered the opportunity of making two years' studies in one, but he declined, preferring to follow the regular class graduation. He always led his class and his scholastic successes were notable. It is of interest to record here that one of Bishop Rheume's professors at University of Ottawa was Father M. F. Fallon, the present Bishop of London, Ont. Bishop Fallon was professor of English and English literature at the university in those days.

The next step in Bishop Rheume's career was his entry into the Order of the Oblates of Mary Immaculate. The period of his novitiate, August 15, 1898, to August 15, 1899, was passed at the house of the order at Lachine, Que. Proceeding to Rome in the autumn of 1899, the young cleric entered the Gregorian University, and after a five year course of studies, was graduated with honors, obtaining different degrees including that of Doctor of Theology. He pronounced his perpetual vows and was ordained to the priesthood in the Eternal City on April 2, 1901, by Monseigneur Virville.

Returning to Canada in July, 1905, then Father Rheume was appointed to the professorial staff of the University of Ottawa. Bishop Rheume has remained attached to the University ever since right up to the time of his appointment to the See of Haileybury. In the various posts he has occupied at the university, whether as professor, director of the Grand Seminary, or as rector, Bishop Rheume's eighteen years' tenure at the university have been years of earnest, fruitful endeavor in the cause of education. In every post he has acquitted himself with distinct honor to himself and his alma mater, and the University of Ottawa loses in his departure a man who took rank with the leading educationists of the country.

From 1905 to 1913 Bishop Rheume filled the chair of higher mathematics at the university. He had the mathematical mind and, what is more, possessed the happy faculty of imparting his knowledge to the students in a clear and practical manner. When he arrived in class he was equipped with a methodical mental outline of the hour's programme that was to be unfolded to the students. Bishop Rheume was rated the most capable professor of mathematics the university ever had.

Bishop Rheume was appointed Director of the Ottawa Grand Seminary in 1913, and continued in that capacity until April, 1915, when he succeeded the late Father Henri Gervais, O. M. I., as Rector of the University, being the ninth in line of appointment to that office. Rector Rheume held office until April, 1921, and it is stated that his exceptional administrative capacity was revealed in his tenure of that post during the critical period of the War when most Canadian educational institutions experienced financial embarrassments, was not foreign to his appointment as Bishop of Haileybury. The University progressed along sane lines under his administration. As rector he insisted on the maintenance of the bilingual arts courses at a time when suggestions were being made for the abandonment of the English course. He initiated and carried through the building of the Sisters' home and the college laundry plant at a cost of approximately \$75,000. His business ability was also evidenced in the foresight he showed in inducing his colleagues at the University Senate to acquire at a reasonable figure valuable real estate contiguous to the University property. The University prospered financially under his regime; obligations incurred following the disastrous fire which wiped out the main University buildings in December, 1908, being substantially reduced. The sustained interest he displayed in the moral, intellectual and physical well-being of the students was another characteristic trait not only of his rectorship but also of his whole career at the University.

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In the midst of the intense emotion which gripped all his hearers, he concluded as follows: "My friends, as submissive Catholics, let us bow our heads respectfully

towards Rome. And from this memorable field of battle let us salute with veneration him who yesterday strove to arrest the horrors of war, him who today desires to avoid new hecatombs and him who, tomorrow, will again and always raise his voice in the name of the Prince of Peace."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

Edmonton, Alberta, Sept. 13th, 1923.

Right Rev. Mgr. Thos. O'Donnell, President Catholic Church Extension Society.

Rev. and Dear Monsignor,— It is a privilege and a real pleasure for me to state that the Catholic Church Extension Society of Canada is a great and important factor in the development of our western missions. Speaking for my own diocese, I may say that since coming to Edmonton, less than three years ago, I have been called upon to build thirty-five churches and chapels, in an endeavour to serve the widely-scattered population of Central Alberta. Church Extension, through its donations of \$500 in each case, has made nineteen of these possible. Without this aid given through your worthy society, they could not have been erected.

In addition to this, Extension has given me generous aid towards the fund for the education of young men to the holy priesthood; has supplied our missionaries with Mass Intentions; and through its devoted Ladies' Auxiliaries of Toronto and Montreal has furnished a number of small chapels with the vestments necessary for divine service. In all this work, I can safely say that not one dollar has been superfluously expended, and without this aid untold good would still be left undone. Most certainly, therefore, the Canadian Church Extension Society has been directly responsible for the preservation of the Faith of many Catholic families in the scattered districts of this vast country.

For the future, however, if the society is to fully and successfully cope with the great needs of our missions, it must receive more generous and more continued support from those whom God has blessed with worldly goods. In this diocese alone, more than twenty chapels are still urgently needed, if little Catholic groups in villages and country districts are to keep the heritage of their Catholic faith. This year alone I shall need \$7,000 to help pay my missionary bills. The number of candidates offering to give their service for the western missions is happily increasing. Every worker who can secure will be needed. The salvation of souls is at stake; we, therefore, cannot let even one vocation go. To whom in Canada can we turn for help. To only one society—your God-sent Church Extension.

I therefore hope and pray that Divine Providence will inspire generous-hearted Catholics of Eastern Canada to come to your aid that you, in turn, may help the needy missions of this country and thus garner souls for the kingdom of God. It is safe to say—and this is proved by statistics showing the number of ought-to-be Catholics who are married outside the Church—that 20% of our people in scattered districts have been lost to the Church. Can we allow this to continue? This must not be. Yet, the leakage can only be prevented by the multiplication of small chapels and of missionary priests. All this requires money. Though our faithful people do what they can to support their churches and give their mite to the missionary fund, yet the needs are so many and so pressing that we cannot, for years to come, hope to be self-supporting. Let the East help us during these years of trial and of struggle, and I believe the day will come when the Church of the West will not only supply its own needs, but repay, in overflowing measure, the assistance given her in time of need.

You ask me to give my opinion of the work Extension has done for the Church in this country. Let me say that it is a heaven-sent boon to the missionary bishops of the West. The real value of the work it is doing in the harvesting of souls for Christ will be known only in the great hereafter.

Wishing your Society every blessing, I am, with sentiments of deep esteem,

Yours very devotedly in Christ,  
HENRY J. O'LEARY,  
Archbishop of Edmonton.

Donations may be addressed to:  
Rev. T. O'DONNELL, President  
Catholic Church Extension Society  
67 Bond St., Toronto.

Contributions through this office should be addressed:

EXTENSION,  
CATHOLIC RECORD OFFICE,  
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FIVE MINUTE SERMON

BY THE REV. F. P. HICKLEY, O. S. B.

TWENTY-THIRD SUNDAY AFTER PENTECOST

THE HOLY VIATICUM

"Come lay Thy hand upon her, and she shall be safe." (Matt. ix, 15)

There is one thing that should be the constant theme of our prayers: the one thing above all to be desired. A good life must be crowned by a holy death. And we have confidence in this, that our Blessed Lord will graciously hear our prayers.

Thou hast given him his heart's desire; and has not withholden from him the will of his lips" (Ps. xx, 2).

We have such a perfect model before us in this day's gospel in the ruler, who besought our Blessed Lord to come to his daughter, who was at the point of death. His faith, his earnest entreaty is pictured before us three times over, as St. Matthew, Mark, and Luke each give us an account of this miracle that was granted to the father's desire and prayer.

Our Saviour was so touched that at once, to allay the father's fears, He said, "Fear not, only believe, and she shall be safe. And Jesus rising up, followed him with His disciples."

A delay occurred through the weight that touched the hem of Christ's garment, and our Lord speaking to her. The father's fears redoubled, and friends hastened to meet him, saying: "Thy daughter is dead; why dost thou trouble the Master any further? But Jesus... said, Fear not, only believe."

Mark v, 35. That father's faith and earnestness were rewarded by his child being raised to life and restored to him.

We have something more precious to us than that young maiden was to her father. Does it not shame us to remember his love for her, and his faith in Christ our Lord, contrasted with our apathy about our souls? Where is our daily earnest prayer, our anxiety about the state of our souls, whether danger, dying, or dead? Do we fall at our Lord's feet, praying Him to come into our house?

If we were ill, you will say, we should pray thus, and be as anxious as that father was. No, the preparation for a holy death is not made when we come to die. It is during life that we should prepare for the end. If we have little or no desire, no fervent longing for Holy Communion during life, we shall not have it when we come to die.

Each Communion should be a preparation for the last one. And oh, how much depends on our Blessed Lord coming to us then! For so great a favor, is it not well worth to pray for it day after day? Each time we receive our Blessed Lord in the Holy Eucharist our most earnest prayer, and desire should be, that He will come to us at the end, and then our soul "shall be safe."

How the saints longed for that safeguard when death approached! St. Benedict had himself borne to the church, and, supported in the arms of his brethren, standing before the altar after receiving His Master and his true King Christ, he gave up his soul to God. A fitting end for such a blessed life. And St. Thomas Aquinas, when the Holy Viaticum was brought to him, though dying, raised himself and knelt and prayed aloud, "I firmly believe that Jesus Christ, true God and true Man, is present in this most Holy Sacrament. I receive Thee, the price of my soul's ransom, I receive Thee, the Viaticum of my soul's pilgrimage. Thou, O Christ, art the King of glory, Thou art the everlasting Son of the Father. And so needful and precious is it to our souls to receive the Holy Viaticum that St. Mary Magdalen was transported by a miracle from her hermitage to receive it ere she died."

may live. Yes, this life may pass away, but our soul's life is just beginning—the eternal blessed life, to which our Lord will lead it. That blessed life which we shall pass in beholding, glorifying, loving our good God, our Saviour for ever and for ever.

ZIONIST CONGRESS

SHOWED JEWISH HOME MOVEMENT IN DANGER OF FAILING

By Dr. Frederick Funder  
Vienna, September 8.—Results of the Thirteenth International Zionist Congress, recently held at Carlsbad, confirm the predictions made two years ago that the weakness in the Zionist movement lies in the fact that it is only to a very small extent religious and to a very great extent political.

Although there was great enthusiasm in the Zionist camp when England obtained the Palestine mandate after the well-known Balfour statement, there have been many disappointments since that time. Statistics given out at the Carlsbad meeting—heralded as the "Jewish World's Parliament"—were not encouraging from the Zionist point of view.

The last official census taken in Palestine shows a total population of 757,182 persons of whom only 88,794 were Jews. During 1922 Jewish immigration to Palestine totalled 7,844, showing that the immigration quota of 10,000 yearly, fixed by the British Government, has not been reached. For 1923, it was indicated, immigration has been proceeding even more slowly than during 1922.

Since the famous Balfour declaration, Zionist immigration to Palestine has totalled 20,000 persons. Increase of Jewish-owned property in Palestine has been proportionately greater. At the end of 1920 the land owned by Jews in Palestine was only 22,500 hectares in extent, while today it amounts to 100,000 hectares. Even this is not considered very encouraging, however. As Dr. Chaim Weizmann, the leader of Zionism, said at the Carlsbad Congress: "If we don't do more, we shall need sixty years more to reach our aim."

Debate at the Congress at Carlsbad centered around an attempt to bring about an agreement with resolutions adopted by American Zionists in Baltimore several months ago at a meeting attended by Dr. Weizmann. These resolutions called for cooperation with non-Zionist Jewish organizations. There was passionate opposition to the American proposals, although eventually a compromise was effected. It is doubtful, however, if the compromise will prove acceptable to the non-Zionists since they are given no real representation on the governing body, but are merely authorized to set up a special council that can get in touch with the real executive authority of the movement.

VIOLENT DISAGREEMENTS MARK CONFERENCE

The Congress was the scene of frequent and violent disagreements. More than once opposing delegates threatened to come to blows and several speakers were howled down and had to be protected by their friends and supporters. Even the Zionist newspapers reporting the meeting mention the "terror" displayed by the Socialist opposition known as Poale Zion. Also the Misrachi, the orthodox religious minority of the Congress, were subjected to terrific attacks when they complained that there was too little of the religious element in the Jewish colonization of Palestine.

Meir Berlin, delegate from New York, complained because the decrees of the Congress regarding observance of the Sabbath are not carried out in Palestine.

"If we don't pay attention to the Torah we ought at least to bear in mind the decrees of our Congress," he said.

Delegate Kaplanski, leader of the Poale Zionists, made a passionate attack upon the Misrachi, accusing them of being "positively anti-social, clerical, and reactionary."

From time to time adherents of the various factions attacked each other with shouts and insults. Confusion reached its climax when Rabbi Sobbersohn, of Canada, rebuked the opposition party, saying: "No distortions will help you; as long as you eat 'trefe' (impurely) in 'Erez Israel' (home of Israel) there will be no Jewish Palestine."

At this accusation the uproar became so great that the speaker could not continue his remarks.

only for the Arabs, but not for us. Mayors appointed by the government are exclusively Arabs. Jewish employees in the government service are rare."

Dr. Weizmann exerted all his influence in defense of the policy of the British Government in Palestine. It is not true, he said, that the leaders of the Zionist movement have frittered away the principles of Zionism out of a spirit of complacency toward England. He complained that financial support for Jewish colonization schemes in Palestine is not forthcoming on the proper scale. As an illustration, he said, while he had raised \$250,000 in Chicago for Jewish colonization purposes with great difficulty, the same Jewish community could raise \$2,500,000 in one day for the erection of a synagogue or a hospital.

Dr. Gottlieb, the delegate from Poland, answering questions from the opposition with regard to the possibility that England might change her policy as outlined by Sir Arthur Balfour, declared that such an occurrence would be "the most terrific pogrom ever experienced by our people." At the same time, he pointed out that while there was no reason for anticipating such action by England, the insignificant results achieved by the Zionist organization so far has a bearing on the question.

"We also are hampered by the indifference of the Jewish multitude," he said.

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INDIAN MAIDEN HONORED

Auriesville, N. Y., Sept. 15.—Thousands of pilgrims from New York and many surrounding States gathered here last Sunday for the unveiling of the monument to Kateri Tekakwitha, the saintly Indian maiden whose heroic virtues have made her a center of constantly increasing devotion at Auriesville.

The Right Rev. Edmund F. Gibbons, Bishop of Albany, who has been entrusted with the task of beginning active work on the process for the beatification of this "Lily of the Mohawks," presided at the unveiling exercises. Four Masses were said to accommodate the great throng of pilgrims, the first being celebrated by Bishop Gibbons, the second by the Rev. John J. Wynne, S. J., the third by the Rev. Francis Breen, S. J., and the fourth by Father Repetti.

THE UNVEILING

The unveiling of the statue took place in the early afternoon. Two New York girls, attired in the robes in which Kateri is represented in one of the paintings done by Chaucetierre, drew back the veil and revealed the statue, which is the gift of Miss Frances Lucey, of Troy. Kateri is represented in the characteristic dress of the daughter of a chief, looking in vision toward Canada, the northern land of her adoption.

The unveiling appropriately followed the celebration, at Laprairie, on the banks of the St. Lawrence, on Saturday, of the 250th anniversary of the foundation of the village in which Kateri Tekakwitha died. Father Wynne explained that the statue was a civic monument as, until the Church pronounced on the virtues of Kateri Tekakwitha, she may not be venerated in public, but he expressed the hope that it would be "an inspiration to all who pass by to know God as He is, to serve Him by obeying His law, and to spread about the aroma of virtue, which will grow in fragrance as the years go on."

FATHER WYNNE'S ADDRESS

In part, his address was as follows: "Is it not an extraordinary thing that we should come together here to unveil a statue of an Indian girl who was born here in 1656, two hundred and sixty-seven years ago, who lived at Caughnawaga, near Ponda, and on the hills above that town from her tenth to her twentieth year, and who spent the last four years of her life at the Indian Settlement on the east bank of the St. Lawrence, known then as Laprairie, of which the 250th anniversary was celebrated only yesterday?"

"Is it not strange that we should know anything about this young girl, the daughter of a Mohawk chief and a captive Algonquin mother?"

"Practically alone of all her people, Tekakwitha is known not only by her name and origin, but in the manner of her life, in her conduct, in her character, and by the extraordinary things that she accomplished for the missionaries and her race."

"That was an extraordinary act of self-exile when, in company of her brother-in-law and a companion, pursued by her uncle, she walked from here to Saratoga, beyond what is now Plattsburg and Rouse's Point, until she arrived at the haven of her hopes, Laprairie, and settled down at last in that melting pot of twenty-three tribes."

"I am sending you a treasure," wrote the man who had baptized her 'Guard it well.' "A treasure it was beyond all price. For fifty years missionaries had labored, and struggled, and suffered, and died, all with indifferent success. That fifty years was rewarded with the advent of Kateri. Faithful as the Indians were at the Christian reservation of Laprairie, now Caughnawaga, on the St. Lawrence, they became fervent when she appeared amongst them. Here was heroic virtue in one of their own. Here was this shy maiden, frail and delicate in body, but sturdy and resolute in soul, at everyone's service and with God as her thought supreme. Missionaries might preach and protest and give example. What the Indians needed was the leadership of one of their own, and here it was where least it was to be expected, in the wise counsellor or strong warrior, but in what the Indians at their best admired most, the woman of character, rising as a star in splendor above them all."

REVERED BY HER PEOPLE

"The belief in Catherine's virtue led her people to imitate to such an excess that the missionaries had to check them. They were elated with a divine elation to think that one of themselves had so overcome the vicious tendencies of nature as to prove they all could do it. There was the harvest of the missionaries after fifty years' sowing in patient labor, tears and blood. And this harvest has never failed. Over there in that Reservation of Caughnawaga of nearly 3,000 Indians the Faith has never failed."

"How proud we are, though not of their blood, to pay our tribute to this 'flower of the Mohawks.'"

A NOBLE TRIBUTE TO BLESSED VIRGIN

Michelangelo, whose frescoes in the Sistine chapel are the wonder of the world, was eminent as a painter, a sculptor and an architect. In St. Peter's, Rome, may be seen his Pieta, a marble group representing the Blessed Virgin with the body of the dead Saviour on her knees.

The critics of the time objected to the youthful appearance of the Mother, but he defended it on the ground that it afforded an additional proof of her pure and spotless character.

"You forget," he said to one critic, "that Our Lady was an Immaculate Virgin; sin never having had dominion over her the beauty of her youth could never fade."

Michelangelo has inscribed his name on the girdle of the Virgin; it is said to be the only work on which he ever did so.

When one has arrived so far in serving God that everything else seems but child's play; if he has reached the truth indeed.—St. Teresa.

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CHATS WITH YOUNG MEN

IF I WERE A BOSS
If I were a boss I would like to say:
"You did a good job here yesterday."

Many circumstances conspire to rob us of this treasure of hearing Mass daily. There are those, however, who find it possible to set aside at least a few days of the week, apart from the days of obligation, on which to refresh and rejuvenate the parched and dusty soul.

OUR BOYS AND GIRLS

THE SOULS IN PURGATORY
Help, Lord, the souls which Thou hast made,
The souls to Thee so dear,
In prison for the debt unpaid
Of sins committed here.

TAKE CARE OF BABY

The life of a baby depends more or less on the sanitary care taken by the mother. Many an infant has had disastrous results from using a poor and unsanitary rubber nipple.

THE HISTORY OF CREMATION

The decree of the Holy Office, May 16, 1886, which forbade cremation to Catholics, declared that the modern defenders of cremation were "either men of doubtful faith, or men who belonged to the Masonic sect."

ALL SAINTS AND ALL SOULS

Autumn has come into the land again and with it the Feasts of All Saints and All Souls.

HEARING DAILY MASS

From early morning until night men rush to and fro intent on the acquisition of earthly treasure.

THE POPULARITY OF "SALADA" TEA

has been earned on merit only. One trial will convince you. Louis Sandy HABIT MATE A.S. and VEILINGS

falls on Sunday it is observed on the following day. The Holy Father has, however, given Bishops throughout the world special faculties to allow the celebration of one Requiem Mass, which may be either a Low Mass or Missa Cantata, for the souls of the faithful departed, on Sunday.

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THE NEW PROFESSION

BOY LEADERSHIP

"AS THE TWIG IS BENT"

Brother Barnabas, F. S. C.

The proper guidance of boys outside of school hours is a question of paramount importance today. It is a vital need—a tremendous task—a problem of compelling interest.

Education is not merely the process of providing the individual with the means of earning a livelihood, though such an aim is essential. The true and ideal education—that which brings out the best, and qualities which may be latent—such an education embraces many phases. It means the fully developed man; the bringing out of all one's possibilities.

The program has just been issued for which is termed a "Short Course of Instruction for Workers with Boys," which will be given at Teachers' College, Columbia University, New York City, November 7th to December 12th.

There isn't a boy but wants to grow. Manly and true at heart. And every lad would like to know The secret we impart.

Where are the men to lead today, Sparring an hour or two, Teaching the boy the game to play Just as a man would do?

Where are the men to lend a hand? Echo it far and wide, Men who will rise in every land Bridging the great divide.

Monday, October 29.—St. Narcissus, Bishop, was consecrated Bishop of Jerusalem about the year 180. One Holy Saturday when there was no oil in the lamps for the Paschal feast, the Saint told the faithful to draw water from the neighboring well and praying over it told them to pour it into the lamps. It was changed into oil.

Tuesday, October 30.—Saint Marcellus, the Centurion, Martyr, was thrown into prison because while a captain in the legion of Trajan, he refused to take part in the impious celebration of the birthday of the Emperor Maximian Hercules. He was beheaded October 30, 298.

Wednesday, October 31.—St. Quintin, Martyr, was descended from a Roman senatorial family full of zeal for the faith, he made his way into Gaul attended by Lucian of Beauvais. Quintin established himself at Amiens where he was imprisoned and after being cruelly tortured, was beheaded in 257.

Thursday, November 1.—All Saints. The Church pays day by day, a special veneration to some one of the holy men and women who have helped to establish it by their blood, develop it by their labors, or edify it by their virtues.

Friday, November 2.—All Souls. When Our Lord inspired St. Odilo, Abbot of Cluny, towards the end of the tenth century to establish in his Order a general commemoration of all the faithful departed, it was soon adopted by the whole Western Church and has been continued unceasingly to our day.

Saturday, November 3.—St. Hubert, Bishop, in his early youth was passionately devoted to hunting. Moved by divine grace he renounced the world and was ordained by St. Lambert, Bishop of Maestricht.

Where are the men to lead today, Sparring an hour or two, Teaching the boy the game to play Just as a man would do? Village and slums are calling—come, Here are the boys indeed, Who can tell what they might become?

WEEKLY CALENDAR

ANIMAL PASTE BAITS

OF INTEREST TO TRAPPERS OF FUR BEARING ANIMALS

A great and new discovery, in the form of animal Paste baits, for attracting fur bearing animals, has been perfected, by A. B. Shubert, Limited, Raw Fur Dealers, of Winnipeg.

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