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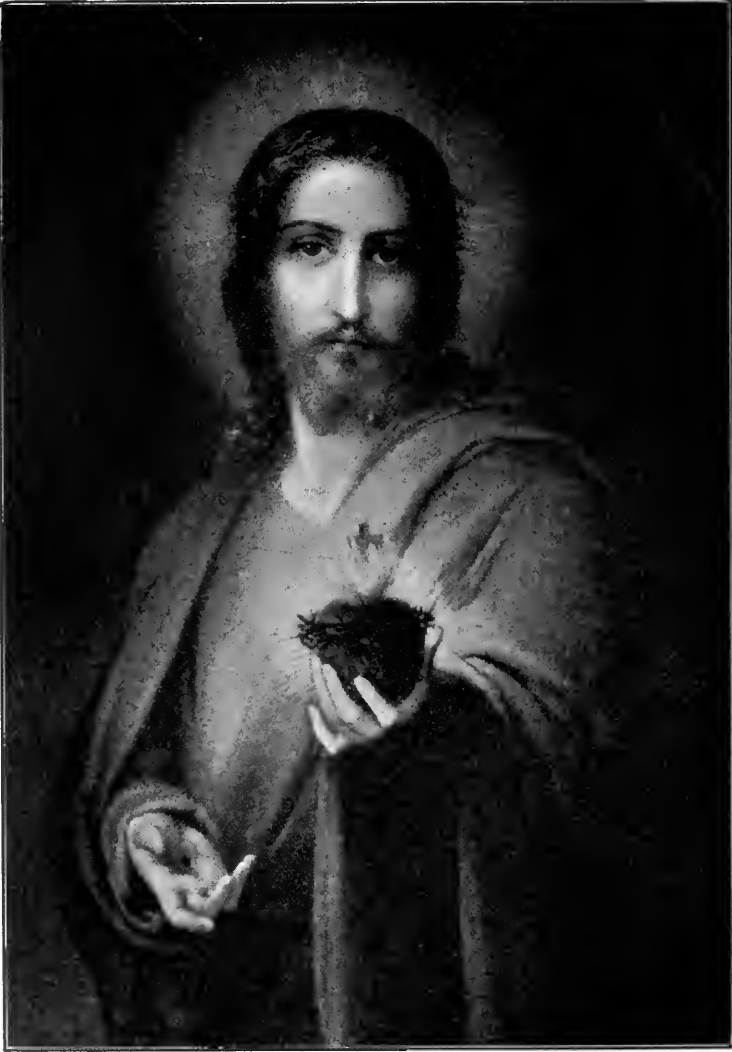
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THE SACRED HEART OF JESUS.

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Pro Deo et Alma Matre.

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THE BLESSING OF THE SACRED HEART.

May the grace and blessing of the Sacred Heart be with you; the peace of the Sacred Heart encompass you; the merits of the Sacred Heart plead for you; the love of the Sacred Heart inflame you; the sorrows of the Sacred Heart console you; the zeal of the Sacred Heart animate you; the virtues of the Sacred Heart shine forth in every word and work; and may the joys of the Beatific Vision be your eternal recompense.

OUR SUPERNATURAL LIFE

By L. A. Wojciechowski, C.S.S.R.

I.

The Existence and the Necessity of the Supernatural Life in Man.

This article is the first of a series which we intend to publish in this magazine on the supernatural life, a life of grace, and one which Scripture calls the "seed of life eternal." The reasons that motivated us in publishing these articles are: First, to help Catholics to realize that the teaching of the Church on this matter is based on a solid rational basis; second, to promote a greater love and appreciation of the life of grace which we have received in Baptism; and, third, to offset the pernicious effects that are produced in the souls of Catholics by the false doctrines propagated by the enemies of the Catholic Church in our daily newspapers and modern magazines — doctrines that have only one purpose in view, namely, to destroy the life of grace in the souls redeemed by the Precious Blood of Christ.

According to these doctrines, our lives here on earth are purely material lives; we have only one purpose here on earth, which is to amass riches, to enjoy the pleasures of this world, to gain its honors, to obtain its power and to acquire worldly renown. We are told that man has no spiritual soul, and that once he dies the natural death, he ceases to exist; there is no hereafter. The acts of our immortal soul are explained as the acts of the senses; we are not free agents, neither are we responsible for our moral acts, for we act from impulse which we cannot control. We are told that we have no conscience, no free will, and that we are pure automatons acting from sheer stress of circumstances and pure necessity. Such acts as understanding, reasoning, willing and desiring are considered as material acts, elicited by purely material powers or

potencies, independently of God and without any relation to the laws of God, for they say that we are independent agents upon whom God, if He exists, cannot impose any laws or precepts. Besides, to propagate immorality, the enemies of the Catholic Church tell us that our life here on earth and all the actions of this life, are based upon the sex-life; so much so, that even the most noble of man's actions, such as the religious acts, are nothing else than sexual emotions manifested in man. These and many other false doctrines are enervating the supernatural life in the souls of Catholics. Hence we wish to show our readers that the teaching of the Church on matters spiritual is not only contrary to the doctrines propagated so freely and constantly in the daily newspapers, modern magazines and current books, but also to show that the teaching of the Church is based on reason.

Basis of the Spiritual Life.

The supernatural life is the life of the soul, and since the soul of man is the basis of the supernatural life, which perfects and beautifies the natural life of man, we have to consider, first of all, the nature of the human soul and its relation to the body of man.

Every man is a composite of matter and of spirit. His body is matter, a substance separated from the substance of the soul, distinct from the soul, having its own nature and its own powers, which enable it to perform acts proper to itself, that is, the five external senses and the four internal senses, whose actions are purely material. Though the body of man is a distinct and a separate substance from the soul, endowed with separate powers of action, possessing its own beauty, form and figure; though its own organism is composed of elements that are distinguished from the soul, nevertheless that body with its organism, powers and being would be lifeless, inert, and incapable of any action and motion were it not vivified by the soul, and its powers put in motion by that same soul; the body being matter, is inert and lifeless until it is vivified

by a principle which possesses life in itself; which is a more sublime substance distinct from the body, and yet composing with it one species and one individual, that is, a man. Thus vivified, the body of man is a living matter, capable of producing vital acts through its own power of action, acts, however, which always remain material in their nature, neither is it ever capable of performing acts and of eliciting actions which are above the sphere and order of matter. Yet these acts and actions are human, for they are performed by a human being, that is, by a man, and they become supernatural when performed from a supernatural motive and under the impulse of grace. As long as there exists a substantial union of the body and the soul, so long does the body live, able to perform its acts; but once death has brought about the separation of the soul from the body, the body of man cannot perform its acts, and its powers are incapable of any action, for both the body and its powers have become lifeless; they are deprived of the vital motor that vivified the body and set its powers in motion; in appearance the body is the same, and though its powers still exist in the corpse, yet in reality they are different, for the body and its powers, such as the eyes, the ears, the hands, the mouth, the sensible memory, the imagination, were stilled by the cold hand of death, and deprived of their vitality; the eyes see not, the ears hear not, the hands feel not, the imagination is no longer vivid. And the reason is because the body with its powers is matter, capable of dissolution, of decomposing into the elements from which it was fashioned, of change and of mortality.

The soul of man, on the contrary, is not matter, but spirit, a life and a principle of life, possessing life as something that is proper to itself. It is united intimately with the body to make each human being an individual man; but it is not dependent **subjectively** on the body for its life or for the production of its acts which are proper to its nature, such as understanding, intellectual memory and volition; it is a completely separated substance; even after it is separated from the body by death, it is still capable of eliciting its proper actions, it is

still capable of existing and of living; of its nature the soul of man is a spiritual, an immortal and a living substance. Yet, while the soul is in the state of union with the body, it is dependent **objectively** upon the senses of the body, in this, that through them the faculties of the soul attain their objects. The soul of man is the nobler part of his being. God Himself has shown how noble and sublime our soul is and how much we should value it; when He created the first man, He fashioned his body from the slime of the earth, but his soul was created by the breath of God; for Scripture tells us that God breathed into the slime of the earth and man became a living being; "And the Lord God formed man of the slime of the earth; and breathed into his face the breath of life, and man became a living soul." (Genesis III. 7) — the soul of man is the breath of God. The soul of every man and woman is created directly and immediately by God. This is true of the first man whom God created, as it will be true of the last,—for God does not make use of the ministry of the angels or of men to create the souls of men as He does in creating our bodies and the things of this world; but using His omnipotence, He brings our soul into existence without the aid of others. The soul of man makes us resemble Him, in as much as it is His image and likeness, for we read that God said: "Let us make man to Our image and likeness, and God created man to His own image; to the image of God He created him." (Genesis 126—27). Man's soul is immortal, spiritual and simple like God. It is the most beautiful of God's creatures. in fact so beautiful that nothing in this world, be it ever so beautiful, can give us an idea of its ravishing beauty; God has adorned it with His beauty, ennobled and perfected it with His perfections, by which man is able to produce the same acts as God, such as understanding, knowing and willing, though the perfections in man are in a limited and a finite degree, whereas in God they are in an infinite degree of perfection

The human soul is immortal, for it resembles God. That means that after the separation of the soul from the body, it still exists and functions vitally, and consequently we do not

cease to exist after we die to this world, as many would have us believe. With out natural death, all things do not come to an end; the human souls differs from the souls of the animals and of the plants, precisely in this, that the soul of man, being a spirit and independent in its substance from the body, enjoys immortality and a continued existence after it departs from its mortal habitation. Once the soul is created by God, it will always exist as long as God is God, that is, for eternity.

On this point, the modern philosophers do not agree with us; they teach that the human soul is matter, and therefore mortal, and that it ceases to exist once we die. But reason alone, unaided by the Holy Scriptures, shows us that the teaching of the Church is the only truth on this matter. If we examine the various fluctuations in our heart, we will find there a desire to live, not only for a long time, not only during the span of our terrestrial life, but for eternity. We manifest this desire by the tendency in us to provide for the future, not only for ourselves, but for others also. The only plausible reason is that, being rational, we perceive that though the temporal life comes to an end, there is in us a certain factor which will continue to live even after death stills our natural life. How can they, who deny the immortality of the human soul, explain these facts which are found in man but not in animals? It is impossible to say that our soul is mortal, for if our souls are material as the souls of animals are, why do we look to a future life whereas animals do not? The reason is because we perceive that our souls are immortal, and, being immortal, they desire to exist for all eternity.

Besides, there is in us a desire to know truth and to possess happiness. There is not a single man who is not inquisitive; who does not wish to know the reason for everything with which he comes in contact; who does not seek truth and happiness. And yet the desire to know truth and to possess happiness cannot be satiated in this world; to such a degree is this so, that were men to possess all the truth that is obtainable here on earth by means of reasoning, and were he to possess all the things of this world which are capable of making

a man happy, such as riches, honors, pleasures, he would still be unsatisfied. This is a fact that is experienced by the hearts of men. There were very learned men in this world who possessed a great and vast knowledge of everything knowable here on earth, and yet they were not satisfied with their learning. Their reason showed them that there is a greater knowledge, which can not be acquired here on earth — such men as Plato, Aristotle and others. There were also very rich men in this world; men who enjoyed the honors and applause of the world; who sought their happiness in sensual pleasures; and, in each case, they learned by experience that their happiness did not consist in these things, for their hearts were seeking for something else. Witness Solomon, St. Augustine and others. But why? If man's life came to an abrupt end with the death of his body, surely he would be satisfied with the learning and the happiness which the world can provide? But because his soul is immortal, and created to live a life for all eternity in the contemplation of God and in the enjoyment and happiness of possessing God, the things of the world do not satisfy him. Rightly does St. Augustine say that since our hearts have been made for God, they do not rest until they rest in Him. That is why it matters little what the modern philosophers propose as a solution of these desires that are in every man and woman; every solution falls short of truth, unless they admit that the vital principle of man, which we call a soul, is an immortal substance that will live a life for all eternity. And the reason the soul is immortal is because it is a spirit, capable, as can be proved, of spiritual powers, namely, reasoning and willing.

Furthermore, the human soul is a simple substance; that is, free from any composition. When we consider our body, or, as a matter of fact, anything that is material, we will notice that it is composed of parts. Our body has hands, limbs, eyes, ears, and all these parts are distinct from one another, though they compose one body, so much so that one part is not another, and each holds a different place in the body. The human soul has no parts. It has no distinct place in the body, and if one

part of the soul were in one place and another in a different place, it is wholly in the whole body, and wholly in each part of it. Since such is the case, the soul of man is a simple substance, just as God is simple.

Furthermore, the soul is the living principle of man. It is the soul that makes him a living organism. It enables men to grow and to become perfect; first, in the physical order by the intromission of the foods which it converts into the sinews, nerves, blood, etc., by the process of nutrition; secondly, in the intellectual order by the process of reasoning and volition; and, thirdly, in the moral order, by the practice of virtues. Our natural life here on earth is really the life of the soul, for it is the soul that makes us live. This life makes us resemble God, for the nature of the soul is similar to God, in nature and perfection. It is clear, then, from what has been said, that the Catholic teaching about the soul of man is very different from the doctrines of many modern writers; the Church teaches that our life here on earth is not the life of an animal, but it is the life of a spirit, for the soul, which is the vital principle of that life, is a spiritual, immortal and simple substance.

The Existence of the Supernatural Life.

Thus far we have considered the natural side of man, and in so doing we have shown the basis of another life in us. God has given us an immortal soul, a soul that is a spirit, not for itself only, but that we might live a higher life and enjoy a higher perfection, that is, a life and a perfection of the supernatural order. He created the human soul, immortal, spiritual and simple, with all its natural beauty, and adorned it with the wonderful powers of reason and will, so that the essence of the soul with its faculties or powers might be the foundation and fit subject of a higher life, of a nobler vital organism, and of more perfect operations and actions, namely, of the supernatural life, or the life of grace. This life does not destroy the nature of the soul, nor the powers of the soul;

on the contrary, it perfects them, and enables them to perform actions of a higher order, which the soul and its faculties left in their natural perfections cannot perform.

This life cannot be known to man by reason unaided by the Divine Revelation contained in the Holy Scripture and the Divine Tradition, for it is above the sphere of the natural order. Therefore, we must have recourse to the Divine Revelation if we desire to know anything about it. But once its nature and existence is shown to us; and once it is given to us, we are able to meditate and speculate upon it. We can prove that it exists and that it is necessary for us if we wish to possess the eternal life. It is an evident fact that unbelievers and all those who spurn Divine Revelation and the teaching of the Catholic Church, deny the existence and the necessity of this life; they laugh at us and call us simple folk, because we believe in the supernatural life. But their arguments against the doctrine of the Church on this matter have no value; the phenomena of religion, as manifested in the lives of so many holy men and women, prove that there must be a higher life in man; otherwise the virtuous deeds performed by these holy persons cannot be explained, for they are above the natural powers of man. In fact, unless we admit that man has a higher life in him; unless we admit that there is a higher vital organism in him, we cannot explain the supernatural acts that are performed by so many men and women who do not seek worldly renown, nor human honors, nor worldly possessions; acts of which the pagans are incapable, for there is no action performed unless there is a cause of that action; as, when we see an effect that is above the natural powers of man, we must conclude that there exists a higher cause or a higher principle of action, and the existence and the nature of the cause are known by the existence and nature of the effect. Therefore, to be logical, if we deny the existence of a higher life in man, we must deny also the existence of supernatural acts in this world; but this is real stupidity, for it is an evident fact that there are many supernatural acts manifested in the lives of the saints; and if we admit the existence

of the supernatural acts (a thing any sane man will do), we must admit the existence of a higher life in the man who performs these acts.

Holy Scripture shows us that there is another life in man besides the natural life. We have only to open the Holy Bible, and we will see that it makes mention of that life in every page. In the narrative of the creation of man, we read that when God created the soul of man, He not only gave him a natural life, which is the soul itself, but a higher life. He gave him a higher end towards which to tend; he bestowed upon him grace and virtues; and He imposed a precept which Adam was to observe if he wished to live forever. Then by the instigation of the devil our first parents lost that life by their rebellion against God. They retained, however, everything that is natural to man, even after they sinned,—what they lost was the supernatural life, i.e., grace, infused virtues and all the preternatural gifts. That sin was pernicious not only to them, but to their posterity also; every child born here on earth, though it possesses natural life, is deprived of supernatural life. This is brought out by St. Paul: **'By one man sin entered into the world, and by sin death; and so death passed upon all men, in whom all have sinned. For until the law sin was in the world; but sin was not imputed when the law was not. But death reigned from Adam unto Moses, even over them also who have not sinned after the similitude of the transgression of Adam. (Rom. v. 12-14).** By that sin every soul was deprived of the supernatural organism of sanctifying grace. Before it is baptized it is stained by a mortal disease that vitiates the soul, paralyzes the powers of the supernatural functions and vulnerates the natural powers of man. After Baptism it receives the supernatural organism and the supernatural powers of activity; but it remains wounded in the natural powers and appetites; for the intellect remains obscured; the will weak; and the appetites rebellious to reason and God's laws; and besides, it is deprived of all the preternatural gifts. The Old Testament is nothing else than a manifestation of God's conversation with men about the super-

natural life, which was lost by sin. All the prophecies deal with the restoration of man to that life. All the commandments given to man have only one purpose, that is, to point out the way that leads to the acquisition, to the conservation and to the perfection of that life. All the prescriptions of the Mosaic Law and of the Jewish Ritual have the purification of man's soul from sin as their ultimate end. The promises that God made to the chosen people were made to entice man to the supernatural life, and draw him away from sin which kills that life in the soul of man. The chastisements by wars and plagues were sent by God for sins committed and to bring man back to the possession of the supernatural life of grace. In a word, the Old Testament brings out this fact, that unless we possess supernatural life and supernatural organism; though we live a natural life, we are nevertheless really dead; though we possess all the things that the world can give us, it avails us nothing, for without the supernatural life, we are not living at all.

The New Testament is even more clear about this matter. Christ's coming upon this earth, His life, His teaching, His passion and His death upon the hard wood of the Cross, have no other purpose than the redemption of mankind from the slavery of the devil; the liberation of man from sin; the conferring of the supernatural life and of the supernatural means by which man is able to attain his eternal bliss. Christ did not come into this world to give us natural life; He did not labor, suffer and die in order that we might live a natural life; men were already living that life and performing the actions of that life without the Incarnation of the Divine Word and without His Atonement. But He came to restore the supernatural life to our soul; He came to make us the partakers of another life; He came to redeem us from the death of our soul in the supernatural order; He has sacrificed His natural life for us that we may have life, and this abundantly, in the supernatural order. He taught us how we must live and act in that high order of grace; what we must do to acquire it; how we are to preserve it intact; and how we are to perfect

it in us. He has merited for us all the means by which we can acquire that life, perfect it and live it with profit unto eternal life. He stresses its importance by telling us that if we lose it, it will profit us nothing even were we to possess all the kingdoms of this world; "For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul?" (Mat. xvi., 26). He tells us to sacrifice our natural life in order to keep the supernatural life intact in us; we must do everything, cost what it may, suffer every violence for the sake of the life of grace; yes, we are told even to hate our natural life here on earth so that we may live the life of God: "For he," says Christ, "that will save his life, shall lose it; and he that lose his life for My sake, shall find it." (Mat. xv., 25). We could give one text after another either from the Gospels or from the Epistles of St. Paul and of the other Apostles that show us that there exists a higher life in man, but this would only be tedious; from what has been said, we can easily see that unless we admit the existence of another life in man, a life which is distinct from the natural life, a life which God wants us to live, the Holy Scriptures become unintelligible and meaningless to us; the Incarnation of the Son of God, His Redemption, Passion and Death, are purposeless; for if the Holy Scriptures speak of our natural life, then there is no sense in them; unless we wish to accuse them of folly, or unless we deny their authenticity and historic value, we must admit that there is a supernatural life; and if the Son of God came upon this earth for the sake of our natural life, then His coming was useless, and His Redemption a wasted energy; for we live the natural life independently of the Redemption and the Incarnation; we receive that life without any relation to the Saviour of the world; and we have never lost it, for sin left the natural order intact in its essence, though wounded otherwise.

The history of mankind also shows us the existence of the supernatural life; not only do the unlearned, the simple, the poor, the weak, the high strung and intensely nervous men and

women accept the belief in the existence of the supernatural life; not only did they who are given to myths, fables and superstitions accept the fact of the existence of that life—but even the wisest men and women, the rich, the powerful, the noble. These not only accept this truth, but their lives are such that they give ample proofs of their sincerity. What have they done to acquire and perfect the life of the supernatural order? They have left all the things of this earth to gain that great life. They have sacrificed the riches and honors of this world; they have left parents and friends to obtain union with God by grace. They have given up their freedom and their homes, their luxuries and pleasures, and taking upon themselves the heavy yet sweet yoke of the Lord, they entered the monasteries or went into the wilderness, in order that they might work out the perfection of the supernatural life by which they were assured of the salvation of their soul. Nay, more, they practised every kind of mortification; endured every suffering; spent hours each day in the service of their God and their neighbor; and some have even offered their natural life to gain the possession of the supernatural life for all eternity. Such were the lives led by really great men and women. We only have to glance at the calendar of the saints to see that this is true. We find there such kings as St. Casimir and St. Wenceslaus; such queens as St. Margaret of Scotland and St. Clotilde; such learned philosophers as St. Augustine, St. Thomas, St. Bonaventure; such moralists as St. Alphonsus de Liguori, and a host of other men and women from every state in life. Unless we wish to accuse them of folly, or mania, or fanaticism, or stupidity or of other aberrations of the mind (a thing we cannot do, for their abilities and lives show how sane and sober they were), we must admit that the consensus of mankind, both speculatively and practically, favors the doctrine which we wish to prove; that is, that besides the natural life, there is another life in man, for the acquisition, conservation and perfection of which it is worth while to sacrifice everything temporal, yes, even our natural life.

The Necessity of the Supernatural Life.

But the supernatural life does not only exist,—it is absolutely necessary for us, if we wish to be happy on earth and hereafter. The Holy Scriptures show us that unless we possess supernatural life in us, even though we live in the natural order, we are dead in reality; and unless we possess this life in our soul after we have died to this world by a natural death, we are also dead for all eternity. Although our immortal soul is never destroyed, even in the world to come, yet if we are deprived of the supernatural life, by mortal sin, we live not; we do not function vitally; but we exist in order to be punished for our sins by an eternal death in Hell. That the Holy Scriptures teach this is evident from the contents of the Revealed Book; God has revealed it to us through the Prophets. Christ and the Apostles stress the same point. Christ tells us that it will profit us nothing to possess the natural life and not to have supernatural life; this is why He tells us that the damned shall go into hell, not to live, but to be punished, and the just shall go into heaven to live forever: “And these (the damned) shall go into everlasting punishment; but the just, into life everlasting.” (Matt. 25.46). He insists that we receive His teaching and be baptized in order to live God’s life. He instructs us minutely on how we are to avoid eternal death, and how important it is that we be united with God by love. He does more than teach us the necessity of the supernatural life; He manifests its importance by His actions, in as far as He did not deem it superfluous to lay down His natural life to give us His supernatural life. The Apostles went out and taught all nations that the supernatural life is so necessary that without it no one can be saved;—he that shall overcome shall not be hurt by the second death.” (Apoc. 2.11), and that he who shall possess it, will live in God forever. And they have proven that they were convinced of this truth, for they have their natural lives to gain life eternal.

The reason the supernatural life is necessary is because we cannot perform the acts of the supernatural order unless

we have the powers to enable us to perform them. Yet these supernatural acts are necessary, for without them we cannot attain the end for which we have been created. This follows from the very nature of a cause,—which cannot produce a higher effect than that of which it is capable. Now though our soul is beautiful in the natural order, and endowed with stupendous powers, yet it is capable of natural acts only; the soul and its faculties left to their natural potency are not capable of producing the acts of the supernatural order, for these are above their sphere of action. In order that they may produce supernatural acts, they need a higher principle of activity, which will raise them to a higher sphere of operation; yes, we need the supernatural principle of life, which is grace, and our faculties need the supernatural powers, i.e., the infused virtues, to be able to elicit supernatural acts; just as we cannot see unless we have eyes wherewith to see; just as we cannot reason unless we have a mind, so also we cannot produce the supernatural acts of the supernatural virtues, that is, of faith, of hope, of charity, of prudence, unless we have some powers in us by which we can elicit them. Hence we need a new and a higher organism of life, which is grafted upon the essence of the soul, which will beautify it, strengthen it, perfect it, and enable it to function vitally in the supernatural order. We need, furthermore, not only a supernatural organism or life, but we need the supernatural powers of faith, of hope, of charity, etc., so that we may perform the vital acts of that life. It is only then that we can act supernaturally;—that we can perform the supernatural acts of virtues, and are capable of meriting the possession of the eternal end;—then only is our whole being raised to a higher order and to a sublime sphere of activity.

The necessity of the supernatural life appears even more evident, when we consider the fact that our organism and all its powers were made feeble and were wounded by original sin, so that they tend to destroy the supernatural life in us. Due to this sin, our reason was darkened to such a degree that that it acquires knowledge with difficulty and our will was

made so weak that it seeks the things of this world with detriment to the supernatural life. The senses are rebellious to the will and to grace; the passions move us to that which is unlawful; the sensual appetites degenerate into vices; there is a continual dissension between the soul and the body, for as St. Paul says: "I know that there dwelleth not in me, that is to say, in my flesh, that which is good. For to will, is present with me; but to accomplish that which is good, I find not. For the good which I will, I do not; but the evil which I will not, that I do . . . (for) I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members." (Rom. vii., 18-23). Due to this, it is difficult for us to be good and virtuous. We tend to the things of this world and we seek the pleasures of the flesh with such an impetus, that unless there is another life in us, we can never attain our supernatural end. These means, these remedies, these powers, will enable us to overcome all our evil propensities, and to perform virtuous deeds. The history of the world shows us that men and women have lived, given over to the pleasures of the flesh—and incapable of performing good deeds constantly; and why was that? Because they did not possess the supernatural life of grace. The natural life and the natural powers which they possessed were not sufficient to enable them to perform the supernatural acts, and so they were really miserable creatures. The same is true of all those who are deprived of the supernatural life; as experience proves. Hence if we wish to be good and virtuous, to overcome temptations, and to serve God, it is not sufficient for us to live the natural life; we must live the supernatural life. That is what St. Paul meant when he said: "For none of us liveth for himself; and no man dieth for himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord. Therefore whether we live or whether we die, we are the Lord's. For this end Christ died and rose again, that He might be the Lord both of the dead and of the living." (Rom. xiv., 7-9).

From what has been said, it is clear that the supernatural

life exists and is necessary. Furthermore it is also clear that we should value it in our soul. The soul and its powers avail us nothing; for though of their nature the soul and its faculties are a wonderful gift from God, yet they would never bring us into the eternal bliss without the supernatural life. What we value is the fact that the soul and its powers are a fit subject for the reception of the supernatural organism, by which we live the life of God, and attain life eternal. This natural life is in reality of no good to us unless we make use of it for the purpose of serving God, of acquiring merit and of performing virtuous deeds; in a word, we must make use of it so that our acts, thoughts, words and deeds will be the acts of the supernatural life. It is only thus that we will live profitably here on earth, "for the grace of God our Saviour," says St. Paul, "hath appeared to all men; instructing us, so that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of glory of the great God and our Saviour, Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity, and might cleanse to Himself a people acceptable, a pursurer of good works." (Tit. ii., 11-14).





ST. ANTHONY AND THE CHILD JESUS.

Saint Anthony

Saint Anthony God's Love doth best reveal
The Wonder Worker meek through whose appeal
 Grace follows while man pleads.
Nor doth his power wane through centuries seven
His intercession still doth move high heaven
 To show miraculous deeds—
Thus Padua's humble Saint, God's mercy shows,
Honours Him more in blessings he bestows
 To comfort all man's needs.

—S. S. J.



HIS EXCELLENCY J. A. O'SULLIVAN, D.D.
Bishop of Charlottetown, P.E.I. Consecrated
May 7, at St. Mary's Cathedral, Hamilton,
Ont., by His Excellency the Papal Legate,
Most Rev. Andrea Cassulo, D.D.

EPISCOPAL CONSECRATION OF MONSIGNOR J. A. O'SULLIVAN, D.D.

Former President of St. Augustine's Seminary, Toronto.

One of the most solemn and impressive ceremonies ever witnessed in Hamilton was that of the Episcopal Consecration of Monsignor Joseph O'Sullivan, D.D., in St. Mary's Pro-Cathedral on Thursday, May 7th. The consecrator, His Excellency the Most Reverend Andrea Cassulo, Apostolic Delegate to Canada and Newfoundland, with his co-consecrators, His Grace Most Reverend Neil McNeil, Archbishop of Toronto, and His Lordship Right Reverend John McNally, D.D., Bishop of Hamilton, celebrated Pontifical High Mass.

The music of the Mass was by the splendid choir of some sixty Seminarians from St. Augustine's Seminary, Toronto, under the leadership of Reverend E. J. Ronan.

Monsignor O'Sullivan, who was born in Hamilton, has had the unique experience of having been raised to the Episcopal dignity in the same church in which he was baptized, confirmed, received his first Holy Communion, and was ordained to the priesthood, and of which he was Rector for several years.

It was estimated that more than 500 distinguished prelates and clergy of the Dominion of Canada and of the United States were in attendance at the consecration ceremonies.

Family Represented.

Members of Bishop O'Sullivan's immediate family at the service were his father, Mr. Joseph O'Sullivan; a brother, Edward J. O'Sullivan; and two sisters, Mrs. E. J. Duffy and Reverend Sister Celestine, of the Community of St. Joseph, Hamilton.

THE ARMS OF THE BISHOP OF CHARLOTTETOWN



Shield: Impaled.

Dexter: Or on an island vert, to the sinister an oak-tree fructed, to the dexter thereof three oak saplings sprouting all proper, on a chief gules a dove displayed argent. (Diocese).

Sinister: Gyronny of eight azure and gules, the azure gyrons charged with a fullet argent, the gules with a lily stalked and leaved of the third. (The Bishop).

Crest: Under a Pontifical hat (green) with 12 tassels, a single cross; in dexter a mitre; in sinister a crozier turned sinister.

Motto: "Sola regnet caritas." (Hymn, Sts. Peter and Paul. Lauds).

EXPLANATION.

The Shield.

Partition Lines.—The shield is impaled; that is, it is divided vertically, each half being called an "impalement," and holding a complete coat of arms. Impalement is frequently used by residential bishops, who, like husband and wife, are knit

by the bonds of love and care to the diocese. The diocesan coat is placed in the honorable position, on the dexter side of the shield (on the right of the bearer).

Tinctures and Charges.—The tinctures are the colors used on the shield; the charges are its figures.

A. *The Diocesan Coat.*—In looking for an heraldic expression of the Diocese of Charlottetown, recourse was had to the escutcheon of the Province of Prince Edward Island, where the greater portion of the diocese is situated. From this coat was borrowed its most prominent devise, the green island with its acorn-bearing oak trees overshadowing three saplings. Chas. P. Band, in "Our Flag and Coat of Arms," declares that the island represents the province; the three saplings, its three counties; and the oak trees, British protection. The fact that this devise is so well known as representing "The Island," prompted its adoption, rather than its original significance. It is a rule of heraldry to alter a borrowed bearing. Therefore the silver background of the Provincial Arms was changed to gold. In ecclesiastical heraldry, gold represents faith. The diocese has a remarkable record for its Catholic Faith both at home and in its sons and daughters abroad. By making the entire field of gold, it is intended to represent the widespread diffusion of the Faith in the diocese itself, and the apostolic zeal which moved so many of the Islanders to labor for the Faith in all parts of Canada and the United States.

The Cathedral of the Diocese is dedicated to St. Dunstan, Archbishop of Canterbury. The saint was favored with frequent visions and revelations, and therefore he is represented in art by a dove hovering near him. In order to make a noticeable difference between the Diocesan and Provincial Coats, and to give an ecclesiastical atmosphere to the impalement, in the upper third, on a red background, was placed the dove of St. Dunstan. It is "displayed," that is, its wings are expanded in the act of flying, to picture the heavenly protection which is sought through St. Dunstan's intercession. In this chief, the combination of the red background and the

white dove expresses the colors of the Diocesan University, an institution, because of its extraordinary contribution to Catholic Faith and action, worthy of a place in the Diocesan Arms.

B. *The Bishop's Coat.*—The Bishop's impalement is an assumption indicating his Catholic and Sacerdotal affiliations and his Patron Saint. For this purpose, a gyronny of eight, a common heraldic charge, was used. The field is divided into eight triangular parts, all uniting in the centre. Each gore or gyron is colored alternately blue and red, and in turn the blue gyrons are charged with a silver five-pointed star (called a mullet), the red, with a silver lily.

A silver star on a blue background is the common heraldic representation of the Blessed Virgin. Hence these gyrons express the Bishop's Catholic and part of his priestly affiliations. He was born and reared in the parish of St. Mary's in Hamilton, Ontario. He was baptized, received his first Communion, and was confirmed in the parish church. In St. Mary's he was ordained priest by the late Bishop Dowling, and for fifteen years thereafter served first as its Assistant Priest and then as its Rector. He has the unique distinction of being consecrated Bishop in the same church and under the same heavenly Protectress.

The heraldic color expressing theology is red. As His Excellency was President of St. Augustine's Seminary, Toronto, for six years, the alternate gyrons are so tinctured to represent this connection, and are charged with the Lily of St. Joseph, his name patron.

The colors of this impalement present a combination of the Canadian red, white and blue.

The Crest.

The crest is that adjunct of the shield which designates the official position of the bearer of the arms. Because it provides this information, it is called the "cognizance." In ecclesiastical heraldry, the crest is fixed by Papal rules and decrees.

Hence the present arms carry the crest of a Residential Bishop, the green hat with twelve tassels, a simple cross, a mitre and a crozier.

The Pontifical hat is a token of dignity and ecclesiastical immunity. Its green color and twelve tassels show that its bearer is a Bishop. The cross indicates the episcopal power of the owner of the arms. The mitre belongs to the shield of all who "have the privilege of the mitre," but its position to the left of the beholder declares that its owner is a Bishop and not a lower prelate. The crozier is the sign of jurisdiction over a definite territory. It is placed over the sinister canton and its crook is turned outwards.

The Motto.

The motto is a word or short sentence placed on an escroll, usually below the shield, and is intended to express some sentiment, policy or line of conduct which is especially favoured by the bearer of the arms. His Excellency has chosen as his motto a portion of the motto of St. Augustine's Seminary, which reads: "Solis instar sola regnet caritas." This is the fourth line of the second stanza of the hymn for Lauds on the feast of Sts. Peter and Paul, and can be freely rendered: "As the sun reigns supreme in the universe, so let charity hold sway in our lives."

Note.

This coat of arms was designed by Rev. Francis Carroll, Vice-President of St. Augustine's Seminary, and executed by Mr. Cyril Cassidy, Toronto.

Her Rose



In loving memory of Margaret Coleman Howley, of Bryn Mawr, Philadelphia, who was killed by a fall on October 5, 1930 — the Feast of the Holy Rosary. She loved flowers, and cared for them tenderly in her garden. One particular rosebush which every other year had borne gorgeous blossoms, failed to bear last Summer, despite her persistent care. Strangely, on the day she met with her fatal accident, a single exquisite rose appeared on it overnight — a flower of exceptional size, beauty and colour; but three days later, after the funeral, it fell away in a crimson shower on the grass.)



All Summer long, with loving care,
 She trained thee tenderly,
 And watched, in hope thy blossom fair
 In crimson pride to see.
 The long bright Summer days of blue
 She trained thee hour by hour,
 And gave thee love for nurturing dew;
 Alas! thou did'st not flower!



Day after patient day she thought
 To see thy beauty start
 From bud to bloom, that would have brought
 Delight to her dear heart.
 Beneath her soft and gentle hand
 She watched with wistful love
 To see thy miracle expand—
 Now she has gone above.

Why didst thou, Rose, so long defer,
Why ling'ringly delay
Thy bloom that would have gladdened her
If but for one brief day?
But now, too late, beside her gate
Thou liftest all alone
One queenly blossom—late! too late!
For she to Heaven has gone.



And on the dewy garden grass
In unavailing grief
For her who there no more shall pass
Thou weepest leaf by leaf.
Thy tears fall in a crimson shower
For her who far has fled.
Ah, tender Rose! ah lonesome flower!
I too have tears to shed.

P. J. Coleman.

Try to take the days one by one as they come. The hard things of yesterday are past, and you are not asked to bear what to-morrow may have in store; so that the cross is really light when you take it bit by bit.—Leaflets.

GEORGE ELIOT

Rev. M J. Ryan, D.D., Ph.D.

"Sunt hic etiam sua praemia laudi Sunt lacrymae rerum."

The first of George Eliot's works that ever I read was *Romola*, and I was fortunate enough to read it for the first time in Florence. I read it then for the historical interest more than for the literary pleasure. I had the book in my hand when I visited the convent of S. Marco; which was made a national museum, and Savonarola's cell, and sat in his chair for a while looking at the memorials of him, and pondering upon his life and death, and kneeled on his prieu-dieu and said a prayer that God's purposes might be fulfilled. Savonarola was not indeed a wise man but he was a good and holy man; and though he was not faultless, his enemies in Florence hated him not for his faults but for his virtues. And he showed himself holy in his death.

This book is the first sign that the author had come to feel more respect for Catholicism than for Protestantism. But I have always felt that George Eliot was partly attracted to Savonarola, consciously or unconsciously, because her own face, which was not beautiful, and her hands, which were, resembled his. Though her dramatic power of entering into others' characters has been greatly exaggerated by Lord Acton, yet she deserves great credit for understanding what so many non-Catholic writers have failed to understand, that Savonarola, though the antagonist of a Pope was not an enemy of the Papacy but a strictly orthodox Papist. Apart from her insight into Savonarola's character, there is no great amount of dramatic sympathy in the book. The story and its incidents are not strikingly true to time and place—to the age or the country.* The dialogue or conversations are not at all like the talk of Italians. *Romola* in Florence is as English as *Dorothea* in *Middlemarch* (which

*Anyone who wishes for a good view of present Italian politics, together with a pure and sweet love story, may find it in "The Shadow of Mussolini," by Mrs. Wilfrid Ward.

is usually thought to be Coventry), and in fact might be regarded as a first sketch of that type of character. The picture of Catholicism is purely external. She had no personal experience of Catholic piety; and by this time her memories of her own Protestant piety were dying out in the company of infidels and materialists. The account of Dino, the son who left the old Pagan father in order to become a Dominican Friar for the love of Christ is strangely unsympathetic and unintelligent, for a woman who had left all things even her good name, though not to follow Christ. With all these drawbacks, the description of Romola in the fifth chapter, and the account of the meeting of Romola with Savonarola (ch. 40, in the 2nd book) are simply adorable, the highest point of art she ever reached, and the very summit of modern fiction. The book might have been written in her heart's blood. "I began it as a young woman," she said; "I finished it an old woman."

In one respect the book reveals a sad falling off from "Adam Bede" and "The Mill on the Floss." In these two there is real religious sentiment and there is heart. In Romola there is an absence of these qualities. Adam Bede and The Mill on the Floss are true pictures of English life which she knew by experience; it is said that Bartle Massey in "Adam Bede" was the name of a real schoolmaster; and in "Maggie Tulliver" there is a good deal of herself, except that Maggie Tulliver had beauty, which the author had not. The Italians, even the contemporaries and much more those of Savonarola's time, she knew only from books. In Adam Bede, it was Mr. George Lewis's urgent advice that made Dinah Morris the heroine and her marriage with the exemplary Adam the story's happy ending. Doubtless he was thinking of the respectability and popularity of the book; it came easy for such a man to be uninfluenced by sympathy for the unfortunate Hetty, who is made much worse than she need have been. This story at once lifted the author to the first rank among English novelists. I feel myself that if I prefer Romola, this is probably due to my affection for Italy and my memory of the days in Florence when I wandered about alone; yet not alone, for its great men of the past were

my companions, not alone Savonarola but Dante and Fra Angelico and S. Antonino, and Michelangelo; and when I visited San Miniato in order to look at Florence like George Eliot's imaginary Florentine, and also to revive my memories of St. John Gualbert; and if you will take the trouble to climb the hill of Fiesole, you may find there the tombs of two Irish Saints. I have never felt so much at home in any foreign city as I did in Florence, and I cannot separate "Romola" from these associations. "Adam Bede" excites no such associated ideas, yet I can read it with pleasure once a year.

The "Mill on the Floss," which followed Adam Bede, and preceded Romola, is really the one of her books that I love most, though I believe that those critics who study the aesthetic and artistic side of literature admire most her short stories, the "Scenes from Clerical Life" and "Silas Marner." But I like best the books where "heart speaks unto heart"; and I think that the book in which there is most of her own heart is the book about Maggie Tulliver. It is of course a tragic and sad story as every story must be where death is not lighted up with the hope of a blessed immortality. Still there is some religious sentiment in the book and *The Imitation of Christ* is the heroine's consolation in trouble. The moral ideals are noble. The sister's faithful affection for the proud, hard, and cruel brother, and their reconciliation in the end must touch every heart, and Lucy's beautiful forgiving love for Maggie. For myself I confess that I like and feel kind to Maggie Tulliver whenever I think of her, in spite of a saying that I heard in my youth from a woman as a proverb, "Beware of dark-eyed women," for in this case the dark-eyed woman did no intentional harm at all—but "love was a great master"—some kind of mysterious disease or affliction the spectacle of which makes one imagine that there must be magical or preternatural visitations from some unknown region. The refusal of Maggie to accept Stephen, who was betrothed to Lucy, as a husband, is very noble and heroic; I will not say that nothing could be nobler, for I have seen even more heroic conduct than that in real life; but there is only one thing that could be nobler.

The style in this noble book, as in all her greater books, is strained and artificial. There is no ease and serenity and grace and lightness of touch. If we compare it for a moment with the lighter style of Newman in his tales or in the *Historical Sketches*, or if we compare it with the style of Thackeray's novels, we see at once that her writing is no model to be imitated. She cannot say a simple thing in a simple way, any more than Browning in verse can. The anxiety to avoid being commonplace and to appear always original makes her stilted. Letter writing is supposed to be a woman's art, but even her letters are too serious; she seems to be weighing every word; she is incapable of playfulness or fun or any sally; there is no charm.

A good deal of curiosity has spent itself in speculating on the question why she chose the name of "George Eliot." The best conjecture that I have seen is this: there was a man named George Donnithorne Eliot, who was an officer in the Bengal Cavalry, and was drowned in a lake in the Himalaya Mountains sometime between 1840 and 1850. Now the name Donnithorne occurs in Adam Bede, though it is an unusual name. The coincidence suggests that he may have been in some way known to her—perhaps admired by her.

"Middlemarch," which followed *Romola*, is generally accepted as the greatest of her novels. This book has a certain historical interest, because the marriage of Dorothea Brook to Rev. Mr. Casaubon was suggested to the author by the marriage (in 1861) of Miss Emilia Strong to Rev. Mark Pattison,* Rector of Lincoln College, Oxford, whose name is familiar to readers of Newman's *Life*, and who is the subject of a very severe criticism by Morley. The name Casaubon is a singular name for an Englishman; and at the time when the novel was written, Pattison was engaged in writing the life of the French scholar, Isaac Casaubon. Dorothea's defence of her marriage with Mr. Casaubon, and Casaubon's account of his marriage with Doro-

*It was Mrs. Pattison, I have good authority for saying, who indirectly invited Newman to visit Pattison in the latter's last sickness in the hope of bringing him back to the Christian faith. After Pattison's death, in the spring of 1884, she married (Oct., 1885) Sir Charles Dilke, in order to save his soul, she said.

thea are given by the novelist, in the first book of *Middlemarch*, almost in Pattison's very words. It was Emilia Strong, as she was at "the schools" in 1859, that George Eliot was thinking of when she wrote of Dorothea "praying as fervently as if she thought herself living in the time of the Apostles," and having "strange whims of fasting, like a Papist," and sitting up at night to read old theological books; and it was with the thought of Emilia Strong that the novelist wrote how "Dorothea knew many passages of Pascal's *Pensees* and of Jeremy Taylor by heart." In fact the religious part of Dorothea's character was taken from Mrs. Pattison's letters to George Eliot. Of course Mark Pattison was a great scholar, and the Casaubon of the novel was a pottering pedant, but in character there was some likeness in Casaubon to the bloodless, nerveless, spineless Pattison. Whether it was good form to write with so much allusion to living and recognizable people is a question which happily it is not my business to settle. I know that it gave great offence to Mrs. Pattison as well as to her husband.

There is a certain analogy between *Middlemarch* and *Romola*. Instead of Savonarola, indeed, and the great stage of the world, we have a physician in a provincial town, which is perhaps Coventry. But the theme is the same and is expressed almost in the same words. Let us place the passages side by side, so as to save any of our readers the trouble of looking for them:

1. "Every vulgar, self-ignorant man in Florence was pronouncing on this man's demerits, while *he* was knowing a depth of sorrow which can only be known to the soul that has loved and sought the most perfect thing and beholds itself fallen." (*Romola* ch. LXXI.).

2. "Oh, it is hard," said Dorothea to Lydgate . . . and that all this should come to you who had meant to lead a higher life than common . . . There is no sorrow I have thought more about than that—to love what is great and try to reach it, yet fail."

"Yes," said Lydgate, "I had some ambition; I meant

everything to be different with me.' (Middlemarch, ch. LXXXVI.).

Considered as a novel, the stage seems to my taste rather crowded with figures. The real heroine seems to me to be not Dorothea but Mary Garth. Dorothea's second husband seems to me a rather dishonorable and mean fellow; and I do not feel that Dorothea was qualified to improve him as Mary Garth made a man of Fred Vinoy. George Eliot had a strong inclination for depicting the young woman who marries the wrong man, whether from idealism as Dorothea and Remola, or from more worldly motives, as Guendolen in "Daniel Deronda."

This last novel shows both the waning of her power and her new interest in Judaism. Frankly I have never found it anything but tedious, and I cannot suppose that anybody but a Jew could be interested in the hero. Her period of creative art lasted for comparatively few years. Her diffidence in herself kept her from writing fiction, even short stories, until she was thirty-five years of age. With such a genius as hers, she might have begun five or ten years earlier. Years were spent in heaping up the erudition of a "Blue-stocking," or wasted in translating the dregs of German sophistry, and in the effort to become a philosopher and a sage, that might have produced some noble novels. And when the fountain of creation in prose was running dry, she was so foolish as to try to become a poet, and produced verses which her warmest partisans could not feel to be poetry. And after that she made a most infelicitous attempt to be a proverbial and epigrammatic philosopher in *The Impressions of Theophrastus Such*.

George Eliot's method of composing a fiction was altogether different, as she herself remarked, from Shakespeare's mode of creation. The latter picked up a story that struck him, and then proceeded to develop the characters, and work in moods, passions, thoughts, as they arose in the course of reflection upon the story. She began with the moods, thoughts, passions, and then invented a story and fitted it to them.

She is not good at telling a story. She is more serious,

deliberate, didactic, "preachy" than Wordsworth. Her narrative is too often interrupted by reflections. It must be said to her credit that the lessons she tried to teach are generally noble. Though she did not altogether suppress her scepticism of religion, she did not try to lower the moral ideals. She had too much of decent pride, and she was also too much of an artist, to turn her novels into excuses for her own conduct.

Rather she strove to counteract the effect of her own example. "If I live five years more," she wrote in 1857 to her most intimate friend, "the positive result of my existence on the side of truth and goodness will outweigh the small negative good that would have consisted in my not having done anything to shock others." She has no mercy on beautiful, attractive mischievousness. In *Romola* the handsome, graceful villain Tito is contrasted with the plain and harsh-featured Savonarola; and in *Middlemarch* there stands out against the plain-featured goodness and sense of Mary Garth the selfishness and self-righteousness and conceited, mischievous foolishness of the blond and blue-eyed Rosamond Vincy. It is grossly unfair to the blondes.

The interest taken in her writings has greatly diminished, partly because they belonged to a period—that of Darwin's *Origin of Species*,—and partly because she lived like a bird in a cage, guarded for himself by George Lewes, and her earlier stories were based on memories of her youthful experience, and her later ones, for want of any share in the real, living world, were bookish, artificial and mannered.

THE WOMAN.

It is sad to turn from the works of the author to the life of the woman, for it is a history of the blind led by the blind, and of the dead being buried by the dead.

Fain would I join the choir invisible,
And live again, immortal in the minds
Of those made better by our deeds.

Alas! and who are they that have been made better by the example of her deeds? On the contrary, it is said that among non-

Catholics her example has often been cited by the selfish corrupters of women's innocence to overcome the repugnance of one whom they would make victim of a wicked and dishonorable amour. Marian Evans had neither spiritual wisdom nor worldly wisdom; and it would be laughable were it not so sorrowful and pitiable to see her posing in her later years as a philosopher and a sage and an oracle without any suspicion that her self-conceit made her foolishness more ridiculous.

It is of course a common phenomenon that brilliant people, persons of genius, poets, philosophers, and men or women of letters are destitute of wisdom, common sense, or judgment, and at the same time quite unconscious of their own deficiency. "The more imagination, the less judgment," is a remark of Aquinas. After all, that is what one would expect, that those who have one talent are not likely to have much of another talent of a totally different kind. And their natural self-conceit makes them worse. "Thinking themselves wise they become fools," says the Apostle. We might be no better ourselves but for the training we receive from the Church which is our mother. We who have the guidance of the Church of God are furnished with wisdom without any trouble of our own except that of "hearing the Church" and being docile to her moral as well as theological teaching; we should have sympathy and pity for those who are born in the outer darkness which calls itself "enlightenment and progress."

THE UGLY DUCKLING.

Mary Anne (or Marian) Evans was an ugly duckling that turned out to be a swan. Her face was literally ugly; some women said, repulsive. Probably she often heard herself called "an ugly thing." She was strongly built, like a man, and her head was larger than is usual in women, though her stature never was above the average height of her sex. Her expression, however, was pleasing, and her smile quite altered her face. She was very affectionate, sensitive, and proud—not with an arrogant, aggressive pride but with a defensive pride shrinking from the

slights which were the lot of "an ugly thing." She craved for love, sympathy and praise, which she did not receive in her "Evangelical" home; and her childhood was not happy; and at the age of sixteen this affectionate and sensitive girl lost her mother. The education given in a boarding school at Coventry may have been good enough in its way, but did not suit a girl of genius. She was too Puritanical to relish music or poetry. She afterwards became a very learned woman, for she had a quick apprehension and a good memory, but, of course, she had the defects of the self-educated, and it is not unjust to call her a "Blue-stocking." Conscious of great talent, though she did not yet understand what kind it was, and ambitious of doing something to distinguish herself, she fretted and felt dismal at having to spend her best years in caring for an old father, as if her life were drifting away; but she learned in later years, when the distinction had been acquired, to look back with thankfulness on the effect of doing her duty.

Ugliness in a woman has its temptations and faults as well as beauty. It is apt either to be discontented and bitter or to act and feign benevolence. It is evident from her letters that Marian Evans had the habit in her good hours of being a gushing woman. But in her novels we are often surprised in the middle of a flowing page with some stroke of bitter irony as cutting as a knife. Along with much self-conceit and intellectual pride there was a great weakness of character, as often happens in people of genius, and a want of self-reliance and courage. She was easily led by any one who gave her sympathy and love. She was disposed to agree and not contradict; and a man who knew her well says that her smile always showed sympathy not only with the person whom she laughed with but also the person whom she laughed at. I do not myself, however, see anything singular in that. I think that most or all young ladies like people whom they can smile at, all the better for that, and often smile at those whom they are fond of; and I am sure that we old people like and sympathize with the young while we smile at their foolish

ways; for while the young think the old foolish, the old *know* that the young are foolish, since we ourselves were young once upon a time. Her voice was low and gentle, "an excellent thing in woman" and fortunately common. She complained of being troubled with a double-consciousness — a current of self-criticism being an habitual accompaniment of anything she was saying or doing, and this tended towards excessive self-depreciation, and she was easily discouraged. In her stories she is always stopping to make reflections and explanations. The religion in which she was brought up was Calvinism within the Church of England. She was deeply bigoted against Catholicism, about which she knew a good deal less than nothing. As in algebra minus quantities can be added or multiplied, so ignorance and (what is worse) misinformation, and hereditary prejudice, and foolishness, and conceit and presumption were added or multiplied in her mind, as in so many others, against the Catholic religion. She read some of the Oxford "Tracts for the Times" only to detest them, and she quarrelled with her brother because he leaned towards the High Church. She would not go to any theatre with her brother when he took her to London; and she thought music an unholy rite. She was pious and very zealous; the schoolgirls whom she gathered for prayer called her "Little Mamma." A certain priggish and canting manner always clung to her. She gives in *Middlemarch* (Ch. XI.) a definition of a Prig, but it is not an accurate one. Her manner was studied and formal. In her twenty-third year she became acquainted with a family in Coventry who were nominally Unitarian, really "free-thinkers," i.e., people who imagine that they are able to think but whose thinking is enslaved by their own inclinations. Mr. Charles Bray, a ribbon manufacturer, married to a Miss Heunell, was the author of a book on *The Philosophy of Necessity*, and his brother-in-law, Mr. Heunell, had written *An Enquiry concerning the origin of Christianity*. They were Liberals and friendly with Dr. Ullathorne, the Vicar Apostolic, and invited him to their house, "Rosehill." He says in his autobiography that he must have met Miss Evans at Bray's house, but he does not remember her. This is a great proof of his ver-

acity, for many a writer of reminiscences would pretend to remember something about her.

In this home of liberality and culture and imaginary enlightenment, "evil communications" quickly deprived her of such religion as she had. The Brays and the Heunells were not ashamed to ply her with sceptical arguments. Though she had imagined that her religion rested upon private judgment and reason (not like that of the benighted Papists or the new "Anglo Catholics") yet it really had no rational foundation at all, and could not stand the shock of an objection or "difficulty." She had no such prejudice against Unitarianism or unbelief as she had against Catholicism. The presumption with which she went into such society and friendships and ventured to dispute with them, had a terrible downfall. She lost whatever religious belief or opinion she had and fell at once to pantheism, which differs from atheism only as poetry differs from prose. She appears to have made no fight against doubt or unbelief. Though she often in her novels deals with religious people as well as with the indifferent, she has never tried to depict a struggle between belief and unbelief. Deronda goes from Protestantism to Judaism without a scruple or a conflict. Some men who became atheists have expressed surprise at the rapidity of this change in her. Yet it seems to me what is likely to happen in any young woman's mind who gives up religious belief. She is liable to run as fast as she can to the extreme point. There were some excuses for her which we Catholics should remember. The religion which she abandoned, the Calvinistic idea of God as a capricious tyrant, together with its doctrine of positive reprobation, has been described by many non-Catholics as well as Catholics as a thing worse and more pernicious than atheism. And Calvinism has often shown a tendency logically to corrupt into pantheism and atheism. It may be doubted whether she ever had Faith in the proper sense of the term. Newman tells us that many Protestants have not faith but only hereditary prejudice in favor of some Christian doctrines or what they think to be the Christian religion. It is quite possible that she never had been really baptized. Baptism

was administered very carelessly in those days by Protestant ministers, especially those who did not believe in baptismal Regeneration. We know that even in the case of the Queen's son, the Prince of Wales, afterwards Edward the Seventh, the ceremony was so improperly performed that Queen Victoria allowed a Belgian Catholic lady then at Court, who explained the matter to her, to have the child baptized by a Catholic. It is quite possible therefore that Marian Evans may never have received the sacrament of baptism or the gifts of God which accompany it.

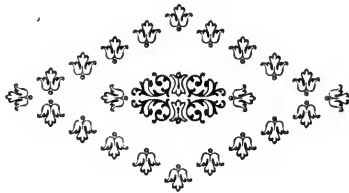
However this may be, not a ray of light, so far as we know, ever pierced her darkness again. The embattled wall of unbelief which she thought a fortress was really a prison. She now showed great zeal for the crude and harsh negation of Christianity and Theism expressed in the Westminster Review. Sucking the dregs of German error and sophistry, she translated Strauss and Feuerbach for the corruption of others. The time came when she thought better of Catholicism than of Protestantism, but this preference implied no tendency to belief. The pagan revolution or revolutions of 1848 excited passing enthusiasm, but when the first excitement* of unbelief was over, a deep and dense gloom settled down upon her mind, and "a look of pain haunted her eyes and brow even in her most genial and animated moments," says one of her own party.

She speaks of a first entry in a Diary which she began to keep in 1849. "What moments of despair I passed through after that—despair that life would ever be made precious to me by the consciousness that I lived to some good purpose! It was that sort of despair that sucked away the sap of half the hours which might have been filled by energetic youthful activity; and the same demon tries to get hold of me whenever an old work is dismissed, and a new one meditated." One day the entry in her Diary is: "Horrible scepticism about all things paralyzing my mind. Shall I ever be good for anything again? Ever do any-

* See Newman, *Idea of a University*, VI. 4.

thing again?" Passages like these occur in many a place in her Diary. It is impossible to withhold our pity from such wretchedness. May we not say that a melancholy temperament and a gloomy doctrine first tended to undermine belief in a benevolent Creator and Ruler, and then Atheism multiplied and condensed the cloud of dejection and despair. She tried to find a hopefulness upon the ideas of Evolution and Progress. But she knew too much to hope for much from such things; and her writings are not really cheerful; there is no fancy or charm in them any more than there is of fun or playfulness in her life. One can hardly think that she ever was a child or had playmates.

Sometimes the sun strove to shine through the cloud and she became conscious that Dante was right in condemning constant sadness to the depths of the Stygian pool. *Tristi fummo Nell'aer dolce che dal sol s'allegria, Portando dentro accidioso fumo; Or ci attristiamo nella belletta negra*—"Sad were we In the sweet air that is gladdened by sun, Bearing sluggish smoke in our bosom; Now we are sad here in black ooze." But this theoretical recognition of the evil of sadness did not lift the weight of lead from her spirits, which made her so often a bore to those who most admired her genius.



Lilies

Catherine McPartlin.

In altar-niche, beyond the street,
Saint Anthony, Saint Joseph stand,
With snowy lilled staves in hand
Lifted above me at their feet.
Oh, lilled souls, sublimely fair,
Such sceptre Purity may bear!

I think of these when August burns,
And spotted tiger-lilies blaze,
When sword of gladiolus turns
To crimson bloom in garden ways,
As though some sinner-saint had said:
"I triumph in the Blood He shed."

And so our souls victorious may
Lift up a symbol to the Light,
A lilled shaft from human clay,
A bloom for earth's and heaven's delight—
Stained lilies crimsoned in the flood
Of purifying Precious Blood.

ANNE-JULIENNE DE GONZAGUE

ARCHDUCHESS OF AUSTRIA, 1566—1621.

(From the French of Rev. Joachim M. Dourch, O.S.M.)

By S. M. P.

The sixteenth century has many crimes to its account — the frightful apostasy of Northern Europe, the numberless revolts against the Church and the throne, the profanation of the most venerated sanctuaries, the unscrupulous violation of monastic vows, the bloody persecution directed on pastors and the faithful in many places, are among the most remarkable of them. Add to that, even in Catholic environment, an incredible levity of manners, nurtured by the pagan spirit of the Renaissance, and you will have no exaggeration of the gloomy picture.

However, we shall quickly add, that there where sin abounded, grace was not lacking, and the merciful goodness of God has not let itself be overcome by the wickedness of men. Alongside of the apostles of evil we see springing up a veritable Pleiade of holy souls devoured by zeal for the glory of God and the triumph of the Church. To the pride and sensuality which consume their contemporaries they oppose a spirit of profound humility and austere penance. They offer themselves as victims to Divine justice, and by their generous sacrifice, united to that of Calvary, they will save the world.

From her earliest years, Anne-Julienne was one of these elect souls. Predisposed by grace, she gave herself without reserve to the Lord, and by her fidelity merited to attain to a perfection quite out of the ordinary. But let us not anticipate.

On the slope of the Swiss and Tyroline Alps, facing Lombardy, the tourist comes upon a highly picturesque country. The numerous valleys which intersect this mountainous region are furrowed by streams which descend the Alps and go to

form here and there a number of charming lakes. There is nothing more beautiful than these Italian lakes, on whose banks the rugged, majesty of Alpine giants dissolves into delicate outlines with vine-clad slopes and verdant planes, where the flora of the north and of the south meet and wonderfully combine.

One of the largest and most beautiful of these lakes is that named Garda. At the south of this lake was situated two hundred years ago the Duchy of Mantua, between the duchy of Milan and the republic of Venice. Mantua, "the Glorious," the capital of the duchy, is situated in a kind of islet formed by a swampy arm of the Mincio. Two causeways and a fortified bridge bind the town to terra firma. We see there wide streets, spacious squares, splendid palaces. A theatre of frenzied struggles under its ancient masters, Mantua became, under the Gonzaga family, the abode of the arts. Frederick II., first Duke of Mantua, and his mother, Isabel d'Este, a well-educated woman, had been the initiators of this era of prosperity. Jules Romain, a disciple of Raphael, consecrated his talent to adorn the town with splendid buildings and the ducal palace with admirable frescoes.

It is in this palace, one of the most remarkable in Europe, that, shortly after the middle of the sixteenth century, there dwelt William, Duke of Mantua, and his wife, Eleanor, the daughter of the Emperor, Frederick I. William was descended from Louis de Gonzaga I., to whom Louis of Bavaria in 1329 gave, as fief to the hereditary title, the Captaincy of Mantua. In time the house of Gonzaga grew in power. Frederick II., the father of William, was made Duke of Mantua by Charles V. in 1530, and by his marriage with Marguerite, daughter of the Marquis de Montferrat, in 1536, he acquired the marquisate of the same name.

Duke William was a well-informed man and a convinced Catholic. Strongly built, he had the attractions of a gentleman of the court. His noble oval countenance breathed from its expression a masculine courage united with great kindness. His wife, Eleanor, was a person in whom rare beauty joined

with remarkable qualities of mind, great piety and sweetness, and, above all, a profound veneration of the Blessed Virgin.

Three children came to bless this marriage. Vincent I. was born in 1562, who was the fourth Duke of Mantua; Margaret, who later married Alphonse II., d'Este, Duke of Ferrara; and our heroine, who first saw day in 1566, received the name Anne-Catherine.

Two years later was born the purest glory of the house of Gonzaga, St. Louis. Ferrant, his father, was a cousin-germain of William's father. In November, 1579, he was named governor of Montferrat by William, and, at the desire of the latter, his two sons, Louis and Rodolphe, came with their little court to dwell at Mantua, where they passed the winter and united themselves in friendship with Vincent, their cousin. They often paid visits to the ducal palace, and in these visits it is not the least doubtful that Louis and Anne-Catherine met each other, and entertained themselves mutually with spiritual subjects, which already both of them had so much at heart. And would it be rash to think that the sanctity of Anne-Catherine derived from these relations a notable increase through the prayers and example of Louis, and through the blessing which he brought to his hosts? "Wherever the saints passed by," someone has said, "God goes along with them."

Anne-Catherine was born on the seventeenth of January. Soon after the holy water of baptism flowed over her forehead, and, while making her a child of God, gave her a title of incomparable nobility above others. Philip II., king of Spain, is recorded as the god-father in the baptismal register.

William and Eleanor were faithful to their mission as Christian parents. Their lively faith saw in their daughter a gift from heaven; a being which belonged more to God than to themselves. The care they took of her was evident in her whole education. At the base of the edifice of a Christian life which they wished to raise, they put the fear of God, the law, and the teachings of Jesus Christ. Knowing well that the persons who have habitual access to a child in early age have a predominating influence upon its character, whether for

good or evil, they took care to give her a governess worthy of their confidence, and their choice fell upon a pious lady of the illustrious family of Fogara. To that they added, in order to win help from on High, daily and fervent prayers, repeated Communion, and abundant alms. Thus it was that they did all that was in their power to guide the heart of their child, even from her tenderest years, in the way which, in after years, she would find true peace and happiness.

Their efforts were not in vain. One might say that the child was impregnated with the atmosphere of piety in which her days were spent. Even before her lips could form the words, she was able to show to her astonished parents what she had already in her heart. In the thousand little vexations to which childhood is subject, the only means of appeasing her was to give her a rosary. She would seize it with both hands, as children do with toys to which they cling tenaciously, and she would slowly slip one pearl after another through her fingers, and that she did with intense satisfaction. Not less happy was she when offered some image of the Blessed Virgin. The love and veneration which she thus showed already to the Queen of Heaven remained the characteristic feature of her life. According as she advanced in age, her love for her good mother went on increasing, and it is doubtless on that account that Mary chose her in order to make her the instrument of her merciful favors towards her Family of Servants.

The Trial.

During five years, nothing came to disturb the happiness of the ducal family. Anne-Catherine, amiable and gracious, developed physically and morally, and constituted the joy of her mother. Trial was to come. It came, and the blow which it brought was terrible. Anne-Catherine, so lively, so playful, so jovial, began to go into decline. She whose frolics and free outbursts of laughter enlivened the palace and spread gaiety everywhere, became sad and silent. Her feet first, then the rest of her body swelled; respiration became oppressive,

and she was almost continually feverish. It was dropsy, though at an age so tender quite unusual, with its consequences, that is to say, death, slow but inevitable death, which threatened her.

The grief which overwhelmed the parents and the whole family when the physicians declared that their art was powerless is something more easily imagined than described. Her father, mother, brother and sister seldom left the apartment of the invalid, and the servants, their eyes red with weeping, feared that by the least noise the awful moment would be hastened.

Nevertheless, in spite of all their care to prolong days so dear to them, the malady grew worse. Two long years of suffering reduced the invalid to the last extremity, and from hour to hour a fatal termination of life was expected. It was then, when all seemed hopeless, that the Duke and Duchess bethought themselves of her whom people called not vainly the "Health of the Sick"; and, putting aside all human remedies, they vowed Anne-Catherine to the Blessed Virgin, entrusting her absolutely to that Holy Mother, and they pledged themselves that if she were cured, they would use all their efforts to make of her a true Child of Mary.

As if by enchantment, the child seemed to revive; her eyes, which were almost blind, became re-animated; her appetite returned, and with it her former vivacity and sprightliness re-appeared.

On the day when the child was able to quit the couch where she had lain chained for so long, her parents renewed their vow; and folding her tenderly in their arms, they made her to understand that while she was always their well-beloved daughter, she was above all the child of the most Holy Virgin who had just restored her to life.

Happy child and happy parents, who experienced in so palpable a manner the kindness and the power of the Divine Mother! William and Eleanor kept their word. Eleanor especially, in her character of first educatress, undertook the task of developing in the soul of her ingenuous daughter the

most tender devotion towards the Blessed Virgin. Everything served her as occasion for that end, especially the feasts which the Church has distributed with profusion throughout the liturgical year in order to keep constantly before our eyes the mysteries in the lives of Jesus and Mary.

To her words and teachings, she added what was infinitely better — the example of her own piety; a solid and constant piety which was the mainspring of her life. How many parents would wish that their children were pious, modest, obedient, recommending this to them with the living voice; but there their action stops. Through their example, when they show themselves indifferent of salvation, more attached to their caprices than to their duties, incapable of enduring the slightest contradiction — these parents destroy with one hand what they would like to build up with the other, obtaining as result only a defective education and children without character.

The soul of Anne-Catherine, so well strengthened by her mother, was not barren soil. One of her first practices of devotion was to recite each day, from the Feast of the Annunciation until Christmas, twenty-four Hail Marys in gratitude to Mary for the health which had been restored to her. Once her mother asked her before breakfast if she had recited her chaplet. Anne, who had not yet said her Hail Marys that day, was so sore ashamed to have to reply "No," that she never again took food before having made her devotions.

Another practice which she adopted also about this time was the fast on Saturday. The intelligent child had very quickly remarked that on these days her mother deprived herself of many things at table; having learned elsewhere that Saturday is specially consecrated to Mary, she quickly came to the conclusion that it was to honour Mary that her pious mother fasted thus. Why should she not do the same? She, too, began to practice abstinence on Saturday, and she kept up this pious custom until her death.

Appetite comes while eating, says a common old proverb,

and it is still true as well for the food of the soul as for that of the body. The more one loves God, the more one thinks his love but little, and should love him more. The more, too, we taste the sweetness of being in the service of Mary, the more we aspire to clench the chains which bind us to her. Thus it was with Anne-Catherine. To the twenty-four Hail Marys recited faithfully for nine months of the year she added the daily recitation, twelve times repeated, of the hymn, Ave Maris Stella. Besides this, she sixty-three times a day went upon her knees to say, by way of felicitation to the good Virgin Mother: Holy Mary, Mother of God, the Lord is with thee. This was no superficial piety; her entire conduct showed the effects of it, so that one might say of her what is said of the Saviour: "The child grew in age, in wisdom, and in grace before God and man."

The surest means of discovering what fills the heart of a man is to examine what is the habitual subject of his discourse; for, "from the abundance of the heart the mouth speaketh." The joyous heart maintains gay converse; the sad heart retires within itself. It is the same in moral life: the virtuous man draws from his heart treasures of kindness, while from the spoiled heart springs nothing good.

It is easy to guess what must have been the chosen subjects of conversations of Anne-Catherine. They were none but pious conversations and reflections of artless innocence. Her preferred theme was her Heavenly Mother; as soon as one spoke of her, of her greatness, her privileges, her glories, an extraordinary joy was depicted on her countenance, and she prolonged these colloquies with incomparable pleasure. Vain or commonplace subjects which almost exclusively form the subject-matter of worldlings' conversations, the more or less dangerous amusements for which others are so eager, were without attraction for her. She loved tranquillity, and when she was alone she took pleasure in pronouncing the Holy Names of Jesus and Mary as though she had already tasted the sweetness which they contained and their spiritual power.

One day little Anne, curious to know details of Mary's

life, asked her mother how the Holy Virgin lived; what clothes she wore; what servants she had; whether her house was as well furnished as the ducal palace, etc. Eleanor having explained to her that, far from dwelling in a palace, the Mother of Jesus dwelt in a poor cottage, that her clothing was of very common material, and that she had no servants, the child looked at her with surprise, and, with a pleading voice, said: "Mother, dear, oh! have made for me, please, a dress like that of Our Lady. I desire nothing more than to resemble her in that."

The requirements of the court opposing the realization of this desire, nothing was done about it; but if the future were not a closed book she might have been able to see what she was to become later — clothed in the livery peculiar to the Servants of Mary — and the sorrow which she experienced at seeing her prayer unanswered would have been sweetened for her. Be that as it may, Eleanor could not but admire the spirit of sacrifice and noble generosity which these childish conversations presaged, and to believe that the Lord had a something very particular in view for her daughter. So she loved to converse with her on this subject and to bring before her mind incessantly the examples of virtue shown by Our Lady.

Another very useful and consoling devotion is that to the angel whom the Lord has appointed to be our guardian. Anne-Catherine knew, for she was often reminded, that she had ever at her side this heavenly messenger, incessantly occupied in preserving her from dangers of soul and body and in presenting her good works before God. So she loved him with all her heart, and whether she was alone or in company, she never lost sight of him, and took great care not to give him any trouble. Later, in order to testify to her angel guardian her gratitude for the benefits received from him, she made it a law unto herself, on the eve of her birthday, to grant all the favors which had been asked of her.

After the Holy Virgin and her Angel Guardian, Anne-Catherine venerated, in a special manner, her patronesses, St.

Ann and St. Catherine, also St. Anthony Abbot, whose feast fell on her birthday. On these days she had a High Mass celebrated, piously approached the Holy Table, and gave abundant alms. The lives of the Saints was her favorite reading; she loved to recall their pious traits in order to try to imitate them in her own conduct.

(Turn to page 62)

The Heart of the Rose

Great jewelled rose that shines and burns
 High in the dim Cathedral's shade,
 Thy hues no blast of water turns
 Nor Time himself can fade.

Deep in the flaming heart of thee
 The Almighty sits in lowly state;
 And round about Him perfectly
 Thy petals radiate.

Their lines lead out to east and west,
 To north and south alike they fall;
 That silent figure's stately rest
 Is centre of them all.

All lines lead out—how far apart!
 Yet, peace to loneliness and pain;
 Straight to the Rose's restful heart
 All lines lead home again.

Julian Johnstone.

A CONVERSATION IN JUNE

“Oh, Mother, do listen!” cried Marguerite Akers, rushing in with shining eyes. “Miss Dormer has been writing in my Birthday Book.”

Very softly, as if with a new sense of reverence, the petted daughter of his beautiful home read the following lines:

THE SACRED HEART.

Pure as tenderest lines of light
In the East ere dawn is bright,
Soft and still as seraph's flight,
Our Jesus draweth near.

Silent—lest we wound Him more—
Tender, whispering o'er and o'er,
Heart of love; our souls outpour
Responsive bloom and cheer.

A momentary silence fell between them. Then the mother spoke. “Miss Dormer surely has a spiritual gift! Her thought is very sweet. A striking figure, too, always that of the faint, white dawn. Only this morning I stood watching the creamy lines of early daybreak and their slow, gradual uprising was like a strain of music.”

Just then, Miss Dormer, who was visiting Mrs. Akers, came in somewhat weary and flushed from the exertions of a long ramble. The young girl hastened to meet her, pouring out thanks for the June thought which had fallen on the page of her dainty album.

“It is like a plume fresh from paradise!” she cried, in eager admiration.

Miss Dormer smiled.

“June is devoted to the special adoration of the Sacred Heart,—is it not?” inquired Mrs. Allingham, a neighbor, who

had dropped in for afternoon tea. She spoke with a trifle of the hesitation which marks the approach of many people to a religious topic.

Miss Dormer gave quiet assent.

"It is one of those beautiful devotions your Church seems to revel in," pursued Mrs. Allingham, thoughtfully. "We poor Protestants, out in the twilight, do not know the way in these and many other matters. If I had not met you, my dear Mrs. Akers, I should never have known! But now that I understand, I do sympathize. The love of the Blessed Lord is no dearer to you than to us—only we are dumb worshippers, helpless to give it voice."

"The roses give it voice, Mrs. Allingham," put in the young girl, "the budding roses of June. We went to Mass at St. Dominic's one day last week, and the altar of the Sacred Heart was all ablaze with buds and blossoms! It spoke for itself."

"There is no more exquisite emblem of the Sacred Heart than the rose," said Mrs. Akers, "the royal rose, the rose of golden centre. Its velvety petals symbolize the soft impact of the Divine on the human soul. How full of meaning, too, its thorns! And its fragrance, the sweetness that clings to it, though broken or bruised, and lingers even to death."

"The sweet unfolding of its blossom is to me its supreme charm, one close akin to the fascination of dawn, as you have given it," said Mrs. Allingham, turning to Miss Dormer. "'The kingdom of God cometh not with observation,' and the Divine approach is imperceptible in its adorable slowness. The waiting soul is irradiated unawares."

Miss Dormer listened with keen interest. She had not thought Mrs. Allingham a woman likely to feel spiritual truth in such retrospective fashion.

"What mistakes we make about people!" she said to herself. "Our measuring sticks never fit them. It ought to teach us humility."

"That is the Vesper Bell of St. Dominic's," cried Marguerite, her quick ear catching a distant silvery peal. "It always sounds like a voice calling."

“It is because you are listening, my dear. As Shakespeare says: ‘Your spirits are attentive.’” And she breathed a silent prayer for this young heart so eager for sacred things.

“And here comes our good friend, the professor, to brighten our discussion with his wisdom,” added Marguerite, still impetuously, as a familiar step made itself heard on the avenue. “He is like a revolving light on the seacoast that flings radiance in every direction.”

After cordial greetings and delivery of messages from absent friends, with which the newcomer seemed laden, he began to explore the situation.

“I interrupted your chat by coming in, Mrs. Akers,” he remarked. “I beg pardon. But what was your topic and where were you last?”

“There is no battle for you ‘to scent from afar,’ if we may liken you to the war-horse of Holy Scripture,” smiled his hostess. “No controversy on any question. Mrs. Allingham was admiring the beauty of our Catholic devotion to the Sacred Heart and entering no protest—no, not one!”

“Excellent,” said the professor, with a reverent gravity that became him well. “You have reached the highest theme of all, the Sacred Heart, as the wondrous centre of that universe, whose circumference is also divine. ‘If I climb up into heaven, Thou art there; if I go down to hell, Thou art there also. If I take the wings of the morning and remain in the uttermost parts of the sea, even there also shall Thy hand lead me, and Thy right hand shall hold me.’ Dante, in the ‘Divina Commedia,’ echoes the Psalmist. He is held by the hand whether in purgatory or paradise, this blessed guidance being vouchsafed to meekness and obedience. His conception of paradise being concentric—as Flaxman also gives it in his wonderful outline drawing of ‘The Angel Rose’—we have wheels within wheels, circles within circles, like planetary orbits, around the Sacred Heart aflame with love, a love outflowing from that centre to thrill a redeemed universe.”

“It is a truly Catholic idea, is it not? that of the centre and its circles?”

“I think so. It seems universally received. But see, Mrs. Allingham, how the attitude of the individual soul varies with its own special standpoint. The Protestant looks from without towards that beauteous centre and admires, as in sooth he must; while the Catholic is at the centre itself, from which he looks out with distrust upon the world and its forces. It is this opposite habit of mind, this difference of intellect and attitude, which divides men rather than any disbelief, on the part of either, concerning the infinite centre or its Divine circumference. Perhaps a better grasp upon the wonderful faith of the Psalmist would avail for much reconciling.”

“That is our need,” cried Miss Dormer with a bright glance of comprehension. We pray for it; then, go straight to work for the overthrow of our prayers. The Protestant evokes the ghost of Martin Luther, to vex and irritate all a ghost can—it really seems to be a good deal—while we thunder Church anathemas in return, instead of approaching him with these precious Divine meditations of the Sacred Heart, and the Precious Blood, till he, too, kneels and adores.”

“True enough,” cried Marguerite eagerly, “I can’t see the use of taking the poker by its red-hot end.”

A laugh went round the little circle.

“That kind of thing is no inspiration from the Sacred Heart,” said the professor. “We can be sure of that.”

Mrs. Allingham, though, seemed to have something to say. She spoke rather timidly: “There is such a wealth of beautiful doctrine and equally beautiful observance in the Catholic Church; so many springs of feeling are hers to touch; she has so much comfort for sorrowing souls—in short, so many sweet ways of winning over the opposition that it surprises the non-Catholic to see how little use she makes of them. It is missing advantage she might easily gain. When the Protestant reaches the place where he says: ‘This is all beautiful! I cannot help sympathizing with it. It attracts me with what may be a Divine attraction. I cannot say whether it be right or wrong, taken as dogma, but I love it!’—then I think the real difficulty

has been met and bridged. The things he loves he will learn to believe; those that baffle him will steal away, one by one. And this because the attitude of the soul is altered. It gazes at the cathedral window from within, not from without, and it shines in scarlet splendor."

Miss Dormer had been listening in amazement. "Why!" she said to herself, "Mrs. Allingham is almost a Catholic."

Caroline D. Swan.

Three Lessons

There are three lessons I could write,
Three words as with a golden pen,
In tracings of eternal light
Upon the hearts of men.

Have Hope! Though clouds environ round,
And gladness hides her face in scorn,
Put thou the shadow from thy brow,
No night but hath its morn.

Have Faith! Where'er thy bark is driven,
The calm's disport, the tempest's mirth,
Know this, God rules the hosts of heaven,
The inhabitants of earth!

Have Love! Not love alone for one,
But man as man thy brother call;
And scatter like the circling sun,
Thy charities on all.

Then grave these words upon thy soul:
Hope, Faith and Love, and thou shalt find
Strength when life's surges maddest roll,
Light when thou else wert blind.

Selected.

SOME OF HIS TORONTO FRIENDS BID FAREWELL TO DR. W. E. CUMMER

Thursday evening, June 11th, in St. Catherine's room of St. Peter's Church, the Convert's League held a reunion for the purpose of bidding farewell to Dr. Cummer, one of its most illustrious members.

Dr. Cummer recently resigned his professorship on the staff of Toronto University to accept the post of Dean of Dentistry in the University of Detroit.

Sincere regret at the loss to Toronto had been repeatedly expressed in University and Musical Circles as well as in other quarters, and the Converts' League also wished to testify its feelings towards one of its most zealous promoters.

Reverend Father McSorley, as chairman of the meeting, called upon Dr. A. J. McDonagh, one of Doctor Cummer's co-professionals as well as one of his intimate friends, to say a few words.

With unqualified praise and profound sincerity Dr. McDonagh spoke of the invaluable and unselfish work done by Dr. Cummer, not only in a professional way, but also by his example as a Christian gentleman. This he prophesied will long remain as a shining beam for all those who aim to tread the highroad of Christianity.

We should not dwell on the loss to Toronto, Dr. McDonagh said, for though Dr. Cummer will be missed immeasurably, still his going adds lustre to Toronto in that a Torontonians was chosen for so distinguished a post in the United States.

Dr. McDonagh spoke of Dr. Cummer's high achievements, specially in one particular branch of Dentistry, saying that he has probably only one equal in this.

Dr. McDonagh humorously pictured the spiritual need of the United States to be vastly greater than ours and visioned the vitalizing power of Dr. Cummer's personality and example as eventually having a continental scope and influence.

His Honor Chief Justice Latchford in his address was equally eulogistic of the guest of the evening, making special mention of the many charitable works fostered by him, and his outstanding qualities as a spiritual leader.

With gracious dignity Dr. Cummer thanked the speakers for their kindly expressions of esteem and friendship. It was, he said, quite impossible for him to tell them and all those present whom they represented how deeply he appreciated their kindness.

Third Order.

Dr. Cummer's friends who had been associated with him in the old Council of the Third Order of St. Francis, gave a little farewell party for him on Friday evening, June 12th. Mr. Walter Cain, with great sincerity, spoke of Dr. Cummer's conformity to the spirit of St. Francis, specially in his great courtesy, kindness, generosity and humility, and voiced the high hopes of all for his future happiness.

Mr. O. E. Kentleton, in a few witty words, also spoke of the happy associations of the past and the promise of the future. He then presented Dr. Cummer with a travelling clock as a very slight token of the esteem of the little group present.

Dr. Cummer graciously accepted the felicitations of his friends, but expressed unworthiness of the exalted sentiments expressed.

Following him to his Deanship of Detroit University will go the good wishes of his many friends, which may be fittingly formulated in the words of St. Francis of Assisi, "May the Lord bless thee, and turn His Face to thee and give thee peace. May the Lord bless thee."

Patricia O'Connor.

ANNE-JULIENNE DE GONZAGUE

ARCHDUCHESS OF AUSTRIA, 1566—1621.

(From the French of Rev. Joachim M. Douché, O.S.M.)

By S. M. P.

(Continued from page 54)

The Mysterious Words of Mary.

In the First Book of Kings, we read how God made known His will to young Samuel. The child was sleeping the sleep of innocence; three times a voice called him by his name, and finally entrusted to him the message which he was to transmit to the High Priest Eli. Samuel understood what the voice said, but he did not know that it was the Voice of God.

When she was nine years old, Anne-Catherine also, according to her biographers, was favored with a heavenly vision. One night her apartment was suddenly illuminated by an extraordinary light. In this light the child saw a lady of supernatural beauty, whom she immediately recognized as the most Holy Virgin. The vision spoke. Anne-Catherine, like Samuel, knew whose voice it was, but could not understand the meaning of the words. The days following she prayed and begged her Divine Mother to explain to her her message, but in vain; doubtless she could not as yet draw profit from it, and some years will slip past before Mary manifests her wishes to her. The profound and lasting impression which the sight of the beautiful lady made upon Anne-Catherine will suffice to prove that there was in it something quite apart from a freak of childish imagination. Being naturally of a joyous disposition, and seeing her prayers remained in vain, and not being able by any other means to guess what Mary had said, she fell into a profound melancholy. She attributed the cause to herself, to her unworthiness, to her sins; and the thought that Mary was angry with her made her sad unto death.

Eleanor quickly perceived this. Moreover, Anne-Catherine made no mystery of anything, and frankly related the cause



IMMACULATE CONCEPTION.

of her grief to her mother. Being incapable of consoling her child, she advised the child to open her mind to a confessor who was very enlightened and well known in Mantua for his wisdom and his virtues — Don Laurent Bertazzolo.

The pious priest listened to the confidences of the child; charmed by the innocence and the good will of his young penitent, he resolved to act in her regard as a director as seriously as if she had been a person of ripe age; he profited by the frequent occasions which he had of listening to her to make her advance by great steps in the path of sanctity. To the questions which she put to him more than once to learn from him what Mary wished to say, he replied that to merit an understanding of celestial communications she must have such a disposition of will as to be ready to do and to suffer all that God wished. Was it not in this that the perfection of a servant of God really consisted? As for the desires expressed by Mary, she was to keep her soul in peace for the present; if it be some particular service which Mary asks of her, she will know how to make this known to her at an opportune time.

These wise replies contributed much to give peace of soul to the child. She redoubled her zeal in the accomplishment of her duties towards God and towards men in such a manner that the heavenly vision, although not understood, served her all her life as a spur to sanctity, and explains the perfect docility with which for long years later on we shall see her devoting herself to the work which Mary will impose upon her.

Another very natural effect of the heavenly vision was a more lively attraction than ever in her consecration of herself to the service of the Blessed Virgin in a religious house. In the uncertainty, in which neither her prayers nor her confessor had been able to direct her, she inclined to believe that Mary wanted her far away from the world, where she might occupy herself with the things of Divine Service only. Her mother was not far from thinking the same. So in the frequent visits which they both made to religious houses, Anne-Catherine loved to inquire from the spouses of the Lord about the path she was to follow. To more than one she related the favor

which she had received from Heaven; was it not, she asked, a call to remain in the cloister?

God wished that no one should give her an affirmative answer, and her confessor least of all. Since Mary had special designs on this innocent and generous girl, why not await events which were manifesting themselves? So they waited, prayed, and had others pray. The good works of the child and of the mother helping, they were not slow to reveal the designs of Providence, however contrary they might be to the taste of the child.

God's Ways.

On April 23rd, 1580, a great sadness reigned in Amras Castle. Phillipina, the wife of the Archduke, Frederick II. of the Tyrol, died. Being a perfect Christian and pious princess, after having put her affairs in order, she wished to talk of nothing further except of the hereafter. With her eyes fixed on the crucifix, she humbly repeated: "Lord, I have sinned against Heaven and before Thee. I am no longer worthy to be called Thy child." Holding in her hand the indulgenced cross, at a certain moment she smiled, looking up to Heaven: "How beautiful is that which I see!" said she. She bade adieu to all, gave them her hand to kiss, and taking that of her grieved husband: "Your dear one is very tired," she said to him gently. Her last act was to kiss the cross; her last words: "I wish to be with you soon." After which she slept the sleep of the just.

The Welser family, to which Phillipina belonged, was not a noble family. Consequently, according to the laws of the Empire, neither of the two sons whom she had given to her husband held the right of succession to the Archduke. So the latter thought he would re-marry, and one year after the death of Phillipina he took the first steps. He addressed himself first, but without success, to the Court of Bavaria; then, at the suggestion of his sister, Madeleine, retired at Hall, near Inspruck, he cast his eyes in the direction of Mantua. Madeleine knew her niece, Anne-Catherine, and thought, with good rea-

son, that notwithstanding their disparity of age and the close bonds of relationship which united them, it would be difficult for Ferdinand to find a more accomplished wife.

It was the first of January, 1582, the great master of the court, Dario de Nomi, went to ask for William, as his overlord, the hand of Anne-Catherine. Madeleine having already paved the way, the demand was agreed to, and the matter was ended by coming to terms upon the conditions, the principal of which were that the Sovereign Pontiff should dispense from the impediment of consanguinity, and that the children born of this marriage should have the right of succession. After having at first chosen Mantua as the place of the marriage, it was decided, upon William's request, that it would be celebrated at Inspruck, and that meanwhile the betrothal would be celebrated by proxy at Mantua.

The ducal family fixed the dowry, which Ferdinand did not exact, at 120,000 florins; Ferdinand, on his part, pledged himself to give to his fiancée 50,000 florins plus 20,000 more on the day of the betrothal, and as a marriage-settlement an annual revenue of 4,000 florins with the right of freedom to reside at the "Court-town" of Inspruck.

It was only after all was arranged thus, to the mutual satisfaction of the Courts of the Tyrol and of Mantua, that official announcement of the betrothal was given to the allied reigning houses of Prague, Madrid and Munich. Besides, the Ambassador at Munich was to invite Duke Ferdinand of Bavaria to replace the Archduke of Mantua in character of proxy, and to conduct the young fiancée to Inspruck.

As for Anne-Catherine, the one most interested in this affair, she did nothing to impede the progress of things. In the desires of her good parents, so opposite as they were to her first attractions, she saw the manifestation of the Divine Will; so she did not hesitate at all to give her consent to the marriage project. Immediately on the day following the official demand, she set herself to study the German language. Having meanwhile been chosen as sponsor at the baptism of a little boy, she showed the sincerity of her affection for her betrothed

by giving to the child the name of Ferdinand. But what overwhelmed her with joy, was the gift which Ferdinand made her of his portrait; she showed that she was delighted with it, and regarded with complaisance the one who was to become her husband. On his part, Ferdinand gave a thousand proofs of his attachment to his fiancée. The slightest indisposition, the most transient discomfort which she felt, made him uneasy, and his liveliest care was to inquire what might contribute to her health and happiness. With the desire of pleasing her, he had ordered from Madrid to come to Inspruck a great assortment of garments, among which she was to have full liberty to make her choice.

This union of two hearts in persons who had never seen each other — a union which the sacrament of marriage was about to cement very soon — was a good presage for the future. However, who would have said that the realization of her marriage with an earthly prince would prove a means to Anne-Catherine for the union with the King of Kings? So true it is that God's ways are admirable and that His wisdom disposes of us for the best, provided we do not resist the sweet requirements of His love!

Preparations for the Marriage.

Anne-Catherine neglected nothing in order to draw down upon her the blessings of Heaven. Young as she was, she knew that the married state is full of responsibilities and dangers to salvation. A religious of the Poor Clares, to whom she opened her heart, consoled her much by reminding her of the example of the Blessed Virgin, who, in spite of her vow of virginity, consented to espouse St. Joseph through obedience to her superiors. It was through obedience to her parents that she, too, became engaged in this marriage without having done anything about it herself. God would not fail, then, to grant to her all the graces necessary for her sanctification.

In order to attract these graces more abundantly, the virtuous princess promised to the Poor Clares, and to other mon-

asteries of Mantua, to send them each year a generous alms, and to ask them in return to say each day for her a prayer to the good Lord. While she lived she was faithful to her promise, and the grateful religious on their part never failed to recommend their benefactress to the Divine Majesty. More than once afterwards it recurred to her to attribute to the holy prayers of the religious of Mantua the extraordinary and unexpected assistance which quickly came to her in her difficulties.

To the supernatural graces which she sought thus to procure in abundance, Anne-Catherine did not forget to add the counsels of those who had guided her thus far. Her pious mother, in the first place, in the numerous conversations which they had together, strengthened her in the resolution to spend herself entirely in establishing the reign of God upon earth, in promoting the happiness of her husband and his subjects in order by that means the better to assure their eternal happiness.

Her confessor, among other paternal advice, gave her the three following counsels:—

1. To show the sincerity of her love for her august husband by laboring to secure the salvation of his soul, and even to assure for him more than ordinary glory in heaven.

2. To act in such a way as never to cause him displeasure, and to that end, to conform her tastes to his, her will to his in all that would not be contrary to the law of God.

3. To respect, love and honor him as her head, her father and her lord. These three counsels the Princess engraved upon her memory as though they had been three positive commands of God Himself.

The good priest made the gift of a copy of the Holy Bible in the vulgar tongue in order that she might study in it the example of the holy women who are mentioned in it, and to excite her to imitate them. This precious copy is preserved with veneration at Inspruck in the convent of the Servites, to whom she bequeathed it to perpetuate the memory of her first director.

It was at the suggestion of the same confessor that from then on Anne-Catherine chose for her special patron in the married state the chaste spouse of the Virgin Mary, to whom she ever devoted a favorite worship. It is no doubt this filial worship which merited for her from the Holy Patriarch the admirable purity of soul and habitual exemption from any evil thought which her confessor and principal biographer, the Rev. P. Barchi, attests. "O Holy Trinity upon earth!" she would be heard exclaim. "Jesus, Mary, Joseph! How great was the unity of your wishes! Jesus, Mary, Joseph! what a glorious family! If I had been worthy to serve you, how great would have been my happiness, and what consolation the most serene Ferdinand and I should enjoy if we could lead a life like yours! What glory, what praise, what honor would redound to God, to the most Holy Mother and her chaste spouse, Joseph!"

When the time for departure was near at hand, Anne-Catherine thought the occasion favorable to ask many favors from her father. On her knees before him, she said to him: "O dear father, since God has disposed it that I shall soon have to be deprived of the happiness of living with you, you will not refuse me, I am confident, the last favors which your child begs you to grant her. In the first place, then, will you kindly restore to liberty fifteen of those prisoners who have greatest need of pardon, in order that they may have reason to rejoice at my elevation to the archducal dignity. In the second place, permit me to give an alms of fifteen crowns apiece to fifteen poor outlaws. Finally, I should like to be able to furnish fifteen churches with ornaments which they need for Holy Mass."

The Duke was greatly astonished at these three requests, not because of what it might cost him to grant them, but because of the great charity towards God and man which they denoted. He then granted them with open heart, and desired the prisoners be brought to his daughter to express to her their gratitude. Then, addressing himself to his daughter, he said: "Daughter, I see clearly in your requests why God has chosen

you for the rank of Archduchess is that you be the provider for Divine worship, the refuge for the poor and the consoler of the afflicted wherever Providence sends you. Accept, then, this choice as coming from the Hand of God, render Him glory for it, be on your guard against ingratitude, and conduct yourself in such manner as to render yourself worthy of still greater graces."

These counsels from her father, like those of her confessor, she engraved upon her heart, and she never forgot them.

From Mantua to Inspruck.

In the life of the venerable Anne-Julienne, Father Sporr gives certain details, which are not without interest, about the circumstances which occupy us. We reproduce them in abbreviated form.

In the idea that his court should preserve a German character, Ferdinand sent from the Tyrol six noble maidens in quality of ladies' companions for his fiancée.

At the beginning of the month of May there arrived at Mantua Duke Ferdinand of Bavaria and the margrave of Bade. In his character of proxy for the Archduke, Ferdinand of Bavaria celebrated the solemn betrothal according as it had been agreed upon.

To the princess's dowry of 120,000 florins, William and Eleanor had added a truly regal trousseau valued at twenty thousand crowns in gold. In it might be mentioned, among other things, a large necklace formed of nine diamonds, twenty rubies and twenty-two pearls; another of forty-four diamonds and eleven rubies; a cincture encircled with seven diamonds, seven rubies and eighty-four pearls; another bearing sixteen diamonds, as many rubies and sixty-four pearls; a large jewel composed of thirty-seven diamonds and a star-like diadem of sixty-two diamonds and rubies and one hundred and twenty pearls.

But the hour had come to separate. "Come, then," said William to his daughter, whom he embraced for the last time. "Come, sole delight of my heart! May God bless you and His

grace preserve you! May Jesus Christ be your light, your way and your life! May the Holy Spirit enrich you with His gifts! And may God confirm the blessing which your father gives you!"

At the urgent request of Anne, who thought she would die if her mother did not accompany her, William permitted that Eleanor and Vincent might go as far as Inspruck — Vincent with 120 men and 80 horses, and Eleanor with 85 men and 65 horses.

On the Tyroline frontier, the nobility of the southern Tyrol came to salute the fiancee, whose suite was greatly increased by a large number of these lords.

On the morning of May 11th, there was seen arriving at Inspruck, where the concourse was already great, the Duke of Bavaria with 400 horse. On the afternoon of the same day Archduke Charles arrived and his family, with 500 horse. Others also came with their suites in proportion to their rank, so extraordinary arrangements had to be made to give hospitality to everybody. All the princes and lords of the nobility were entertained at the expense of the court, and it was no small matter, for they occupied not less than 27 long, well-filled tables.

At 3 p.m. was the arrival of the fiancee. At the corner of the road to Mount Issel she left her litter and went down into the Wilten plain, where the Archduke awaited her under a tent erected for the purpose. As soon as she had entered the tent, Ferdinand welcomed her in German and the Count of Hohenems in Italian. Then the cortege which accompanied these august fiancees to the Court Church, advanced between a hedge of 5,000 German infantry and sharpshooters from the Tyrol, to the deafening sound of 90³ cannon and all the bells of the town, which pealed forth. Then came the pages of the Archduke with his 17 favorite horses, a party of nobility to the number of 144, a troop of musicians, and again came the lords of the Mark. After them advanced the margrave of Baden, the landgrave of Lichtenburg, Vincent of Mantua, Cardinal Andre and Ferdinand of Bavaria.

Behind them came the Archduke, Ferdinand having on his right William, Duke of Bavaria, and at his left the Archduke Charles, his brother; 36 halbardiers, richly caparisoned, forming a guard of honour for the princes. After these came the fiancee and her mother, borne in a gilded litter; next quite a line of other litters, among which the suite of Anne-Catherine found place; and, finally, 144 lords in the same order as that of the advance guard of the procession. At the St. George Gate an arch was built before which eight heralds bore the arms of the hereditary countries; another at the gate of the outskirts was adorned with artificial jets of water, a third bearing a band of musicians furnished with silver trumpets.

At the Hippodrome where the princesses awaited the cortege, everyone dismounted to enter the church, the walls of which were draped with cloth of gold. Clothed in Pontifical robes, Monsignor Sporeno, after having welcomed the fiancees, blessed their marriage, and officiated at the vespers by which the religious ceremony ended. The wedding dinner took place at the Hofburg. On the following day chivalrous games, in which Ferdinand, having broken the greatest number of lances, received the first prize from the hand of his lady-love. The second day there was a great tournament. A great wooden structure represented the town of Louvain, which the knights were to take by assault. The third day a chamôis hunt at a place called "Martinswand," near Zirl. At return thence a superb artificial bonfire had been prepared in the palace gardens. The court assisted at it from a grand-stand. The rockets burst forth on either side of the Inn in such a way as to represent a violent artillery duel.

Thus ended these festivities, the like splendour of which had never been seen at Inspruck. The sky, threatening rain at Anne-Catherine's arrival, cleared up beautifully, and seemed to associate itself with the gaiety of all hearts; it was a pre-sage, no doubt, of the peace which, in spite of some shadows, was to reign in the new family. This was the 14th of May, 1582.

(End of Part 1—The Maiden.)

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1930—1932

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 ALUMNAE NOTES 

The third quarterly meeting of the Association was held in the Alumnae rooms of St. Joseph's Convent, the afternoon of April 19th. After a short business meeting at which arrangements were made for the holding of a bridge on Saturday, May 2nd, the College trio, the Misses Bergin, McKeown and Keller, entertained the party to two delightful selections, violin, 'cello and piano, and Miss Gladys Moffatt, A.T.C.M., rendered very sweetly two vocal solos. Reverend Joseph Keating, S.J., gave a most interesting and scholarly address on "The Catholic Outlook on World Problems." Mrs. Pajolas tendered the Reverend Speaker a hearty vote of thanks which was seconded by Miss McGrath. Refreshments were served in the library. The tea hostesses were Mrs. Kenneth Aitkin and Mrs. B. L. Monkhouse, assisted by the young ladies of the School. Benediction of the Blessed Sacrament brought to a close a very pleasant and much enjoyed evening.

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About one hundred guests were in attendance at a bridge party by the Alumnae on Saturday afternoon, May 2nd. Cards were played in the College Auditorium after which refreshments were served in the Alumnae rooms.

Mrs. A. J. McDonagh, Miss Mary McGrath, Mrs. J. C. Keenan and Mrs. Joseph McCrae presiding at the tables, looking lovely in decorations of pink roses, old lace and silver, poured tea and coffee. Assisting were the Misses Helen Monkhouse, Margaret Thompson, Mary Hayes, Alice Hayes, Jessie Grant and Eleanor Godfrey. The Bridge prizes were won by Mrs. Brazill, Miss Mary McBrady, Miss Marion Battle and Mrs. Dan Ryan, while the Hope Chest drawn for that evening was won by Mrs. J. J. M. Landy.

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The marriage of Miss Marion Marguerite Chadwick, daughter of Mr. and Mrs. T. J. Chadwick of Toronto, to Mr. Ray-

mond F. Hulseman, son of Mr. and the late Mrs. J. F. Hulseman, of Kansas City, was solemnized at Our Lady of Lourdes Church, Toronto, at 10 o'clock Wednesday morning, June 10th. Rev. Dr. Dollard, P.P., was the celebrant of the Nuptial Mass. May happiness attend them!

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The members of St. Joseph's College Alumnae held their 21st annual banquet in the beautiful and spacious Assembly Hall of St. Joseph's Convent, Thursday, May the 18th. The graduates of 1931, making a pretty picture in their white frocks and picture hats and wearing their graduating medals, were the guests of honour and were seated at a central table within the large U-shaped table occupied by the members of the Alumnae. The decoration of the pretty hand-painted place-cards for the honour guests were girl graduates with their scrolls tied with blue ribbon. (These souvenir cards were designed and painted by Miss Betty O'Brien). At the head table were the President, Miss T. O'Connor; Mrs. J. J. M. Landy, Mrs. F. Miley, Mrs. A. J. Thompson, Mrs. B. L. Monkhouse, Mrs. W. A. Wallis, Miss Kelman, Mrs. T. McCarron, Miss Mary McGrath, Miss Rose Ferguson and the Alumnae guests—Mrs. James Mallon, representing the International Federation of Catholic Alumnae; Miss D. McCarron, President of the Catholic Women's League, and Mrs. Frank Cassidy, President of the Loretto Alumnae. Ketiledges' Orchestra dispensed sweet music during the dinner.

TOASTS.

Miss Teresa O'Connor—Toast Mistress.

Our Sovereigns, Spiritual and Temporal.

Canada, response by Miss Helen Knowlton.

Alma Mater, response by Miss Alice Hayes.

Our Guests, response by Miss D. McCarron.

The Graduates 1931, response by Miss Doris Webster.

Miss Rose Ferguson, well-known writer of prose and poetry, gave a most interesting address on Canadian Literature and



MISS BETTY GROBBA, A.T.C.M.

Winner of the Toronto Conservatory Gold Medal for Highest Standing in the Conservatory Examination for Associateship Piano (Solo performance).

the poets and poetry of our young country. Miss Helen Monkhouse, B.A., speaking for the Assembly, thanked Miss Ferguson most heartily for her interesting literary treat.

A rare and very charming part of the evening's programme was the vocal duet by Mrs. D. Ryan and her sweet young daughter Agnes, graduate of 1931, one of the guests of honor. Betty Grobba, also a graduate of 1931 and honor guest, who has brought signal honor to her Alma Mater in winning the Gold Medal in a provincial musical contest, gave an exhibit of her art in two classic selections.

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Dr. and Mrs. Andrew Joseph McDonagh announce the engagement of their daughter, Mary Pauline, to Mr. Shirley Graeme Kenney MacDonald, son of the late Dr. John Phelan MacDonald and Mrs. MacDonald of Edmonton, Alta. The wedding will take place in Brompton Oratory, London, Eng., on August 10th. Mr. and Mrs. McDonagh and Miss McDonagh are sailing for England early in July. The bride and groom will leave immediately after their wedding for Oslo, Norway, where Mr. McDonald has been appointed Assistant Trade Commissioner for Canada.

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A scholarship of the value of \$500.00 per annum has been established at the Toronto Conservatory of Music through the generosity of Mr. and Mrs. R. Y. Eaton. This scholarship to be known as the Hazel Ireland Scholarship, will be awarded to a deserving student whose principal subject is the piano. Application for this scholarship may be made at any time to the principal on forms provided for the purpose.

* * * * *

The Right Hon. Chief Justice Anglin, Mrs. Anglin and their daughter, Mrs. Charles Gray of Ottawa, who were in town at The Alexandria for a few days, motored home Monday, June 8th. Mr. D. L. McCarthy entertained at dinner for them at the Hunt Club on Friday, June the 5th; Mr. Rankin was their host at luncheon on Saturday, June 6th; and Colonel and Mrs. A. E. Kirkpatrick entertained at dinner for them on Saturday night.

Mrs. Michael Healy entertained at tea on Tuesday, June 9th, in aid of the Social Service work of the Catholic Women's League. The hostess received wearing a becoming gown of beige chiffon with touches of gold, and was assisted by Miss McCarron, Mrs. W. H. McGuire and Miss Florence Boland. Mrs. W. T. Kernahan, Mrs. Frank O'Connor and Mrs. J. D. Warde presided at the tea table, which was done with pink roses and tall candles in silver holders. Those assisting included Miss Margaret Keenan, Mrs. J. B. Marion, Mrs. Murray Moher, Mrs. A. J. Heck, Mrs. Peter Healy, Miss Helen McGrath and Mrs. Harold Murphy. The guests numbered 150.

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The Rt. Hon. Chief Justice Anglin and Mrs. Anglin entertained on Thursday, June 11th, at dinner in honour of Major and Mrs. W. D. Herridge.

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Mrs. D'Arcy Coulson, of Ottawa, is in town visiting her mother, Mrs. Harry Warde-Phelan.

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Mr. and Mrs. Grant, Miss Helen Grant, Alice Hayes and Margaret Thompson are going to Albany at the end of June. They will likely go on to New York.

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At the annual election of the local Knights of Columbus Council held at the Club recently, the following officers were elected for the ensuing year: Grand Knight, James L. Dillon; Deputy Grand Knight, Hugh Harkins; Treasurer, William B. Malone; Recorder, Joseph Cullen; Warden, Leo V. Shanahan; Advocate, Joseph M. Garvey; Trustees: George Keogh, Ed. J. Rosar; Chancellor, Fred. T. McDermott; Inside Guard, Joseph Walsh; Outside Guard, Thomas Madigan; Alternate to Grand Knight, J. A. Thompson; Alternate to Past Grand Knight, W. T. Kernahan.

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The 20th Century Club held a luncheon-meeting in the Blue Room at the King Edward Hotel, on Wednesday, May

27th, at one o'clock. Mr. William Mullock, K.C., was the guest speaker.

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The annual Convocation dance given by the Alumni of Newman Club in honor of members graduating from the University of Toronto was held at the Club on Friday, June 12. The committee in charge included the following members of the executive: Mr. Newman Mallon, Mr. Rochereau de la Sabliere, Mr. Edwin O'Brien, Miss Mary L. Burcher, Miss Dorothy Enright, Miss Camilla Wright and Miss Margaret Bradley.

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Afternoon tea was given at Rosary Hall on Sunday, May 24, 1931, in honor of Mrs. W. O. Storey, National Convener of Education, Catholic Women's League. Miss Rose Ferguson and Miss McCarron received and welcomed the guests. Mrs. Storey gave a very interesting talk on Adult Education and its necessity in these days when all the forces of irreligion are marshaled. Divorce and birth control are eating their way into the national life, and since these ideas are openly discussed by old and young, and their advocates using every endeavor to spread their doctrines, and many of our Catholics are being affected by them, we have a sacred duty to know our stand. If we are ignorant of our own Christian and Catholic principles we cannot take any part in shaping public opinion. Uninformed voters are often mischievous voters. The future of the country is made in homes. Women who begin and end (mentally) in the kitchen and preserve cupboard lose their influence over their children, whose education is generally better than that which their mothers received. If the latter cannot talk intelligently on any topic besides clothes and houses, they will not be able to keep any hold on their daughters, who will say, "Mother does not understand what people are thinking and doing now." She stressed the necessity, however, of being careful to insist that home duties come first and are the most important. Mrs. W. H. McGuire, Past President of the Catholic Women's League, Mrs. J. C. Keenan, and Miss Patricia O'Connor spoke on to-day's social problems.

Among the guests besides those already mentioned were noticed Mrs. A. J. McDonagh, Miss Cronan, Miss McGarrity, Miss Fitzgerald, Miss O'Callaghan, Mrs. J. J. M. Landy, Miss Irene Richard, Miss Teresa O'Connor, Mrs. John M. Ferguson, Miss Katie O'Donoghue, Miss Regan, Mrs. McCarron and many others.

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A tea for the delegates who are leaving for the national convention of the Catholic Women's League to be held in Charlottetown, P.E.I., was held at the home of Mrs. Michael Healy, 57 Clifton Rd. Miss Dolly McCarron and Mrs. W. H. McGuire received with Mrs. Healy, while Mrs. Frank O'Connor, Mrs. W. T. Kernahan and Mrs. J. D. Warde poured tea and coffee at a table gay with pink peonies in a silver bowl and tall pink tapers in silver holders. The tea room assistants included Mrs. A. J. Heck, Mrs. Murray Moher, Mrs. J. B. Marion and Miss Margaret Keenan.

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We felicitate Mr. and Mrs. C. P. Mosteller (Isabel Abbott) on being now the proud parents of a family of four children. Baby Judith Isabel, who arrived on March 16th, although fourth in rank, claims first honors now in her happy home at 542 Kathron Ave., Cuyahoga Falls, Ohio.

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Congratulations to Miss Agnes Stock, Miss Rae Boyce, Miss Margaret Mallon and Miss Caroline Doran, graduates of St. Michael's Hospital School of Nursing, who received their medals and diplomas at the thirty-seventh annual graduation exercises held in Columbus Hall, Toronto, on June 4th.

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Reverend Father John McGarity, C.S.P., now associated with the New York band of Paulist Fathers, has been appointed rector of Newman Hall. Reverend Father McGarity succeeds Reverend Father John Burke, C.S.P., who has gone to take over the work of the Paulist Fathers in Chicago. Father McGarity's life in New York has been enriched by ties extending all over Ontario from his birthplace in Walkerton, Bruce Coun-

ty, and schooldays at De La Salle Institute, where as a student of 17 he enlisted for service in the Great War. For meritorious incidents in his career overseas, he won his commission on the field and was awarded three decorations. Father McGarity enlisted in 1915 with the Thirty-eighth Battalion, and it is one of the happiest moments of his life to return to this country and attend the reunions of his old battalion. Following his return from overseas he attended the University of Toronto and took a helpful part in Newman Hall under Reverend Father Ryder. A rich personal experience at St. Jerome's College, Kitchener, De La Salle Institute and overseas gave him an extensive and varied knowledge of affairs that fitted him for the work of Catholic priesthood.

Obituary.

The prayers of our readers are requested for the happy repose of the souls of our friends recently deceased:

Miss Mary Dunn, Mrs. Prance, Rev. Father Peter McGuire, Rev. Father Martin Bench, Miss Mary A. O'Rourke, Mr. E. Hinds, Miss Frances Radican, Mr. James Reddy, Dr. Joseph Casserley, Mr. W. A. McCaffrey, Dr. Molloy, Mrs. Ryan, Mr. Wigglesworth, Mrs. David Barren (Marion Collins), Mrs. Patrick McDonough, Mrs. Kelly, Miss Agnes Doran, Miss Kathleen McCart, Mr. J. Dalton, Mr. Patrick McDonough, Mrs. F. Schreiner, Mr. Harry Lee Nerlich, Mrs. Blair, Mrs. A. J. Pelletier, Mrs. Elizabeth Harcourt McDonald, Miss Mary Lou Roesler, Mr. W. J. Sheahan, Mrs. Ida Dunn.

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.



REV. MOTHER ST. JOHN FONTBONNE,

**First Superior General
of the
Sisters of St. Joseph
of
Lyons, France,**

1759 - 1843.

1759

34

THE FONTBONNE MEMORIAL SCHOLARSHIP

In 1930 the Community of the Sisters of St. Joseph, Toronto, founded a Scholarship in memory of Mother St. John Fontbonne, Foundress of the Congregation of the Sisters of St. Joseph, for the student obtaining the highest standing in Honour Matriculation who enters the Honour Course at St. Joseph's College, Toronto.

As most of our readers already know, St. Joseph's College is affiliated College of St. Michael's College, which in turn is one of the four Federated Colleges of the University of Toronto, that is, St. Joseph's College is entrusted with charge of the women students registered in St. Michael's. The system of federated Colleges existing in the University of Toronto is unique, and its great advantage lies in this, that while students belong to and enjoy all the privileges of a large University and go out as its graduates, they are at the same time attending lectures in the College of their own particular religious denomination, under the direct supervision of the Professors of that College.

It can readily be seen, therefore, what an advantage it is for a Catholic young woman to be enrolled in St. Joseph's College, the women's department of St. Michael's College, and on that account, an integral part of the University of Toronto, in which it enjoys equal privileges and bears equal responsibilities with the three other Colleges.

The Fontbonne Memorial Scholarship, as also the Gertrude Lawler Memorial Scholarship and the Mary Redmond Memorial Scholarship, has been established to encourage outstanding pupils to pursue a University education under these ideal conditions. As has already been mentioned, this scholarship has been founded to revere the memory of the Reverend Foundress of the Congregation of the Sisters of St. Joseph, the great and saintly Mother St. John Fontbonne, who, al-

though imprisoned and condemned to death during the French Revolution, was denied the much desired palm of martyrdom by the fall of Robespierre on the day preceding that appointed for her execution. God, Whose Name no doubt would have been glorified by her death as a martyr, had planned other and great things for this valiant woman to achieve. When the Revolution was quelled, she was called upon to re-establish the Congregation of the Sisters of St. Joseph, which under her gentle and saintly guidance grew and spread its branches all over Europe and even to America. From the earliest foundation in America, the first four Sisters of St. Joseph came to Toronto, one of whom, the late Mother Delphine was Mother St. John's niece.

That was eighty years ago, and since that time the Sisters of St. Joseph have continued to be prominent educators throughout the Dominion of Canada. In whose memory, then, more fittingly than to that of Mother St. John Fontbonne could we found a Scholarship in Higher Education, since it was to her saintly enterprise that the first educational work of the Sisters of St. Joseph in Toronto owed its inspiration and beginning.

The Fontbonne Memorial Scholarship, as also the Gertrude Lawler and Mary Redmond, is valued at \$100, that is a year's tuition, value \$75 and \$25 in cash provided the student obtains First Class Honours in the Honour Course chosen.





COLLEGE NOTES



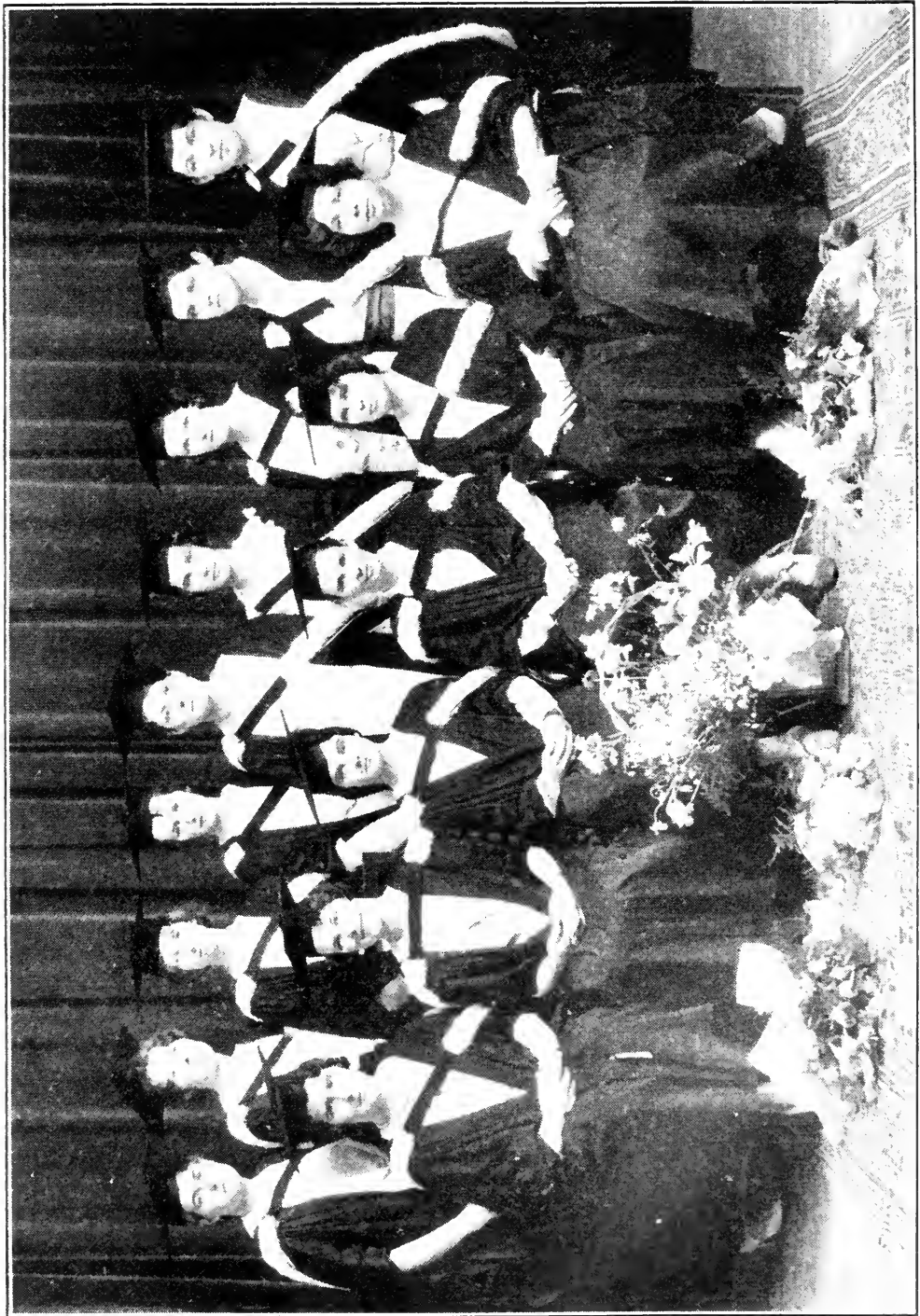
On Thursday, April 9, the Annual Banquet in honour of the Graduating Class was held at the College. Rev. Father McCorkell, C.S.B., Superior of St. Michael's College, and Rev. W. Roche, C.S.B., Professor of Religious Knowledge, were our guests of honour, along with the sixteen fair graduates. Willie Ann Luckett, '32, proved a very capable Toast Mistress, and she seemed to inspire those who proposed and responded to the various toasts with something of her spirit, for all the toasts were of unusual interest. Father McCorkell spoke eloquently of our University, and of St. Michael's important part in that great institution. Father Roche, in his own incomparable way, spoke of our excellent staff at St. Joseph's College and the untiring energy of the Sisters in promoting the spiritual and intellectual interests of the Students under their care. The Third Year Committee, Misses Pauline Bondy, Eileen Harrison and Lorraine Patterson are to be congratulated on the perfect success of this year's banquet.

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The final meeting of the year of St. Joseph's College Sodality was held on the second Sunday of April. Reverend Father McCorkell, C.S.B., our spiritual director, gave a short, but impressive, sermon on Our Blessed Lady, holding her up to us now and in future life as the Model of perfect womanhood, whom it should be our pride to imitate. The meeting closed with Benediction and afternoon tea. The election of officers for the Sodality of 1931-32 took place at the end of the month. President, Jennie Farley; Vice-President, Pauline Bondy; Secretary-Treasurer and Organist, Margaret Hussey.

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The results of the elections for the different Societies and Executives for 1931-32 will be reported in the September number of the Lilies. We content ourselves in offering our congratulations in this issue to Miss Constance Hinds, our new Pre-



GRADUATES OF ST. JOSEPH'S COLLEGE, TORONTO, JUNE, 1931.

Standing: Margaret Goughan, B.A.; Anne McLinden, B.A.; Wilhelmina Keller, B.A.; Isabel O'Tourke, B.A.; Mary Gardner, B.A.; Helen Knowlton, B.A.; Margaret Downey, B.A.; Helen Madon, B.A.; Victoria Quinn, B.A.
 Seated: Elizabeth Cooney, B.A.; Helen Dolan, B.A.; Eileen O'Brien, B.A.; Marybel Quinn, B.A.; Mary Demecher, B.A.; Elizabeth Miller, B.A.
 Absent: Catherine Carroll, B.A.

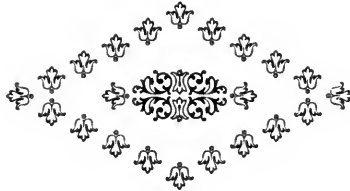
sident of the Students' Administrative Council, and Miss Lorraine Patterson, our new Head Girl for next year.

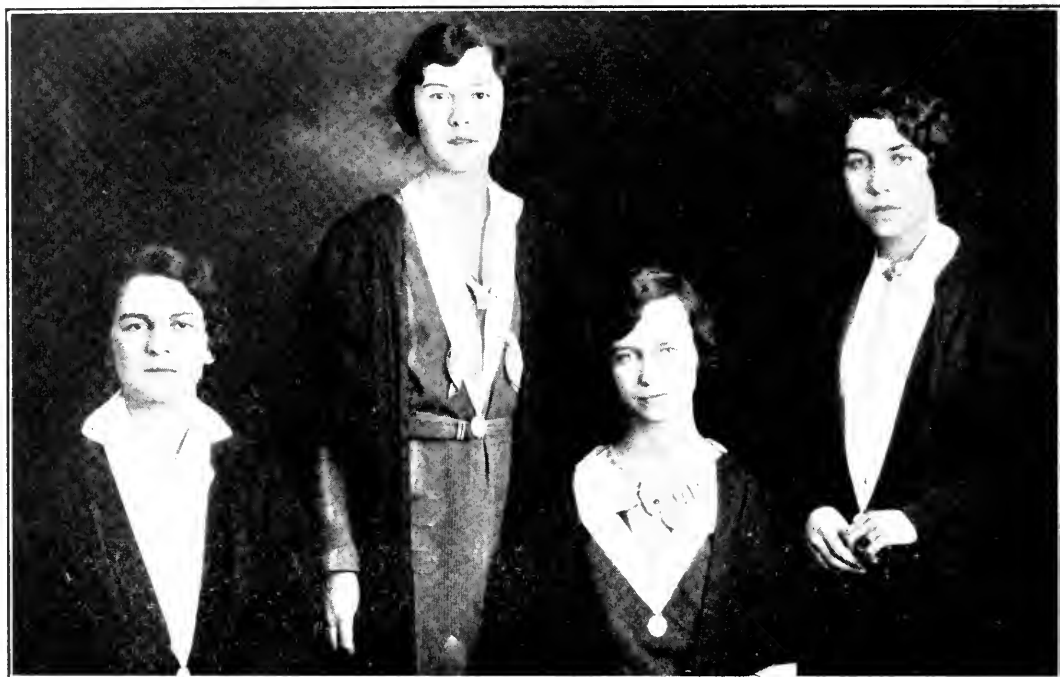
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May 23rd saw the last of the examinations, and what was by no means so welcome, the breaking up of the school year, and farewells to the Fourth Year Girls, who are leaving College for new spheres in life. Eight of these have been in Residence for four years, so one can easily imagine what the House will be next year without our Mary, Helen, Marybel, Margaret, Eileen, Catherine, Mary and Anne.

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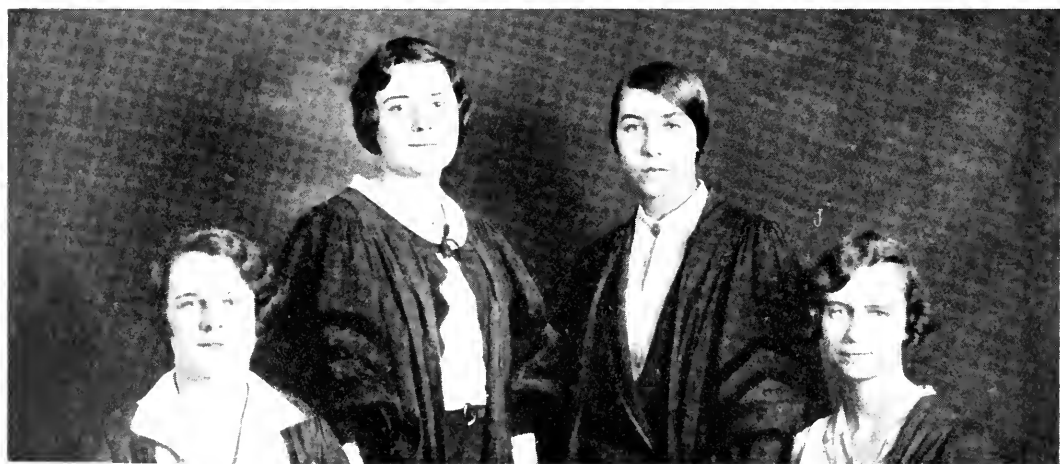
We wish to thank the President, Miss Teresa O'Connor, and the Executive of St. Joseph's College Alumnae Association for the very enjoyable banquet to which our Graduating Class was invited on May 27th, held at St. Joseph's Convent. Miss Alice Hayes, '28, and Miss Helen Knowlton, one of this year's graduates, responded very ably to the toasts to Alma Mater and Canada. We also wish to thank the same Executive for donating a Medal to be awarded each year to the student obtaining highest standing in her course in Fourth Year, and also for a year's subscription to one of the best French periodicals, L'Illustration.





EXECUTIVE OF BLESSED VIRGIN SODALITY.

Lorraine Paterson, Margaret Hussey, Jennie Farley, Pauline Bondy.



EXECUTIVE OF FRENCH CLUB.

Left to right—H. Dolan, J. Naud, P. Bondy, J. Farley.

ST. ANTHONY OF PADUA**June 13, 1231—June 13, 1931.**

“St. Anthony is the Saint, not of Padua only, but of the whole world.” Pope Leo XIII.

St. Anthony’s message to the world was constantly one of peace: “No more war; no more hatred, no more bloodshed, but peace. God wills it.” How much we need this cry sounded from pole to pole to-day.

This year 1931 marks the Seven Hundredth Anniversary of St. Anthony’s entry into glory. It is the expressed wish of our Holy Father Pius XI. that this Seventh Centenary be honored, throughout the whole world and that the faithful invoke this great Saint to obtain an increase of faith and charity among souls.

St. Anthony was born in Lisbon, Portugal, August 15, 1195, of ancient lineage. His home was the sumptuous de Bouillon palace, where he spent the first fifteen years of his life. He received the name of Fernando in baptism and spent his youthful years with his parents, two brothers and two sisters.

As a student, he had a brilliant intellect and plenty of worldly goods. The chief feature of his education was a strong and tender devotion to the Queen of Heaven, the keynote of the purity and innocence of his whole life. Even when a boy his miraculous power was manifested by his ability to dispel the evil one with the sign of the Cross.

He became an Augustinian Canon in the Monastery of Santa Cruz at Coimbra near Lisbon where he gave himself entirely to God and to duty. Here his miraculous powers became evident. One day, seeing a sick religious a prey to diabolic obsession, he took off his cowl and threw it over the Brother’s shoulders, which resulted in his instant cure.

In 1219 Fernando was greatly impressed by the massacre at Morocco of five Franciscans and as he too desired to be like them a martyr for the Faith, he felt called to enter their order

and with the sanction of the Prior, he exchanged the white robe of the Augustinian Canon for the coarse brown habit of St. Francis and took the name of Anthony.

In 1220 he embarked for Morocco but no sooner had he touched the infidel shores of Africa than he was taken seriously ill with fever, which confined him to bed all winter. He was reduced to such a state of weakness that he was forced to return to his native country for the restoration of his health. His field of labour was not to be on the desert shores of Africa but upon the soil of Europe amongst a people running headlong towards schism and heresy.

At the fourth General Chapter of the Franciscan Order, he placed himself at the disposal of the Founder—St. Francis of Assisi. But he was looked upon as a novice unfit for any special employment. God did not need him for active works yet, so he gave himself up to prayer and contemplation. Soon after, in 1222, his power of oratory was discovered and he was licensed to preach the word of God and to give popular missions. He did not seek the applause and praise of men, nevertheless he so attracted and charmed his hearers that unmindful of time and fatigue they would listen to his preaching moved to horror for their sins and inflamed with an ardent desire for the things of Heaven. People came from far and near to hear this “Herald of Divine Love.” Soldiers, farmers, merchants, artisans all forgot their temporal occupations to hear him speak of the need to lead better lives.

In 1225, though only thirty years of age, he was appointed Guardian of Puyen-Velay in charge of the government of one of the houses of the Order. Again he worked miracles, prophesied future events, spoke the truth to high and low alike, healed aching hearts and helped those in temptation. In this year, while at Chatneuneuf during a time of prayer, suddenly the Infant Jesus, surrounded by a most brilliant light, and smiling gently, not only allowed Himself to be seen by Anthony, but embraced him with His little arms, giving and receiving caresses. In memory of this rapturous vision, and his spotless purity, St. Anthony is represented in Art receiving

the embrace of the Infant Jesus and holding in his hand a white lily. Later St. Francis commissioned him to teach Sacred Theology in Bologna. Here, too, his natural gift of oratory and his apostolic spirit made its influence felt on souls. Above all he thirsted to bring souls to God, and it is perhaps as an Apostle his influence was greatest. His preaching in France, where like St. Dominic he laboured to bring back to the Church the Albigensian and other heretics was so marvelously successful that he was called by many the "Hammer of Heretics."

On June 13, 1231, while on his way to the Convent of the Poor Clares, he was taken to his reward. Like many of the Saints his influence was as great and greater after his death than before. In truth it makes us realize that death to a Christian is but a passage to a better life, while his good influence remains in this world.

By an exception, perhaps unique in history, within less than a year after his death he was canonized by Pope Gregory IX., who had himself witnessed his wonderful and holy life. His own mother and two sisters, who had survived him, had the extraordinary privilege of being present at his canonization.

The old chroniclers have left us a charming picture of both the preacher and his preaching:

"His soul was like a fair garden fertilized by the showers of Divine grace where bloomed the sweet scented flowers of Heaven spreading around their fragrant odour. These flowers were meekness and humility, poverty and penance; fervour and zeal, wisdom and prudence. Beyond all praise were his eloquence, the gracefulness of his manners, his nobility of character, his gentleness and kindness. Whether in the pulpit or the confessional, with the clergy or the laity, he everywhere and at all times evinced that spirit of prudence which gives the golden mean to all the virtues, and exhibited that utter forgetfulness of self which won him the love and admiration of all. In a word, he was indeed the beloved of God and men."

With sinners he never despaired of success. Whenever he found their intellect too deeply blinded or their passions too obstinate, there remained to him as a last resource, the power of miracle. He frequently had recourse to this and used it, as Mosese did his rod, to strike the rock, to soften the stony hearts of sinners and cause them to shed plentiful tears of repentance.

St. Anthony walked this earth but a few years, yet he accomplished a great deal in a short time. His first fifteen years were in his father's house, the de Bouillon palace in Lisbon, two years at the Monastery of Canons Regular of St. Augustine near Lisbon, nine years at the Abbey of Santa Cruz at Coimbra and about ten and a half in the Order of the Friars Minor. He lived thirty-six years in all. Yet he is a model of innocence and detachment, of union with God. He is verily a model for all people, a light in which the Catholic Church glories.

Catherine Carroll, '31.

Prayers and good words within your memory store,
 And at stray moments say them o'er and o'er;
 'Twill help to hallow all your work and play,
 And holy thoughts will keep bad thoughts away.

—Leaflets.



FRENCH SOCIETY UNDER THE SECOND EMPIRE.

On December 2, 1857, Louis Napoleon was solemnly proclaimed, with the approval of eight million votes, Napoleon III., Emperor of the French. The period of his reign is called the Second Empire; its government appeared to be the most stable that France had enjoyed since the Revolution. The preceding regime had been characterized by a Utopian optimism which had proved a failure. Under this Second Empire, Capitalism held sway — it was a triumph of force and of material interests.

The Emperor strove to make himself popular with all classes of people; he was successful for a few years. His marriage with the beautiful Eugenie de Montijo, of noble but not royal blood, gave him a helpmate whose elegance and charm of manner were of the utmost service in drawing about the Imperial court important French nobles and foreign diplomats. The Court became once more the centre of European styles and fashions. Balls and other smaller functions at the Tuilleries were of the greatest brilliance. Many of the Conservatives were fascinated by this display. What remained of the old French aristocracy disapproved of the Empire. These nobles considered Napoleon and his consort mere "Parvenus." He, though every inch a prince, had an adventurous life, and was not able to give his court a high moral tone. The Empress Eugenie was pious and haughty, but at times very capricious, and prone to play the irresponsible woman of fashion. So, we may say, the Court was brilliant rather than select — even the Princes and Princesses did not set the best of examples.

The strongest opposition to the Emperor was made by earnest Democrats, men like Hugo and Quinet. This opposition was a source of real moral weakness for the regime. To sum up in a few words, it may be said that the uneducated masses and a clique of self-seekers supported his government; the elite of all kinds, with a few exceptions, distrusted both it and him.

Here, it would be opportune to survey what good Napoleon did for these, his supporters, and in what manner he gained their approval. His most constant appeal was to the capitalist and business man. He inaugurated an era of intense material activity. As a fit beginning, the "Credit Foncier," a national mortgage bank, was created; this meant improvement of trade. He stimulated industry by a series of remarkable public works; steam navigation was developed; the Suez Canal was built, and railway construction throughout France progressed with enormous strides. Paris and most of the great French cities were practically rebuilt. The policy of free trade was gradually introduced. Reforestation was carried on with efficient energy. This commercial and industrial development assumed a sort of poetic grandeur. There seems to be something strangely attractive about the material activity of the Empire. Its breadth of inspiration and the generosity of some of its motives appeals to us much more than the cautious solidity of Louis-Philippe. This prosperity was fundamentally sound, and can only be compared with that of the Renaissance or of the time of Colbert.

Napoleon III. gloried in the name of "Emperor of the Workmen." Some say, however, that he did not deserve the title as most of his promises were never fulfilled. But he at least began social politics in France. He affirmed that it was for the working class that his government of cheap bread, great public works, and holidays primarily existed. He was a theoretical humanitarian-socialist and an advocate of universal suffrage. This, together with the Bonapartist spirit of the people, accounts for his popularity with the peasants and working classes.

Although Napoleon's catch phrase was "l'Empire c'est la paix," the Second Empire stressed the pageantry of Militarism. Brilliant uniforms thronged the streets, and the soldiers' time was occupied with frequent reviews and parades. The military man was now not merely a rough soldier, but became a privileged being. The people considered the army invincible, but in reality, behind the pomp, there were great weaknesses.

There were too many parades and drills and not enough strategy; also too many drawing-room generals.

It is impossible to discuss this period without some mention of the religious question. The Empress Eugenie was a devout Catholic, famed for her charities. With her aid, the Emperor strove to win favour with the Church. He thought the dignity of religious ceremonies would blend well with the majesty of imperial functions, so religious processions were frequent. Later Napoleon offended the Pope by supporting the movement of Italian liberation, and he also offended the Italians when he maintained French troops at Rome to protect the Pope. Many of the bourgeois at this time joined the Church in order to crush the rising tide of socialism. It became quite good form to show oneself to be a devout Catholic.

The so-called "Liberal" Catholics brought about the passing of the Falloux law, an act dealing with secondary education. This law provided for the development of education under the shadow of the Church. It was one of the greatest victories of French Catholicism in the nineteenth century.

But the people were by no means all fervent Catholics. The attitude of the average intelligent person was a vague deism and faith in God, accepting the official doctrines of a State anxious to stand in well with the Church. Victor Cousin tried to influence this type of people by his philosophy of Eclecticism, which was taught in all the State "Lycées" and Superior Faculties. Notwithstanding the Falloux law, education was really less independent under the Empire than under Louis-Philippe.

The philosophy which reacted against Eclecticism was Positivism. Taine became the leader of this new philosophy; he represents the dogmatic rationalism of the nineteenth century thought. Renan also professed the cult of positive science, but he influenced those who delighted in the fancies of their imagination instead of formulating vigorous categories.

The Second Empire, as well as the Republic, had its social reformers, but they were for the most part real materialists; their economic theories were based on Mutualism. Proudhon

was one of the leaders of proletarian agitation in France at this time. Blanqui wanted the rule of the intelligent fraction of the proletariat — a band of disciplined workers. He was a prominent leader of small bands of conspirators against the Empire, but his plans came to naught.

Louis-Napoleon tried unsuccessfully to prevent economic discontent by keeping the workingmen busy. Hence the numerous public works begun during his reign. Outstanding among these was the beautifying of Paris. It is considered one of the wonders of the nineteenth century. This enormous undertaking was supervised by the Emperor's great friend, Baron Haussman. It would be impossible to describe the various improvements. The Opera House alone will suffice to show the lavish ornateness of the imperial regime, its deification of music amid sumptuous magnificence of marble and gilt, its glorification of the dance in the statuary of Carpeaux. Other buildings were equally magnificent, and the boulevards were superb.

The spectacular climax, so to speak, of the Empire seems to be in the exposition of 1867. Imperialism appears to be firmly rooted. Paris is the social centre of the civilized world. In the gay thoroughfares everyone was welcome who wanted a good time and had money to spend. The "petit Prince" (the Emperor's son) had already become the popular idol.

The cafés were the popular meeting place of the time. The political bohemians and the intellectual proletariat held their sessions there. During the last years of the Empire, the Café de Madrid was the rendezvous for journalists and adversaries of the government. The "beau monde" congregated at Tortoni's, the modish café-restaurant of the period. There, amongst the gay throng, may be seen some of the makers of the Empire. The tall, handsome man so like the Emperor is the Duke de Morny. This half-brother of Napoleon III. is talking to the Prince de Metternich, the Austrian Ambassador. Seated at one table is the great Auber, in the full flush of his fame. Theophile Gautier is there, too, and Scholl, always with a witty story to tell. Offenbach, who made famous the

opera-bouffe; Sardou, the Goncourt brothers, Octave Feuillet, the playwright — all are there on the perron of Tortoni's in the golden days of the Empire.

At the top of the social order was the Imperial Court. The Emperor rewarded literary merit by an invitation to join the Court parties at Compeigne, where life was one round of entertainments and of occasions for the men to display smart uniforms and the women gorgeous toilettes. This was the day of the vogue for Worth. The ladies considered men-dressmakers a daring innovation. The Court painter, Winterhalter, has left us a record of all the beautiful women in crinoline who graced the Imperial Court.

The smart life of the Second Empire is told in history and literature. Edmond de Goncourt sought to depict it in *Chérie*. Mme. de Metternich was a typical gay aristocratic lady; De Morny was the typical "homme fort" of the time. The salon of the Princess Mathilde was the rendezvous of all the clever men of letters. Society aping the Court lived for frivolous enjoyment. Foreigners thronged the boulevards — a regular "foreign legion" of "flaneurs" befriended by the Empress.

The Parisian "boulevardier" was not a travelled man — his whole life was Paris. He is often called a "cocodet." His feminine counterpart, the fashionable "cocodette," was exaggerated in costume and slangy in speech. But all these men and women, Don Juans and Ninon de L'Enclos, had healthy virile blood in their veins; the men were brave, the women were beautiful — often intelligent. To find a parallel to so much magnificence one would have to recall the days of Louis Quinze and Du Barry.

Beside all this brilliance, there still remained the prosaic, solid middle classes. In Paris they became slightly affected by the enjoyments of the rich, but in the country they remained strong and vigorous. Louis Veillot, in his correspondence, has given us a glimpse of simple-hearted honest village priests and country squires, not brilliantly clever, but sound to the core. The young student no longer wasted his time in Roman-

tic dreaming. He now prepared himself for a money-making career: civil engineer, lawyer or doctor. This young man of 1860 was a thoroughly self-seeking positivist and materialist.

At the foot of the ladder was the vast working population which the government kept amused like children with pageantry and display. Some workers planned social revolutions, but most of them were satisfied and accepted everything in the prevalent tone of the jesting — “blague.”

Journalism was the great outlet for this spirit of blague. Frivolous rather than intellectual journalism set the pace. There were few serious newspapers on account of the strict Press laws. The Emperor did not want politics discussed nor parliamentary debates reported in the papers. The few serious newspapers, however, maintained a very high standard. “Le Journal des Débats” and the “Temps” were the upholders of dignified traditions. They helped leading French writers to gain an audience. These strict Press laws, so oppressive to debaters and journalists, gave quiet writers both leisure and a public.

The literature of the Second Empire was, on the whole, more prosaic than poetical. The novel and the prose comedy are the characteristic products of the age. The reign of Napoleon III. is one of science and of scientific realism in literature. One writer has said that the origins of realism may be sought in reaction of a society trying to veil its materialism in a sort of hypocritical idealism. This led writers to gravitate to descriptions of the vulgar, the law and the ugly. The authors of this period seem to be divided into several groups. In the first were Ponsard and Augier — and other advocates of law, order and respectability. Others hated the middle class, and in the reaction against them fell into a love of the morbid — such were also the pseudo-idealists like Feuillet. There is no document on this period comparable to Balzac’s “Comédie Humaine.” Other dramatists and novelists have also portrayed their age with sufficient accuracy. Such are Augier, Dumas, Sardou and Halévy. “Le Nabob,” by Daudet, is not very systematic, but it gives a very good picture of the age. Octave

Feuillet idealizes the young aristocrat in his "Roman d'un Jeune homme pauvre." Dumas fils created the term "demi-monde" in his play of that name. The demi-mondaine is an unscrupulous woman who subordinates everything to money.

The real hero of the society at this time was the "homme fort" — a sceptical heartless man of pleasure and business. Feuillet's "M. de Camors" is the typical homme fort. Zola's "Rougon-Macquart" series gives a most sombre picture of life under the Empire. There is a decided note of sadness in all this literature. The Empire is partly responsible for all this discouragement in its emphasis of material wealth and prosperity, of glitter and show rather than solid achievement. The reaction against romantic idealism brought a skepticism — smiling but none the less bitter — which went deep into the national life. At the back of this skepticism is the loss of religious faith, in a generation whose only spiritual provision in education was the Eclecticism of Cousin, a vague idealism which was no defence against the wholesale onslaught on all religious conviction made by Positivism. The greater spirits of the age could not be satisfied with purely material advantages and scientific progress. The result was the new "Mal du Siécle" of the Second Empire. From this sadness there were two avenues of escape — by the dilettantism of Renan or the return to religious faith, in which Taine led the way, but was to be passed by many, such as Bourget, who found full certitude in the bosom of the Catholic Church.

Marybel Quinn — '31.



L'ENCYCLOPEDIE.

A mental flight over the eras of the literature of France will reveal certain well-defined pictures which form the mile-posts as each century passes in quick review. A fountain of dancing waters jutting out of comparative darkness, buds bursting into flower, a general awakening of nature as at the arrival of Spring — what have we here but the France of Francis I.? the renaissance in arts and letters, a little confusion and disorder, the whole, however, conveying a pleasing effect. Next we are conducted through gardens which show the unmistakable hand of “Le Nôtre,” shaped yew trees, precision, order, balance, everything in its place, courtiers bowing low to their absolute monarch, “Le roi soleil.” The scene again changes. Now men and women are gathered in a Parisian salon; some are noblemen, some bourgeois; they mingle and converse on equal terms; cynical smiles, very near to sneers — the 18th century has begun. The foundations of all existing forms of society are being tested with acid, and this acid is being applied by clever hands. They know the vulnerable points, and they apply the solvent skillfully. Their acid is called human reason, and their brilliant minds lack the penetration to realize that it is not all-powerful. Descartes had handled the dangerous fluid, but he knew its limitations and used it with discrimination. “My religion,” he said, “is something apart; it is supernatural; human reason can be used as a touchstone only with things natural.” Wisely and carefully he separates the two orders, but for the “philosophes” of the 18th century the supernatural has no existence. Freedom becomes their fetish; restraint of any kind is an infamous thing to be mercilessly crushed wherever found. Voltaire consistently carried out this theory in his slogan, “Ecrasez l’ Infame.” Religion is a restraint; it has impeded human progress — it must be crushed. Authority, civil and political, curbs the natural will of man; such a curb is an insult to the newly-discovered sovereignty of man; the individual must be emancipated. A new phrase is in the minds of everyone and on the

lips of many—the rights of man. Each one has his own ideas of what these rights are, but no one is indifferent to them. For the first time the whole nation is alive to the fact that it is facing a difficult problem; everyone is discussing it, reading about it, and a little group of men in Paris, bound together by common ideals and principles, are writing about it. Hence the spirit of the encyclopedia.

Le Breton approached Diderot with a proposal to translate the dictionary of Chambers. The setting could not be better, the time more propitious, and the actors were not lacking. The feverish mind of Diderot took in the whole situation at one glance and saw its possibilities. Together with the notorious freethinker, D'Alembert, he set to work to give the world a volume containing the whole cycle of human knowledge as seen through the eyes of the philosophes.

What an excellent opportunity for propaganda; and the people whom Diderot associated with himself to produce the work were not such as to let such an opportunity slip away. Picture to yourself such a situation? All knowledge is the province; clever, witty pens, a definite thesis to expound, unhampered as to ways and means — why, you could make a faded flower say there is no God! Hail storms, volcanoes, floods and famines could prove it! Two lines of print, and revealed religion becomes a farce. Science has done so much to relieve the sufferings of humanity; its results can be seen and felt; they are concrete, reasonable; can as much be said for metaphysical, for mystical religion? Before their eyes they had a country which had thrown off the yokes of restraints in government, religion and thought. England had flourished; France must do likewise. Impregnated with these ideas, the encyclopedia began its struggle for existence.

The fates seemed to promise success; subscriptions poured in, and all the great writers of the time were anxious to contribute. The rationalistic tendencies of l'Abbé de Prades, the editor of the theological articles in the encyclopedia, caused the Bishops of France to stir uneasily, and the work encountered its first struggle, but Malesherbes conducted it safely

through this trial. But such a compilation was too dangerous to pass unnoticed. d'Alembert wrote his article on Geneva, and Rousseau, who had been a collaborator, went over to the enemy camp; d'Alembert wearied of the warfare, and he, too, deserted Diderot. The note of materialism, so prominent in 18th century thought, was introduced into the Encyclopedia by Helvetius, and, after a stormy career, Diderot finished it in 1772.

Several facts contributed to the rapidity with which its influence spread. In the 18th century the reading public grew by leaps and bounds. At first it consisted of a select few in the intellectual circles of Parisian life; by the end of the century men and women in the remotest corners of the province took a keen interest in current literature and ideas. What could be more attractive to these people than the latest accounts on mathematics, physics, music, philosophy, theology, and mechanical trades, written by such writers as Montesquien, Voltaire, Rousseau, Diderot, d'Alembert, Daubenton, Marmon-tel? All eyes were focussed on the materialistic atheists, Con-dillae, Helvetius, d'Holbach, Raynal and Condorcet; and they openly supported the encyclopedists. The government added an enticing flavour, thus ensuring its popularity — it censored the encyclopedia.

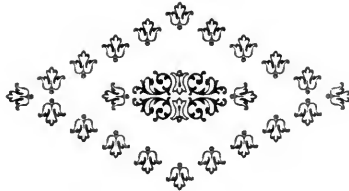
It would be impossible to estimate the far-reaching extent of the influence of the encyclopedia. Everyone read it, and its principles changed the views of many. Had these been expressed clearly in black and white, the effects would certainly have been much smaller; but the "philosophes" were too clever to let such a thing happen. They adopted the method used by Bayle in his dictionary, and with this destructive method they did their work thoroughly. Their method of procedure was something like this: A doctrine was explained simply and clearly according to traditional belief, but somewhere or other there was a footnote, and this dealt the death-giving blow. Anecdotes, criticisms, derogatory stories unrefuted, insinua-tions — these were the means used to weaken the foundations of established institutions.

If men had had instruments capable of detecting social eruptions, such as are used in connection with elemental disturbances at Mount Vesuvius in our day, they would have heard first a murmur growing into a rumble, increasing constantly in intensity; then they could have seen dense clouds of black smoke followed by destruction, chaos and ruin.

The Encyclopedia cannot be accused of having brought on the revolution. In one sense it can be called a revolution itself, embodying, as it did, the whole philosophy of the 18th century. Brunetiere offers a solution when he says: "La philosophie du XVIII. siècle, c'est la forme intellectuelle de la Revolution." What sound advice Lord Chesterfield gave to his son when he wrote to him saying: "You will get the Encyclopedia, and you will sit on it while you are reading Voltaire's 'Candide.'"

Pauline Bondy (3T2).

For the first time since the Reformation, Mass was celebrated on the Friday after Advent Sunday, 1930, at Northiam, Sussex, England, in an oratory at Little Doucefrove, the new home of Mr. T. P. Fry and his wife, Miss Sheila Kaye-Smith, the novelist. Mr. Fry, who before his conversion in 1929 was an Anglican clergyman, served at Mass.





EXECUTIVE OF LITERARY SOCIETY.

Left to right—M. Deroyer, E. O'Brien, R. LaPlante.



EXECUTIVE OF DRAMATIC SOCIETY.

Standing—Eugene Hartman, Ray Godfrey. Seated—Clerisc Hartman, Jessie Grant.

PRESENTATION OF "ROMEO AND JULIET."

Three hundred and thirty years is a comparatively short time in the history of Shakespeare's plays, yet were the author alive to-day he could either see his play enacted almost exactly as they were written or he might enter a theatre, and, did he not remember as the words, he would not recognize his own handiwork. So great is the diversity of the modern method of presentation. English-speaking people, Shakespeare's fellow-countrymen, have deviated very much from the original presentation of "Romeo and Juliet." But developments have been made and customs have brought about the gradual change. Almost every factor which influences the presentation has changed,—the theatre, including the stage, and its management, the actors, the scenic art, and particularly the audience.

To fix the attention,—the "Globe" seems to have been a typical theatre of the time, and most popular for the enactment of Shakespeare's plays. "Romeo and Juliet" was first presented there in 1597. It was an octagon-shaped frame building. The stage, unlike the modern one, projected into the body of the theatre, and was surrounded on three sides by the audience. Not far back from the centre of the stage were two pillars supporting a sort of canopy, extending to the back of the main stage. Directly underneath the canopy, at the back was a small, curtained ante-room, on either side of which were the doors leading to the dressing rooms. Placed above these rooms was another compartment, curtained off, and which could be used as an upper ante-room, tomb, or, in "Romeo and Juliet," as a balcony. When not in use, it often served as accommodation for part of the audience. On either side of it were windows, so that the whole back of the stage was like the outside of a building, and was often used as such. Most of the action took place in the front part of the stage, the small back-stage and balconies being used only for special scenes.

The main stage had no curtains, and for this reason Shake-

speare had to devise a means for all the characters to leave the stage at the end of a scene. We find many examples of this in "Romeo and Juliet"; a most striking one is where Mercutio says: "Help me into some house, Benvolio, or I shall faint." Act III., Sc. I., L. 102-3. Circumstances would be awkward if Mercutio had died on the stage, especially when he did not serve Shakespeare any further purpose in the plot. Unlike a modern presentation, the play was not divided into Acts and Scenes. Hence Shakespeare had to indicate in some way the end of the scene. In the first place the stage was left empty, and in Romeo and Juliet the speech of the last actor on the stage ended in a rhyming couplet:

"Bear hence this body and attend our will,
Merey but murders, pardoning those that kill.

(III. 1).

The Shakespearean audience surrounded the stage on three sides. The common people stood in the pit, the part at the foot of the stage, and there were two galleries for the nobility, and very often some sat on the stage.

The theatres of to-day have no special shape, other than they are constructed in the interior to aid capacity and arrangement of seats, with a consideration also for acoustics in building the galleries. The stage itself has gone through a long and interesting development since the time of Shakespeare. The main part of the sixteenth century stage has been gradually decreased and the lower ante-room enlarged until now our insignificant platform is the only survival of the main stage in Elizabethan times, and the ante-room is now the whole stage. Hence, the use of the curtain, instead of Shakespeare's devices to end the scenes, is universal. In the modern presentation of a Shakespearean play, however, the rhyming couplet proves useful to the stage director in giving him a cue to draw the curtain. The scenes of the ante-room can now be enacted in a portion of the stage arranged by the use of other curtains. There seems to be no survival of the pillars and canopy. As a consequence of the disappearance of the main stage, Shake-

spere's many soliloquies are inclined to lose their greatest force, as the long projecting stage seemed to lend itself appropriately to sermonizing, declamation and rhetorical speeches. To-day the audience is all in front of the stage. The seats have been arranged circularly and on an incline, which is an effective aid for everyone in the audience to hear and see well. Depending on the size of the theatre, it may have the orchestra floor and either one or two galleries. The pit is now the upper gallery, with the great exception that there is no class distinction since education has become universal. The Shakespearean stage seats are the modern boxes.

Shakespeare was a partner in the ownership of the theatre, and for that reason had a keen personal interest in both the dramatization and actors. In fact, it was really the desire to see his plays efficiently staged, which urged him to take partnership with Burbage in "The Theatre." He could then choose a cast most suitable for the presentation of his play and train them according to his interpretation. Shakespeare did not have the pecuniary object always before him as the theatre owner of to-day. The modern owner leases the theatre for a certain time to a manager, who operates it merely with a view towards making money, and for this reason tries to get plays meeting with the public approval. He has also splendid means of advertisement—by newspapers, signs and posters, which Shakespeare lacked.

Over the balcony on the stage was a small button on which was placed a flag to indicate that a play was being presented. Sometimes there were a few cards—probably two in the whole of London, to announce it, but then all London went to the theatre, for it was the only outlet for their literary interests. Moreover, the theatres had the approval of the Queen, to whom the populace most faithfully catered. Shakespeare had no admission tickets as we have to-day. Everyone paid a penny as he entered, which admitted him to the pit, but if he wished to sit in the galleries or on the stage, he paid extra at the respective entrances.

Generally speaking, the actors of Shakespeare's time were

a class despised by the public, as Shakespeare explains in "Hamlet," one of his later plays. The parts of women in the play were acted by boys or young men. An actress was a person unheard of by Shakespeare. It may also be remarked that very few women, and no young ladies, attended the theatres except in disguise. Just how a character like Juliet could be adequately rendered by an Elizabethan boy almost beggars belief, but the same proved popular and satisfactory. Moreover, the actors were very efficient, due to their perfect training and intimate contact with the author, so that they might interpret his meaning accurately. Shakespeare himself acted in his plays, but his histrionic art proved to be inferior to his dramatic. Burbage usually took the role of the leading character in the play.

"Imaginative insight, passion, the gift of oratory, grace and dignity of moving and bearing, perfect command of the voice in the whole gamut of its inflections, are the constituent qualities of true histrionic capacity," says Sidney Lee in "Shakespeare and the Modern Stage." As will be subsequently explained, scenic excess of the present day, due to economic problems, require long runs of the play. As a consequence, the acting cannot but become mechanical, and the actor's imperfections are accentuated, for often, with an inadequate knowledge of his material, he has no opportunities to overcome them. But Shakespeare, by training his actors for all the roles in the cast, made them worthy of the dignity of their profession, although—sad to relate—it was never very elevated, and as a consequence there was never noticeable in his presentation that histrionic incompetence which is to-day prevalent to a much too great degree. It might be well here to be reminded that there is a great division to-day between the actors and the audience, whereas in Shakespeare's time the actors were known personally by the audience and therefore more interesting to them. For this reason, any topical allusions which they might make on the stage would have twice the ordinary weight, as they were spoken by the personal acquaintances of many in the audience, as well as

by the fact that the actors, too, felt the same enthusiasms as those in the audience. This is far from being the case to-day, where even in comedy we do not know the actors, and therefore are not so interested in what they say. Even in position in the theatre the actors were nearer the audience and were felt to be part of their number.

Although Sidney Lee maintains that in Shakespeare's time the audience was intellectually superior to us, yet it must not be forgotten that our interest in "Romeo and Juliet" is not the same, nor are our interests as confined as in Shakespeare's time. For instance, we have numerous attractions that the Elizabethans did not have. The whole of London went to the play, it is true, for they derived great pleasure from the puns, references to contemporary plays and songs, like "Heart's Ease," and "Lady, Lady, Lady!" and all the popular allusions. But is it not true also that each person to-day would read a book or several magazines, hear a musicale, or go to other plays in the same length of time that one of Shakespeare's plays was being presented in London? Although our imaginations are not so well exercised, it cannot be disputed that our appreciation is comparatively greater when you consider that all the popular allusions and enthusiasms of the Elizabethans fail to mean the same to us.

But there is one great characteristic of Shakespeare's plays which will appeal to mankind, even in years to come, and that is the universality of his characterization. Each character is an example of perfection. They are ideal, but not too ideal to discourage our appreciation of their naturalness. Besides, many of his characters have a depth of humour which can only be fully appreciated by seeing the plays presented. We are told that in Elizabeth's time everybody went to the theatre — thousands upon thousands for each presentation. Why? The upper and middle class went because the music of the verse, the imaginative appeal, the plot, the interest in character, the sermonizing, the long speeches, the wit, supplied for them what we find to-day at musicales in novels, magazines, and in the various attractions of modern life. The

groundlings who sat in the pit enjoyed the low comedy, the banter of the lower classes, the coarse jokes, while all enjoyed the topical allusions with which each play is packed. For instance, Italian influence was very marked in England in the sixteenth century, so in *Romeo and Juliet* we have the Italian background of a story which originated for the most part in Italy; we have mention of fencing, of masks, of rapiers, long swords, of the English lark, of the rushes on the stage, of torches used at the presentation, and a host of other references. Remembering all this, we see that the theatre was a place of amusement to the Elizabethan, while we, for the most part, attend Shakespeare's plays for educational purposes. His characterization and poetry and dramatization will ever be of interest, and we shall understand Elizabethan life better from a study of the allusions.

Moreover, the modern audience appreciates the scenic effects. Even the shape of the stage itself, since it is separate from the main part of the theatre, gives the effect of a picture in front of us. Much money is spent in the equipment of the stage with scenic accessories and costumes, as our eye for scenic beauty is finely developed, while the Elizabethan's ear was trained to appreciate good interpretation of the text as brought out by the voice expression. The modern costumes and scenery of the stage detract a great deal from the original purpose of the plays. They were written in such a way that they might exercise the imaginative powers to such an extent to be almost ridiculous in our eyes. "Turning the accomplishment of many years into an hour glass."

Shakespeare calls on the imagination of the audience to understand "what is now the two hours' traffic of our stage." (Prologue to "*Romeo and Juliet*.") In the Prologue to "*Henry V*," he says:

"Piece out our imperfections with your thoughts;
Into a thousand parts divide one man
And make imaginary puissance."

A modern audience, listening to the chorus delivering this,

would deem him little less than insane if they did not realize that it was sixteenth century play.

Shakespearean costumes had no pretensions to fit the period or place of action; they were the ordinary dresses of the various classes of the day; only rank was signified by a different kind of wig in some cases. There was no scenery, although there were crude endeavours to present adequate semblance by means of "properties" like rocks, tombs, trees, tables, chairs and paste-board dishes of food. There was at the outset on music except flourishes on trumpets at the opening of the play. The scenes within each act were played continuously without pause. Trap doors were in use for the entrance of "ghosts" and other mysterious personages. Owing to the lack of lighting facilities, the plays were presented in the afternoon by the light of candles, and torches were used to represent a night scene.

To the modern play-goer, "Romeo and Juliet" is presented in a dazzling plenitude of color. Music punctuates not only scenes, but very often the most critical speeches of the play. For example, music is introduced after the Prince pronounced Romeo banished, and immediately follows: "Mercy for murders, pardoning those that kill." Act III. Sc. 2, L. 194.

Ingenious optical methods are now used for the presentation of "ghosts," and lighting systems are used very effectively. "Ghosts" do not appear in "Romeo and Juliet," but one can more adequately deal with comparison of the ideas and methods of presentation by taking it as an example. The "ghost" really appears in "Hamlet". Pictorial tableaux and extravagant furniture enthral the most callous onlooker. Moreover, it is remarked that the crude presentation to an Elizabethan play-goer was accepted with enthusiasm, while the glaring appearance of the "properties" are deemed almost essential for a greater appreciation of his plays in this twentieth century.

To-day the play is presented to an audience which spells order; silence is required; and women are even asked to remove their hats to provide for the convenience of every mem-

ber of the audience. In Shakespeare's time that was not so. The play was presented before a disorderly audience, who talked as they pleased, and among which pickpockets were not uncommon; and in more than one quarter of the pit a quarrel probably ensued over a gambling game. Such were the difficulties under which the actors had to labour and make their delivery effective.

On the whole, the presentation of "Romeo and Juliet" has changed to such an extent that the play is not even the same. Owing to the separation into acts and scenes and the shifting of scenery, the acting and time of the play has been so prolonged that it has been necessary to exclude some scenes altogether, and the play has been quite shortened, thus making another great difference between its presentation in the sixteenth century and its presentation now.

To quote Sydney Lee, only by the adoption of the simple methods of production of Shakespeare can we hope to have the intellectual enlightenment which his achievement offers English-speaking people, and which is wholly inaccessible to the now-reader of his works. And a deep appreciation of his illimitable command of expression and his universality of knowledge and insight will be propagated among the present home-reading students of Shakespeare.

This, indeed, is something worth thinking on; but whether "Romeo and Juliet" is presented in all the glamour of scenic accoutrements or in its unpretentious manner, with a lack of scenery supplied by histrionic excellence, yet we are sure that in hundreds of years from now Shakespeare will still be read and admired on the stage by a goodly number, due to the fact that his characters are made of the same humanity as we, and represent that idealism which we feel pleasure in admiring.

Evelyn Scully, 3T2.

**EXAMINATION RESULTS OF ST. JOSEPH'S COLLEGE,
IN FACULTY OF ARTS, UNIVERSITY
OF TORONTO.**



Fourth Year.

PRIZE IN PASS ENGLISH—Miss H. M. Mahon.

Third Year.

SCHOLARSHIP IN CLASSICS—Miss C. M. Hinds.

SCHOLARSHIP IN MODERN LANGUAGES—Miss J. O.
Farley.

THE ALUMNI PRIZE IN PASS ENGLISH—Miss F. M. O'-
Connor.

THE PRIZE IN HONOUR ENGLISH—Miss J. O. Farley.



Fourth Year.

The Degree of Bachelor of Arts was conferred on the following:

MODERN LANGUAGES—Class II.: Miss M. M. DeRocher,
Miss M. Quinn, Miss W. T. Keller, Miss E. C. Miller,
Miss H. D. Dolan.

ENGLISH AND HISTORY—Class II.: Miss E. H. O'Brien,
Pass: Miss I. M. O'Rourke.

PASS COURSE—Grade B: Miss M. Gaughan, Miss H. Knowlton,
Miss Helen Mahon. Grade C: Miss C. M. Carroll,
Miss E. F. Cooney, Miss M. E. Gardner, Miss A. T. Melinden,
Miss V. A. Quinlan. Pass: Miss Margaret Downey.

Third Year.

- CLASSICS—Class I.: Miss C. M. Hinds. Class II.: Miss L. A. Paterson. Pass: Miss D. M. Greening.
- ENGLISH and HISTORY—Class II.: Miss B. M. Miller.
- MODERN LANGUAGES—Class I.: Miss J. O. Farley. Class II.: Miss R. LaPlante, Miss P. J. Bondy, Miss E. Battle. Class III.: Miss L. M. Garry.
- PASS COURSE — Grade B: Miss W. A. Luckett, Miss J. M. Naud, Miss F. M. O'Connor, Miss E. M. Scully. Grade C: Miss A. J. Costello, Miss E. M. Coughlin. Pass: Miss P. Cashman, Miss M. E. Harrison (Latin).
- HOUSEHOLD SCIENCE—Miss N. Coughlin, Miss M. K. Gleason, Miss K. Peek.
- OCCASIONAL—Miss J. Grant—Honours in Third Year French. Pass in Third Year Spanish.

Second Year.

- CLASSICS—III. Class Honours: Claire Quinlan.
- LATIN AND FRENCH—II. Class Honours: Margaret Hussey. Transferred: Irene Baxter.
- MODERNS—II. Class Honours: Eugenie Hartman. III. Class Honours: Clerese Hartman. Transferred: Rose Burns.
- ENGLISH AND HISTORY—II. Class Honours: Lucille McAlpine. III. Class Honours: Alma McKenna. Transferred: Josephine Lynch.
- MATHEMATICS AND PHYSICS—Transferred: Marguerite Hayes.
- PASS COURSE—B. Grading: Theo. Hayes, Una Murray, Mary O'Brien. C. Grading: Rita Carroll, Margaret McLinden, Mary Palmer, Alberta Spreen. Without Grading: Gertrude Gibbons, Helen O'Donnell (Algebra and Geometry), Laura Richardson (Algebra and Geometry), Helen Tallon (Algebra and Geometry).
- HOUSEHOLD SCIENCE—Eileen Crover (Household Economics), Marion Shaidle (Household Economics).

THE POPE AND THE MISSIONS.

There is no individual in the world whose influence is more extensive and more potent than the head of the Catholic Church, the Pope. Besides the millions of Catholics who acknowledge him as their chief pastor, there are millions of persons who, though not members of the Catholic Church, esteem His Holiness as a champion not only of religion and morality, but of every just cause, social or political, particularly is His influence felt in our foreign missions.

That the missions of the Catholic Church are very dear to the heart of Our Holy Father, has been made evident by His first broadcast. In this he especially refers to His beloved sons and daughters of Christ, who are labouring in the mission fields, sending them words of encouragement and comfort, and begging God's blessing on their labours.

Feeling that the native priests under American and European Bishops, were not receiving the desired support from their own people, Cardinal Van Rossum, C.S.S.R., when Superior General of the Foreign Missions, placed their cause before the Pope, who commanded their presence. Following a retreat in St. Alphonsus College in Rome, they were presented to His Holiness, and after the usual procedure six of their number were consecrated Bishops—the first native Chinese priests to be raised to this dignity.

The great Apostleship of Prayer, that functions among the thirty million members of the League of the Sacred Heart, receives each month from the Holy Father himself, a missionary intention. The Pope of the Missions has established this crusade of prayer, in favour of the world-wide interest of the Catholic Mission Field.

Our leper colonies are striking examples of the heroic and self-sacrificing spirit of the missionaries, who eagerly offer their lives, to minister not only to the spiritual demands, but also to the bodily ones of the afflicted.

The eyes of the world are turned to-day to Russia and view

with alarm the Soviet youth being made atheistic by every possible device of education and propaganda. In reference to this the Holy Father's stirring appeal of recent date has brought from the Catholic world a universal cry of indignation. This deplorable condition has been brought about by the decree of the Russian Government in suppressing the ministrations of the missionaries in that country.

In our own Canadian missions the Pope, ever zealous of the struggling immigrant, has urged on and endowed with a special blessing the labours of the missionary in the Western field. To the appeal of Reverend Father Daly, C.S.S.R., for volunteers for our home missions in the West the Catholic daughters of Canada responded generously. They are now known as the Sisters of Service, ministering not only to the spiritual welfare of the lonely settler's family, but also to the bodily needs. Their knowledge of medicine, nursing and teaching is highly esteemed by the Pope, who has commended their methods by which they imbue the young with learning, and the love of religion, and on the other hand losing no opportunity to teach them to become good citizens in their adopted country.

The success of the missions of the world in general has been placed by His Holiness under the patronage of St. Theresa of Lisieux, not because she was an active missionary herself, but because in her convent in France she offered all her prayers and sufferings for the success of those labouring for Christ in foreign lands. Prayer has always been the source of power from which the missionaries drew their strength. However, it is under the special patronage of Our Lady of Perpetual Help that the conversion of Russia has been placed. Our Holy Father sent a mission there in 1902 to aid the starving Russians.

As in the days of old, when great crisis arose God raised up leaders to guide the children of His Church, and bring them through the maelstrom; so to-day amidst this terrible tempest of irreligion Divine Providence has given us a leader in the person of the Great White Father of Christendom—Pope Pius

XI.; and to Christ's Vicar on earth the missionary turns in his hour of trial, for advice and counsel, knowing that when his hour is done he may look upon the face of His Divine Master, smiling upon him, and saying, "Well done, thou good and faithful servant."

Marcella Frezell,
St. Joseph's High School.

HERALDS.

Night's curtain impatiently trembles,
Transformation is begun,
Then—
A fairy spangled cob-web
Lies glistening in the sun.

Dusk gathers softly, expectantly,
Something magnificent nears,
Then—
Out of the vastness of evening
A virgin star appears.

Marie E. Tisdale, IIIA.




COMMUNITY NOTES


On the Feast of our Holy Patron, St. Joseph, two gifted and devoted members of our Community, Reverend Sister M. Patricia and Reverend Sister M. Mechtilde, observed the Golden Jubilee of their entrance into religion. A Solemn High Mass of Thanksgiving was celebrated that morning in the Convent Chapel by Reverend Father Sharpe, C.S.B., with Reverend Father O'Brien, C.S.B., and Reverend Father Murphy, C.S.B., acting as Deacon and Sub-deacon respectively. Assisting at the Mass besides the Sisters and pupils were friends and relatives of the Jubilarians, among whom were Sister Mechtilde's two nieces, the Misses LeCour, of Boston, Mass., and her cousin, Miss Louise LeCour, of Ottawa. After Mass the day was given over to recreation, when the reception of friends, kindly greetings and tokens of remembrance were in order. Ad Multos Annos.

Since the first week of May, Reverend Mother General has been visiting our Missions in the Western Provinces.

We are grateful to Reverend E. J. Ronan for the very charming entertainment given us on Saturday evening, June 13th, when, under his baton, more than forty of his choristers of the Schola Cantorium delighted us with their perfect rendering of sacred and popular selections.

SISTER M. ANGELINE CRONIN, TORONTO.

Seldom has the divinely-appointed visit of death come so unexpectedly as on the night of Sunday, May 24th, to the zealous young soul of Sister M. Angeline, of the Community of St. Joseph. After a day spent as usual in the pursuit of the ordinary community exercises, Holy Mass and Communion, prayers, work and recreation, brightened throughout by her happy good spirits, Sister prepared to retire, and it was only

as the last community bell rang the close of another day that a sudden heart attack heralded the summons of death. Priest and doctor were hastily called, but human aid proved unavailing, and strengthened by the last solemn rites of the Church, Sister passed quietly away. Truly would it seem that the inspired assertion of St. Aloysius Gonzaga that, even were he sure that he would die that day, he would continue to perform each exercise of Community life as usual, were fully exemplified in this last day of Sister's short life, which, we may be quite sure, achieved its crowning consummation in the Master's precious words of commendation: "Well done!"

Sister Angeline, Rosella Cronin, was born in Dublin, Ontario; came to St. Joseph's as a resident pupil on passing Entrance; matriculated and graduated in the class of 1915, and attended University for a year before obtaining her Second Class Professional Certificate at Stratford Normal School. After teaching for two years, she entered the Novitiate at Scarboro in 1921. For the past nine years, Sister's work has been in Toronto's schools — St. Basil's, St. Joseph's and St. Monica's Separate Schools, and the College School and High School. Sister was also enrolled in the Teachers' Course at Toronto University, and was in her third year arts. Throughout these years, passed often under the handicap of none too robust health, Sister had endeared herself to all with whom she came in contact — pupils, co-workers and Sisters — by her thoughtful kindness, unflinching generosity, and the ready smile that so often cloaked real suffering.

On Wednesday, May 27th, the High Mass of Requiem was celebrated in the Chapel of the Mother House, by Rev. J. A. O'Reilly, J.C.D., Chancellor and Secretary, of the Diocese of Hamilton, assisted by Rev. W. Sharpe, C.S.B., as Deacon, and Rev. Hubert Coughlin, C.S.B., as Sub-deacon. The Chapel was filled with relatives, friends and pupils of the current and previous years, their hearts shocked and sorrowing at the loss of one who meant so much to them, but lovingly eager to offer, with little tribute of Mass-card and prayer, their meed of affection and appreciation.

Among the immediate relatives present at the Funeral Mass were the father and mother of the deceased, Mr. and Mrs. Jas. Cronin, of Dublin; her brothers, Joseph, of Dublin; Brother Augustine, of the Presentation Brothers, Montreal; Lorne, of Detroit; and her sister, Helen, also of Detroit. To these and to her cousins, Rev. Wm. Nigh, C.S.B., of St. Thomas' College, Texas; Sister Cornelia, of Loretto Abbey, Toronto; and two members of the Ursuline Community of Chatham, we offer our deepest sympathy.

In the sanctuary were the Reverend Fathers Carberry, Barcelo, D.D.; Pennylegion, Mylett, C.S.S.R.; Kane, C.S.S.R.; and Christian, C.S.B. Reverend Fathers O'Reilly and H. Murray were present at the grave, where many fervent prayers were offered for the repose of the dear departed Sister. May the many Masses and prayers of the loving relatives, friends and pupils of the deceased, and her ardent zeal in the service of the dear God, Who will never be outdone in generosity, avail for dear Sister to a speedy attainment of those joys which in her eyes so far transcend all that the world had to offer, and which, indeed, "eye hath not seen, nor ear heard, nor hath it entered into the mind of man to conceive." R.I.P.



ST. JOSEPH'S COLLEGE STUDENTS WHO HAVE OBTAINED DEGREES FROM THE UNIVERSITY OF TORONTO, 1914-1931.

1. Agnes Murphy, B.A.....1914—Sister Mary Agnes,
M.A.1925 St. Joseph's Convent,
Toronto.
2. Emily Johnston, B.A....1915—Sister M. Josephine,
B.Paed.1924 St. Joseph's Convent,
Toronto.
3. Mary McSweeney, B.A...1915—Sister M. St. Charles,
St. Joseph's Convent,
Vancouver, B.C.
4. Madeline Burns, B.A...1916—Mrs. C. E. Fraser,
7 Avalon Blvd.,
Toronto.
5. Eileen Dowdall, B.A....1917—36 Earl St., Toronto.
Home: Almonte, Ont.
6. Emily Quigley, B.A.....1917—
Home: Penetanguishene, Ont.
7. Muriel Gendron, B.A...1917—Staff Parry Sound
Collegiate.
8. Florence Quinlan, B.A...1917—Lecturer in Physics,
M.A.1918 University of Toronto.
9. Kathleen Gilmour, B.A...1918—Mrs. M. E. O'Grady,
187 Pearson Ave.,
Toronto.
10. Geraldine Korman, B.A..1918—Sister Mary Alicia,
St. Joseph's Convent,
Toronto.
11. Mary Hodgins, B.A.....1918—Sister St. Leonard,
St. Joseph's Convent,
Toronto.
12. Edna Madden, B.A.....1918—
Home: Penetanguishene, Ont.
13. Madeline Murphy, B.A...1918—Sister Mary Augusta,
St. Joseph's Convent,
Toronto.
14. Helen Duggan, B.A.....1919—
Home: Vermont Ave.,
Toronto.

15. Marion Allen, B.A.....1919—Mrs. S. H. O'Brien,
932 King St. E.,
Hamilton.
16. Theresa Murphy, B.A....1919—Monastery of the Good
Shepherd, Toronto.
17. Geraldine O'Connor, B.A. 1919—Harriet Judson, Y.W.C.A.,
50 Nevin St., Brooklyn,
N.Y.
18. Mathilde Sears, B.A....1919—On Staff of Scarboro Col-
legiate, Scarboro, Ont.
Home: 647 Euclid Ave.,
Toronto.
19. Frances Whalen, B.A. . .1919—Mrs. J. Ryan,
Peterboro, Ont.
20. Emily Foy, B.A.1919—Staff of Port Hope
Collegiate.
Home: 163 Concard Ave.,
Toronto.
21. Anna MacKerrow, B.A...1920—Mrs. F. R. C. Patterson,
Lorain, Ohio.
22. Ruth Agnew, B.A.1920—Professor of English,
Smith College,
Northampton, Mass.
M.A.1921
23. Frances Ronan, B.A.1920—Sister M. St. Fergus,
St. Joseph's Convent,
Toronto.
B.Paed.1925
24. Winifred Schenck, B.Ss..1920—Instructress in Household
Science, McDonald In-
stitute, Guelph.
Home: St. Catharines, Ont.
25. Cleo Coghlan, B.A.....1921—
Vancouver, B.C.
26. Mrs. Lilian Charlebois, B.A. On High School Staff,
Haileybury, Ont.
.....1921—
27. Susan McCormack, B.A..1921—Mrs. F. Halloran,
521 Markham St.,
Toronto.
28. Elizabeth O'Meara, B.A..1921—Sister M. Loretto,
St. Joseph's Convent,
Toronto.
29. Kathleen O'Brien, B.A...1921—Sister M. Emerentia,
St. Joseph's Convent,
Toronto.
M.A.1922
30. Irene O'Malley, B.A....1921—Sister St. John,
St. Joseph's Convent,
Toronto.
M.A.1924

31. Mary Whalen, B.A.....1911—Sister M. Perpetua,
M.A.1924 St. Joseph's Convent,
Toronto.
32. Wanola Collins, B.A.....1922—Mrs. Frank Servais,
Toronto.
33. Catherine Tuffy, B.A.....1922—Sister M. Bernard,
M.A.1925 St. Joseph's Convent,
Toronto.
34. Kathleen O'Leary, B.A...1922—Sister M St. Catherine,
S.S.J., Sacred Heart
Convent, London, Ont.
35. Mary McCardle, B.A....1922—Staff of Mimico Collegiate
Home: Linwood, Ontario. Institute.
36. Agnes Simpson, B.A....1922—Staff of Midland Colle-
Home: Scarth Rd., Toronto. giate Institute.
37. Naomi Gibson, B.A.....1922—
Home: Scarth Rd., Toronto.
38. Lillian Latchford, B.A.. 1923— Home: 359 Brock
M.A.1925 Ave., Toronto.
39. Ernestine Gravelle, B.A..1923—Sister M. St. Peter,
M.A.1925 St. Joseph's Convent,
Toronto.
40. Veronica Ashbrook, B.A. 1923—
Home: Washington, Pa.
41. Vera Gibbs, B.A.....1923—
Home: 449A Brock Ave.,
Toronto.
42. Monita McDonald, B.A. 1923—
Home: 182 St. Clair Ave.,
Toronto.
43. Laura Wilson, B.A.1923—Mrs. Neylan,
High School,
Midland, Ont.
44. Dorothy Agnew, B.A....1923—
Home: Alliston, Mass., U.S.A.
45. Lois Gibson, B.A.1923—Mrs. J. Murphy,
Chicapee, Mass., U.S.A.
46. Evelyn Burke, B.A.....1924—Staff of Niagara Falls
Home: Ottawa, Ont. Collegiate Institute,
Niagara Falls, Ont.
47. Mary Dobell, B.A.....1924—
Home: 195 Leslie St., Toronto.

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48. Isabel McCormack, B.A..1924—
Home: Battlefield, Sask.
49. Eleanor Murray, B.A...1924—
Home: Scarboro, Ont.
50. Averille Kavanagh, B.A.1924—Mrs. Roy Kennedy,
London, Ont.
51. Anna Bauer, B.A.1925—Sister Stanislaus, S.S.J.
Sacred Heart Convent,
London, Ont.
52. Helen Kramer, B.A.....1925—Mrs. Tom Kelly,
Forest Hills, N.Y.
53. May Benoit, B.A.....1925—Mrs. E. D. O'Brien,
Sudbury, Ontario.
54. Muriel English, B.A...1925—On Staff of Royal Ontario
Home: Toronto. Museum.
55. Madeline Enright, B.A.1925—Mrs. J. Trepanier,
Brampton, Ontario.
56. Anna Hayes, B.A.1925—Staff of High School,
Home: Toronto. St. George, Ontario.
57. Grace Houlihan, B.A...1925—
Home: Toronto.
58. Catherine Kehoe, B.A...1925—Staff of Chapleau High
Home: Bolton, Ontario. School.
59. Blanche Larochelle, B.A.1925—Sister Marie Therese,
St. Joseph's Covent,
Toronto.
60. Kathleen McNally, B.A.1925—Sister M. St. Armand,
St. Joseph's Convent,
Toronto.
61. Constance Shannon, B.A.1925—Mrs. W. B. Greenwood
North Bay, Ont
62. Clare Moore, B.A.....1925—Mrs. Nolan,
Alliston, Ont.
63. Kathleen Young, B.A., .1925—Glebe Collegiate,
Home: 8 Valleyfield Cres., Ottawa.
Toronto.
64. Isobel Pamphilon, B.A.1925—Mrs. Basil Ryan,
Toronto.
65. Pauline Blake, B.A.1926—Sister M. Dominica,
St. Joseph's Convent,
Toronto.
66. Camilla Coumans, B.A...1926—High School, Kenora.

67. Margaret Crummy, B.A. 1926—
Home: Spadina Rd., Toronto.
68. Grace Cooney, B.A. 1926—High School Staff,
Home: St. Catharines, Ont. Windsor.
69. Mary Coughlin, B.A. 1926—
Home: 37 Erskine Ave.,
Toronto.
70. Norma Duffy, B.A. 1925—
Home: 151 Wellington St.,
Hamilton, Ont.
71. Lillian Duggan, B.A. 1926—Staff of Galt Collegiate.
Home: Buffalo, N.Y.
72. Marie Foley, B.A. 1926—Mrs. J. A. Garvey
1705 Bloor St. W.,
Toronto.
73. Helen Kernahan, B.A. 1926—Mrs. A. Holmes,
80 Chatsworth Dr.,
Toronto
74. Eleanor McCarthy, B.A. 1926—
Home: 558 Bruce St.,
Windsor, Ont.
75. Helen McCarthy, B.A. 1926—Staff of Port Rowan
Home: Dixie, Ont. High School.
76. Rita O'Grady, B.A. 1926—Staff of Jersey City Social
M.A. 1929 Service Dept.
Home: 172 Leslie St.,
Toronto.
77. Gertrude Quinlan, B.A. 1926—Staff of Ecole Normale,
Port Hope, Ont. Nicolet, P.Q.
78. Ida Wickett, B.A. 1926—
Home: 617 Avenue Rd.,
Toronto.
79. Camilla Wright, B.A. 1926—
Home: 30 Langley Ave.,
Toronto.
80. Loretto Bradley, B.A. 1927—Staff of High School,
Home: Farrellton, Que. Timmins, Ont.
81. Norine Wiley, B.A. 1927—Staff of High School,
Home: Western Ontario. Vankleek Hill, Ont.
82. Eileen Young, B.A. 1927—Sister M. Bernita,
St. Joseph's Convent,
Toronto.

83. Dorothy O'Connor, B.A. 1927—Staff of Collegiate Inst.,
Home: Sault Ste. Marie, Ont. Sault Ste. Marie, Ont.
84. Regina Harrison, B.A...1927—Staff of High School,
Home: Toronto, Ont. Madoc, Ont.
85. Doreen Smith, B.A.....1927—Staff of Department of
Home: 35 Jackman Ave., Household Economics,
Toronto. University of Toronto.
86. Bessie Dunn, B.A.....1928—Staff of Lakefield Colle-
Home: 91 Strathmore Blvd., giate.
Toronto.
87. Mary Fitzgerald, B.A...1928—Sister M. Guardian Angel,
Monastery of the Pre-
cious Blood,
Toronto.
88. Gladys Graham, B.A...1928—Staff of Continuation
Home: 111 Cody Ave., Russell, Ont.
Toronto.
89. Alice Hayes, B.A.....1983—
Home: 133 Crescent Rd.,
Toronto.
90. Marion Hayes, B.A. ...1928—Staff of High School,
Home: Smiths Falls, Ont. Cobalt, Ont.
91. Ida Jones, B.A.1928—Staff of Glebe Collegiate,
Ottawa, Ont.
92. Rachel Kelly, B.A.....1928—
Home: 158 St. Clair Ave. E.,
Toronto.
93. Helen Monkhouse, B.A. 1928—
Home: 202 Rosedale Heights,
Toronto.
94. Mary McNamara, B.A...1928—Staff of High School,
Home: Niagara Falls, Ont. Timmins, Ont.
95. Mary McGarvey, B.A...1928—
Home: 223 Davenport Rd.,
Toronto.
96. Anita Murphy, B.A. ...1928—Staff of Kenora High
Home: Mount Forest, Ont. School.
97. Anna O'Brien, M.A.....1929—St. Joseph's-on-the-Lake,
Scarboro, Ont.
98. Edith Quinlan, B.A.....1928—
Home: Toronto, Ont.

99. Marg't Thompson, B.A. .1928—Secretary of Dominion
Home: Toronto. Securities.
Toronto.
100. Irene Berhalter, B.A....1929—
Home: Thorold, Ont.
101. Loretto Breen, B.A.....1929—
Home: 13 Ravenal St.,
Toronto.
102. Lorraine A. Driscoll, B.A.
.....1929—
Home: Port Hope, Ont.
103. Dorothy A Enright, B.A. 1929—
Home: 30 Woodlawn Ave.,
Toronto.
104. Katherine A. Kernahan,
B.A.1929—
Home: Toronto.
105. Mary McCarthy, B.A....1929—Sister M. Alexandrine,
St. Joseph's Convent,
Toronto.
106. Theresa McDonald, B.A. 1929—Ontario College of
Home: Weston, Ont. Education.
107. Alma LaForest, B.A.....1930—Ontario College of
Home: South Poreupine, Ont. Education.
108. Gertrude O'Malley, B.A. 1930—Staff of Iroquois Falls
Home: Collingwood, Ont. High School.
109. Alice Quinlan, B.....1930—Ontario College of
Home: Barrie, Ont. Education.
110. Marie Crean, B.A.....1930—Ontario College of
Home: 26 Ferndale Ave., To- Education.
ronto.
111. Helen Farrell, B.A.,...1930—
Home: 141 Rosemount Ave.,
Toronto.
112. Ena Harrington, B.A....1930—Ontario College of
Home: 272 Queen St. W.. Education.
Toronto.

-
113. Aileen Berney, B.A....1930—Ontario College of
Home: 108 Balsam Ave., Education.
Toronto.
114. Julie ne Gauthier, B.A. 1930—Staff of Plantagenet High
Home: 237 Wellesley St., To- School.
ronto.
115. Bernadine Simpson, B.A. 1930—Ontario College of
Home: Port McNichol, Ont. Education.
116. Katherine Harris, B.A..1930—Ontario College of
Home: 127 Glencarn Ave., Education.
Toronto.
117. Mercedes French, B.A...1930—Ontario College of
Home: Brechin, Ont. Education.
118. Catherien Smyth, B.A...1930—Ontario College of
Home: Thorold, Ontario. Education.
119. Winifred Parke, B.A....1930—
Home: 290 St. Clair Ave., E.,
Toronto.
120. Eleanor McBride, B.A..1930—
Home: 145 Havelock St., To-
ronto.
121. Helen Dolan, B.A.....1931—
Home: 134 Chapel St., Ottawa.
122. Marybel Quinn, B.A....1931—
Home: 382 Chapel St., Ottawa.
123. Mary Gardner, B.A....1931—
Home: Welland, Ont.
124. Margaret Gaughan, B.A. 1931—
Home: Collingwood, Ont.
125. Eileen O'Brien, B.A....1931—
Home: Sault Ste. Marie, Ont.
126. Catherine Carroll, B.A..1931—
Home: Almonte, Ont.
127. Anne McLinden, B.A....1931—
Home: Owen Sound, Ont.

-
128. Mary Derocher, B.A...1931—
Home: 90 Albert St., St.
Catharines, Ont.
129. Wilhelmine Keller, B.A. 1931—
Home: 9 Fulton Ave., To-
ronto.
130. Elizabeth Cooney, B.A...1931—
Home: 92 Westminster Ave.,
Toronto.
131. Elizabeth Miller, B.A...1931—
Home: 838 Carlaw Ave.,
Toronto.
132. Helen Knowlton, B.A...1931—
Home: 109 Glenrose Ave.,
Toronto.
133. Margaret Downey, B.A..1931—
Home: 419A St. Clarens Ave.,
Toronto.
134. Helen Mahon, B.A.1931—
Home: Sault Ste. Marie, Ont.
135. Isabel O'Rourke, B.A...1931—
Home: 124 Mavety St.,
Toronto.
136. Victoria Quinlan, B.A...1931—
Home: Barrie, Ont.



We shall not pass this way again,
 Oh! heed the passing hours;
 And let each day a record make
 Of something pure and noble.
 A smiling face, a cheering word,
 Makes others round us happy,
 And lightens up the rugged way
 That leads us on to glory.

Judge not the workings of his brain
 And of his heart thou canst not see;
 What looks to thy dim eyes a stain
 In God's pure light may only be
 A scar, brought from some well-won field,
 Where thou wouldst only faint and yield.
 —Adelaide Procter.



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MATER DEL.

Saint Joseph Lilies

Pro Deo et Alma Matre.

VOL. XX.

TORONTO, SEPTEMBER, 1931

No. 2

The Council of Ephesus and the Divine Motherhood of the Blessed Virgin Mary

“Woman, above all women glorified,
Our tainted Nature’s solitary boast,
Purer than foam on central ocean tost.”

—Wordsworth.

During this year, in every part of the Catholic world, celebrations are being held in honor of the fifteenth centenary of the Council of Ephesus, A.D. 431, when the decree of the Divine maternity of the Blessed Virgin Mary was promulgated against Nestorius and the Antiochian School, who refused the title of Mother of God to our Blessed Lady. They would grant her the title of Mother of Christ, of the Man, Jesus, but anathematized those who called her Mother of God.

Nestorius, Patriarch of Constantinople in 428, A.D., a brilliant and able controversialist, in the excitement of the Arian heresy, while combatting the machinations of Arius and his episcopal followers, who denied the Divinity of Jesus Christ, while admitting that He was the first born of all creation, fell into the opposite heresy, and proclaimed that as there were two natures in the Word made Flesh, so also there were two persons. The dual personality resulted in the quasi moral personality of Christ. The Arians were the progenitors of Unitarianism, Christian Science and Modernism in their theological aspects regarding the Incarnation. The Nestorians were the founders of modern Rationalism.

The traditional teaching of the Church in the doctrine of

the Incarnation was that the Second Person of the Blessed Trinity assumed individual human nature in the womb of the Blessed Virgin Mary, so that the One Divine Person of the Blessed Trinity subsists in the two natures, Divine and human. There is therefore only one person, and two natures, the nature of God and the nature of man both united in the same Person of Jesus Christ, Who is really and truly God and Man. God, because He is the Second Person of the Blessed Trinity, having the same nature as the Father and the Holy Ghost; and Man, because He has assumed in the Incarnation a human body and soul with all the characteristics, feelings and qualities of human nature except sin.

The Fathers of the Church, before and after Ephesus, insisted that as God had become Man to redeem human nature in all its entirety, therefore He assumed full and complete human nature in all its individual comprehensiveness. The how and wherefore of the hypostatic union, the instrumentality and co-operation of the Blessed Virgin in the mystery, were questions which occupied the Greek and Alexandrian theological schools for years before the Council of Nicea. The Greek mind was full of technical distinctions in approaching the solution of the question. Even amongst the orthodox we find passages that require a large *epikeia* to interpret them in the truly Catholic sense.

Origen, Tertullian, Tatian, Eusebius of Nicomedia, Theodore of Mopsuestia, were original thinkers, yet their writings and sermons, brilliant in texture and scintillating with gems of theological lore, were not always orthodox in doctrine.

For over one hundred and twenty years the Eastern Church had become an arena for the theological combats of the different schools, each having its own Episcopal or Patriarchal gladiators. Antioch, Alexandria and Constantinople were storm centres from the beginning. Their methods of Biblical exegesis were different, as were their national and ecclesiastical traditions. The controversial spirit which resulted in the Eastern Schism of 879 A.D., began in the East soon after the Peace of the Church in 312 A.D.

One would think that the final purpose of such schools of thought was to rationalize altogether the doctrines of the Church. The subtle analysis, the fine distinctions, the close deductions which are found in their writers on nature, grace, free will, individual nature, person, responsibility, the origin of evil, Divine co-operation — all betray the gropings of minds who were not satisfied with the simple faith of the Breton peasant. Some one had said that the Tübingen School, characterized by its Teutonic thoroughness, was remarkable for the "depths to which they descended." "Yes, indeed," it was answered, "they do bring up quantities of mud." The same could be said of the Easterners.

The Orient had become a vast and intermingling concourse of scriptural and theological research, and it was inevitable that the destructive tendencies which are apparent, of subordinating faith to reason, and Church authority to the peculiar idiosyncrasies of schools of rational thought, should be marked by various heresies, which owe their origin to the peculiar Eastern mentality. It might be said that the denial of the Divine maternity of the Blessed Virgin Mary was ventilated even during and before the Arian heresy, in which it was implicitly and even explicitly denied, for if, as they thought, Christ is only a creature, though the first born of all creation, the title of Mother of God does not belong to Mary.

Certain it is that Nestorius was not the first to deny the Divine maternity. In fact, the Antiochian school, especially Diodorus of Tarsus and Theodore of Mopsuestia, of whom Nestorius was a disciple, had long before propagated the error. "She was the mother of the individual human nature, but she was not the mother of the Divine nature, which is absurd," they reasoned. No one had claimed she was the mother of the Divine nature in Christ; nor that the title of Theotokos gave her the status of "increated majesty."

Nestorius himself was a nephew of Bishop Paul of Samosata, who was suspected of the very teachings that Nestorius propagated. There is no doubt that he had considerable backing from Antioch, and especially from Bishop Dorotheus, who

lived with him in Constantinople. In one of his sermons, Dorotheus openly cried out that "All who say that Mary is the Mother of God should be excommunicated." When the people heard this blasphemy, they rose with indignation and left the church, with cries of protestation against a bishop who would dare "to deride a doctrine held by all the bishops, all the people and all the departed saints of the Catholic Church." The people were sound, and could not accept the theological intricacies of their reputed teachers. Their fine hair-splitting between individual nature and personality brought forth startling scriptural exegesis and theological absurdities, which scandalized the people.

It looks at this distance as if the very defenders of orthodoxy sometimes fell into the opposite extremes in their theological speculations. Thus, the Predestinarians, who had combated the Pelagians' teaching that free will is sufficient of itself to ensure salvation without the aid of Divine Grace, fell into the opposite error when they denied free will and the co-operation of man with Divine Grace in the work of justification and salvation. In like manner, the Antiochians, Diodorus of Tarsus, Theodore of Mopsuestia, in their theological treatises against Arianism, adopted the contrary error, and maintained there was no organic union between the Divine and human natures in Christ. The two natures were totally distinct, and the attributes of one could not be applied to the other. There was, indeed, a moral union of the natures, and hence in Jesus Christ there was a dual personality, the person of the Son of God and the person of Christ, a resultant of the two natures.

Nestorius himself was a priest of Antioch and a writer of that school. In the year 428 A.D. he became Patriarch of Constantinople. He was a learned man, brilliant, versatile, and possessed of a wide range of historical and theological culture. Yet he betrayed from the first an arrogant disposition and a spiritual pride which brooked no interference with his patriarchial dignity. On the occasion of his inauguration he addressed the Emperor Theodosius, who was present in

the cathedral, in the following words: "O, Emperor, drive heretics from thy empire, and I will grant to thee the Kingdom of Heaven; strengthen my hands in putting down the enemies of the Church and I will aid thee in conquering the Persians." (Socrates Hist. Ecc.).

He was bitter, especially towards such priests and people as still advocated the Arian and Macedonian heresies. While combatting the Arians and Macedonians, he himself became the father of a new sect, the Nestorians. The seeds of the new heresy had already been sown in Arianism, and especially by Leporius, a monk of Gaul, who taught (426 A.D.) that in the Incarnation the Divine element belongs to God and the human element belongs to the man Jesus. It was Anastasius, however, a priest of Constantinople and a friend of Nestorius, who was the first to apply the consequences of such teaching to the position of the Blessed Virgin in the mystery of the Incarnation. In a sermon preached in Advent, 428 A.D., in presence of Nestorius, he publicly objected to the title, "Theotokos, Mother of God." "It should not be applied to the Mother of Jesus. Let no one henceforth designate the Blessed Virgin by such a name. Mary was but a human creature, and God could not, cannot be, born of a woman." Instead of allaying the storm which such language excited in the breasts of faithful Catholics, Nestorius himself preached several sermons in which he advocated similar doctrinal views.

1. The Blessed Virgin could be styled simply the Mother of Christ.
2. He who was born of her, bore in His Person the Divinity, because God dwelt in Him as in a temple.
3. The Incarnation did not mean that the Second Person of the Blessed Trinity assumed human nature, but
4. It connoted the indwelling of God the Word in the Man Jesus Christ, the most perfect of all creatures.
5. Hence there were two sonships, the one Divine of God, the other human of the Blessed Virgin Mary, with two persons.

6. Hence, the easy deduction, that there were two persons entirely distinct and separate, between whom existed only a moral and not a Hypostatic union.

Propagated by the disciples of the Antiochian school, the new heresy gained many followers, who advanced their opinions, boldly fortified, as they claimed, by the Scriptures, and by the learned rationalism of the East. In their zeal some of the orthodox bishops and writers would appear to go to another extreme, but it was left to St. Cyril of Alexandria to explain and defend the expression and dignity contained in the word "Theotokos," "Mother of God." In his celebrated discourse to the Egyptian monks, Cyril gives the following argument and illustration:

"As," he said, "the Mother of man is the Mother not simply of his body, but of his entire person, notwithstanding that his soul comes from another source, as she gives birth not only to the body of man, but to the whole complex individual composed essentially of a true union of body and soul, so also the Blessed Virgin Mary, who, although she did not in any sense give birth to the Divinity by which the Word, or the Son of God, is equal to the Father, as nevertheless truly and really the Mother of the Word, because the Flesh of the Word was formed in her womb, and she brought into the world the Person of the Eternal Word, Who was clothed with our nature."

That appeared sober, rational and decidedly simple, but it did not apparently satisfy the Nestorians. The labors of Cyril had but little effect on the Antiochians and their followers, bishops, priests and people. Nestorius appealed to Rome; so did Cyril. Pope Celestine convoked a Synod at Rome, 430 A.D., in which the errors of Nestorius were condemned. Deposition and excommunication were to follow if he did not retract within ten days after receipt of the Synodal decrees, which were sent to Nestorius and the Church of Constantinople; to John, Bishop of Antioch; and to Cyril, Patriarch of Alexandria, who was appointed Papal Legate in the settle-

ment of the dispute. Nestorius refused to retract, so did John of Antioch, so also did Theodoret, Bishop of Cyrus, a man otherwise distinguished for piety and learning.

At the solicitation of both Catholics and Nestorians, and at the demand of St. Cyril, who was appointed Papal Legate and President of the Council, the Emperor Theodosius gave orders for the convocation of a General Council, the Third Ecumenical Council of Ephesus, which was convoked for the 7th June, 431. Cyril was President in Chief, and the representatives of Pope Celestine, Bishops, Arcadius, Projectus, and the priest Philip, were there, with strict orders that the decrees of the Roman Synod should be carried into effect against Nestorius.

The Council was formally opened on 22nd June, 431 A.D., under the presidency of St. Cyril, Patriarch of Alexandria and Legate of Rome, in the Cathedral Church of St. Mary, at Ephesus.

There is no doubt that St. Cyril presided as Vicar of Celestine, Bishop of the Primatial See of Rome, for he appears as such at the opening of the Council, before the arrival of the Papal representatives.

In the fourth act of the Council, St. Cyril's name is mentioned first, then the names of the Papal representatives, before the other bishops. Despite the efforts of Count Candidian, representative of the Emperor, to put off the Council, and the protestations of Nestorius, which were signed by sixty-eight bishops, demanding the immediate prorogation of the Synod, the first session was held on the 22nd June, 431 A.D. There were two hundred and fifty bishops present. Nestorius refused to attend. His friend, John of Antioch, with forty-three bishops of his party, arrived six days later. Nevertheless, after bringing in evidence from the words, sermons, treatises and other writings of Nestorius, the Council decreed thus:

“Obliged by the Sacred Canons and the Epistle of Our Holy Father, and Colleague, Celestine, Bishop of the Roman Church, we have been necessarily driven, not without tears, to pronounce this melancholy sentence against him, Nestorius.

Therefore Our Lord Jesus Christ, Whom he has insulted by his blasphemies, deprives him through this Holy Council of the Episcopal dignity, and declares him excluded from every assembly and college of priests."

The sentence was subscribed by one hundred and eighty-eight bishops.

Despite his influence with the Emperor Theodosius, and his well-known friendship for Crisaphius, the Prime Minister of the Empire, the Patriarch John of Antioch and his colleagues were also suspended from their ecclesiastical functions and from Church Communion until such time as "they should repent of their sins, and if they obstinately persevered, they would be proceeded with according to the Canons to the last extremity." That meant excommunication and deposition.

After two years, whether through fear or love, the Patriarch of Antioch and his episcopal friends subscribed to the condemnation of Nestorius and were received back into the Fold.

The profession of faith subscribed to by the Fathers of the Council is as follows:—

"As to the Virgin Mary, Mother of God, and the mode of the Incarnation, we are obliged to say that we think of them not as if we would add anything whatsoever to the Nicene Creed, or pretend to explain mysteries which are ineffable, but to stop the mouths of those who attack us. We declare, then, that Our Lord Jesus Christ is the only Son of God, perfect God and perfect Man, composed of a rational soul and body; in respect of His Godhead, begotten of the Father before all ages, and the same according to the humanity born in these latter days for our salvation of the Virgin Mary; in respect of His Godhead, consubstantial with the Father and the same consubstantial with us according to humanity, for the two natures have been united, and therefore we confess one Christ, one Son, one Lord. In consistence with the nature of this union without confusion, we confess that the Blessed Virgin Mary is Mother of God (Theotokos) (Deiparam esse confitemur), because God the Word was incarnate and made

Man, and from the very act of conception united to Himself the temple which He took from her. As to the expressions concerning Our Lord in the Evangelists and the Apostles, we know that divines apply some of them in common as to one person, and others separately as to two natures, teaching that such as are worthy of God relate to the Divinity of Christ, and those of a meaner kind to His humanity."

The Council was formally approved by Pope Sixtus, and ranks as the Third, General, or Ecumenical Council of the Church.

There is no doubt as to the tenets of Nestorianism. In his defence of the preacher, Anastasius, who had inaugurated the heresy in Constantinople, Nestorius himself, relying on his influence with the Court, preached a still more extravagant sermon, in which he ridiculed the idea that Mary was the Mother of God. St. Cyril called this pronouncement the "Compendium of all Blasphemy." Nestorius, being deposed, was banished to Panapolis, where he died. Some historians say that in desperation he dashed his brains out; others (Baronius) that he died of cancer of the tongue — "a fit punishment for that tongue which had uttered so many blasphemies against Jesus Christ and His Blessed Mother." (Hist. of Heresies, St. Alphonsus, p. 130).

While it saved the traditional faith of the Church in the One Person and two natures, Divine and human, of Our Lord Jesus Christ, and the consequent Divine Maternity of the Blessed Virgin Mary, the Council of Ephesus by no means destroyed the power of the Nestorian heresy. Like that of Trent, it served to unify the Church and to heal the festering sores of heresy, but it did not completely eradicate the evil it was called upon to condemn. "The evil that men do lives after them. The good is oft interred with their bones." So it was with the progenitor of modern heresies. Some of the bishops of Syria, Edessa, and Armenia persisted in the heresy. It spread in the fifth and sixth centuries to Mosul, Persia and Afghanistan. There were numerous Nestorian communities of monks in Northern India in the eleventh century. Marco

Polo, the celebrated Venetian traveller, speaks of well organized churches of the Nestorians even in China in the year 1278 A.D. (Marco Polo Travels, 1926, pages 29, 35, 101, 184, 228).

They still survive in the East and in parts of Persia and Abyssinia.

We cannot subscribe to the views of some Catholic writers who pretend that it was "the words, the expressions of his tenets, which were condemned"; that Nestorius himself accepted the Divine Maternity; that his letter to John, Patriarch of Antioch, proves it:

1. His own sermons were quoted against him.
2. His public statements, to which hundreds were witnesses, that "Mary only brought forth a man," was cited in the Council against him.
3. His own letter to *Pope Celestine*, in which he gives an epitome of his former teaching, where he speaks of Mary as the *Christotocon* (Christ Mother) and not *Theotocon*, or Mother of God, was charged against him, in reply to which Celestine writes: "We have received your letters containing open blasphemy; the truth is, the only Son of God was born of Mary, the promise to us of life and salvation."

The one great and permanent result of the Council was to crystallize the ancient Catholic doctrine regarding the co-operation of the Blessed Virgin Mary in the mystery of the Incarnation and to emphasize, for all time, the privileges and prerogatives which were attributed to the humble maid of Nazareth by the Fathers of the Church, East and West.

It is difficult, if not well nigh impossible, to condense within the necessary restricted limits, the entire pros and cons of the Nestorian heresy. The shadings of doctrines, the peculiar twists of mental gymnastics that characterized the controversy from the different angles, were sometimes so fine in their distinctions, so abstruse in expression that both orthodox and

heterodox teachings appear at one time hopelessly muddled. Even Cyril himself had to modify some of his own expressions. On the other hand, Nestorius in many of his sermons appeared to accept the traditional doctrine of the Church. The persistent belief that he was a shallow thinker, a mere moulder of eloquent verbiage, is no longer consistent with historic truth. His fine passage in the "Bazaar of Heraclides," on the Holy Sacrifice of the Mass, is marvelous in its clarity, its depth and appeal. Yet he was condemned, and justly so, as Father Chapman writes: "Not only were his words misleading (apropos of the Divine Motherhood of the Blessed Virgin Mary), but the doctrine which underlies his words is misleading, and tends to destroy the whole meaning of the Incarnation. It is impossible to deny that teaching as well as wording which leads to such consequences is heresy." (Catholic Encyclopedia). It was not so much the acrimonious controversy, the battle of words, the clash of doctrinal arms, that brought forth the happy recognition of the prerogatives of Our Blessed Lady as the emphatic insistence of the claims of Catholic tradition in the mind of the universal Church.

We are told nowadays by the scientific professors of comparative religions that the cult of the Madonna is but an encrustation from Mithradatism, or the Mother worship of the old pagan religions. Again, there is the blasphemy that Jesus was the Son of Mary and Panthera, found in the Jewish Talmud. St. Justin and the early fathers have long since answered those so-called "modern" atheistic elaborations. There is nothing new or modern about them. True, there are so-called "religious parallels" or "similarities" in the study of the comparative religions. Paganism had its priests, its vestal virgins, its sacrificial shedding of blood, the desire of atonement expressed in the infamous rite of taurobolism, the virgin births of its gods, its mother worship and the cult around the tombs of the dead. "The Devil," said St. Justin, "is always aping Almighty God." From the beginning, Simon Magus pretended to imitate the life, death, miracles and resurrection of Jesus Christ.

Father Martindale, S.J. (Introd. to Comp. Religions, page 6), speaks of "similarities due to the natural knowledge of God common to all men, but easily deformed by circumstances, to the "seed word" or partial knowledge of God, to imitations of the true religion by the fallen angels."

J. M. Robertson identifies the Saviour of Christianity with "Mithra, born of a Virgin-Mother and the Most High God." And even Professor Petrie suggests that Isis, the "Virgin Mother" of the gods of Egypt, had so affected Christian worship, "that her worship became the popular devotion of Italy, and after a change of name (B.V.M.), due to the growth of Christianity, she has continued to receive the adoration of a large part of Europe down to the present as the Madonna. (See "History and Dogma Virgin Birth," Martindale).

Those, said the old pagan, whom the gods wish to destroy they first make mad. Evidently the science of comparative religions, like that of our present social economy, is not only barren, it is mad. Locke has aptly said that men do not believe because they do not will to believe. Probably they do not believe because they have neither the desire nor yet the gift of the faith.

Harnack, who is the reputable leader of scientific history, and who is a rationalistic Lutheran, if he has any religion, emphatically rejects the blasphemous abnormalities implied by such comparisons in the words: "The conjecture of *Usener* (and such authors) that the idea of the birth (of a god) from a Virgin is a heathen myth which was received by the Christians, *contradicts* the entire earliest development of Christian Tradition, which is free from heathen myths."

But the cult of the Blessed Virgin is founded on the historic, infallible, and inspired Gospels of Christianity. It grew up naturally, consistently and inevitably from the teaching and meaning of the Incarnation. It was always present in the Church, always nourished and fostered by the learning of the Fathers and the devotion of the people. When, therefore, men's minds were at liberty to speculate and reason on the dogma of the Incarnation, and to realize the transcendent

abasement of the Word made Flesh, they saw at once what faith inspired, the free and positive co-operation of the Virgin of Nazareth, and the dignity of her Divine Motherhood in the great mystery of our salvation.

When theologians wrangled in learned and abstruse depths of scholarly lore, enriched by masterpieces of philology and analytic exegesis from the schools of Alexandria and Antioch, the common people, who had imbibed the true doctrine with their mother's milk, and had all the discernment of the faith, were the first to detect, though couched in the abstruse technicalities of Nestorian eloquence, the dark shades of the incoming heresy. The historian tells us that after the first sermon of Nestorius in the Cathedral of Constantinople, 'the streets were filled with an excited populace, who demanded retraction of his teaching about the Blessed Mother of God.'

In like manner, after the decrees of the Council were read, and the Fathers were leaving the Church of St. Mary in Ephesus, the entire population of the city gathered around the doors of the church to welcome the bishops. "The vast assembly gave expression to their feelings with tears of joy and shouts of acclamation. The whole city was illuminated, and as the Fathers wended their way to their lodgings, the people burned incense before them and with lighted torches accompanied them on their way," singing the impromptu prayer which has since been retained in our Catholic service: "O Holy Mary, Mother of God, pray for all of us thy people, now and at the hour of death. Amen."

The people, the common people, who knew nothing of the wild incoherent hallucinations to which the Eastern mentality was sometimes addicted in discussing the theological problems of the age, were the first to detect the presence of the error which would rob the Blessed Virgin of her proudest title, her royal prerogative of Mother of God.

While the Shepherds were wandering, the Sheep looked after themselves. It was not the first time in the history of the Church that the passive infallibility of the *Ecclesia discens* became a temporary substitute for the doctrinal integ-

riety of leaders who could not lead. As a matter of fact, like Arianism, so Nestorianism never became a religion of the common people. They did not "have" theology, but they had the Faith. Western Christendom, outside of two bishops in Spain, was immune from Nestorianism, and it was the "intellectuals" amongst the Eastern bishops who were the recipients of the poison. What *Newman writes* of Arianism might be applied to Nestorianism: "The laity as a whole revolted from it. It was an epidemic of the schools and of theologians, and to them it was mainly confined. It did not spread amongst the parish priests and their flocks, though as time went on it gained a certain portion of the towns. The classes which had furnished martyrs in the persecutions were in no sense the seat of the heresy." (Tracts Theological and Eccl., 1874).

Speaking of the masses of the faithful and their devotion to the traditional faith of the Church, St. Irenaeus writes:—

"Those who without the aid of letters have professed this faith are called barbarians in our language, yet on account of that faith by which they please God they excel in Justice, Charity and Wisdom, to whom should any one announce the inventions of heretics they instantly close their ears and fly, unable to endure such blasphemous language." (ad Her. III.). This is what happened two hundred and fifty years from his writing, in Constantinople. The people fled from the sermons of Nestorius. They could not give reasons for their antipathy. They knew in their hearts that he was a false teacher, and as *Pascal says*, "C'est le coeur qui sent Dieu et non la raison.." It is the heart that feels God and not the reason.

No doubt Cyril had made a vast contribution towards the success of the Council. The first decisive steps, however, were taken in the infallible pronouncement of Rome, by Pope Celestine, in the Roman Synod of 430 A.D. The passive infallibility, the "sensus communis fidelium," the conscientious tympanum, that something of ourselves not of ourselves, awakened the common people to the sound of the "foreign innovations" of Nestorium and the Antiochian school. Someone has said that the common people are always right. That they were right in

this instance is the voice of history. For from the first the cult of the Divine maternity, the spotless virginity of the Mother of the Saviour, held sway not only in the minds of the Christians East and West, but was emphasized to a considerable extent in the writings of the post-Apostolic Fathers, and in all the ancient liturgies: Ignatius, Irenaeus, Epiphanius and Augustine dwell upon it. Even in the days of persecution the early Christians loved to portray the Maiden of Nazareth in the Catacombs seated with the Divine Child in her arms. In the cemetery of Priscilla we find such a representation in beautiful classic style, which speaks of the second century and not later. She is represented again and again in the Cemetery of Callixtus, on the Via Appia, with the Child in her arms and seated before the Three Wise Men. The name "Maria" is oftentimes placed over the head of the picture. *Deipara*, Mother of God, is found in another place. At other times a star is placed over her head and the figure of Isaiah is seen pointing to the star, which indicates the coming of the Light of the World in the manger of Bethlehem. When we remember that the Cemeteries of Priscilla and Domitilla date from almost Apostolic times, we can form some idea of the early cult of the Blessed Mother of God amongst the Christians of the West.

The Mother and Child are always together in the mind of the early Church. The most ancient liturgy of St. James still extant in Greek and Syriac reads:—

"Let us commemorate the Most Holy, Immaculate and ever Virgin Mary, Mother of God, and all the Saints, in order that by their intercession they may obtain mercy for us."

In the Mass of the Liturgy of St. Mark, the Blessed Virgin is invoked as the Blessed Mother of God. This is also the case in the old Coptic liturgy. Devotion to the Mother of God was part and parcel of early Christianity. It had entered into the very kernel of the teaching of the Church regarding the Incarnation, so that it was inseparable from the historic worship of the Word made Flesh.

The fears of the rationalizing Nestorians was that if the

decree of the Divine Maternity of Mary was promulgated by the Council of Ephesus, the people would inevitably regard her as a "goddess" and give her Divine honor. The same objections are raised to-day by many who are not Catholics. They desire to protect, as it were, inviolate, the worship of Jesus, and to restrict all devotion to the Saviour alone, forgetting that all sane people recognize impassable abysses of reverence between the adoration of the Son of God and the legitimate devotion to His Mother. In losing the Mother, they have lost her Son also. "For," says Cardinal Newman, "if we take a survey, at least of Europe, we shall find that it is not those religious communities which are characterized by devotion towards the Blessed Virgin that have ceased to adore her Eternal Son, but those very bodies (where allowed by the law) which have renounced devotion to her. The regard for His glory which was professed in that keen jealousy of her exaltation has not been supported by the event. They who were accused of worshipping a creature in His stead still worship Him; their accusers, who hoped to worship Him so purely, they, whatever obstacles to the development of their principles, have been removed, have ceased to worship Him altogether." (Development of Christian Doctrine, page 426).

The concluding passage from the celebrated discourse of St. Cyril towards the end of the Council synchronized not only the traditional teaching of the early Church, but the Ancient Faith of the Christian people of all ages and nations.

"Hail, O Mary, Mother of God, Virgin and Mother! Morning Star, perfect vessel.

"Hail, O Mary, Mother of God! Holy temple in which God Himself was conceived.

"Hail, O Mary, Mother of God! Chaste and Pure Dove.

"Hail, O Mary, Mother of God! Ever effulgent light; from thee proceedeth the Sun of Justice.

"Hail, O Mary, Mother of God! Thou didst enclose in thy sacred womb the One Who cannot be encompassed.

"Hail, O Mary, Mother of God! With the shepherds we

sing the praise of God, and with the angels that beautiful song of thanksgiving: 'Glory to God in the highest and peace on earth to men of good will.'

“ Hail, O Mary, Mother of God! From thee flowed the true light, Jesus Christ, Our Lord.

“ Hail, O Mary, Mother of God! Through thee came to us the Conqueror and the triumphant Vanquisher of Hell.

“ Hail, O Mary, Mother of God! Through thee blossoms the splendor of the resurrection.

“ Hail, O Mary, Mother of God! Thou hast saved every faithful Christian.

“ Hail, O Mary, Mother of God! Who can praise thee worthily, O glorious Virgin Mary!”

J. P. TREACY, D.D.

St. Cecilia's Church, Toronto.

Feast of Our Lady of the Snows.

O sailor, tempest tossed on life's rough tide,
Seek Peter's bark and gladly there abide;
Fear not though waves run high and wild winds rage:
She who has storms outlived from age to age
 Will bear thee to the shore
 Where tempests are no more.

Insha Isle

(Insha is a small island in Clogher Lake, one of the three lakes — Clogher, Calla and Gara — which together form Lough Gara, between the Counties Sligo and Roscommon, near the writer's birthplace and boyhood home).

Oh, cool and gray is Clogher Lake
And green is Insha Isle;
The little waves in silver break,
In gold the ripples smile.
And in the reeds that slowly sway
The shadowy shore along,
The low wind lisps a druid lay,
The waves a fairy song.

There's glamour when the dewy dusk
Drops down its purple veils;
There's magic when its honeyed musk
The woodbine sweet exhales.
There peace as soft as soothing sleep
Upon the spirit falls,
And from the meadow grasses deep
The cornerake calls and calls.

Once on a day, long, long ago,
A day from fairyland,
Two friends and I went forth to row
To Insha's lonely strand.
And there we found a treasure-trove—
Warm hearts and natures bright,
Who made for us a feast of love
With hospitable rite.

They bade us welcome to their home
With true-born courtesy;
They gave us honey from the comb,
Red apples from the tree.
They gave us creamy milk and cold
And snow-white bread to eat;
But, best of all, from hearts of gold
They gave us friendship sweet.

Oh, kind hearts beat on Insha Isle
And Clogher's reedy shore,
And I would wander many a mile
To find my friends once more.
And sweet it were by Clogher Lake
To live and dream and die,
Hearing the lapping wavelets break,
The tall reeds shake and sigh.

—P. J. Coleman, M.A.

GEORGE ELIOT

REV. M. J. RYAN, D.D., Ph.D.

In the year 1851 Mr. George Chapman arranged to become the Editor and nominal owner of *The Westminster Review*, the organ of the anti-Christian school in Britain. Miss Evans had been working for him for several years before, and now she spent the first three months of the year in London, lodging at his place of business in the Strand, a large house with many rooms, in which he entertained boarders. He kept a diary in this year, from which extracts have been published.

On January 8: "Miss Evans arrived at Euston Square at 3 pm., where I met her; her manner was friendly, but formal and studied." There are frequent entries of visits to Drury Lane theatre, to Hullali's concerts and to the opera, to lectures by Faraday and others, and walks in the parks. According to him, Miss Evans was not always an agreeable companion, and could sometimes be rude. But, of course, we have not her side of the story.

"Marian."

On March 24 there is this entry: "M." (Marian) departed to-day. I accompanied her to the railway. She was very sad, and hence made me feel so. She pressed me for some intimation of the state of my feelings (here two and a half lines are erased in later and blacker ink). At this avowal she burst into tears. I tried to comfort her, and reminded her of the dear friends and pleasant home she was returning to, but the train whirled her away, very, very sad.

"Susanna was very much excited to-day and perplexed with her packing. She reproached me and spoke very bitterly about M." The poor man!

A very charming and loveable young friend of mine, little more than a child in years, once said in a most impersonal

spirit to me that the time was coming when the equality of the sexes would include the right for a woman to propose marriage to a man. She had not considered that the men would still retain the right to decline a proposal. It is generally believed that it is not a pleasant moment for a man when his proposal is declined, however courteously; it is said that many men refrain from proposing from fear of the pain of being rejected. As I am not a mere man, I may hazard the conjecture that rejection would be even more painful to a woman.

On April 4 he "received from Miss Evans, Susanna's letters concerning her, which I had sent her to read, the bitter injustice of which caused her to decline doing the Catalogue; but she afterwards wrote agreeing to do it, conditionally that she receives for it no remuneration." On the next day he wrote to her begging her "to be calm and not let recent circumstances agitate and needlessly pain her." On April 14 he received from Miss Evans a specimen critique, and four days later "a letter from Marian in answer to my inquiry, in which she expresses her willingness to abridge Strauss for one hundred pounds."

On May 28 he visited Rosehill, the home of Mr. Bray at Coventry, where Miss Evans was staying, and the next day "walked with M. before breakfast and told her the exact condition of things in regard to Elizabeth, whom on every account I wish to stay at the Strand" (not his home in London). "She was much grieved, and expressed herself prepared to atone in any way she could for the pain she had caused, and put herself in my hands, prepared to accept any arrangement I may make either for her return to the Strand or to my house in London, in October. She agreed to write the article on foreign literature for each number of the *Westminster*,; which I am very glad of."

In the evening they went to an amateur concert; "I and Miss E. came out when it was half over and returned home, when I began my Prospectus for the *Westminster*."

Each day's entry till he left Coventry on June 9 concerns

Miss Evans and the *Review* more or less, and the last entry the day before he left is: "Talked with Bray about the pecuniary arrangement with Marian E."

"Miss Evans."

June 16, his birthday, was "made wretched by Elizabeth's positive assurance that she would not live in the Strand after Miss Evans came to London. This step would be fatal." And then follow two lines scored out. On July 12, however, Elizabeth "consented to meet Miss Evans as a visitor to the Strand." On August 13, "Miss Evans and Mrs. Bray arrive from Devonshire. I met them and Mr. Bray at the railway station, and spent the evening with them at Miss Marshall's;" and on the next day: "Elizabeth acquiesces in Miss Evans' return to the Strand for residence during the winter; which at once cuts a difficulty in two, and increases my respect for her."

At the latter part of August, Chapman was again at Coventry discussing with Miss Evans the *Review*, the new series of which was to begin in January. On September 29 "Miss Evans with Dr. and Mrs. Hodgson arrived in London," and on October 10 Chapman "walked with Miss Evans to Chelsea, and left her while I called on Carlyle to request him to write an article."

Herbert Spencer.

The most important friend whom she made in the autumn of 1851 was Herbert Spencer, then sub-editor of *The Economist*, the office of which was nearly opposite to Chapman's in the Strand. Chapman held assemblies of literary people on one evening in the week; and here they often met. Spencer, from his position on *The Economist*, had tickets regularly from the theatres and the Royal Italian Opera for two persons, and the companion whom he chose generally was Miss Evans. He spoke of her as "the most admirable woman mentally whom he ever met." He says that he was by disposition combative, and she always disposed to agree; he had much self-esteem, and she had

a great deal of diffidence. We find her soon playfully affecting to choose a wife for him. This was some young lady who had read one of his books and wrote to Chapman inquiring about the author. The young lady was an heiress and a peeress, and when she appeared at Chapman's was found to be good-looking. But neither he nor she felt any attraction. "She is nearly as combative as I am," he wrote to a friend, "and has almost as much self-esteem; she is morbidly intellectual — a very small brain in a state of intense activity." This is not uncommon, but of course it was in contrast with Miss Evans, with whom his intimacy continued to grow. At Chapman's evenings they sometimes sang together; she had a gentle voice, "a contralto of rather low pitch," and he thought she never tried to put forth its full strength. "We have been for some time on very intimate terms," he writes to a friend in 1852. "I am frequently at Chapman's, and the greatness of her intellect, conjoined with her womanly qualities and manner generally, keep me by her side most of the evening." As the spring advanced, on fine afternoons in May, June and July, Miss Evans and Spencer used to walk together on a private terrace, to which Chapman had the privilege of a key, and she used to get it, at the back of Somerset House, close by, on the bank of the river. One fragment of their conversation has been recorded by him. She remarked that she was surprised at there being no lines on his forehead, considering the amount of thinking he must have done in producing his book on "Social Statics." "I suppose," he replied, "it is because I am never puzzled." "Oh!" she said, "that's the most arrogant thing I ever heard uttered." "Not at all," he answered, "when you know what I mean." He then explained that he never concentrated his thoughts on any subject in such a way as to wrinkle his brow, but simply let it lie in his mind.

One might have thought there would be only one result to this intimacy, but somehow it did not come off, though it is clear that she would have accepted him. It seems a pity, for, in the first place, Spencer could legally marry her, and a marriage with him would have saved the poor thing from George

Lewes; and next, it would probably have been good for him, and certainly good for her soul. Spencer's principles in philosophy and concerning religion were erroneous enough, but he had not been a licentious man like Lewes; he felt no such aversion for the Christian religion as Lewes did, and he was a man of reverent disposition. Cardinal Gasquet used to tell that his brother, the physician (who married one of Manning's nieces) and Spencer were friends; once, when the Doctor was ill, the Abbot (as he was then) called to see his brother and met Spencer coming out. The philosopher stopped to chat for a few minutes, and said that he used to think he knew a good deal of physical science, but that the doctor knew more, "and along with that he has a simple faith which I would give anything to have." Such a man, compared with Lewes, would have been a blessing for the poor woman.

George Lewes.

Lewes has been described wittily as a combination of Ariel and Caliban. He was a pleasant and sprightly companion, and a man of letters of the second class. Once Lewes was one of a party of men of letters dining with Spencer as company for some American visitors. Someone started the topic of habits of composition. Some said that they had a difficulty in beginning—in getting into their stride, Lewes was one of the last to speak about it, and said: "I never have to hesitate; I get up steam at once; in short, I always boil at low temperatures." "Well, but," said Huxley, "that implies a vacuum in the upper regions." This was probably half joke and whole earnest.

Lewes was a married man, but a licentious and coarse man, and his wife had learned to be like him, and at length had left her children as well as her husband for another man. England had not yet been blessed with the Divorce Court by the party of "Reform and Progress"; but even if there had been such a court, it is not likely that Lewes would have run the risk of a cross-examination.

A Weak Woman.

In 1854 Lewes persuaded Miss Evans to unite with him in a literary combination to dwell together as brother and sister. They left their own country, and took up their abode together at Weimar in Saxony. Her friends, the Brays and the Hennels and others, regarded this union as a calamity, and they ascribed it to her sufferings from loneliness, which is a greater trial to a young woman than people imagine, and her lack of self-reliance and her craving for sympathy and protection. After they were a while at Weimar, the devil came along in the form of a friend of Lewes, and told her that the brother-and-sister arrangement was absurd, that no one would believe it, and so forth and so forth. So it came to an end, and was succeeded by a different one, and they left Weimar for Berlin, where they arrived as man and wife. You will not find this account in any of the Lives, not even in the one by Mr J. W. Cross, her husband after Lewes' death, but you may rely on its truth, for it comes from the friend of Lewes, who, living at Weimar, first secured lodgings there for them. The tempter may have been employed by Lewes to corrupt her mind, or he may have acted from a disinterested love of evil, for there are men, as St. Paul tells us, who not only do wicked things themselves, but delight in others doing them. Such men find a special pleasure in causing a young woman to degrade herself. It is essentially the same spirit as impels some young men to think it a great joke if they can "plaster" a young woman by drink so that she may misbehave in some way which she never would if she were sober.

Lewes kept the poor thing as a bird in a cage, and established a censorship over all mail that came to her, ostensibly in order to protect her sensitiveness from the pain of criticism and the worries of business, but perhaps also in order to intercept any attempt that anyone might make to separate her from him. In 1857 "Reform and Progress" established the Divorce Court in England, but Lewes did not take advantage of it to obtain the civil freedom to make their union legal. She, poor thing, had

an affectionate, clinging disposition; she was in truth a "faithful hound." Her moral principles had been undermined not only by atheism, but by such writers as Strauss, Feuerbach, Rousseau, "Georges Sand," and Shelley and Goethe, whose Life Lewes was writing. It is impossible to believe that such a man as Lewes, after such a life as he had led, was capable of real love. Carnal and lawless passion is not only distinct and different from love, but the habitual indulgence of it makes the heart as incapable of love as a stone. There never was a truer word than Burns' confession that "It hardens all within and petrifies the feeling." But there probably was in him, as in her, a sort of pride, a wish to do credit to atheism, and to show Christians that a pair of atheists could be as loving and true as if their union were sanctioned by Church and State.

This union did not really lift the cloud of depression and gloom which had settled upon her mind. "She continued to suffer from loneliness," said her friend, Miss Hennell, "and came to love the characters in her books as if they were her children. She loved them even when they were wicked. Once, when I was in her house in London looking at some sketches from Romola, we paused before Tito. After a moment's silence she said softly, as if to herself: 'The dear fellow.' I exclaimed: 'He's not a dear fellow at all, but a very bad fellow.' 'Ah,' she said. 'I was seeing him with the eyes of Romola.'"

It is certain that Lewes was not long faithful to her; such a man was incapable of faithfulness to one woman; and those who knew what was going on wondered or smiled at the simplicity with which she continued to believe him devoted to her alone. Some thought that she was not quite so credulous as she appeared to be; but what could she do? or what could she say? She had no legal rights, and her philosophy denied freedom of the will and responsibility. It is not as if he were unkind to the poor thing; he was not a man of cruel or brutal disposition; and there was in her a great deal of the childlike, as I suppose there is in almost every woman, especially in one of literary genius. A couple of years after his death she was married to Mr. John Cross, a

banker, who then had his residence in New York. Some romantic women who had formed some kind of an ideal of her were surprised that she did not remain single, devoted to the memory of Lewes. But over and above her disbelief in the immortality of the soul, and her constant craving for protection and nursing, how could any one think that with all her efforts to steel herself against her inherited sentiments about marriage, she would not have welcomed the opportunity of being made respectable by a marriage with a ring and perhaps a veil? She grew old prematurely in spite of the marriage; her habitual state of melancholy sank into a dull indifference; and she passed away after a short and slight illness at the age of sixty-one. When she wrote in *Romola* and *Middlemarch* of "the sorrow of the soul that has loved and sought the most perfect thing, and beholds itself fallen," she must have been thinking of herself.

Let me be glad
These Autumn days are sad,
Lest I, too long familiar with the May,
Forget, in darkness, how to find my way.
Let me rejoice
To hear the lone wind's voice.
So that, when breaks again the April song,
This heedless heart of mine shall listen long.

—Charles Hanson Towne

Our Lady of Mount Carmel

Catherine McPartlin.

Between the changeful moods of sky and seas,
Mount Carmel rises from the water's breast,
Tree-crowned and starred with sacred mysteries,
Symbol of prayer, a prophet's hidden rest.

Birdsong is fluting through its leafy towers
In the cool shadows of historic grove,
And herds upon its fertile meadow rove,
Height upon height, the air is sweet with flowers.

Here watched Elias o'er a parching land,
Foreseeing Mary, by God's merey given,
In "a little cloud no larger than a-hand"
Whence healing torrents pour the grace of Heaven.

She has brought Carmel to us from afar,—
Height, grove and mead, have beauteous counterpart
In prayer and vigil, as to longing heart
Out of Love's deep she rises like a star;

A star of heavenly grace, with rain of splendor
Upon our souls, so parched and seared with sin,
Until our barrens bloom in verdure tender,
And souls glance up, those radiant heights to win.

SANTIAGO DE COMPOSTELA, SPAIN, VISITED BY AMERICAN TOURISTS

On May Day, 1930, a group of tourists from Minnesota, and other parts of the north-west, set foot on Spanish soil for the first time. For nearly all of them it was a unique experience to cross the Atlantic and debark on a foreign shore. Like Columbus in olden days, they had crossed the ocean, no longer, however, an uncharted dreary waste of water, enshrouding in darkness an undiscovered continent. It has its well-defined lanes of travel for passenger and freight service. The continents it links are peopled by blood relations, and the journey to and fro is now a question of days, and soon, no doubt, it will be a matter of hours.

Our group was anxious to sight land. The glimpse we got of the Azores, rising like rocks out of the morning mist, whetted the desire to see the coast of Spain. We saw it, just under a rising fog, and were glad. We recalled that it was from the Spanish port of Palos that Columbus set out on the most memorable voyage in history, and as we drew near the locality where he landed on his return, we were in a position to recognize his heroism in braving the dangers incident to such a voyage about 400 years ago.

To St. James' Sanctuary.

Soon the roofs of Vigo came into view as the sun broke through the mantle of fog, and we were welcomed by an unclouded semi-lit sky. Three warships extended the protecting arms of Spain about us as our good ship came to anchor in one of the safest harbors in the world. The placid water, the serenity of life in Vigo, anchored, as it were, to the rocky hillside, above which were seen the protecting guns of the old fort, were in marked contrast to the hustle we had left behind in New York. Soon we were aboard the tenders for a nearer

view of its quaint, narrow streets, its odoriferous fish market, its interesting types in native costumes, and the hundred and one things that seem so strange to New World eyes.

Interesting as Vigo was, it claimed little of our attention. We had another goal in view — a visit to Santiago de Compostela, distant about sixty miles to the north.

Santiago — the Spanish for Saint James — was one of the renowned places of pilgrimage during the Middle Ages, and even in more modern times. Its chief claim to distinction is the possession of the body of St. James the Greater, one of the Apostles, which is enshrined in the crypt below the sanctuary.

From Apostolic Times.

It is interesting to note that Spain was the earliest Mission of the Church. This is due to the fact that at the beginning of the Christian era it was a flourishing province of the Roman Empire, and to it came the heralds of the new religion to preach the Gospel and establish Bishoprics in the Roman garrison towns; and consequently, many of the Spanish Bishops can claim an unshaken continuity with Apostolic times.

At the opening of the fourth century, the Spanish Church was one of the most highly organized in Christendom.

It is on the site of one of the old fortified posts that Santiago is built. In the distance are the mountain ranges. Between the city and the foothills are wonderful green valleys, affording rich pasturage for flocks of all kinds and a fertile soil to reward the labor of the peasants. Vineyards are numerous, and the native wine is the common drink of the people.

Santiago is a city of marble in a verdant setting. The houses are built of the stone found in the vicinity, and its fortress-like appearance, its narrow and crooked streets, give evidence of its antiquity.

The prevailing type of architecture is Romanesque, though the city possesses marvels of Gothic, Renaissance and the neo-classic, and, above all, the Baroque, of which there are several beautiful examples.

See Tomb of St. James.

It is the residential seat of an Archbishop, who is recognized as an authority in the scientific world, especially for his knowledge of the biological sciences.

The first work of Christianization in Spain was done by St. James the Greater. After his martyrdom by King Herod, his disciples took the body to Iria Flavia, where it was buried and a church erected over the grave. The place of burial, unknown for ages, was miraculously discovered at the beginning of the ninth century, and the body was transferred to Santiago. Soon pilgrims flocked to the city in ever-increasing numbers to venerate the remains, and a period of close spiritual intercourse with other parts of Europe began, and continued for 700 years.

The granite Basilica, beneath whose high altar the remains of the saint now rest, was begun in 1078, and was completed in 1211. It is in the form of a Latin cross about 350 feet long and 200 feet wide at the transepts. It is divided into three naves by 42 pillars. On the main altar of wood covered with silver, beneath a richly decorated canopy, is a statue of the apostle dating from the thirteenth century. Underneath the altar, in a magnificent silver reliquary, are the bones of the saint. The reliquary rests on a marble altar richly adorned with chaste carving and precious stones.

One of the Canons of the Cathedral escorted us to this secret spot, where we venerated the relics of the Apostles, and then showed us the other treasures of the church.

The "Portico of Glory."

One of the unique possessions of the Cathedral is the Botafumeiro, an immense silver censer 78 inches in height and about 20 inches in diameter, which is used on ceremonial occasions when processions move along the nave and wings. It is suspended from the ceiling by a strong rope at the intersection of the transept, between the choir and the sanctuary, and is

operated by ten men, who are so expert in manipulating it, that it almost touches the ceiling as it swings to and fro emitting the fumes of incense.

Another treasure is the "Portico of Glory," in the vestibule of the principal entrance — an unexcelled piece of Christian sculpture in granite — the masterpiece of the renowned Mateo in the twelfth century. It is a marvellous work of art representing Christ, the Apostles and Saints — 163 figures in all — realistic in pose, marvellous in expression, and perfect in technique. It conveys a lesson in deep theological symbolism worthy of earnest study.

In the Cathedral chapels are many works of art in painting and sculpture — fine, interesting statues and glorious carving. In the Chapel of the Relics, designed by John de Alava (1523) are found the relics of hundreds of saints, some of them quite notable, in special reliquaries of gold, silver and precious stones. Here also is preserved a magnificent monstrance, said to be the masterpiece of Antonio de Arfe. The sacristy has a fine collection of vestments, of exquisite workmanship and design, and many tapestries from the Madrid studios after designs by Goya, Bayeu and others. The museum, with its collection of stone sculptures and liturgical objects, is worth a visit, and the adjoining library and archives contain many valuable manuscripts, portraits of kings and historical works.

Unique Cathedral Setting.

Surrounding the Cathedral, and forming a unique setting for the venerable edifice, are grouped the Archbishoppal palace, Fonseca University, the College of San Jeronimo, the Royal Hospital, the Convent of San Francisco, the Palace of Gelmirez, and the Seminary of Galician studies. All along the route from Vigo to Santiago are cosy villages resting at the foot of the mountain range — the homes of the peasants, who till the farms in the vicinity. The road skirts the base of the mountains, encircles rich valleys, and discloses at each turn a view of rural scenery fit for the brush of an artist. The people

are gay and cultured, happy in their home lives, and deeply religious. Every village has its church, which dominates the hamlet.

They greet the visitor with cordiality and unfeigned pleasure. They are proud of their country and its traditions, and they glory in the Faith once delivered to the Saints, and exemplified in the ceremonial pomp of the Ancient Church.

Visit Gibraltar.

From Spain we went south to Morocco, and had wonderful weather for sight-seeing in Casablanca and Rabat (official city of the Sultan). To reach the latter we had a 60-mile trip through a very fertile country, with signs of industry if not of prosperity on every hand — wonderful paved roads and excellent bridges, and automobiles as good as many in the United States.

We were tired the night before we weighed anchor at Gibraltar, but we had to be on deck early the next morning. We had a very interesting trip about the town and up the rather steep sides of the Rock.

Between the Rock, which is British, and Spain, is a neutral zone, about half a mile wide, marked off on each side by a high wire fence and guarded by soldiers. The gates are open from 5.30 to 10.30. No Spaniards are allowed in Gibraltar farther than the market at the gate. The steep face of the rock as seen in pictures faces Spain. It is 3,060 feet high.

(Rev.) James M. Reardon.

St. Mary's Basilica, Minneapolis.

OUR SUPERNATURAL LIFE

By L. A. WOJCIECHOWSKI, C.S.S.R.

II.

God the Principal Cause of the Supernatural Life.

Since, as we have shown in our previous article, there is a supernatural life, there must be also a cause of that life, for every effect has a cause. We read in the Acts of the Apostles, ch. xvii., that St. Paul, whilst he was awaiting at Athens the arrival of his two companions, Silas and Timothy, walked the streets of that city to see what the attitude of its inhabitants was in regard to religion. He found that they were entirely given to superstition and worship of idols, and "his spirit was stirred within him," with sadness and sorrow. What would he say were he to come upon this earth to-day and witness the attitude of the greater part of men and women in regard to religion? How would we feel were he to hear those who call themselves learned and wise, discussing the problem of the existence and of the nature of the cause of this world? It is really surprising what strange doctrine are proposed in explanation of the existence of the things which we see! Men will enunciate any theory, it matters little how false or puerile it may be, so long as they are not obliged to admit the existence of the One, Real and Personal God, Who gives existence to all things. And so, outside of the Catholic Church, there are comparatively few who have a right conception of God; not that it is so difficult to arrive at a correct notion of the existence, nature and perfections of God; but very few are careful not to distort common sense which shows the existence of God so clearly; very few put away the prejudices that color their judgments; and only a few desire to take upon themselves the obligations which are entailed in the acceptance of the right doctrine about God. The world has succeeded in winning men and women to itself. Worldly

pleasures, honors, glory and riches have taken such a hold on the souls of men and women, that they are fast becoming pagan, not only in heart but also in mind. The neo-paganistic spirit is ruling the thoughts of men as well as their desires, and it is not surprising that there are so many fantastic ideas about God. But it is surprising how anyone who loves God and the souls redeemed by Christ can be indifferent to the conditions that exist.

Some Unorthodox Opinions.

There are many false notions about God; in fact, so many that it is impossible to enumerate them all. We shall consider three opinions in regard to God — opinions which are connected with the subject-matter of this article. The Atheists deny that God exists; that say that God is invisible, and whatever is not seen, heard or touched does not exist. Again, they say, even supposing that God does exist, He does not pre-occupy Himself with this world; there are no relations between God and man; man is absolutely independent of God; he owes Him no obedience, love or respect; God cannot impose any obligations upon him. They refuse to admit that God created this world; and so, to show how the world and the things thereof came into existence, they have recourse to argumentations vested in a quasi-scientific garb with which they try to deceive themselves and others. It is impossible to admit that these men are sincerely convinced of the truthfulness of the doctrine which they propound; the reason they profess Atheism is not because they are intellectually convinced of the non-existence of God, but because they wish to be free to indulge their sensual appetites; a thing they cannot do if they admit the existence of a Personal God, for that implies obligations to Him; to suppress the voice of conscience which rebukes them for their infidelity to God, they endeavor to bend their minds to the foolish admission that there is no God. As we shall see, the existence of God is such an evident truth, that it does not take great learning to know it, very little in fact; Scripture does not hesitate to call all those

who do not admit the existence of God fools: "The fool sayeth in his heart that there is no God." To argue, as they do, that there is no God because He cannot be seen, heard or touched, is puerile, to say the least; there are many things on this earth the essence of which is invisible, and yet we must admit their existence if we desire to avoid the stigma of being called fools; the effects which we see show us not only the existence of the cause, but its nature also. To argue from the invisibility of God to the negation of His existence is also foolish, for though His essence is invisible, that is not true of the effects produced by Him in this world; they are visible, and from them we can arrive at the knowledge of God's existence, nature and perfections.

The Agnostics admit the existence of God, but they deny that we know with certitude anything about God's nature and perfections; they say that only those things can be known with certitude which we see, hear and touch, and that all things that are outside the realm of matter are unknown to us; we can only make conjectures about their nature and perfections. Now God, Who is a pure spirit, and Who is so absolutely above matter that He has no contact with it, is, according to them, unknown to us, and all the things that are predicted of Him are mere conjectures which give us no truth. Such men have arrived at their conclusions about God by means of the false philosophies which they have ex-cogitated with detriment to common sense, the guide of all philosophical deductions. Being prejudiced therefore, by their wrong philosophical ideas, it is not surprising that they have come to false conclusions about God; by foul means or fair, no matter how unsound their reasoning may be, they endeavor to make all truths fit in with their opinions. If these men, who make pretence to learning, would only realize that truth is not created by our mind, but that it is couched in the objects with which we come in contact; and that to possess truth we must abstract it from these objects which are outside of us, they would have no difficulty in admitting that we know God's nature and His perfections, just as we know

His existence. But it is evident that these men sacrifice truth for the sake of their false philosophical opinions.

The Pantheists do not deny God's existence; neither do they say that God is unknown to us; but they pervert the whole notion of God. Seeing that whenever anything is made by man, some matter or element is needed to fashion the desired objects, they conclude that God must act in the same manner. Starting with this false notion, they try to explain the origin of all things by saying that everything is the Essence of God, or is composed of It. In a word, everything is God. To explain this, some say that the world is God Himself, Who through a process of evolution perfects Himself day by day until He reaches complete perfection. Hence, according to them, men, trees, mountains, rivers, stars and everything else are the component parts of God, making a whole God. Naturally, they say that God is not perfect, but will be perfect; He is not distinct from creatures, but makes one entity with them; He is not a creator of the world, but the world creates Him; He is not a Person, an individual Being infinite in all perfections, but He is mixed up with the world and has all its imperfections. Others again explain the origin of the world by saying that God did not create the world from nothing; He has taken a part of His substance and from it has fashioned all things which we see, hear and touch; in a word, God enters into the composition of all these things as the matter from which all things are made. The basis of their error is that they cannot see how things can be created from nothing; and that when God creates things He still suffers no change, no partition of Himself, but always remains the same. We admit that creation is a mystery, yet we can understand also that though God is the cause of all things, He does not change. This principle can be illustrated in the case of a person who writes a book: the author of a book does not change in any way by writing the book; when he writes, the ideas which he expresses are in his mind not only as they are in the book, but even clearer; so that though he is the creator, so to speak, and the cause of the book, the change

which takes place is not in him but outside of him. Now if this is true of man who is only a creature, why should it not be true of God, the Creator, Who is All-Perfect? There are many things here on earth that are mysteries, and in trying to fathom them we must be careful not to corrupt their nature. The same line of action must be followed when we speak of God.

That is what Catholic philosophy and theology do. We will therefore endeavor to show that God exists; that His nature and perfections are known to us; that He is the Cause of our natural and supernatural life, and that He is the Cause of all things. Before doing this, it will be necessary to insist that God can be considered as the Author of the natural order and as the Author of the supernatural order. As the Author of the natural order, He has created the things which we see, hear and touch, as also our natural life. As the Author of the supernatural order, He has created the things that are above that which is natural, such as Grace and the Sacraments. We shall consider God under this double aspect in this article.

God the Author of the Natural Order Exists.

That God the Author of the natural order exists is a truth that our reason even left to its natural power and unaided by faith can prove. In fact, we not only believe that God the Author of the natural order exists; we know it. This is true, not only for learned men and women, but for the most illiterate people as well. It is narrated that once some atheists, wishing to prove that the knowledge of God's existence cannot be acquired by reasoning, but that it comes from instructions by those who believe in God, took a child, making sure that it had never heard a word about God. After the child was old enough to be independent of others, they placed that child in a cave, away from everyone, from all habitation and from all civilization, with this purpose, that the child should never hear a word about God. Unknown to the child, they brought food for its bodily sustenance, and then they retired, keeping

in hiding to watch what the child would say and do. It happened that one day the child emerged from the cave just when the sun was rising. It stood for a while enthralled with the beauty of the sunshine, and then with exaltation it said: "If you are so beautiful, how much more beautiful is the One Who made you!" This is indeed marvellous; but that is what happens each day in the life of anyone who has reached the age of reason; the existence of God is so evident that it does not require great learning to know it. The things of this world, when considered without any admixture of prejudice, are so many proofs that God exists. St. Paul says: "The invisible things of Him (God), from the creation of the world, are clearly seen, being understood by the things that are made; His eternal powers also, and Divinity; so that they (atheists) are inexcusable." (Rom. 1, 20).

Indeed, when we consider the things of this world, we will clearly see that they are effects of a cause; that is, of the Prime Cause, or Uncaused Cause, that creates all things, governs all things, provides for all things, and is independent of all things. When we raise our eyes to the skies, we behold myriads of stars and many planets, revolving in their orbits, that charm us with their light. When we let our gaze fall upon this earth, we see the lofty mountains, whose peaks are lost in the clouds above them, and which fill us with awe at their magnitude; we see the majestic oceans that seem to know no limit; mighty rivers that appear to flow without ceasing; the multiform flowers of varied colors; the lakes, the grass of the fields and the many other inanimate things that adorn this earth. Then, there are the birds that fill the world with mirth by their melodious songs; the animals of innumerable species; and finally Man, the King of all creatures. All these things are beautiful and wonderful. But if only we stop to consider these things, we shall perceive that they are finite, limited in their power and subject to change. We shall see that there was a time when these things did not exist; that there will be a time when they will die or cease to exist; and that though they are beautiful, powerful and noble, yet

these qualities are in them in a limited degree; for the beauty, power and nobility that are found, for example, in the ocean are not found in the mountains, and the beauty, power and nobility that are in the mountains are not found in the ocean. Since such is the case, we begin to wonder whence these things have originated. We will see immediately, and without much difficulty, that these things must have a cause that is not limited in its powers — that is not finite in perfections, and that is unchangeable; if they were to originate in a cause that is limited in power, finite in perfection and subject to change, that cause would have to be produced by some other cause; and this would go on until we came to the Prime, Infinite and Uncaused Cause, that causes and produces all things — gives them their power, beauty and perfection, and it is independent of all things, being perfect in itself. This cause is God, the Creator of all things.

To make this more clear, let us take a single example. Man. When we consider him in his material and spiritual beauty and power, we admire him. When we reflect on him, we will perceive that there was a time when he did not exist; he began to exist when he was conceived in his mother's womb. We want to know who gave him his existence. The first solution that comes to our mind is that his parents did. But then we see that the parent's existence also had a beginning, and so we want to know who gave them their existence. Naturally we will say their parents; and we will continue in such a manner till we come to the first man. Considering the first man, we will perceive that he is limited also; that he also began to exist. And who gave him his existence? It cannot be another man, because there was none prior to him. It cannot be some earthly cause, for he is more perfect than any other thing here on earth; we are forced to admit that he was made by the First, Infinite, All-Perfect, and Unchangeable Cause which we call God. So that though God is invisible, yet His works are visible; starting from His works, we can easily ascend to the Cause, Whose existence we must admit; and therefore, just as when we contemplate the painted picture we soon

perceive that the artist must exist, because the masterpiece could not come into existence by itself; so also when we consider the things of this world, we will soon perceive that there exists a God Who is the cause of all these things; for they could not begin to exist of themselves.

Then again, if we further contemplate these same things, we will perceive something in them that will excite even a greater admiration in us than their mere beauty did. I mean the interior order and harmony that is found in each individual thing, and the external order and harmony of all things taken together. Thus we see that notwithstanding the great quantity of water in the ocean and its depth, there is order and harmony in it; we see that though the plants are composed of many parts, yet there is order and harmony in all the parts; we see the same internal order and harmony in all things, whether it is a stone, or a vegetable, or an animal, or a man; though these things are composed of many parts much different in character, quality, quantity and even in nature, yet there is no disorder, no discord, and no confusion; all these parts have a harmonious union one with the other; one part helps the other, and one element perfects the other, making all the heterogeneous parts one homogeneous substance. Besides this internal harmony, there is also an external one which consists in this, that one thing exists for another; one thing helps another to reach the ultimate end of its existence. Thus the minerals are for the plants, for they are their food. The animals feed on the plants and minerals by which they perfect themselves. Man conserves, perfects and augments his natural life by the introsusception of the animals, plants and minerals as his nutrition. There is a relation of the sun with this earth; through its heat it makes things grow; and by its light it enables us to see the beauty of this world. There is a harmony between the moon and the oceans, for the tides depend on it. In a word, there is perfect harmony among all things; there exists a perfect union of all things which concur to the acquisition of the final end. Besides, do we not see that all things move, grow, expand, and

perfect themselves in stabilized laws? Are there not laws that govern the world? The sun rises and sets in a fixed manner. The moon and the other planets revolve in their prescribed orbits. The earth follows the laws which govern the seasons, days and nights. We all appear on this earth in the same way and depart from it in the same way. All things here on earth follow imposed laws: they remain what they were, and act as they always acted. Yes, there exists a perfect order and harmony in this world.

And who has brought this order and this harmony into the world? It is impossible to say that they have appeared of themselves without any influx from a cause; to say that is just as stupid as to say that the books we read have been written and printed without the influence of a cause. There must be a cause; but who is the cause? It certainly cannot be any creature; nay, not even a man; for though men are powerful to do some things, their powers are limited and circumscribed in definite lines of activity. To rule this world with its innumerable objects Omnipotence is required. There can be only one cause of this order and harmony in this world, namely, God; God alone possesses the power to impose laws upon all things; it is He alone Who can prescribe the paths in space along which the planets move about their centre of attraction; it is He alone Who possesses the intelligence to know all things not only externally, but internally also; He has created all things, has given them their proper nature and has endowed them with their perfections. Surely even a child that has reached the age of reason can arrive at this conclusion, as long as he is not prejudiced by erroneous opinions given it by its elders. There are many other proofs of the existence of God which reason unaided by supernatural faith is able to grasp and to be convinced thereby with certitude that there is a God, Who is the Author of the natural order.

We Know What God the Author of the Natural Order Is.

Reason does not only prove the existence of God; it does not only demonstrate to us that there must be a God, if we

wish to be able to explain the origin, the beauty and the harmony of this world, but it also manifests to us what are the Nature and the Perfections of God. It is true that our reason cannot give us a clear and perfect knowledge of God as He is in His very Nature; to do that it would be necessary for us to see God as we see man; and such knowledge is not ours here on earth; it is reserved for Heaven, where we shall see God face to face. Yet our reason is capable of showing us clearly enough what God is; although the knowledge we acquire is abstract and analogous, yet it is a real knowledge; although it is not a visual knowledge, yet it is a solid knowledge proportionate to our intellectual capacity. Due to this, God is not an unknown God; He is known to us in His Nature and Perfections.

And how do we arrive at this knowledge of God? The answer is this: we arrive at it through creatures just as through them we have come to the knowledge of God's existence. Creatures reflect the perfections which are God's, just as a mirror reflects the features of him who is standing before it; every perfection that is found and which we perceive in creatures has been received from God Who has communicated it to them. Accordingly, once our reason has proven that there is a God, by the process of reasoning which we have assumed above, it begins to consider God's attributes, which are partially reflected in creatures; the limited perfections found in creatures act as so many mirrors in which we contemplate God's Perfections and Nature.

The first thing that our reason sees in creatures is that they are material substances. Does it, therefore, conclude that God is a material substance also? No, it does not; on the contrary, it concludes that God is a Spirit; for by observation it sees that everything that is material is subject to change, is limited and is imperfect, and therefore must have a cause. Now God cannot have cause, and so He must be an Uncaused Pure Spirit. Then it considers the other imperfections that are found in creatures; seeing that they are incompatible with the notion of the First Cause of all things, it deduces various

conclusions about that Cause; and thus rightly attributes many perfections to God. Finding that the creatures are finite and limited, it excludes them from the notion of the First Cause; it deduces that God is Infinite in perfections and Infinite in nature, having no beginning and no end, and having no limits either to His power or to His goodness. Seeing that all things are composite, it concludes that God is a pure Spirit, Who is in every place, and yet not circumscribed by any place; for He is the cause of all things, and the cause must be there where it operates. Then seeing the harmony that exists in the world, it concludes that God is an Intelligent Being and that He has a Will; there could not be such harmony in this world unless the Cause of it knew what is best for it and then willed to impose the laws which stabilize its harmony. Furthermore, from the consideration of the limited perfections that are found in creatures, we are led to the cogitation of other attributes in God. Our reason concludes that there is only One God; the harmony and order that exist in the world point this out to us; for unless there is only One God, there would be a division in the power that governs this world; there would be no harmony and no order in the world — as always happens where there is more than one head. Our reason also concludes that God is Immutable, for where there is a change there is imperfection, and it attributes to God Goodness, Justice, Holiness, Omniscience, Eternity, Providence, and many other perfections, for it sees that these and other limited and finite perfections in creatures, which must have come from a cause that possesses all these perfections in a perfect degree. In this way we do not remain ignorant of God's Nature and Perfections, though we see Him not; just as we are not ignorant of the nature and perfections of an artist whose work we contemplate; though he might be unknown to us personally, yet by considering his work we conclude, without danger of error, that the artist is a man endowed with intelligence and a will, and is skilled in painting. Moreover, our reason shows us that though there are many perfections in God, yet they are not separated from God's Essence, as is the case in creatures, but

each perfection is God's Essence; so that when we say, for example, that God is just, we really mean that God is Justice, for Justice is His Nature.

Therefore, by a process of reasoning and without the aid of supernatural faith, we can arrive at the knowledge not only of God's existence, but also of God's Nature and Perfections; to deny that we have any cogitation of the Nature and Perfections of God considered as the Author of the natural order, is to deny that our reason knows anything at all. In fact, only they who deny to reason and ability to come to the comprehension of any objective truth; only they who claim that our whole cogitation is subjective, teach that we know nothing about God. It goes without saying that all do not possess the same degree of this knowledge about God; but it is true that all have a certain amount of it, and a sufficient amount of it to warrant some cognition of God's Nature and Perfections. And if there are many false notions about God, it is not due to man's inability to know Him, but due to his sins which contaminate his powers of reasoning or to his prejudices which color all his conclusions; if men would abstain from all that weakens their will and obscures their intelligence, they would assuredly have true notions about God's Nature and Perfections.

How We Know God the Author of the Supernatural Order.

Thus far we have considered our knowledge of God insofar as He is the Author of the natural order. Now we have to consider God as the Author of the supernatural order. In doing so we do not consider a different God, for there is only one God Who created both the natural and the supernatural orders with their beauty and perfections; but we consider the same God more intimately, more profoundly, and in the manner in which God Himself considers Himself; just as we can know man and yet not intimately as he knows himself, unless he reveals the secrets of his heart to us, so likewise we are able to know God externally and yet not intimately as He knows Himself, unless He reveals to us the intimate secrets only known

to Him. When we know God as the Author of the natural order, we know Him, as it were, externally; to know Him as Author of the supernatural order, we must know Him intimately and internally. Our reason unaided by supernatural faith knows nothing about God's Intimate Life, nor about the supernatural order. This order is above the natural; it is not contrary to the natural order, yet it has no sensible connection with it; and so the things of nature cannot serve as means through which we may rise to the cognition of the supernatural order and its Author. That our reason knows the existence, the nature and the perfections of God considered as Author of the natural order is due to the fact that there exists a close and tangible relation between creatures and God, namely, the relation and even the connection of the effect and the cause, so that creatures are the means by which we ascend to the knowledge of the cause. But that is impossible in the supernatural order, precisely due to the absence of any tangible relation or connection of creatures with the supernatural order and its Author. Therefore, our reason must have recourse to different means if it wishes to know God the Author of the supernatural order. It must first be perfected and strengthened in itself; and then the objects of that elevated order must be proposed to it. It is strengthened by the virtue of faith; and the objects of its consideration are proposed to it by the Divine Revelation. Hence our reason is absolutely dependent upon supernatural manifestations if it wishes to know God as He is in His Divine Essence; if God were not to reveal the existence of that order and the perfections of that order, we would know nothing about it. This knowledge of God considered as the Author of the supernatural order is superior to the knowledge which we acquire by pure reasoning, not only because it is above the natural powers of our reason, but because it is a knowledge of higher perfections in God, nay, a knowledge of God's Deity. This knowledge of God perfects that other knowledge of God which we acquired by reason, and it manifests to us the perfections of God that cannot be grasped by pure reason. Consequently, we rely for our know-

ledge of God, considered as the Author of the supernatural order, on Divine Revelation, proposed to our belief by the Catholic Church.

Going to that fount of our supernatural knowledge, we learn that above the natural order there is a world whose nature and perfections are above the nature and perfections found in this world. We learn that the Author of that mysterious world lives a life different from ours, namely, a Divine Life; that though He is everywhere, yet He inhabits the splendid regions of Heaven, where He enjoys eternal bliss; that He is One in Nature, yet Three in Persons; that One of the Divine Persons left the celestial mansions to descend upon this earth to live our life here on earth; that He wishes to share His happiness with us; and so He gave us an end towards which we tend with the means which He left at our disposal, and by the laws which He prescribed; and that if we fail to reach this end, through our own fault, we shall be punished. These and other truths are manifested to us by Divine Revelation, and in this manner we acquire the cognition of God's Existence, Nature and Perfections in the supernatural order.

But, it will be asked, have we no means of knowing that what we believe is true? Have we to believe these things without any solid natural basis? How do we know we are not deceived? We answer that we do not believe without reason; the reasons of our belief are such that neither science nor criticism can refuse to accept them. Miracles are rational proofs of the existence of the supernatural order. Though supernatural substances and accidents have no connection with creatures; though they are not sensible and therefore are unknown to our reason unaided by faith, we cannot say the same thing about miracles, whether they are of the physical or of the moral order.

Miracles are sensible things; for example, the raising of the dead to life, or the sudden cure of a person dangerously ill. These are perceived by our senses, yet they are supernatural also, for they are performed in a manner that exceeds the forces of nature, namely, by a supernatural power; they be-

come to us tangible signs of the existence of an order superseding the natural order. Miracles link up the natural order with the supernatural order, for being sensible things, they are of the natural order, and being produced by a supernatural power, they are supernatural. Now, there are many miracles that were performed and are performed in favour of the teaching of the Catholic Church on matters pertaining to God; when we believe the things that the Divine Revelation manifests to us about the existence, the nature and the perfections of God considered in the supernatural order, we act rationally in accepting them as truth; miracles are rational signs to warrant immunity from deception. We do not accept the teaching of the Divine Revelation blindly and without foundation. If a miracle which is a sensible thing is analyzed, we will see that it leads us to the admitting of the existence of the supernatural order. Therefore, though we know nothing by pure reason about God considered as the Author of the supernatural order, yet the knowledge, which we possess of God's grandeur, majesty and greatness in the supernatural order, is a rational knowledge, in this, that the signs which force us to accept that cognition are things about which we can make rational judgments.

God Is the Cause of All We Are and of All We Have.

This cognition of God is not perfect, for we shall know God as He is when we shall be rid of our cumbersome body, but it is a cognition of God which gives us some idea at least that God is a Wonderful Being, Who is All-Perfect, self-sufficient. This great God is the Lord of the World, Who has condescended to deal with us by giving us everything we are and everything we have, both in the natural and in the supernatural order; for, as St. Paul says: "In Him we live, and move, and are; as also some of your (Greek) poets said: 'For we are also His offspring.'" (Act. XVII., 28). Let us consider what He has done for us in these two orders.

There was a time when we did not exist either here on earth

or in the mysterious habitation of God; for we were nothing. Being nothing, we could not give ourselves an existence; we were entirely dependent upon God. Our parents could not of themselves give us our existence either; they are dependent upon God also. And yet in the mind of God we existed from all eternity; He decreed from all eternity to give us an existence in a certain definite period of time. In decreeing our existence, God did not act from any selfish motives; what motivated His decree was His Infinite Goodness towards us; it is indeed a great bounty to exist and to be a recipient of God's goodness. He decreed to create us because He desired to share with us His perfections, His joys, His bliss, His Divine habitation and His Kingdom. When the time decreed by God for our existence arrived, He made use of His Almighty Creative Power, and He reached into nothingness and produced us. In our mother's womb, He disposed the corporal substance, which He fashioned into our body that comprised arms, limbs, head, and all the senses which enable us to come in contact with the outer world which He created for us. The soul is created from nothing, yet it became under the vivifying breath of God one of the finest of God's creatures, which He has endowed with His prerogatives and perfections, so that man resembles God in His Nature and Perfections. Then, uniting these two substances, He produced man.

Nor is His goodness exhausted by that; He does not abandon us, but He continues to shower on us His benefits and provide for our wants. Being weak and limited, we have need of God's conservation; were He to abandon us for a second we would return to nothingness whence we took our origin. We are not born perfect; we must grow and augment in body and in soul before we reach the perfection of either; and so God prepared this world and all the things thereof for the purpose of our physical, intellectual and moral development. He gave us the sun, without which we would remain languid and would fail to grow; He gave us for our nutrition the minerals, plants, fruits, herbs and animals by which we increase and expand corporally. He has placed in our bodily

organism the nutritive powers to enable us to assimilate the things we eat and to convert them into our own corporal substance. He has endowed our soul with the faculties of reason and will, to enable us to imbibe the spiritual food from the objects around us, by abstracting the truth that is found in the sensible things, in which activity our intellectual life consists. He has beautified our soul with natural virtues so that we are morally good. Knowing as He does that of ourselves we are incapable of any action or motion, He enables us constantly by His power to act, to move, to think, to will and to remember. Indeed, we cannot as much as open or close our eyelids independently of God's motion; we cannot as much as move our lips, or our finger without the excitation of them by God's action; He is present everywhere to move us, to excite us to action, to lead us to perform our acts, thoughts, words and desires, to co-operate with us in all things, and to perfect the work which we have undertaken under the impulse of His motion. Consequently, we are so dependent upon Him for all our natural actions, for our natural life, for our natural existence and for our natural subsistence, that there is not a thing in us which we can claim to be ours independently of God. He has even condescended to provide us with joys and comforts; He has not only bestowed on us the things which we need for our existence, subsistence and development, but He has given the flowers, the trees, the light, the birds, music, and innumerable other things which are not necessary for the conservation of our life, but that we may rejoice in them and be happy here on earth. Furthermore, to keep the natural life intact in us, He protects us from illness and many other evils which are bent on destroying our natural life. To do this, God has recourse to His Omnipotence; He subdues the furious outbursts of the elements; He keeps in check the pestiferous insects so that they may do us no harm; He tempers the verocity of the animals, and wards off many other evils. Our whole natural life, therefore, is dependent on Him; we live, we move, and we are in Him; for He is the cause of all we have and are. Rightly does St. Paul say: "God, Who made the

world, and all things therein, being Lord of Heaven and Earth, dwelleth not in temples made with hands; neither is He served with men's hands, as though He needed anything; seeing it is He Who giveth to all, life and breath and all things, and hath made of one, all mankind to dwell upon the whole face of the earth." (Act. XVII., 24-26).

The prodigious goodness of God to us in the natural order seems to have no limits; and yet when we consider the things He has done for us in the supernatural order, the excessive goodness of God in the natural order fades away just as the light of the moon vanishes before the first resplendent rays of the sun; even the smallest gift of that order is greater than the greatest benefit of the natural order, nay, even greater than the whole natural creation. God has shown us how much He loves us when He proposed to make us partakers of the gifts of the supernatural order; He did not limit Himself to a few little gifts; on the contrary, He has, as it were, emptied Himself in order to give us the wonderful things of the supernatural order.

When God created the soul of the first man, He endowed it with every supernatural gift, and He willed to do the same thing for every soul which He would create. But Adam's sin ruined these first designs of God; the soul from the first moment of our conception is contaminated by sin which removes every vestige of the supernatural life from it. Yet, God does not abandon us; to restore man to the first condition in which he was created and to bestow on him His supernatural gifts, He sent His Only Begotten Son to remove the obstacles that prevented the influx of His graces from descending upon us, and to give us the means by which we might attain to the supernatural life again. Once these means of our sanctification which are the fruit of Christ's Life, Passion and Death, are applied to our soul, stained by sin, we are born anew in the supernatural order; we become the adopted children of God; for He pours out into our soul His grace, by which sin, the death of our soul, is removed, and a new life is given, a life which is proper to Himself, so that we live and act vitally in

the same Divine order in which God Himself lives and acts. We have no right to that gift, for we were at enmity with God, but He overlooks all this because of His goodness, and because He wants us to share His nature, His perfections and His activity. That is why He gives us sanctifying grace, which is the participation in God's Divine Nature; He gives us the supernatural theological virtues, which are a participation in God's Intellect, Will and Memory; He gives us the infused moral virtues so that we can attain our supernatural end; and He gives us actual graces to enable us to act with Divine activity, as we shall explain in the subsequent articles. It is true that these gifts are given us in a limited degree; we are incapable of the fulness of His Godhead and His perfections; but they are so wonderful that nothing in this world can give us the faintest idea of their excellence.

After He has given us that supernatural organism, adorned with the vital powers of supernatural activity, which enables us to perform the actions of the supernatural order, He has to keep that life intact in us and to enable us to grow more and more perfect in it; otherwise that life would become extinct in us. He must move us by His Divine motion to perform even the smallest act of the supernatural life, for, as Christ said: "Without Me you can do nothing." (John XV., 5). He must enlighten our minds with His Divine illuminations, so that we can understand supernaturally. He must warm our hearts and our wills with His Divine aspirations and His Divine love, so that we can will, desire and love supernaturally. He must preserve that Divine life in us by giving us the strength to overcome the triple enemy of that life. Furthermore, to make that life enticing to us, He has created another world for us, where we will live in perfect bliss; where we will attain the perfection of our supernatural life; where our mortality will be changed into immortality, and where our temporal existence will be vested with eternity. He has not only prepared all the means by which we can reach our final destiny, but He has also given laws by the observance of which we will reach Heaven. Due to the reception of these super-

natural gifts, we live, we move, and we are in God, considered as the Author of the supernatural order.

From what has been said, we see that God is the Cause of all we are and all we have in the natural and in the supernatural order; we also see in what manner God is the Cause of all these things. He is not our Cause in the manner in which the Pantheists teach, for God did not form us and all other things from His substance; we are not parts of God's Nature; we are not made from His Essence; to say that is out-and-out blasphemy. God created us and all the things of nature from nothing. He has communicated His perfections to us and to all the things in the natural order. Whatever is perfect in us and in others is due to the fact that God has given it to us. But in doing this, God has not changed, either by diminution of His Nature and Perfections, or by addition to His Nature and Perfections. God remained the same after creating this world and all things therein, as He was before. The whole change took place in His creatures; they began to have existence and to have perfections, things they did not possess previous to their creation. In the supernatural order we become partakers of God's Divine Nature and Perfections, yet that does not mean that we become part of God, or that His Divine Essence becomes a part of our soul; on the contrary, God remains always the same; the supernatural gifts which God gives us belong to the order of creatures, and so God remains the same after He has given us grace and the supernatural virtues; we remain absolutely distinct from God; and we are never equal to God in His Nature or Perfections. We will explain this in our articles on sanctifying grace and the infused virtues.

Such is the teaching of the Catholic Church and of common sense about God. By it the Nobility and Infinity of God are safeguarded, and our participated dignity is exalted. There is nothing in this teaching that might derogate from the glory and the majesty of God; His Nature and Perfections are protected from anything that might degrade Him; and there is nothing in it that can degrade us, for our glory and grandeur are also safeguarded and praised. Those who teach different

doctrines, either extol the dignity of creatures with detriment to God's glory and sovereignty over creatures, or they extol the majesty of God with detriment to God and to creatures. The Church alone possesses the sensible medium in these matters, as she does in all other things. She alone knows God as He can be known to us here on earth; and she alone proposes the true doctrine about God. Those alone who are humble in spirit and pure of heart accept this teaching, and rejoice in the possession of this knowledge. Only the wicked and the self-conceited refuse to accept it; and that is why they make so many blunders when speaking of God. Nor is this surprising; the world glories in its wisdom, which is not the wisdom of God, and consequently it detests God and all things that pertain to Him. The lovers of the world are too engrossed in the things of this world to give a thought to God and their souls; anything that is said about God seems to them a folly. The self-conceited, the proud, and all who call themselves learned, and who laugh at the simplicity of the Church's teaching, are too confident in their frail intellectual powers. Prejudiced to the utmost by many erroneous opinions, they err frequently and grossly. They forget that true wisdom does not consist in worldly knowledge alone; it consists in the knowledge of God also, without which the world cannot be studied in its entirety. Rightly, therefore, does the Prophet say: "Thus saith the Lord: Let not the wise man glory in his wisdom, and let not the strong man glory in his strength, and let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, for I am the Lord that exercises mercy, and judgment, and justice in the earth." (Jer. IX., 23-24). Only they who are humble, pure, simple, unprejudiced and open-minded, can acquire the true wisdom of God; for Christ said: "I confess to Thee, O Father, Lord of Heaven and Earth, because Thou hast hid these things from the wise and prudent, and has revealed them to the little ones. Yea, Father, for so hath it seemed good in Thy sight." (Mat. XI., 26-26).

The Master of Life and Death

There is but One—the Christ that walked the sea
And spake the magic word that conquered Death.
That word is His, alone! He witnesseth
Unto the Father's awful majesty,
He who hath seen and known Him perfectly.
“I am the Life,” He still serenely saith
To all our doubts and fears and sobbing breath,
“I live for evermore. And ye, with Me.

Because I live, ye, too, shall also live!”
—And, lo! this tearful life of trembling woe
Bursts into splendor of immortal bloom.
Shine our, eternal stars! Dear Lord, forgive!
We live and move in Thee. Our heaven's aglow!—
Only the unbeliever seals his doom.

Caroline D. Swan.

ANNE-JULIENNE DE GONZAGUE

Archduchess of Austria and Servite of Mary.

(From the French of Rev. Joachim M. Doureh, O.S.M.)

By S.M.P.

PART II.—THE SPOUSE.

Ordinarily, the true spouse exerts but slight influence in the world—the circle of her activity is rather in the family, and her influence there is unequalled. How many husbands owe their return to a Christian life and religious sentiments to a virtuous wife! How many young men and women owe to the affection and prayers of a pious mother that they do not fall into the snares of the world! The enemies of souls and of society know this well, so they employ every means to spoil woman and make of her — not the guardian angel, but the evil genius of the domestic hearth, where she is called to preside.

Anne-Catherine resolved to do her duty as Christian wife; we shall see, in this part of her career, how she went about it.

Ferdinand.

The reader will doubtless wish to know something about the husband with whom Anne-Catherine joined her destiny. We are going to try to satisfy this desire, and that the more voluntarily because it will be a means of better understanding several of the facts of which we shall have to speak.

The Archduke Ferdinand II. was the second son of the Emperor Ferdinand I., who succeeded his brother, Charles Fifth, in the government of the Empire, and reigned from 1556 to 1564. He was the grand-uncle of Rudolph II. (1576-1612), and, thanks to his family estates, his court was second in nothing to the court of many of the European monarchs of this period. Ferdinand was born at Linz, January 14, 1529.

He was Governor of Bohemia, 1547 to 1566. Upon the dismemberment of Austria in 1564, he became sovereign of the Tyrol and of Upper-Austria. He died January 24, 1595. At the time of his second marriage with Anne-Catherine he was over fifty years of age. It is said that he was of rather short stature, solidly built and somewhat corpulent. With age his obesity increased, and this heaviness becoming accentuated rendered him deformed. He had reddish hair and wore a full beard, contrary to the fashion of the time, which favored the Spanish goatee. His lips were rather thick, betraying his Hapsburg origin, and a certain joviality of manner bore testimony to a pleasure-loving disposition. If we remove the bark and penetrate the interior we shall find, beside many faults of temper and many regrettable weaknesses due to emotion and to his jovial humour, a profoundly religious sentiment. Being himself a convinced Catholic, he did all that he could to preserve the faith in his country. No one was more faithful than he to the practices of religion, and that contributed more than all the rest to maintain the Tyrolese people in the faith of their fathers. Thus Ferdinand never failed to assist with all his court at the ceremonies of Holy Week. If there was a church where the Blessed Sacrament was exposed for the Forty Hours, he endeavored to at least hear Mass there. On the occasion of some Papal jubilee, not content with publishing it throughout his dominions, he wished to fulfil its conditions surrounded by the officers of his household. A simple proof that his piety was habitual is the fact that quite often he would order from Rome, Office Books blessed by the Pope, to replace those grown old and out of use.

Just before his marriage, in 1581, he built, at the Castle of Ruhelust, a chapel dedicated to Saints Leopold and George. Later, these pious foundations, to which his wife was no stranger, were multiplied. In 1586 he erected a chapel to St. Anne at the Castle of Gruneeck, near Hall, and another in honour of the Blessed Virgin at Rotholz. Gruneeck and Rotholz were two country seats where the court went from time to time to hunt. Further of these foundations, and of others

still, we shall speak later on. The Archduke was always ready to come to the aid of poor churches, or of those needing repair. He gave to them lavishly, whether in money or in kind — bells, chalices, and other objects of value.

The celebration of Corpus Christi was in the front rank of Ferdinand's preoccupations. The entire court took part in it, bearing wax tapers and oriflammes. Triumphant arches were erected on the route of the procession. Severe punishments were decreed against anyone who should profane the Blessed Eucharist.

At Seefeld the story is related of a knight who wished to profane a Consecrated Host, that the earth opened under his feet, and this spot became a place of pilgrimage much frequented. To increase the fame of this pilgrimage, Ferdinand asked the Sovereign Pontiff for special privileges for the rector of the sanctuary, and had the story of the aforesaid knight published — a story of which St. Canisius, S.J., wrote the preface. At Milan he had also sculptured a tabernacle of great beauty to shelter more worthily Our Lord there where He had miraculously manifested His presence. Long perpetuated is the memory of the pilgrimage undertaken in 1583 by the Archduke, his wife, his sons, and about two thousand persons, and that notwithstanding a distance of from four to five hours' journey which separates Seefeld from Inspruck.

After Our Lord in His Sacrament of Love, it was to Mary that Ferdinand showed greatest devotion. Three times he made the pilgrimage from Notre-Dame d'Altotting, and the churches of Einsiedeln and Lorette received from him rich offerings.

He was also very devoted to holy relics. He honored greatly a relic of the True Cross which he possessed. When he learned that the town of Aix-la-Chapelle wished to turn over to the Reform, he begged Bishop Ernest of Freysing to send him the relics which were found there in order that they might not be profaned.

These various devotions, so forcibly attacked by the new heresy, gave evidence of how the Archduke held to the Catho-

lie, Apostolic and Roman Faith, and we are not astonished to hear Cardinal Cesano say that the Court of Inspruck resembled a convent.

Ferdinand spoke, besides his mother-tongue, Latin, French, Italian, Polish. The museum at Amras shows that he had a taste for art and history. He was very charitable. At his arrival in a town he gave abundant alms to the sick in hospitals; he loved to be the god-father of poor children. The religious, especially the Capuchins, were the object of princely liberality on his part. Add to that, that he hated nothing so much as liars, and you have a fairly just idea of the Archduke Ferdinand.

Good Example.

Anne-Catherine had promised to work with all her might for the spiritual good of her husband and his subjects. She kept her word. One of the first favorable occasions of which she took advantage presented itself when she became a mother for the first time. Penetrated with gratitude towards God, and seeing the Archduke in excellent disposition, she engaged him to thank the Lord by some memorable act, and what she suggested was that he should build a sanctuary to Our Lady on the model of the Holy House of Loretto in Italy. It was built near Hall, and between this sanctuary and Insprukt fifteen columns were erected with images representing the fifteen mysteries of the Rosary, at such a distance from one another that anyone setting out from Insprukt might conveniently say the *Pater* and ten *Aves* passing from one to the other. Ferdinand and his wife loved to make this journey together on foot and while reciting the Rosary, which edified in no small measure the good people of the country, many of whom did the same. These columns still remain standing.

The Archduke endowed the chapel and maintained in it a rector. Later on, resources increasing, it was enlarged to permit pilgrims in ever-increasing numbers to perform their devotions in it. In 1691 Emperor Leopold, with the Bishop's consent, allowed the Servites to dispose of the superfluous

offerings to complete their convent at Volders. In 1731 the Servites were called upon to officiate at the pilgrimage shrine, and they remained there until, in 1782, when Joseph II., the iconoclast reformer, considering that this sanctuary was useless, appropriated its treasure. For ten years the church remained closed. In 1792 a lady from Hall bought it, and reopened it for worship, but the pilgrimage did not resume its former splendor. Recently a worthy citizen of Hall, greatly devoted to the Holy House, undertook to restore the columns and replace the ancient images by new ones in mosaic, but funds failed and things remained at a standstill.

After the House of Loretto came in turn the hermitage of Kohlstadt. To honor the Passion of Our Lord, Anne suggested to her husband to erect near this place a church of the Holy Sepulchre of Jerusalem, and on the route which led thither was built, at equal distances, seven little chapels consecrated to the seven principal sorrowful mysteries of the Passion. The keeping and care of these chapels was intrusted to seven poor men, who lived as hermits, and to whom the Archduke furnished all that was necessary. There, too, because of its proximity to Insprukt, Ferdinand and Anne loved to go and have solemn Masses celebrated. Gregory XIII. granted twenty years' indulgence to all who visited these chapels, and to the members of the Archduke's household the indulgence of the Stations at Rome. By his will of the 18th of June, 1594, Ferdinand enjoined on the Parliament of the Tyrol to maintain the buildings of the hermitage in good condition, and to provide the expenses of worship there.

In 1638 the Capuchin Fathers came to replace the hermits. The shrine took a new start; Marie-Therese became greatly interested in it. But here again Joseph II. stretched out his rapacious hand. By a decree of October 13, 1785, the church was closed and profaned. To-day this monument of the piety of the archiducal family is used as a military warehouse. The children of St. Francis, of whom we have just made mention, were the object of Ferdinand's munificence, thanks again to his noble companion. She knew the Capuchins from an early

date, and was aware of how exemplary was their manner of life detached from the world. To prepare ways for her projects in their favor, she chose two of these Fathers, whom she sent for from Mantua, to be the preachers at the Court. They were Father Raphael d'Arco and Father Simon of Verona. She made no mistake. Ferdinand conceived the greatest esteem for these religious, especially of the latter, from whom he obtained from the Pope episcopal dignity. He could not love these men without loving their religious community as a natural result. So when Anne-Catherine begged the Archduke to build a convent for them at Insprukt, in order that all his subjects might enjoy their presence, he made no objection.

It was in 1593 that the first company of these religious arrived in the Tyrol. While the walls of the convent were in process of erection the religious received hospitality in the Castle of Ruhelust. The first stone of the convent was laid in 1594 by Ferdinand himself, who, a few days before his death, made an Act of Donation by which he pledged himself and his successors to furnish the convent with necessary ornaments, heating and lighting, "to the honor of God, Whom, as a Christian prince, we are obliged to make provision for, according to our means."



The Vigil of Pride

(From the Persian)

When I was young and piously severe,
 (Full of a zeal unripe and indiscreet),
It was my wont to rise at midnight drear,
 And read and pray in secret self-conceit.

One night, my father, turning in his bed,
 Saw me upon my knees, but spake no word;
"Behold! thy other children sleep," I said,
 "And I, alone, awake to praise the Lord!"

"Son of my soul," the holy man replied,
 "Thou are no better than thy sleeping brothers;
'Twere safer far to sleep, 'devoid of pride,
 Than wake to note with scorn the faults of others."


COMMUNITY NOTES


The following is the reply of our Holy Father to a letter written by Reverend Mother to His Holiness, from Prince Rupert, during the Visitation of our Western Missions:

Dear Rev. Mother,—

The Holy Father has received your letter conveying an expression of the sympathy and loyal devotion of the Sisters of St. Joseph, and assuring him of your prayers for his intentions.

His Holiness is most appreciative of the expression of veneration and the assurances of the prayerful remembrances of the children under the care of the Sisters in Prince Rupert (Vicariate of The Yukon), in the Dioceses of Victoria, Vancouver, Winnipeg and St. Boniface.

The Holy Father willingly bestows the Apostolic Blessing on you and all the members of the Community.

Very sincerely yours in Christ,

(Signed) E. CARD. PACELLI.

Rev. Mother Victoria,
Sup. Gen., Sisters of St. Joseph,
Prince Rupert, B.C.

* * * * *

IMPRESSIVE RELIGIOUS CEREMONY AT ST. JOSEPH'S.

On August 15th a very beautiful and impressive ceremony took place at the Motherhouse of the Sisters of St. Joseph of Toronto. Eleven young ladies who received the Holy Habit were the subject of central interest, especially to the numerous relatives and friends assembled to witness this solemn function. Setting aside the attractions of worldly vanity, these chosen ones put on the plain habit of the humble and poor

religious. The contrast between the sombre garb and the bridal attire expressed more forcibly than words could do the alteration in manner of life this day begun.

The young ladies invested with the Holy Habit of the Sisterhood were:—

Miss Breen, Toronto; in religion Sister Mary Adelaide. Miss McQuarrie, Vancouver; Sister St. Rose of Lima. Miss LaLonde, Vancouver; Sister Marie Aubert. Miss Purcell, Seaforth; Sister Mary Isidore. Miss McDonald, Orllia; Sister M. Charles Borromeo. Miss Crogan, Albion; Sister M. St. Bennet. Miss Roque, Killarney, Ont.; Sister M. St. Eugenie. Miss Barnett, Toronto; Sister M. St. Nilus. Miss Garnier, St. Catharines, Sister Marie Garnier. Miss A. O'Brien, Toronto; Sister Agnes Joseph. Miss Lockwood, Vancouver; Sister Mary Louis.

Of greater intrinsic solemnity, although of less spectacular appeal, was that part of the ceremony in which nine young nuns, who had completed their term under annual vows, made their profession of final vows, according to the constitution of the Institute. The Sisters who made perpetual vows were:—Sister M. Leonora McGuire, Smith's Falls, Ont. Sister M. Emerentia O'Brien, Toronto. Sister M. St. Ambrose Kelly, Sudbury, Ont. Sister M. Cecily McNeil, Oshawa, Ont. Sister M. Norbertine Armstrong, Toronto. Sister M. Colette Delanty, Cobourg, Ont. Three Sisters made final profession in Winnipeg on the same day, namely:—Sister Agnes Marie Altmeyer, of Winnipeg. Sister Margarita Schwehr, of Mildmay, Ont. Sister Anna Maria Williams, of Winnipeg.

At the Novitiate House, Scarboro, where Reverend Dr. Markle presided at the ceremony and afterwards offered the Holy Sacrifice at an early hour, eleven Sisters made first annual vows. They were:—Sister M. Rudolph Runge, Vancouver. Sister M. Arnold Wise, Vancouver. Sister M. Georgina Stirn, Vancouver. Sister M. Rachel Lockwood, Vancouver. Sister M. Olga, Yawny, Yorkton, Sask. Sister M. Corine Dupuis, Sandwich, Ont. Sister M. St. Protase Greyerbiehl, Toronto. Sister M. Blandina Hitchen, Toronto. Sister M.

Denise Walsh, St. Catharines. Sister M. Bernita Young, Ennismore, Ont. Sister Mary Patricia Hayes, Phelpston, Ont.

At the Mother House, Rev. A. J. Denomy, C.S.B., was the celebrant of the Mass, and in the sanctuary were Monsignor J. L. Hand, who presided at the ceremony; Monsignor J. J. Blair, Rev. J. C. Carberry, Rev. Dr. Kissane, Rev. P. J. Bench, Rev. G. A. Mylett, C.S.S.R.; Rev. A. McQuillan, Rev. A. O'Brien, Rev. Austin O'Brien, C.S.B.; Rev. F. Pennylegon, Rev. F. McKenna and Rev. F. Walsh.

The Rev. F. P. Lyons, C.S.P., conductor of the annual retreats of the Community, delivered an eloquent sermon appropriate for the occasion and inspired from the "Magnificat of Our Lady."

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

In the Church of the Frari in Venice, over the high altar, hangs Titian's beautiful painting of the Assumption, one of the greatest paintings in the world. It represents Our Lady floating in realms of air, rising magnificently in glory right unto the gates of Heaven. She seems first as if she were alone, but on drawing nearer one sees all around her myriads of forms following her in her flight to her Divine Son. Indeed, hardly could it be otherwise. As Our Lord in His Ascension into Heaven took with him souls of those who had long been waiting for their Redeemer, so Our Lady could not but draw with her thousands of other souls, longing, like her, to follow the Lamb whithersoever He goeth. For if any noble deed fills those who hear of it with a spirit of confidence and exultation; if any noble thought makes us desire to be better, how much more inspiring and attractive is the life of Our Blessed Mother a life of service and usefulness made perfect by prayer, until it blossomed into the perfect rose of eternity. From that day to this there has been a whole-hearted response to her supremely beautiful appeal on the part of thousands of young men and women longing to be like her, wise imitators of Jesus Christ.

Just as the angels are gathered to-day to celebrate her joy in Heaven, so we are gathered to celebrate her social influence on earth. Her crown we see here represented by this group of young women, whose one desire is to be crowned with her in eternity. Their desire is to join that long line of valiant women who have dedicated themselves, under the patronage of Saint Joseph, to the service of humanity; to nurse the sick, to instruct children — in fact, to undertake the performance of every spiritual and corporal work of mercy. They wish to associate themselves with the martyrs of the French Revolution, who laid down their lives for their faith, with those heroic women, the pioneer Sisters of St. Joseph in Toronto, who gave their lives in nursing the poor people, stricken with the plague, which was prevalent in Toronto at the time of their arrival here. They wish to take up the burden of the Sisters of St. Joseph in this Archdiocese, to be a source of edification to the people and a consolation to their Archbishop; but, most important of all, they wish to consecrate themselves interiorly to Jesus Christ.

What you are present at to-day is a celebration, not merely of an exterior change of dress, but an interior change of spirit — the undertaking by these young ladies of personal and social sanctification. They are not giving themselves merely to the work of education and nursing, but to become shining lights to a world darkened by paganism, and to stand firm in the fierce struggle against evil. It is into the interior spirit of this ceremony that I bid you look to-day; into these young hearts filled with devotion; making them willing to renounce all the goods and pleasure of the world to possess Jesus Christ and to follow His Mother. Therefore, whether here or on the farthest coasts, they will be always at home, because they will be with Him. Whether working or suffering, they will be always following their vocation. Surely there can be no higher ideal, no more sublime vocation, than to live with this one exalted thought — to be faithful, to imitate our Blessed Model.

The relatives of these young women may well rejoice to-

day and feel their hearts swell with pride to know that in their own flesh and blood dwells such heroism, making them ready for all sacrifices. Truly will their homes be blessed and rewarded for the sacrifices made by those who feel the parting. We lose nothing when we give to Almighty God. There can be nothing happier, no higher call than the one they answer, no gift more generous than fulfilment of the promises which they undertake. Does it not inspire in you a great enthusiasm; does it not make you want to do more, to be more earnest, more generous, more loyal always to your Lord and Master?

At the close of the last Retreat we celebrated a Golden Jubilee, the completion of fifty years' of devoted service to God. To-day we celebrate a Golden Promise — the beginning of similar lives of labor unsparing, of faith unwavering. For in the religious life, the humble and the learned, the great and the simple, follow the same vocation, cling to the same faith, and win their reward from Almighty God. Their reward will be crowned in Heaven by Him Who has called them and has been their support, and Whose delight it will be to make them sharers in the glory of Our Blessed Lady. They will be called after her; they will be happy with her in the Court of Virgins, where they will sing a new song and be faithful to an Unspotted Virgin. There they will rejoice, because here they have laboured; there they will be at peace, because here they have fought the good fight and have overcome their temptations; theirs will be the crown of everlasting life, and theirs a new name which He alone knoweth.

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On the Feast of St. Ignatius, July 31st, Reverend Sister Bibiana observed her Golden Jubilee Anniversary. High Mass of Thanksgiving was offered in the Convent Chapel by Rev. Father Lyons, C.S.P. Again on a following day at St. Michael's Hospital, where our Golden Jubilarian has for many years been a devoted member of the Community in charge of that Institution, Mass of Thanksgiving was offered for her by Rev.

Father Corrigan, who also, in the name of the staff and nurses, offered felicitations to the worthy jubilarian.

August 15th, Feast of Our Lady, the Silver Jubilee of Rev. Sister Mary John was observed, with much rejoicing, at Mount St. Joseph, Richmond Hill. Ad Multos Annos.

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Reverend Dr. Edward Kissane, who was professor of Sacred Scripture at St. Augustine's Seminary, until recalled by his Superiors in 1917 to fill the Chair of Old Testament Scripture at Maynooth College, Catholic University of Ireland, spent an all-too-short holiday in Toronto last August, and received a glad welcome from his hosts of friends in this city. On Wednesday, August 18th, the eve of his departure for his homeland, we had the great pleasure of entertaining the Reverend Doctor and Reverend Father Cline, Pastor of Holy Name Parish, to dinner, after which a Musical Programme was enjoyed and our distinguished guest wished Bon Voyage.

OBITUARY.

SISTER M. IRENAEUS, TORONTO.

On July 11th, at St. Joseph's Hospital, a well-beloved and devoted member of Saint Joseph's Community passed to her eternal reward. The end came peacefully to Sister Irenaeus after a lingering illness, borne with patience endurance and meek submission to the Divine Will. In her last moments she was strengthened by the rites of Holy Church and the united prayers of her Sisters in religion. Catherine Fitzgerald was the daughter of the late Mr. John Fitzgerald, of Mount St. Louis, Ont., where she was born sixty-six years ago. She received her primary education in her home school, coming later to boarding school at St. Joseph's Academy, Toronto. Here she obtained a certificate of admission to the Normal School, won the gold medal for mathematics, and attained to graduation honours in the class of 1885.

We cannot think of Sister Irenaeus without recalling the sweet, good-humoured smile which habitually irradiated her

benevolent countenance. Even when the malady from which she suffered rendered her powerless to express herself in words, she would signify her gratitude for services by a winsome smile. Her piety and universal charity drew around her a host of faithful, devoted friends who came into close relationship with her during the forty-one years of religious life, when she was successively treasurer and book-keeper in St. Michael's Hospital, Sacred Heart Orphanage and St. Joseph's Hospital.

The survivors of Sister Irenaeus' family, to whom sincere sympathy is offered, are her three brothers: James, John and Louis, all of Mount St. Louis, Ont.; her four sisters, Mrs. Fergus Ellard, of Chicago; Mrs. D. A. Lahey, of Penetanguishene; Miss Agnes, R.N., of New York; and Sister M. Bertille, of St. Joseph's Convent, Toronto; three nephews: the Rev. Gladstone Ellard, S.J., Rev. Gerald Ellard, S.J., both of St. Louis, Mo.; and Rev. Gerald Lahey, S.J., of Montreal; three nieces, two of whom are Sisters of St. Joseph, St. Louis, Mo., and the third a religious of the Precious Blood, Toronto.

Besides the Rev. H. Ellard, who was celebrant of the Holy Sacrifice, Rev. L. Markle, D.D., deacon, and Rev. W. Sharpe, C.S.B., sub deacon, there were present in the sanctuary the Right Rev. J. L. Hand, Rev. M. Cline, Rev. J. C. Carberry, Rev. J. B. Dollard, Rev. L. O. Barcelo, D.D., Rev. P. Coyle, Rev. J. J. McGrand, Rev. J. Kane, C.S.S.R., Rev. D. Coll, C.S.S.R., Rev. J. Keogh, C.S.S.R., Rev. F. C. Smith, S.J., Rev. S. McGrath, Rev. M. . Oliver, C.S.B., Rev. M. O'Neil, Rev. E. Kelly, Rev. T. McCabe, Rev. W. Smith, Rev. H. Gallagher, Rev. W. Heydon, Rev. F. McGoey, Rev. F. Bennett, Rev. A. O'Brien, C.S.B., Rev. F. Pennylegion, and Rev. P. Twomey. R.I.P.

SISTER M. VICTORINE MURPHY.

On August 19th at the House of Providence, Power Street, where the most of her life was spent, Sister M. Victorine, one of the community's beloved senior members, passed to her eternal reward. She had reached the seventy-second year of

her age and the fifty-sixth year of her Religious life. Thus we see that in the early morning of her youth, when others were seeking to enjoy the fleeting pleasures of earth, she had answered that mysterious call to "Come away and be at rest"—not rest from consecrated labour of charity towards the neighbor, but rather withdrawal from the alluring attractions of a deceptive world.

Over half a century of devoted service did Sister Victorine give to the labours of her vocation. The wards of the House of Providence were cheered and brightened by her smiling presence. The aged and infirm within them were soothed and comforted by her caressing hands. The unfailing kindness which she showed to the afflicted and abandoned was the expression of a generous filial devotion springing from her goodness of heart. She gave food to the hungry and drink to the thirsty in the spirit of true Christian Charity, which will not fail of its reward.

In recent years Sister Victorine was the Sacristan at the House of Providence and with scrupulous care and daily regularity did she prepare the chapel altar for the Holy Sacrifice. Spotless cleanliness and exquisite taste prevailed there at the touch of her industrious hands. With David of old well might she have said, "The zeal of Thy house hath eaten me up." Ps. lxciii, 10.

To the two sisters of the deceased, Misses Catherine and Anna Murphy, the only surviving relatives, sincere sympathy is offered. They were privileged to be near her at the end and attended the High Mass of Requiem celebrated by Rev. J. Bagnasco with Rev. C. Lanphier, deacon, and Rev. M. Gauthier, O.S.D., subdeacon. Present also were Rev. Fathers Treacy, D.D., Barcelo, D.D., Cline, Carberry, Caulfield, A. Miller, C.S.P., Longo, Auad, R. Miller, Culliton and Dumoulin. R.I.P.

To The Religious

“And now we speak to you, oh sons and daughters of our predeliction who, emulating the best examples and seconding not only the precepts, but also the desires and counsels of the Divine King and His spouse, in fidelity to your most holy vows and in the religious discipline of all your life, perfume with virgin fragrance the Church of God, illuminate it with your contemplations, uphold it with your prayers, enrich it with science and doctrine, cultivate and enlarge ever so much more with your ministry of the word, and with the works of the Apostolate.

“Partakers therefore in one vocation truly heavenly and angelic, so much more precious is the treasure that you bring as the greater degree of diligence you use in conserving it, not only to render certain your vocation and election, but also because the heart of the King and of your Spouse might find in you, as in servants completely faithful and devoted, some consolation and reparation for the infinite offences and negligences with which men return His ineffable love.”

His Holiness Pope Pius XI.

From radio message, February 12, 1931.

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1930—1932

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Mrs. Pajolas.



**Miss Jennie Farley, who led her year in the University of Toronto
in Third Year Moderns.**

 ALUMNAE NOTES 

St. Joseph's College Alumnae Association held a most interesting meeting on Sunday afternoon, September 6th, in the Music Hall of St. Joseph's Convent. There was a large attendance with the President, Miss Teresa O'Connor, in the Chair. After the singing of the Invocation Hymn by the assembly, Miss Grobba, A.T.C.M., graduate of 1930, played with marked effect two piano solos, after which the President congratulated Miss Lillian Kalmanska of St. Joseph's High School on having obtained eleven First Class Honours in Junior Matriculation Examinations, June, 1931, and presented her with the Alumnae Scholarship. Congratulations were also tendered to the Misses Mary Loftus, Annie Stone of St. Joseph's College School, and Miss Vivian Pilon, St. Joseph's High School, each of whom obtained ten First Class Honours in the same examinations.

The President then introduced the Speaker of the evening, Mrs. Walter McLelland Allen, Springfield, Illinois, a former graduate of the Convent.

Mrs. Allen has the most unusual gift of being able, not only to tell facts with facility and distinction, but also to create atmosphere. Her subject was "My English Experiences."

We mentally sojourned with her along green swards and by-paths of England, into out-of-the-way churches, cathedrals and guildhalls. One stayed long enough to get a proper background and to enjoy the rare old illuminated manuscripts, the exquisite glass windows, the inimitable old traceries, brass effigies, the quaint epitaphs, ancient charters and especially to feel that sense of security which comes with the association of places that have stood the test of seven centuries or more and yet, retain their power to intrigue the imagination of lovers of the beautiful.

Mrs. Allen urged those who intend going abroad to get, at least, a fundamental knowledge of architecture in order to have

a greater capacity for enjoying the beauty of crestory, chancel choir, nave and spire, to know their functions, their period, their distinguishing characteristics.

In England one might enjoy years of intellectual pleasure comparing or contrasting the various types of architecture, through the ecclesiastical institutions for, as Mrs. Allen quoted: "In England Religion is like a great underground river which, though not obtrusively evident has always the potentiality and possibility of rising to the surface, and this deep religious spirit is embodied in her churches and cathedrals."

The description of the old ruins of Glastonbury—the cradle of the Church in England—made us recall our Tennyson and Gasquet and renew our desires to visit the spots enshrined in legend, and sanctified by the great saints of the early Church in England.

Another interesting place Mrs. Allen dwelt upon was the Merchant Adventurers' Guild, which was restored through the energy and foresightedness of Miss Sellers of whom H. V. Morton speaks so glowingly in his "In Search of England." Books that could profitably be read with a view to travel in England, mentioned by Mrs. Allen, were H. V. Morton's, Dibelins, and the "Highway and By-Way" Series.

Mrs. Mae Fullerton Costello, well known soprano, rendered very charmingly a group of songs which added much to the afternoon's enjoyment.

Mrs. A. J. McDonagh, who recently returned from England, moved the vote of thanks to Mrs. Allen and to the able contributors to the Musical Programme. This was seconded by Miss Rae Godfrey.

Mrs. J. A. Thompson, Secretary of the Ontario Chapter of the I.F.C.A., announced the Biennial Convention of the Provincial Federation of Catholic Alumnae to be held in Hamilton, October 19th and 20th, this year, and as matters of great importance were to be discussed, urged that Loretto and St. Joseph's Alumnae be largely represented at the Convention.

The meeting then adjourned for Tea, which was served in the drawing room. Mrs. Fred. O'Connor and Mrs. James P.

Hynes were the tea-hostesses and were ably assisted by the members of the Executive and the Misses Alice and Louise Hayes, Miss Helen Wallis, Miss Ray Godfrey, Miss Jessie Grant, Miss Margaret Thompson, the Misses Gertrude and Ver-
na Ross.

Benediction of the Most Blessed Sacrament brought the afternoon's activities to a happy close.

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Greetings to Miss Irene Richard, who has taken up residence in Montreal, P.Q. Miss Richard was a zealous and active member of our Association and will be very much missed from our Executive meetings and social functions.

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To the newly-appointed officials of St. Augustine's Seminary—Reverend Francis P. Carroll, President, and Reverend William Davis, D.D., Vice-President, St. Joseph's Alumnae tender sincere congratulations and good wishes that God may bless and prosper the Institution committed to their guidance.

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In the 1931 Short Story Contest sponsored by the Ontario Chapter of the International Federation of Catholic Alumnae, Miss Carmel Bailey was awarded First Prize for the best story written in the French language, and Miss Therese Pappin, the Second Prize. Both are pupils of St. Joseph's College School. Felicitations!

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Alumnae who for some years have been living under the Stars and Stripes, enjoyed their Summer Vacation with friends in Toronto and were welcome visitors at their Alma Mater—Miss Elizabeth Angela Henry, Journalist and Member of the Child Welfare Bureau, Jersey City; Mrs. Walter McLelland Allen, who was our Guest Speaker at the Alumnae meeting of September 6th, and Miss Ruth Agnew, M.A., Professor of English, Smith's College, Northampton, Mass. Miss Agnew was formerly a zealous and much appreciated member of our Alumnae Executive.

Miss Helen English, who while holidaying at Wasaga Beach, was run down by a "Hit and Run" autoist and very seriously injured, is now happily on the way to complete recovery.

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During the summer there were a number of golf competitions held at the local clubs, the most interesting of which was the first "Invitation Tournament" staged by the Ladies' Section of the Lakeview Club, which brought out a field of 160 contestants. The major feature was the Team Event, that is, ten score had to be turned in for the best net score to make it eligible to win. The Thornhill ladies captured the prize—binoculars were awarded to each. There were many other events—approaching, putting and obstacle golf, etc.

The unpropitious weather was responsible for some of the high scores. The lounge, however, was a very cheerful place, baskets of gorgeous flowers were attractively arranged throughout. A large silver trophy filled with pink peonies and blue delphiniums, made a beautiful and appropriate centre-piece for the tea-table, presided over by Mrs. J. X. Robert, Mrs. A. W. Purtle, Mrs. W. A. Price, Mrs. J. R. Pratt, Mrs. J. Honan and Mrs. C. H. Nicholson. Following the tea, the prizes were presented by Mrs. Tom McCarron, President of the ladies' section, and Mr. H. L. Steele, President of the Lakeview Golf Club.

Mrs. John Lyle, President of the Canadian Ladies' Golf Union, and her committee, were among the guests.

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Mrs. Harold Murphy and family have been summering out of town.

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Mrs. F. Brazill, sister of His Excellency Bishop John T. Kidd, holidayed with friends at Jackson's Point, and while attending the Installation Ceremony of her Right Reverend brother as Bishop of London, was the guest of the Sisters of St. Joseph of that city.

Miss May Orr, finding the attraction of Bluevale irresistible, spent her sixteenth summer holiday there this year.

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The Misses Helen O'Connor and Catherine Griffin enjoyed a holiday in Europe.

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Mrs. P. Hayes and her daughters motored to Boston, where they spent pleasant days with friends.

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Mrs. M. Lellis chaperoned her nieces, the Misses McBride, to Ste. Anne de Beaupre for the Pilgrimage Ceremonies on the Feast of St. Ann, July 26th. Mrs. J. King and Miss Eva King were also among the pilgrims and participated in the ceremonies.

* * * * *

Miss Irene Ball, of Oakland, California, was the guest of her cousins, Mrs. Martin McCarron and Miss Margaret Duggan, for a few days in July. Miss Ball came by a water route through the Panama Canal and was accompanied by Miss Edith Hirsch, also of California. They returned via Winnipeg, stopping off to visit Mrs. David Smith.

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Congratulations to Miss Lillian Karmalska of St. Joseph's High School, winner of the Knights of Columbus Scholarship.

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Miss Marie Caruso won five prizes at the Canadian National Exhibition—two in the Arts Section (one first) and three (one first) in the Cookery Section. Congratulations, Marie!

* * * * *

Mrs. Gordon Grant, Miss Jessie Grant and Miss Margaret Thompson spent a happy week in June at Albany, where they were the guests of the Madames of the Sacred Heart at their Mother House, "Kenwood." The chief attraction was, of course, "Madame Helen," who has been a novice at Kenwood for about two years. Her visitors report that Helen is well and her gaiety undiminished.

Obituary.

The prayers of our readers are earnestly requested for the happy repose of our recently deceased friends: Rev. Father Cyril J. Kehoe, Rev. Father Auguste Kierdorf, O.M.I., Rev. Father Aboulin, C.S.B., Rev. John O'Brien, Mrs. Catherine Dawson, Mr. Richard Nolan, Mrs. Thomas W. Colleran, Mr. and Mrs. W. E. James, Mr. Michael Power, Mr. Henry Fitz Simons, Mr. William O'Meara, Mr. James Ronan, Miss Marguerite Haynes, Mr. M. J. Gaughan, Mr. G. Kells, Mr. John Griffin, Mr. David Battle, Mr. J. J. Daly, Mrs. M. O'Donnell, Mr. F. Lang, Mrs. Mary Anne Leonard, Mrs. F. O'Connor, Mr. Moreau, Mr. John Gaynor, Miss Margaret Lonergan, Mr. Daniel Miller, Mr. Mullings, Mr. A. McKinnon, Mrs. M. Haloran (Minnie Hayes), Mrs. Frank O'Connor and Miss Tully.

Eternal rest give unto them, O Lord, and let perpetual light shine upon them. May they rest in peace. Amen.

MISS MARGUERITE HAYNES

Mount View, St. Catharines, Ont.

Miss Marguerite Haynes, daughter of Mr. and Mrs. Haynes, of Mount View, St. Catharines, passed away in the General Hospital on Sunday night, June 7th, following an illness of one month's duration. Marguerite was widely known as a teacher of outstanding ability, having been for the past three years a teacher at St. Nicholas' School, where she was beloved for her generous and kindly manner. Her readiness to help endeared her to all her pupils and her associate teachers.

In the death of Marguerite Haynes, St. Joseph's loses a beloved daughter and a faithful friend. Her teachers and fellow-students have precious memories of her unassuming talent, and her gentleness and amiability, which were only equalled by her staunchness of principle when the occasion called for it. Since leaving St. Joseph's Marguerite has given frequent proofs of affectionate interest in all that concerns her Alma Mater. As an Alumna, her co-operation was always prompt and generous to all demands. Her zeal in the fulfilment of her duties as teacher, and in all Catholic activities was enriched and deepened by her close association with what was one of the greatest influences of good in her beautiful life—that of her Convent Home.

To her bereaved parents and sisters, our deepest sympathy.



**Marguerite
Haynes,
Graduate
of St. Joseph's**

CLOSING AND GRADUATING EXERCISES AT ST. JOSEPH'S

In the Convent Chapel at 9 a.m. the Graduates of 1931 and fellow students, assisted at the holy sacrifice of the Mass offered by Rev. Father Sharpe, C.S.B., in thanksgiving for the blessings bestowed upon them during the scholastic year.

Promptly at 4 o'clock p.m., to the accompaniment of one of Huerter's "Summer Scenes," played by Miss Eileen Phelan, some four hundred Senior Students attired in the simple dark blue costume of the school, filed with magic precision to their respective places on the flower embanked stage of the Auditorium. Against this background the twenty-two young lady graduates, modestly gowned in white, and accompanied by little flower girls, presented a scene pleasingly beautiful. The programme opened with the school hymn, "Hail to thee, Joseph." In the Salutatory, by Miss Ursula Montag, a most cordial welcome was extended to the parents and friends, and particularly to the number of clergy, who graciously crowned the graduates and conferred honors on these happy young ladies. "Caprice Valse" was faultlessly played by two of the graduates, Miss Ruth Dolan, first piano, and Miss Orla Beer, at the second piano. In the presentation of the charming cantata, "The Lady of Shalott," the audience recognized the skilled direction of Maestro Carboni. Miss Helen McGrath, the Valetudinarian, impressed her audience most favourably by her earnestness and the dignified simplicity of her manner.



Back row: Amy Smith, Lillian Boyce, Doris Webster, Imelda Dickson, Rose Brown, Mary Mummelly.
Second row: Camilla O'Connor, Loretto Madden, Mary Meekles, Ruth Dolan, Estelle Desormeaux, Betty Girobba, Marie Fairley,
Catherine McBride.
Third row: Orla Beer, Ray Godfrey, Ursula Montag, Helen Hayes, Genevieve McManus, Helen Cozens.

1991

ADDRESS TO THE GRADUATES

By REVEREND A. T. LELLIS, B.A.

National Director of the Propagation of the Faith.

CHRISTIAN WOMANHOOD.

The Ancient Egyptians made woman the guardian of the Nile. This river was regarded as the source of national happiness and prosperity. As such it seemed fitting that a feminine deity should preside at the fount of its fruitfulness because woman's solicitude for infant life is perhaps the best expression of providential care.

In the formation of the sphinx, the sculptor endeavoured to express a union of humanity with something which was its superior. Hence he placed a human head on the framework of a lion, that he might join the tender endurance of womanhood with the rugged strength of the King of the Forest.

But in spite of its dimensions, intended to convey the idea of everlasting life and strength, Death has haunted the sphinx's sanctuary and pockmarked her features with the corroding hand of Time. For 5,000 years succeeding autumns have derided her claims to life, making it pay tribute to Death, in departing blooms, in faded landscapes and withered leaves.

Who would wish to be mothered by the sphinx? Who could live within the folds of her cold embrace? Is she not forbiddingly austere and remote from the warm clinging love of childhood as the North Pole is from the South?

The sculptor forgot that strength, unless harnessed with human love and sympathy, may be a menace and a terror to puny man. The fact is that this mighty Egyptian monster stands to-day, a sort of inglorious deity amidst a waste of ruins, unworshipped and unsung, desolate as a floating iceberg in the Arctic Sea.

The truth is that mere externals of womanhood, whether

it be physical strength or beauty of feature, belong after all, to the common ore of humanity. In the words of Milton, a woman may possess "a form divinely tall and most divinely fair," and yet, like Eve, be an Apostle of Evil. It is in character and personality that her greatness abides, rather than in the common currency of street attraction or newspaper prominence. Her mind should be true to principle, her conscience sensitive to what is right and her will responsive to the call of duty. It is the woman with truthful mentality, wholesome principles and the power of self-command that carries the passport to man's affection and respect. It is such a one who mingles with the world as an angel in disguise, and serves God faithfully in the temple of life

If woman is unhappy today, if the song of her heart has been silenced,—it is because she herself has yielded to the servitude of fashion; if the fascination of her religion has vanished; if, like the Psalmist, she has lost her song in the mazes of social life, it is because she has parted with the charms and accomplishments of Christian Womanhood.

When David strayed from the sound habits of right living the chords of his heart became flat, and noteless. The lover's thrill was gone. He could no longer set his words to music. In his ministry of kingship, he was voiceless. But still remembering the rhapsodies of his former "Laudates" and "Benedicites" he nobly strives to get back the lost melody and beseechingly does he pray, "Create in me a clean heart, O God, and renew a right spirit within me. Restore unto me the joy of Thy Salvation." No sooner had God's grace touched and refined the strings of his heart, than he burst into song, and extolled the Lord with thankful praise, "**Come let us sing unto the Lord a new song.**"

So it is with womanhood to-day. If she is to warble with the birds note of the first pioneers who founded our civilization here, if she is to sing a new song fitting for her own day, she must cultivate the wholesome things of womanhood and impart to society the ozone of a crisp clean heart. These things I mention because I regard them among the feminine

delicacies and finer instincts that happily ornament so many of our graduates of this and other Convent Schools.

You see, my dear graduates, you may illumine the social landscape like the arclight that burns over your stage, you may wear the gaudy plumage of a bird of paradise, and become queen of the Amazons,—yet be commonplace in the texture and quality of Christian womanhood.

In view of the trend of modern fashion which, I believe, is towards slimness, I may be misinformed, but, if not, I dare say that not one of you would care to appropriate the magnitude of the Sphinx, nor her ponderability, I would not think of asking you to imitate her complete silence, not to say dumbness—you have no desire to possess her physical strength, nor her spurious immorality, you would rather be lithesome school girls, glorying in the virtues of maidenly innocence, which is the heritage of your home and conventual education. But in presenting you with the heartiest congratulations of all here present, on the many hopes that are crowded into this great day,—now that you are leaving the sheltered walks of high school life for the wider field of the university training, whether it be in the great secular world or in the academic halls, may I ask you to turn and gaze at the Sphinx where she stands in the Land of the Pharaohs, and realize that mere externals count for very little, that “All the glory of the King’s daughter is from within”; and may I leave you with a question, and ask you to ponder upon it in the days to come, “Are you leaving now as crusaders who will practice and preach, in the classroom and in the home those lofty ideals which once transformed a pagan world into the sanctuary of Christianity, and made women the disciples of Christ’s apostles—the mothers of Saints and Martyrs?”

Benediction of the Most Blessed Sacrament, given by Rev. Father Sharpe, C.S.B., in the Convent Chapel, brought to a close a day all fraught with pleasure and happiness—The Seventy-seventh Graduation Exercises of St. Joseph’s Academy and College School.

AWARDING OF MEDALS

Papal Medal for Church History, in Senior Grade, awarded to Miss Nora Phelan.

Governor-General's Medal, presented by His Excellency, Lord Bessborough, for English Literature in Form V., awarded to Miss Betty Grobba.

By Rt. Rev. Msgr. Whelan for Languages in Form V., awarded to Miss Betty Grobba.

Gold Medal presented by His Excellency the Rev. Neil McNeil, Archbishop of Toronto, for Christian Doctrine and Bible History, in Intermediate Grade, awarded to Miss Louise Schumacher.

By Rev. Dr. Dollard, for Languages in Form IV., awarded to Miss Elizabeth Murphy.

By Rev. Dr. O'Leary, for Science in Form IV., awarded to Miss Annie Stone.

By Rev. J. C. Carberry, for Mathematics in Form IV., awarded to Miss Dorothy Chambers.

By Rev. M. Cline, for General Proficiency in Form III A, awarded to Miss Virginia Coghlan.

By Rev. W. G. Muckle, for English Literature in Form III., awarded to Miss Mary Tisdale.

By a Friend, for General Proficiency in Form II B, awarded to Miss Laura Harrison.

By Rev. P. Coyle, for General Proficiency in Commercial Class, awarded to Miss Rose Dileo.

By Rev. G. Kirby, for Speed and Accuracy in Typing, awarded to Miss Adele Parsons.

By Rev. H. . Murray, for General Proficiency in Form II. A, awarded to Miss Mollie Harrison.

By Rev. E. Brennan, for General Proficiency in Form II. B, awarded to Miss Geraldine O'Brien.

By Rev. J. D. O'Neil, for General Proficiency in Form I. A, awarded to Miss Yvonne Dalton.

By Rev. F. Carrol, for General Proficiency in Form I. B, awarded to Miss Kathleen Killoran.

By Rev. J. Hayes, for General Proficiency in Form I. C, awarded to Miss Gerarda Ryan.

By Rev. W. A. McCann, for Christian Doctrine in Junior School, awarded to Miss Helen Ricker.

By Rev. J. J. McGrand, for Highest Standing in Entrance Class, awarded to Miss Catherine Richard.

By Mr. Ambrose Kent and Sons, for Art in Form I., awarded to Miss Rosemary McCormick.

By the Heintzman Company, for Associate Grade in Piano Music, awarded to Miss Daisy Callaghan.

By Mr. F. R. Emery, for Intermediate Grade in Piano Music, awarded to Miss Eileen Phelan.

By Mr. S. A. Frost, for General Proficiency in Violin Music, awarded to Miss Mary Coghlan.

Special Prize for Ladylike Deportment in Senior Division of Day School, awarded to Miss Fernade Bazinet.

Intermediate Division, Miss Gertrude Edgerton.

A COMFORTING PARADOX.

You've done your best — and, still, success,
THAT best has failed to crown;
Tho' disappointment breed distress,
Yet do not be cast down.

He who succeeds, succeeds to fail,
If Heav'n should curse, not bless;
While Man's worst failure sometimes veils
God's most sublime Success.

RESULTS OF EXAMINATIONS AT ST. JOSEPH'S

“C” denotes that the candidate has received between 50 and 59 per cent.; 3 denotes between 60 and 65 per cent.; 2 denotes between 66 and 75 per cent.; and 1 denotes between 75 and 100 per cent.

UPPER SCHOOL EXAMINATION RESULTS.

- Lucienne Boyer, Mod. Hist. C, Alg. 3, Geom. 2, Trig. 3.
 Patricia Brady, Fr. Auth. C.
 Rose Brown, Eng. Comp 1, Eng. Lit. C, Mod. Hist. C, Alg. C, Geom. C, Lat. Auth. 3, Fr. Auth. C, Fr. Comp. 1.
 Judith Burrows, Alg. C, Geom. C, Lat. Auth. C. Lat. Comp. 1, Span. Comp. C.
 H. Cozens, Eng. Comp. C, Eng. Lit. C, Mod. Hist. C, Alg. 2, Geom. C, Lat. Auth. 2, Lat. Comp. 1, Fr. Auth. 3, Fr. Comp. 2.
 Olive Cozens, Span. Auth. C, Span. Comp. 3.
 Estelle Desormeaux, Fr. Auth. 1, Fr. Comp. 1.
 Emelda Dixon, Eng. Comp. 3, Eng. Lit. 3, Alg. 2, Geom. C.
 Ruth Dolan, Lat. Auth. C.
 Clare Dupuis, Mod. Hist. C, Alg. C, Geom. C, Lat. Auth. C, Lat. Comp. 3, Fr. Auth. 3, Fr. Comp. 2
 Marie Fairley, Eng. Comp. 2, Eng. Lit. 3, Mod. Hist. 3, Alg. 3, Geom. 1, Lat. Auth. 3, Lat. Comp. 3, Fr. Auth. C, Fr. Comp. 2.
 Nellie Flynn, Eng. Comp. C, Geom. 3, Chem. C, Lat. Auth. C, Lat. Comp. 2.
 Helen Gignae, Eng. Comp. 3, Eng. Lit. C, Mod. Hist. 3, Geom. C, Lat. Auth. C, Lat. Comp. C, Fr. Auth. 3, Fr. Comp. C.
 Betty Grobba, Eng. Comp. 2, Eng. Lit. 1, Mod. Hist. 1, Alg. 1, Geom. 1, Lat. Auth. 1, Lat. Comp. 1, Fr. Auth. 1, Fr. Comp. 1, Ger. Auth. 1, Ger. Comp. C.



GRADUATES OF ST. JOSEPH'S ACADEMY, NORTH BAY, ONTARIO, 1931.

Standing, from left to right: M. Hughes, E. Maher, M. O'Toole, J. Brazean, R. Doherty, M. Marcotte, I. Doulon, O. St. Pierre.

Seated, from left to right: J. Morgan, D. Paul, B. Smith, H. Madigan, M. Perin, G. Owens.

L. Lapointe, Eng. Comp. 2, Eng. Lit. 2, Mod. Hist. 1, Alg. 1, Geom. 1, Trig. 1, Spec. Fr. Comp. C.

Greta McDonald, Eng. Comp. 3, Eng. Lit. C, Mod. Hist. C, Alg. C, Lat. Auth. 2, Lat. Comp. 2, Fr. Auth. C, Fr. Comp. C.

Florence McDermott, Eng. Comp. C, Mod. Hist. C, Trig. C, Chem. C, Lat. Auth. 2, Lat. Comp. 2, Fr. Auth. C, Fr. Comp. C.

Gertrude McKinnon, Eng. Comp. 1, Eng. Lit. 2, Mod. Hist. 2, Alg. 3, Geom. C, Lat. Auth. 1, Lat. Comp. 1, Fr. Auth. 3, Fr. Comp. 2.

Adele McQuinn, Eng. Comp. 1, Mod. Hist. 2, Alg. 3, Geom. C, Trig. 1, Chem. C.

Mary Maher, Geom. 2, Lat. Auth. 2, Lat. Comp. 2, Fr. Auth. C, Fr. Comp. 2.

Eileen Mohan, Eng. Comp. 2, Eng. Lit. 2, Mod. Hist. C, Alg. C, Geom. C, Lat. Auth. 2, Lat. Comp. 3, Fr. Auth. 3, Fr. Comp. 2.

Mary Munnelly, Eng. Comp. 3, Eng. Lit. 3, Mod. Hist. C, Alg. 2, Geom. 1, Lat. Auth. 1, Lat. Comp. 1, Fr. Auth. 3, Fr. Comp. 2.

Camilla O'Connor, Eng. Comp. C, Alg. C, Geom. 3, Fr. Comp. C.

Marjorie Reilly, Fr. Comp. 2.

Aileen Reynolds, Eng. Comp. 3, Eng. Lit. 2, Alg. C, Geom. C, Lat. Auth. 3, Lat. Comp. 2, Fr. Auth. 3, Fr. Comp. 2.

Verna Rowe, Span. Auth. 3, Span. Comp. 2.

Amy Smith, Eng. Comp. C, Eng. Lit. C, Alg. 1, Geom. 1, Trig. 1, Lat. Auth. C, Lat. Comp. 3, Fr. Auth. C, Fr. Comp. 2.

MATRICULATION RESULTS.

Middle School.

Marjory Allen, Eng. Comp. C, Can. Hist. 3, Alg. C.

E. Arnold, Anc. Hist. 2, Geom. 3, Chem. 3, Lat. Auth. C, Lat. Comp. C, Fr. Auth. 3, Fr. Comp. C.

Molly Bailey, Eng. Lit. C, Can. Hist. 3, Alg. 1, Phy. C.

O. Beer, Phy. C, Lat. Auth. C, Lat. Comp. C, Fr. Auth. C, Fr. Comp. C.

E. Bogue, Eng. Comp. 3, Eng. Lit. 3, Can. Hist. 1, Phy. C.

Patricia Brady, Anc. Hist. 3, Phy. C, Chem. C, Lat. Auth. 2, Lat. Comp. 3.

M. Breen, Eng. Comp. C, Eng. Lit. C, Can. Hist. 3, Alg. C.

T. Breen, Eng. Lit. C, Can. Hist. 2, Alg. 3, Phy. C.

I. Brown, Eng. Comp. C, Eng. Lit. C, Can. Hist. 3, Alg. C.

J. Burrows, Phy. C.

I. Byrne, Eng. Comp. C, Anc. Hist. 1, Geom. C, Chem. C, Lat. Auth. 3, Lat. Comp. 3, Fr. Auth. 3, Fr. Comp. 3.

Margaret Cairo, Eng. Comp. C, Eng. Lit. C, Can. Hist. C, Alg. C.

C. Callahan, Can. Hist. C.

B. Carolyn, Eng. Comp. 3, Eng. Lit. C, Can. Hist. 2.

K. Caruso, Eng. Comp. 3, Alg. 3.

D. Chambers, Anc. Hist. 1, Geom. 1, Chem. C, Lat. Auth. 2, Lat. Comp. C, Fr. Auth. 1, Fr. Comp. 3.

N. Choate, Eng. Comp. C, Can. Hist. 2, Geom. 1, Phy. 3.

M. Coghlan, Anc. Hist. 1, Geom. C, Chem. 3, Lat. Auth. 1, Lat. Comp. 1, Fr. Auth. 1, Fr. Comp. 1.

V. Coghlan, Eng. Comp. 3, Eng. Lit. 1, Can. Hist. 1, Alg. 1, Phy. 3.

A. Conlon, Eng. Comp. 1, Eng. Lit. 2, Can. Hist. 2, Alg. 1,

M. Cosentino, Eng. Comp. C, Geom. C, Phy. C.

C. Coughlin, Can. Hist. 2.

O. Cozens, Anc. Hist. 3, Geom. 3, Lat. Auth. 2, Lat. Comp. 3, Fr. Auth. 3, Fr. Comp. C.

Estelle Desormeaux, Lat. Comp. C.

R. Dick, Eng. Comp. 3, Eng. Lit. 3, Can. Hist. 3, Alg. C.

C. Driscoll, Eng. Comp. 2, Eng. Lit. 2, Can. Hist. 1, Phy. 3.

L. Driscoll, Anc. Hist. 2, Geom. C, Phy. C, Chem. 2.

D. Delaney, Can. Hist. 1, Anc. Hist. 1, Geom. 1.

M. Dunne, Eng. Comp. 3, Eng. Lit. C, Can. Hist. C, Span. Auth. C, Span. Comp. C.

N. Farah, Eng. Comp. 3, Eng. Lit. 1, Phy. C.

E. Felon, Eng. Comp. C, Eng. Lit. 1, Can. Hist. 2, Alg. 2.

- M. Finnerty, Anc. Hist. 2, Chem. C, Lat. Auth. C, Fr. Auth. C, Fr. Comp. C.
- A. Finucan, A. Hist. 3, Phy. C, Chem. C, Lat. Auth. C, Lat. Comp. C.
- A. Fischer, Eng. Lit. 2, Can. Hist. C, Alg. 2.
- M. Fullerton, Anc. Hist. 1, Geom. 1, Chem. 1, Lat. Auth. 2, Lat. Comp. 1, Fr. Auth. 1, Fr. Comp. 1.
- Louise Gain, Anc. Hist. 1, Geom. 3, Chem. 3, Lat. Auth. C, Lat. Comp. C, Fr. Auth. C, Fr. Comp. C.
- H. Gaughan, Eng. Comp. C, Chem. C.
- M. Gendron, Eng. Comp. C, Eng. Lit. C, Alg. 3.
- Mabel Green, Anc. Hist. 1, Geom. 2, Chem. 1, Lat. Auth. 1, Lat. Comp. 1, Fr. Auth. 1, Fr. Comp. 2.
- M. Green, Anc. Hist. 3, Phy. C, Fr. Auth. 2, Fr. Comp. 2.
- W. Gray, Eng. Comp. C, Eng. Lit. 1, Can. Hist. 2.
- J. Griffin, Eng. Comp. C, Eng. Lit. 2, Can. Hist. C, Alg. C, Phy. C.
- R. Griffin, Eng. Comp. C, Eng. Lit. 2, Alg. 2, Phy. C, Chem. 3.
- S. Griffin, Eng. Comp. C, Anc. Hist. 1, Geom. 3, Chem. C, Lat. Auth. 3, Lat. Comp. C, Fr. Auth. C, Fr. Comp. C.
- Mary Haffey, Eng. Comp. C, Eng. Lit. 3, Can. Hist. C, Alg. C.
- M. Hallinan, Eng. Comp. C, Eng. Lit. 2, Can. Hist. 1, Alg. 1, Phy. C.
- L. Harrison, Eng. Comp. C, Eng. Lit. 1, Can. Hist. 1, Alg. C, Phy. C.
- C. Hayes, Anc. Hist. 1, Geom. 1, Chem. 2, Lat. Auth. 1, Lat. Comp. 1, Fr. Auth. 1, Fr. Comp. 2.
- G. Hector, Eng. Comp. C, Anc. Hist. 1, Geom. C, Chem. C, Lat. Auth. 3, Lat. Comp. C, Fr. Comp. C, Fr. Auth. 3.
- C. Heis, Alg. C, Phy. 2, Chem. 1.
- R. Henderson, Eng. Comp. C.
- M. Horahan, Eng. Comp. C, Eng. Lit. C, Can. Hist. 3, Alg. 3, Phy. C.
- F. Horgan, Eng. Lit. 1, Can. Hist. 1, Alg. C, Phy. 3.

A. Hurson, Eng. Comp. C, Eng. Lit. 2, Can. Hist. 2, Alg. C, Phy. C.

M. Hynes, Eng. Lit. C, Phy. C.

Elizabeth Kelly, Eng. Comp. C, Alg. C.

M. Kennedy, Can. Hist. C, Alg. C.

B. Kidd, Eng. Lit. C, Can. Hist. 2, Alg. 3.

Marguerite Latremouille, Anc. Hist. C, Lat. Auth. 3, Lat. Comp. C, Fr. Auth. 3.

K. Lawlor, Anc. Hist. 2, Geom. C, Chem. 3, Lat. Auth. 3, Fr. Auth. 3, Fr. Comp. C.

H. Lee, Phy. C, Chem. C.

M. Locke, Eng. Lit. 3, Can. Hist. 3, Alg. C.

M. Loftus, Anc. Hist. 1, Geom. 1, Chem. 1, Lat. Auth. 1, Lat. Comp. 1, Fr. Auth. 1, Fr. Comp. 1.

Greta Macdonald, Phy. C.

A. Macdonell, Eng. Comp. C, Can. Hist. C, Alg. 3.

C. McCarron, Eng. Lit. C, Can. Hist. C, Alg. C.

A. McCarthy, Eng. Comp. C, Eng. Lit. 3, Can. Hist. 2, Alg. 2, Phy. 3.

R. McCartney, Can. Hist. C, Geom. 3, Phy. C, Lat. Auth. C.

M. McCormick, Eng. Comp. 2, Eng. Lit. 2, Can. Hist. C, Alg. C.

H. McGrath, Lat. Auth. C, Lat. Comp. C.

A. McGuane, Anc. Hist. 1, Geom. C, Phy. 3, Chem. C.

G. McKinnon, Phy. 1.

N. Magner, Eng. Comp. 2, Eng. Lit. 2, Can. Hist. 2, Alg. C, Phy. 3.

M. Meehan, Anc. Hist. C, Geom. C, Chem. C, Lat. Auth. 3, Lat. Comp. C, Fr. Auth. C, Fr. Comp. C.

T. Moreau, Eng. Comp. C, Eng. Lit. 3, Can. Hist. 3.

E. Murphy, Anc. Hist. 1, Geom. 1, Chem. 2, Lat. Auth. 1, Lat. Comp. 1, Fr. Auth. 1, Fr. Comp. 1, Ger. Comp. 3.

E. Murray, Anc. Hist. 1, Geom. 2, Chem. 3, Lat. Auth. 1, Lat. Comp. 1, Fr. Auth. 1, Fr. Comp. 2.

Laureen O'Brien, Anc. Hist. C, Geom. 3, Chem. C, Fr. Auth. C, Fr. Comp. C.

- C. O'Connor, Lat. Auth. C, Lat. Comp. 3.
 N. O'Leary, Can. Hist. C; Phy. C.
 H. Orlando, Eng. Comp. C, Eng. Lit. C, Can. Hist. 2.
 L. O'Sullivan, Anc. Hist. 2, Geom. C, Phy. 3, Chem. C, Lat. Auth. 2, Lat. Comp. 2, Fr. Auth. 2, Fr. Comp. 3.
- Mary Pape, Anc. Hist. C, Phy. C, Chem. C, Fr. Auth. C.
 J. Paré, Eng. Comp. C, Eng. Lit. 2, Can. Hist. C, Alg. C, Phy. C.
 I. Parent, Eng. Comp. 3, Eng. Lit. 2, Can. Hist. 3, Alg. C, Phy. C.
 H. Parke, Eng. Lit. 3.
 M. Peet, Anc. Hist. 1, Geom. 2, Chem. C, Lat. Auth. 2, Lat. Comp. C, Fr. Auth. 3, Fr. Comp. 3.
 N. Phelan, Anc. Hist. 1, Geom. 2, Chem. 3, Lat. Auth. 2, Lat. Comp. 3, Fr. Auth. 2, Fr. Comp. C.
 E. Phelan, Eng. Comp. 2, Eng. Lit. 1, Can. Hist. 2, Alg. C.
 M. Pickering, Anc. Hist. 2, Geom. 1, Chem. 1, Lat. Auth. C, Lat. Comp. 3, Fr. Auth. C, Fr. Comp. C.
 J. Polito, Eng. Lit. 3, Can. Hist. 2, Alg. C, Phy. C.
- Rose Rechichi, Eng. Lit. C, Can. Hist. C.
 M. Reid, Eng. Lit. 3, Can. Hist. 2, Alg. 1, Phy. C.
 C. Reilly, Eng. Comp. 2, Eng. Lit. C, Can. Hist. 2.
 M. Reuben, Eng. Comp. 2, Eng. Lit. 3, Can. Hist. 2, Alg. 2, Phy. C.
 H. Richard, Anc. Hist. 3, Phy. 3, Chem. C, Lat. Auth. 3, Fr. Auth. 3, Fr. Comp. C.
 L. Roddy, Eng. Comp. C, Eng. Lit. 3, Can. Hist. 1, Alg. 1, Phy. 2.
 M. Rosar, Anc. Hist. 2, Geom. 2, Chem. C, Lat. Auth. 3, Lat. Comp. C, Fr. Auth. 3, Fr. Comp. 3.
 V. Rowe, Anc. Hist. 2, Geom. C, Lat. Auth. C, Lat. Comp. 3, Fr. Auth. 2, Fr. Comp. 2.
 A. Runge, Phy. 1.
 M. Russill, Anc. Hist. 2, Geom. 3, Phy. C, Lat. Auth. 3, Lat. Comp. 3, Fr. Comp. C.

- Dorothy Shreve, Eng. Lit. C, Alg. 3.
 N. Slattery, Can. Hist. C, Alg. 1.
 M. Spaens, Eng. Comp. C, Eng. Lit. 2, Can. Hist. 2, Alg. 2.
 A. Stone, Anc. Hist. 1, Geom. 2, Chem. 1, Lat. Auth. 1, Lat. Comp. 1, Fr. Auth. 1, Fr. Comp. 1.
- Elsie Thompson, Anc. Hist. 2, Lat. Auth. C, Fr. Auth. C.
 M. Thompson, Eng. Comp. C, Eng. Lit. C, Can. Hist. 3.
 M. Tisdale, Eng. Comp. 1, Eng. Lit. 2, Can. Hist. 1, Alg. 3, Phy. 2.
 V. Tuttis, Anc. Hist. 1, Phy. C, Chem. C, Lat. Auth. C, Lat. Comp. C, Fr. Auth. 3, Fr. Comp. C.
- Audrey Van Hessel, Anc. Hist. 1, Geom. 3, Phy. C, Chem. C, Lat. Auth. 3, Lat. Comp. 1, Fr. Auth. C, Fr. Comp. 3.
- Dorothy Walker, Eng. Comp. C, Eng. Lit. 2, Can. Hist. 3.
 H. Wallis, Anc. Hist. 1, Geom. 3, Chem. 3, Lat. Auth. C, Lat. Comp. C, Fr. Auth. C, Fr. Comp. C.
 E. Walsh, Eng. Comp. 3, Eng. Lit. 2, Can. Hist. C, Alg. C, Phy. C.
 M. Walsh, Eng. Comp. C.
 A. Wogan, Phy. 1.
 M. Woods, Anc. Hist. C, Geom. C, Phy. C, Chem. C, Lat. Auth. C, Lat. Comp. C, Fr. Auth. C, Fr. Comp. C.
 M. Wright, Eng. Comp. 2, Eng. Lit. 2, Can. Hist. 2, Alg. 2, Phy. C.
- E. Armstrong, Eng. Comp. 3, Eng. Lit. 2, Anc. Hist. 1, Phy. 1, Chem. 1.



Music Department

PIANO.

(Associateship, A.T.C.M.)

(Solo Performers and Teachers)

Honors, Mary Jerou.

(Teacher's)

Honors, M. McCarthy.

Pass—Margaret M. Hussey, Agnes Ryan, Evelyn Collins,
Teresa McMahan.

Intermediate Grade.

Honors—Eileen McKinnon, Eileen Phelan, Elaine Orlando.

Pass—Marie Maisonville, Marie Caruso, Anna Finucan,
Margaret Horahan and Brenda Kidd (equal).

Junior.

Honors—Louise Schumacher, Laurine Sinclair, Angela Hurson.

Pass—Phyliss Greismann, Margaret Finnerty, Noreen Bennett, Marie Hurley, Rita Lock, Helen Ricker.

Primary.

Honors—Elizabeth Sutherland, Lucille Greenberg.

Pass—Isobel Pompilio, Catherine Richard (equal), John Maroney, Eileen Whyte.

Primary School.

Pass—Patricia Downey.

Elementary.

Honors—Betty Burke, Marie Ellis, Edward Reid.

Pass—Anna Marie Le Duc, Mary Martin (equal), Florence Orlando, Anna Bewley.

Elementary School.

Pass—Patricia Downey, Joan Duffy.

Introductory.

Honors—Estelle Tipping, Eileen Hurley.

Pass—Marjorie Burns, Lucille Rich.

Introductory School.

First-Class Honors—Mary Joan Duffy.

VOCAL.**Intermediate Grade.**

Honors—Cathleen Callaghan.

Junior.

Pass—Agnes Ryan.

VIOLIN.**Introductory.**

Pass—Margaret Conlin, Frances Grimes.

ASSOCIATE PIANO (Written).

First Class Honors—M. McCarthy.

Honors—Mary Jerou, Ruth Dolan, Agnes Ryan.

Theory—Intermediate Counterpoint.

First Class Honors—Agnes Malone.

Honors—Marie Caruso.

Pass—Ruth Dolan.

Harmony.

Pass—Marie Caruso, Margaret Hussey.

History.

First Class Honors—Agnes Malone.

Honors—Anna Hanley, Ruth Dolan, Daisy Callaghan and Margaret Hussey (equal).

Pass—Agnes Ryan.

Form.

Honors—Mary Jerou, Ruth Dolan.

Pass—Anna Hanley, Agnes Ryan, Margaret Hussey.

Junior.**Harmony.**

Honors—Marie Maisonville, Ruth Dolan.

Pass—Agnes Fischer, Louise Schumacher (equal), Muriel Reuben, Eileen McKinnon.

Counterpoint.

Honors—Marie Maisonville, Ruth Dolan.

Pass—Naomi Perras, Eileen McKinnon, Daisy Callaghan.

History.

First Class Honors—Marie Maisonville.

Honors—Naomi Perras, Eileen McKinnon.

Primary.

First Class Honors—Rita Lock, Helen Ricker (equal), Mary Delaney, Cynthia Bell.

Honors—Catherine Richard, Noreen Bennett, Frank Culatto, Eileen Phelan (equal), Lucille La Forest, Genevieve Conlin, Ruth Dolan.

Pass—Phyllis Greisman, Marie Hurley, Irene Knapp.

Elementary.

First Class Honors—Cynthia Bell, Helen Ricker.



St. Joseph's High School—Jarvis St., Toronto

MIDDLE SCHOOL.

Helen Alderson, Eng. Comp. 3, Eng. Lit. C, Can. Hist. C, Chem. 3.

Anna Mae Barnett, Anc. Hist. 3, Geom. 3, Phys. 3, Lat. Auth. C, Lat. Comp. 3, Fr. Auth. 2, Fr. Comp. C; Ursula Black, Phys. C, Chem. C, Lat. Auth. C, Fr. Auth. C, Fr. Comp. C; Doreen Bishop, Eng. Comp. C, Can. Hist. 2, Chem. C; Stella Brasseur, Eng. Comp. C; Olga Brisbois, Eng. Comp. C, Can. Hist. C, Alg. C, Chem. 1; Sheila Burke, Eng. Comp. C, Eng. Lit. 3, Can. Hist. 3, Alg. C, Chem. 3; Audrey Burnie, Eng. Comp. C, Can. Hist. 3, Chem. 2.

Vera Cassidy, Eng. Comp. C, Eng. Lit. C, Alg. 2, Chem. C; Margaret Comper, Anc. Hist. C, Geom. 3, Phys. 2, Lat. Auth. C, Fr. Comp. 3; Marie Culliton, Eng. Comp. C, Eng. Lit. 3, Alg. C.

Lillian Dermańska, Anc. Hist. 1, Geom., 2, Phy. 1, Lat. Auth. 1, Lat. Comp. 1, Fr. Auth. 1, Fr. Comp. 1; Beatrice De-Rosie, Eng. Comp. C, Eng. Lit. C, Can. Hist. 3, Alg. C, Chem. C; Reena Dillon, Eng. Comp. C, Can. Hist. C, Alg. 2, Chem. C; Rena Dillon, Eng. Comp. 3, Anc. History 3, Physics C, Lat. Auth. C, Lat. Comp. C, Fr. Auth. C, Fr. Comp. C; Margaret Donnelly, Eng. Comp. 2, Eng. Lit. C, Can. Hist. 1, Chem. C.

Gertrude Flood, Eng. Comp. C, Chem. C; Ethel Foggett, Eng. Comp. C, Eng. Lit. C, Can. Hist. 2, Alg. C, Chem. C; Bernadette Foote, Can. Hist. C, Alg. C.

Muriel Gallagher, Can. Hist. 3, Anc. Hist. C; Lenore George, Phy. C, Lat. Auth. C, Lat. Comp. C, Fr. Auth. C, Fr. Comp. C.

Ruby Hamra, Eng. Comp. C, Eng. Lit. 2, Can. Hist. C, Alg. C, Chem. 3; Mona Henderson, Eng. Comp. C, Can. Hist. C; Helen Hinds, Alg. C.

Helen Ivy, Eng. Comp. C, Can. Hist. 3, Alg. C, Chem. 3.

Lillian Karmalska, Anc. Hist. 1, Geom. 1, Phy. 1, Lat. Auth. 1, Lat. Comp. 1, Fr. Auth. 1, Fr. Comp. 1; Mary Kloepfer, Can. Hist. C, Alg. C; Gertrude Kirk, Geom. C, Lat. Auth. 3, Lat. Comp. C, Fr. Comp. C.

Mary Keller, Eng. Comp. C, Eng. Lit. C, Can. Hist. C.

Esther Lynn, Eng. Comp. C, Can. Hist. C, Anc. Hist. C, Chem. C.

Edith MacMillan, Eng. Comp. C; Margaret MacMillan, Lat. Auth. C, Lat. Comp. C; Alice Maenamara, Phy. 3; Mary Mancuso, Can. Hist. C, Chem. C; Rose McDermott, Eng. Comp. C, Can. Hist. C; Margaret McDonell, Eng. Comp. C, Can. Hist. C, Chem. C; Anna Martin, Eng. Comp. C, Can. Hist. 3; Josephine McGinn, Eng. Comp. 3, Eng. Lit. C, Chem. 3; Mary McKenna, Eng. Comp. 2, Eng. Lit. C, Can. Hist. 3, Alg. C, Chem. C; Miriam Meagher, Eng. Comp. 3, Eng. Lit. C, Can. Hist. C; Marie Meehan, Can. Hist. C, Alg. C, Chem. C; Mary Moran, Eng. Comp. 3, Eng. Lit. 2, Can. Hist. 1, Alg. C, Chem. C.

Loretto O'Halloran, Eng. Comp. C, Can. Hist. C; Helen O'Connell, Eng. Comp. C, Eng. Lit. C, Can. Hist. C, Alg. 3, Chem. 3.

Vivian Pilon, Anc. Hist. 1, Geom. 1, Phy. 1, Lat. Auth. 1, Lat. Comp. 1, Fr. Auth. 1, Fr. Comp. 1; Claire Pilon, Eng. Lit. 2, Can. Hist. 2, Alg. 2, Chem. 1; Grace Podger, Can. Hist. C, Chem. 3.

Mary Quilty, Geom. C, Phys. C, Lat. Auth. C, Lat. Comp. C.

Eugenie Radcliffe, Alg. C; Lucille Richea, Eng. Comp. C, Can. Hist. C, Alg. C, Chem. C; Geraldine Riley, Eng. Comp. 2, Can. Hist. 3, Alg. 3, Chem. 2; Betty Riddell, Geom. 3, Phy. C, Lat. Auth. 3, Lat. Comp. 3, Fr. Auth. C, Fr. Comp. C; Tassie Ritchie, Geom. C, Phy. C, Lat. Auth. C, Lat. Comp. C.

Frances Sabiston, Eng. Comp. C; Willo Sagel, Lat. Comp. C, Fr. Auth. C, Fr. Comp. C; Patricia Sullivan, Eng. Lit. C,

Can. Hist. C, Chem. C; Madeline Sweeney, Eng. Comp. 3, Eng. Lit. C, Can. Hist. 2, Chem. C; Mildred Sweeney, Eng. Lit. C, Can. Hist. 3, Alg. 3, Chem. 3.

Kathleen Wall, Eng. Comp. 3, Eng. Lit. C, Can. Hist. C, Alg. 2, Chem. 3; Marion Ward, Eng. Comp. 3, Eng. Lit. 3, Can. Hist. C, Alg. C, Chem. C.

Edna Young, Anc. Hise. C, Phy. C, Lat. Auth. C, Lat. Comp. 3, Fr. Auth. 2, Fr. Comp. 1.

LOWER SCHOOL.

Form II. Complete—E. Ainsworth, E. Behan, M. Bell, M. Capotosta, L. Comartin, A. Comper, E. Crosby, F. Cowan, T. Doyle, L. Fairall, R. Foote, M. Frezell, R. Gain, L. Gauthier, E. Henry, J. Hopperton, M. Howorth, M. Hunter, C. Keating, A. Kelly, F. Kelly, V. Kohler, B. Linds, H. Lomore, B. Marcoux, M. McGoey, M. Mitchell, C. Moran, M. Mullin, M. Mulvaney, M. P. Murphy, R. O'Hanlon, P. Quilty, V. Rice, E. Reilly, L. Wright, I. Young, M. Quilty, A. Miller. Partial—A. Bouchier, M. Brown, M. Daley, L. Flett, K. Gileo, F. Healey, T. Houston, W. Roddy, M. Kempffer, M. Lynham, K. McLellan, M. Meschino, O. Patterson, B. Prescott.

Form I. Complete.—D. Ainsworth, H. Abrey, G. Austin, S. Barnatt, H. Bernatt, E. Bolton, J. Boissonneau, R. Burke, E. Burlingham, M. Burlingham, M. Capito, G. Cooper, W. Cowan, E. Crook, N. Creamer, M. Cruise, R. Cullen, D. Deneault, V. Doyle, C. Enright, P. Farrell, A. Frezell, E. Galan, M. Gallagher, D. Gingras, M. Griffin, E. Hegarty, H. Hawkshaw, M. Hayes, M. Heffernan, M. Landers, J. Lindsay, M. Lynch, L. MacMillan, Y. Marcoux, M. McCorry, V. McGinnis, N. McGrady, F. McGrady, H. Mentyre, S. McLaughlin, B. McNamara, G. Moriarity, J. Mulholland, A. Mullin, G. Murphy, N. Payne, H. Pinfold, M. 'Donnell, M. O'Rourke, D. Parisani, K. Plumbtree, C. Podger, J. Porter, I. Pritchard, R. Racioppa, T. Schreiner, J. Smith, B. Stephenson, M. Swall, E. Thompson, C. Wainman, F. Waltier, L. Wilkinson, B. Wilson.

Form 1. Partial—O. Anderson, E. Bridges, H. Brookes, R. Calderone, A. Camilleri, P. Chandler, J. Christie, L. Drohan, A. Ennis, V. Finn, A. Frigeris, B. Furiano, K. Gallagher, E. Goode, H. Hallinan, I. Harrison, B. Healey, M. Milton, M. Jamieson, M. Kellar, L. McGill, K. McGrath, K. McGreavy, M. O'Leary, I. O'Rourke, R. Pearson, R. Remonde, F. Rose, M. Shaw, I. Sidsworth, K. Sweeney, M. Varley, M. Gallagher.

St. Alphonsus' School—Winnipeg

ENTRANCE EXAMINATION RESULTS.

The eleven candidates who wrote the entrance examinations were all successful, and are:—

Christina Boos, John Cowley, Helen Grant, Wilfred Liddiard, John Logan, Stephen Moroski, Florence Mueller, Elizabeth Perkins, Bills Sanders, James Scollan, Thomas Walsh.

The Gold Medal awarded by Reverend Father O'Hara for the highest standing in Christian Doctrine was obtained by Elizabeth Perkins.

MUSIC RESULTS.

We congratulate the Music Class in the creditable standing it obtained in the recent midsummer examinations.

Primary Theory.

First Class Honors—Helen Grant.

Honors—Margaret Hoyne, Kathleen Lusty.

Primary Piano.

Pass—Marjorie Macrea.

Introductory Piano.

Honors—Kathleen McNeil.

Pass—Alice Furnival, Myrtle McNamara.

—North-West Review.

**THE ADVENTURES OF PAM AND ALICE.
WITH A FAIRY DRESSMAKER.**

I.

“A little fairy dressmaker
Lives in a woodland dell;
A bramble thorn her needle is,
Her thimble — a bluebell.”

Pam and Alice Brown were visiting their Aunty Bell in her summer home, which was near the Cotton Woods. It was the middle of August, which meant that soon the girls would be returning home to get ready for another year of school.

One day, when they had nothing else to do, Alice suggested a picnic in the woods. Pam agreed, so they went to the kitchen to ask Julia, the good-natured colored servant, if she would pack them a lunch. In a short time the girls were ready to start for the woods.

After they had walked through several well-known paths, they found a suitable spot where they could eat their lunch. They were surprised upon opening the basket to find sandwiches, cookies, lemonade, fruit, and some of Julia's own watermelon packed in the bottom of the basket.

When they had partaken of this dainty repast, they began looking for nuts and wild flowers, but they were interrupted by a tiny voice saying: “Oh, dear! What shall I do! I must finish these gowns for the Queen's Ball to-night, and I have no thread left. She will surely scold me.”

“Never mind, Bluebell,” another voice answered. “I shall hurry to Jack Spider's store in yonder elm tree. I'll soon get you some more.”

“Oh, thank you, Lightwings. You are such a good Brownie!”

You can imagine how astonished the girls were at this conversation. They were more so when they looked down to the



Tennis Court—St. Joseph's College School.

ground. There, sure enough, were two tiny creatures — a fairy and a real brownie!

Pam broke the silence by saying: "May I ask who you are?"

"I am the dressmaker for this section of Fairyland. But who are you?"

"My name is Pam, and this is my sister, Alice."

"Good afternoon, Alice," said the tiny creature; but Alice was too greatly surprised to speak, and only nodded.

"Now I shall have to get back to my work; I have much to finish before to-night's ball."

"Oh!" exclaimed Alice, quite forgetting herself in her wish to see what fairy dresses were like, "could we see your things?"

"Why, yes, you certainly may, my dears. Come over here and I will show you every one of them."

The little fairy dressmaker then began showing the girls her sewing instruments, which made them wonder very much indeed. Any human being would be fascinated. Her needle was a rose thorn, her thimble a bluebell, given to her by Lightwings on her birthday, as she proudly told the girls. She was cutting gowns from daisy, pansy, columbine and rose petals. These were to be sewn together with spider's web thread, for which Lightwings had gone. Little seeds were used for buttons, and fancy grass took the place of the lovely ribbons we use.

Having been shown these wonders, the two sisters hurried homewards — but first of all thanking the little dressmaker for her kindness. When they arrived, very much excited, they told their Aunty all about their adventure with the Fairy Dressmaker and Mr. Brownie, who had been so thoughtful in helping the little fairy.

The remaining days of the holidays sped swiftly by, crowded with fun and pleasure. It was now time for the girls to say good-bye to all their friends and to return to the city where they lived.

"Good-bye, Aunty!" said Pam and Alice Brown.

"Good-bye, girls! Write soon."

Soon the car in which they were being taken to the station turned a bend in the road, and no longer could they see their Aunt Bell's cottage. In a short time they had reached the station, and since the train was not due to leave for quite a while, the sisters bade farewell to the old station-master and his wife, and amused themselves talking to the aged man's pet parrot, Mike. And then they were off for home and school!

In about four hours their journey was ended. "I see Mother and Dad!" cried Pam. "And there are the twins!" said Alice, just as joyfully. "Oh, I'm so glad to be home again; aren't you, Pam?"

Now they were in the loving embrace of their parents, crying and laughing at the same time out of sheer gladness to be back again.

"Hello, Peter! Hello, Pauline!"

The twins, who were only three years old, replied in their sweet little way: "Hello; we's dot some yitty bunnies, 'n duckies, 'n everything!"

"You little dears, you are too funny!" said Pam, giving the twins a vigorous hug.

Since there were only two more days before they went to school, the girls enjoyed themselves to the utmost. But the remainder of their vacation passed all too quickly, and Pam and Alice packed their books and left for St. Margaret's, a private boarding school.

Our heroines were both in the fifth form, although Pam was one year older than Alice. They had many friends in the school, for they were jolly girls. But one girl, in their own form, Mona Beasley, was mean to the sisters, probably through jealousy, and always looked for an occasion when she could cause them trouble. As usual, she was scheming again, just as soon as the term began.

All the boarders at St. Margaret's had retired — that is, all except one, and that was Mona Beasley, who was creeping along the passage to the fifth-form classroom. Her cunning black eyes were twinkling more darkly than ever as she looked at a book which she held in her hand. Written on the cover

was "Tales by Shakespeare"; further down, "Pamela Brown, 100 Smith Avenue, _____, Canada." Entering the classroom, this schemer laid the book on the table belonging to their teacher. She then hurried back to the dormitory, and was soon fast asleep.

Pam and Alice were awake early that morning. There was a decided buzz of excitement, for this was the day of the term examinations. When they reached the classroom, however, all the other girls had assembled, and Miss Sallas, the class mistress, was at her desk. She was looking particularly stern.

"Girls," she said, "this morning I found a book which had been placed, evidently without thinking what it contained, here on my desk. In it was a copy of the examinations for to-day. Whoever put that book on my desk, stand. I know who's book it is, because the owner's name is written on the cover. But I am giving her a chance to own up."

All eyes were turned towards the teacher, who spoke again. "Since no one has claimed this, I must act. Pamela, does this 'Shakespeare' belong to you?"

Wondering greatly, Pam went forward, but did not answer Miss Sallas' question.

"Why do you not answer me? I do not know why you would want a copy of the exam., for you always do well. However, go to your room and consider yourself in disgrace. I will see you this evening." Pam went.

Most of the girls did not believe her guilty — but who could have done it? Mona Beasley seemed to be the only girl who was not bothered about the incident — on account of which the exams. had to be postponed. As a result, also, all the girls were dismissed for the day.

One girl alone stayed. This was Alice Brown. "Miss Sallas," she said, "please may I tell you what I know of this?" Miss Sallas consented.

"Last night when we were studying one of the girls, Mona Beasley, coming to me, asked me for my Shakespeare, but as I did not have mine, I told her to ask Pam. Pamela gave her the book, and after that we went to bed, thinking no more of

it. I have told you this, not to put the blame upon anyone else, but to clear my sister. Pam did not have her book this morning, so it could not have been she who did that dishonest act. Besides, she never keeps papers in any of her text books."

"Very well, Alice," said Miss Sallas, "you may go now."

"Thank you, Miss Sallas."

But those who do wrong will always be found out. Miss Sallas had a long talk with Pam, Mona, and the head mistress. Next morning, when class had assembled, she announced that Pam was not guilty of copying the exams. and that Mona Beasley was the culprit.

"Miss Beasley kept a copy for herself, and, putting another into Pamela's 'Shakespeare,' which had been so kindly loaned to her, she took the book to the classroom last night while everyone was where she should have been. Still, she is very sorry and is going to apologise. Now, Mona, you may acknowledge your fault before the whole class."

Mona did so; but many of the girls who did not like her did not believe she meant what she said with her lips. But who knows? Perhaps she did.

A new set of exams. was given the next week, and Pam and Alice, as usual, "came out on top." Mona Beasley, it seemed, was too much upset to do well, and consequently failed. Pam was sorry for her, even though she had nearly caused her to be expelled. But Pam had a forgiving nature and treated Mona kindly.

Let us end by saying that Pam and Alice spent at St. Margaret's a happy Fall term, closed by a very happy Christmas Day. They received many gifts, and lay down that night to dream very pleasant dreams indeed. The remaining months (six in all), passed as ordinary school days will, and when school closed once more for the summer holidays, they were off at once for an adventurous two months' on a ranch — but that is another story which will be related later.

Grade 9, St. Patrick's H.S.,
Vancouver, B.C.

Kathleen Mulvaney.

THE BIBLE.

“The Bible.” These words first recall to my mind the picture of a rather large leather-bound volume with gold clasps. It was our family bible, a sacred thing, for it contained the word of God. But it was long ago when I last gazed at that venerable book with awe and since then much of the romance of the Bible has been revealed to me.

Now, the word, “Bible,” also brings before my mind long scrolls of papyrus, being beside the Ark of the Covenant. I can see holy men laboriously copying the Old Testament on this difficult writing medium and the people venerating it next to their Holy of Holies.

Then, the Apostles come into my ken; these disciples of Christ who were commissioned by Him to preach the Gospel to all peoples. Amid terrible persecutions they wrote, having no fear but the fear of God. Down the early centuries came the Bible, spreading as it came, until the middle ages were reached.

This medieval period produced the most beautiful bibles ever written. Monks and nuns often spent their whole lifetime making copies of the sacred writings, and their achievements surpass anything produced before or later. Every letter, wonderfully illuminated, is a work of art. During times of persecution the Bible was harboured and beautified in the monasteries.

In this golden age the Church made use of another type of Bible, the picture Bible. Many of the people could not read, and much of their instruction was given them by means of pictures, hence this type of Bible was copied and became quite popular. Some of these books which are still in existence have as many as five thousand illustrations. The pages are usually arranged in true parallel columns, having four medallions with pictures. Parallel to the pictures, and alternating with them, are two other narrower columns with four legends each, one legend to a picture. The legends consist alternatively of Biblical texts and moral or allegorical ap-

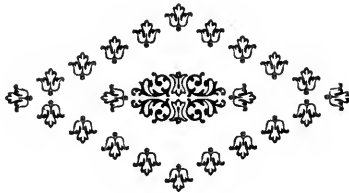
plications, while the pictures represent the subjects of the texts, or of the applications to them. These Bibles, though very beautiful, fell into disuse with the advent of the printing-press.

In the fifteenth century, Gutenberg made the first attempt at printing a Bible. It was a forty-two line book, and was commonly known as the Mazarin. A very humble beginning of all the subsequent printed Bibles, our own family Bible among them.

Down the ages came the Bible, improving in type and increasing in circulation, until now nearly every Christian has his own copy of it. It has spread to the outposts of the earth, and has been completely translated one hundred and eight times. Over fourteen million copies of the Bible or New Testament are distributed every year.

It was held sacred by the Jewish people, it was increased by the apostles' writing of Our Lord, the Church of the Middle Ages cherished it above all other writings, and we hold it as a sacred thing, the Word of God.

Marie Tisdale, Form III.A.



VANCOUVER THE BEAUTIFUL.

The City of Vancouver, noted as a great port on the Pacific Coast, as a meeting ground for East and West, and as an important commercial centre, is, best of all, remarkable for its many bowers of scenic beauty. Here, the traveller can readily notice that Gods paintbrush has been in use; that the Great Artist has been at work. Where could one find a more varied picture of mingled majesty and peace than that presented at sunset-time in Vancouver? The mountains, clothed in scarlet and gold, stand out against the clear blue sky as the sun sinks in the West, leaving behind on the soft clouds its rich yet delicate tints.

Vancouver is also made beautiful by its abundant flowers. In early Spring, one may see acres and acres of golden daffodils and colorful crocuses. And then, in May, the tulips, hyacinths, lilacs, snowballs, peonies, columbine, irises, rhododendrons, and many other flowers appear in all their beauty to pay homage and render their due honor to their Queen and ours. For is not May our Mother's month? Yes, our Heavenly Mother's month. So why should not the blooming flowers and buds appear arrayed in their best? Later, in late Summer and Fall, roses, chrysanthemums, and picturesque and lovely maple trees, robed in dresses of colored leaves, enjoy the cooler days of Autumn.

It is at this time that apples are picked and the harvesting of grains is begun. Can you not picture men working in the fields, reaping wheat and gathering corn? How hard they work, but how happy their honest labor makes them!

Then winter comes to Vancouver—the leaves have dropped, the flowers are dead, and the beautiful world is covered with a blanket of snow; but this snow is not long left undisturbed, for out come boys and girls from all sides, shouting and laughing, pulling sledges and throwing snowballs. They enjoy

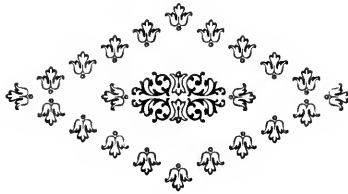
themselves very much, as you can judge from their gay manners and healthy and huge appetites.

I must not close without saying a word about another one of God's great gifts to us — our birds. Many kinds of birds there are, but it seems to me that Vancouver's are the best for variety and song. When a bird starts singing, one is thrilled by the wonderful beauty of its song, and one cannot but marvel at the goodness of God, Who created the song-birds for our delight.

As I lay my pen down, I glance out of the window at my side and see the sun, a golden mass of fire, slowly sinking in the West. It's glorious colours, touching up the clear, blue sky, present an attractive spectacle. Is not British Columbia worthy of the name "The Sunset Province," and Vancouver of "The Sunset City." ?

Mary Harrison.

Grade 9, St. Patrick's H.S., Vancouver.



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SAVIOR OF THE WORLD, BLESS THY CHILDREN.

Saint Joseph Lilies

Pro Deo et Alma Matre.

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No. 3

Christmas Gifts

A little Babe was born on earth,
One distant Christmas night,
Filling a lonely grotto's gloom
With floods of Heavenly light.

His Mother's heart was whelmed with joy
The shepherds knew His place,
St. Joseph, silent, bent his head
Athrill with love's increase.

There were the Christmas gifts divine,
Love, peace and joy and light—
From baby Hands omnipotent
They come each Christmas night.

To all who open wide their hearts,
Mean though they be and cold,
Even your selfish heart and mine
Incarnate God may hold.

S.H.A.

EUCCHARISTIC CONGRESS IN ANCIENT CARTHAGE—1930

By REV. JAMES M. REARDON.
St. Mary's Basilica, Minneapolis.

The Hill of Byrsa was another Mount of Tabor,
And on its sunlit summit, triumphant, Christ, the King!

At His feet the kneeling thousands bowed in reverent
adoration as the Papal Legate raised the golden monstrance
in final benediction.

The impressive silence was broken by the thunders of the
Divine praises flung back in echoing wavelets from the environ-
ing hills and wafted far out over the blue waters of the Medi-
terranean that billowed to the distant horizon.

Then in a mighty volume of praise the "Adoremus in
aeternum" swept skyward as the Thirtieth International Eu-
charist Congress came to an official close at Carthage.

Byrsa was another Tabor!

And Christ, the King, still triumphed behind the golden
tabernacle door!

Fitting Stage.

No more fitting stage than the Hill of Byrsa for such a
thrilling spectacle. The plateau of St. Louis, crowned by
the Basilica, served admirably for the assemblage of the 50,000
persons who watched the procession as, group after group,
four abreast—laymen, seminaries, priests, prelates and cardin-
als—it moved majestically down the hillside to the amphi-
theater a mile distant.

The afternoon was perfect—cool and sunny. In the dis-
tance the placid waters of the Mediterranean reflected the azure
of an unclouded African sky. Between it and the plateau were
fertile valleys and verdant hillsides flecked with flowers in
all the brilliant hues of the rainbow.

The amphitheater lay like a great bowl at our feet, its arena rivalling in size and arrangement that of the Roman colosseum. Around it the procession circled before returning to the cathedral.

From an excellent vantage ground we viewed the scene; and as the declining rays of the sun fell on the varied costumes of the marching hosts—the surpliced clergy, the purple-clad dignitaries, the scarlet-robed cardinals, the shimmering silk and golden embroidery of the canopy which shielded the Sacred Host and the precious Monstrance that enshrined it—hillside and valley glowed with a splendor that transfigured them.

Needed No Choir.

No choir was needed for the liturgical chant, priests and people were the Choristers. All joined in the hymns with a perfection born of long practice and patient training from the days of youth. The visitors were favourably impressed with this evidence of a popular knowledge of the sacred songs of the church.

The line of march was over a well paved road that led to the amphitheater which, in the early centuries of religious life in North Africa, was the scene of the orgies of persecution inflicted on the Christians. The sands of its arena had been saturated with the blood of martyrs, the most notable of whom are St. Cyprian, Bishop of Carthage, Perpetua, a patrician matron and her slave, Felicitas, who shed their blood for the faith in the third century. Who can describe the emotions which welled up in the hearts of the marchers as they realized that the ground on which they trod was holy ground, that beneath their feet in undisturbed niches and unmarked graves lay the mouldered bones of thousands of men and women—one with them in faith and devotion to the Eucharistic King—who had sacrificed their lives that the mystical reign of Christ might be inaugurated on African soil.

In almost endless ranks they came—these marching hosts—unwearied by the length of the procession, unfaltering in song.

It was an occasion to be remembered in the lives of all, and an event to be cherished in memory's home and talked about in after years. On and on they came, encircling the immense stadium with its chapel dedicated to Sts. Perpetua and Felicitas, and up the sloping incline to the crowning basilica whose white dome glistened beneath the westering sun.

Papal Legate Bore Host.

The Papal Legate bore his blessed burden without apparent weariness though it must have taxed his strength to traverse the two-mile route. The richly-adorned canopy sheltered his mitred head from the rays of the sun now tempered by the breeze that brought relief from the nearby ocean.

At length the procession gained the Plateau of St. Louis and the marchers took their places in front of the basilica. The Legate mounted the balcony above the entrance to the noble edifice and imparted to the kneeling throng the triple benediction of the Blessed Sacrament.

The Thirtieth International Eucharistic Congress had passed into history and the immortal King of Ages reposed once more in His earthly Tabernacle.

No more sacred locality could have been selected for such a celebration than Carthage and its environs and it was fitting that the final ceremony took place on the Hill of Byrsa. Its rugged slopes were baptized in the blood of countless martyrs; at its base the saintly Cyprian gave his all for Christ, near by Perpetua and her slave and hosts of others only less famous chanted their hymns of praise; its summit was glorified by the death of St. Louis, the great crusader. It was the rise and fall of pagan Carthage; it witnessed the advent of the missionaries of the Cross, the establishment of the primatial see of North Africa, the convening of many important councils of the church for the crystallization of Catholic truth. In its vicinity Tertullian defended the faith of Rome and St. Augustine wrote his immortal tomes and preached his stirring sermons.

Mid Historic Ruins.

Byrsa passed through the scourge of vandal and moslem invasion and saw the ruins of Christian Carthage superimposed on those of the Phoenician city. Then for a thousand years the voice of religion was hushed in North Africa. In the nineteenth century came the resurgence of Christian life when modern Carthage was restored to primatial rank with the appointment of Cardinal Lavigerie as its first Archbishop.

Surely no more sacred spot ever enjoyed the privilege of a Eucharistic Congress. What may we not expect in the way of religious revival and progress from the celebration of such significance in so hallowed a locality! Tertullian, a son of Carthage, declared that "the blood of martyrs is the seed of Christianity," and some day the soil of North America will feel the measured tread of the re-marshaled hosts of the ancient Church.

The procession which brought congress to a close was a fitting climax to a series of religious functions at Tunis and Carthage.

On the afternoon of May 7th, the opening day, the Papal Legate, His Eminence Cardinal Lepicier, was officially received in the cathedral of Tunis by the Primate of Africa, Archbishop Alexis Lemaitre, Metropolitan of Carthage, the visiting cardinals, prelates and clergy. The Papal letter of appointment was read in Latin and in French, and an address of welcome was delivered by Archbishop Lemaitre and responded to by the Legate in words of cordial appreciation of the honor conferred on him by the Holy Father and the reception given him by clergy and people.

The city was gaily and lavishly decorated for the occasion and the Tunisian officials were present to do honor to the Pope's representative. The line of march of the procession was guarded by soldiers, and among the onlookers were thousands of the native Arabs who gave respectful attention to all that took place.

Minnesotans There.

The following morning thousands of children received Holy Communion at a Mass celebrated by Cardinal Hlond of Poland, and the churches were crowded with the faithful, many of whom communicated every day, and every available altar was requisitioned for the use of the visiting priests.

The principal events of the Congress took place at Carthage, 12 miles distant, situated on a promontory overlooking the Bay of Tunis and the Mediterranean.

The Pontifical Mass with which the Congress was officially opened on May 8th was celebrated in the Basilica of St. Louis by Archbishop Chollet of Cambrai, France, in the presence of five cardinals, nearly 100 bishops and archbishops, as many canons and monsignori, and thousands of priests and seminarians and as many of the laity as could crowd into the cathedral. Every available foot of space was taken before the procession entered the sanctuary and the plateau surrounding the sacred edifice was a solid mass of humanity.

The pilgrims from Minneapolis were fortunate in securing the place of vantage during the ceremony, which was very impressive.

The proper of the Mass was sung by a choir of students from the adjoining seminary of the White Fathers and the common was chanted by the whole congregation.

Procession of Palms.

In the afternoon the offering of palms, as it is called, took place amid the ruins of the amphitheater of ancient Carthage in the presence of 40,000 interested spectators. Five thousand children dressed in white with red crosses on breast and back—members of the Diocesan Eucharistic Crusade—marched in procession about the arena, bearing palms in their hands and chanting hymns in honor of the martyrs who shed their blood in that enclosure in the early days of Christianity. On a stage at one end of the arena were seated the Papal Legate and

other notables, clerical and lay. It was an unforgettable sight to see the arena crowded with children waving palms and paying tribute to the heroic dead, especially to the martyrs, Perpetua and Felicitas, to whom a chapel had been dedicated at one end of the stadium and marked with a large stone cross visible from afar. The ceremony was brought to a close with Benediction by Cardinal Lepicier.

The religious function of the third day centered in the Basilica Majorum, which marks the place where many martyrs were buried in the days of persecution. It is about a mile from the cathedral. During the Pontifical Mass the Papal Legate preached a sermon which was broadcast for the benefit of the throngs that crowded the space about the temporary sanctuary. Beside his throne towered an immense statue of St. Augustine, the famed Bishop of Hippo, the Fifteenth Hundredth Anniversary of whose death was commemorated by the Congress. Many a time did this noted doctor of the Church preach on this sacred ground in eulogy of Saints Perpetua and Felicitas.

Sectional Meetings.

In the afternoon the first reunion of priests took place in the cathedral. This was followed by sectional meetings for the clergy and people of different nationalities. At one of the Anglo-American sections addresses were delivered by Cardinal McRory, Primate of Ireland, and Archbishop Kelly of Sydney, Australia.

The Papal Legate was the officiant at the final Pontifical Mass on Sunday, May 11th, in the Basilica of St. Cyprian, in the picturesque Arab village of Sidi-bou-Said, near the chapel of St. Monica, the mother of St. Augustine, and not far from the Basilica Majorum. It was a notable gathering of distinguished dignitaries and laity. A temporary altar with baldachin of Byzantine type, was erected amid the ruins of an ancient basilica where the martyrs of early days were buried and from which nearly 10,000 fragments of Christian epitaphs

had been gathered by the patient research of Father DeLattre of the White Fathers of Carthage.

Scholarly Octogenarian.

It is to this scholarly octogenarian, still active in his chosen field of archaeological research, that we owe the tens of thousands of evidences and mementoes of Christian antiquity concerning the religious life of ancient Carthage now housed and catalogued in the Lavigerie Museum at Carthage. When Cardinal Lavigerie was transferred to the newly erected primatial See of Carthage in 1884, he commissioned Father DeLattre to supervise the work of excavation among the ruins of the city founded by the Romans in the second century before Christ. He has been in charge of the work ever since and it is to his indefatigable labors that credit must be given for the magnificent collection of Christian symbols, inscriptions, lamps, tablets, etc., which throw such vivid light on the religious and social life of a people who vanished before the on rushing tide of Moslemism in the seventh century.

Father DeLattre is one of the best known and most beloved of the White Fathers, a religious congregation founded by Cardinal Lavigerie to re-evangelize North Africa and hear the torch of faith to the heart of the dark continent.

As late as 1915 Father DeLattre unearthed the Basilica of St. Cyprian with its numerous souvenirs of the ancient faith. In 1907 he identified the sanctuary known as the Basilica Majorum where many martyrs sleep in peace and from which he has gathered more than seven thousand epitaphs bearing the names of the dead and the prayer "in pace."

A special meeting of several thousand men was held in the amphitheater on Friday evening after the plan of the Holy Name demonstration of former Congresses. Lighted candles were borne by all who filled the arena and thousands of spectators were massed on the walls and other places of vantage. Bishop Tissier of Chalons preached an eloquent sermon and the assemblage chanted the Benediction hymns.

Magnificent Setting.

These functions were only the high-lights of the Congress the more or less spectacular events which attracted the crowds who had flocked to Tunis and Carthage to witness the celebration. Just as important, and, in a way, more significant were the congregations of devout men and women who gathered in all the churches for daily Mass and Communion. It was very gratifying to note the large number in parish church and convent chapel where Masses were said from early hours to accommodate the thousands of priests in attendance at the sessions of the Congress. Saturday afternoon and evening were given over to the hearing of confessions in preparation for the general communion of the faithful on the closing day of the Congress.

The glorious weather contributed not a little to the success of the celebration and the comfort of the visitors. Tunisia was at its best. Flowers of all kinds were in profusion with their multi-colored tints. Rich foliage, tropical fruits, and palms of many varieties added to the pleasure of all and the verdant hillsides and fertile plains with promise of an abundant harvest made a setting that will not soon be forgotten.

The tourist season ended on May 1st, but the hotels were kept open to accommodate the visitors. They were crowded to capacity and lodgings were at a premium. Hundreds of visitors remained on their steamers in the harbor of LaGoulette. Thousands of persons lived in tents in the vicinity of Carthage and many were without even such meager accommodation.

On the whole the Congress was a creditable celebration from the point of view of attendance. Large delegations of priests and laity came from the United States, Canada, England, Ireland and Australia. The French government sent nearly 4,000 priests and seminarians.

In all charity it must be said that the Congress was too big an undertaking for Carthage and the arrangements made to handle the people were lamentably inadequate. The result was confusion. No one seemed to know what it was all about.

The official program was in French only and no reliable information was available even from those in charge of the general headquarters.

The representatives of the Irish hierarchy present at the Congress should profit by the mistakes of the local committee when the time comes to make arrangements for the next international Eucharistic Congress, which will be held in Dublin in 1932.



Saint Perpetua

By HENRY LOGAN STUART.

With you all women fall,
Through you all women rise.
There is no tale at all
Whispered of wrath or wrong
Nor one exultant song
Strange to your steadfast eyes.

Upon your cheeks have flamed
Old fires of sacrifice:
You stood nigh Vashti, shamed.
Your little hands are red
From Holofernes' head
And sweet with Miriam's spice.

I am the slave of years,
You of all time made free:
I fail 'mid doubts and fears.
You, by one impulse stayed,
Gracious and undismayed
Marvel that doubts can be.

GEORGE ELIOT

By REV. M. J. RYAN, D.D., PH.D.

(Conclusion)

The history, the true history of Marian Evans is one which gives us cause for serious reflection. Here was a young woman of rare genius and rare learning. Her mind was so broad and so fair, and her historical insight so clear that she was able to give us a truer and juster idea of Savonarola than we can find in Villari or any other of the professed historians just as Scott in his "Woodstock" gives us a better understanding of Cromwell than either Carlyle or Morley or any other biographer or historian. In her youth she was what any one would readily call a thoroughly good girl, moral, pious and zealous; yet partly by the fault of others and partly by her own weakness, she was reduced to the condition of the heathen so piercingly described by St. Paul, "Having no hope, and without God in the world." And she was no young girl, but quite old enough to have sense when she became so infatuated with love as to throw herself away on a very base man who had only the most superficial charms, and who had neither wealth nor rank nor talent superior to her own nor any great reputation. In her youth she had lofty ideals, not only aspirations to do some great good in the world, but at the same time to preserve an interior simplicity and perfection. And yet we see what it all ended in.

If any of the women who read *The Lilies* are of the kind, who whenever a girl is unfortunate, will excuse the man and throw the whole blame upon the girl, I must be allowed to differ from them. Thackeray has a shrewd thrust concerning the history of the Jewish woman taken in adultery. "And where was the man who was taken in adultery? Oh, he was telling the story to some of his boon companions over a bottle." While it was stoning for the woman, it was only an adventure

and a racy story for the man. And there are some married women who are still willing that this unfairness should continue. The man may sit at the table between the mother and the daughter when the unfortunate girl would not be allowed to serve the table. There are some very estimable women who need to be reminded that pride and uncharitableness are more offensive to God than any other sin and that the Pharisee has a worse chance of Heaven than the harlot. The first sin, the sin which ruined the human race, was a sin of pride, not sensuality, for the flesh could not rebel against the spirit, in the state of original righteousness, until the spirit had first rebelled against God. Many who remember that the Old Serpent seduced the woman first and then used the woman to mislead the man, appear to forget that the woman (as well as the man) repented and that God established antagonism between the woman and the Serpent. If the men now were as good as the women generally are, it would be a different world. Now, it is generally the man who is the seducer. I know very well that sometimes both are equally to blame, and occasionally the girl is more to blame. "Each woman creates in her own likeness the love-tokens that are offered to her," writes George Eliot, and no doubt this is true as a rule. But there are exceptions. Are the unfortunate ones always the same as the bad ones? I have, indeed, seen a few bad women and bad girls in my time,—wicked, diabolical ones; but they were not at all unfortunate; they were very successful and prosperous and generally accepted as respectable members of society. Whereas the unfortunate ones that I have known when I had pastoral cares were in nine cases out of ten more sinned against than sinning—they were indeed foolish and weak and unstable, but they had been innocent. They might not have been so extremely unfortunate if they had not been innocent. There is no more dangerous delusion than the notion asserted by some women that the girl who is unfortunate must have been bad, for it follows logically from this that she who is good is safe equally against temptation and against surprise. Whereas they now go forth as sheep in the

midst of wolves. Some of the unfortunates that I have known had many noble qualities, and they did not acquire their nobleness after their repentance, but had it before. One of them, a young girl (under twenty-one anyhow) showed the most heroic virtue that ever I have seen, for she deliberately endured the worst disgrace rather than abandon the Catholic name and allow her child to be brought up a heretic. Was not this a martyrdom more bitter than death? And she had so much of maternal love that she would not give away her child, though a woman who could have given it a good home was very anxious to get it, having no children of her own. The moment the ceremony of baptism was over, this woman, who had come as god-mother, said, "Father, ask her to give me the baby." Before I could open my mouth at all, the mother almost screamed, "I couldn't part with the child; nobody but God knows what I have suffered for the child"—that is, for the salvation of the child's soul.

Some Catholic young ladies, who cannot possibly know anything about the real state of the world, will impudently tell Nuns who speak to them against mixed marriages, that Catholic young men as a rule are no better morally than non-Catholics, while they are inferior in every other respect. There always have been sinners in the Church, an exceptional one, as St. Paul said, worse than the heathen. But this assertion against our young men is a monstrous calumny. No physician, Catholic or non-Catholic, would agree with this. Many years ago I knew an English sailor, a convert, who told me, when I asked him why or how he became a Catholic, that he was converted by the good example of his Catholic shipmates. He had sailed a good deal around, and he always noticed that when the ship got into port, the Catholics among the crew always went off to a church to go to Confession and prepare for the reception of Holy Communion next morning, while the others went off to some place of amusement—saloons, or theatres, or perhaps worse places. Has any of these Catholic young ladies who so glibly calumniate their co-religionists, ever heard of a Catholic man assaulting or seducing a non-Catholic girl, and

then leaving her in the lurch unless she will consent to change her religion against her conscience? I think not.

The conditions of the world and the dangers for girls are very different now from what they were when I was young, especially owing to the policy of the men. Then even bad men respected goodness and wished that the women should be good. Now many men of the world wish that the women should be like themselves. I have been told by non-Catholic physicians that many men of the world, non-Catholics (I do not say Protestants because such men might not be acknowledged by any Protestant Church) deliberately plot to teach girls to drink in order that the girls may more easily be made victims. I have known a case where a young lady was saved from the most dreadful misfortune—"life in death"—by refusing a drink of beer, from a woman, not from a man. About twenty years ago a wicked woman came from a town on the other side of the lake to a town on this side, and under a false name posed as a philanthropic American. With the aid of the secret international service which this trade has everywhere, she found out families where the daughters were beautiful girls, and got herself introduced to them and cultivated their friendship. One morning she called at a house in her car and invited the daughter to spend the day in sight-seeing or some such recreation. Then she took her to one of the wharves and on board one of the Lake and River boats in order to see the grand saloons and state-rooms. Before their inspection was finished, the boat moved off from the wharf. But what did that matter? It was just a trip; they'd come back on the evening boat, as soon as they reached the other side, "we can send a telegram to your mother"; and such a telegram was sent. Then the woman took the girl around to see the American city and its sights, and after a while felt that she needed a drink and brought the girl into a beer saloon. In those years an offer of spirits or wine to a girl would have been an insult, but the woman thought that a glass of beer might be accepted. The girl declined it, not from worldly wisdom, for she had no suspicion of the wickedness and wiles of the

world, but from principle. Then the woman took her shopping in order that they might get a few souvenirs or other nice things as presents for the family at home. Providentially, in the first store they entered there was a young man from the girl's home-town who knew her. "In God's name what has brought you here in the company of that woman?" I need not relate how he took the girl under his charge and sent her safely home to her mother. I ask myself, how many girls at the present day are there who would on principle refuse a drink? Are there not girls who will drink wine or whiskey in order to get invitations to houses which it would be better for them to stay out of?

As I lived for several years in a country where women smoked, I have never felt much shocked at girls smoking cigarettes. But I admire those who have enough of character and independence to resist a practice which is injurious in the majority of cases. For tobacco is a narcotic which slows down the heart, and therefore tempts people to use stimulants, especially if it is used before work or exercise, or between dances, for if women poison themselves with nicotine at bridge parties lasting a whole afternoon. Any physician can tell you that small doses of alcohol are an aphrodisiac while large doses stupefy. And any girl should have sense enough to know that a man who tries to induce her to drink has some ulterior purpose. It is a very bad thing for a young woman to know, as they now do, that so many men of the world will not like her less, but perhaps more, if she be bad, and will marry a bad girl as readily as a good one (so I have been told by a non-Catholic physician).

Where Good Catholics Are Preferred.

Thirty-five or forty years ago, when our girls did not smoke or (much less) drink, officers in the British North American Squadron, who were in some cases cadets of great families, frequently married "Colonial girls" and sometimes preferred Catholic girls without money when they could have got non-

Catholics with money. The late Admiral Curzon-Howe, then Commodore of the Newfoundland station (a very different man from "Jacky Fisher," who came after him) once told me that when he entered the navy, he with other midshipmen, was sent to the Australian Station, and as soon as they arrived, they were summoned to the Admiral's cabin for instructions; and the Admiral said among other things, "Now I want you young chaps to understand that you are not to be falling in love and engaging yourselves to these Colonial girls and getting into trouble with your families." However, the Admiral, said the Commodore, set us a good example, for within three months he himself married a Colonial girl. Curzon-Howe himself did not indeed marry a Colonial girl, his charming wife was a daughter of the Controller of Queen Victoria's household. But he was quite willing that his officers should marry Colonial girls. He was like a father to his young lieutenants and was always ready to smoothe away difficulties with their families; and he had not the slightest objection to Catholic girls. He had indeed so much respect for the Catholic Church that he ordered his officers and men always to salute Catholic priests. I knew one case of a marriage with a Catholic girl, who had no money and the officer was a cadet of the proudest of all the great Border Houses. In this case the Commodore took the trouble to write to the Lieutenant's parents to tell them that he had met the young lady and could assure them that they never should have any cause to be ashamed of her. But I wonder would Lieutenant D. have engaged himself to that young lady, or would the Commodore have approved of the engagement if the young lady had carried a flask (or even if she smoked) or if she had the reputation among young men of being "handy?" As to the Commodore I am quite sure that he, so far from approving, would have objected very strongly; and I am pretty sure that the Lieutenant, who was no fool, would not have chosen a wife who used either spirits or wine, or considered such a one worthy of trust. I am equally sure that any of the Governors of Newfoundland whom I knew would not have invited to their balls young ladies who carried

flasks. They were all hospitable men and put good wines on their tables, but they did not encourage drinking even in men. It is but lately that one of my sisters was reminding me of a dinner at Government House when I slipped away earlier than the other guests, and the Private Secretary, who saw me out, said in the hall, "Do have a glass of whiskey before you go out; I know you didn't care to take it in the presence of the Governor." I explained to him that I never took whiskey at all. But I suppose that those were "Victorian" times, unenlightened and unprogressive. They were, however, not only Victorian, but also Edwardian, for King Edward never at any time allowed wine to be served in his house to women. I need not dwell on the good example of our present King and Queen. I give most of our Catholic girls credit for sense enough not to be turned against Christian morals by a nick name imposed by degenerates upon what they know to have been superior to themselves.

Women who have and generally do have a superiority over men, not in bodily or intellectual strength, but in character, in virtue, in manners, in refinement, in beauty of soul. Instead of adapting themselves to the men, why should not all of our Catholic young ladies have sufficient independence and firmness to try to raise men to their own level, instead of stepping down, as others do, to the level of men in a world no longer Christian, but pagan? Are not their hearts generous enough to make some sacrifice and practise some self-denial for the purpose of making our young men a credit and an honour to the Catholic religion. I feel sure that the vast majority of our girls are generous enough for this, and can do it if they are united. After all the young men are not insensible to the judgment of the women—their admiration or contempt. Some of men's greatest exploits have been done in order to win the favor of a woman. If the women realized their own power when they are agreed and united, they could do ten times as much for the elevation of men as they do. Of course, in order to do this, they must respect themselves and make the men respect them. The good and sensible women—and they are

the vast majority—must not merely censure the one who disgraces her sex, but must also censure the man even more. Any man who tries to persuade a girl to break the ranks and come down to his own level by drinking, or by the vice to which drinking leads, should be treated by all women as in time of war we treat an enemy's agent who tries to bribe a soldier to desert or betray us. Any girl or woman who is not indignant but only tickled when a man mistakes her, or pretends to mistake her for a bad one is at best a fool and a low fool. "She that stands, let her take heed lest she fall." Let us not hear any woman or girl arguing about what she has a right to do as well as the men. It is quite true that it does not become the men to censure women. Men should take the beam out of their own eyes first. But let the women and girls think not of what they have a right to do, but of what is wise and generous and noble, and work with the Church in trying to teach men to think of men's duties rather than of their rights and liberties, and then I feel sure that the women can make our young men better and more honorable and more aspiring than they are, and more of a credit to the Catholic religion. But the first reform needed is that Catholic mothers should not try to keep their sons from marrying, but should invite good and sensible girls to meet them; and the next reform is that young married women should not have young men philandering around them, but should give the unmarried girls a chance.

Reason and authority prove that virtue ought to be practised. But facts alone prove that it is practised; and this is why examples have more power to move our souls, and why our individual actions are of such fearful importance for others as well as for ourselves.—Bowden.

GADDING ABOUT FOR GOD IN BENGAL

Rev. Donald Patrick MacGregor, C.S.C.

If one is to be judged by one's company, surely one need not feel any shame at being found in the company of those who contribute, from time to time, to the columns of "St. Joseph Lilies." But I imagine I hear some of that august company rightly ask, "Who is this that cometh up from below?"

Imitating somewhat the language of St. Paul I may say: "You are Canadians, so am I; you are of Ontario, so am I; and perhaps some few of you may be of Brantford even as I." I have trod in the past, the well-ordered streets of your beloved Toronto on more occasions than one. Who knows, perhaps we have brushed shoulders in the crowd. If you have seen, in your walks, of business or pleasure, some non-descript, unimportant-looking fellow, around whom very little, if any, of this vast universe seemed to revolve, perhaps it was I. If, with this introduction and my name at the top of the page, you still fail to recognize me, it is not likely that another hundred or more pages of autobiography will clear up matters.

I have been led to believe that something about our doings over here under the scorching palms might be of interest to some of you under the cooling maples. As no particular phase of our doings has been indicated, I thought, something about our mode of travel might do as well as anything else. Surely the way we get about is quite different from the way people get about in Ontario.

Before starting in with the "Gadding about," it might be well to say a few words concerning the topography of this country. Not of India, for India is an immense and varied territory—but of our own little "home sweet home" in East Bengal which, after all, is extensive enough to keep us busy.



REV. DONALD P. MACGREGGOR, C.S.C.
"Gadding for God" in Bengal.

Our country is very level and very little above the sea—maybe a few feet or less. In the spring of the year, the sun melts the snows on the slopes of the distant Himalayas. This water, uncontrolled, rushes down into the plains and in a short time fills our river beds to overflowing and then inundates the country. I am told also that the water from the Bay of Bengal—no mean expanse of water—backs up on the land and adds its mite towards flooding the entire peninsula. How this happens I am not, at this moment, prepared to say.

Anyway, the result is that from the latter part of June till about the end of November the country is one vast bay and only birds or fish can go abroad without a boat of some kind. The people have learned to cultivate crops that seem to have a great thirst, rice and jute crops take to the water like water lilies. No matter how high, or should I say deep, the water is the rice manages to keep about six or eight inches above.

There is another plant called by the natives “Kosherke,” by the English “Water hyacinth.” It floats entirely on top of the water and its hair-like roots just dangle in the water like whiskers from a man’s chin. But it gives an infinite amount of trouble to navigators. Sometimes one must go out of his path to encircle it, at other times he must push through with might and main, and progress is exceedingly slow; it is so widespread and so thickly matted together that there is no encircling it and there is no going through it, so you must find some other path to your destination or go somewhere else instead. Sometimes you will go along a certain route without too much trouble and in a few days a breeze may come and sweep an immense field of water hyacinthe over that path, and there you are; and there you are likely to remain unless you can circumvent it in some manner. Of course on the big rivers it just floats down the stream and makes trouble for the side-wheeler steamers. In the fields, where of course there is no current, it is fixed and stationary except when shifted about by the wind.

I imagine someone is asking “where do the people live

when the whole country is flooded for six months or so?" Again, as in the case of the crops, they have made themselves fit into their surroundings. Since there are no high places, they make them. They dig a hole in one place and, with the mud, build a high place in another location, and on the top of this mound of mud, they erect their houses of bamboo matting and straw.

At the beginning and end of the floods there is what might be called a transition period of about four, five or six weeks. For lack of water the boats cannot run except in the rivers, and yet one cannot walk abroad because there is too much water. It is somewhat like the Ancient Mariner's case, "Water, water everywhere and not a drop to drink." Then for about four or five months you go everywhere on foot unless you happen to be near the big rivers and the steamers are going where you are going and at about the same time.

There are very few roads and those few are in bad condition. The paths are through the fields, where the boats used to go when the water was high. We are beginning now to get a limited use of the motor-busses. They have no fixed schedule, however, and you often find yourself compelled to wait two or three hours till a bus is full to capacity. Of course, if you're a rich man you can buy up all the seating capacity of the bus and then it will automatically go. But until it is full or someone buys up the vacant seats, it will not budge.

But let us start gadding. When the water is high, except for the steamers, the only way to get about is by means of what we call a country or native boat. This boat is somewhat like a row-boat except that it has a kind of moveable floor, level with the top of the boat and most of them have a rounded top of bamboo matting. Between the floor and the pinnacle of this top there is a space of about three or four feet. For the natives this is perfectly all right and leaves nothing to be desired. They have a way of squatting on their heels that we who arrive in the country in later life are not able to imitate. The top joint of their legs fits so snugly against the bottom joint that it is just as good as though one telescoped the other

like a photographer's tripod. And they can move around quite gracefully and comfortably in this position. We, on the other hand, must pull ourselves together as well as we can and crawl in on hands and knees like a wounded bear into a hole. If we wish to sit upright we may lift a few boards from the floor and let our feet dangle below—sometimes in the accumulated water from various small leaks. Or we may, being tired of that position, stretch out on our backs or roll over on the left side or on the right. No questions will be asked. Often we have to spend eighteen or twenty or more hours in these boats. We have a sort of set limit to the time required to make a trip from one point or mission to another, but no boatman will oblige himself to stick to our schedule. Many things enter in to make the length of the trip uncertain, as for instance the winds, low water, the kosherke, the boatman's ignorance of the shortest route or even the boatmen's laziness.

I had on one occasion, to make a trip that was considered to be an affair of eight hours. I prepared myself a nice lunch. About the time I thought the lunch would go very well I raised my eyes and saw in front of me my destination—time four hours. On another occasion I had to make the same eight-hour trip. The time was twelve hours.

Sometimes winds help you, sometimes they slow you up. Even sometimes, if a good stiff wind comes, it is prudent to tie up at the shore, or if that is impossible, to sink a bamboo pole into the ground beneath and tie up to that for the duration of the storm.

I made a trip one time that took just twelve hours—from six at night till six the next morning. After three or four days I decided to return whence I came. I left again at six p.m. and expected to be back home and ready for Mass at six a.m. Meantime the water had lowered somewhat and I had, for the return trip, a larger boat. The next morning at six a.m. I was still on the bosom of the waters. Many times the boatmen had to get out and pull the boat, and pull hard too. At ten-thirty I was informed that for lack of water the boat could go no farther. At this late hour and not knowing where

my home was nor when I would get there, I gave up the hope of saying Mass and took a few bites of some biscuits I had brought along. I loaded my box on the head of one of the boatmen and told him to find my house. He started off in the scorching heat and through the pathless fields without chart or compass. At twelve o'clock my house was once more under my feet.

I took charge of my present station on the glorious twelfth of July. The fifes and drums were playing as they never played before—somewhere in Ireland. The man who preceded me had gone to his new mission before I was ready to take over the reins of government. To bridge the gap, the Bishop picked up another man who was momentarily idle, and they both crawled into the native boat like two wounded bears, and were off. They returned after Sunday and reported "no trouble" along the way. The boat, on schedule time, drew up along side the church.

So I started out the following Saturday to take charge. It was to be one of those seven or eight hour trips, according to schedule. I left Dacca at about nine in the morning, expecting to reach my destination about four in the afternoon. I got within four or six miles of my journey's end when my boatmen announced that they could go no farther. I thought they had lost the way. But no, it was only our old friend the Koshkerke, that had drifted in and completely blocked the path.

I was on unfamiliar territory, and I started out with one of the boatmen to enquire for Comlapore, one of my new station villages which should, according to calculations, be comparatively nearby. But we could not find it. I started back to the boat with the dismal prospect of spending the night out in the water-covered fields and perhaps be eaten up by mosquitoes. What chance had I of finding a way to the Church in the morning in time for Mass when we could not find a way now? I began to think that I would have to return next day to Dacca and arrive at my mission from another side. I could take the steamer at seven in the morning and reach a stopping place about four in the afternoon, which would bring me to

within an hour's walk of my destination. There would be two large puddles of water to wade through in case there was no boat at hand. And then I would need a small army of coolies to carry all my boxes—twelve or so in number. In this country everything is carried on the head, so we must split our big boxes up into many small ones, so that we will not be guilty of breaking anyone's back or neck. And then in such an out-of-the-way place, would the small army of coolies be available. It was all matter for conjecture.

Meantime the sun was sinking to rest and I was meandering back to my boat in the fields with no great anxiety to get there. But lo, a blessed accident happened. As I reached my boat, two young men from another mission arrived at my landing place. They were going to my new mission to visit friends. They knew the path overland and would be glad to take me along, with as much of my baggage as they could carry. The rest of the baggage I had to leave in the custody of these two unknown Mohamedan boatmen.

I gave the new arrivals my bedding box and my provision box. In Bengal, wherever we go we must bring along our own bedding equipment or we'll find ourselves at our destination without any. And then as I expected to be at my new post for some time, it was well to be able to supply myself with a bit of a lunch from time to time.

I knew the water that would beset our path, but I thought the young men had a boat there waiting for them. When we reached the water's edge they began shouting. I knew what that meant. It meant that they hoped some interested person would hear them and travel over land on the other side about a mile, where the church boat was kept and bring it around a great projecting point of land to where we were waiting for it.

Well, fortunately again they found such a friend. Meantime the darkness was getting thicker and thicker. I wanted to sit down, for I was very tired, but to sit down on the ground when you cannot see, is not wise. I couldn't even stand still. Whenever I stood a moment I felt little tiny biting ants

crawling in around my shoes and up my legs. As tired as I was, I had to keep on the move or be compelled to fight with the ants, and I was in no mood to fight. I thought also that I had a fever, but it turned out to be only the heat of the day and the excitement of the moment.

After about two years — it seemed that long — the boat came. It was the native boat without a top and the floorboards had been lost. It was all soggy and wet and about six inches of water in the bottom of it. Into this we had to pile and let our feet dangle in the water while we sat on the wet cross-pieces. And we were glad to do so. Not that we liked that kind of thing and would not be better pleased with something better, but because it was the best to be had, there and then, and after all in an hour or so it would place us where we wished to be—at the mission station.

I reached the house at about nine o'clock at night, I dismissed everybody, ate a hasty bite and threw myself, with little ceremony, into bed.

In about ten minutes—at least it seemed that short—it was six a.m. and time to get up. After the first Mass, a number of huskies aided by the boatmen brought all my baggage safely to the house. By noon I was a permanent figure in the new station. I was so glad the trouble was over that I refused to be angry even with the Koshkerke or the ill winds that blew it across my path.

Such incidents as the above might be multiplied without end. I should like to say something about how we get along on foot when the water has receded into the river-channels. But I have extended this article to such length that I feel I ought to draw it to a close. Anyway, from what has been written, readers of the Lilies will be able to get a general idea of how we priests gad about for God in Bengal.



Ⓞ Lux Beata Coelitum

POPE LEO XIII.—1810-1903.

O Light that blesseth Saints above,
O brightest hope of mortals here,
Jesus, on whom domestic love
Smiled, making childhood's home so dear.

O Mary, with rich graces blest,
Who gav'st, as only thou couldst do,
To Jesus' lips a virgin breast,
And with thy milk thy kisses too.

And thou, from Israel's fathers ta'en,
The Virgin's guardian called to be,
Her Child Divine, not all in vain,
The sweet name, father, gave to thee.

You, come of Jesse's noble stem,
Salvation brought to every land,
Then hearken to the prayers of them
Who here before your altar stand.

Now, while the sun toward evening dips,
And beauty takes from things away,
Here lingering, rises to our lips
All that our inmost hearts would say.

Where'er your home, your virtues bore,
With every grace, its fairest flowers;
So may we flourish evermore
In this domestic life of ours.

Jesus, who an obedient Son
Unto Thy parents willed to be,
With Father and with Spirit one,
Be glory evermore to Thee.

OUR SUPERNATURAL LIFE

By L. A. WOJCIECHOWSKI, C.S.S.R.

III.

The Blessed Trinity and the Supernatural Life.

Our reason unaided by supernatural faith can prove that God, the Author of the natural order, exists, and it can also arrive at sufficient knowledge of God's Nature and Perfections. But for its knowledge about God in the supernatural order, our reason is entirely dependent upon Divine Revelation (which is nothing else than God's intimate conversation with man); that is the source of our entire supernatural knowledge. It is this Divine Revelation that lifts partially the veil that hides God's divine splendor and majesty from the gaze of our intellect. It is this Divine Revelation that makes it possible for us to enter into the regions inhabited by God, and there come into close contact with God's Intimate Life and to know Him as He knows Himself. It is also this Divine Revelation that manifests to us the stupendous fact that God is One in Nature and Three in Persons, the Father, the Son and the Holy Ghost. These three Divine Persons are equal in all Perfections and consubstantially One God. Yet they are three entirely distinct Persons: the Father is really distinct from the Son and the Holy Ghost; the Son is really distinct from the Father and the Holy Ghost; and the Holy Ghost is really distinct from the Father and the Son.

Our mind staggers at this awe-inspiring truth, for there is nothing in this world which can give it a basis for forming an adequate idea of One God in Three Persons. Our mind is, as it were, paralyzed when it wishes to grapple with this truth, for it finds it insoluble. There were many gigantic minds, as for instance St. Augustine, who set out to give a rational solution of this dogma, but they learned that this mystery could not be fathomed. Due to this, there are many, even among

those who call themselves Christians, who refuse to accept this dogma as matter of their belief; they claim that it is against reason; they scoff at the teaching of the Church, and they call the dogma of the Blessed Trinity one of its inventions. It is truly strange that men refuse to accept this dogma of faith, for we have only to read the New Testament to be convinced that God has revealed this sublime truth to us, and that the teaching of the Church on this subject is not her invention, but a doctrine which God Himself has taught us and imposed on us as an obligation of faith. This dogma is not against reason, though it is above our understanding; our reason, even after it is instructed by Divine Revelation, cannot prove the existence of Three Persons in One God, nor is it able to grasp the nature of this mystery. But there is one thing which our reason is able to do once it knows this dogma; that is to illustrate it by various examples taken from nature, and clarify it by many rational argumentations. These examples and argumentations cannot give us an adequate idea of the nature of the mystery, but they help us to state it clearly so that we can understand just what the mystery is and that it is not contrary to reason. Hence when the Holy Father and Doctors of the Church used arguments from reason in their tracts on the Blessed Trinity, they did not endeavor to prove the existence of this mystery from reason nor to explain the nature of this dogma; they endeavored to make this dogma more intelligible to us by showing what this mystery really is. We will do the same thing in this article. From Holy Scripture one will prove that there is One God in Three Persons; and we shall try to make this mystery intelligible by rational argumentations, and show what the relation of the Blessed Trinity is to our supernatural life.

The Existence of the Blessed Trinity Proven From Holy Scripture.

The existence of the Blessed Trinity was not fully revealed before the coming of the Son of God upon this earth. The Old Testament makes a few references to this mystery, but never

explicitly. God has revealed this mystery to us explicitly and fully in the New Testament. We read in the Gospels and the other revealed books of the New Testament that there is One God in Three Divine Persons. These Divine Persons are really distinct Persons, yet They are not three Gods, but one God; these Three Persons are manifested as distinct from the other, and yet they are consubstantially One God.

If we take three narratives found in the Gospels we shall see that God has revealed to us that there are three distinct Divine Persons in God. The first is taken from St. Matthew, Ch. III., where the event of Christ's baptism is related. After Christ was baptized by John the Baptist, and had come out of the water, the heavens were opened and the people saw the Spirit of God descending as a dove, and coming upon Him, and a voice from heaven said: "This is my beloved Son, in Whom I am well pleased." If we examine this narrative attentively we shall see that three distinct persons are revealed. The first Person revealed is Christ, Who is called the beloved Son of God, because Christ's human nature was substantially united to the Divine Person of the Son of God, Whom the Father generated from all eternity; the second is the Father, Who calls Christ His beloved Son. And the third is the Holy Ghost, Who under the corporal form of a dove descended upon Christ. Surely every one can see that in this narrative the Three Divine Persons are revealed to us as distinct Persons; no one can call the Son the same as the Father; nor the Divine Spirit the same as the Son and the Father, for the Son united to the human nature of Christ is baptized, upon Whom the Divine Spirit descends, and then a voice, not from the Divine Spirit, but from heaven, says that Christ is the beloved Son.

The second narrative is found in St. Matthew, Ch. XXVIII., 18, 19. We read there that Christ gave the power to the Apostles to baptize all those who believed in Him in the name of the Blessed Trinity: "All power," said Christ, "is given Me in heaven and earth. Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and

of the Holy Ghost." In this text we see clearly the distinction of Three Persons in God; the copula "and" and the article "the" (as the Greek text shows), before the name of each Person in whose name we are sanctified cannot be explained unless we admit a real distinction of the Divine Persons. Furthermore, it is certain that the Father is distinct from the Son; and since this is so, the Holy Ghost is also a Person distinct from the other Two Persons, for He is also enumerated with the Person of the Father and of the Son.

The third narrative is taken from the Gospel of St. John, Ch. XIV., 16, 28. We read there that Christ promises to ask His Father to send the Holy Paraclete, the Holy Ghost, who will teach the Apostles all things; "And I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever . . . The Paraclete, the Holy Ghost, whom the Father will send in my name, He will teach you all things." In this text also we find three distinct Persons; certainly the One Who asks is a different Person from Him Who is asked; and the One sent is a different Person, both from Him Who sends and from Him who asks.

Besides, Holy Scripture also shows that the Three distinct Persons are One God, equal in Nature and in the Divine Perfections, for it attributes to Them the one and the same divine nature and all the divine perfections and operations. All Three Persons are called God. All have omnipotence, omniscience, and all other divine Perfections. All are called Sanctifiers. All are considered eternal and all-perfect. It is impossible to give all the texts that might be quoted from the New Testament; we shall just give a few of them. The Father is called God often by St. Paul: "Blessed be the God and Father of Our Lord Jesus Christ." (II. Corinth. I., 3); "Grace be to you, and peace from God the Father." (Gal. I., 3). He is called the Father of Jesus Christ, Who is God. The Son is called God: "In the beginning was the Word, and the Word was with God, and the Word was God." (John I., 1); Christ said: "I and the Father are one." (John X., 30); and "He that seeth Me seeth the Father also." (John XIV., 9); "And of

Whom is Christ, according to the flesh, Who is over all things, God blessed for ever." (Rom. IX., 5). The Son is called equal with the Father in all things: "Who (Jesus Christ) is the image of the invisible God, the firstborn of every creature; for in Him were all things created in heaven and on earth and invisible, whether thrones, or dominations, or principalities, or powers; all things were created by Him and in Him. And He is before all . . . because in Him, it hath well pleased the Father, that all fullness should dwell." (Col. I., 15-19).

The Holy Ghost is called God: "Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost . . . Why hast thou conceived this thing in thy heart? Thou hast—not lied to men, but to God." (Acts X., 3-4). Justification, sanctification and regeneration which are actions proper to God, are attributed to the Holy Ghost: "But you are washed, but you are sanctified, but you are justified in the name of our Lord Jesus Christ and the Spirit of our God." (I. Cor., VI., 2). Finally we read explicitly in the first Epistle of St. John (V. 7): "And there are three Who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these are one."

From these texts of Holy Scripture it is clear that God has revealed to us that there are Three Persons in One God. These texts are so clear that even the simplest mind can grasp the truth of the dogma. No wonder, then, that from the first years of the life of the Church, the holding of this dogma was taken as one of the signs of a true Christian. No wonder that the first Christian symbol was a declaration of this mystery. When Arius and others taught doctrines which were contrary to it, the bishops, priests and the faithful rose as one man to oppose themselves to their heretical teaching, and in the first general council of Nice the doctrines of Arius and other heresiarchs were condemned as contrary to the teachings of the Scriptures. No wonder that this mystery is believed by all those who accept the New Testament as the revealed Word of God, or that it will be accepted by all who believe in God. Hence, though reason unaided by faith cannot arrive

at the cognition of the existence of the Blessed Trinity; yet, since the Holy Scriptures manifest it to us, we are certain that it is so.

Declaration of This Dogma by Reason.

As we have said above, our reason unaided by Divine Revelation cannot know the existence of this ineffable mystery. After it has been revealed, our reason, even enlightened by faith, cannot prove its existence, nor understand its nature. Yet, once we know the existence of this mystery from Holy Scripture, our reason unaided by faith can propose argumentations which will throw some light upon this sublime dogma of our belief.

Holy Scripture gives internal or immanent processions of the Divine Persons in God as a reason for the distinction of the Three Persons in God. It shows that besides the external or transient processions in God, there are also internal or immanent processions. Christ Himself reveals this to us. Arguing with the Jews concerning His Divinity, He tells them that He is God because He proceeded From God: "If God were your father, you would indeed love Me. For from God I proceeded and came." (John VIII., 42). Telling His Apostles about the descent of the Holy Ghost upon them, He shows them also the origin of the Holy Spirit: "But when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceeded from the Father, He shall give testimony of Me." (John XV., 26). Hence, the reason why there are Three Persons in God is because One Person proceeded from the other; One is the principle from which the Other originated. Let us consider this.

God is a living Being. He is not inert matter deprived of vital action, as some would have us believe. Reason alone shows that God must be a living Being; in this world of ours, there are not only inanimate things which possess no vital organism of activity, but there exist many things that live and perform vital actions. These animate things belong to different classes of living beings, for they have different prin-

principles of life. Thus we have the plants, the animals and man; these produce vital actions, some in a lower degree, others in a higher degree, according to the nature of the vital organism that is in them. Now, all these animate creatures must have a cause from which they have received their life; being limited, imperfect and finite, they cannot have life of themselves, but they must receive it from someone to whom life is so essential that it is one with his substance; the only one who has life in such a manner is God, Who has no cause but is the cause of all things. Therefore our God is a Living God, Who lives and performs vital actions.

What are the vital actions of God? If we take notice of ourselves, we will perceive that there are many vital acts in us; acts which proceed from the innermost part of our being, which remain in us, and which perfect us internally. Anything that proceeds from our interior, and the effect of which remains in us in order to perfect us, is a vital action. Thus nutrition is a vital action or act; it is an internal act, proceeding from an internal principle, that is, from the nutritive powers, and no one else is benefitted but ourselves; it is we who are perfected, augmented and strengthened corporally by it. Sensation, affection, cognition, volition, are also vital acts; they proceed from immanent principles, perfect us internally and terminate in us. In God, also, those acts are called vital and immanent which proceed from the innermost essence of His Being and which terminate in Him and not outside of Him. The actions that terminate outside of God, such as creation, conservation, motion of creatures are not vital acts, but transient acts. The vital acts of God are distinguished from our vital acts in this, that our vital acts perfect us, whereas God's do not perfect Him; God is incapable of being perfect; He is all-perfect. The vital acts of God constitute the internal or immanent procession in God; and the transient acts in God constitute the transient procession in God.

There can be only two immanent actions in God, and therefore only two immanent processions. In us there are many vital acts, as we have already shown. But it is not so in God;

He is a Pure Spirit; He is only capable of those vital acts that are proper to a spiritual substance, namely, cognition and volition. Since we are a composition of matter and spirit, we are capable of those vital acts of which spirits, animals and plants are capable. Our vital acts are distinct from our nature and its powers; all our acts are accidents and not substance. In God, however, His immanent acts are not distinct from His Nature and so are not accidents; they are the same as His Nature; they are substantial acts; they are one with Him in nature. Yet these acts constitute relations, substantial relations, really distinct from the principle from which they proceed, and distinct from one another. Since these relations are one with God in Nature, and yet distinct in this, that the principle from which they proceed is really distinct from the one that proceeds from it, they are the Divine Persons. Since there are three personal relations in God, there are Three Persons in Him.

Let us consider these two immanent acts in Him. God certainly knows Himself. He contemplates His Nature and Perfections; in doing so He conceives and gives birth to a Word. This Word is substantially the same in Nature with God. This Word remains in God, and has all the perfections which are God's. Yet, this Divine Word is distinct from Him Who conceived It, for a word is distinct from one who conceives it. Since in God everything is substantial, it follows that the relation of the one who conceives to the one who is conceived, and the relation of the one who is conceived to the one who conceives are substantial, and therefore Persons. Thus we have two Divine Persons in God: the Father and the Divine Word, or Divine Son, equal in nature and perfections. This can be illustrated by an example taken from our own cognition. When we know anything, we form a mental word in us of the thing we know. This word is distinct from us, and yet, it is united intimately with us; it becomes one with our mind. It is distinct from us, because it is not of the same nature as our mind. It is distinct from us, because it is not of the same nature as our mind; it is united intimately with us, for it

has entered into our mind in order to be known. When God contemplated Himself, the same process happened, with this distinction, that the Divine Word is the same and equal in Nature with the Father. But the Divine Word is a distinct Person from the Father; between the Father and the Divine Word there is a substantial and personal relation of the Son to the Father and vice versa. Due to this divine generation, there are two Divine Persons, Persons in every sense of the word, with all the prerogatives of a person, and distinct from one another; yet they are equal in Nature, equal in Power, equal in all Perfections. That is what St. John meant when he wrote: "In the beginning was the word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was made nothing that was made." (I., 1-3).

St. Francis de Sales brings this out beautifully: "The infinite knowledge which God the Father had from all eternity of His own beauty, for the expression of which in Himself, He pronounced and said eternally the Word, the Verbum, or the most singular and most infinite speech and diction, which, comprising and representing all the perfection of the Father, can be but one same God, entirely one with Him, without division or separation. We shall thus then (in heaven) see that eternal and admirable generation of the Divine Word and Son, by which He was eternally born to the image and likeness of the Father, a lively and a natural image and likeness, not representing any accidentals or external thing; since in God all is substance, nor can there be any accident, all is interior, nor can there be any exterior; but an image representing the proper substance of the Father so perfectly, so naturally, so essentially and substantially, that therefore it can be no other thing than the same God in Him, without distinction or difference at all either in essence or substance, and with only the distinction of Persons. This distinction of Persons, as it is certainly required, so also it is absolutely sufficient, to the effect that the Father pronounces, and the Son is the Word pronounced; that the Father speaks, and the Son is the

Word or the diction, that the Father expresses, and the Son is the image, likeness or figure expressed, and in short, that the Father is Father, and the Son, Son—two distinct Persons, but one only Essence or Divinity." (Treatise on the Love of God, B. III., ch. 12).

The other immanent act in God is love. This love which is in God, is nothing else than the love which God has for His Nature, Beauty and Splendor. Due to this Divine Love, there is another procession in God, namely, of the Holy Ghost. Just as the Divine Word proceeded by way of generation from the cognition which God has for Himself, so also the Holy Ghost proceeded by way of spiration from the love which God has for Himself. That is why the Holy Ghost is called the Divine Love. When we examine our love, we will see that when we love a person, that person is in us, he is intimately united with us; yet, he is distinct from us; being a different person from us. The same thing happens in God's love for Himself. The love that God has for Himself is in God, terminates in Him and remains in Him as in a source. This love is substantially the same as God in Nature and Perfections; being equal with God in all things, it is God. This Divine Love is not an accident and It is not something outside of God; It is His Substance or Divinity, and It remains in God as One with Him in Nature. Yet, this Divine Love is a distinct Person from the Father and the Son; He proceeds from them as from one active common principle of spiration, because there is only one Divine Will in the Persons of the Father and the Son, and consequently there is only one active love in God. Since the love that proceeds from the active principle of love is really distinct from that principle, and since the Father and the Son love the same Divine Nature with one common love, it follows that the Holy Ghost is a Person really distinct from the other Two Persons; there is a really distinct substantial relation of the Holy Ghost to the other two Divine Persons; and every real substantial relation in God which is mutually opposed is a Divine Person. This Love which God has for Himself differs very much from the

love which God has for us and all other creatures; the love of God for creatures, though it is a substantial act in God (for all acts in God are substantial), it does not terminate in Him but proceeds, so to speak, outside of Him; it is a transient act that terminates outside of God. The love which God has for Himself terminates in Him; being a substantial love, a love that is eternal, omnipotent, immense, divine, just, as God is Himself; It is a Divine Person.

We take the liberty of quoting St. Francis de Sales again: "The Eternal Father seeing the infinite goodness and beauty of His own essence, so perfectly, essentially and substantially expressed in His Son, and the Son seeing reciprocally that His same essence, goodness and beauty is originally in His Father as in its source and fountain, ah! can it possibly be that this Divine Father and His Son should not mutually love one another with an infinite love, since Their will by which they love, and Their goodness for which Thy love, are infinite in each of Them . . . This love does not act like the love which intellectual creatures have amongst themselves, or towards their Creator; for created love is exercised by many and various movements, aspirations, unions and joinings which immediately succeed one another, and make a continuation of love a graceful vicissitude of spiritual movements, but the divine love of the eternal Father towards His Son is practised in one only spiration mutually from Them both, Who in this sort remain united and joined together. For the goodness of the Father and the Son being but one sole most perfectly singular goodness, common to Them both, the love of this goodness can be but one only love; for though there be two lovers, to wit, the Father and the Son, yet seeing it is only Their most singular goodness common to Them both, which is loved, and Their unique will which loves, it is therefore but one love exercised by one amorous spiration. The Father breathes this love and so does the Son; but because the Father only breathes this love by means of the same will and for the same goodness which is equally and singularly in Him and His Son: the Son again only breathes this spiration of love for

this same goodness and by this same will,—therefore this spiration of love is but one spiration, or one only spirit breathed out by two breathers. And because the Father and the Son Who breathe, have an infinite essence and will by which They breathe, and because the goodness for which They breathe is infinite, it is impossible Their breathing should not be infinite; and forasmuch as it cannot be infinite without being God, therefore this spirit breathed from the Father and the Son is true God; and since there neither is, nor can be, more than one only God, He is one only true God with the Father and the Son. Moreover, as this love is an act which proceeds mutually from the Father and the Son, it can neither be the Father, nor the Son, from whom it proceeds, though it has the same goodness and substance of the Father and the Son, but must necessarily be a third person, Who with the Father and the Son, is one only God.” (Treatise on the Love of God, Book III., Ch. 13).

The Blessed Trinity Is the Cause of All Things.

This process of reasoning gives us a very inadequate idea of the Blessed Trinity; but it makes the mystery appear very rational. The Blessed Trinity is a mystery and it will remain a mystery until we shall see God face to face. Though there are Three Persons in God, yet, these Persons are not three distinct Gods; there is only one God. All the Three Persons have one and the same nature and one and the same Perfections. On account of this, all the works of God, such as creation, motion, providential care of creatures are attributed to all Three Persons. All that we are and all that we have, we have received from the Three Divine Persons as from one cause. They created us; They conserve us in being; They provide for our wants; They move us to perform our actions; in a word, They do everything for us in the natural order. In doing so, They do not act as if They need us; They are all perfect and They find Their joy and happiness in Their mutual association, so that They do all these things from pure love for us.

Likewise everything that we have and are in the supernatural order has been given to us by these Three Divine Persons as from one cause. The work of the Incarnation of the Son of God and Redemption of the human race from the slavery of sin is the work of the Three Divine Persons. The Son of God alone was incarnated. Only the Second Divine Person assumed our frail nature in order to redeem us; only He came into this world and united our nature to His Divine Person in order to give it the Divine subsistence, existence, personality, and life; only He was vested in our nature and performed our acts; only He suffered the inconveniences that are found on this earth; only He was born in the stable, worked in Nazareth, preached in Judea and Galilee, performed miracles, and instructed the people in their duties towards God; only He suffered the agony in the Garden, was taken prisoner, was tried and condemned to death; only He was scourged, crowned with thorns; only He carried the Cross, was nailed to it, and hung on it; only He shed every drop of blood for us, died in torment and pain, and was buried; only He rose from the dead and ascended into heaven. Only the Son of God merited for us the means of our salvation, removed the barriers that prevented us from living the divine life, opened the gates of heaven which were closed since the time when Adam sinned, and made it possible for us to obtain the graces which we need to gain an eternal reward.

Yet, since where One Person is there also, are Two other Divine Persons, since all the actions of God in the created order are common to all the Three Persons, it follows that the Father and the Holy Ghost concur also in the Incarnation of the Son of God, in the Redemption of mankind, and in the sanctification of souls. Yes, the Father concurred in the Incarnation; it was He Who sent His only Begotten Son, that Son whom He generated from all eternity, and Whom He loved from all eternity, into this world, in order that we might be redeemed. He did not spare Him, but He sacrificed Him upon the infamous gibbet of the cross, so that we might live the life of God, proper to the Three Divine Persons. The Holy

Ghost also co-operated with the Father in the Incarnation of the Divine Son and the Redemption of the human race. It was through the operation of the Holy Ghost that the human nature which was assumed by the Divine Word was conceived miraculously in the chaste womb of Mary; it was only when the Holy Ghost overshadowed Mary that the Son of God "was made flesh and dwelt amongst us." It was the Holy Ghost that prepared the bodily form of Jesus in Mary's womb, developed it and perfected it; it was He Who caused the blood that would be shed for us upon the cross to flow and circulate in the arteries and veins of Christ's body; it was He Who formed the fine, delicate and sensitive members of Christ's body, the members that would be lacerated and bruised for our salvation; it was He Who sanctified the soul of Christ, adorned it with every supernatural virtue and gift, so that Christ might be the Spotless Lamb of God and the efficacious high Priest pleading our cause before God the Father, that we might receive mercy and grace from Him; it was He Who guided, instructed, moved and inspired Christ during the three and thirty years spent here on earth; it was He who sanctified the Sacrifice of Christ upon the Cross, so that it should be a pleasing holocaust to God the Father; and it was He Who inspired and blessed all the works of Christ in order that they might become to us the means of our salvation.

Moreover, the Father and the Holy Ghost co-operated and co-operate still with the Divine Son in the application of the fruits of the Incarnation and Redemption to each individual soul, by which it is sanctified and lives the life of God. All Three Divine Persons remit original sin in every soul, and every soul is baptized in Their name. They bestow on us the supernatural organism of grace and supernatural powers to enable us to function vitally in the supernatural order. They give us the augmentation of this life by the Sacraments of Confirmation the Holy Eucharist and the other Sacraments. They enable us to act supernaturally by giving us actual grace. They lead us, move us, inspire us with good thoughts and desires, fill us with aspirations, and help us to produce meri-

torious acts. In a word every Sacrament is conferred on us in Their name, every grace comes from Them; every increase of grace is from Them; every perfection and progress in the supernatural order is Their gift; every growth of the Divine life in us is from Them; for They all co-operate in the conferring, augmenting and conserving of the supernatural life, and in its completion and coronation in heaven, where we will be united with the Three Persons to enjoy Their eternal bliss.

**The Inhabitation of the Blessed Trinity in the Souls
of the Just.**

Once supernatural life is bestowed on us by the Blessed Trinity, the Three Divine Persons do something so stupendous in us, that were it not revealed to us we could never conceive of such a thing; They come into us and inhabit in us personally. They make us, as it were, one with Them by such an intimate, familiar, and ineffable presence, that we become God's inhabitation here on earth, yes, a heaven here on earth. God has revealed this truth to us, and that is why we know it: "If anyone love me, he will keep My word, and My Father will come to him, and We will make our abode with him." (John XIV., 23); "The spirit of truth (Paraclete) Whom the world cannot receive, because it seeth Him not, nor knoweth Him; but you shall know Him; because He shall abide with you, and shall be in you." (John XIV., 17); know you not that you are the temple of God, and that the spirit of God dwelleth in you?" (I. Cor. III., 16). These texts show us that the Three Divine Persons come personally into the souls of the just and sanctified souls, and inhabit them. This Divine Inhabitation is a special and a new presence of God distinct from the common presence of God in all things by His Immensity.

To understand this doctrine we must remember that there are different and universal presence of God. This presence is called the presence of God by His Immensity. God is present in this way in all creatures; in inanimate and in animate, in irrational and in rational, in sinners and in the just, in man

and in angels. The reason why God is present in all things in this way is because He is the cause of all things; and a cause must be present there where it operates. Since God operates in all things intimately, immediately and directly, He is present in all things as a cause. (cf. St. Thomas Summa Theol. I., q. 8, art. I.). God is present in all things in this way in a threefold manner: first, by His Omnipotence, because all things are subjected to His sovereign power, just as an earthly king is present in his whole kingdom by his authority; secondly, by His Presence, because He knows all things, sees all things, so that nothing escapes His knowledge; thirdly, by His essence, really and substantially, because He is the cause of all beings, creating them, conserving them, and moving them to action by His creative power; since in God His action is His substance, and being present in all things by His action, He is present in all things by His substance or Essence. Though God is present substantially in all creatures, yet He does not become a part of their essence. He does not effect a substantial union of His nature with the nature of the creatures, as for example, in the way our soul is united with the body; nor does He unite the nature of the creature substantially to His Person, as happened in the Incarnation of the Son of God, Who assumed our nature and united it substantially to His Person; no, God does not do that; He remains absolutely distinct from the substance of all creatures. Consequently this presence of God in all creatures, though substantial in this, that God is present in them by His Substance or Essence, nevertheless does not effect a substantial union of God with the creature. (St. Thom. I., q. 8, art. 3).

There is a very special presence of God in a creature which was effected by the Hypostatical Union of the human nature of Christ with the Person of the Divine Word. This presence of God in a creature is something very special and proper to Christ Himself. He alone is the Incarnate God. By His presence God is not only present by His Substance in the Humanity of Christ, but He is substantially united to the human nature by the Divine Person of His Son.

Besides these two presences of God, there is another presence of God which is called the Inhabitation of the Blessed Trinity. It is effected only in just souls, souls that have sanctifying grace; souls that are living the supernatural life of grace. This presence does not exclude the common and ordinary presence; it presupposes it, and is superadded to it. This special presence of God can be found only in creatures endowed with an intellect and a will; they alone are capable of knowing and loving, acts which this special presence presupposes. This special presence does not effect a change in God, for God is unchangeable; the change is produced in the soul; a new effect is produced in the very essence of the soul, an effect which becomes a principle of a new real relation on the part of the soul, but not on the part of God. By this new relation the soul is related to God not only as an effect to its cause, but as a possessor of an object which becomes its property and a subject of its happiness and bliss; God becomes its supreme good, its final beatitude, its special friend, the object of its knowledge and of its love, nay, even its spouse. This new effect which is produced in the soul of the just, and which brings about this special relation of the soul to God and vice versa, is sanctifying grace with its whole supernatural organism and powers; it is by sanctifying grace that God is present in the souls of the just in this new manner. St. Thomas (Summa I., q. 43 art. 3), teaches this doctrine thus: "God is in all things by His Essence, power and presence, according to His one common mode, as the cause existing in the effects which participate in His goodness. Above and beyond this common mode, however, there is one special mode belonging to rational nature, wherein God is said to be present as the object known is in the knower, and the beloved in the lover. And since the rational creature by its operation of knowledge and love attains to God Himself, according to this special mode God is said not only to exist in the rational creature, but also to dwell therein as in His own temple. So no other effect can be put down as the reason why the Divine Person is in the rational creature in a new mode, except sanctifying grace."

But what is the nature of this special presence of God? This presence is a substantial presence, for God is present in the soul of the just by His abundance or essence. Yet, God is not substantially united to the substance of the soul as happened in the Incarnation of the Son of God; God remains absolutely distinct from the soul. This presence is a personal presence, that is, God is not only present in the soul by His supernatural gifts, but He is present there with His Three Divine Persons; He enters it, as a host into his mansion, in person, and entertains Himself with the soul personally; so that when God bestows sanctifying grace on the soul, He also comes there personally and makes it His personal habitation. Holy Scripture shows us this explicitly: "The charity of God is poured forth in our hearts, by the Holy Ghost, Who is given to us." (Rom. V., 5). In this text we see that supernatural charity is given us by the Holy Ghost, and is therefore a gift to our soul; but besides this gift, the Person of the Holy Ghost is also given us; that Divine Person also comes into our soul; therefore, this presence of God is personal.

This new manner of God's presence does not remove the presence of God already established by God's Immensity, for God is also present in the souls of the just by His Immensity as He is in all other creatures; because He is the cause of all that the just man is and has both in the natural and supernatural order. But besides and above this common and ordinary presence of God in the soul of a just man, there is a new, real, substantial, personal and special presence of God. By this new presence, the Three Divine Persons are present in a just man, as we said above, as the object known is in the knower, and the beloved is in the lover.

But the object known can be in the knower and the beloved can be in the lover in two ways: first, objectively, ideally and morally; secondly, effectively and really. We have an example of the first one in our own process of knowing and loving. When we know an object, that object becomes intimately present in us; by knowing it we draw it to ourselves, and it becomes one with us. Yet this is true only in the ideal and

the objective order and not in the real order; in reality the object known remains outside of us; it is only the image, the ideal figure of the object, that is in us. When we love a person, that person is united intimately to us, and is thereby present in us. But here again the person loved is present in the lover not really, but morally; in reality the person loved is outside of the lover; he is only present in affections and desires. Now the presence of God effected by sanctifying grace is not only an objective and moral presence: first, because God is present objectively and morally even in those who have no faith, but who know God as Author of the natural order and who love Him as such; secondly, because God is present objectively and morally even in sinners who are deprived of sanctifying grace and supernatural charity, yet, who know God in the supernatural order by the supernatural faith that is in them, and who desire God by their supernatural hope and even by an inefficacious love. God is present really and effectively only in those who possess sanctifying grace; for it is this grace that effects a special relation of the creature to God and vice versa, as we have said above. Hence the presence of God in those who know and love Him in the natural order, and in sinners, is not real nor effective; for He is in reality absent from their soul, not by the absence of a cause (for God is present in them in such a manner), but by the absence of sanctifying grace and charity.

We have an example of the effective and real presence of the object known in the knower, and of the beloved in the lover, when we consider how God is known and loved by the blessed souls in heaven. In fact, the Inhabitation of the Divine Persons in the souls of just men does not differ essentially and in nature from the presence of God in the blessed souls in heaven; sanctifying grace is the "seed of eternal glory and life"; the differences are only accidental, taken from the state in which we live here, and from the state in which the blessed live in heaven. In heaven God is known to all blessed souls as an object really present in them and really possessed by them by virtue of the "light of glory," and this without any

intermediary. We must consider this well, if we wish to understand the presence of God in the souls of the just here on earth.

Two things are necessary for all knowledge and love; the presence of the object, and the power to know and to love. The same thing is required in the souls in heaven in regard to God: He must be present to them as an object known and loved; and they must have power to know and to love God. Now the intellect of the saints is strengthened and elevated by a supernatural power, called the "light of glory." This power renders them capable of knowing and loving God as He is in Himself. Once they are made capable of knowing and loving God in a manner as He loves Himself, God must be in some way united to their intellect and will elevated by the light of glory; He must be present in them. There are two ways in which God can be present in them: either by impressed species, that is, in a manner that an object which is known to us here on earth is present in our mind; the impressed species is nothing else than the representation or an image of the object in our mind; or by an immediate vision of God's essence without any medium representing God. God cannot be present in the intellect of the blessed in heaven by means of impressed species; being a creature, the impressed species cannot represent God as He is in Himself. Consequently, God is present in the blessed by an immediate union of His essence with the intellect without any intermediate agent; the Divine Essence performs the role of the impressed species in the minds of the blessed. Due to this, there is a true, effective and real presence of God in the blessed souls in heaven; there is a special presence of God in them, a presence that cannot be found elsewhere. In such a way God is in the blessed in heaven as an object known is in a knower, not only by an objective and moral presence, but by a real and effective presence. And since the nature of love follows the nature of knowledge, it is equally true that God is present in the blessed in heaven as the object loved is in the lover, not only by a moral and affective presence, but by a real and effec-

tive presence; they really possess God as He is in Himself, and rejoice in that possession.

The special presence of God in the souls of the just here on earth must be the same. God must be in the just as He is in the blessed in heaven. God must be the object of the knowledge of the just in the same manner as He is the object of the blessed in heaven; He must be the object of the love of the just in the same manner as He is the object of the love of the blessed in heaven; that is, He must be the object of their knowledge and love without any intermediate agent; He must be known and loved immediately and directly; otherwise the presence of God in the souls of the just is not a special presence and it is not a real and effective presence. The fact is that God is present in the souls that have sanctifying grace in the same manner as He is in the blessed in heaven. Sanctifying grace is the "seed of glory"; it is, as St. Thomas teaches, the beginning of celestial glory; it is essentially the same life; we possess in a seed and in an initial manner that which will constitute some day our eternal life and bliss. There is a difference which consists in this, that here on earth we do not see God face to face; we know Him by faith, which is an obscure knowledge, and we do not possess Him inamissibly. Yet, essentially the life of grace is the same as the life we hope to live in eternity; it consists in the same actions, namely, in the knowledge of God as He knows Himself and in the love of God as He loves Himself.

How is this possible? We answer that God is already substantially present in every just soul by reason of His Imensity, of His creative power, of His causality, of His conserving power, and by reason of sanctifying grace; for God is the cause of all the things that the just are and have. Therefore, God is present in every soul and in all things as a root and as a trunk which impresses life into all the branches, that is, into all creatures. God is not in all things as if He were the form of all things; that would be a blasphemous pantheism; He is in all things as a principal efficient cause giving life, being and motion to all things. Due to this, He is in the very essence

of all things; He operates in all things, as a universal cause of all things. Yet, from the fact that God is present in all things, it does not follow that He is present to all things; He can be in all things without being known to the creature in which He is. Hence, though God is in every soul, yet, it does not follow that He is known to the soul; to be known to the soul He must manifest Himself; it is only then that God becomes the object of the soul's knowledge and love. Now, when God infuses sanctifying grace into the soul of man, He manifests Himself to the soul of the just; God is then not only present by His essence in the soul, but He becomes present to the soul; He becomes the object of its knowledge and its love. Sanctifying grace gives a divine energy to the soul, making it capable of tending to God by faith and by supernatural love, enabling it to know God and to love Him, and allowing it to desire a real union with God. Then it is, that God Who is the principle of man's life and being, begins to present Himself as an object of man's intellect and of his will; yes, He begins to manifest Himself as an object that is in the very essence of the soul substantially, really and physically present. On account of this manifestation of God's presence in the soul of a just man, a new relation of the soul to God, and vice versa is effected; the soul, being made capable by sanctifying grace and all the virtues and gifts that accompany it to tend to God by faith and love, does not seek God (Who is present in the soul by His Essence) as the cause of all that it is and all it has, but it seeks God as the object of its knowledge and its love. Nay, more, it does not only seek God in its soul, but it knows God by a quasi-experimental knowledge and loves Him with an effective love, a love that really possesses its object and enjoys the possession of it. God becomes the object of the intellect of him who has sanctifying grace not by any medium, but directly and immediately; the soul does not abstract in order to know God; it has, so to speak, an intuition of God. This knowledge is, therefore, called a quasi-experimental knowledge, because the soul experiences, as it were, God's presence in itself. God becomes

also an immediate object of the love of him who possesses sanctifying grace; the soul does not only desire to possess Him, it actually possesses Him; and so the union with God is real and effective. All this necessarily brings about a new mode of God's presence in the soul of a just man; a presence which we call the inhabitation of the Blessed Trinity in the souls of the just; a presence that is distinct from the ordinary and common presence of God in all things by His Immensity in which God does not manifest Himself to creatures; a presence by which God is in the soul as the object known is in the knower, for as we have seen, He actually manifests Himself to the soul in which He resides and is actually known by the soul; a presence by which God is in the soul as the beloved is in the lover, for He is the object really loved and possessed by the soul and actually enjoyed by it. (cf. John of St. Thomas: *Cursus theologicus*, I. P, Ques, 43, Disp. 17, art. 3. Gardiel: *La Structure de l'ame* P. III., q. II.).

From then on the soul is drawn, so to speak, into God to enjoy an intimate union with Him and to take the most exquisite pleasures that proceed from this union. God does not only lavish on it His gifts and benefits of the natural and the supernatural order; He also lavishes on it His mystical embraces and delights; a real, sincere mutual friendship is established between God and the soul. God speaks intimately to the soul; He reveals His secret to it, secrets that are such that they cannot be described; He inspires the soul with marvellous ideas, noble thoughts, and stupendous desires; and He admits the soul to the knowledge of the things that are known to Him alone. God loves that soul in a special manner; He does not deal with it as with His servant and creature; He deals with it as with a friend; He presses it to His bosom and places it in His heart; He embraces it and calls it by the most endearing names, whispering His love into its ears. He protects it in a special manner, lest even the smallest harm might be caused to it; He warns it against the smallest defects; He rebukes it for the smallest imperfection; and He moves it to the practise of every virtue in the highest degree. He provides for it

in a special manner; He bestows ordinary gifts in abundance, and extraordinary happenings occur very often; He wants the soul to become more and more perfect, and therefore more worthy of His love. The soul also is allowed to act differently. It can and does speak very familiarly with God, yes, as a friend to a friend; it tells God its secrets, its hopes, its desires, its intentions; it asks Him what He thinks of them, whether they are pleasing to Him or not; and it asks Him what He desires; it also manifests its needs, its wants and its poverty; it speaks to Him about the needs of those whom it loves and asks graces for them. It can and does love God intimately; it embraces God, it whispers its love to Him, and gives God everything it is and everything it has, making all things and all persons that it loves, God's. In a word the soul becomes familiar with God, as a friend is with a friend; it acts with God as with a friend, yet in no way irreverently.

The effects of this union with God were and are experienced by the saints; they can be experienced by every one who does not put obstacles in the way of grace. The saints loved God alone. They purified themselves from everything that might sully their soul; in doing so they removed all the obstacles that prevent a complete union with God. They renounced every love that was not for God and in God. They renounced the pleasures, honors and powers of this earth. They sought nothing else but God. Moreover, they endeavored to practise every virtue in a most perfect manner. They tried to develop every virtue in them in the most perfect degree. By doing this they became worthy to experience all the effects of inhabitation of the Blessed Trinity in their soul. God is willing and ready to give the same thing to anyone who imitated the saints in their mode of tending to perfection, for Christ said: "If anyone love Me, he will keep my word, and My Father will love him, and we will come to him, and we will make our abode with him." (John XIV., 23).

RÉGAL LITTÉRAIRE

Mardi, le vingt-quatre novembre, eut lieu la deuxième assemblée du "Cercle Français."

Ce fut une veillée très mémorable pour notre collègue, d'abord parce que le conférencier du soir fut monsieur E. Gilson, D. ès L., Paris, Directeur du "Mediaeval Institute," St. Michael's Collège, et de renommée internationale; et en deuxième lieu, parce qu'il nous parla d'un poète qui nous intéresse vivement, Paul Claudel.

Vous, mes chers lecteurs, vous souvenez peut-être, il y a trois ans, au mois de Novembre, 1928, de la visite inoubliable que nous fit cet homme unique et célèbre.

Pendant une heure et demie, notre aimable conférencier, dans son français simple, gracieux, exquis et à la portée de ses auditeurs, nous donna un véritable régal littéraire et esthétique en nous parlant de ce génie dont les poèmes erient . . . Dieu . . . vers Dieu.

D'abord, afin de créer l'atmosphère propre à goûter Claudel, et aussi, afin de nous aider à le suivre avec plus de sympathie, plus de vérité, dis-je, monsieur Gilson donna quelques détails sur la vie et les sentiments de cet homme poète. Des gens satisfaits, il n'en veut pas. Les bourgeois contents d'eux-mêmes le dégoutent. Il préfère une inquiétude saine. Il admire Verlaine qui boit des absinthes quatre fois par jour; et il fut influencé par Rimbaud.

Des poésies qu'il nous lut, monsieur Gilson choisit d'abord le "Magnificat" qui dépeint sa conversion à Vêpres, le soir de Noël, 1886, à Notre-Dame de Paris, où éclairé par une lumière intérieure, "il croit et ne sais pas encore quoi . . ." La fréquence des textes liturgiques est remarquable dans ce poème. C'est la première fois dans l'histoire de la littérature française que les Psaumes sont introduits dans la poésie.

Le "Magnificat" renferme une conception catholique de la poésie, qui avait dégénéré dans les temps modernes.

Claudel a horreur des vers classiques. Son âme ne souffrira pas d'être empêtrée par ces liens méprisables. Le vers, pour



MONSIEUR E. GILSON,
D. es L Paris, LL.D. St. And.,
Ph.D. Mont., D.Litt. Ox.

Professor of Mediaeval Phi-
losophy, Director of the Me-
diaeval Institute, St. Mich-
ael's College.

Claudél, est—non la chose écrite, mais une chose essentiellement parlée. Il faut garder se qu'il y a de spontanément beau dans le langage parlée. Aux vers classiques, notre poète préfère les fragments de rythme naturel interposés dans la prose. Ainsi les mots du Code . . . "Tout condamné à mort aura la tête tranchée," et le chant des soldats. . "La discipline faisant la force des armées, etc."

La fonction de l'homme est de connaître les choses. Chaque fois qu'il y a connaissance d'une chose il y a co (avec)—naissance. Le poète appelle des choses à l'existence, de là à Dieu; il a une mission sacerdotale.

Monsieur Gilson nous lut ensuite "Le Pain Bénit," petit poème qui peint le germe d'une vocation religieuse dans l'âme d'un petit enfant. L'on se demande comment un homme du monde comme Claudél, a su deviner cette subtilité religieuse. Ensuite vinrent "Ste. Scholastique," et "L'Enfant Jésus de Prague," poèmes naïfs et gracieux. Puis "Le chemin de la croix," un des sommets de la poésie religieuse, le plus beau depuis le Dante.

"La mer est aux vivants," est un thème favori de Claudél, inspiré par sa vie de voyage, toujours en train et en paquebot. Il est exprimé dans la "Ballade"—Ce n'est que la première gorgée qui coûte, qui termina le groupe d'extraits, interprétés si sympathiquement par l'orateur.

Claudél est un mystique. Malgré sa vie nécessairement si active, il ne quitte jamais tout à fait son intime, où est Dieu. La prière est la respiration naturelle de son âme.

L'inspiration de son art est catholique. Il est notre poète à nous. Classique pour les autres, il est notre frère.

Après la conférence Mlle. Rita Savard, ancienne élève de notre Collège, et gagnante du "Prix d'Europe" en 1925, nous joua plusieurs numéros avec beaucoup de personnalité et un talent rare.

Mlle. Pauline Bondy présida la réunion d'une manière tout à fait louable, et Mlle. Jennie Farley dans son vote de remerciement montra une appréciation très juste de ce que M. Gilson essaya de nous faire sentir touchant le génie de Claudél.

S.S.T.

ANNE-JULIENNE DE GONZAGUE

Archduchess of Austria and Servite of Mary.

(Continued from the last number.)

S.M.P.

God could not fail to bless a union begun in so saintly a manner. In the three first years after her marriage Anne gave to Ferdinand three daughters: Eleanor, born June 26, 1583; Marie, baptized June 26th of the following year, and Anne, born Oct. 6th, 1585. Eleanor did but appear upon the earth; on the 15th of January after her birth, the Lord took her back from earth to introduce her to His Celestial Kingdom. Marie had the same honour, but not without having earned it by a life filled with good works and merits. She lived for 37 years in the monastery whither she followed her mother as a Servant of Mary after having refused the hand of Philip III., King of Spain. Anne, the youngest, had, according to the judgment of the world, a more brilliant career. She became the wife of Mathias, King of Bohemia, brother and successor of Rodolph II., but she never forgot the lessons in virtue which she had received in her youth. Far from that, she strove to imitate as far as possible on the throne, the kind of life which her mother and sister led in their holy retreat, and if she had survived her husband, she would have imitated her mother in her munificence towards the Servite Order. The rich gifts which she bequeathed to it by her Will proved how highly she esteemed it, as well as the little scapular of the Dolours of Mary, which she wore, testified to her devotion to the Queen of Martyrs.

If Ferdinand could have seen, especially by the eyes of faith, the future destiny of his children, no doubt he would have been happy. But must we say it? In spite of the princely magnificence with which the baptism of Anne was celebrated,

the Archduke did not seem satisfied. He had dreamed so long of having a son to inherit him and perpetuate his name, that he suffered at not seeing this dream realized. He even forgot himself so far as to allow his disappointment and ill humour fall upon his wife. The heart of the young mother suffered more than we can say and she knew by her own experience that the fairest exteriors conceal often the sharpest thorns.

Gradually, however, the drifting clouds are dispelled and domestic calm returns. At heart her husband was not bad; after a little while his unjust rancour came to an end, giving place to more reasonable feelings. As if to make his wife forget his injustice towards her, he made her a gift of very valuable jewels. In 1588 he gave her the castle of Wohngemuth and two years later he ceded to her the ownership of the fortress of Thaur. On her part Anne multiplied proofs of her affection for her husband by caring for him with admirable self-sacrifice in his frequent fits of sickness.

It seems that it is not then due to this unevenness of humour that we must attribute chiefly the strange temptation of which P. Barchi tells us in the Life of our heroine. According to this author it came to the mind of Anne-Catherine that she was neglecting too much the care of her soul amidst the preoccupations of the world and that to save her soul she ought to retire into a cloister or a solitude. Fortunately she opened her mind to her confessor, Don Antoine Gelselio, who had no trouble in showing her that her duty as wife and mother required her there where she was and that she could not withdraw from there without running counter to the divine will. As to the author of this foolish suggestion it could be none other than the devil, jealous of the good which she was doing and causing to be done by her august spouse.

All went well for some time, but the temptation returned more forcibly than ever and it so obsessed her that one night she got up softly, dressed and hastily left her apartment for flight. She had reached the last door of the palace and was about to cross its threshold when an invisible hand drawing her by the robe, prevented her from going any farther. Af-

frighted, she retraced her steps, took to her bed, not failing to reflect on the imprudence of her conduct and to thank God for having thus prevented her committing a very grave fault. It was no doubt her Guardian Angel who had protected her. Whatever it was, she was never troubled by this strange temptation again.

On the Road of Perfection.

When the danger was passed Anne, grateful and desirous of doing something more for God than heretofore, often prayed the Lord to guide her and come to her aid. "My God," she would sometimes say, "Thou who art praised, honoured and served by all Thy creatures, when will the hour come when I shall be able truly to labour for Thee? Thou dost draw many souls to Thyself by the sweetness of Thy love, wilt Thou not permit me to unite myself also to Thee? Shall I have for my portion the vanities of the world here below and afterwards the everlasting flames? May it not be thus, O my God, make me finally love Thee and live only for Thee."

As these desires were sincere, they did not remain sterile. Anne, without knowing it, was ascending by great strides towards that perfection to which every Christian is called. Among the saints whose lives she read assiduously, she was most attached to the glorious St. Elizabeth of Hungary, whose condition was so like her own and she naturally took St. Elizabeth for her model. Whether alone or while working with her daughters and her followers, she would read or cause to be read the story of the saint and the lives of other holy queens and princesses; she might be heard, on reading some particularly edifying trait, reproaching herself in these terms: "Why cannot I do, coward that I am, what this saint has done? From to-day on I wish to shake off softness and to walk in her foot-prints."

In fact at the age of 23 years, or thereabouts, following the example of St. Elizabeth, she began to wear a hair-shirt and to fast on the Fridays of the year on bread and water. She fasted likewise on the

vigils of the seven feastdays of the Blessed Virgin and of some other saints for whom she had much devotion. She often rose quietly while her husband slept and spent whole hours on her knees in prayer. When the Capuchin Fathers were established at Inspruck, the hours which she chose were precisely those when these religious were reciting Matins. She rose at the sound of the monastery bell and prayed in unison with them. Every year on Holy Thursday she dressed 12 poor women after first washing and kissing their feet. She served them after this at table and sent them away with abundant alms. She continued this pious practice all the time she dwelt in the world, to the great edification of many lords and ladies of the Court.

The Archduke was no less edified than the others and could not help thanking God for having given him such a wife. My mother brought as dowery to my father the kingdoms of Bohemia and Hungary," said he one day to a Capuchin Father, "but my dear companion has brought me the kingdom of God."

The grace and simplicity with which our Princess performed these acts of humility had a great share in the effect produced. Moreover, it would be a great mistake to think that these penances rendered her sullen and disagreeable: her countenance was never so smiling as when after some self-inflicted torture in private she returned to her luxurious apartments. She knew how to deport herself at table when fasting that no one in any circumstance remarked her religious abstinence.

One of the most dangerous stumbling-blocks for persons in easy condition is idleness; this idleness of which the Wise Man has said that it "has taught much wickkedness." (Eecli.: 33, 39). To preserve herself from it Anne-Catherine after the example of her virtuous mother, divided up her day between works of piety and manual labour in such a way as never to be inactive. From time to time she occupied herself about the furniture of her Household, but what she liked best and in which she acquired remarkable skill was the making of church ornaments. She and her attendants busied themselves with

scarcely anything else. Even when she was receiving a visit from ladies of the city she understood how to continue her work and at the same time entertain them very agreeably.

Until the suppression of their convent by Joseph II. in 1787, the Capuchin Fathers used to show with pride and put on for the greatest feasts two complete ornaments made entirely by the hands of the Archduchess. Of these treasures there remains to-day only the red veil of a chalice. But these ornaments and a quantity of other things donated by her to different churches have nothing to record their source; for fear that self-love might slip into her works. Anne-Catherine never wished her coat-of-arms to be embroidered on anything. It was for God that she worked and for Him alone. Is it at all astonishing that God, in His turn, has glorified His servant?

Works of Mercy.

The rose bush draws from the soil where it is planted the sap from which the leaves and blooms are formed, making fragrant our flower-beds, although in that soil there is neither leaves, nor flowers, nor perfume. It is the same with alms; often, little and insignificant are the things which the rich man gives to the poor man, but springing from a soil watered by grace of Jesus Christ and impregnated with the perfume of Christian charity, they are accounted as great as the rose-odours which rejoice both God and man. The bread changed into roses within the folds of St. Elizabeth's mantle is a charming image of this spiritual transformation of our activity placed at the service of the neighbor,—a transformation which Anne-Catherine took care not to neglect.

On Holy Thursday, we have said she bestowed on a dozen poor women the service of humility which Jesus rendered to His apostles. To do this she put off her princely robes, surrounded these good old women with motherly care, and after having indulged them on this special day she did not forget them afterwards. There was no poor, unfortunate one to whom the archduchess closed her heart. Yet then as now the number was great of them who abused public charity and

squandered in idleness and debauchery the money given to them as alms. AnnCatherine knew this, so she used great prudence in distributing her largess.

Prisoners were the prime object of her bounty. She greatly pitied their sad lot, because liberty, reputation, honour--all that could render life agreeable was lacking to them; even after regaining their liberty their lot is well worthy of compassion. Finding no sympathy, no encouragement nor even any remunerative work, the temptation to resume a life of crime is very great and often fatal. So the charitable princess employed all her means to alleviate their lot. She visited them in prison, taught them the truths of faith and poured the balm of religion upon their ulcerated hearts. When they left the prison she was a true providence for them and inconvenienced herself to procure an honest occupation for them by means of which they could gain a livelihood and recover their honour.

If some one of them merited death, she begged her husband to exercise mercy towards him and commute the sentence into one less heavy. If a severe repression were imposed on account of the gravity of the crime, seeking then only the eternal salvation of the culprit, she endeavored by her kindness to bring him to repentance for his faults and to acceptance of his chastisement as a just punishment for his misdeeds. Among other marks of her zeal she would pass around the neck a chaplet blessed by the Pope, and the day when human justice arrived she would have a number of Masses said, and she assisted thereat with exceptional piety in order to merit a favorable suspension of divine justice. Very great was her compassion for the Christian prisoners of the Turks who were numerous at that time. She spent enormous sums to ransom as many of them as she could and she engaged Ferdinand to do the same. Thus she labored to render favorable the Sovereign Judge from Whom she wished to hear one day these consoling words, "I was in prison and you visited me."

After prisoners it was the sick, and especially poor invalids, to whom the sympathies of the Archduchess went. She took

pleasure in visiting them and bringing them remedies, nourishment, and grooming their hands, making their beds and in fine, treating them like spoiled children. It is not to be thought that the kind services often rendered in wretched hovels were agreeable to nature; quite the contrary; the foul air and the poisonous odours which she breathed in them turned her stomach, but grace was stronger than nature. Far from showing the disgust which she felt, and thereby adding to the affliction of the poor people, she assumed a pleasant countenance and accomplished the most repugnant offices with the most natural air in the world.

One of her servants suffering from cancer of the breast had let the disease reach such a stage that no one could endure the sight nor the infectious odour of it. Anne-Catherine often came to sit near the poor sufferer and to console her, to encourage her, and to speak of heaven, which would be the reward of her patience. Then she would dress the wound, putting on it all that she thought would relieve the invalid; and she continued these kind offices until death came to deliver the poor unfortunate.

A servant of the Archduke had fallen into the fire and his face and hands were so disfigured by the burns that everyone avoided him. Anne did for him what she had done for her own servant. She lavished upon him such assiduous and intelligent care that the traces of the burns disappeared almost entirely. For her use she had installed a pharmacy in her house. The medicines in it were furnished gratuitously to indigent persons, and to maintain it in good order she went to great expense and took advice from celebrated physicians. The poor ashamed to beg were no less well treated. She used extreme caution in getting acquainted with them and a delicacy even greater in order not to confuse them. In this way she supported many reduced families and she well-deserved the name of "Mother of Inspruck" sometimes given her.

The archduchess had still other good friends; they were the children. She loved them and seized every occasion to be kind to them that they might become men useful to religion

and to their country. One of the best evidences of her charity towards abandoned children is R. P. Cherubin O'Dale, an Irish orphan driven from his native land by the persecution and whom she adopted as her son. This protégé was to become one of the glories of the Servite Order, where he distinguished himself by his piety and his learning; he wrote a life of his benefactress whence we have drawn more than one lesson of information. When the children met Anne-Catherine in the streets of the town, they would run to her, calling out, "Mother, Mother!" In this simple word what praise to the name of the noble princess, and how evident it is that she understood the words of the Saviour: "Whoever receives one of these little ones receives Me myself."

The Domestic Hearth.

Sometimes we find worldly persons excessively amiable towards strangers, charitable and even generous to the poor and sick whom they go to succor in hospitals; but in their own home they are tyrants and savage beings, without affection for husband, without tenderness for children and always harsh to inferiors. There are others, and to-day their number is legion, who not to show rudeness to their servants, allow themselves to behave even more guilty; they are those who persuade themselves that when they have lodged, fed, and paid their servants, have discharged their duty. Whether these servants be vicious, impious, scandalous, whether they pay surpicious visits,—what matters it provided they do their work! This state of soul, too common alas, where the rights of God are misunderstood, is unworthy of a master or the mistress of a Christian household. St. Paul has stigmatized it when he said: "If any man have not care of his own, and especially of those of his house, he hath denied the faith and is worse than an infidel. (I. Tim. v. 8).

The princess whom we have seen so devoted to the poor and little ones, merits not this reproach. Her motherly attentions for the two domestics of whom we have spoken, lets us suppose that already.

Towards her husband, often infirm, she was untiringly devoted. She took care of him, watched over him, charmed his forced leisure by instructive and interesting readings. When fulfilling the duties which her position at court imposed upon her, such as giving audience to princes and ambassadors, she acted with prudence, wisdom and majestic dignity of an empress. Ferdinand was proud of his companion and happy to hear the praise bestowed upon her.

With the purpose of maintaining the personnel of his household at a high moral level, she insisted that all who were admitted as servants should be of legitimate birth, irreproachable reputation and Catholics; no Lutheran or Calvinist found a place near her and whoever among the servants became unfaithful to his religion, might be sure that if he did not leave his employment immediately of his own accord, would be given a dismissal before long. This was because she knew well that in that age of apostasy the experience of each day proved but too plainly that a man knowingly unfaithful to God would not scruple being unfaithful to his prince and his master.

For lady-companions of the Court she chose virtuous persons, of noble extraction, thinking with good reason that the good example they would give would have the greater influence the higher the rank from which they came. She chose for them a confessor, pious and enlightened to whom they might address themselves at least once a month. Every Sunday and feast day they assisted at High Mass and at Vespers.

Being an enemy of idleness in others as well as in herself, the archduchess saw to it that they were always usefully occupied, and we know what kind of occupation she had most at heart. If any young person of the Court wished to marry and settle down, Anne was as interested about it as a mother; she made inquiries to make sure that the marriage would be well-matched, but she never approved that her court ladies should unite themselves to men of inferior rank, of coarse manners or belonging to the reformed religion. Her tender solicitude redoubled when her servants were at the point of death. She took no repose until they had put their affairs in order and

had received the last sacraments. When that was done she would watch by their bedside, sustaining them by pious exhortations, made them wear and kiss blessed objects and left no stone unturned to inspire them at this moment with lively sentiments of faith, hope and charity.

Thanks to this daily vigilance during Anne-Catherine's time, there was no court scandal to deplore at Inspruck. Far from it, it was an exemplary school of piety, regularity and honesty. In order to maintain and develop this spirit of piety in herself and in others, Anne-Catherine used the great means of frequently assisting at holy Mass. It is by the sacrifice of Calvary that Jesus Christ has given life to our souls; it is by the same sacrifice renewed on our altars that He means to sustain this life in us. To render easy the attendance at Mass for those in the country as well as for the city folk, Anne-Catherine had chapels built in the two castles of Gruneek and Rotholz, where the Court went in summer.

The Separation.

If we except the death of Eleanor, the first-born, the trouble stirred up by the Archduke's spells of bad humour, the vexation increased by the temptation described above, the life of Anne-Catherine during the fourteen years following her marriage, slipped away very peaceably. The affection by which her family and her people surrounded her was recompense for the care which she took of them. Heaven on its part was not stingy in its gifts and consolations of grace which made her count as nothing the mortifications which she imposed on herself.

But the cross was to come,—a very heavy cross in the premature loss of the one she loved so much. She was about to learn from her own experience what bitterness there is in the death of those whose lives have become a part of our own; at the same time by detaching her the more from the world the Lord was going to help her to attach herself solely to Himself and to sigh after this true life in which there is

no more weeping, nor tears, nor any sorrow. (Apoc., XXI., 4).

Ferdinand's health was never robust. From the age of 23, besides frequent fits of melancholy, he suffered palpitation of the heart. Many physicians who took care of him declared that his nervous system was radically shaken and that was why the vertigo that was occasioned by that nervous condition made it imperative for him to refrain from taking part in the Tyrolean Landtag in 1563. Briefly, to give a modern name to an old malady, our Archduke seems to have been a neurasthenic. According to Handsch, he was to blame for his sickly state. He kept to no rule regarding rest and food in order that he might have more time to give to the strange passion which haunted him—the study of alchemy and transmutation of metals. Instead of confining himself to the remedies prescribed by men of medical skill, he prepared for himself in a rather superstitious way, many drugs and fantastic potions in which the flowers of Indian nutmeg mixed with cinnamon bark, and the natural result was that he remained subject to a host of infirmities, which had at least one good feature, namely, to make him serious and mindful of death. Three times, in 1563, 1566 and 1570 he thought he was dying, and each time he changed his Will. By a codicil of 1594 he bequeathed 60,000 florins to each of his daughters and the Castle of Ruhelust to Anne. He chose the Emperor Rudolf II. and his brothers, Mathias, Ernest and Maximilian, as tutors of his children; He made them also the judges in all disputes which might arise among his children of the first and the second marriages. When Ferdinand made these last depositions he was suffering from violent palpitations, painful insomnia, loss of hearing and memory. Twenty years ago at Spire he had been kicked by a horse, later at Augsburg he had been wounded in a tournament, and now these wounds re-opening, added to his sufferings. He kept his bed all the spring of 1594. The summer brought a slight but passing improvement. His ruined stomach could no longer retain food. The organs ceased to function normally, a dropsical condition of the lower

limbs followed and soon gangrene appeared rapidly developing. A surgical operation unskilfully performed aggravated the situation still more. The end was approaching without delay. Ferdinand confessed and with piety received the last sacraments. January 24, 1595, it seemed, was to be his last day; he rallied a little towards evening. Anne-Catherine profited by it to bring her two little girls near their father, who understood all that Anne said, but could not speak. He looked a long time at his children and his dear wife, then some minutes past midnight, after a short agony, he gave back his soul into the hands of his Creator. Near his bed with Anne were his two daughters, his two sons by the first marriage, the Capuchin Fathers, Cardinal André and the marquis, Charles of Burgau.

Anne's grief was extreme. Although for some days she awaited this final departure, it failed not to make on her a profound impression. With hands convulsively clasped, she cried with half-stifled voice: "O my God, now the world and all that it contains, is dead to me."

Whoever recalls Anne's tenderness of heart and reflects that she was only 29 years of age and burdened with a large household and two children of 9 and 10 years, will understand why the grief of the archduchess was so great. If it is true that God chastens those whom He loves, He must have loved His servant; and on the other hand all things turn to good to the friends of God, let us see how our heroine made use of her mourning as a stepping-stone to raise herself to a higher degree of spiritual perfection.



Christmas House

A Fantasy.

In thought I roam through an old house;
The hour is almost twelve
On Christmas Eve; I muse and browse;
In dust and shadow delve.

A cloak of driven snow enclasp
The mullioned panes of glass,
And haunting winds in groans and gasps
Like wearied spirits pass.

The esoutcheoned walls have caught the gloam
My flick'ring lantern pours;
Groping, I pass from room to room,
With shaky, loose-hinged doors.

Old chairs and tables starkly stand
Like ghosts in some weird take;
Quaint pictures hang on every hand
With rusted coats of mail.

"Speak, speak, old mansion of the years,"
I cry: "Unloose your woes,"
A solemn hush broods o'er my fears;
Nought, yet, it may disclose.

A light shed o'er the barren moors,
From yonder little town,
Casts languid hues on sombre floors
Of grey or sable brown

“Forbear, forbear in nook and niche,”
Frail whispers seem to say:
“To look to-night; for wraith or witch,
Perchance, may pass your way.”

Some myth or legend! Yet I know,
With quick, affrighted pace,
Many in Fear’s disarming throe
Have turned and left this place.

And, now! a cross, set in a groove,
And words, indented, clear,
And quaintly carved: “In reverence move,
All ye, who enter here

My good sire fell for Faith and king
At fateful Marston Moor;
My one child died: now, sorrowing,
I seek the cloister’s door.”

I kneel, I pray; the moon’s wan beams
The sacred spot enshrine:
Love moves my lips; the silence dreams;
The Hall’s dark secret’s mine.

The hallowing bells, the holy Mass,
The Christmas morning start.
Christ rest the faithful dead; to us
His blessed peace impart!

What thoughts, what sentiments, dear fane,
You can in me arouse.
Some day, I trust, we’ll meet again,
My self-named: ““Christmas House!”

F. B. Fenton.

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1930—1932

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MRS. J. A. THOMPSON,
Governor of the Ontario Chapter of International Federation of
Convent Alumnae.



ALUMNAE NOTES

**TO YOU.**

Crisp white snow glistens on roof-tops here,
 Mayhap the orchids droop purple bloom
 Over your shoulder, or warm sea-foam
 Breaks on the pebbles, yet everywhere
 'Tis Christmas.

The world awaits Him motionless,
 And you who read this, and we who write,
 Echo the same peace-loving note:
 To one and all, may Jesus bless
 Your Christmas.

* * * * *

The Fifth Biennial Convention of the Ontario Chapter, International Federation of Catholic Alumnae, held in Hamilton on October 19th and 20th, 1931, opened with holy Mass offered by Very Reverend George L. Cassidy in St. Patrick's Cathedral. Following immediately after Mass the Convention Sessions opened in the Club Rooms adjoining the Cathedral, with Mrs. J. A. Thompson, Vice-Governor, acting as Chairman in the absence of Mrs. Harry T. Roesler, whose recent bereavement prevented her attendance at the Convention. Delegates registered from the following Alumnae Associations: D'Youville Alumnae, Grey Nuns of the Cross, Rideau Street, Ottawa; Notre Dame Alumnae Association, Congregation de Notre Dame, Gloucester Street, Ottawa; St. Joseph's High School, Hamilton; Loretto Convent Alumnae Association, Hamilton; Notre Dame Convent, Waterdown; Notre Dame Alumnae Association, Congregation de Notre Dame, Kingston; St. Joseph's College Alumnae Association, Toronto; Loretto Association, Armour Heights, Toronto; Loretto College Alumnae Asso-

ciation, Brunswick Avenue, Toronto; Loretto-Niagara Alumnae Association, Niagara Falls.

Miss George Ann Dell, President of Loretto Alumnae Association, Hamilton, welcomed the delegates and guests.

Interesting and encouraging reports were read by the officers and by the delegates from the various associations.

Miss Mary Mallon sent in a splendid report of the International Convention held in Emmitsburg, Maryland, last year, to which most of the Ontario Associations had sent representatives.

Plans for the work of the next two years, especially for the promotion of the Mary Day devotion and the continuance of the Educational programmes, were discussed and decided upon.

The election of officers resulted as follows: Governor, Mrs. J. A. Thompson, St. Joseph's College A.A., Toronto; 1st Vice-Governor, Miss George Ann Dell, Loretto A.A. Hamilton; 2nd Vice-Governor, Madame Robert Blais, Congregation de Notre Dame, Ottawa; 3rd Vice-Governor, Miss Ryder, Congregation de Notre Dame, Ottawa; Recording Secretary, Mrs. J. C. O'Leary, Loretto College A.A., Toronto; Corresponding Secretary, Mrs. J. J. M. Landy, St. Joseph's College A.A., Toronto; Treasurer, Mrs. Fergus J. O'Connor, Notre Dame Convent A.A., Kingston; Counsellors: Mrs. James W. Mallon, Loretto A.A., Toronto; Mrs. J. J. Austin, Loretto A.A., Hamilton; Mrs. T. C. O'Gorman, Loretto-Niagara A.A., Niagara Falls.

The Convention banquet was held in the Royal Connaught Hotel Ball Room. Mrs. J. A. Thompson, the newly-elected Governor, acted as toastmistress. After a silent toast to our Sovereigns, the Pope and the King, Miss George Ann Dell proposed the toast to "Alma Mater," and Mrs. T. C. O'Gorman to "Our Guests." The guest speakers were:

His Excellency, the Most Rev. Neil McNeil, Archbishop of Toronto; Very Rev. Dean Cassidy, representing His Excellency, Bishop J. T. McNally, of Hamilton; Rev. Father J. S. McCowell, Hamilton; and Mr. James E. Day, K.C., of Toronto.

The artists were: Mrs. LaBrocque, of Hamilton, and Mrs. Woods of Toronto.

His Excellency Archbishop Neil McNeil congratulated the Chapter on its good work in the past and particularly on its splendid efforts to bring into effect the federation of all Catholic Convent Alumnae, regardless of race or tongue, throughout the Dominion of Canada and forming them into a Canadian Federation, within the International Federation of Catholic Alumnae, a project which has long been advised by His Grace, and whose first National Convention was to take place the following day.

Very Rev. Dean Cassidy welcomed the guests in the name of His Excellency, Right Rev. J. T. McNally, Bishop of Hamilton, who is at present in Rome, and in his address stressed the shortness of life and the necessity of accomplishing our aims while there was still time, and Rev. Father McCowell spoke on "Character," and Mr. James E. Day on "Catholic Education in Ontario."

Mrs. Buck moved a vote of thanks to the speakers and artists of the evening.

The second day of the Convention was given to the First Convention of the newly-formed "Canadian Federation of Catholic Convent Alumnae.

A message from His Excellency, Archbishop Neil McNeil, was then read, in which he proposed a first Executive Board to conduct this Convention and to carry on the work of organization for the two years which will elapse before the next Biennial Convention in 1933, and introduced the proposed executive: Mrs. M. J. Lyons, of Ottawa, President; Mrs. Harry T. Roesler, of Toronto, Vice-President; Mrs. Edmund P. Kelly, of Mt. Dennis, Treasurer; Miss Kathleen Teaffe, of Ottawa, English Secretary; Miss Beatrice Bray, of Ottawa, French Secretary, with a French Vice-President to be chosen by this executive, and a Council composed of the Governor, or other representative of each Province. The Convention heartily endorsed this temporary organization. Mrs. Lyons then took the chair and after thanking the members and accepting the duties incumbent on her new office, called the Convention to order.

Mrs. Hugh Sweeney, of Hamilton, was appointed Chairman of Organization, with Sister St. Hortense of the Grey Nuns of the Cross, as Organization Chairman in the Ottawa and Eastern Section; Miss Mary Mallon, of Toronto, Chairman of Education; Mrs. Douglas Hogan, of Ottawa, Chairman of Ways and Means; Miss Isabelle Kealy, of Ottawa, Chairman of Literature.

Mrs. Lyons promised to translate the Constitution into French as early as possible. Many amendments to the Constitution were found necessary in the best interests of National Federation and were duly moved and carried, and will be incorporated therein.

The delegates and visitors were the guests of the Loretto Alumnae, of Hamilton, at luncheon on Monday, followed by a drive around the picturesque mountain district. On Tuesday the Hamilton ladies took charge of the guests during the afternoon, driving them out to Waterdown, where a reception was held in the Notre Dame Convent, and back once more to the home of the Loretto Sisters, where tea was served in true hospitality.

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Mr. E. M. Carroll, Campaign Chairman of the Federation of Catholic Charities expresses appreciation of the assistance given him and his Committee by our Alumnae association in the Financial Campaign for Catholic Charities, October 5th-10th, 1931:

Miss O'Connor, President,
St. Joseph's Alumnae,
St. Albans Street, Toronto.

Please allow me to acknowledge my own personal appreciation and that of the Federation of Catholic Charities for the substantial and valuable services the ladies of your organization gave the Federation during its recent campaign. They one and all performed noteworthy work and were a source of encouragement and support to myself and members of the Exe-

cutive Committee who were privileged to be associated with them in the Campaign, which, while not achieving the objective aimed at, must be considered a success in view of the prevailing stringent economic conditions.

It is inspiring to feel that the women of the Church are so solidly and actively behind the Federation in its work of promoting the welfare of the needy and afflicted and we trust and know that in future drives they will as cheerfully give their competent and efficient assistance to this work of mercy.

Sincerely yours,

E. M. Carroll,

Campaign Chairman.

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On October first, at Holy Rosary Church, Miss Edith Rosalia Northgrave, daughter of the late Mr. William J. Northgrave and Mrs. Northgrave, was united in marriage with Mr. Peter Fawcett Heenan, son of the Honorable Mr. Peter Heenan and Mrs. Heenan, of Ottawa, Reverend Father E. J. McCorkell, C.S.B., cousin of the groom, officiant of the Nuptial Mass and ceremony, was assisted by Reverend Father M. Oliver, C.S.B.

To the bride and groom we wish a bright and happy future.

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Mrs. Paul Warde is accompanying her husband to the West Indies where Mr. Warde hopes to recuperate from the effects of a severe cold.

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We are pleased to hear that Mrs. B. L. Monkhouse has quite recovered from the effects of the accident she sustained some time ago.

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The Altar Society of Our Lady of Perpetual Help, Moore Park, held its initial autumn meeting, at the home of the President, Mrs. M. J. Poupore, Ridge Drive, when appointments of the various convenerships were made to the members of

the Executive. It was decided to include in the schedule of activities a Bridge-Dance at the King Edward Hotel, which later proved a huge success. The guests, who numbered over seven hundred, were received by the president, Mrs. M. J. Poupore, and the Convener, Mrs. Fred. T. Walsh, and Mrs. John McKenna, Mrs. Fred. Potvin, Mrs. Frank O'Hearn, Mrs. Luke Morrison, Mrs. E. C. Tate, Mrs. Jerry Shea. Mrs. Tom McCarron convened the Bridge and attractive prizes were given to each table as well as lucky number prizes.

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The many friends of Mrs. Mabel Maisonville, who has returned from Detroit and taken up residence on Millwood Rd., Toronto, gladly welcome her back to her home town.

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Miss Adele Tremble is to be congratulated on her splendid showing in golf, during this her first year. Miss Tremble won two of the season's prizes.

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Miss Mary McGrath loaned her spacious and beautiful home in High Park Blvd., for the Bridge Party given to supplement the funds of the treasury of No. 2 sub-division of the Catholic Women's League. From a most attractive table Miss Florence Boland, president of the sub-division, poured tea and was assisted by Misses Rogers, Margaret Keenan and Helen McGrath.

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Mrs. H. D. Bellinger (Helen McBride) entertained at tea for a few old friends of her mother, Mrs. F. J. McBride.

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Mrs. F. P. Brazil said good-bye to a host of friends before leaving to reside in London with her brother, His Excellency Bishop John T. Kidd. A number of farewell parties were given by members of the Alumnae before her departure. Mrs. Brazil will be very much missed from our executive meetings and social functions.

A pleasant affair was the annual meeting, afternoon tea and presentation of prizes, held at the Lakeview Golf Club, when Mrs. Tom McCarron was re-elected president for another year; Vice-President, Mrs. R. G. Clark, Secretary-Treasurer, Mrs. H. R. Knowles, Assistant Secretary, Mrs. J. E. Abbott; Handicap Committee: Mrs. N. P. Peterson, Mrs. Irene Inwood, and Miss Eleanor Crooks. At the close of the meeting Mrs. McCarron was presented with a corsage bouquet and a pair of white golfing gloves. The presentation was made by Mrs. W. A. Price. Congratulations to the President and Executive on a very successful year.

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Mrs. B. L. Monkhouse has changed her address to Belgrave Apartments, 69 Oriole Rd., and the Misses Heck to 185 St. Clair Avenue East.

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Miss Eleanor Warde entertained at afternoon tea in honour of Mrs. Peter F. Heenan (Edith Northgrave).

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The first meeting of Our Reading Circle for the season was held at the hospitable home of Mrs. J. J. M. Landy, 24 Anderson Ave. The meetings this year will be conducted by Miss Patricia O'Connor.

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At the quarterly meeting of the St. Elizabeth Nursing Association held at St. Michael's Palace on November 19th. The President, Mrs. James E. Day, introduced the speaker of the day, Miss Florence Emory, whose subject was, "The Public Health Nurse of To-day and To-morrow." Representatives from outside branches were present at the meeting.

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Congratulations are due Mrs. Arthur Holmes and her committee for the very lovely party held at Newman Club to welcome the new Rector, Reverend Father John McGarity, C.S.P. Some of the guests were Mrs. Ambrose Small, Mrs. W. O'Connor, Mrs. W. T. Kernahan, Mrs. M. Healy, Miss M. McGrath,

Mrs. Arthur Kelly, Mrs. W. Prendergast, Mrs. Tom Day, Mrs. J. Nolan, Miss Gilooly, Mrs. D. Frawley. Miss Orr happened to be the only lady who was lucky enough to win one of the attractive lucky number prizes—the other three going to the opposite sex.

Obituary.

The prayers of our readers are requested for the happy repose of the souls of our friends recently deceased:

Very Reverend Father Marijon, C.S.B., Reverend M. J. Watson, S.J., Reverend Father Hehir, Reverend Frederick Thomas Walsh, Sister M. Leo Cass of Hamilton, Sister Agnes Joseph Gracey of Buffalo, Mrs. Hanah McPhillips, Mrs. Michael Culligan, Dr. Thomas F. McMahon, Mrs. J. A. Amyot, Mrs. R. H. Lavery, Miss Minnie Sheehy, Miss Helen McDonald, Miss Ellen Henry, Mrs. Patrick Carey, Mrs. Mary Meehan, Mr. D. J. Mulvihill, Mrs. Letitia Healy, Mr. J. C. Rutherford, Mrs. Frank Kilty, Miss Agnes Egan, Miss Gladys May Graham, Mr. Parsons, Mr. Patrick Ronan, Mrs. D. Emmons, Mr. Kohler, Miss Nora Kennedy, Mr. Gibbons, Mr. Mitchell, Mr. Marsh, Mr. George Kidd, Mrs. M. Miller, Mrs. Margaret Oliver.

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May they rest in peace.

To Christ Our King

From Thy Father's home of glory,
Unto earth sweet peace to bring,
Taking for Thy home a stable,
Helpless Infant, yet our King.

Christ our King we now adore Thee,
And our hearts in love we raise,
Joining with Thy heavenly army,
We will ever sing Thy praise

On Calvary's height in bitter woe,
Thou didst for our sins atone,
Thou the King of endless ages,
Made the cruel Cross Thy throne.

Silent on Thy lonely Altar,
Where the light burns soft and low,
Still our King, e'en though a Prisoner,
Guarding us from every foe.

Seated now in highest Heaven,
Where the Saints Thy Praises sing,
Let us join the wonderous chorus,
Thou are ever Christ our King.

A. Marie Fenn.

EDITORIAL.

Never, perhaps, since that Christmas when the Angels first brought their glad tidings to an already weary world, has this season found men so full of doubt and misgivings as at present—industrialism, democracy, science, progress, all the trusted watchwords of the past century have failed those who put their trust in them. Economic distress, political unrest, religious doubt, social upheavals are causing questionings on all sides and searchings of the heart in those in high places.

Where do we stand at this moment of universal doubt? Where shall we look for answers, or have we answers to the disturbing questions? Just in so far as we have been accepting the standards of values of the world at large, its criteria of success or failure—just in that degree are we now desorientes and it is almost inevitable that we should be affected to some extent by the maxims of a civilization, which in fact, if not in name, has ceased to be Christian. Who to-day accepts the Beatitudes literally or those other words of our divine Lord, "You cannot serve God and Mammon."

There are also Catholics who look with misgiving on a society which seems in travail. Yet there never was a time when the Church stood so triumphant above the evils of the age or so freely, clearly and emphatically proclaimed her message to mankind with the authority that is hers alone. The Vicar of Christ has pointed out the evils that are sapping social and family life and not only the Catholic, but the whole world, has listened with respect to his voice. We who hear and revere his voice should at least open our eyes to the precious value of our heritage and learn to view the events of life in the light of Faith—to apply to them true standards,—the standards of the Gospel, not those of material prosperity and success. It is hard to learn the Gospel lesson, "blessed are the poor, blessed are the meek, blessed are they that mourn!" when we have all our lives been unconsciously accepting maxims which are diametrically opposed to these beatitudes.

The conditions of Education have been in many cases responsible for this unconscious acceptance of non-Christian maxims; but this is not the case at present. In Toronto, in particular, Catholic education enjoys a prestige it never had before. The new impetus given to the mediaval studies, and civilization has brought students into contact with a culture purely Catholic, with ideas and standards which have not been corrupted by the maxims of centuries of so-called progress. The result has been a new enthusiasm for Catholicity in our students, an adherence to its practices less apologetic, a proclamation of its doctrine ardent, even aggressive. So to Catholics the times are far from being without hope. The old stars are shining, Faith and Hope. Let us fix our eyes upon them and entering into the true spirit of the Church, pray and hope that on Christmas, 1931, the Angels' song will in truth announce that "Peace on Earth, Good Will to Men," the world so sadly needs to-day.

And well our Christmas sires of old,
Loved when the year its course had rolled,
And brought blithe Christmas back again
With all his hospitable train.
Domestic and religious rite,
Gave honour to the holy night;
On Christmas Eve the bells were rung,
On Christmas Eve the Mass was sung,
That only night in all the year,
Saw the stoled priest the Chalice rear.

—Sir Walter Scott.



COLLEGE NOTES



September 28-29 were busy days around the college. Old girls returning, new girls coming, courses being discussed, registration completed, confidences exchanged, vacation experiences recounted. How did the building exist all summer without that merry chatter! In spite of the fact that the standard of admission was raised this year to Honour Matriculation, the registration compares favourably with last year. Our freshies may not be numerous, but oh! just look at the quality. What may we not expect from them in May?

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On September 30, the College year opened for St. Michael's College students with Holy Mass, celebrated in St. Basil's Church, at which the men and women students assisted. Reverend Father Bellisle, C.S.B., Superior of St. Michael's College, in a short, but effective sermon, welcomed the students and encouraged them to make the year one of intellectual and spiritual progress, reminding them that the failures in the May examinations were for the most part, the result of time wasted during the first months of the year.

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Once again St. Joseph's College Freshettes were royally welcomed by very interesting initiation ceremonies. The first scene was presented at an early hour on Friday, October 2nd, and then followed some five days of amusement with, of course, no little amount of displeasure. However, the freshettes showed exceptionally good spirit—so much so, in fact, that dominating sophomores might have been seen on St. Alban Street, actually escorting blue-bereted friends to and from meals.

The freshettes are to be congratulated on the excellent programme of entertainment on the following Tuesday evening. A wealth of wit and cleverness was displayed in the skits, songs, and recitations. Sophomores then presided over a mock trial and finally freshettes took a pledge of allegiance

and fidelity to their faculty and college. Refreshments were served by the sophomores, while seniors and juniors met and mingled with their new college friends.

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“Le Cercle Francais” of St. Joseph’s College held its first meeting of the year on Tuesday, October 27. Following the reading of the minutes of the previous meeting by Miss Jeanette Naud, treasurer, the President, Miss Pauline Bondy, introduced the speaker, Reverend Father Bondy, who lectured on the “Gothic Architecture of the Churches of France.”

Raphael, writing to Leo X. in the sixteenth century, used the word Gothic to stigmatize as barbarian, an art opposed to the form of art which he idealized, said Father Bondy.

The term, thus introduced, had this significance during three centuries, from the sixteenth to the nineteenth, being synonymous with barbarism. It remained for the Romantic School to return Gothic Architecture to its proper place of honour. The national architecture of France, it could never have existed except in a community which aimed at a future life. Religious symbolism is carried out to perfection in each detail, no ornament was put in for its own sake. “They never constructed ornaments, they adorned constructions,” said Father Bondy. In this architecture one finds the most marvelous artistic expression of Catholic faith and spirit. Illustrating his lecture with references to Notre Dame de Paris, La Sainte-Chapelle and the Cathedral of Rheims, as well as the cathedrals of Chartres, Amiens and Beauvais, Father Bondy’s talk proved both interesting and instructive.

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“Paul Claudel brought to French Literature a new conception of the poet,” stated Professor Gilson of the Mediaeval Institute of St. Michael’s College, guest speaker at the November meeting of “Le Cercle Francais,” at St. Joseph’s College. Claudel conceives the poet in his sacerdotal function who calls things by their names, and to their end, which is God. In the “Magnificat,” inspired by his conversion, Christmas, 1886,

he expresses this function. With Claudel, poetry advanced by a bound which carries it far beyond anything accomplished before. Professor Gilson continued by saying that there is a greater distance between Paul Claudel and Victor Hugo than exists between Victor Hugo and Racine.

The reform accomplished in the French line by Claudel is based on his conception of rhyme. He has a horror of the Classical rhymes; to him the poetic line is a spoken, not a written thing. In his poetry he has gathered together all the spontaneous rhythms of the spoken language, and of French prose.

The typical Claudelian themes are fundamentally religious. He lives and is nourished by Prayer, the Bible, and the Liturgy.

Miss Rita Savard, former pupil of St. Joseph's Convent, who has lately returned from two years' pianoforte study in France, delighted her audience by the brilliant interpretation of "Chopin's Nocturne in E major," "Etude Poetique" by Liszt, and "Andante," by Hayden.

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Bridge Party in Honour of Miss L. Patterson.

The reception hall of St. Joseph's College was the scene of a very enjoyable bridge on the evening of October 26. It was in honour of our head girl, Miss Lorraine Patterson, who this year won a place on the Varsity Intercollegiate Tennis Team, and with it a "T" for her blazer. The prizes were won by Miss Marion Shaidle and Miss Helen McHenry. Miss Patterson was the recipient of hearty congratulations and a beautiful box of note paper. Refreshments were served and all joined in a "For She's a Jolly Good Fellow." Dancing in the reception room brought the evening to a close.

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Literaries at St. Joseph's College began on November 2, with Miss Ronona LaPlante presiding.

Reverend Father McCorkell, with his vivid description, carried us across Europe in our imagination,—following the itinerary which he made during the summer. He described the sites where he stopped to read from his pocket copy of

“Collection of English poets,” poems which had been written about those very places.

The beauty of his lecture was highly accentuated as he described to us the Gibraltar, at the sight of which he had stood amazed and had marvelled one evening while reading Byron’s “Home Thoughts From Abroad.”

Nobly, nobly Cape St. Vincent, to the northwest died away
Sunset ran one glorious bloodred, reeking into Cadiz Bay;
Bluish 'mid the burning water, full in face Trafalgar bay;
In the dimmest north east distance dawned
Gibraltar grand and gray.

Nor did this beauty fade as Father McCorkell followed up the North African shore to Sicily, Hannibal’s spirit seemed still to be present.

As the Italian shores gleamed forth the nightingale, “Light-winged Dryad of the tress,” called forth its finest song. From Father McCorkell’s impressions of Rome and its buildings, we conclude that Byron was not exaggerating when he said of St. Peter’s, “But lo! the dome,—the vast and wonderous dome.”

From Florence, richly interesting from a literary point of view as the home of Browning, Galileo, Leonarde da Vinci, Father passed to Switzerland where Byron says, “Every mountain now hath found a tongue.” Through Geneva and on to France he carried us from Monasteries to famous homes and noted hills and sites.

After a description of Lourdes and many other interesting places in France, our journey,—Father McCorkell’s lecture—came to an end with sincere and hearty appreciation audibly shown by the audience.

At the second meeting a closed group of the Literary Society on November 16, Miss Jennie Farley discussed thoroughly in a most pleasing, interesting, literary and practical manner—Christopher Hollis’ “Life of St. Ignatius.”

Judith Burrows spoke on “Education of a Princess,” by Marie, Grand Duchess of Austria, and read outstanding illustrative passages. The interest of the meeting was greatly in-

tensified by the keen discussion among the members of the group.

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This fall, on October 9th, the girls of St. Joseph's assembled at the College early in the afternoon for their annual hike. Being favoured with particularly fine weather, typical of Autumn, we appreciated an opportunity of hiking beyond the outskirts of the city. Once having passed the easterly city limits, we directed our course toward the far-off woods of St. Joseph's farm on St. Clair Ave. On we pressed over low hills, down into valleys, along winding paths, through the beautiful autumn woods, already highly tinted with scarlet and gold.

Soon we came upon an ideal site for our camp fire—a minute plateau, surrounded by wooded hills. As the flames rose higher and burned more brightly, all gathered around, each holding a cup in one hand and a weiner in the other. The delightful repast and cheerful conversation gradually developed into tea-cup fortune-telling, of never-ending interest to girls.

Then as darkness approached, we neared the highway, welcoming the city lights once more. Another annual hike faded into the past, yet one to be remembered by the girls of St. Joseph's College.

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St. Theresa's Day, October 15th, was celebrated again this year by a very enjoyable tea-dance, given by Sister Superior, to welcome the new-comers. Over seventy capped and gowned girls attended Benediction in the Chapel at the Mother House at 5.30 p.m., after which a substantial and much appreciated tea was partaken of. Constance Hinds, President of the Administrative Council, and Miss Pauline Bondy, President of the Cercle Francais, poured. Dancing then followed till 8 p.m. We regretted the absence of Lorraine Patterson, the Head Girl of the Residence, who was away, playing off the Tennis Finals at Western University, London, Ont. We wish to extend our very sincere thanks to Sister Superior, who provided for us such a delightful party. Indeed it is but one of her many kindnesses throughout the year.

The Basketball Team is keeping up its last year's reputation for good playing. So far the girls have not lost a game, and we are looking forward to reaching the semi-finals, if not the championship. Lorraine Paterson is a great asset to the team this year, and Helene Darté is also an outstanding player. But it is scarcely fair to name individuals where all are playing well and working hard to uphold the honour of St. Michael's Women's Athletics.

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Marianne Shaidle and Una Murray are our representatives on the Baseball Team, and we wish to congratulate them on the active interest they are taking. Marianne has already won for herself an enviable reputation as a star pitcher.

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Congratulations to Marguerite Hayes, who won a place on the Intercollegiate Debating Team in the University. This is a great honour for St. Joseph's, and was also the place won by Lorraine Patterson for prowess in Tennis, as we have mentioned above.

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The College Debating Society held its first debate of the term on Friday, November 5th. The motion before the House was, "Resolved that a Pass Course at the University of Toronto is to be preferred to our Honour Course." The affirmative was nobly upheld by Misses Jessie Grant and Pauline Bondy, and the negative by Misses Eugenie Hartmann and Marguerite Hayes. By a vote of the House, the decision was made in favour of the affirmative.

A new and extremely interesting feature of the meeting was a talk given by Miss Bernita Miller on "Mahatma Gandhi." Following the meeting tea was served by members of the Second Year. With a list of interesting subjects and such an enthusiastic group of members, we can predict a very successful year for the Society.

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To Margaret Gaughan, B.A., one of last year's graduates, to Eileen Battle and to Gertrude Gibbons, we offer sincere

sympathy, each of whom lost her dear father during the summer.

We regret, too, to announce the death of Gladys Graham, B.A., who graduated three years ago; to her bereaved mother and family we offer our deep sympathy.

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Our Annual Retreat opened this year on the evening of October 29th, and closed with Benediction of the Blessed Sacrament and the Papal Blessing, on All Souls Day, November 2nd. The Retreat Master, Rev. L. A. Wojciechowski, who has given our retreat for the past three years, prepared and developed for us a complete treatise on Sin. His first Conference on Original Sin was followed by thirteen others dealing clearly and forcibly with the effects of sin and its ravages in the social and moral order, its hideousness and its prevalence in the modern world. The last three Conferences on Christ's Passion as Expiation for sin, on Our Blessed Lady's rôle as Co-Expiator and on the remedies for sin in Penance and Holy Communion were not only beautiful and impressive, but consoling. We are all agreed it was the best retreat we have yet made, for no one could listen to such an exposition of the Catholic doctrine of sin without realizing that we are living in an atmosphere of evil and that it is our duty to keep our souls from contact with it. On all Saints Day we had Exposition of the Blessed Sacrament, a privilege which we greatly appreciated, affording us, as it did, an opportunity of offering to God, in a special way, reparation for our own sins and those of the world.

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When our Sophomores make up their minds to do a thing, they do it well, so we were not surprised that the Bridge Party given under their auspices for the Missions was such a great success. They are to be greatly congratulated on the artistic arrangement of the tables in the hall and lecture room and the very delicious lunch which they served. We hope some other year will follow their example in doing something for the Missions.

The Dramatic Society, with Jessie Grand re-elected Presi-

dent, is promising us a production shortly after Christmas. We shall be looking forward to it, as the Society has acquired something of a reputation.

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December 8th, Feast of the Immaculate Conception of our Blessed Lady was kept in a fitting manner, special honour. was shown Our Mother by the erection in the Entrance Hall, of a beautiful shrine laden with fragrant lilies and roses, the Sodalists' Feast-day gift to Mary. After the recitation of the Office of the Sodality, Rev. Father Bellisle, Spiritual Director of the Sodality, delivered a sermon, which could not but inspire deeper and more loving devotion to Our Lady in every heart. The Act of Consecration to Our Lady was followed by Benediction of the Blessed Sacrament. Jennie Farley, President of the Sodality, and her executive are to be congratulated on the beautiful shrine they erected.

The day had its material Feast too, for on that day each year we have our Christmas dinner. That's what it means to be a resident student at St. Joseph's.

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Librarian Says Plutarch Was Modern Biographer.

"Plutarch, emphasizing personality, was the first of modern biographers," stated Miss Rose Ferguson, of the staff of Toronto Public Library, in an informal address on "Trends in Modern Biography" to the Literary Society of St. Joseph's College, Nov. 3rd.

Miss Ferguson classified modern biographers as either those of the superiority complex type, or those of the inferiority complex or debunking type.

Classical biography is based on history, while modern biography emphasizes character, relating biography to psychology, psycho-analysis and psychiatry.

That the public is tiring of modern fictional biography is shown by the greater number of sales of such standard works as Cushing's "Life of Osler."

The salvation of modern biography lies in a deeper perception of ethical values.

PRELUDE.

“The stars of Heaven, and angels’ wings,”
 angels’ wings.

Stars, . . wings. Then suddenly,
 nay *now*, an angel sings.

Gloria, Gloria in Excelsis Deo,

Gloria, Gloria, Gloria . . .

I listen, and my earthly self
 retreats with all this earthly sphere,
 The world’s a crystal loveliness,
 its agonies a crystal tear,
 With nothing to be known or felt
 but the song an angel singeth here.

Gloria, Gloria . . .

Can it be?—that my earthy hungering self
 should consent to be buried,
 To sleep the velvet sleep
 of the roses of yesterday’s noon.

Hunger and thirst are dreams,
 I am Whole, no more lonely and incomplete,
 but at home with God,
 I am part of His thought,
 I am His,

And the breath of my mind is become a wild prelude
 of song, drawing in to itself the white mys-
 tery of stars, the swishing of angels’ wings.

Gloria . . .

Bernita M. Miller, '32.

THE INFLUENCE OF THE FRENCH REVOLUTION ON ENGLISH POETS.

The principles and ideals, as well as the startling quality of the events of the French Revolution, were so great that they permeated the life and literature of all the countries of the world. Europe, and especially England, being in closer proximity to the scene of action, was influenced in a correspondingly greater measure than the more remote parts of the world. The Revolution came as a surprise, and at first, as a not unpleasant shock to the people of England. They thought, looking back with pride to their own bloodless revolution of 1688, that they had given an example of moderation and good sense which might well serve the country to the south. They were mentally and physically unable to understand the feelings of hatred, deep-seated for centuries, which brought about the outbreak. Reforms were indeed necessary in England, and they were going ahead slowly, not without a great deal of bitterness on both sides, but without ever a thought of violence. Because of this, the English little understood the terrible outrages and injustices under which the French people were labouring.

Before the Revolution, England had been giving more to France in the way of thought than she received from it, but afterwards the current was reversed. The political exiles, the *émigrés*, included some of the best and most brilliant writers and thinkers of France. Madame de Stael, de Villiers, and Chateaubriand among others, all visited England, and left upon the country and literature an influence far deeper than they ever realized. In England all eyes were upon France, either in violent acceptance and enthusiasm, or in equally violent opposition. Burke, alone among his contemporaries, kept his balance, and with a foresight rare among Englishmen of the time, forecasted with astonishing accuracy the trend of events. "England was in a state of receptive susceptibility."

The universities of the time were mildewed with discretion,

and they left very little room for individual or different thinking. The poets usually found themselves restrained for the first time seriously there, and left with a feeling of relief. The Revolution was not connected in any very simple way with Romanticism, but it stimulated energies, brought forth thinkers of various temperaments, and aroused a degree of freshness and enthusiasm hardly paralleled in English literature.

Wordsworth, perhaps more than the other poets, was restrained at the University, and under this restraint he developed a certain obstinacy and a spirit of rebellion which accustomed him to bold and independent thinking. This, combined with his passionate nature, led him to welcome the heroism of the Revolution, and to espouse its cause. His delicate conscience made him sympathize with the cry of justice raised by the Revolutionaries; and since he hated class restrictions, he was just as much in sympathy with the cry of equality.

On the occasion of his first visit to France in 1790, he found it in the midst of a celebration of a great feast, and therefore his impression of the country was not that of France under normal conditions. Also his trip was made very quickly and he was thus unable to judge deeply. About this time there were noticeable in England the first differences of opinion from the Revolution, and heated discussions took place in Parliament, which did not interest Wordsworth greatly. When he visited France for the second time in 1791, he knew for the first time the philosophical influences behind the Revolution. His first two poems, written at this stage, were timid and belonged to the school of young poets who opposed the classicists.

This second trip to France left him an ardent enthusiast. At Blois he met Captain Beaupuy, with whom he talked and studied and by whom he was greatly influenced in favour of the Revolution. He gave his heart to the cause of the people: Beaupuy made him understand the oppressions under which the poor had suffered, and, although Beaupuy was a moderate man himself, hate grew in Wordsworth's soul for the oppres-

sors, and deep pity for the oppressed. The war on the frontier, delighted him, and in "Descriptive Sketches" he sang of France tearing itself away from misery and associating itself with joy.

When in Paris in 1792, he felt the first doubts about the Revolution. He was in a state of uncertainty when he returned to England to find the country more violently opposed than before to the Revolution. These attacks he could not let pass. Wherever he could, he defended it on the ground of reason or of justice, and excused its violences as much as possible. All the traits which had been in him in his youth came to the fore in the lyrics about the Revolution which poured from his soul.

His enthusiasm withstood even the test of the Terror, and it was only when the war between England and France broke out, and he was compelled to choose between loyalty to his own country and loyalty to the land whose cause he had loved, that his doubts were crystallized. He decided in favour of France, and his sorrow at betraying his native country inspired him to write a poem entitled "Guilt and Sorrow," in which the two principle characters are unfortunate victims of war. It was his first original strong work. The sharp emotions of the Revolution had brought out his genius.

As events went from bad to worse in France, Wordsworth slowly began to lose his faith, although he held on to it tenaciously for a very long time. It was the occasion of the invasion of Italy and the permission which Napoleon gave to his soldiers to collect booty, which finally disillusioned him. He wrote a series of satiric verses against the decrepitude of society. It was a terrible blow to him.

Coleridge was gifted with a lively sensibility, an imagination vivid in the extreme, a faculty of analyzing and logical thought which were allowed to develop in his youth, and which laid him open to the influences of the Revolution in a very great degree. Coleridge was not influenced directly by the Revolution as Wordsworth was, but even though he was far away from it, he felt the force of the passions and motivating

power. His enthusiasm was abstract rather than direct; he united revolutionary fervour to mystical fervour. All the above qualities united to inspire him to write the "Discourse," the "Maid of Orleans," and "Religious Musings." In "Maid of Orleans" he expresses the feeling that it is no ordinary revolution which has broken out in France; he displays great hopes for the establishment of real religion and liberty. He failed to distinguish revolutionary enthusiasm from Christian fervour. Throughout he hopes for the cause of justice, and democracy.

Blake also was impelled by the great human forces so much a part of the age, but he escaped the superficial influences which made such a profound impression upon the other poets. In "Songs of Innocence," written before the Revolution and published in 1789, there is a startling naivety, a bare simplicity, and yet a depth of feeling which distinguishes him from the more consciously heavy poets of the age. In them he painted an ideal world, which the Revolution seemed to him at first to accomplish. He is melancholy throughout, but there is no bitterness, no recriminations; mystical metaphysics is here in one of its extreme forms. He began a long poem called the "French Revolution," of which the first part was published in 1791. It was not a success, and by the time that Blake came to write more of it, the Revolution had so changed at least in its exterior manifestations, that he was disillusioned and bitter. His mental instability prevented him from keeping his illusions as long as the rest, and under the influence of this terrific disillusionment he wrote "Songs of Experience," which form an exact counterpart for "Songs of Innocence." Society not being for him what he had thought, he lost his serenity, lucidness, and wrote unfathomable things, which expresses in a way which doubtless only he understood, the concepts of life which he had formed.

Burns never idealized the Revolution, so there was no place in his mind for disappointment. His mind was working along the same lines as the Revolutionaries, at the same time, hence the two rather parallel each other. Burns is the adversary of

the Church, and the enemy of the nobility, but the political problem held no interest for him. He is very personal in his Revolutionary poems, e.g., "A Man's a Man for a' That," expressing a passionate love of liberty, which he kept all his life. Later he lost his hatred for kings and nobles.

Shelley was influenced by the French Revolution through Godwin; each shared a very deep interest in all human affairs, especially in the contemporary struggle for liberty. He was not an original thinker, but with his gift of picturing beautiful things, and the music of his verse, he had a glimpse of the universe from an intellectual point of view. The ideal world loomed very large in Shelley's mind. The "Revolt of Islam," which is puzzling at first, soon reveals itself as a real revolutionary epic. The world of thought is, however, the only real one for Shelly, and since such is the case, the events in France have not the same importance, and naturally do not make the same impression on him as on a poet to whom the physical world was the important thing.

Southey's "Joan of Arc," interprets the ideas of Rousseau as applied to the Revolution. It exalts the low, and humbles the great. The same sentiments inspired Southey to write a series of poems—"Botany Bay Eclogues," which celebrate justice, "Wat Tyler," which lauds equality of men, while "Joan" is concerned with humanity. Southey, like Coleridge, was not subject to the direct influence of the Revolution.

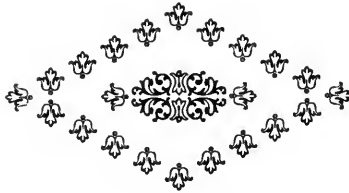
The three poets, Wordsworth, Coleridge, and Southey, did not all react in the same way when their hopes and ideals for the Revolution met with disillusionment. When the French armies invaded Switzerland it was the final blow to Coleridge's and Southey's already wavering faith in the Revolution. Up to this time "Religious Musings" was the great masterpiece of Coleridge; it is a direct product of the enthusiasm, responding to the heroism, generous passion, and the sublime illusion of the great days.

One fundamental consequence of their loss of faith was a softening of judgment, and a modification of impatience. They had by this time all passed the age of formation. When Bona-

parte's intentions became clear, about 1800, England was the only nation in Europe which was strong enough to oppose itself to the might of France. In the general enthusiasm against the conqueror, the poets all shared. Events no longer had the great influence on them as they had had in the younger days. They no longer looked to France for the sole source of inspiration; their spirit was more independent. They all three composed poems of circumstance; Wordsworth, "Sonnets to Liberty"; Coleridge, "Letters on the Spaniards"; and Southey "Inscriptions." Coleridge was the only one who degenerated; Wordsworth and Southey went ahead.

It was 1809 before Wordsworth finally lost the last traces of faith; after that time, came the reaction. The Revolution had left a huge mark on England; in literature, in thoughts, in style of writing, in almost every phase of life in the country. And when we consider how little the Revolution really accomplished for France, remembering that under Napoleon came almost all the really permanent reforms, it does not seem too much to say that its contribution to the great literature of the world is one of the highest things which the Revolution did.

Willie Ann Luckett, '32.



They Wait for Me

How sweet it is upon that life to ponder,
To rest secure, nor question, nor insist,
Knowing so well that in the country yonder
I shall find all that I have ever missed.

I sometimes think that when the day shall greet me,
Binding earth's broken friendship's fragile chain,
How I shall thrill as one by one they meet me,
The dear ones I have longed to see again.

I have no fear, no wearying sense of losses,
For thoughts of the glad meeting will enthrall;
I shall be strong to bear my 'daily crosses,
The loved ones wait and I shall find them all.

O softly will their voices fall upon me,
My deaf ear opened to their every word,
My poor eyes dazzled by their greater glory
Of which no eye hath seen, nor ear hath heard.

How I shall smile as tenderly they fold me
In their dear arms, I knew so well,
And trembling in a joy no words have told me
I joined the ranks to-day invisible.

And so I wait and work, the vast expansions
Of doming Heaven nearer as I go,
Content to feel within the many mansions
They wait for me, the ones who loved me so.

—Selected.

FAMILY TREE OF THE SISTERS OF ST. JOSEPH

This venerable tree germinated from a tiny seed, planted at Le Puy, France, on the Feast of St. Teresa of Avila, October 15th, 1650. The sapling shot upward, growing steadily into a strong, resplendent tree, until by the devastating storm of the French Revolution it was bereft of its branches and drained of its life-giving sap. When the fury of the storm was spent nothing remained of it but a shorn and shattered trunk, apparently beyond revivifying. But the roots of St. Joseph's Family Tree had been embedded in fertile soil, now further enriched by the blood of martyred sisters who had fallen beneath the guillotine.

Under the skillful gardening of Mother St. John Foutbonne, branches shot forth anew and umbrageous leaves appeared and ripening fruit, and it became a great tree and put forth branches from France to other European countries, into mysterious Asia, into darkest Africa and across the Southern Seas to South America it spread its embracing arms.

The branch of special interest to the Sisters of St. Joseph, Toronto, is that which left the main trunk just above Ancey, France, in the year 1836, and was labelled "Carondelet, United States of America" Upward and onward grew this vigorous branch until in 1847 it reached the City of Philadelphia. It still pushed on, gathering in its outstretching arms many great American centres. At last it crossed the International Boundary Line and in 1851 reached Toronto, Canada, whence it gradually spread across the broad Dominion. Therefore it is that we Sisters of St. Joseph, Toronto, cherish a tender and grateful love for St. Joseph's, Carondelet, Mo., and Mount St. Joseph, Chestnut Hill, Philadelphia, Pa.

S.M.G.


 COMMUNITY NOTES
 

Our Holy Father Pope Pius XI. graciously thanks Reverend Mother General and her Community for their special prayerful remembrance of His Holiness during their recent annual Retreat.

September 10th, 1931.

Dear Rev. Mother :

The Holy Father has received your letter of August 15th, telling him of the devotion of the Sisters of the Congregation of St. Joseph to his august person and their attachment to the Holy See. The Holy Father is most grateful for the sentiments expressed in your letter, and above all, His Holiness thanks the Sisters for the offering of holy hours passed in the presence of Our Lord in the Blessed Sacrament for his intentions.

His Holiness most willingly grants your request and bestows the Apostolic Blessing on all the members of the Community.

Very sincerely yours in Christ,
E. Card. Pacelli.

Rev. Mother M. Victoria,
Superior General,
St. Joseph's Convent,
Toronto, Ont.

* * * * *

Reverend Sister M. Antonia, S.S.J., Honoured.

In recognition of her high leadership in Catholic education among the Sisterhoods of the United States, His Holiness, Pope Pius XI., has awarded the distinguished decoration, "Pro Ecclesia et Pontifice" on Sister Mary Antonia McHugh, Dean of St. Catherines College, St. Paul, Minn.

The formal presentation of the Papal decoration was made by Right Reverend Monsignor James C. Byrne, Administrator of the Diocese, in the chapel of the College, on October 7th, 1931.

Heartiest felicitations, worthy sister.

Sister M. Bonaventure Mooney.

On November 3rd, at St. Joseph's-on-the-Lake, Scarboro, occurred the death of Sister M. Bonaventure (Harriet Mooney), the sole survivor of her family. She was born in 1858 at Mon-trath, Queen's Co., Ireland, the daughter of William Mooney and Harriet Lee. At an early age she came to Toronto with her father, mother, brother James, and three sisters. One sister became Sister M. Josephine of St. Joseph's Community, Wheeling, another Sister M. Zita of St. Joseph's Community, Toronto, and the third became the wife of Mr. F. Heffernan, Toronto.

Sister Bonaventure spent the greater part of her religious life of fifty-four years in the House of Providence and at the Sacred Heart Orphanage, Sunnyside. Her cheerful humour, very kind, gentle disposition and cordial sympathy fitted her naturally for charitable work. The last five years of her life were passed as a helpless, but patient invalid.

On November 5th, a solemn Mass of Requiem was celebrated at Scarboro by Rev. Dr. Markle, of St. Augustine's Seminary, with Rev. J. McGillivray, deacon, and Rev. W. McNabb, sub-deacon; Rev. A. McAdam, master of ceremonies, and Rev. G. Stringer, grand-nephew of the deceased and student at St. Francis Xavier Seminary, assisting in the sanctuary. Rev. Dr. Muckle and Rev. J. Murphy officiated at the grave in Mount Hope cemetery, whither many near of kin accompanied the remains to their place of rest. R.I.P.

* * * * *

Sister M. Berchmans Teaffe.

The Community of St. Joseph mourns the loss of a devoted member in the death of Sister M. Berchmans, which occurred November 10th, at St. Michael's Hospital, where she spent some months of intense suffering patiently borne. Sister Berchmans was born and educated in the City of Quebec, and entered the Community of the Sisters of St. Joseph of Toronto,

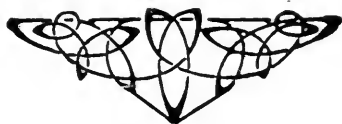
twenty-eight years ago. Her religious life was devoted to teaching in the parochial schools of Toronto, with nine years spent in the Western Missions. Her work as a teacher was blessed by God, for though of a gentle and retiring disposition, the influence she exerted over the children she instructed was deep and lasting.

During the epidemic of influenza in 1918, Sister Berchmans, who was stationed then in Prince Rupert, B.C., was one of the Sisters who went to the Queen Charlotte Islands to minister to the flu-stricken men of the lumber camps. In 1929 she was appointed Superior of St. Ann's Convent, Winnipeg, and in 1930 of the House of the Novitiate at St. Joseph's-on-the-Lake, Scarboro. Her last days were in harmony with the singular simplicity and beauty of her whole life.

The funeral was held from the chapel of the Mother House, St. Albans Street, on Friday morning, November 13th.

The solemn Mass of Requiem was celebrated by Rev. Dr. Markle, assisted by Rev. W. Smith, deacon, and Rev. W. Sharpe, sub-deacon. In the sanctuary were Rev. Fathers Mylett, C.S.S.R., and Mayer, C.S.S.R. Rev. Brother Theobald was also present.

Sister Berchmans is survived by a brother, Mr. W. Teaffe, of Ottawa, and a sister, Mrs. Hull, also of Ottawa. Mrs. Leo Knowlton, of Toronto, is a niece. R.I.P.



FATHER MICHAEL WATSON, S.J.

From time to time during the past fifteen years, St. Joseph Lilies has had the pleasure of presenting its readers with writings from the pen of the late Michael Watson, S.J., whose death occurred six months ago in Melbourne, Australia, in his 86th year, brought to a close a long, useful and saintly life.

Father Watson was born in Ireland, at Athlone, on the Feast of Our Lady of Lourdes, Feb. 11th, 1845, and as was fitting for one who loved our Blessed Mother with a deep and filial devotion, his life closed, as it had begun, under her special patronage, on the Feast of her Visitation, July 2nd, of the present year. In 1862 he entered the Seminary of Maynooth, and having been ordained sub-deacon, he decided to try his vocation as a Jesuit and was later ordained priest as a member of that Order, in 1871. One year later he was assigned to duty in Melbourne, Australia, and then began a long and fruitful apostolate in Australia, which lasted for sixty years. But perhaps it was as first Editor of the Australian Messenger of the Sacred Heart, that excellent and zealous organ for the propagation of devotion to the Sacred Heart of Jesus, that Father Watson was best known and will be longest remembered. For thirty years, from the day of its inception, Father Watson wrote, worked, prayed and suffered in order that the magazine might flourish and spread abroad the story of the love and mercy and forgiveness of Christ's Divine Heart, and God blessed his labours with amazing results. When the arduous work of editing the Messenger became too much for his unselfish zeal, he took charge of a smaller magazine, the Madonna, a monthly in honour of our Lady, devotion to whom he was never weary of propagating.

The celebration of the Golden Jubilee of his ordination in 1921 found him at 76 years of age a man of remarkable energy, vitality and good humour, never idle for a moment, preaching, writing, giving conferences and retreats to religious. For a casual observer, it would be hard to believe that for 45

years Father Watson had endured one of the keenest of all afflictions, that of being stone deaf. Only those who knew him in early life, who saw him taking part in animated discussions or enjoying the enchanting productions of the great masters of music, the song of a bird, the music of the rivulet and wind and stream, can realize what a great privation he was enduring. But true son of Ignatius, brave soldier of Christ as he was, he hid from others the weight of the Cross he bore, and by powerful and sweet resignation to God's Holy Will found in suffering his purest consolations. Shut off to a great extent from intercourse with creatures he learned to converse all the more readily with God. Indeed it would seem that he was fearful lest, if his hearing were restored, he might gain only to lose what was even dearer to him than the sounds of earth; for on hearing that a friend had resolved to make a pilgrimage to Lourdes to obtain his cure, he begged her to desist, saying, "I neither ask nor desire any alleviation. God willing, I prefer to remain as I am."

Such is the spirit of God's saints. No wonder, then, that after a year's illness his spirit went forth childlike and free to reap the fruits of a long and holy ministry. May his soul rest in peace.





BOOK REVIEW

**LORD JIM**

For anyone who has never before read any of Joseph Conrad's works, "Lord Jim" is a revelation of a distinctive type of literature—a psychological treatment of the main character. The author himself says of the story, "the conquest of love, honour, men's confidence—the pride of it, the power of it, are fit materials for an heroic tale; only our minds are struck by the externals of such a success, and to Jim's successes there were no externals." All through the book we see the hero developing mentally, even if his outward development is unnoticeable. The first four chapters deal with the working of Jim's mind as seen through his own eyes. But from then on another character steps in, takes up the broken threads of his story, and tying them together, weaves the remainder of the tale of a man's struggle with himself.

The better to realize the inward fight this man had to put up, it would be wise to give a brief summary of the plot. Jim—his surname remains unknown—coming from a respectable English family, becomes a sailor. After two years of training, having been left behind by his ship on account of an injury sustained during a storm, he signs as mate on the "Patna." A mysterious accident occurs at sea, and Jim deserts the ship, along with the Captain and two others, leaving several hundred natives helpless. For this desertion he has his papers cancelled. Befriended by Marlowe, who obtains a post for him, he goes to the Far East, becoming a central figure in a colony of natives. Romance enters his life in the form of a beautiful half-caste girl. But he is always fighting to overcome his egoism and pride, and makes a final heroic gesture as he is killed by the father of his best friend.

The style of the novel is unusual—having, as was before mentioned, more than one viewpoint of "Lord Jim." More-

over, the character of Jim is not the only one which is unfolded through the chapters. Marlowe, the narrator of the balance of the story, becomes only secondary in interest to the main person—Jim. As we read on we become acquainted constantly with new characters. The despicable Captain of the "Patna," who drops out near the beginning of the story, is an excellent example of the blustering coward so frequently met. Stein, with his butterflies, is a rather pathetic figure at the close of the book. The Malay girl, courageous and beautiful, rouses our sympathy. In short, every character is so vividly portrayed that at least one emotion is stirred by him or her. Conrad had a keen insight into human nature.

The writer is a master of description—vivid, terse, saying volumes in a few words. Having once been a sailor, he is able to describe accurately every nautical detail. His knowledge of the ways of the East and West is vast. When he describes the torturous journey Jim had to make into the heart of the tropics to reach his destination, the reader can almost feel the broiling sun beating down on himself. Conrad philosophizes in several little asides, using Marlowe as his mouth-piece.

From the very beginning of the novel we see Jim as a romancer. He dreams of doing great deeds, but, somehow, his longing for heroism is thwarted by the rather slow working of his mind and his indecision. In the final paragraphs Marlowe declares "he passes away under a cloud, inscrutable at heart, forgotten, unforgiven, and expressively romantic. Not in the wildest days of his boyish visions could he have seen the alluring shape of such an extraordinary success!"

We obtain in the foreword by the author, Conrad's explanation of Jim. "He is not the product of coldly perverted thinking. He's not the figure of Northern Mists either — it was for me, with all the sympathy of which I was capable to seek fit words for his meaning. He was "one of us."

Taken all in all, the book "Lord Jim" is a masterpiece of creative power and high imagination. After reading it we cannot help but feel we have discovered a literary gem —

one which will not easily be outreached. However, to fully catch the sparkle of every incident it would be necessary to re-read the book not only once, but several times. Some of the beauties of Conrad's idiom are lost in the usually hasty first "dipping" into "Lord Jim."

M. Aileen Reynolds, Form V.

* * * * *

Exchanges.

St. Mary's Chimes, Notre Dame, Indiana. The Autumn number contains an excellent article on the Irish Literary Movement, by Francis Juif. A detailed study of the work of Edmund Rostand, errs perhaps by excessive praise. His undoubted brilliance scarcely merits for him the title of "geant intellectual." The preference given in this magazine to criticism and news over the college type of short story is praiseworthy.

* * * * *

The Gargoyle.

The "Gargoyle," smartly gotten up, gives an impression of "liveliness in the editorial staff. The poetry by George Hayden and Joseph McInenly is above the average. The section, "Book Reviews and Books Recommended" is an admirable feature, as is also the section on Current events. The whole magazine shows signs of a healthy interest in the problems of the day, and the arrangement of the matter is particularly good.



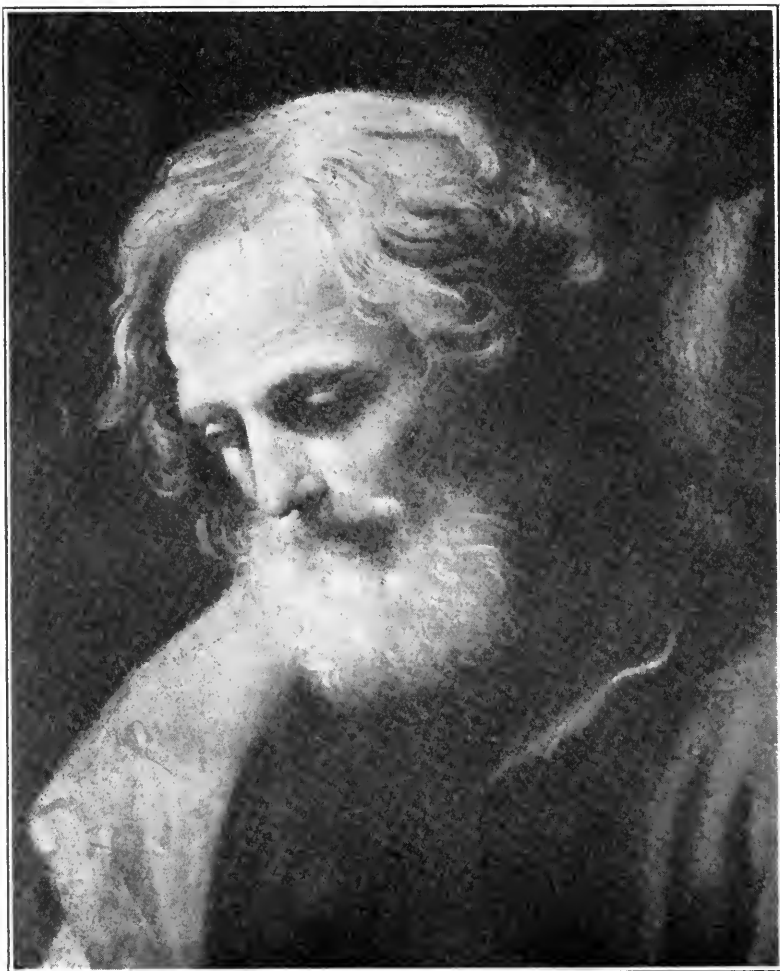
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ST. JOSEPH. PATRON OF THE UNIVERSAL CHURCH,
PRAY FOR US.

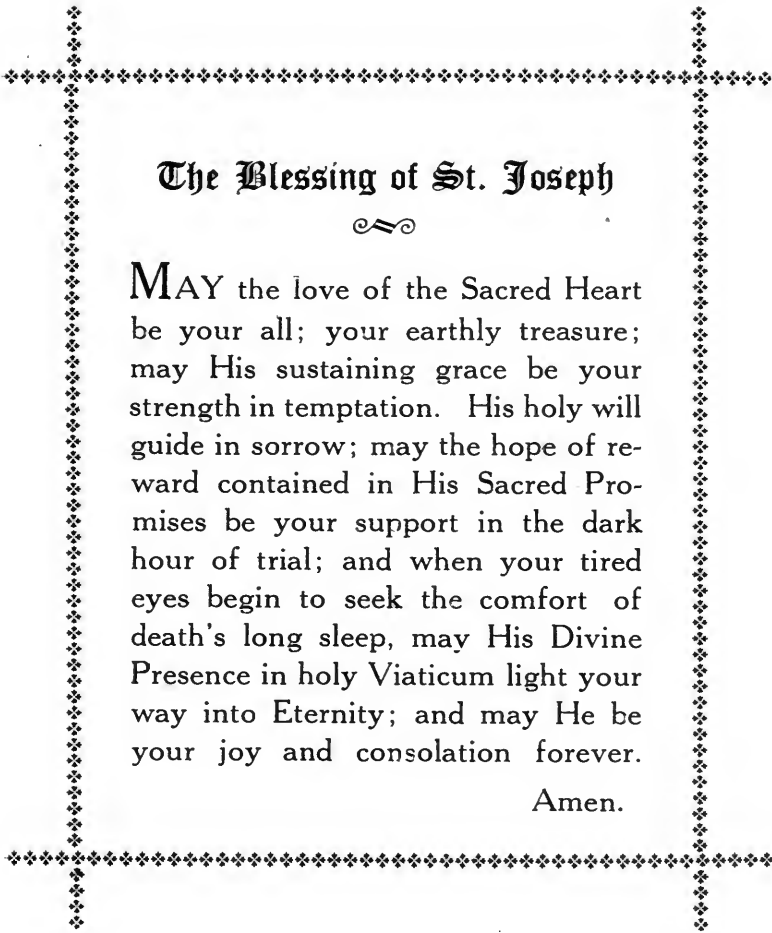
Saint Joseph Lilies

Pro Deo et Alma Matre.

VOL. XX.

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No. 4



The Blessing of St. Joseph



MAY the love of the Sacred Heart be your all; your earthly treasure; may His sustaining grace be your strength in temptation. His holy will guide in sorrow; may the hope of reward contained in His Sacred Promises be your support in the dark hour of trial; and when your tired eyes begin to seek the comfort of death's long sleep, may His Divine Presence in holy Viaticum light your way into Eternity; and may He be your joy and consolation forever.

Amen.

A MISREPRESENTED POPE

ADRIAN THE FOURTH

REV. M. J. RYAN, D.D., Ph.D.

I purpose here to touch upon one question alone in the life of this great Pope. "The trouble with our education," said Artemus Ward, "is that we know so many things that aren't so." This is particularly so in that part of education called "History."

"When I say a thing three times, 'tis true," says Bellman in "The Hunting of the Snark." In no other branch of learning, I think, is so much fiction and nonsense allowed to pass for knowledge. A Catholic historian in the United States told me that they have a lot of legends about Benjamin Franklin and the Papal Nuncio in Paris and the appointment of the first Catholic Bishop, for which in fact there is not the slightest foundation; these legends never were anything better than gossip, mere products of the imagination. Here among us (and, of course, not among us only) a great deal of what is called history is simply the propaganda and electioneering stuff of whichever party in Great Britain or in Ireland people happen to sympathize with, especially of the parties of "Reformation and Progress," who are always more fertile in fictions than the conservative people. There are many Catholics so enslaved by political zealotry and fanaticism that they want us not only to sympathize with their party and its policy, but with its arguments and fictions. To doubt its electioneering lies is to be an opponent or an enemy. Men may censure a Pope and even calumniate him without being accused of anti-clericalism or heresy; but we must not think ill of a politician without being accused of hostility to some party or some people. The thing that is most needed in education is the thing

most neglected, viz.,* the training of the judgment to distinguish between fact and fiction, and to understand what is the question at issue.

The only thing that I have to say here about Pope Adrian is that the question about his "Bull" should be by rights an historical question, and is not one of any political importance at all. In the first place, Pope Adrian was dead and buried thirteen years before King Henry II. landed in Ireland for the purpose of annexing the Irish to his Crown, and the date of the document is nearly twenty years earlier than his using of it. In the next place, it was not addressed to the Irish at all. They were not commanded nor exhorted nor advised nor persuaded nor requested to do anything at all. In the third place, it was not a Bull nor a Constitution nor an Encyclical Letter, but a Brief, or something of that kind, addressed to an individual. Fourthly, however much we may diminish its value, even if we go so far as to deny its genuineness, there still remain the three Letters of Pope Alexander the Third to the Irish Bishops, the Irish Princes, and the Irish people, exhorting them to keep the engagements into which they had entered with King Henry. (What these engagements were I have no space to discuss here). And let it be said for the Irish, that they have always in the past been distinguished for faithfulness to their word.

To call Pope Adrian a fellow-countryman of Henry the Second, to say that the Pope was prejudiced by patriotic partiality in favour of that King against the Irish, is as absurd as it would be to call the Archbishop of Baltimore a fellow-countryman of King George. Would it not sound rather irrational if one were to say that the Archbishop of Baltimore opposes the "Irish Republicans" and supports the connection of the Free State with the English Crown because he is biassed by patriotic prejudice in favour of King George? The charge

* Some people think that this letter in "viz." is used for the letter "z," but it was used by the printers because it resembled the contraction for "videlicet."

against Pope Adrian is, indeed, more absurd than this. It is almost as absurd as the Orange Sentinel's story at the beginning of the war about the General of the Jesuits, who was a Prussian subject though a Pole by nationality — that he for love of Prussia was setting Rome against England. But some Catholics, who can see the irrationality of Orange sectarian prejudice and color-blindness, cannot see the irrationality of their own political prejudice and bigotry.

At that time the English were a conquered people and their rulers were Norman-French. The Irish chroniclers of the time knew this very well, and never call the invaders or the annexers of Ireland English, but French. Very few of us take the trouble to read our old Chronicles; if we did, we should talk less nonsense than we do. Even educated people seem to forget that the English and the Irish had been allies and friends for five or six hundred years, and that the English had the greatest respect for the Irish (as even now, for the last fifty years an Irishman is treated with more respect and kindness in England than in the United States, as I have been told by Irishmen who have lived in both countries). The Irish, who are remarkable for intelligence and good sense except when their heads are heated by political excitement, knew from experience of the Romans and Danes that Britain had always been a breakwater against invasion from the Continent. An Irish Brigade fought on the side of the English in the battle of Hastings; and the Ard-Righ of the Irish had married King Harold's sister. What, may we suppose, were the feelings of a native Englishman towards his alien oppressors in 1150 or 1170? We know by abundant evidence what the feelings were of the oppressors towards the subjugated people. Many of us surely know the old story how, when the French of the Fourth Crusade turned away from its object and attacked Constantinople, the stoutest resistance to them came from the English exiles in the Varangian Guard. Irishmen can easily believe that.

Is it not disgusting to see writers supposed to be educated styling Henry II. "the English King," when they know very

well, and might be expected to remember, that the ruling class in England then repudiated the name of English as an insult, and that Henry had not been born in England any more than Dutch William or George, and could not speak a word of English.

A reader may ask now: Why, then, did the French King of England apply to the English Pope for a sanction of his design to annex Ireland to his Crown? The answer is that there was a general belief in Western Europe at that time that the islands belonged to the Pope in an especial manner as if they were Papal States, and the islanders themselves were proud of being thus subject to the Vicar of Christ. Indeed, a Lord Lieutenant in the reign of Edward the Sixth writes that the Irish regard the Pope as the real King of Ireland, and that if the government had left religion alone it would have had very little trouble in Ireland. In the popular opinion, King Henry could not have annexed Ireland to his Crown — nor could the Irish have annexed themselves — without the Pope's permission; as William of Normandy got the previous approbation of Pope Alexander the Second for his conquest of England.

It must be remembered that Henry the Second in the first years of his reign, when he obtained the grant from the Pope, was a very different man from the furious tyrant and oppressor of the Church and murderer of St. Thomas a Becket. It does not follow from the action of Pope Adrian that if he had been alive in 1172 he would have believed in the sincerity of Henry's repentance and have given a similar approval to his design of annexation. It has often been shown that Pope Adrian was friendly to the Irish; and, indeed, what else would a Pope at any date be?

It is not likely that Adrian's action was in any way a cause of the King's policy. Henry had kept the document for nearly twenty years without putting into practice the policy for whose sake he obtained it; and it is likely that his action in 1172 would have been just the same if he had never obtained the document from the Pope.

The immediate cause of Henry's action was Dermot Mc-

Murrough's invitation to Earl "Strongbow" and his companions. And certainly Adrian's "Bull" did not inspire McMurrough to invite (for he knew not of it), nor "Strongbow" to accept the invitation. The Norman-French were invaders in Southern Italy, Greece and Constantinople. Now it was their invasion which revived in the King's mind the latent idea of annexing the Irish to his Crown. And naturally it is among the descendants of McMurrough or his tribesmen that the most active vilifiers and calumniators of the Pope are found — anxious as they art to divert attention from the guilt of their own ancestors.

There is no evidence that the Irish were, in fact, influenced by the so-called Bull — or that they thought it was a command which they were bound to obey — when they accepted the King of England for their suzerain (or whatever it was — "Lord of Ireland," I believe was the title — but I now have neither space here nor time to explain this point).

Much of the nonsense which passes for historical truth comes from the poets. When Moore wrote:

On our side is virtue and Erin,
On their is the Saxon and guilt,

he knew well that the Saxon had no more to do with the matter than the Mohawk Indians had. Davis is more accurate when he says:

Some cursed him with McMurrough,
Who brought the Norman o'er.

The Saxon then and long after had troubles enough of his own; and many generations had to pass before the Saxon gained any share in the government of England. I have never come across the name of a Saxon among the followers of Strongbow or of the King. French became the language of the alien government in Ireland as in England. No Irish scholar can tell me at what date the English language took the place of the French in the government offices. And how

many names we have now of Irish families that are not O's or Mac's. Not to speak of the Frenches and the Fitzes and the Walshes and the Flemings (McMurrrough's first mercenaries were a band of Flemings), there is Scott and English and Kent and York and Holland and Dane (usually spelled Dean, which the Irish usually pronounce Dane), and a multitude of others.

It should be clear now that the question about the so-called "Bull" of Adrian is of no political importance, and should be treated as a purely historical one.

There is nothing more painful to an educated man than the narrow-mindedness which brings political passions and prejudices into literary criticism and history, and even blinding men to religious interests. There is in my opinion a larger proportion of magnanimous and fair-minded men among the Irish than there is in any other people; and I think that there is not more, but perhaps less, of misrepresentation of England in Ireland than there is in Canada, because there is more of education and of Christianity there. But of course the working class in every country, though they have a regard for right and justice, are quite destitute of any regard for political and for historical truth. They live politically on fictions and lies; they are ready to be humbugged, and apparently whoever tells the grossest lies will get the majority of their votes.

The Hymn of Hate did not do Germany much good, and it will not do more for any one else. It certainly has not done much for the American Clan-na-Gael (one half of whom are not Gaels at all, but Cromwellians or Covenanters). A great Irish-American prelate whom I knew well used to say of the Clan-na-Gael in his own city, that they had been so long telling falsehoods in their own favour that they have come at last to believe their own falsehoods. (But, of course, many of them were personally truthful and fair men). Unfortunately, there is also another set of falsehoods which they believe — the anti-patriotic falsehoods of the British party of "Reformation and Progress" — that is, the Cromwellians and Covenanters, who betrayed their own country in favour of the American and French Revolutions, as we have seen them in our own time

trying to break up the British Commonwealth as an obstacle in the way of Socialism and Communism. The American Clanna-Gael falsehoods have not diminished the anti-Irishism of the Yankees, but rather increased it. This society have had to suffer (1) the racial census, which was instituted in order to expose their boasts and misrepresentations of Irish numbers and power in the United States. (2) The foundation of the Anti-Saloon League, which was founded and has effected "Prohibition," in order to put Irishmen out of business together with German brewers and Jewish distillers, and which in alliance with the Methodists has made the celebration of Mass practically require the license of the State. (3) The American sympathy and support for Ulster Home Rule against them, and the repeal of the union of Ulster with the other Irish provinces, and for Federal Union with England. (This society did not see that President Wilson was an Ulsterman, and that his principle of "self-determination" was invented for the benefit of Ulster). (4) The Presidential Election of 1920, and its great majority for neutrality and indifference concerning Irish conflicts with England. (5) The publication of the results of the intelligence tests in the American Army, which has silenced the chatter about the "stupidity of the English." And (6) the new Quota of Immigration, which was intended to make them feel that the United States prefers their room to their company.

I can remember the time when I was so young and so simple that I imagined that every Englishman who censured his own country for its dealings with foreign countries was an honest and noble character. Now I often wish that some one would warn our Catholic teachers, who are so good and zealous, that much of what is taught for history in our Universities and Normal Schools is simply the misrepresentations by which the Cromwellians have covered up their treasons in favour of the American and French Revolutions. I have often said to my class: "If men cannot refrain from misrepresenting their mother country, from prejudice in favour of some policy or party, how can we be surprised if they misrepresent the Catholic

Church and Catholic peoples? I wish I could say that all Catholics are more impartial than non-Catholics. But our Catholic historians often are as enslaved by political party spirit as non-Catholics are by religious — or irreligious — bigotry. Why cannot Mr. Belloc expose and censure the crimes of the anti-Christian Deistic and atheistic French Revolution as Hallam and Macaulay do the crimes of the Protestant "Reformation," or as some American historians, who do not regret the secession of the American Colonies from their mother country, yet expose the tricks and the crimes by which the secession was in fact effected? (My own knowledge of the real character of the American Revolution was learned in the United States from honest Irishmen). Mr. Belloc's "Life of Danton" was excusable as a work of youthful enthusiasm. Its republication now is a piece of impudence. However misrepresentations in favour of the French Revolution are more excusable in Mr. Belloc than in Mr. Chesterton. I sometimes wish that our Catholic Truth Societies could extend their activities so far as to teach Catholics to avoid political and politico-historical falsehood or misrepresentation. Popes have found it necessary more than once to exhort or command Catholic newspapers to tell the truth, but what can be done if their editors have been filled with misinformation by the so-called education which they received? Mr. Coolidge, even while he was President, exhorted his countrymen to give up their habit of judging other countries by what the Opposition says about Government; and I have no doubt that he was thinking especially about England.

It is, of course, easy to misrepresent and calumniate without telling any untruths, simply by selecting the facts; as our Toronto papers and the "Canadian Press" give always bad news about England as well as Ireland.

If the blind are led by the blind, shall not both fall into the ditch? Let us try to keep history apart from our political opinions. Let us learn to distinguish between fact and fiction, and recognize that the facts which have happened are independent of our wishes as to what should have happened. Above

all, let us try to be fair to the Popes, whom some Catholics in every country, but especially Germans, from nationalistic bigotry, are habitually misrepresenting.

Let us reflect calmly upon unpleasant facts. God's ways are not ours; He moves in a mysterious way His wonders to perform. Owing to the conquest of Greece by Macedon, Greek literature and culture were diffused all over Egypt and the West of Asia; the Macedonian Empire became so Greek in its spirit and culture that it often is called the Grecian Empire. The Roman Empire, too, in its turn, was captivated by its captive — *Graecia capta ferum victorem cepit*, says a Roman poet. May it not be the Providential mission of the Irish to become the very soul of the British Commonwealth, and indeed of the whole English-speaking world? St. Malachy predicted that the government of England would not remain true to the Church, but that the Irish would be faithful forever and at last bring the English people home again.

The office of simplicity is to make us go straight to God, without listening to human respect; to make us speak frankly and from our heart; to make us act simply, without any mingling of hypocrisy or artifice; finally, to keep us far from duplicity or deceit.—St. Vincent de Paul.

IRELAND WELCOMES CHRIST THE KING

(Caed mille failthe, á thierna Iosa!—A hundred thousand welcomes, O Lord Jesus!—Erin's ancient salutation to Christ in the Blessed Eucharist, may be heard to the present day swelling in a subdued chorus of faith and love from peasant congregations in Gaelic-speaking districts at the Elevation of the Mass. It will doubtless be heard in replicated volume during the Eucharistic Congress to be held in Dublin in June.)

Caed mille failthe, á thierna Iosa!

Welcome, Lord Christ, to the land of the Gael!
Christ of the Eucharist! welcome awaits Thee,
Welcome from city and village and vale!

Millions of hearts of the children of Patrick,
Millions of souls at Thy coming rejoice;
Swelling the chorus of triumph before Thee,
Chanting Thy glory with jubilant voice.

Mountain and hilltop shall beacon Thy coming.
Headland and highland shall lift up their fires;
Waters and waves of the seas of green Erin
Hail Thee and hymn Thee with silvery choirs.

Every door shall be open before Thee,
Every threshold with blossoms be sweet;
Meadow and moorland shall bourgeon in beauty,
Strewing their fairest of flowers at Thy feet.

Thou art no stranger to us or our fathers;
Erin has loved Thee for ages of years,
Suffered and bled for Thine honor and glory,
Poured out in homage her blood and her tears.

Knelt round the Mass-rock in bog and in valley;
 Worshipped, adored Thee in sorrow and shame;
 Fed on the Mystical Feast of Thine altars
 When it was treason to honor Thy Name.

God of our fathers! Erin salutes Thee!
 Christ of the Eucharist, King of the Gael,
 Caed mille failthe! The Island of Martyrs
 Gives Thee glad greeting with jubilant hail!

Jesus of Bethlehem! come to our altars!
 Erin proclaims Thee her Lover and God.
 She, too, has knelt in her Garden of Olives,
 She, too, with Thee, has her Calvary trod.

She, too, was nailed to the Cross for Thy glory;
 She, too, the thorns of affliction has worn,
 She, too, shall share in Thy bright Resurrection,
 Clothed in the splendour of victory's morn.

Lo! from all continents, lo! from all islands
 Swift as the swallow and fleet as the dove,
 Gather to greet Thee our wandering exiles,
 Hastening homeward on pinions of love.

Caed mille failthe, á thierna Iosa!
 Welcome to Erin, Thou Lord of our race!
 Kindle our hearts with Thy's love's benediction,
 Brighten our lives with the light of Thy grace!

P. J. Coleman, M.A.



“QUIS UT DEUS?”

By JOHN B. O'REILLY.

St. Michael's College, University of Toronto.

Among all the hosts of angels who stand about the throne of God in Heaven, there is none, perhaps, who has a greater claim than Michael to the veneration and gratitude of mankind. The Hebrew meaning of his name, “Who is like God?” recalls the description¹ given by the Seer of Patmos of the revolt of Lucifer against Almighty God. For it was Michael who vindicated the supremacy of the Eternal Creator, and in a great intellectual battle defeated Satan, expelling him and his followers from the heavenly court, winning for himself the title of Prince of the Heavenly Host. Devotion to the Archangel dates from the earliest ages. The Jewish people honored him as their protector,² since, according to a Semitic tradition, on the dispersion of the nations after the destruction of Babel, the Hebrew people were committed to his charge. Two of the four texts in Sacred Scripture in which the name of Michael is recorded, support this tradition. Gabriel said to Daniel³ when he asked God to permit the Jews to return to Jerusalem: “The prince of the kingdom of the Persians resisted me . . . and behold Michael, one of the chief princes, came to help me . . . and none is my helper in all these things but Michael, your prince.” Speaking of the end of the world and Antichrist, the angel said⁴: “At that time shall Michael rise up, the great prince who standeth for the children of thy people.” St. Jude alludes in his Epistle⁵ to the ancient Jewish belief that Michael contended with the devil for the body of Moses in order to bury it, lest the Jews by rendering divine honours to their legislator should be guilty of idolatry. Both Jewish and

1. Apocalypse, XII, 7.

2. G. P. Moore, *Judaism* (Cambridge: 1927) 1, 403.

3. Daniel, X, 13-21.

4. Daniel, XII, 1.

5. Jude, Verse 9.

Patristic exegetes have found implicit references to the Archangel in Old Testament books. It was Michael who guarded the gates of Paradise⁶ after the sin of our first parents; who intercepted Balaam⁷ on his way to curse God's chosen people; who appeared to Josue⁸ holding a drawn sword. It was Michael, too, who exterminated in a single night the vast army of Sennacherib,⁹ and who appeared in a vision to Daniel as a figure resplendent with light.¹⁰

The Catholic Church inherited from the ancient Jews her devotion to St. Michael. The champion of the chosen people and the protecting angel of the synagogue naturally became the guardian of souls and the defender of the Church which succeeded it. One should have thought that St. Michael, pre-eminent as angel of power in the Old Testament, would have been the warrior-saint of Christian Antiquity in the deadly conflict with Imperial Rome. But the cult of the saints during the first three centuries underwent the remarkable developments which Father Hippolyte Delehaye, S.J., Dean of the Bollandists, has traced at length in his erudite monographs.¹¹ Saints George, Sergius, Demetrius and Theodore were their military saints. To St. Michael, the early Christians gave the care of their sick, and *Michael, Angel of Healing*, overshadows *Michael, Angel of Power*. This devotion originated at Chonac in Phrygia¹² in consequence of an apparition of the Archangel¹³ and the gushing forth of a spring in whose waters the sick were healed. From Colossæ the cult spread to Pythia in Bithynia, and other parts of Asia Minor, where sulphur and hot springs were dedicated to the Archangel.

6. Genesis, iii., 24.

7. Numbers, XXII, 22-27.

8. Josue, V, 13, 14.

9. 4 Kings, XIX, 35.

10. Daniel, X, 16.

11. H. Delehaye, *Les Origines du Culte Des Martyres* (Bruxelles; 1912), and *Les Légendes Grecques des Saints Militaires* (Paris 1909) pp. 2. ff. by the same author.

12. The present Khonas on the Lycus in the ecclesiastical province of Laodicea.

13. Symeon Metaphrastes, Chonis patrato. *Analecta Bollandiana* VII. (1889), 287 ff.

The Edict of Milan, issued by Constantine the Great in 313, gave peace to the Church and, if the authority of Du Cange be correct, the first Christian Emperor built no fewer than fifteen churches and chapels to St. Michael in Constantinople and the neighbourhood.¹⁴ The most important of these structures¹⁵ was built on the headland called Hestiae on the Bosphorus, distant from Constantinople seventy stadia by land and thirty-five by water. The Byzantine lawyer and historian, Sozomen, writing in the first half of the fifth century, has given to posterity a description of this sanctuary, popularly known as the Michaelion. Here the health of the sick in mind and body was restored through the powerful intercession of the Archangel. And Sozomen¹⁶ after expressing his own tribute of gratitude, relates the details of favours accorded to Aquilinus, a colleague, and Probianus, a royal physician. The Emperor Justinian rebuilt two of the Constantinian churches, erected new basilicas, and placed the imperial throne under the protection of the Mother of God and the Prince of the Heavenly Host. To him the Christians in Egypt gave the care of their life-giving river, and June the twelfth was adopted as the Feast-day of St. Michael, "for the rising of the Nile." Devotion to St. Michael in the Balkan States, in the Russias under the Czars and in Oriental Churches, can be attributed to the zeal of the early Christians, who venerated him as Angel of Healing.

The first explicit reference to Michael in patristic literature is found in the work of a Roman writer, Hermas,¹⁷ who is ranked with the Apostolic Fathers. He calls the Archangel the good and noble envoy, who has power over this people and is their leader. Soon after the Edict of Milan, a church was built in his honour on the Via Salaria at the sixth milestone from Rome. The oldest known sacramentary, that attributed

14. K. A. H. Kellner, *Heortology* (London 1908), p. 328.

15. Sozomenus, *Hist. Eccl.* II. Cap. III. Migne, *Pat. Graec.* Vol. LXVII, 940.

16. Sozomenus, *Op. cit.*, p. 941.

17. Pastor, *Simil.* VIII, 3. Migne, *Pat. Graec.* Vol. II, 974.

to St. Leo the Great,¹⁸ contains five Masses for the anniversary of its dedication, September 30th. In other Mass-books, the Gelasian¹⁹ and Gregorian,²⁰ the date on which the feast is celebrated is changed to September 29th. It is probable that on this date another church was consecrated, and we have continued to commemorate this anniversary as our principal Feast of St. Michael. Pope Symmachus, 498-514, enlarged and adorned the Basilica of St. Michael in the city of Rome,²¹ and here two other churches were erected in his honour in the early Middle Ages. The traveller to the Eternal City is familiar with the statue of St. Michael on Hadrian's tomb, Castel Sant'Angelo, recalling the days of Pope Gregory the Great,²² when the Archangel of Healing saved the city from further ravages of a devastating pestilence. In ancient litanies the name of Michael was placed close to that of the Most Holy Trinity, and devotion to the Saint spread rapidly throughout the Italian Peninsula and Southern Gaul. Where in pagan days temples were erected to Mercury upon mountain tops, Christian piety now raised shrines in honour of the *Prince of the Heavenly Host*.

Mediæval pilgrims to the Holy Land, following the road along the Adriatic side of Italy, broke their journey by a visit to the famous sanctuary of St. Michael on Monte Gargano, in the ancient diocese of Sipontum.²³ Over the doorway of the grotto they read: *Terribilis est iste locus*, reminding them of an apparition of the Archangel in the closing years of the fifth or the beginning of the sixth century, celebrated to-day in the Roman Liturgy on May the eighth. From the seventh century this grotto was one of the most celebrated places of pilgrimage in Italy. The Lombard kings, within whose duchy

18. Liber Sacramentorum Ecclesie Romanæ. Migne, Pat. Lat. Vol. LV, 103-5.

19. Sacramentarium Gelasianum, Liber Secundus, Migne, Pat. Lat. Vol. LXXIV, 1177.

20. Liber Sacramentorum. Migne, Pat. Lat. Vol. LXXVIII, 143.

21. Liber Pontificalis. ed. Duchesne. (Paris 1886) 1, 262.

22. F. H. Dudden, Gregory the Great (London 1905), I, 220.

23. Now Monte Sant'Angelo in the Diocese of Manfredonia.

of Beneventum the sanctuary was located, had a particular veneration for St. Michael. They stamped his image on their money; they embroidered it upon their banners. At Lucca and Pavia they built churches in his honour. The Emperors of the Holy Roman Empire²⁴ were equally as zealous in their devotion. Otto III. came to the Mount to do penance for the murder of Crescentus; Saint Henry II. to pay his tribute of devotion to the Archangel, and for his piety was rewarded with a vision. Here too came the Norman pilgrims, who were to change the whole course of the political history of Italy,²⁵ the famous travellers from France, St. Odo of Cluny, St. Gerard, Abbot of la Grande-Sauve, and the illustrious Suger of Saint-Denis, who, more than anyone else, influenced the art of the twelfth century. St. Michael loved the mountains. And at an early date a church was constructed in his honour in Campania, on Mount Gaurus, overlooking Sorrento. Mount Gaurus rises above the Tyrrhenian Sea like Monte Gargano on the Adriatic. Both mountains occupy corresponding positions on either side of Italy, and both sanctuaries were alike.

Professor Haskins, in his fascinating lecture, "*The Spread of Ideas in the Middle Ages*,"²⁶ has pointed out the intimate connection which existed in those times between Monte Gargano and Mont-Saint-Michel, in Normandy. Every tourist to France who visits the Mount reads, either before or after, Henry Adams' *Mont St. Michel and Chartres*. The best view may be had looking across the bay from Avranches, made famous by Lanfranc, who lectured in its school, and by Master Henry, the Court Poet,²⁷ Canon of the Cathedral. This Romanesque structure, before whose door Henry II. of England knelt to receive absolution for the murder of Thomas Becket, was destroyed during the French Revolution. Looking at the Mount at sunset from this site, with its mighty church and monastery, rising over

24. E. Mâle. *L'Art Religieux du XII Siècle* (Paris, 1928), p. 260.

25. *Cambridge Medieval History* (New York, 1926), V. 168.

26. C. H. Haskins' *Studies in Mediaeval Culture* (Oxford, 1929), p. 95.

27. J. C. Russell "Master Henry of Avranches as an International Poet" in *Speculum* III, 34-63. (1928).

300 feet from the ocean, there passes before one's mind the vista of its historic past. Here Saint Aubert,²⁸ Bishop of Avranches, built a church at the command of the Archangel, dedicated October 7, 709, and for centuries it has been a place of pilgrimage for king and knight, poet and peasant. Charlemagne, founder of the Carolingian Empire, came here to pray: so did Harold the Saxon, William the Conqueror, and the great crusader, Saint Louis of France. William of Saint-Pair, born in the little village of that name near Granville, wrote the story of the Mount in verse. The thirteenth century knew its greatness as a hearth of learning and as a sanctuary annually visited by scores and hundreds. Here Louis the Eleventh, the Spider King, founded the Knights of St. Michael, while François Villon, Master of Arts, sang his verses to the students in Paris. In 966, Duke Richard-Sans-Peur brought the Benedictines of Monte Cassino to look after the spiritual and bodily needs of the pilgrims. A few decades later they took charge of the Archangel's shrine off the coast of Cornwall, where Edward the Confessor built a monastery in 1047. This Celtic Mount St. Michael,²⁹ a 267-foot mass of granite and slate, reached by a narrow causeway at low tide, was a home of saints and monks long before the Conqueror came to England. The Feast of the Dedication of the Saint's church on the Mount off the Norman coast, was a holy day of obligation in Normandy and England. And the popularity of the devotion to the Prince of the Heavenly Host is further attested by the fact that the insignia of those who had visited Mount Saint Michael in Peril of the Sea were adopted generally by all pilgrims. These were the staff to test the sand, the horn to summon help in sudden fog or tide, the conch as a souvenir.

Christian tradition has assigned to St. Michael the office of offering the prayers of the faithful to God. This belief is

28. The most complete study of this famous place of pilgrimage is by P. Gout, *Le Mont-Saint-Michel*, 2 Vols., Paris.

29. T. Taylor, *The Celtic Christianity of Cornwall* (London, 1916). pp. 141 ff.

founded on the third verse of the eighth chapter of the Apocalypse: "An angel stood before the altar having a golden censer, and there was given to him much incense that he should offer of the prayers of all the saints upon the golden altar which is before the Throne of God." There is a further allusion to this office in the prayer recited in the Proper of the Mass for the blessing of incense. In Western Christendom during the Carolingian period, and somewhat later in the Byzantine Empire, it was customary to place altars consecrated to St. Michael and other Archangels in the upper part of the towers,³⁰ flanking the western portal of abbatial and other churches. Both the Abbey of St. Gall and the Monastery on Mount Athos had two towers dedicated to the Archangels Saints Michael and Gabriel respectively. As the primary purpose of these towers was to serve as places of refuge in storms and other dangers as well as watch-towers and a means of defence against barbarian invaders, it was natural to dedicate them to these celestial patrons, the defenders of the Church. Archaeological evidence justifies the belief that church towers, like the round towers in Ireland, were built originally as fortifications, and not for bells, which were introduced for religious ceremonies at a subsequent period.

As time went on, the devotion to the other archangels in connection with towers, always subservient to that of St. Michael, was entirely superseded by it, the massive single tower attached to the monastic buildings in the eleventh century being always dedicated to him. The Cluniac Congregation were particularly faithful to this practice. In mediaeval books of customs and monastic usages, it is stated that on St. Michael's Day, Mass was said at an early hour at his altar in the great tower, and after High Mass the same altar was incensed in commemoration³¹ of the apparition of the archangel on Monte Gargano. *Incensabunt altare B. Michaelis in Magna turri.* In the Norman period the abbeys and parochial churches, more especially in France, had towers at the western

30. E. Mâle, *L'Art Religieux du XII. Siècle* (Paris, 1928) p. 261.

31. J. Beletus, *Rationale Divinis Officior.* Migne, Pat. Lat. CXXI, p. 693.

end of unequal size and different form. The great Gothic cathedrals were not exempt from this peculiarity. The towers of Coutances Cathedral, described by Ruskin as the superb masterpiece of mediæval art, are a rare exception. The principal tower, and in this case the more ornate, was dedicated to St. Michael. In the thirteenth and fourteenth centuries, however, the chapel was placed in the first storey or on the ground. The reason for this change may be found in the fact that the parvis or court in the base of the tower was used as a cemetery.

Late in the fourth and early in the fifth century the old Roman and Jewish custom of burying the dead beyond the city walls fell into disuse. The relics of the martyrs were translated from the catacombs and cemeteries to the newly-constructed churches within the city. Naturally a people whose forefathers and kindred had been buried near these confessors in the days of persecution wished their own remains to be interred in like fashion. So the churches in the Middle Ages became the burial place of all who could avail themselves of the privilege. The narthex and nave were reserved for persons of high rank and eminent sanctity, while the approach to the nave was used as the burial place of ordinary persons. The latter centuries of the Middle Ages were marked by a particular growth of devotional practices in honour of the dead;³² Mass foundations, confraternities for prayers, the Feast of All Souls and the development of death as a theme for the illumination of books of prayer, or in popular art like the *Danse Macabre*.³³ As it had long been a universal custom to dedicate cemeteries and mortuary chapels to St. Michael, the altars formerly erected aloft in the church towers were built, in the last decades of the Middle Ages, on the ground floor close by the remains of the faithful departed. This place in the base of the tower served as a baptistery and the place where possessed persons underwent exorcisms. The mediæval liturgist was

32. J. Evans, *Monastic Life at Cluny* (London, 1931), p. 23. The Feast of All Souls was first instituted by St. Odilo of Cluny.

33. E. Mâle, *L'Art Religieux à la fin du Moyen Age*. (Paris, 1925), p. 346 ff.

quick to see the fitness of this place for these sacred rites. For they who were under the power of Satan were released in a place dedicated to St. Michael, his vanquisher.

The Jewish people (some of whom did not believe in the future life)³⁴ beheld in St. Michael only a celestial warrior whose duty it was to watch over and protect the chosen people; but in Catholic Christianity (where the Resurrection of Christ and our own on the Last Day are dogmas of paramount importance) his two-fold character as Angel of Power and Angel of Judgment, his two-fold office of Leader of the Heavenly Host and Guardian and Rescuer of Souls, has been duly recognized. Into his custody the souls of the Just are committed after death to be introduced by him after the Judgment into the abode of bliss. The Ritual, Mass-Book, and Office of the Church keep this thought before us: Let St. Michael, the Archangel of God, Prince of the Army of Heaven, receive him and conduct him to the City of the Heavenly Jerusalem.³⁵ May the holy standard-bearer, St. Michael, lead them into the holy light which thou didst promise of old to Abraham.³⁶ O Archangel Michael, I have made thee a Prince that thou mayest receive the souls of all.³⁷ Gregory of Tours speaks of a virgin whose soul the Archangel was seen to receive and conduct to heaven. Cæsar of Heisterbach, the Cistercian annalist, in his Dialogue of Miracles,³⁸ makes the devil confess that he was driven away from the death bed of a certain abbess by St. Michael, armed with a lance; and again, in connection with the death of a nun, Cæsar speaks of the love and veneration due to him as one who has charge of men's souls. In an ancient representation of the Last Judgment in Autun, the souls of the just are depicted seeking refuge under the mantle of St.

34. Josephus, *Antiquities* XVIII, 1, 4; *Wars of the Jews* II, 8, 14; cfr. Fr. Touzard, S.S. in *Revue Biblique*, April 1898.

35. *Rituale Romanum, Ordo Commendationis Animæ*.

36. *Missale Romanum, Offertory of the Requiem Mass*.

37. *Breviarium Romanum*. Third antiphon from the Vespers, Feast of St. Michael.

38. Caesarius of Heisterbach, *The Dialogue on Miracles* (London, 1929), transl. by H. Von E. Scott and C. C. S. Bland. 1, 44.

Michael. A quaint sepulchral monument in Ely Cathedral portrays a soul being carried to heaven in a fold of the Archangel's garment, and also on a bas-relief of Arles he is seen conveying a tiny figure to St. Peter to be admitted to the Heavenly Jerusalem.

In modern times the representation of St. Michael as a young and beautiful warrior clad in armour,³⁹ trampling under foot the devil under the form of a dragon or half-human monster, is so familiar, that we have lost sight of the fact that in the Ages of Faith, when men realized more fully the solemn account to be rendered after death, the Archangel was portrayed, not less, perhaps more frequently holding the scales than wielding a sword.⁴⁰ In his terrible balance which decides their fate for eternity he weighs the souls of men; evil angels are present endeavouring to influence the weight. Sometimes mediaeval sculptors carved a human form in either scale; more often on one side, five or six tiny figures kneel awaiting their doom, while on the opposite side several devils are seated, while others hang upon, or attempt to hook down, the ascending scale. The idea that on the Judgment day man's good and bad deeds are sifted out is as old as humanity. St. Augustine and St. John Chrysostom used this example in their sermons. The Archangel with his balance⁴¹ was thus first represented in the Coptic Church in Egypt, then in Asia Minor, and lastly in Western Europe. In ancient British monuments this same subject frequently recurs, especially on the sculptured crosses of Ireland and Scotland, among which that of Monasterboice of the tenth century is considered to be an excellent example. To study the Last Judgment on the facades of Bourges, Chartres and Amiens Cathedrals, where St. Michael occupies a central position, is to understand what our Catholic forefathers meant when they prayed to be saved in the Day of Judgment.

Devotion to St. Michael, *Angel of Power*, was equal-

39. As in Raphael's painting of St. Michael in the Louvre.

40. A. Fabre, *Pages d'Art Chrétien* (Paris, 1920), p. 362.

41. E. Mâle, *L'Art Religieux du XIII. Siècle* (Paris, 1910), p. 436 ff.

ly as popular in the Middle Ages as *Angel of Judgment*. As patron of the Church, of France and Germany, of monarchs, knights and soldiers, he fulfilled the rôle of a military saint conquering Satan and rescuing souls. English and Continental Crusaders associated him with St. George, imploring his help to ward off the blight of Islam. In Byzantine art, for example, in the famous mosaics of Ravenna, which date from the time of Justinian, St. Michael is pictured as a young man clothed in a multi-coloured garment, a chlamas, carrying in his hand a standard of the Holy Trinity. In a panel of a twelfth-century marble throne,⁴² in the Church of Monte Gargano, and on the seal of Robert of Torigny, Abbot of Mont-Saint-Michel, 1154-86, the Archangel is portrayed wearing an ample garment, which falls into folds and is armed with a lance with which he pierces the dragon beneath his feet. This method of depicting the Archangel is unknown in Eastern art. The celebrated authority on Christian iconography, Emile Mâle, considers these representations as copies of an old icon of the Saint in the crypt of Monte Gargano, which is mentioned in the notes of a ninth century pilgrim, Bernard the Monk. This painting of Michael, *Angel of Power*, contemporary with the Carolingian period, and popularized by pilgrims and travellers to the Mount, served as the type of *Angel of Power* upon which sculptors and glass-makers in France and Italy modelled their conceptions of the warrior-saint. In the illumination of a twelfth century manuscript preserved in the Library of Avranches, and on the cover of the Lorsch Gospels,⁴³ which is certainly much earlier, a shield is added. This increase of armament foreshadowed the change to take place in the 14th and 15th centuries. In the closing years of the Middle Ages metal-workers became highly skilled in the forging of armour, that indispensable part of a knight's equipment for war. And Michael, the patron of all knightly Orders, like the English Order of Saints Michael and

42. E. Mâle, *L'Art Religieux du XII Siècle*. (Paris, 1928), p. 258 ff.

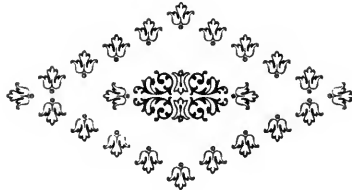
43. C. R. Morey, "The Covers of the Lorsch Gospels," in *Speculum*, Vol. IV, p. 427. (Oct., 1929).

George, and the Chevaliers of Mont-Saint-Michel, no longer appears in flowing garments, but is clad in full armour bearing a shield and brandishing a sword. Thus was created a new type which later artists universally adopted as representing St. Michael the Conquerer and Vanquisher of Satan, and from which modern painters and sculptors have drawn their inspiration. This is why we see in the contemporary art of our day the Prince of the Heavenly Host as a military saint.

PASSIONTIDE.

If but one glance from Thee, Lord, made
Poor Peter saint of high degree,
Ah! cast a look of tender love
Upon my soul, which foolishly
Hath oft denied and set aside
Thy claims for sin's false liberty.

S.M.St.J.



JOHN HENRY NEWMAN'S POEMS AND HIS LITERARY AFFILIATIONS

By DR. CATHERINE BURNS.

Newman learned to know the classics as a schoolboy. At Ealing, where his father sent him first to school, he acquired a taste for Terence's plays, which the boys used to act. Among the parts he himself played were Davus in the *Andria* and Pythias in the *Eunuchus*. An old diary of the early school course contains the item: "1810, May 25, got into Ovid and Greek. .1813, May 25, began Homer." Years later, when he voyaged about the coast of the Mediterranean, he read again a great part of the *Odyssey* and more of Virgil than he had done since he was ten years old. In sight of Ithaca came the thought that before him was the reality of what had been the earliest vision of his childhood: "Ulysses and Argus, which I had known by heart, occupied the very isle I saw."

At Oxford his classical studies continued. He had come to college young. During the first term he wrote to his father, "I now see the disadvantage of going too soon to Oxford . . . ; for there are several who know more than I do in Latin and Greek and I do not like that." In the account of the examination for the Trinity Scholarship, he wrote to his mother: "They made me at first do some verses; then Latin translation; then Latin theme; then chorus of Euripides; then an English theme; then some Plato; then some Lucretius; then some Xenophon; then some Livy."

His thorough assimilation of the classics came with the years. The very mistakes that he made in his second competitive examination evidence the intensity of his application on such study. As an old man, he recalled having translated the word *proprium* in Virgil by *proper* instead of *his own*, never thinking he might be misunderstood in using the word, as did Shakespeare, in a Latin sense. In his letters and elsewhere occur

frequent allusions to Homer, Thucydides, Aeschylus, Ovid, and others. At Rome, where he and Froude began *Lyra Apostolica*, they borrowed from M. Bunsen a Homer and Froude chose from it as a motto expressive of their mutual feeling the words of Achilles on returning to battle: "You shall know the difference now that I am back again." Again, on his visit to Cambridge, Newman remarked that he found his way from the town to Trinity College "like old Oedipus, without guide, by instinct; how I know not."

Newman had just as sure a taste in English literature. In 1871, he thanked Hope-Scott for a life of Walter Scott in the words: "In one sense I deserve it; I have ever had such a devotion, I may call it, to Walter Scott. As a boy in the early summer mornings I read 'Waverley' and 'Guy Mannering' in bed when they first came out, before it was time to get up; and long before that I think, when I was eight years old—I listened eagerly to the 'Lay of the Last Minstrel,' which my mother and aunt were reading aloud." When Scott was dying Newman prayed for him, having in mind Keble's verse, "Think on the minstrel as ye kneel." Father Ryder of the Oratory named Southey and Crabbe among Newman's favorites. The same literary friend recollected an illness of his boyhood brightened by Newman's coming and reading to him Wordsworth's *Ode on the Intimations of Immortality*. "There was a passion and pathos in his voice that made me feel it was altogether the most beautiful thing I had ever heard." Of course, in literary pursuits at Oxford, Shakespeare and Milton became familiar to him. To meet no college requirement, but merely to try out his knowledge, he wrote at Oxford a critique of the plays of Aeschylus on the principle of Aristotle's *Poetics*.

Even in 1825, the year in which Newman was appointed vicar at St. Mary's, Oxford, Blanco White, in asking Newman for a contribution to the *Quarterly*, suggested "household stuff," such as "how the leading classical writers should be read." On this occasion, Newman extended his early critique of the plays of Aeschylus to include both ancient and moderns, and gave the essay the title, *Poetry, with References to Aristotle's Poetics*.

But such knowledge of the classics adds little color or feeling to Newman's own poetry. What he admired most in the *Oedipus Coloneus*, the exquisite delineation of the character of Oedipus particularly in the interview with Polynices, he turned to advantage in the poem, *Judaism*. *The Isles of the Sirens* recalls "the man of many woes." A quotation from Plato in *Joseph* is introduced with the hint, "Then, was fulfilled nature's dim augury." In the verses, generally, the poet has kept in mind his theological doctrines.

But, like Arnold, Newman could appreciate a classic spirit. Over the heroine of Newman's tale, *Callista*, hangs the spell of ancient Greece. The following song of Callista suggests what would have been Newman's power had he turned like Arnold to classic themes:

I wander by the river's brink
Which circles Pluto's drear domain;
I feel the chill night breeze, and think
Of joys which ne'er shall be again.

I count the weeds that fringe the shore,
Each sluggish wave that rolls and rolls;
I hear the ever-splashing oar
Of Charon, ferryman of souls.

One might think that although Newman at the time of his verse-writing lost interest in many of the greatest English poets, he would hold more closely to such sacred poets as George Herbert and Henry Vaughan. But here again this interest does not strongly appear. The greater number of Newman's poems, *The Dream* excepted, were written during the anxious days of the Mediterranean voyage. The Church then faced disestablishment, and Newman wrote to check the drift away from dogma and all distinctively Christian virtues. From the religious poets of the seventeenth century he could gain little help in his particular theological aim.

The connection between the conditions in the church and his purpose in *Lyra Apostolica* comes out plainly in Newman's

correspondence. "Christianity," he declared in a letter to his mother, March 13, 1829, "is of faith, modesty, lowliness, subordination, but the spirit at work against it is one of latitudinarianism, indifferentism and schism, a spirit which tends to overthrow doctrine" The verses aimed to stir up people against this spirit of the day. Apropos of this matter, Newman wrote to F. Rogers two days before he set out on the journey with Froude: "We have in contemplation to set up a verse department in *Rose's Magazine* for all right purposes. . . . We have hope of making an effective quasi-political engine, without every contribution being of that character. . . ." Newman, according to plan, does begin with personal religion and later mingles with such writing more ecclesiastical subjects.

That this deliberation shaped the verses Newman wrote for *Lyra Apostolica* can be seen from his letters. In a letter telling his sister that Rose accepted the proposition, he transcribed a set of verses and added: "I have written one on Athanasius, and a sort of song; and one on the Church of Rome, and I wish to take Old Testament subjects, but I cannot yet seize them." Even such a spontaneous poem as that aroused at the sight of Ithaea was introduced in a letter with the remark: "Thus I complete my fortieth set." Again, he regretfully observed that, during April and May, the time of his illness abroad, he had composed only three poems. This loss, however, he made up by doing one every day during the month of June just before he reached home again. Whatever other cause prompted in part the composition of these poems, the chief stimulus was the belief that they might serve the end in view.

Such a narrowing of range excluded the possibility that Newman's poetry felt much the influence of George Herbert. Like this sacred poet, Newman wrote on such natural subjects as thanksgiving, confession, and other spiritual states. But in as much as Newman centered his attention on the conditions in the Anglican Church and on the practices and spirit of earlier Christian times, he became less like Herbert. The poems, *A Blight* and *The Scars of Sin*, are like Herbert's in introspection. Again, Newman in *Sleeplessness* and Herbert in *Submis-*

sion teach the same lesson. But Herbert wrote most often from the standpoint of a person leading a secluded life. His theme was the soul alone in its relation to God, and particularly his own soul. Newman occasionally took this same self-centered position, but usually assumed an ecclesiastical viewpoint, and wrote to strengthen the Church and to quicken the spiritual state of his countrymen.

The sacred verse of Henry Vaughan availed little for such a purpose as Newman had when the bulk of his verse was written. This mystic poet saw the world with a shimmer of unreality over it. At times in early boyhood Newman may have felt mystic impulses such as were ever the controlling influence on Vaughan. Among early records of Newman's religious ideas occurs the following: "I used to wish the Arabian Tales were true: my imagination ran on unknown influences I thought life might be a dream, or I an Angel, and all this world a deception, my fellow-angels by a playful device concealing themselves from me, and deceiving me with the semblance of a material world." Such a reflection reminds one of the lines in Vaughan's *Retreats*:

But felt through all this fleshly dress
Bright shoots of everlastingness.

And with Newman as with Vaughan, the spirituality of nature was an early thought. "Every breath of air and ray of light and heat, every beautiful prospect is, as it were, the skirts of their garments, the waving of the robes of those whose faces see God." Newman, however, nowhere in the poems expressed such a view as is found in this passage. The trouble caused by political conditions turned his mind to a practical consideration of beliefs and practices of Christianity. In consequence, such themes as absolution, the sign of the cross and reverence for the Name of Jesus absorbed him.

But there was one sacred poet nearer Newman in time and spirit who did exert an influence. That poet was Newman's personal friend, John Keble. Reverence for Keble began when Newman was an undergraduate of Oxford. "When one day,"

Newman relates in *Apologia*, "I was walking in High Street with my dear earliest friend . . . (William Bowden), with what eagerness did he cry out, 'There's Keble!' and with what awe did I look at him." Once Keble and Newman came to understand each other, their friendship became firm and lasting.

Newman was drawn to the *Christian Year* by the esteem he felt for the author. A single glance at the volume on its first appearance made him call the pieces "quite exquisite." In 1830, he adjusted Keble's poems to Bennett's chants. When he was at Keble's house for the first time he kept thinking of the verses, so much that he was "every minute in danger of quoting them." He had so thoroughly assimilated these poems that, when the beauty of Spring about Oxford made him exclaim,

Chanting with a *solemn* voice
Minds us of our *better choice*,

he could hardly believe the lines were not his own and that Keble had not taken them from him.

So frequently and so apt appear quotations from Keble's *Christian Year* that one feels Newman fits them into his own writings almost as if they were his own and were composed at the time to meet his need. In the *Church of the Fathers*, for instance, he clinches his thoughts on Apollinaris' falling away into heresy with Keble's verses:

Alas, my brother! round thy tomb
In sorrow kneeling, and in fear,
We read the Pastor's doom
Who speaks and will not hear.

The gray-haired saint may fail at last,
The surest guide a wanderer prove;
Death only binds us fast
To the bright star of love.

And in the matin service for March 31, which he sets forth in Tract 75, he inserts a shortened version of Keble's poem from the *Christian Year*, *St. John's Day*.

Use of material from the *Christian Year* gives an important clue to Newman's own activity as a poet. The volume may well have given him the impulse to begin the series, *Lyra Apostolica*. Before Keble's publication in 1827, Newman had written little serious poetry. But the beauty and helpful inspiration of the *Christian Year* impressed him. The religious teaching which it contained intensified his belief in "what may be called in a large sense of the word the Sacramental system." And its marked popularity must have been known to him. In ten years it had passed through sixteen editions and had sold 26,500 copies. The best evidence that the *Christian Year* stimulated Newman to work further in verse is given by the author himself. He observed in his essay, *John Keble*, that the *Christian Year* "abounds in sentiments about ecclesiastical matters as they stood at the date of its composition." The character of the examples Newman cites suggests how well they may have served him as a precedent for certain of the *Lyrae*. The argumentative tone of the address to the clergy:

Is this a time for moonlight dreams
Of love and home by mazy streams . . .
While souls are wandering far and wide,
And curses swarm on every side?

reminds one of Newman's *Warfare*. Keble's view of the Church,

God's new Israel, sunk as low,
Yet flourishing to sight as fair
As Sion in her heights of pride,

corresponds to Newman's *Samaria*. And, though milder, Keble's lines,

O mother dear,
Wilt thou forgive thy son one boding sigh?
Forgive, if round thy towers he walk in fear
And tell thy jewels o'er with jealous eye,

resemble Newman's various poems addressed to Mother Church. The drift and effect of the *Christian Year*, then, probably led Newman to undertake such a series of poems as *Lyra Apostolica*.

Another reason can be assigned for Keble's influence on Newman as a poet; Newman felt united to him by a sort of individuality. His theory at the beginning of the Oxford Movement, namely, that only men of like antecedents and tastes can act together, throws light on the poetry. It has already been observed how Newman found lines in Keble so akin to his own feeling that he almost thought Keble had taken them from him. Moreover, when he was asked in 1875 to judge Keble's literary merits, he named qualities which were likewise his own; keen religious instincts, an unworldly spirit, delicacy of mind, and loyalty to the Fathers.

Both Newman and Keble held that the degree of poetical truth which a poet expresses depends on his own emotional nature. Newman pointed out that Byron's *Manfred* was in parts intensely poetical because of the fact that there was in the poet's mind right and fine feeling, although a consistent character was lacking its author. Hence, Newman held that right moral feeling was the center from which radiates all poetry. He counted Milton, Spenser, Cowper, Wordsworth and Southey as most nearly approximating this center. Keble, similarly, looked into the emotional nature of the poet and asserted that the truest poetry expressed the best state of the affections. Like Newman, Keble saw in Dryden great inconsistency. He goes so far as to say, "We feel he never heartily and sincerely praised any human being, or felt any real enthusiasm for any subjects he took up." He agrees with Newman that the center of Scott's poetry is chivalrous honor. With Keble the crucial test of true poetry is that its author write "in a strain of his own of what he has known and felt and loved."

Newman's actual practice in verse keeps close to Keble's primary idea of the emotional aspect of poetry. He frequently refers in his letters to his verse as a means of relieving his mind. And he thought he wrote best under pleasurable emotion. He sent the poem, *Taormini*, to his sister, Harriet, with the remark: "You will see they want ease and spirit. Anxiety is the great enemy of poetry. In the *Hermes* I had no foreboding care."

The emotional basis of certain poems can easily be inferred. Froude's home at Dartington was in a country surpassingly beautiful. There "the exuberance of the grass and the foliage is oppressive, as if one had no room to breathe, though this a fancy — the depth of the valleys and the steepness of the slopes increase the illusion." The reflections which came here at Dartington concerned his pilgrim lot. The overpowering rush of pleasurable emotion at seeing Ithaca, the reality of what had been the earliest vision of his childhood, inspired *Moses Seeing the Land*. And the comfort he derived in visiting the Catholic churches at Palermo caused him to write his verses on that faith in terms of the Good Samaritan:

O that thy creed were sound,
For thou dost soothe thy heart, thou Church of Rome.

So inherent was this feeling that poetry should express natural emotion that he found no higher praise for Edward Caswall's poems than: "The fresh upwelling of my tranquil spirit."

Newman and Keble held, in general, like views on hymns and sacred poetry. Keble's article, *Sacred Poetry*, largely emphasizes the worth of simplicity in sacred verse and hymn writing as in all other poetry. He contends that the Psalms are a precedent for addressing God, "in all the various tones and by all the topics, which we should use to a good and wise man standing in the highest and nearest relation to us." The most impressive characteristic of the psalms themselves was to Keble their total carelessness about what he technically termed effect. Further, they were more than merely attractive poetry; they are absolute and divine truth. Hymns should answer the same tests of spontaneity and truthfulness. And he recognized the consequent difficulty of combining in such composition rapture and inspiration together with a proper restraint. The latter he strenuously insisted upon: "The worshippers of Baal may be rude and frantic in their cries and gestures; but the true Prophet, speaking to or of the true God, is all dignity and calmness."

Newman was ever keenly alive to the need of a strong and true devotional life. Throughout his sermons he speaks again and again of the worth of the Psalter in the Church. "The peculiarity of the Psalms," he observes, "is their coming nearer than any other kind of devotion to a converse with the powers of the unseen world." Hymns also directly address Almighty God; hence there is real difficulty in their composition. Newman puts it thus: "To praise God especially for Redemption, to contemplate the mysteries of the Divine Nature, to enlarge upon the details of the Economy of grace, and yet not to offend, to invoke with awe, to express affection with a pure heart, to be subdued and sober while we rejoice, and to make professions without display, and all this not under the veil of figurative language, as in the Psalms, but plainly and (as it were) abruptly, surely requires to have had one's lips touched with a 'coal from the Altar.'"

Hymns and sacred verses, then, were to Newman and Keble an extremely important kind of religious writing. According to Keble, it was the high business of the sacred poet to describe the effect of religious doctrines upon the human mind and heart. At one time Newman quoted St. Ambrose to the effect: "Hymns have in them a high strain above all other influence." Shortly before his death, he requested some of the Oratory Fathers to sing for him Faber's hymn, *The Eternal Years*, which he thought far more beautiful than his own *Lead, Kindly Light*: "Mine is of a soul in darkness — this is of the eternal light." Even in a theological work, *The Grammar of Assent*, Newman counts a familiarity with hymns and religious poems one source of a real personal belief in Christ's divinity. His attitude toward verse was plainly grounded in his religious life.

Where obligations did not interfere, he approved the pursuit of poetry. Keble's election to the professorship of poetry interested him. He hoped that Keble might succeed, because he retained a great affection for the classics and wished he might have some business to spend time on them. Further, this friend pleased him with his theory of the value of connecting a high *ethos* and poetical feeling. Whatever distrust of the

art he felt for himself arose from the pressure of duties. In 1863 he wrote to Keble: "My great delight is to take up your Poetry Lectures — I only love them too well, considering my age, and that their subject is not simply a religious one."

In fact, when he felt the need of a personal, direct appeal to the members of the Anglican Church, he quickly seized upon poetry as a means to an end. He agreed with the other Tractarians in their censure of literary display. But verse-writing, he thought, might prove the safest and most effective means of spreading ideas. He wrote to Keble from Rome that neither he nor Froude had any ambition "to set up for a poet"; they wished only "to inflict and fix sentiments into men's minds."

Keble had already in the *Christian Year* proved to Newman the strength of such an appeal. In later years, he said of this volume: "Much certainly came of the *Christian Year*. It was the most soothing, tranquillizing, subduing work of the day; if poems can be found to enliven in dejection and to comfort in anxiety; to cool the over-sanguine, to refresh the weary, and to awe the worldly; to instill resignation into the impatient; and calmness into the fearful and agitated — they are these."

The crucial year of 1833 called for more incisive and more stirring poems than Keble had written in the *Christian Year*. In the period from 1832 and 1833 Newman had constantly this underlying purpose. Keble had aimed chiefly at arousing a more sober kind of devotion; he wanted now to interest people profoundly in behalf of the principles and practices of established religion. Like Newman's *Declension*, the opening lines of Keble's *The Gathering of the Church*, anticipates and so guards against overwhelming fear in the face of the difficult situation. This poem begins:

Wherefore shrink, and say, 'Tis vain:
In their hour hell powers must reign;
Vainly, vainly would we force
Fatal error's torrent course.
Earth is might, we are frail,
Faith is gone and hope must fail.

Here, like Newman, Keble shows great vehemence. When Newman's thoughts were not on the subject of disestablishment, he brought forward Old Testament characters in his verse to illustrate the temper and conduct God approved and punished among the Jews. Jonah furnished an instance in pride and sloth. Keble, likewise, with this purpose, writes *Dathan and Abiram* and *Korah*.

Keble approved Newman's idea that the poems should accustom of imagination of their readers to conditions in the early Church. Keble gives to five poems the significant group-title, *Lighting of Lamps*. In the early Church the ancient vespers were sometimes called *Officium Lucernarum*. The fifth of these poems, *The Church to his Lamp*, recalls, with application to the present, the seven seasons of prayer practised in early times and set forth in the *Roman Breviary*:

Then hours of Prayer, in welcome round,
Far severed hearts together bound,
Seven times a day, *on bended knee*,
They to their Saviour cried; and we—
One hour we find in seven long days,
Before our God to sit and gaze!

The ecclesiastical turn of Keble's poems becomes in 1833 more like Newman's direct appeals than the earlier sentiments and forebodings on the Church which are found in the *Christian Year*.

Newman's intimacy with Keble and Froude accounts for the direction his leadership gave their contributions. In fact, only Newman's close relation with the contributors to *Lyra Apostolica* could make possible such a concord of thought and feeling as they show. Keble started Froude in poetical composition. Fond, like Newman, of the *Christian Year*, he told its author, "Your poems are the best help to conceiving that we are really the people for whom such great and wonderful things have been done. . . ." With Keble's theory that poetry should express spontaneous emotion, he was in full ac-

cord. A few months after the *Christian Year* appeared Froude himself began to write. When Froude came to work with Newman on the series of *Lyra Apostolica*, the plan adopted led them and the other contributors to write in a style different from that of the *Christian Year*. Newman's dictum was: "We must not mind roughness or awkwardness of versification; we are but bringing out ideas in metre." Froude announced to a correspondent that some pieces were to be fierce and some meek and none above twenty lines.

Under Newman's direction, the *Lyrae*, like the *Tracts*, offered a solemn and direct protest against such acts of aggression as the suppression of bishoprics by the state. Only this dominating interest can account for Newman's writing real poetry at all. Before 1827, the date of the appearance of the *Christian Year*, he had composed no poems of sufficient weight or seriousness to warrant them a place in *Lyra Apostolica*. Rimes for birthdays and trivial verses for ladies' albums constituted the bulk of *Memorials of the Past*. In one of them he says:

But I have not the skill
Nor talisman strong
To summon at will
The spirit of song.

Frederic Chapman saw in the title of his volume the author's intention of "definitely putting behind him the temptation to expend, in the making of verse, time which he considered might be more profitable to other employments." As evidence he quotes the passage:

Ill seems it the devoted hand
That has touched the plough to trifle now
With toys of verse again.

In 1824, when the above lines were written, Newman probably little dreamed that verse-writing would fall in his line of duty as a clergyman. Even in 1831 he wrote:

I never could find
 A suitable friction
 To frenzy my mind.

Yet in November of the next year he composed his first *Lyra* at Oxford.

The Christian Year suggested to Newman what verse-writing could accomplish on behalf of the Anglican Church. In 1832 the same need which Keble tried to meet in 1827 became more and more urgent. Recognizing this fact, Newman knew well what he wanted to accomplish, and began the *Lyræ* much as he said he did the *Tracts*, out of his own head.

Hence, little visible influence can be detected in Newman's verse in the period between 1833 and 1836. The real occasion brought out his poetical powers. The precedent of Keble warranted his undertaking serious verse-writing. And in the leisure of the Mediterranean voyage he felt a powerful stimulus to poetical composition in new scenes and fresh experiences.

The poems of the period are a signal instance of the triumph of matter over form. His early attempts were more or less trite and wooden. Now a pause in routine work led to fruitful meditation. He thought of conditions in the Anglican Church and the sight of Rome, Sicily, and the coast of Northern Africa stirred profoundly his religious feelings. About four-fifths of all his verses, *The Dream* excepted, sprang at this time from Newman's thought on the Church of England and his place in it. Everywhere abroad he found reminders of the work of early Christian leaders, and these stimulated his reflections and gave vitality to his verse-writing.





REV. J. P. TREACY, D.D.

REV. J. P. TREACY, D.D.

By JEAN GRAHAM.

Canada has owed much to Ireland, when we come to consider the ranks of the Catholic clergy. Yet Scotland, also, has sent us many distinguished clerics, among them being the Most Reverend N. McNeil, D.D., Archbishop of Toronto. At St. Cecilia's Church in West Toronto, we come upon a genial rector of Irish birth, who has rendered notable service to State and Church. This is none other than James Power Treacy, D.D., who was born in the historic town of Tipperary, which was famous in the early days of the war for providing British soldiers with the rollicking song, "It's a long way to Tipperary." Dr. Treacy's father was Richard Mockler Treacy; his mother, Catherine Power. A brother, Dr. Richard Treacy, served in the war and resides in Tipperary; his wife (Josephine Madden) is a sister of Captain Madden of the Indian Service. Dr. Richard Treacy was wounded at Compeigne, served at Gallipoli and Lake Durain (Balkans). There are two sisters in religious institutions as Sisters of Charity. Kathleen, the youngest sister, resides at High Park, Cappawhite, Tipperary, where Father Treacy makes his home. Dr. Treacy, who was born in the 'sixties, came to Canada as a lad in 1881, to an aunt, Mrs. Kearns of Tecumseh, County Simcoe. Dr. Treacy lived on the farm for some time, and afterwards went to Colgan School, and for a while to St. Michael's College, Toronto. In 1884 he returned to Ireland and was sent by his parents to Castleknock College, Dublin. From 1887 to 1888 he was prefect of his school and captain of football and cricket clubs. In the latter year he was gold medallist scientia et religione. In 1899 he graduated, and entered the Canadian College at Rome. In 1891 he took his Ph.D. In 1889 he graduated, and received the S.T.D. in 1893, when he returned to Toronto. He had the privilege of serving with Archbishop

Walsh for some time, and accompanied him to Europe in 1896. He was curate at St. Mary's, St. Paul's and St. Michael's, where he preached a course of apologetics on "The Bible and the Church." From 1897 to 1904 he was a member of the Separate School Board of Toronto. He wrote the "Question Box" of the "Catholic Register" from 1897 to 1905, and contributed various articles to Canadian and American magazines. In 1904 he went to St. Patrick's Church, Dixie, and was appointed with Monsignor McCann, V.G., and Monsignor Cruise to prepare the agenda on Catechism for Plenary Council of Quebec. He was theologian at the General Council, and appointed one of the English Secretaries of Council by Monsignor Sbaretti, Apostolic Delegate, 1909. Monsignor McGrey appointed Dr Treacy one of the two Diocesan Consultators, 1910. On coming to Toronto, Archbishop McNeil appointed Dr. Treacy Parish Priest of St. Cecilia's, where he now resides.

Dr. Treacy flung himself into work for the new parish with truly Irish enthusiasm, and soon had the new Rectory at St. Cecilia's built at a cost of \$20,000. He also bought land and procured St. Cecilia's Convent for the Sisters of Loretto at a cost of \$35,110. He had the church painted, installed a new organ (\$8,000), and erected marble altars from Pietra Santa, Italy, in the church, at a cost of \$26,000. It will be seen that Dr. Treacy is an extremely active priest, and, consequently, is deservedly popular in his parish.

During the war Dr. Treacy was one of the speakers of the Government for recruits in the Province of Ontario. He spoke at Beeton, Tottenham, Cobourg, Orono, and various parts of Simcoe and Haldimand during the progress of the war. As Dr. Treacy has an eloquence "all Erin's own," he made an effective pleader for the British cause.

While Dr. Treacy is far from being a politician in any party sense of the word, he certainly may be described as a "safe and sane Imperialist." He is of the belief, to use his own language, that the British Empire "is the greatest factor for peace and goodwill and for religious and civil liberty in the world." He also believes in the closest harmony, commercial,

financial and political, between the British commonwealths. The sons of Ireland have sometimes adopted a hostile attitude to England; but this priest, born in Tipperary, is an ardent, loyal Briton, and has done much, both with speech and pen, to make the imperial bond closer and more lasting. Such an Imperialist can do a great work for good, especially among our younger citizens. In these days when so many of the old standards are being overthrown it is well to have those in authority who are determined to uphold the tried ideals of faith and honour.

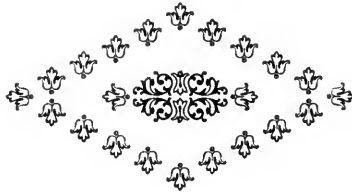
Not content with the work of a wide parish, Dr. Treacy has devoted himself to writing several pamphlets of more than passing interest. Among these we find "Teresa of Avila" (1916), "Catechetics of How to Teach Catechism" (1927), "The Papacy and Italy" (1930), "Socialism or Christ?" (1930), "St. Peter in Rome" (1931). In reading these publications, one is impressed by the scholarship and breadth of vision of the writer. There is a grasp of modern conditions and theories, and there is, at the same time, a knowledge of historic background which makes the writer's conclusions of practical significance. Especially valuable in present-day discussions is the brochure, "Socialism or Christ?" The Government of modern Russia is a challenge to the religious and social order we have known, and it is evidently the purpose of the Soviets to preach their principles (if such they may be called) in every country of the world. In China and India, in South America and in our own Dominion, the prophets of Communism have been busy. We have been rather slow to awaken to their aggressive activities; but now the eyes of the citizens of the United States and Canada are fairly open and they are not disposed to welcome the disciples of Stalin. There is not much danger of Canada falling a victim to their teachings. The Province of Quebec is especially secure, since the Catholic Church is absolutely opposed to such anarchy as the Soviet practices mean. The home and state are held in esteem by our French-Canadian friends. So, the teachings of the Catholic Church in our community are a safeguard against the doctrines

which have proved destructive to all in Russia that could be called civilization.

Throughout Christendom the alarm has been sounded, and the world is now aware that the Soviet system means more than indifference to religion. It means active hostility to religious belief, and especially does it mean enmity to Christianity. Socialism in its early days means a very different philosophy to that which is taught to-day. In this pamphlet, "Socialism or Christ?" the author plainly shows what the early reformers attempted to do, and what the present-day propagandists are determined to destroy. The Pope, in his recent Encyclical, has announced anew the teachings of Christ. The Spirit of the Sermon on the Mount has really never been tried in the attempts to solve the Labor Problem.

As the writer of this treatise says:—

"It is only the Spirit of Jesus Christ working through the Church that can eliminate the causes of strife, subdue the powers of self-interest, cupidity, avarice, love of domination and hatred and lead men back to the days of the Agape, when 'the multitude of believers had but one heart and soul; neither did anyone say that aught of the things which he possessed was his own; but all things were common unto them.'" (Acts 4:32).



OUR SUPERNATURAL LIFE

By L. A. WOJCIECHOWSKI.

IV.

The Sacred Humanity of Christ and the Supernatural Life.

In this article we shall consider the supernatural life with reference to the Sacred Humanity of Christ. As God, Christ is the principal cause of all we are and all we have in the natural and in the supernatural order. We have treated this aspect of the supernatural life in our preceding articles; for when we spoke of God we also spoke of Christ considered as God; there is only one God. But Christ is not only God; He is also truly and really Man. Since Christ's humanity has concurred in the restoration of mankind to the pristine condition in which God created him, it is necessary to consider our supernatural life in that light. Christ as Man has brought the supernatural life within our grasp; He has given us the means to obtain it, to conserve it, to perfect it, and to receive its plenitude in heaven. Indeed, as St. John says: "Of His fulness we all have received, grace for grace." (John 1, 16); without His Incarnation and Redemption, we would still be unable to be the children of God, living His Divine Life; by them and through them we are not only capable of living the supernatural life, but we actually do live that sublime life.

There are many Catholics who do not grasp the full importance of Christ's Sacred Humanity in their supernatural life. They know Who Christ is; they know that He died for us; and they know the importance of believing the mysteries that are connected with Christ; but when there is question of giving an account of the importance of Christ's Humanity in respect to their divine life, they know very little. Besides, there are many erroneous doctrines about Christ. The dogma

of the Church concerning the truths about Christ was assailed even in the first centuries of the Christian era; and it is still being assailed even by those who call themselves Christians. Men have attacked and are still attacking the teaching of the Church concerning the Divinity of Christ; Christ is acknowledged by them as a superman, a great prophet, a great wonder-worker, and a great reformer; but is emphatically denied by them to be God. Others attacked and still attack the doctrine of the Church concerning His Humanity; either they consider Christ as a God Who did not take unto Himself our frail human nature, but Who only appeared to have taken it, or they say that Christ was so much a real and a true man that He does not differ in anything from us human beings. In these and other heretical opinions either the Divinity of Christ is stressed with detriment to His Humanity, or the Humanity is stressed with negation of His Divinity, or both are perverted. The Catholic Church has always been and always will be the champion of the true doctrine about Christ; She always taught and always will teach the doctrine which was given into Her custody by Christ Himself. We shall propose and expound this Catholic doctrine in this article by showing Who and What Christ is, and what the Sacred Humanity of Christ did and does for us in the supernatural order. In doing this, we shall show the true doctrine about Christ as opposed to those who hold erroneous opinions about Him; and to Catholics we shall manifest the influx of Christ, considered as Man, into our supernatural life.

Christ Is Really and Truly God.

That Christ has declared Himself God is a fact that is so clearly and so frequently taught in the Gospels, that only they who reject the Divine Authority of the New Testament can doubt this fact. It is true that Christ did not manifest His Divinity from the very beginning of His public ministry; but that was due to the mentality of the Jews to whom He willed to accommodate His teaching; they were incapable and unfit to grasp this truth at the very beginning. But once their

minds and hearts were made ready by the grace of God to accept this truth, Christ openly proclaimed His Deity. By His words and by His works, Christ attributed to Himself the perfections which are God's. Christ proclaimed Himself superior to all men and to all angels: He calls Himself greater than Jonas and Solomon (Matt. xii., 42); He proclaims Himself the Lord of David (Mark xii., 35-37); He shows that the angels are His ministers and servants (Matt. xiii., 41). Now, who can be superior to and greater than man and angels by nature unless He is God? To say that He is greater than the Prophets, Patriarchs, and Angels, is to say that He is God.

Christ claims as His own such an authority and such perfections, as no one, not even the Prophets, has ever attributed to himself. Christ performed miracles in His own name. He was not dependent upon someone else for the power to perform works which can be accomplished by God alone as a principal cause (Luke vi., 19). He resurrected the dead and healed the sick of various maladies by His own power; and He communicated the power of performing miracles to His disciples, who used this power in His name (Luke iv., 35; Mark xvi., 17; Matt xi., 7). From this we see that Christ proclaimed Himself an Omnipotent God; to perform miracles by His own power means that He was the principal cause of the laws of nature which He was able to suspend at His own will. Christ proclaimed His doctrines as God, that is, He taught His doctrines in His own name and with a supreme authority; He told the Jews that His doctrine was such that it would never be lost (Matt. xxiii., 8-10). Christ remitted sins by His own authority, a thing that can be done only by God Himself (Luke v., 17-26). He demanded for Himself from His followers faith and love as the conditions of eternal salvation. "Everyone, therefore, that shall confess me before men, I will also confess him before My Father; He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me, is not worthy of Me." (Matt. x., 32-37). He promised His perpetual presence and assistance to His disciples. "Behold I am with you all days,

even to the consummation of the world." "Come to Me all ye that labour and are burdened, and I will refresh you." (Matt. xxviii., 20; Matt. xi., 28). He promised an eternal reward to those who perform good works for His sake; He tells His Apostles that this reward will be given them by Himself, for He will be the judge upon the Last Day Who will punish the wicked and reward the just (Mark x., 40; Matt. xxv., 34-46).

These texts taken from the first three Gospels (many more could be quoted), show that Christ proclaims Himself as true God. He claims as His own those perfections which belong to God alone. Christ could not be more explicit. To say that He has equal power with God; to say that He is eternal; to say that He is the One Who will reward with eternal life those who serve Him, love Him, and do good works in His honour; and to say that His doctrine is God's doctrine which He teaches by the Divine authority which is proper to Himself, is to proclaim Himself God, equal to God in His perfections and nature, and a God Who has created Heaven and earth. To say that Christ did not mean to convey this idea of equality with God in nature, is to say that Christ wished to deceive us; for what else if not equality with God, does His testimony of Himself convey to the reader of the New Testament?

Not only has he proclaimed Himself equal to God in nature by attributing the Divine Nature and Perfections to Himself, but He calls Himself the Son of God in the proper sense of the word. Yes, He tells us that He is the Second Person of the Blessed Trinity, equal to the Father in nature and perfections; He calls Himself the Eternal Son of the Father Whom the Eternal Father has generated before all time, and to Whom He has given all the Divine Perfections, so that He is consubstantially One God with the Father and the Holy Ghost. When St. Peter made his confession of Christ's Divinity by calling Him the Son of the Living God, Christ approved this confession and told him that it was God Who revealed it to him (Matt. xvi., 13-20). When Christ was interrogated by the high priest about His Deity, and asked on oath to tell him

whether He was the Son of God, Christ answered in the affirmative. The Jews understood this affirmation of Christ in the proper sense, that is, they accepted the statement of Christ that He was the Son of God in the proper sense of the word, namely, that Christ claimed that He was God for He had been generated by the Divine Father from all eternity; it is due to this that they pronounced Him a blasphemer and worthy of death. (Matt. xxvi., 63-66). Surely, if the Jews understood Christ differently, that is, if they understood that Christ proclaimed himself the Son of God in the sense that we are the sons of God by grace, they would not have called Him a blasphemer. And if Christ meant that He was the Son of God by grace and not by the Divine Nature, He would have been obliged to disillusion the Jews, otherwise He would have been guilty of deception; but we cannot attribute any sin to Christ; He is perfect in all things. Furthermore, the whole Gospel of St. John is written with the purpose of showing that Christ is the True and Real Divine Son of God. In fact, we find many testimonies of this truth in the Gospel of the beloved disciple of Jesus. Speaking to Nicodemus, Christ calls Himself not an adopted son of God, but the only Begotten Son of God; the Son Who was generated by the Eternal Father (John iii., 16). When on the occasion of a great feast of the Jews Christ healed a paralytic, the Jews were indignant that He broke the Sabbath day, He answered: "My Father worketh until now; and I work." Hereupon therefore the Jews sought the more to kill Him, because He did not only break the Sabbath, but also said God was His Father, making Himself equal to God." (John v., 17-18). This text proves so clearly that Christ proclaimed Himself the true Son of God that it needs no explanation. On another occasion Christ was asked by the Jews whether He was God, to which He answered: "I and the Father are one." The Jews then took up stones to stone Him—because (they said) that thou being a man makest thyself God." (John x., 30-33). This text likewise needs no commentary; it is sufficiently clear.

These testimonies taken from the Gospels show us that

Christ declared Himself God, the Creator of heaven and earth; and they show us that the Apostles believed in this testimony of Christ, for they went unto all nations declaring that Christ was God. Indeed that little band of fishermen chosen by Christ to continue His work here on earth and to propagate His doctrine to all nations, believed that He, Whom they saw, touched, and heard, was more than a man. They knew supernaturally that behind the corporal exterior there was something that they could not grasp, unless God enabled them to do so. They believed the words of Christ, and this without a single doubt. The sublime works of Christ convinced them that Christ was telling the truth when He said He was God; He performed deeds which could not be done by anyone but God. Therefore, when Christ ascended into heaven, and when the Holy Ghost inflamed them with His love, they went out to teach that which they believed. Nothing daunted their courage; nay, not even death, for they laid down their lives in testimony of the Divinity of Christ. This doctrine of the Divinity of Christ was safeguarded by the Church. Persecutions could not eradicate it from the hearts of the Christians; heresies of every species rose against this doctrine, but they could not destroy it, and the vicissitudes of time have not obliterated it in the minds of His faithful followers. The Church condemned every doctrine contrary to the Divinity of Christ as a heresy; the bishops and the priests taught and continue to teach the doctrine that Christ is God; and there were, are, and will always be many who accept this doctrine with joy and with benefit to their souls. And rightly so. For Christ is "the image of the invisible God, the first love of any creature. In Him were all things created in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers: all things were created by Him and in Him." (Cor. 1, 15-16). And why should we not believe this doctrine? We have the words of God to vouch for its truth; we have proofs in the miraculous works of God to warrant immunity from deception. Indeed, we believe, and this on the word of God, on the testimony of the Church

that cannot err, on the testimony of so many learned men and women who believed the words of Christ, and on the testimony of so many thousands of martyrs who shed their life-blood to be faithful to this doctrine of Christ, "Who being in the form of God, thought it not robbery to be equal to God; but emptied Himself, taking the form of a servant, being made in the likeness of man, and in habits formed as man. He humbled Himself, becoming obedient unto death, even unto the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names: that in the Name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father" (Philip. 11, 6-11). Yes, every knee should bow before Him because He is God. Every one should confess that He is God. In fact, everyone who takes the word of God as his guide of life does bow his knee before Christ, and confesses that Christ is God. Only they who find the yoke of Christ too burdensome; only they who desire to enjoy the pleasures of this world; and only they who boast of their worldly prudence, fail to bow their knee before Christ, and refuse to confess that Christ is God. All who desire the salvation of their souls above all things, do not find it difficult to accept the teaching of Christ upon His Divinity; on the contrary, they accept it joyfully; in that doctrine they find their consolation and their exaltation; they realize that due to the fact that the Human Nature of Christ was substantially united to the Divine Person of the Word of God, they also are exalted in their nature; for the human Nature of Christ and their nature is generically and specifically the same.

Christ Is Truly and Really God.

Christ is not only God, but Man also. We must have recourse to the Holy Gospels to prove this. We learn from that divine source of our supernatural knowledge that Christ was conceived in the Womb of the Blessed Virgin Mary, and that in the sanctuary of that Womb He received the Human Nature

which He assumed and united to His Divine Person. He was born a Man. He performed human actions. He ate, He slept, He walked, He saw, He heard, He willed, He loved, He thought; all these and many other actions were human actions, actions of a real and true man. He even suffered the defects of our frail nature. He wept, He was fatigued, He was hungry, He was weak, He suffered pain, and He died. The pages of the Holy Gospels, and of the other books of the New Testament are replete with the manifestations of this truth, that Christ is Man. It would be an endless task on our part to give the text that are found there; anyone who wishes to see for himself has only to read the New Testament to be convinced of this.

Christ is really a Man in the proper sense of the word. He is like us in many ways and yet He is not like us. He is like us because He had the body and the soul of man, just as we have. Christ's body was conceived in the Womb of the Blessed Virgin of Nazareth, miraculously it is true, yet just as man or woman is conceived in the womb of his or her mother. The Holy Ghost came upon Mary, and the Power of the Almighty God overshadowed her; and by and through that power and by the divine operation of the Holy Spirit, the chaste Womb of the privileged and humble Maiden of Nazareth was fecundated miraculously. In the narrow yet sacred confines of that holy Womb, the Body of Christ was conceived; the Divine Word was made Flesh. The Body of Christ was a material substance, capable of pain, wounds, suffering, and death. That Sacred Body of Christ went through the same process of development as the body of any child: It was formed from the blood and flesh of the Blessed Virgin Mary; it was fashioned into a perfect human body with its vital organs, and its essential and integral parts. The soul of Christ was created by the Omnipotence of God just as any man's soul is created; It was created from nothing; It was united to the Body of Christ in the same manner as any man's is, that is, in the first moment of Christ's conception: thus Christ was truly a Man. He received the material life com-

mon to all men; He lived that life; and He performed the vital functions of that life. His soul was a spiritual substance; It was an immortal and a simple spiritual substance; His soul and His Body were endowed by God with all the human faculties, namely, with intellect, will, memory, passions, appetites and the five internal senses and the five external senses. His soul vivified the Body and its powers; It was the principle of the life of the Body; and it enabled Christ to perform the vital acts of our natural life. In all these things Christ was the same as we are.

However, He was different from us even at the first moment of His conception. At the moment of Christ's conception, such things occurred in Christ's Sacred Humanity as do not occur in ours; and what occurs in the conception of any child, did not occur in the conception of Christ. When we were conceived in the womb of our Mother, God used our parents as instruments through whom He gave us life. When Christ was conceived in the Womb of the Blessed Mary, He dispensed with the natural process of generation and Christ was conceived miraculously in the Womb of Mary without any detriment to her virginity; she became a mother and remained a Virgin. When we were conceived in our mother's womb, we received a body and a soul which made us participants in the human race; we received, in other words, the nature of man along with all the perfections and prerogations of human nature; we received a human subsistence by which we are perfected in the line of human substance; we received a human existence by which we are completed in the line of entity; and we received a human personality by which we are individual persons distinct from all other persons. In Christ, only a portion of these events occurred. He received human nature, He received a human body and a human soul with all their powers, perfections and prerogations. He was truly and really Man, having human essence. But that is all. Instead of receiving a human subsistence a human existence and a human personality, as always happens in the conception of a human being, God's Omnipotence interfered by preventing the

consequence of the laws established by God in matters which pertain to the human being; for the human nature of Christ was not completed in the line of substance and entity by the perfections that are human, but it was perfected and completed by the perfections that are divine; the human nature of Christ received the subsistence, the existence and the Personality of the Second Divine Person of the Blessed Trinity. Hence the human nature of Christ subsisted with the subsistence of God, existed with the existence of God, and it had the personality of God. At the moment, therefore, of Christ's conception, not only the soul and Body of Christ were united into one perfect human nature, but another union occurred; a union surpassing the union of the body and soul, namely, the hypostatical union of the human nature with the Divine Person of the Son of God, so that from the first moment of Christ's conception the two natures, that is, the Divine and the human, were the Divine Word's; the Divine was His proper nature, the human nature was assumed. In no way did the hypostatical union destroy the human nature or the Divine nature of Christ; these two natures remained entirely separate and distinct without any mingling of the two, or without any diminution of the one or the other, or without any radical change. The human nature of Christ with its manifold perfections in the natural order remained the same, though it was perfected by its union with the Divine Person, as we shall see further down in this article. The Divine Nature with Its innumerable perfections remained the same; being incapable of any imperfection, It was left untouched and unchanged by the human nature. Therefore, at the first moment of Christ's conception in the Womb of Mary He was the God-Man promised by God, predicted by the Prophets, and expected by the whole human race.

When we are conceived, our body is not perfect, and our intellect and our will are incapable of exercising their functions. We are weak, frail, and ignorant; we are absolutely incapable of reasoning and of willing. Our soul is perfect in the natural order; but it is deprived of all perfections of the

supernatural order; original sin deprives us of any vestige of the supernatural to such a degree that we are supernaturally dead. We are enemies of God; we are deprived of His friendship; and we are the objects of God's hatred instead of His Love, for there is nothing of the supernatural in us that draws God to us. It was different with Christ. Though His Body was also developed and grew in Mary's Womb for nine months before it was completely formed, yet the perfections in It were marvelous. Its senses were not wounded in any way; the appetites and the passions were not contaminated by sin; the intellect was not obscured by ignorance and impotency; and the will was not weakened. His soul from the first moment of Christ's conception was as perfect in the natural order as it was in the last moment of His terrestrial life which He gave for our ransom upon the Cross in the agony of a cruel and painful death.

The human intellect and the human will of Christ were not only perfect in their essence, but also in the exercise of their activity even in the first moment of His conception; they were perfect in their essence, because they did not suffer the effects of original sin, as it occurred in us; Christ was not contaminated by original sin. They were perfect in the exercise of their activity, because from the first moment of Christ's conception He had perfect use of those intellectual powers. Christ had the fulness of all natural and supernatural knowledge. His human intellect at His conception was endowed with a triple knowledge; with infused knowledge by which Christ possessed the knowledge of all things natural and supernatural without any labour on His part in acquiring it; with acquired knowledge, a knowledge which we possess by dint of labour; and with beatific knowledge by which Christ saw God face to face just as the blessed in heaven see Him. These three knowledges were given to Christ at His conception, not only that He might use them later on when He was born and advanced in years, but they were given Him in order that He might use them even when He was in Mary's Womb. Christ actually exercised the activity of those three

knowledges from the first moment of His conception: He reasoned; He knew; He perceived; He made judgments; He drew conclusions; He understood all things; He saw God; and He was in possession of greater knowledge both intensively and extensively than all men and angels put together: in Him was the fulness of the treasure of all knowledge even when He was in His mother's womb. His sojourn on earth for the three and thirty years did not perfect His knowledge in any manner, for He had the fulness of knowledge at the first moment of His temporal life and actually performed the acts of intelligence from the first moment of that life. His human will was also perfect in its essence and its activity at the first moment of His conception. It was perfect in its essence, because it was not weakened in any way by sin as ours is; Christ never knew the effects of sin, being immune from it entirely. His Will was always right in its desires, volitions and purposes; it was never inclined to choose anything contrary to the natural laws, to the divine laws, to positive laws, to the dictates of His conscience, and to the Will of His Father; He always fulfilled the Will of His Father; His Will always ruled the motions of the body and the soul in accordance to the dictates of His reasons and to the dispositions of God; and it never searched (nor could it search), for anything that was unlawful, imperfect and sinful; Christ was impeccable. There were no evil inclinations in Him, no evil propensities, no rebellion of the passions against reason and the laws of God, no craving for the possession of sensual things; Christ was so holy that anything contrary to sanctity was not only absent, but could not possibly be found in Him. Christ performed the actions of the human will even when He was enclosed in the chaste womb of Mary; He loved God; He destined and ordered all His thoughts, desires, emotions, affections and actions to that end; in a word, he was subordinated to God in all things.

Moreover, the essence of Christ's soul was perfected in the supernatural order also. As we said, His soul was never contaminated in any sin, nay, not even by original sin. In His

conception the natural laws of generation of men were suspended and dispensed with; He was conceived miraculously by the Power of God. Since it is by the instrumentality of natural generation that original sin is transmitted, and since Christ had to be exempt from original sin, it follows that He had to be miraculously conceived. Christ's soul was always pure, holy and immune from any stain of sin. Nay, more, Christ's soul was beautified with the divine beauty of God and ennobled with the perfections of God. From the first moment of Christ's conception, His soul received the fulness of sanctifying grace, that is, He became a partaker of God's divine Nature in the created order; He received the supernatural organism which made Him live the life of God in the created order; and He was made resplendent with the splendor and majesty of that life. In fact, God has poured out upon Him the fulness of His graces; no one before Him was and no one after Him will be the recipient of such a degree of sanctifying grace, as was His. But this is not the only grace which He received; He did not only become holy with the holiness of the created order; and He did not only become sanctified with the sanctity of sanctifying grace; but He was made holy and sanctified with another sanctity and holiness which was given to Him alone, and which cannot be received by any one else. He received a grace which is called by the theologians the grace of union. This grace is nothing else than the substantial union of the human nature of Christ with the Divine Person of God. This grace is the source of all the perfections in Christ. This grace is a grace proper to Christ Himself; for Christ alone is God-Man; He alone is united hypostatically to the Divine Person of the Son of God; and this human nature alone was assumed by the Second Person of the Blessed Trinity.

The powers of the soul of Christ, that is, His intellect and will, and also His appetites were sanctified, perfected and adorned in the supernatural order with those virtues which were not incompatible with Christ's beatific vision and with His mission here on earth. His intellect needed no faith; He

enjoyed the beatific Knowledge of God which perfected Him in the intellectual sphere of the supernatural order. His intellect was perfected by supernatural prudence and the intellectual virtues. His human will was adorned with the most sublime charity towards God and men. He was capable of loving and did love God as no one has ever loved Him; and He loved all men to such a degree of intensity that He chose to lay down His life to benefit them. His human will was adorned with the most righteous justice. His appetites were strengthened and ennobled with the two moral infused virtues, that is, with temperance and fortitude, along with all their characteristics. He received the fulness of the seven gifts of the Holy Ghost. All these virtues and gifts were so perfect in Christ at the first moment of His Conception, that they were not nor could they be augmented by the subsequent life of Christ here on earth for the three and thirty years. Such was Christ at the first moment of His Conception. Such was the life that Christ led in the narrow confines of the chaste womb of Mary—a life that was perfect, notorious and excellent.

Now let us see what Christ's Sacred Humanity was at His birth and through all the years of His life here on earth. Christ was born as any child is born, yet with this difference, that He was born miraculously, not naturally. His birth occurred without detriment to the Blessed Virgin Mother; she gave Him birth without any pain or suffering, and she remained a Virgin. Christ was born by the Almighty Power of God just as He was conceived by the same power of God. But when He was born, He was a Babe. He was frail and weak, delicate and helpless, just as any infant is, needing the care of the Blessed Virgin Mother and St. Joseph. He was fed with the nourishment which God disposed for Him in the breasts of Mary; He was taught to walk, to speak and to work; in a word, He did not differ from any other children externally. Yet, He was different. All these external and infantile actions were not actions of a mere human being; they were actions of God; His human nature was hypostatically

united to the Person of God, and so the human actions of Christ were performed by the Person of God. The external frailty and utter dependence upon others did not impede the operations and vital functions of the powers which adorned His soul. He knew all things; He was able to think; He actually thought, desired, willed, loved and remembered; all His natural intellectual powers performed their functions; and His supernatural powers were not sterile; He performed virtuous actions, merited, obeyed, and pleased God.

Let us go to Nazareth, where Christ lived for about thirty-three years in obscurity. These years were not sterile; on the contrary they were replete with merit and grace. Outwardly He differed not from other children. He loved to be in the presence of Mary and Joseph. He caressed them and bestowed warm kisses on them. He loved to talk to them and listen to them, and work with them. He obeyed them, helped them and consoled them. All these ordinary acts were meritorious and perfect. He practised every virtue. He was a perfect son who pleased God and men, for as Scripture tells us: "Jesus advanced in wisdom, and age, and grace with God and man." (Luke ii., 52).

The public life of Christ is manifested to us in the Holy Gospels. It is impossible to draw a complete picture of Christ's noble and majestic character. He is so wonderful in His dealings with God and men that He fills us with awe. We prefer to admire His grand character rather than to analyze it. He possesses and practises every virtue. He is marvelously charitable, kind, humble, just, pious and forbearing. We are impressed by His perfection in all things. We are struck by His noble sacrifice of Himself in the interests of mankind in order to redeem it. We are awe-struck by His holiness and goodness. We cannot find a single imperfection in Him, for all the virtues are heroic in Him, all are in an equal degree in Him and blend so wonderfully. His character draws everyone to Him and it draws us also. Follow Christ wherever you will and you cannot help but be drawn to Him, love Him and imitate Him. See Him instructing the people on the slope

of the mountain; performing miracles in the valley; talking familiarly with His disciples or eating with the publicans; follow Him through the frequent and painful journeys which He made in Judea and Samaria; watch Him disputing with and confounding the Scribes and Pharisees; or blessing little children. Stand by and listen to the explanation of His doctrines; go with Him before the tribunal seat of the High Priest, of Herod, of Pilot; watch the different phases of His Passion, the scourging, the crowning with thorns, the carrying of the Cross and the nailing thereon; draw near to that Cross and watch His last hours spent here on earth in excruciating pains of crucifixion—His agony and death, you are impressed throughout by the majesty of His bearing, yet all the while your heart goes out to Him in admiration and gratitude and love. He draws you to Himself. You are ready to leave all things and follow Him. You are moved with every holy desire to be like Him. You cannot escape the charm which His Sacred Humanity casts upon you. You see how He carried Himself with dignity and humility. You see that He was just and yet merciful; He was compassionate and yet firm and strong; He was filled with holy zeal for the glory of God, and yet He was kind and charitable; He was indulgent and yet not effeminate; He was powerful yet weak; in a word, all virtues were perfectly balanced in Him; and all virtues were blended in Him in perfect harmony. These characteristic traits displayed by Christ show us how perfect He was in His Sacred Humanity. They show us what Christ was as a Man.

What Christ's Sacred Humanity Did For Us.

Christ's Sacred Humanity was not perfected, adorned and ennobled with so many stupendous gifts both in the natural and the supernatural order for Himself only; it was for us also that God bestowed such great perfections upon Christ's Humanity. He came on earth, leaving the celestial mansions of God, to give us life, and that abundantly, as He Himself says, both in the natural and the supernatural order. He came to give us the supernatural life and to perfect the natural life

within us. He came as a Second Adam, for like the first Adam, He had a duty to perform. God had created Adam to be the father of all children, not only in the natural order, but in the supernatural as well. He was to propagate by means of generation human nature adorned with all the gifts of the natural and the supernatural order; that is, he was to be the instrument by whom God would bestow on us the natural and the supernatural life. But he sinned, and by so doing the prerogative of transmitting the supernatural life to his posterity was taken away from Adam. The only prerogative that was left was the transmitting of the natural life. By his sin, Adam was punished not only in himself by the loss of the supernatural life, but also in his posterity; every child is conceived and born without that divine life. nay, it is conceived and born with death of the supernatural order in its soul. To repair this defect, God created the Sacred Humanity of Christ. Christ was made Man to be our father in the supernatural order; it was incumbent on Him to transmit to the children of Adam that life which should have been transmitted by Adam. Christ came as Man to supply that which was lost to us by the first Adam. He came to communicate the supernatural life to us. Christ holds the identical position in matters supernatural which Adam should have held and would have held had he not sinned. Christ became the Instrument in the hands of God, by and through Whom we are regenerated into the children of God by transmitting to us His supernatural life which God gave Him. God willed to transmit both the natural and the supernatural life through the agency of man by generation. Hence, since God willed to act thus, and since He demanded a rigorous satisfaction for the sin of Adam by the remission of which we receive supernatural life, it was so necessary that Christ should come here on earth to transmit divine life by grace to us, that had He not come, we should never have participated in the divine life of God. Just as it is impossible for us to live a natural life unless we are conceived and born of our parents, who received this life from God through Adam, so likewise it would be impossible for us

to live a supernatural life unless Christ came and regenerated us in the supernatural order by the power which He received from God.

Therefore, just as Adam was the first man upon whom it was incumbent to propagate the supernatural and natural life to all his children; and just as due to this duty God endowed him with all the prerogatives of the natural and supernatural order, so that he might transmit to his posterity the fulness of these lives, so likewise after Adam had lost by his sin the prerogative of transmitting the supernatural life to the children born to him and the prerogative of transmitting the fulness of the natural life, Christ is the first Man, the Head of the human race, upon Whom God places the duty and dignity of transmitting the supernatural life and the fulness of the natural life to us all, and due to this duty and dignity, God endowed the Sacred Humanity of Christ with all the perfections of the natural and the supernatural order, so that He might transmit His gifts and perfections to us all. It is due to this dignity and duty that Christ's Sacred Humanity was adorned with such great gifts. It is due to this, that we see Christ as the most perfect of men. Having a great duty, He needed many gifts to perform it. Adam is now actually the father of us all in the natural order: it is through him that God gives us our natural organism capable of living and functioning vitally; it is through him that God gives us our natural existence and life; and it is through him that God bestows on us our natural perfections. Christ is now actually the Father of us all in the supernatural order: it is through Him that God gives our supernatural organism, that is, our divine life of grace, virtues and all supernatural gifts which enable us to live and function vitally in the supernatural order; it is through Him that we receive our supernatural existence; it is through Him that we will receive the perfections of the supernatural life in Heaven and the fulness of our natural life after the resurrection of the dead. Adam is the mystical head of the mystical body in the natural order of which we are all its members; Christ is the mystical Head of the mysti-

cal body in the supernatural order of which we are His members. Christ gave us and gives us the supernatural life with all its perfections. Every grace that we have and will have comes from Christ.

How did Christ give us the supernatural life? How did He redeem us? Was it solely through His Sacred Humanity, or solely through His Divinity? We answer, through both. To give us supernatural life, it was necessary to repair the injury inflicted on God by man, and to give us sanctifying grace. To do this Christ had to be God-Man. Only God could repair infinite injury inflicted on God; infinite injury must be and can be repaired only by Him Who is infinite, divine and equal in nature to God; that is, if God demands a rigorous satisfaction of the injury. No creature, however perfect and holy, can render an infinite satisfaction to God; every creature is finite and can offer a finite reparation only. His Sacred Humanity, taken by itself and distinct from His Divinity, though it was perfect in the supernatural order of grace, was nevertheless incapable of rendering an infinite satisfaction to God; it was finite and capable only of finite things. But considered as God, Christ is equal with God in nature and perfections, so He was capable of rendering to God an infinite satisfaction for the infinite injury. Hence Christ's Divinity was necessary to bring about the reparation of the sin of man by which the outraged Justice of God was satisfied. To give us supernatural life by participation in the Divine Life of God, Christ had to possess that life in Himself as the Author of that life; He had it by nature; He had to be God to give us that life. Christ as man did not nor could not possess the Divine Life of God by nature, neither was He nor could He be the principal author of that life; Christ was man: that is, His human life was that of a creature, and as such was only capable of the divine life by participation, just as we possess the divine life. Therefore, Christ's Divinity was necessary to give us the supernatural life. As God, the divine life was His by nature, and He could give it to those to whom He willed.

Yet the Divinity of Christ alone could neither effect the reparation of the injury done to God, nor give us supernatural life; the Sacred Humanity of Christ was necessary. To repair the injury inflicted on God, it was necessary that man should repair it. It was man who sinned, who disobeyed God, and who offended Him. It was just, therefore, that he who sinned should repair the outrages that followed in the wake of sin. Furthermore, the sin of man became the obstacle to his participating in the Divine Life of God; it was in the human nature that the impediments to the reception of the supernatural life existed, and not in God, Who always desired to give His Life by giving us sanctifying grace; and so man had to remove these impediments. On this account, the Sacred Humanity was necessary to effect supernatural life in us. Christ as man is really and truly man, having the human nature of man, and this without the impediments caused by original sin. He could repair the injury inflicted on God by man; and He could remove the impediments to grace found in the nature of man. Due to His Sacred Humanity, Christ was absolutely similar to us in nature; due to It, He was able to represent the whole human nature as its spokesman before God; and due to Its hypostatical union with the Divine Person of God, He had all the qualifications to effect the satisfaction of God's outraged honour and to remove all the impediments to grace in us. Christ's Sacred Humanity being so sacred in all things, and substituting and existing by the Subsistence and Existence of the Divine Person of God, was dear to God; Its actions were of infinite value; they were able to appease God's anger, to dispose God in our favour and to please God; and they were able to remove the impediments that prevented us from participating in God's Divine Life.

Moreover, Christ's Sacred Humanity was necessary to effect the supernatural life in us. When we consider the fact that there must be an equality between the one who gives life and the one who receives it, we will see why this is true. To give us our natural life, our parents must be human beings; they must have the nature which they wish to transmit, the

life which they intend to give, and all the prerogatives of that life. If they did not possess these they would not generate us similar to themselves. Now Christ is our Father in the supernatural order; He transmits to us the life of grace, and gives us the fulness of that life. To do that, He must be similar to us in the natural order, for the supernatural life is grafted on the natural life, and it is deducted from the obediencial potency of our nature. Therefore, to give us the supernatural life, He had to possess our life in the natural order, a life that was adorned and perfected by the supernatural life of sanctifying grace. It was then that He was equal and similar to us. It was then that He could transmit to us the supernatural life. It was in His Sacred Humanity that He lived our natural life; it was in His Sacred Humanity that He participated in the Divine life of God by grace; and it was by His Sacred Humanity that He was able to propagate the supernatural life of grace in us. As a matter of fact, it was through the sacrifice of His natural life upon the Altar of the Cross, upon which He shed every drop of the Blood that vivified His Body, upon which He suffered the most excruciating pains in every member of His Body and in His Soul, and upon which He died, that Christ was able to give us His Divine Life. Yes, sacrificing the natural life, a life which Adam wished to preserve intact with detriment to the supernatural life, Christ enabled the whole human race to live the life of the children of God.

God endowed Christ's Humanity with stupendous gifts for other reasons besides those already mentioned. He made Christ's Sacred Humanity perfect in all things so that He as man might be the Model or Exemplar of our supernatural life, the meritorious as well as the instrumental cause of that life.

It is true that we are formed to the image and likeness of the Blessed Trinity, both in order of nature and of grace; yet, Christ's Sacred Humanity united hypostatically to the Word of God is the model according to which God fashions and forms us. St. Paul tells us this often: "For whom He foreknew, He also predestined to be made conformable to

the image of His Son; that He might be the first-born amongst many brethren." (Rom. VIII., 29). "My little children of whom I am in labour again until Christ be formed in you" (Gal. IV. 19). "For you are the children of God by faith in Jesus Christ. For as many of you as have been baptized in Christ have put on Christ" (Gal. III., 26-27). Christ, the God-Man, then, is our model and the exemplar of what we are and what we should be in the supernatural order. God created Christ a most perfect man, adorned with every natural and supernatural perfection, and subsisting and existing by the Subsistence and Existence of the Second Person of the Blessed Trinity, so that we are the adopted sons of God as He is the Son of God by nature. God proposed Christ to us as our exemplar in all things. In order that we might the better understand our relations with God and partake of His benefits, God sent Him to us. He was made man and became one of us, taking the same nature, the same flesh, the same weaknesses, sin excepted, as ours. God, then, to the design of that Wonderful Pattern and through It, created us in the supernatural order, so that we might be in the order of adoption what Christ was in the order of nature. God willed that we participate in all the gifts which were Christ's in fulness, in order that we might be other Christs, Christs in the order of adoption. He poured out, so to speak, upon the Humanity of Christ the most intimate Perfections of His Being, nay, even His Personality, that we might also be perfect with the Perfections of God in the degree of perfection of which we are capable and according to the measure of the giving of Christ. He gave Him to us for our Model, Whom we are to imitate if we wish to be pleasing to God; by imitating His virtuous life we will become like Christ. He gave Him to us for our Model in this, that since God endowed already the nature of man that was in Christ with so many great perfections, all those who have the same nature may receive the perfections of that nature; every model is really the pattern according to which similar things are fashioned and made. Fashioning us to the Model of His Divine Son, God made us

all, who participate in the nature of Christ, the brethren of Christ; we all have the same nature, it is true accidentally and imperfectly, as Christ had; we all have the same Eternal Father; we all are generated by God through the grace of Christ; and we all become heirs of the possessions of God. This doctrine is brought out by St. Paul in the following text:—
“Therefore because the children are partakers of the flesh and blood, He also Himself in like manner hath been partaker of the same; that through death He might destroy him who had the empire of death, that is to say, the devil; and might deliver them, who through the fear of death were all their lifetime subject to servitude. For nowhere doth He take hold of the Angels: but of the seed of Abraham
Wherefore it behoved Him in all things to be made like unto His brothers, that He might become a merciful and faithful High-priest before God, that He might be a propitiation for the sins of His people.” (Heb. 11, 14-17).

Christ's Sacred Humanity is not a sterile Model; It is the cause of our supernatural life. God did not only adorn the Sacred Humanity of Christ with so many benefits and unite It hypostatically to the Divine Word for the sole purpose of making Christ the Model and Exemplar of our supernatural life; He did it that Christ might be the Cause of that life, and Christ as man is the meritorious Cause of that life. Christ came upon this earth, He suffered all the inconveniences of our life here on earth, He underwent the pains of the Passion and He died in order to merit for us the supernatural life of grace. He merited for us the means by which sin is remitted; He merited for us the graces by which we are disposed for the reception of the supernatural life itself so that we might live the life of God; He merited for us the means and graces by which we can perform the acts of that life; He merited for us the augmentation, perfection and fulness of that life in heaven; and He merited for us the fulness of our natural life. All that we are and all that we have in the supernatural order is due to the merits of Christ. His whole life here on earth, from the first moment of His conception to the last moment

upon the Cross, was spent in meriting for us a participation in the Divine Life of God. His thoughts, His desires, His labours, His works, His material and spiritual deeds, His sufferings and everything else were for us and not for Himself. He merited all for us. And what did it not cost Him to do this for us! He not only took all the crosses attached to our life here on earth; He not only bore the fatigue, hunger, thirst, painful journeys, privations of all kinds, sacrifices, insults and every other inconvenience, in order to merit for us; He did more. If we wish to see how much it cost Christ to merit for us the supernatural life, we have to go to the scenes of the Passion of Christ. Who has ever suffered more than Our Saviour, Jesus! The Agony in the Garden, the mock trial, the insults of every class of people; the desertion of His disciples; the Flagellation; the Crowning of Thorns; the Carrying of the Cross; the Crucifixion; the Agony on the Cross, and the ignominious death, were the price He paid to merit for us the supernatural life. When we just glance at Christ hanging on the Cross, we will see the grandeur of Christ's merits. Look closely at Him and see His sacrifice. The life-Blood of Christ trickles down drop by drop to the ground as the price of our salvation; the spasms of pain rack His Body to pay the price of our redemption; the cold hand of death steals over Him to separate His Soul violently from His Body to ransom us from spiritual death; and the offering of His natural life to God is the Victim for us that we may live the life of God. If Christ had not undergone these ignominies, pains, crosses and trials for us; if He had not assumed our flesh; if He had not sacrificed His natural life for us, we would still be dead in the supernatural order. God demanded Christ's natural life as a ransom for our souls. He made the Passion and Death of Christ the condition without which there would be no supernatural life for us. And Christ took upon Himself all the things that were demanded by God in order to merit for us the life of God.

Christ's Sacred Humanity is also the physical instrumental cause of our supernatural life. It is God Who gives us the

supernatural life with all its perfections; yet He gives it through the Sacred Humanity of Christ. Christ's Humanity was the physical instrument through which God performed so many miracles when Christ was here on earth. Christ's Humanity was the physical instrument through which God instituted the Sacraments. Christ's Humanity was the physical instrument of all that was done for our redemption and salvation. There was nothing done by God until there was a co-operation on the part of the Humanity of Christ. Nothing was done until there was the physical contact of the Humanity of Christ. God took the Sacred Humanity of Christ and united It to Himself, so that It would be the instrument through which He might perform so many stupendous deeds in our form. To such a degree is this true, that had the Sacred Humanity refused to lend Itself to the influx of God's motion, our salvation would not have been effected.

But more than this: Christ's Sacred Humanity is the cause of our supernatural life, of its perfections, of its augmentation, of its activities, and of its completion in heaven, because It actually transmits the supernatural organism with its forces and energies to each soul. It acts as an instrument of God to effect in us the participation in the Divine Life of God. To understand this we must keep in mind the revealed fact that all men and women form one mystical body of Christ, of which He is the Head. Now, just as the head of the physical body is not only the most prominent part of the body, but it is also the most noble and important part of it because of its activities upon it, in this, that it transmits the vivifying influxes to it, so likewise Christ is the Head of the mystical body not only because of His pre-eminence, but because of His vivifying influx upon all the members of His mystical body. He actually transmits the supernatural life to all His mystical members; and He actually produces the influxes in us by which we act vitally in the supernatural order. He transmits the supernatural life of grace which is in His Soul to the soul of everyone that is regenerated by Baptism. He keeps that life intact by transmitting to us the vitality of the super-

natural life which is in His Soul. He perfects that life by permitting the means of the perfection of that life which He merited for us by His Sacred Humanity to descend from Him and through Him upon us all. He vivifies us by the vivifying principles which are in Him. Due to this, we are capable of living the same life of grace which Christ's Sacred Humanity lived even from the first moment of His conception, and which His Sacred Humanity lives now in Heaven; we are capable of performing the same actions as He did; we are capable of the same virtuous thoughts, desires, volitions and deeds as He was; and we are capable of meriting heaven and the joys thereof. It is through Him that we are virtuous, good and holy; it is through Him that we receive the Sacraments which confer graces on us; it is through Him that we receive every actual grace; and it is through Him that we will obtain heaven.

Christ's Sacred Humanity not only effected for us the possession of the supernatural life, but also the fulness of the natural life. Christ's Sacred Humanity is also the instrumental cause, the meritorious cause, and the exemplary cause of the perfection of our natural life, a life which we live here on earth. By this, it is not meant that Christ considered as man created us; creation is the work of God, for which He does not use instruments of any kind. What is meant is that the preternatural gifts which God had conferred on Adam, which He intended to give to His posterity and which were lost by Adam's sin, were restored to us by the merits of Christ. Due to original sin, we suffer from ignorance of the intellect, from weakness of the will, and from rebellion of the senses and appetites against reason and the law of God. We learn with difficulty; we are reluctant to be good; and we seek the things of this world. Though our soul always exists, even after its separation from the body by death, yet our body dies and corrupts. Now by the Incarnation and Redemption of Christ, we have been delivered from original sin and its consequences. It is true that we must die, that our body corrupts, that we are ignorant, and weak, and that our senses and appetites

rebel, even after we have been regenerated by Baptism; but this condition does not last for all eternity. There will be a time when our bodies will arise and will be united to our souls to live the natural life again; there will be a time when our bodies will put on an incorruptibility and immortality; when our intellect will not suffer from ignorance; when our will will not be weak, and when our appetites and senses will not rebel. Yes, on the Last Day, the preternatural gifts lost by Adam will be restored to us: then our natural life will be fully perfect as God wills it; then our body and our soul will receive their perfections in the natural order. The conditions of our body and soul will be changed. We owe this to Christ also. It is Christ Who sacrificed His life upon the Cross, Who resurrected on the third day, and Who merited for us the restoration of these gifts. The effects, in matters of the natural order of our life, are not immediate; but that means little; we will obtain them later in their fulness. Christ Resurrected is, according to St. Paul, the Exemplar of what we will be on the Day of the General Resurrection. Our body will be glorious as His is; it will be devoid of every defect; it will be beautiful; it will be impressible; it will be subtle; it will be agile; and it will shine with great splendour. There will be no more imperfections in the soul, no more defects, no more impediments. On the Last Day the fulness of Christ's Incarnation and Redemption will be given us.

From what has been said we can see what Christ is. They who deny belief in Christ have only to study the wonderful character Christ was and is, to confess that He is really the Son of God. His whole life, His Personality and His character are proofs that Christ was truly the God-Man, the Promised Messias. Instead of spurning Christ, we should love Him with a love that surpasses any other love we have. He loved and loves us, and that is why He did such great things for us. The only way we can repay His love is by loving Him in return. St. Paul says: "He who does not love Christ, let him be anathema." And rightly so. If anyone were to do the things that Christ did for us we would never cease to love

him. We ought at least to do that much for Christ. Instead of contemning the teaching of the Church concerning Christ, we ought to have great faith in it.

Christ is our glory and our hope. He is our glory, because as God-Man He has elevated our human nature to a substantial union with the Person of God. He elevated our nature above the angels and placed our nature on the right hand of God. He is our hope, because it was through Him that our salvation was made possible, and it is through Him that we will be saved. Those who accept not Christ only harm themselves, whereas those who accept Him gain all things here and hereafter. It is not surprising that the world hates Christ; the maxims and laws of Christ are contrary to the maxims and laws of the world. To pay attention to the scorn of the world is only a sign that our faith is weak. Christ has told us that they who believe in Him and love Him will be hated by the world. Faith in Christ and love for Him is needed more to-day than at any time before. The neo-paganistic spirit is prevalent in this world; the only thing that will eradicate it is faith in Christ and effective love for Him. We Catholics ought not to mind what the world says about our belief in Christ; we know that our faith in Christ and our love for Him are the pledges of our salvation. Let the world laugh at us and spurn us; it cannot hurt us. We must be mindful of the burning words of the great Apostle of the Gentiles with which we will bring this article to a close: "What shall we then say to these things? If God be for us, who is against us? He that spared not even His own Son, but delivered Him up for us all, how hath He not also, with Him, given us all things? Who accuse against the elect of God? God that justifieth. Who is he that shall condemn? Christ Jesus that died, yea, that is risen also again; Who is at the right hand of God, Who also maketh intercession for us. Who, then, shall separate us from the love of Christ? Shall tribulation? or distress? or famine? or nakedness, or danger? or persecution? or the sword? (As it is written: For Thy sake we are put to death all the day long. We are accounted as

sheep for the slaughter). But in all these things we overcome, because of Him that hath loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus Our Lord." (Rom. viii., 31-39).

"LIGHT OF THE WORLD."

"Light of the World," a painting by Holman Hunt, shows our Blessed Saviour holding a lantern in one hand and knocking at an ivy-mantled door with the other. After the artist had completed his work he called in a brother artist to give his opinion of it. After gazing at it for some moments, he exclaimed: "Why, Hunt, you have made a great mistake. There is no handle on the door. How can the Saviour enter without a handle?" "I have made no mistake," said Hunt; "the handle is on the inside. The Saviour can never enter until the door is opened by the sinner's own hand."



The Ineffable

There is no loneliness where Thou
Dost enter in,
O Lord of Grace, come softly now
Where sin has been!
Thy pardon falls — I know not how,
The veil is thin.

And through it Thy transcendent power
The silence fills,
As calm, as sweet as answering shower
On thirsty hills.
Forgiving love this holy hour
With wonder thrills.

Once reconciled, that deathless love
Comes flashing through
My gladdened soul! each thought a dove
Of plumage new,
Each inspiration from above
A heavenly dew.

And Thou art close anear, as though
Some music fleet,
Once dear of old, should overflow
My soul's retreat!
'Tis more than I can hold, I trow,
That lilting beat!

A drift of song, a waft to heaven
Through rifted skies
A touch of power! A breath of even
About me sighs!
Come closer, Lord! Thy presence given
Is Paradise.

Caroline D. Swan.

SNATCHED FROM THE BRINK

A TRUE STORY OF FATHER WILLIAM DOYLE, S.J.

"A telegram for you, Father," said the Sister, laying the envelope on the table. Father Doyle looked up from his writing with a smile. "Thank you, Sister," he said, "I was expecting one." Having finished the letter he was writing, Father Doyle opened the telegram placed by his side. As he read it, a slightly puzzled look passed across his face. He thought for a moment, and picking up a railway guide, studied it. Then he crossed to the electric bell and pressed the button. "Sister," he said, when the Sister appeared, "I wonder could I see Reverend Mother for a moment?" "Certainly, Father, I'll get her at once," was the answer. In a few moments Reverend Mother entered the room. "Mother," said Father Doyle, "I have just got a telegram from my Provincial telling me to return to Dublin by the first available train, as I am to cross to England this evening. I find I shall have time to give the Community the last lecture of the Retreat, if I may give it now. I'm sure the Parish Priest will say Mass for you to-morrow in my place and give Benediction." "Of course, Father, we can have the lecture at once," said Reverend Mother. "But I am sorry you have to rush off like this. Were you expecting this news?" "No, indeed," replied Father Doyle. "I was expecting a telegram it is true, but not from the Provincial, nor with an invitation to take a trip to England. Perhaps the Provincial thinks I want a little rest and is sending me to Blackpool for a week," he added with a laugh.

A couple of hours later the Limited Mail was carrying Father Doyle swiftly to Dublin, which was reached well up to time. "Here I am, Father," he said as he entered the Provincial's room, "ready for marching orders." "Well," replied the Provincial with a smile, "your marching orders are to go to prison! Here is a telegram I got this morning from Eng-

land, from the Governor of D—— Prison: 'Please send Father William Doyle, S.J., to D—— Prison. Woman to be executed to-morrow asks to see him.' Can you throw any light on the summons?" Father Doyle shook his head. "No," he said, "I don't know of any of my friends who are going to be hanged!" "Well," said the Provincial, "in any case you had better go. You will have just time to catch the night boat for Holyhead. You will get to D—— at 5 a.m., and you will have time to see this poor woman before she is executed."

Day was dawning when Father Doyle reached D—— Prison. He was shown at once to the Governor, who welcomed him courteously. "It was good of you, sir," he said, "to come all this way at such short notice. This poor woman has been asking for you earnestly, and it will comfort her to see you." "But," said Father Doyle, "the whole thing is a mystery to me. Who is this woman, and why does she want to see me?" "Her name is Fanny Cranbush," was the answer. "She is a girl of the unfortunate class who was convicted for her part in that poison case you may have seen in the papers. When brought here after her trial she was asked in the usual way if she would like to see some minister of religion. She replied that she had no religion, and had no need for priest or parson. A few days ago, however, she sent for me, and said she had changed her mind and would like to see a certain priest. 'What is his name?' I asked. 'I don't know,' was the reply. 'Well, where does he live?' 'I don't know.' 'But how can I get you a priest whose name and address you don't know? Can you give me any information at all about him?' 'All I can tell you,' she replied, 'is that this priest was in Y—— about two years ago. I was told he was from Ireland and was giving what is called a Mission in a church there. For God's sake get him for me! I want to see him so much before I die.' 'I'll do my best, of course,' I said, 'and perhaps I shall be able to find him for you.' I at once got into communication with the police of Y——, and inquiries were made at the different churches of the place if a clergyman from Ireland had given a Retreat or Mission there some two years before.

At the Jesuit Church the police were informed that a Father William Doyle from Dublin had given a Mission there a couple of years previously. The address of your Superior was obtained and the telegram sent him that has brought you here." "I'm still in the dark," said Father Doyle. "Well," replied the Governor, "I'll take you to her, and she will be able to clear matters up, doubtless. There are some hours yet before the execution takes place, and, if you wish, you may stay with her to the end. Will you please come with me, sir." The Governor led the way up two flights of stairs and down a long corridor, at the end of which he stopped before a cell, and producing a bunch of keys, unlocked the door. "This is her cell," he said, "and I shall leave you alone with her." Then beckoning to the warder on guard inside to leave, he stepped back and let the priest enter.

Father Doyle saw a girl still in the twenties sitting with bowed head on the edge of a narrow bed. As he came towards her, she looked up with a drawn, weary face. But next instant her look was transformed as she sprang to her feet, exclaiming: "Oh, Father, thank God, you are come!" "I'm glad I've come, my child," said Father Doyle as he took her by the hand and led her to a chair. "And now you must tell me why you have sent for me. Have we ever met before?" "Yes, Father, but, of course, you don't remember. Two years ago you stopped me in the street one night in Y——. I was a bad girl, have been all my life, and was out on my work of sin. You said to me: 'My child, aren't you out very late? Won't you go home? Don't hurt Jesus. He loves you.' You said this so gently, so appealingly, and then you gave me a look that seemed to go right through me." Father Doyle nodded. "I remember," he said, half to himself; "I had been hearing confessions late that night and was on my way home." "Your look and words stunned me," went on the girl. "I actually turned back, and went home in a dazed state. All that night I lay awake. The words: 'Don't hurt Jesus. He loves you,' kept ringing in my ear. Had I hurt Jesus? Did He love me? Who was He? I knew very little about Him.

I had had little schooling and less religion. I had never prayed. I had never been baptized. Mother told me that before she died. Yet, 'Don't hurt Jesus. He loves you . . .' seemed to find an echo in my heart. I felt as if He was in some way within me. I saw you once again, Father, after that night. I was with another girl and you passed on the other side of the street. 'Who is that clergyman?' I asked my companion. 'I hear he is from Ireland,' she replied, 'and is giving a Mission or something here.' For weeks after that I kept off the streets, but then want and hunger drove me out again. I sank lower and lower, until now I am to be hanged. I came here hard, defiant and unrepentant, and wanted to have nothing to do with priest or parson. Then one day your words came back to me. 'Don't hurt Jesus. He loves you.' Something seemed to snap within me and I wept — for the first time for many years. I felt changed, softened, and there came a great longing to see you and to learn more about Jesus. Now that you have come, won't you tell me more about Him? Won't you set my feet on the road that goes to Him?" "Do you mean, my child, that you wish to know about the one True Faith, that you want to become a Catholic?" "Yes, Father, I do, with all my heart."

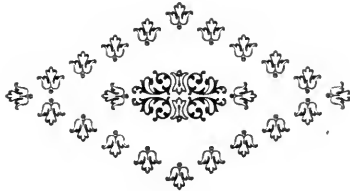
The essential articles of faith were quickly explained and drunk in with eagerness by a soul that thirsted for the truth. Then the waters of Baptism were poured for the first time upon her head, and all the wicked past was washed away. "I shall leave you now for a while, my child," said Father Doyle. "I am going to try to get permission and the requisites for Mass here, when I shall give you Jesus in Holy Communion." Father Doyle hurried off to the nearest Catholic church, and without much difficulty, obtained the necessary leave and outfit for saying Mass. A tiny altar was erected in the cell, and Fanny heard her first and last Mass and received her God for the first and last time. She refused the breakfast offered her. "I have just eaten the Bread of Life," she said with her smiling thanks. As she walked to the scaffold with Father Doyle beside her, she whispered to him: "I am so happy,

Father. Jesus knows that I am so sorry for having hurt Him, and I know that Jesus loves me." A moment later and Fanny Cranbush, with her baptismal robe unspotted, was in the Arms of Jesus.

GOOD FRIDAY.

What hath He done? Why nailed Him ye
To yonder Cross, so shamefully?
"He hath blasphemed," came back the lie
"And hateth us." The passerby
Moved onward.
List! Was that a sigh?
"I love them: 'tis for love I die."

S.M.St.J.



ANNE-JULIENNE DE GONZAGUE

Archduchess of Austria and Servite of Mary.

(Continued from last number).

S.M.P.

The Widow.

Before the sap begins to flow through the branches of the vine we see the vine-dresser prune and prune again the largest and finest of these branches. To what purpose is this destruction? Why thus cut off these vigorous branches on the eve of their bursting forth into bloom? The workman knows why: the remaining branches will be more vigorous, the fruit less numerous, perhaps, will be incomparably more juicy and the crop on the whole will be more abundant.

He who has placed our souls in the garden of His Church as so many choice vines, knows by His divine skill that such is also our condition; if the iron of tribulation, interior sorrows, heartbreakings of every sort do not come to prevent the superfluous excrescences and concentrate the sap of our activity in the direction desired by the heavenly Vine-Dresser, we shall not be able to bear the fruits of life which Jesus Christ expects of us. The Saviour first, and His holy Mother with Him submitted to whatever suffering was most bitter. Is it astonishing then that their most faithful servants should also be most severely tried? We have seen cruel death sever the most intimate ties which united Anne-Catherine to her husband; we are going to assist at her highest flights of virtue.

Christ Ist My Life.

As soon as the violence of her grief was calmed the strong faith of Anne-Catherine had quickly discovered to her the paternal hand which strikes but to the more fully sever all attachment to earth. Lovingly she kissed this hand and resolv-

ed at once to remain a widow in order to consecrate herself entirely to the divine service and the salvation of souls. Knowing that nothing is more agreeable to God, she laid it down as her first rule of conduct to govern her household with wisdom and prudence. Following the example of the valiant woman of the gospel, her continual occupation will be to watch over her children and servants. Remaining faithful to the memory of her earthly spouse, she will labour incessantly for the realization of a plan of spiritual life which will unite her most perfectly to her Divine Spouse. It is to this end that a short time after the death of Ferdinand, she had painted a picture which represented a withered olive branch springing from a death's head and perched on the top of this branch a turtle-dove with its eyes raised to heaven and bearing in its beak a bannerette with the words: "I desire to be dissolved and be with Thee." Like this turtle-dove, a symbol of desire and of sorrow, the young widow kept her eyes fixed on heaven, and before this image she frequently thought of him whom she had lost, of the decay of the things of this world and of the folly of those who live only for it.

As we might expect, A.C put aside all the ornaments and jewels with which she had adorned herself formerly to please her husband. She wore ever after only black and very simple clothing. Instead of a crown she covered her head with a veil resembling very much that of a religious, about her neck in the form of a gold chain she wore a large rosary on whose grains were carved the mysteries of the life and passion of Jesus and Mary. She never left off this chaplet while she remained in the world, and to her confessor who asked her one day why she so persistently wore it, she replied: "Father, from my infancy I have always wished to have the Rosary of the Blessed Virgin on me; it has been the delight of my early years and my consolation in the married state. Is it not just that it should be the ornament and charm of my widowhood?"

These were not idle words. Still young, highly adorned by the virtues of a strong woman, mistress of a large fortune, and

inheriting several of her husband's domains, our archduchess might, humanly speaking, aspire to the highest honours. In fact several persons of the highest nobility asked for her hand, among them Emperor Rudolph II. himself, and also his brother, Archduke Mathias. To all A.C. returned a formal refusal, and no solicitation, no contrary advice, could shake her constancy. She wished, she said, to remain faithful to her husband and to live for God and her children.

The great desire which she had of sanctifying herself gave her the idea and the courage to quit the kind of life which she had led at Court. She had built for herself and children a very simple palace which much resembled a monastery. In this place she arranged apartments for her director who was a Capuchin Father and for another Father of the same Order, and she desired that they should dwell there habitually. The director whom she chose at first and who remained attached to her until death was R. P. Barchi, a man of great virtue but of a severity no less great. So the Archduchess, while occupying herself with temporal affairs, led a life worthy in every respect of comparison with religious life.

She never left her retreat without being accompanied by her daughters, and it was only to visit the poor and the churches. A piety so sincere and so genuine edified everyone. In the interior of her palace she had a chapel adjoining her apartments. A secret door brought her bed-room into direct communication with this holy place, so that she could enter there day or night. Besides a slide window in the wall permitted her to follow the Mass from her bed when she was ill. The most precious treasure of this chapel, after the sacred Host was a miraculous image of the Blessed Virgin which she had brought from Mantua. This was the occasion:

In 1600, a time of Jubilee, she went to Italy and visited the holy House of Loretto. At her return from Loretto when passing by Mantua, her native town, which she was visiting for the first and last time, she paid a visit one day to a miraculous image of Mary venerated in the chapel of the Dominican Sisters. She was accompanied by her brother Vincent, and her

sister-in-law, the Duchess of Ferrara. While all four were praying before the holy image it suddenly appeared surrounded with stars and rays of light so resplendent that they were dazzled. Stupefied at the sight, they fell upon the ground, their eyes bathed in tears, and begged Mary to obtain the pardon of their faults. It is an exact copy of this Madonna as she had appeared, bearing Jesus in her arms and surrounded by stars, which the Arch-duchess had painted forthwith and which she brought with her to Inspruckt. She put it in a place of honour in her chapel and later when she left the palace to become a religious, the only treasure which she would not consent to part with was this image of the Virgin Mother.

Besides this principal chapel for the use of all she had an oratory constructed like that of a hermitage, and had it dedicated to the seraphic Father, St. Francis. She reserved it for herself and her daughters. This dedication took place on the eve of the feast of the Stigmata of St. Francis, which fact is worthy of note.

After the departure of the Archduchess and her daughters a servant remained to put the place in order. When extinguishing the candles, she threw into a box containing sawdust a piece of lighted wick, which burst into flames, and away it went. The next day when the archduchess came to the oratory what a sight was present to her eyes! Not only the box of sawdust was consumed, but the floor around was eaten away by the fire. It cannot be explained how the fire, which had already done much damage and had almost reached at the wooden altar, had of itself become extinguished. A.C. unhesitatingly saw in it providential intervention.

How Anne Catherine Governed Her Household.

When our Princess left the palace to retire into her quasi-monastery, she took among her servants, men and women, those in whom she saw a solid piety and purity of manners. As they had already been the persons of her first choice, she was sure to find in them an excellent company. To the young girls of her Court, all Countesses or Baronesses, she appointed

as governess ladies of noble families and of irreproachable life in order that they might be reared in virtue and good manners. The chief almoner of the Court, named Dom Abraham, was intrusted with the special care of the young pages. A.C. wished that their degree of education should correspond with the nobility of their family and that modesty, the fear of the Lord and piety should be their greatest ornament. To give them at the same time serious instruction, she had them follow the course of the Jesuit College.

She intrusted the princesses, her daughters, to an accomplished woman, the Baroness of Brandes, and exacted of them the same respect and obedience to her as to herself. The spiritual Father charged with conducting the souls of all the elite was at first a Franciscan Father of the strict observance, Father Obser, a prudent, pious and enlightened man. After him it was Father Barchi, the archduchess' confessor.

Thanks to these cares and the intervention of Divine Providence, the house of A.C. was an asylum of sincere piety; the silence observed in her time gave to it something of the air of a monastery rather than of a secular house, and the peace which reigned among its members bore witness of the peace of conscience with God. The amiability and munificence of the mistress of the house counted for much in this harmony of hearts. She paid her servants regularly every three months and those who were in need every month. Often in the course of the year when a feast or event of note occurred she made them gifts of value. Vigilant for good order, she never imposed a task on anyone beyond their strength and was not miserly of holidays.

We have said elsewhere that the care which she took of young girls of marriageable age in her Court in order to assure them of a future suitable to their condition, especially a Christian future, was such that she never admitted a heretic into her service. However, in 1605 a Calvinist young lady was introduced by accident; she knew so well how to dissimulate her religion that she was accepted as lady's companion. Persevering in her dissimulation, she approached with the others

the Holy Table and behaved exactly like a Catholic. But the Blessel Virgin was watching. "One Sunday," relates Father Barehi, "while I was saying Mass in the Palace chapel, Madam heard a voice which seemed to her to come from the holy image brought from Mantua." Anne-Catherine," said this voice, "knows that one of her servants is not ashamed to approach the sacraments with heart and mouth infected with heresy. Remedy that without delay for fear lest divine wrath fall heavily upon her." These words I too, a miserable sinner, heard, although without paying much attention to them. But after Mass Madam, greatly startled, sent for me and told me what she had heard. Learning that I was already aware of the fact, her amazement increased. We then investigated as to what this could mean, and doubtless enlightened by the Holy Virgin, she said to me, "Father, this must be the Countess X." Having been summoned immediately, the unfortunate woman on the first question acknowledged the whole truth, and her eyes bathed with tears, accused herself of an infinity of sacrileges by which she had outraged the Divine Majesty. It was more through fear and ignorance that she had acted rather than through malice, consequently she implored compassion of her mistress and begged the latter to deliver her from the hands of the demon. Madam whose ardent desire was always the salvation of souls, having embraced her, encouraged her, and promised to aid her as far as she was able. "In fact she had her go to some Jesuit Fathers for instruction and had her recalled to the bosom of the Church.

Her Highness did not fail to return thanks for this abjuration and continued thanking the glorious Mother of God who had made use of her for the conversion of this soul



A MEMORY

Father Mathew was in a reminiscent mood. "Isn't it strange how, after many, many years, one remembers so clearly surroundings and connecting events after having witnessed them only once?"

"I don't quite understand what you mean, Father," his guest, a young priest lately ordained, replied.

Before he answered, Father Matthew offered his young companion a cigar, settled himself more comfortably, and continued.

This incident, to which I refer, happened many years ago. I was a young priest, serving as curate in a Southern parish. Many visitors came during the winter. Our congregation increased for a month or two each season, but the end of May always found us back to normal. This one year the crowds came early, owing to rough weather up North, although officially the season was not open.

"Among the early comers was a most interesting family; a mother, two daughters and a son. The mother was a frail bit of a woman; the girls young and pretty; the boy healthy and manly looking. All three were devoted to their mother. Every morning found them at Mass; always the girls and boy, more seldom the mother. Plainly holiday-making was not the prime motive of their sojourn there; health-giving sun and sea breezes for the mother were their first consideration.

"My interest at first was only mild, but unexpectedly it deepened. They had leased a pretty home away from the gaiety and noise of the Visiting Colony, in a quieter and older section. The house was owned by one of the leading non-Catholic citizens. He was not only a non-Catholic, but a most bitter anti-Catholic with a charming Catholic wife. No, she was not allowed to practise her religion, and fear held her submissive.

“Yes, Father, you will find, as you grow old in Our Lord’s service, that mixed marriages cause a world of trouble and heartache. So much sorrow could be avoided if only young ones would listen — but I am wandering from my story.

“Hatred on his part and fear on hers did excellent work for the devil—she ceased thinking of her religion.

“When I heard that their house was occupied by Catholics I decided to know the reason.

“I soon found that business reverses had been a very heavy drain on his health, and had forced him to relinquish his post to seek a quiet place to recuperate. His wife before following him, leased the house without having learned the religion of the tenants.

“Surely the designs of God are deep-hidden!

“Faithfully each morning son and daughters appeared at Mass — until one fatal day I did not see them. I wondered; but scarcely had I finished my Mass when the boy hurried into the vestry. His mother was dying. Soon I was beside her bearing the Prince of Peace.

“Ah! what a sad but beautiful scene to see a mother leaving her dear ones to answer the Eternal Call. Would to God there were more deaths like that one I witnessed!

“Faith and reverence kept grief in check. Their God and King was honouring them — they were His lowly subjects. How lovingly she welcomed her Saviour and Judge! Sweetly she reminded our dear Lady of the sorrowing children she was leaving, and then how peacefully and joyfully she went in His company to receive her reward.

“The house was furnished with utmost care and good taste, making a pleasing picture. The bedroom especially leaving a lasting impression on me, for that was the first time I had been there. The funeral took place up North, so I didn’t again enter that house, and some months later I was transferred to a new place.

“Years passed, and time seemed to have erased that picture from my memory. I was a busy pastor with many long hours of weary endeavour. Trying to build up a widely

spread parish took heavy toll of my health. I was sent to the scene of my first priestly ministrations to regain strength. Once my vitality was renewed my interest awakened. Many places I remembered only dimly; but whenever I passed that house I always vividly recalled the edifying scene. Often, too, I breathed a prayer for that poor deluded wife.

“Then one day I heard that her husband had died as the result of an accident, and she was very ill. I hoped she would ask for the priest, but as time went on and no call came, I forgot about her.

“Again, one morning after Mass, I was called to that house. This time I rather feared to go, because I knew there would be a struggle; but again I was comforted by the memory of that other death.

“As the call had been given by the nurse, who was acquainted with the circumstances, my suspicions were confirmed. Satan was making a determined fight for that soul, and so the struggle began.

“Fear entered my breast as I sensed the presence of the Evil One; but I smothered it. Hope and despair shook my heart in turn. How I prayed for that soul! I repeated the names of Jesus, Mary and Joseph incessantly, calling to them to aid her and to strengthen me. For a long time I prayed so, but still the devil held sway. Tirelessly, I beseeched her to listen to the voice of salvation, but no sign would she give. As one in a trance she stared at a fixed point. I brought the table, on which rested the Sacred Host, closer to the bed. Memory stirred once again, and more brightly the picture of that other woman shone before me. What a contrast of peace and hatred — in life and — Oh God, how I prayed! — not in death.

Fervently I prayed — “Oh, God! by the graces and merits gained by that other soul, grant this poor woman strength to ease her soul.” Immediately I felt peace, and slowly the dying woman’s eyes perceived her Hidden Lord.

“ ‘Jesus! My Lord and my God!’

“The devil fled, and Jesus, Mary and Joseph came to her side. The presence of that other soul, too, hovered near. As I prepared her for death, I again saw that scene of years before, and I thanked God for the grace of that saving memory.”

Lucia Bauer.

Unanswered Prayers

I asked for love, God would not heed my prayer,
I strove for fame, and still He said me nay,
I could not understand His loving care,
That what He did was for my good away.

And so I murmured at the stern decree,
Rebellious anger swelling in my breast,
He smiled forgiveness as He said to me—
“My child! all that I do is for the best.”

And now my heart is cold to Love's sweet voice,
Ambition's flame lies lifeless in my breast,
Nor love nor fame can make my heart rejoice,
The only thing I ask of God is rest.

My prayer is yet unanswered, but I know
That God knows best how much my heart can bear,
When it hath borne the allotted share of woe,
I know that He will hearken to my prayer.

His time and justice I can safely bide,
Knowing He'll not deny me this request,
And all life's longings will be satisfied
In that sweet hour when God shall give me rest.

Marie Joussaye.

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1930—1932

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ALUMNAE NOTES


St. Joseph's College Alumnae offer sincere congratulations to Right Reverend John M. Fraser on the honour that has been conferred upon him by His Holiness Pope Pius XI. in elevating him to the dignity of Protonotary Apostolic.

* * * * *

An unusually large number of our Association and their friends were in attendance at the quarterly meeting held at St. Joseph's Convent in the afternoon of February 7th. Miss T. O'Connor, President of the Alumnae, presided. Mrs. H. E. Tremaine, member of the Women's League of Nations Society, spoke on "Current Day Public Opinion." Miss M. S. Gould of the Local Council of Women, in her address, stressed the influence of the radio, the Cinema and the Press in the education of youth.

Mrs. J. P. Hynes, the newly-elected President of the Local Council of Women, in her happy address, outlined the purpose of the Council, its past achievements, and future aims.

Mrs. J. Fullerton-Costello, with Mr. Plant as her accompanist, rendered very charmingly two vocal solos.

Miss Betty Grobba, A.T.C.M., always a favourite, gave a short programme of instrumental music.

Mrs. J. J. M. Landy tendered the vote of thanks to the speaker and artists.

Afternoon tea was served in the Library. Presiding were Mrs. F. Sheriff, Mrs. Paul Warde, Mrs. Arthur Holmes and Mrs. Paul O'Sullivan.

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Our very best wishes to Miss Mary Glenn Shannon, whose marriage to Mr. Adelard Parent was solemnized at St. Joseph's Church, Sudbury, on January 1st, 1932, with Reverend Father T. Traynor as celebrant of the Nuptial Mass, and to

Miss Anna Hayes, whose marriage to Mr. Frederick Watson was solemnized at St. James' Church, Toronto, on Saturday

morning, January 23rd, with Reverend Father Lellis as celebrant of the Nuptial Mass.

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A Shawl Pageant held for the relief of the needy and sponsored by No. 2 division of the Catholic Women's League, was held in Columbus Hall in January. Taking part in this novel function were: Mrs. James Keenan, Mrs. J. D. Warde, Mrs. H. McGuire, Mrs. Fred. O'Connor, Mrs. J. G. McDiarmid, Misses Margaret Hynes, Patricia Navin, Rita Halligan. The musical programme was by Mrs. Fullerton-Costello, Mrs. E. Ferguson and Mrs. Mallon.

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We are pleased to learn that Mrs. G. R. Griffin is enjoying the balmy breezes of the West Indies.

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Previous to her marriage many entertainments were given to Anna Hayes. Among those entertained were: Miss Vera Gibb, a tea and shower; Mrs. T. O. Trepanier, bridge and shower; Miss A. Lehane, aunt of the bride, bridge and shower; Miss N. Kennedy, shower; Miss M. Moffatt, luncheon at Royal York Hotel; Mrs. B. Staton, tea and shower; Miss Monita McDonnell, bridge and shower.

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Mrs. Peter Heenan, of Ottawa, was hostess at a luncheon in honour of Miss A. McGuire and Miss Betty Wilson of Toronto.

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Mrs. Ambrose Small entertained at a supper dance at the King Edward in compliment to her guest, Miss Mary Walsh of New York.

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Mrs. Fred. Tremble entertained at dinner for her daughter, Adele, before the coming-out dance, Mr. and Mrs. Gordon Plaxton gave for their daughters, Elred and Betty, at the Eglinton Hunt Club.

Mrs. James C. Keenan, prominent official of the Catholic Women's League, attended the annual luncheon of the League, held in January at Montreal.

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Mrs. D'Arcy Coulson, her husband and their two small children of Ottawa were the guests of her parents, Mr. and Mrs. Harry Warde Phelan, for the Christmas holidays.

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The Message of Mrs. E. M. Brennan, President of I.F.C.A.

The fundamental concept of Federation is "in union there is strength"; hence Federation means a number of units joined together for the mutual advantage and benefit of all.

This union stands for force and power, for opportunity, for service — for consecration to the cause of right and justice. Its concentration upon, or application to any given objective, assures successful accomplishment. Properly organized, a great body need only to be moved in the right direction for the realization of its aims and purposes.

The International Federation of Catholic Alumnae bears the sacred responsibility of demonstrating to a cynical and critical world the success of Catholic education. Its members are the annual output of the Catholic educational institutions of the world, the product of their teaching Sisterhoods, the trained standard-bearers of the Catholic schools, founded and fostered by God's Holy Church.

To represent the 80,000 graduates affiliated with the I.F.C.A., and to be its highest officer, is an honor impossible to deserve, and overpowering in its opportunity for leadership in the cause of Christ.

A demonstration of this is the inauguration by the President, through the I.F.C.A., of the great Mary's Day movement. Conceived in 1927, it had its birth on the first Mary's Day, May 12, 1928. In less than four years it had grown to such proportions that it became evident that now the time was ripe to present to the Holy Father the result achieved by the

Federation in its concerted action to honor Mary Immaculate, Mother of God, its Patroness and Blessed Mother.

In the form of a beautiful booklet, the four years' report was printed and presented to the Holy Father at the audience granted the Mother Seton Pilgrimage on July 23, 1931. On July 26, His Holiness sent to the President of the I.F.C.A., through his Cardinal Secretary of State, the following letter:

No. 103866.

Del Vaticano, July 26, 1931.

Da Citarsi Nella Risposa.

Dear Mrs. Brennan:

I have much pleasure in informing you that the Holy Father was gratified with the homage of the interesting volume, "Mary's Day," published by the "International Federation of Catholic Alumnæ," the perusal of which brought great joy and consolation to his paternal heart. His Holiness was well pleased with your personal offering, as well as with the various gifts towards Peter's Pence from the members of your Federation. As a token of his appreciation for the many activities of the good "Catholic Alumnæ" the Holy Father cordially bestows a special Apostolic Blessing on yourself and every single member.

Yours sincerely in Christ,

(Signed) ✠ E. Card. PACELLI.

Mrs Elizabeth Marable Brennan,
President, International Federation
of Catholic Alumnæ,
Brooklyn, N.Y.

Two other outstanding accomplishments of the I.F.C.A. commended by the Holy Father are its efforts to improve Motion Pictures, and its establishment of scholarships for its teaching Sisters.

In reference to the former, the following letter has been received by the Chairman of the Motion Picture Bureau, after having forwarded to the Holy Father the policy of the Bureau and the condensed records of its ten years' work:

(Seal)

No. 102626

Segretaria Di Stato,

Di Sua Santita.

June 17, 1931.

Dear Mrs. McGoldrick:

The Holy Father has received the literature which you forwarded to him through His Eminence Cardinal Marchetti in reference to the work of the Motion Picture Bureau of the International Federation of Catholic Alumnae.

His Holiness has noted the many letters of encouragement and endorsement which the Bureau has received from Bishops and clergy throughout the United States.

Surely any organization that is engaged in a work which improves the character of motion pictures is one of the greatest importance.

Very sincerely yours in Christ,

(Signed) ✕ E. Card. PACELLI.

Mrs. Thomas A. McGoldrick, LL.D.,
International Chairman of the Motion Picture Bureau,
International Federation of Catholic Alumnae,
Brooklyn, N.Y.

Obituary.

The prayers of our readers are requested for the happy repose of the souls of our friends recently deceased: Mrs. Charles C. Mee-Power (Margaret Dawson), Mrs. Ellen Bradley, Mrs. J. P. O'Malley, Rev. Father Wilson, Mrs. Edward Murphy, Dr. Reynolds (husband of Lillian Way, Alumna), Rev. Brother Hubert, Rev. Brother Andrew, Mr. Peter John Bench, Mr. Bernard Patterson, Mrs. Mary O'Brien, Mrs. Cavanagh, Rev. Mother St. Patrick, Mr. Finucan, Mr. George O'Reilly, Mr. Thomas Smith, Mr. J. R. O'Donough, Mrs. Margaret St. Charles, Mrs. J. McGuire, Mrs. George Rupert Bell (Mary Belle Heinrich), Mr. MacDonnell, Mr. McGovern, Mrs. Kellett, Mrs. Rose, Mrs. O'Gorman, Mr. Joseph Morneau, Mrs. Joseph Morneau, Mr. Wm. J. Hammell, Mr. J. Loftus, Mr. John Kelly, Mrs. Hartnett, Miss Caroline McBride.

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.



COLLEGE NOTES



A very successful re-union of St. Joseph's College Graduates was held at the College, Queen's Park Crescent January 2-3. For the evening of January 2nd, a Bridge Party was arranged, and for January 3rd, Mass for the Graduates at 10 a.m., followed by a breakfast which was served in the large lecture hall of the College. In the afternoon there was a very delightful tea, which was enjoyed not only by the Graduates, but by their diminutive offspring. Mrs. D. Nolan of Stratford (nee Clare Moore) was there with her two sons, Allan and Denis Mrs. A. Holmes (nee Helen Kernahan), with Master Billy and Art Jr. Mrs. J. Garvey (nee Marie Foley) with lovely little Joan, and Mrs. F. R. Patterson (nee Anna MacKerrow) with her baby daughter. Several of the Graduates remained over night at the College, recalling happy incidents until far into the morning and enjoying once more a taste of Residence life. The Committee, Misses Florence Quinlan, Evelyn Burke and Dorothy Enright, are to be congratulated on the success of the Re-union. And sincere thanks are due to the Sisters of St. Joseph for their warm welcome and kind hospitality.

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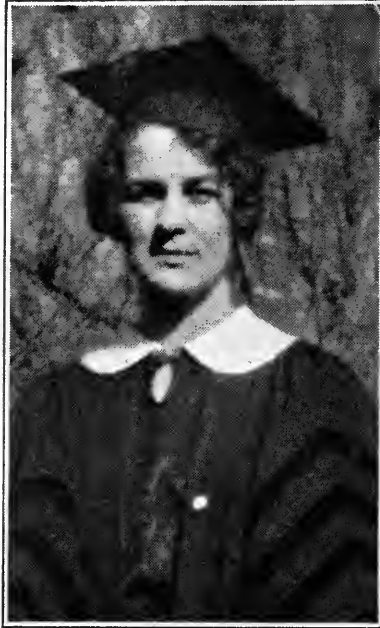
The girls in Residence presented Benson's "The Upper Room" in the College Auditorium during Passion week, for the Sisters, pupils of St. Joseph's College School, and friends.

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Before the next issue of St. Joseph's Lilies we shall have tried our final examinations. Horrors!

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On Thursday, February 4, Rev. Father Bellisle, C.S.B., Superior of St. Michael's College, addressed the members of the Blessed Virgin's Sodality. The sermon on this occasion was a beautiful discourse on the Blessed Sacrament and the frequent reception of Holy Communion. Our spiritual director also took



LORRAINE PATTERSON, CLASSICS, '32.

Head Girl of St. Joseph's College Residence, '32,
Champion Intercollegiate Tennis Player,
University of Toronto Intermediate Basketball Player,
Vice-President of University Classical Association,
Vice-President of St. Joseph's College Literary Society.

the opportunity of exhorting us to an earnest observation of the Lenten Season. Benediction of the Blessed Sacrament followed.

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On the evening of January 14 Dr. James Kenny, President of the Catholic Historical Association of America, gave a very interesting lecture, illustrated by slides on Canada. We are very grateful to this eminent Catholic historian and achivist for an instructive and enjoyable evening.

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Reverend Dr. John B O'Reilly, of St. Michael's College, Professor of Religious Knowledge for First and Second Years at St Joseph's College, has been giving us a very wonderful course of lectures on the Church in the Mediaeval Ages. We are thoroughly enjoying them.

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Congratulations to Bernadine Simpson and Loretto Breen, so lately in our midst, on the Reception of the Habit of the Sisters of St. Joseph.

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Gene Hartman has been elected Vice-President of the Dramatic League of the University of Toronto. Congratulations, Gene!

* * * * *

Pauline Bondy and Lorraine Patterson were chosen this year to play on the Intermediate Varsity Basketball Team. Loretto McGarry has been on the Senior Team for three years. Who says we haven't good sports at St. Joseph's!

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"Now that Tuition Fees at the University of Toronto have been raised to One Hundred Dollars for next year, we're glad we are graduating." (This from a 4th Year). Now that a Scholarship means Seventy-five Dollars more, we're all going to get Firsts." (This from all the other years). "Now that education is costing more, we hope for better work from the students." (This from the Staff).

One of the features of the Valentine Party was the writing of a verse to one's partner. This from Jean Macdonald to Helen McHenry:

O Helen! fair beyond compare,
 How I stare to see you there
 O Helen! fair beyond compare,
 May I dare to touch your hair?
 O Helen! fair beyond compare,
 If I could snare you in my lair,
 O Helen! fair beyond compare,
 I'd keep you there, sweet one, for e'er.

* * * * *

Don't you agree that Jean is one of our rising Canadian poetesses? But you should know the Helen, who evoked this burst of poetic affection.

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The Valentine Party.

On the evening of February 5th the girls in residence were the guests of the House Committee at a jolly Valentine party in honour of our two representatives on this year's winning baseball team, Miss Marionne Shaidle and Miss Una Murray. Hearts, Cupids and other symbols of St Valentine's Day formed the decorations and the novel way of procuring partners for the games, in which Miss Jennie Farley and Miss Helen Tallon were successful in carrying off the prizes. A most delicious lunch was served, and a very pretty table set for the two guests of honour, on which the silver cup won by the team, formed the centre-piece. Dancing brought a highly enjoyable evening to a close.

We take this opportunity of offering our heartiest congratulations to the members of the St. Michael's Women's Baseball Team, who won the interfaculty title for 1931-1932. This is the first time a St. Michael's women's team has been so successful. In an especial way we wish to congratulate Miss Marianne Shaidle and Miss Una Murray, students of St.

Joseph's College, who were on the team. In addition to the silver cup, emblematic of the Interfaculty Championship, the members have each received a Junior "T" and crests from St. Michael's College. We are all very proud of these recognitions of their whole-hearted and enthusiastic efforts for the honour of the College and look forward to cheering them on to victory again in the year 1932-1933.

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French Club.

The Cercle Francais departed from its usual programme when on the night of January the 26th, a delightful innovation was introduced. Mlle. LeProvost, instructress in French conversation at the College, by means of lantern slides took us on an imaginary tour through Fontainebleau. The extraordinary beauty of the historical castle drew involuntary exclamations from the audience. The animation with which Mlle. LeProvost explained the views, left little doubt concerning her nationality in the minds of her hearers. None but a Parisian who has learned to know and love that immortal city and its surroundings could convey such a breath of life to pictures. We wish to thank her for a truly memorable experience.

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Helen Egan, Callie Dunn, Betty Shanahan and Marguerite Hayes represented us in the Women's Interfaculty Swimming Meet at Hart House, March 2nd.

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We wish to express our appreciation of the delightful tea held for St. Michael's Undergraduate Women by our Alumnae, at Loretto College, on January 31

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Congratulations to Loretto College Players on their interpretation of Twelfth Night

Dedication of a Mirror.

Mirror of truth, thou knowest all
 The changes which this life hath wrought
 On Lois, as old age did fall
 And snatched the charms that many sought
 I dedicate to Venus fair
 That goddess of eternal beauty
 Thee, Mirror, with my one last prayer
 Fulfil for her e'er lasting duty.
 No further use have I for thee
 For as I was, I cannot be,
 Nor do I care now to behold
 My present self, alas! grown old.

Ella Coughlin, '32.

(Being a free translation of the following).

Lois, anus, Veneri speculum dico: dignum habeatse ,aeterna
 aeternum forma ministerium. At mihi nullus in hoc usus, quia
 cernere talem qualis sum nolo, qualis eram nequeo.

D. Magnus Ausonius.

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Debating Society.

On Wednesday, Jan. 13th a particularly important debate was held in the College, when the House supported the motion: "Resolved that the proposed readjustment is preferable to the present allotment of taxes to the Separate Schools of Ontario." The motion was introduced by Miss Dorothea Greening, '33, of the government, and admirably upheld by Miss Helen Egan, '34. The members of the opposition, Misses Helen McHenry, '34, and Dorothy Smyth, '34, although the subject was contrary to their convictions, broke down many of the arguments of their opponents with their excellent and well-delivered material. Principal among the speakers from the House were: Bernita Miller, '32, Pauline Bondy, '32, Mary O'Brien, '33, and Marguerite Hayes, '33.

We were pleased to have as our guest Rev. Father McGarity, C.S.P., of Newman Hall, who supplemented the remarks of the other speakers and exhorted the College girls as Catholic students to take the lead in aiding our Separate Schools to obtain their just allotment of taxes, whereby they may adequately fit citizens with a priceless Christian education. Needless to say, the affirmative carried the day by a large majority.

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On January 20th, at St. Joseph's College, was held the fourth meeting of the University College Classical Association, the joint hostesses being the Misses Lorraine Patterson, Constance Hinds and Dorothea Greening. A short skit was given by members of the third year and Professor Norwood read a most interesting paper. Afterwards the guests were shown through our beautiful residence and with the serving of refreshments, the adieus were made. So ended another enjoyable evening.

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English and History Club.

A meeting of the University English and History Club was held in St. Joseph's College on Thursday, January 28th. The speaker of the evening was Mr. Morley Callaghan a Canadian novelist rising to fame.

Mr. Callaghan answered questions proposed by the members of the Club and discussed the trend and style of many modern novels. Canada has not yet reached a prose period, he stated which accounts for the greater amount of poetry produced. In America a deep interest is taken in books, especially new and sensational ones.

Mr. Callaghan pointed out that a good story should have a rounded quality and an effective result. It should leave meditations behind it. An author should take his subject from life, using experiences and tales that are actual. When reading a book one should co-operate with the writer. The Chinese figured that the reader as well as the writer was necessary

to a poem. In closing Mr. Callaghan remarked that amateurs have produced some of the best work.

Refreshments were served and brought to a close a very enjoyable evening.

On January 11, our Literary Society had the privilege of hearing Mr. E. K. Brown of University College English Staff, deliver a lecture on Tolstoy's War and Peace. After sketching the two main themes of the novel—the passage of time, and the exaltation of the intuitive man, Mr. Brown related Mr. Tolstoy the social critic to pre-Revolutionary Russia torn by the bitter antipathies of pro-European and anti-European parties. Then proceeding to relate the moralist Tolstoy to his period, he showed how the desire to conduct man with reasoning man led the novelist astray, causing him to insert entire chapters of pure moral pamphleteering.

Mr. Brown stressed the importance of an international, in contrary to a narrowly national view of the novel, and discussed the main characteristics of Tolstoy's art—his excellent description of manners, his "power of visibility" and his extraordinary sense of time—against English use of the same devices. From this stand, a stand making for an especially balanced view, Mr. Brown elaborated particularly Tolstoy's use of time. He pointed out the resemblance to Thackeray's and Hardy's art in this connection, and the opposing weakness of Fielding and Dickens which gives to their characters a "momentary" appearance. Mr. Brown expressed the opinion that from the point of fiction purely, this attention to time is the most perfect feature of the novel.

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Mr. D. F. H. McAuliffe in addressing an open meeting of the St. Joseph's College Literary Society, held February 9th, spoke on "Musical Biographies and Autobiographies."

Among the famous musicians to whom Mr. McAuliffe referred were the group of five: Tchaikonsky, Karsakoff, Bordini, Verdi and Masorfsky, who based their music on Byzantine literature.

In reading Masorfsky's operas, the speaker stated, one gets an extraordinary insight, not only into the Russia of Peter the Great, but into the Russia of the present day. Korsakoff's thirteen operas introduce fantastic fairy stories of Russian children. The biography of Bordini takes one back to the peculiar elegiac cadences of the oriental folk song. Verdi, who translated "Othello" into his music, helped bring about the consolidation of Italy. Lastly, Bethoven, in his "Masque in D Minor," and his chorals, showed great effect of disciplined frenzy. This was the first time that we had the privilege of hearing Mr. McAuliffe, but we hope he will do us the favour of addressing our literary society again next year. We thoroughly enjoyed every moment of his informal talk and wish to take this opportunity of expressing our sincere thanks.

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Saint Scientist and Apostle of Peace, St. Albert, O.P.

The Bull of Canonization of Albertus Magnus, and his proclamation as a Doctor of the Universal Church, were issued Saturday, January 2nd.

The Bull prescribes November 14th, the date of his death, as the saint's feast day in the whole Church. It notes that Albertus Magnus was a distinguished scientist and an apostle of peace; that to-day the peoples of the world feel very profoundly the desire for peace; and it always seems opportune to give new affirmation of the harmony existing between science and faith.

The Bull summarizes Albertus Magnus' admirable life of scientific, priestly and episcopal activity up to his participation in the Council of Lyons, the last work of his apostolic life. The document points out that, besides being proficient in philosophy, theology and Sacred Scripture, Albertus Magnus was identified with astronomy, cosmography, meteorology, climatology, physics, mechanics, architecture, zoology, botany, agriculture, navigation and the textile arts.



BOOK REVIEWS



LIFE OF SAINT IGNATIUS.

By Christopher Hollis.

Psychology has conquered almost every field of the modern world. Facts are no longer facts alone, one must know the why and wherefore. History is seen not as a series of disconnected events, but as an organic whole; people are considered not singly, but in relation to their world and time. Even the saints. And in his "Life of Saint Ignatius" Christopher Hollis has brought the modern attitude to the biography of the Spanish saint of the sixteenth century." The former lives of the saints were,—in general,—intolerably 'dishonest,' he writes; "in that they set forth with awe and veneration, but naught else, the incidents of these lives. And so he has given us every exterior detail and influence, and each inferred interior one, with the result that we have a complete and cosmic whole. But do we know St. Ignatius the better?

As a portrayal of the European world during the latter half of the fifteenth century and much of the sixteenth it is probably unexcelled in sheer interest. St. Ignatius' story is like a silver thread which runs zig-zag through, giving a unity to the moving picture of cosmopolitan life and thought. The "gorgeous Rabelais" laughs through his pages; Du Bellay gives his dictum; Francis Borgia sweeps by with his colorful calvacade; Calvin and Luther and Peter Faber, Philip II. and Margaret of Navarre; Clement Marot writes scandalous ditties; Cellin from his cell rants against Pope Paul; while little seven-year-old Tasso goes his torch-lit way to Mass. It is an arresting panorama; but it is more than that.

For one never forgets it is a psychological book. It is the mind of man. No character introduced is merely colour, no scene is merely a picture. If Villon thrusts his roguish, daring, winning personality into a paragraph, it is to say "that

he never gave his genius as a poet as an excuse for being a rogue," namely, that a master-mind is subject to social laws, as are others. If Raffael and Cellina enrich the pages, it is in their attitude towards life, and as diverging examples of means used to good and evil ends. What is the end of our earthly tending towards beauty, art and happiness? What is the cry of the Renaissance? What is the relation of the Church to the searching, restless, exuberant creative spirit that gave Galileo the universe, Rabelais his teeming life and Michaelangelo his immortal works? That is the great and interest-holding question Hollis pursues for full ten pages and more. "If God is good and if beauty is good, then the whole scheme of creation must be beautiful. What seems ugly must seem so only because our vision is partial . . . "and on through shifting vistas, tantalizing questions and fleeing horizons.

Where, you may ask, is Saint Ignatius? He is the great unwavering figure to whom this is but background. He is the great lover, the saint, the founder and leader of a renowned order; his is the steady way, forging through all difficulties, onward and upward. The portrait of St. Ignatius is very complete. He shows us his fathomless love of God, his courage, his tremendous strength of will, his humility, his great faith. He tells of the cave at Manresa and the many wondrous miracles, adding: "And I believe in them for two reasons." A new note in the history of miracles. Must there be a basis of reason for such belief? Except the all-enveloping reason the God is all-powerful over creation? Miracles have been disregarded and scorned, or they have brought the ethereal feeling of the nearness of God, nearer, closer than before. Christopher Hollis stands aside and views them: "With St. Teresa he had tasted 'intimate joys, known only to souls that taste that ineffable sweetness.' We of the world are not worthy and cannot hope to understand."

From Manresa he traces St. Ignatius' travels, with many a digression. On board ship St. Ignatius rebukes the sailors for too-free jests, and we are launched into a discussion of

Rabelaisian talk. St. Ignatius compiles the Spiritual Exercises to combat the evil of the Renaissance spirit, and we are given a full picture of both sides of the question, with stress on Erasmus. Hollis is greatly in sympathy with that outstanding humanist of the new learning, but with unerring pen he picks out the one strand that was evil: the subtle point of being technically right, of obeying the letter and not the spirit of the law. We follow the varied career of the saint, through the strenuous years of late schooling, through the slow gathering of followers, and the founding of his community. Woven in and out are the many, many interests of the day, great personages, criss-cross threads of dangers, difficulties and disagreements, and in the midst the gallant little Spanish soldier who became head of the Jesuits. We are given an outline of their work, their life, and, very important and often misunderstood, their object: "But the combat with Protestantism was not at first intended to be, and in fact never was, the main work of the Society. Its main work was, and has ever remained, to arouse the love of Christ in the hearts of Catholics, to convert Catholics to Catholicism"

One will have presupposed the style. It is that of the intellect, reason based on seemingly boundless knowledge. There is no carrying away, no burning invective, no exalted praise. Clear, hard, neat and witty, the sentences link together in a perfect chain. Never is there any confusion. But their very clarity is sometimes disturbing. "The less admirable is the Church in her temporal nature, the less is the danger that we shall forget her mystical nature," is too neat a sentence not to provoke some dissent.

But it is not a style of bare simplicity. On the contrary, it is strewn with quotations and references of every kind. And it is the work of an artist; they are not super-imposed. They are part and parcel of the sentence, adding the beauty and interest of association. Speaking of Bayard, he says: "Yet one cannot but regret that coincidence did not strengthen her arm a little farther and bring face to face these two great knights without fear and without reproach, the knight of the

lilies of France, and the knight of the lilies of the Mother of God."

Has Christopher Hollis caught the essence of St. Ignatius' life? "God is glorified in our enjoyment," he exclaims with the trumpet-tone of the Renaissance before it went astray. Nearer to St. Ignatius he says: "The perfect expression of love is in the words, 'Not my will but Thine be done.'" But the spiritual touch is somehow lacking. The visible trace of the finger of God he follows, the mystical finger he cannot see. "He himself was the first and greatest of all his miracles." Are these words not the finest tribute of a man who does not understand? And is there not a certain truth in the saying that to write the life of a saint one must be, to a certain degree, a saint?

J. Farley, 3T2.

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IRELAND'S RECORD OF CIVILIZATION.

The Sources for the Early History of Ireland, An Introduction and Guide. By James F. Kenney, Ph.D., Fellow of the Royal Historical Society, in two volumes.

For three centuries European archives and libraries have been giving up an ever-increasing volume of early Irish mediaeval "sources." Around this core of ancient Celtic modern curiosity has let loose a tide of works, essays, studies, researches, an endless current of Beitræge in several languages. Special periodicals, Celtic in content and interest, and conducted by philologists and historians of excellent repute, count already many stately volumes. Within a century the relics of Old Irish architecture and art; the fragments of the ancient speech and the pre-Christian myths and legends; early Christian writings and the travels and works of Irish missionaries: all the peculiar antiquities of Ireland, have aroused at home and abroad an interest that grows ever more scientific and more intense.

It is possible that no historical subject of the last three centuries has created a larger bibliography. Immense at once and widely dispersed, the output of this literary activity has long become the despair of the average student of Celtica in its numerous branches. To date no one has dominated this great thicket of historical materials, strictly Irish in content and in origin. Cordial recognition of course, is due to Professor Best's Bibliography of Irish Philology and of Printed Irish Literature, to Douglas Hyde's Literary History of Ireland, and to the valuable labors of other meritorious pioneers. It is, however, in the recent work of Dr. James Kenney of the Public Archives of Canada, that original materials and modern interpretative scholarship are for the first time reflected on the largest scale, as in an accurate mirror, and in perfectly scientific form.

One rises from the perusal of this bulky volume with a profound respect for the monumental industry and patience of the scholar to whom all future historians of the religious and ecclesiastical life of early medieval Ireland must pay reverence. In these pages Dr. Kenny has done for the early Christian life and thought of his native land what Wattenbach long since did for medieval Germany and Molinier for medieval France. He seems, indeed, to have surpassed in several respects these masters of medieval "heuristic."

The work proper falls into seven chapters: The Irish Church in the "Celtic Period"; The Monastic Churches (two chapters); The Expansion of Irish Christianity; Religious Literature and Ecclesiastical Culture (biblical, intellectual, liturgical, devotional); The Reform Movement of the Twelfth Century. There is an indispensable list of over one hundred siglae or abbreviations for the often lengthy titles of reviews and collection of manuscripts and printed works, publications of learned societies, etc. An Addenda of fifteen pages incorporates all pertinent literature, English, Irish, French, German and Italian, published since 1926, when the work of Dr. Kenny went to press.

Dr. Kenny deals with some seven hundred "sources" or

original and independent items of information about Irish ecclesiastical life, letters and institutions during eight centuries of history, insular and continental. There follows an illuminating comment on each "source." It is in these short but meaty paragraphs that lie for the reader and student the utility and charm of the work. Every line, every word, does yeoman's duty. Historical condensation cannot easily go further, and remain intelligible. The broadly illuminative information packed in these succinct paragraphs is the most recent attainable, and is sufficient for all practical purposes of study and research, given the "heuristic" or pathfinder character of the work.

When several "sources" of similar interest or correlated content are listed, a few pages of comprehensive comment, descriptive, critical or discussional, are given, yet so as to avoid repetition of matter which has elsewhere its own place and space. Model specimens of this treatment are the pages on Saint Patrick (319-329), the Book of Armagh (337-339), Saint Brigit (356-364), Clonmacnois (376-383), Saint Brendan (406-420), Saint Columbanus (186-205), Bobbio (515-516), the Irish Penitentials (235-250), Saint Fridolin (497-498), and Saint Pirminius (518-519).

Writing in the *Journal of Theological Studies* for April (1930), Professor Macalister, Ireland's foremost archaeologist, comments as follows on the views of Dr. Kenny: In some matters, for example in the relation between the different lives of Saint Patrick, upon which important researches are at present being carried out—new knowledge will inevitably put some of the conclusions apparently attained out of date . . . If the second volume maintains the standard of the first part, the study of Irish history will fall into two eras—"Before Kenny" and "After Kenny." The first volume alone is a gift to scholarship for which no thanks could be adequate, no eulogy could be too high.

The average, even highly-cultured, reader of this massive volume may not easily grasp its significance to the professional worker in the province of ancient Irish Christian his-

tory, so crowded with problems at once so difficult and delicate. He ought, however, to have some idea of the herculean labors and the varied equipment that such a work presupposes. Behind these scholarly pages, on which modern historical criticism mirrors both its logic and its form, are the many enormous folios of Bollandist and Benedictine research and scholarship; the numerous volumes of the Latin Migne; the great tomes of conciliar records, insular and continental; the ecclesiastical legislation of many centuries; the voluminous national collections of England, France, Germany, Switzerland, Italy, Spain, and the Northern Kingdoms; the extensive collections of the private scholarship of Europe in the last hundred years (philological, historical, archaeological) — in a word, the entire output of modern scientific scholarship in this province and for the period in question. As one wanders through this vast literary conspectus that lights up all men and things within its Irish horizon only the words of Keats, “On first looking into Chapman’s Homer,” seem worthy of the vision:

Then felt I like some watcher of the skies
 When a new planet swims into his ken;
 Or like stout Cortez, when with eagle eyes
 He stared at the Pacific—and all his men
 Looked at each other with a wild surmise
 Alone upon a peak in Darien

This work of Dr Kenny offers the first comprehensive scientific survey of modern research and investigation in the entire domain of early Irish Christian history . . .

A word as to the mechanical and technical execution of the book. It is beyond praise, and marks the farthest advance of American publications in this department of science. If that great historical magister, the late William Wattenbach of Berlin, could look upon it he would admit that, in one province at least, the sceptre of medieval “heuristic” had passed overseas, perhaps forever.

There remains only to congratulate cordially the author

on the happy completion of a work in which length, labor and delicacy of construction and execution combine as in few tasks of the kind, but are rewarded by the certainty of a perennial use, private and collective, as long as there is interest in the history of the Irish Church and State. It is fair also to rejoice with him that it was reserved to a native of Ireland to raise the great searchlight that now ferrets out every tiniest cove in the "seven seas" of early Irish ecclesiastical history, and reveals on every strand the disjecta membra of a life ecclesiastical and secular, literary and artistic, social and economic, that was rich and humane while Continental Europe lingered yet in the shadows of barbarism.

✠ Thomas J. Shahan.

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MERE MARIE OF THE URSULINES.

By Agnes Repplier.

Among the histories of all newly-founded colonies there is perhaps no more interesting topic than colonization; and perhaps no young country has a more captivating tale to relate than has New France. As late as 1931, material on the subject had not been exhausted, and Agnes Repplier has had published her "Mere Marie of the Ursulines," a remarkable study of adventure.

Probably the most satisfying feature of the book is the authenticity of the events, for it was compiled from the personal letters of Mere Marie to her son in France. It is most important, however, as an exceptionally fair biography, and as a biography it is perhaps unique in the remarkable fashion it has drawn the characters of two women, Marie Guyard and Mlle. de Chauvigny, each in herself a fascinating person. Alike, they were predeceased by their husbands after two years of married life, and were left free to pursue the desires they had harboured even before their marriages, which had been arranged by their fathers. The former, Marie Martin,

when her son was twelve years of age, entered the Ursuline convent at Tours in 1631, and after a year's novitiate, took her vows and her official title of Mere Marie de l'Incarnation. Mme. de la Peltrie's child, however, died in infancy, and although she was never to embrace the religious life, she refused to accept M. Jean Lorvigny de Bernieres, a man of position and influence, as her second husband. With her ample resources she planned to finance a school and orphanage in Quebec, so when the Jesuits asked for nuns to teach, Mme. de la Peltrie lost no time in accompanying Mere Marie and a young, vigorous nun, Marie de Saint Bernard, in their journey to New France in May of 1639.

Life in the rude settlement is admirably pictured with all its hardships, the burning of the convent in 1641, and the process of its reconstruction, the difficulties and handicaps of sickness, to say nothing of numerous feuds and wars among the barbarous tribes. The Indians in war displayed a brutality that almost reached the heights of fiendishness, but in sickness a passiveness and docility bordering on utter submission to the Will of God.

Cold and dirt were probably the two greatest antagonists encountered by the nuns; the cold provided by Nature, and the dirt apparently inseparable from little Indian girls. It is needless to say that Mere Marie mingled all the hopefulness of the inexperienced with endurance and the zeal for saving souls characteristic of a religious. Meanwhile she found time to write her son, Dom Claude Martin, a Benedictine monk in France, and these letters have been preserved in their entirety.

Agnes Repplier supplemented her letters by priceless comparisons which she frequently introduces; among these the Quebec which received the Ursulines in 1639 compared with that which received Pere Marquette in 1666, and Mere Marie's account of the voyage to Quebec with Mere Madeline's account of the voyage to New Orleans a century later, are outstanding. Some personal events in the lives of Champlain, Tracy, and Archbishop Laval are mentioned which make them appear

living personages in New France more than in any other history. And the words of Mere Marie as a contemporary present more tangible evidence of the sufferings undergone by the Jesuit Martyrs, Lalemant, Daniel and their companions.

Mme. de la Peltrie's death in 1671 was a great blow to Mere Marie, and with it broke many ties to her native country. As Quebec developed, Mere Marie's letters reflect every phase of the development. She writes less and less about the things of the spirit, and more and more about what is going on around her. At the age of seventy-one the earthly tasks of this mystic were called to a close.

In such a small volume as Agnes Repplier has produced, she has perfectly condensed the activities of so versatile a person as Mere Marie. Well may she be quoted as authority for the "Histoire de la Colonie Francaise en Canada" published in Montreal in 1866 by Abbe Faillon. Indeed much honour is due her in return for her untiring efforts in the cause of God and country, and although she was declared "venerable" by Pope Pius XI. in 1922 the two hundred and fifteenth anniversary of her death, we hope the time will not be long until she be declared a Saint.

Evelyn M. Scully, 3T2.

SHAKESPEARE THEATRE AND AUDIENCE.

To a very significant degree, Queen Elizabeth's passion for amusement paved the way for Shakespeare. Her powerful and vitalizing influence working directly upon the theatre gave to acting and the drama an impetus and popularity they might never have attained otherwise. Surging activities were needed to keep the Queen entertained, and the connection between the Court revels and the London theatrical life, with which Shakespeare, as actor and playwright was intimately bound up, was a close one. Since the Court revels were the forerunners of the Shakespearean theatre, they deserve a few words of description. The nobility, with its super-refinement,

its exaggerated courtesy, and its inordinate pride in fine clothing delighted in pageants, pantomines and festivities, and held them whenever possible — on religious feasts, at weddings of the nobles, and during the visits of royalty. What these revels lacked in real dramatic value and true histrionic display they more than made up in gorgeousness of costume and variety of music and theme.

The structure of the Elizabethan theatre was, to the modern mind, peculiar. There were square, circular or octagonal buildings covered only at the sides, and had three tiers of seats. The main stage might be considered as three stages, an inner one at the back under a balcony; a middle one with a sloping roof which extended to the two pillars which supported this roof; and the long, outer stage which reached down to the centre of the theatre, on which most of the acting took place, and from the end of which all long speeches and declamations were delivered. The stage was open on all sides except at the back, where there were two or more exits, and on either side a dressing or tiring-room. The outer and middle stages together might represent a city, a street or a field, and the inner stage was cave, cell, house or room as occasion demanded. High up over the back was "the heavens," from which supernatural characters might descend and be drawn up. Here the properties were stored. The balcony at the back was used as an upper stage. The main stage was uncurtained, one obvious reason being that there was no way of fastening a curtain to the unroofed outer stage. The inner stage was curtained.

The Shakespearean actors made no attempt to form a suitable background for their plays. They had very little scenery, and what they had was crude, which condition tended to a multiplicity of scene and great variety of location. Signs were hung on the stage to indicate the district or country. But the more popular arrangement was to have the characters begin immediately on their entrance to explain where the action was to take place. In Shakespeare this information is given in the prologue. The stage artists in Shakespeare's theatre

did not attempt full or dramatic representation; they were, in fact, much given to symbolic suggestion. For example, a bed would indicate a chamber, a throne a palace, and a steeple would signify a church. It seems that there was no lack of properties, and to prevent loss of time in changing scenes the heavier properties were placed on the stage before the beginning of the play. There they would remain throughout the entertainment, in many cases entirely out of place and out of harmony with the scene. The Elizabethan mind saw nothing incongruous about this.

The openness of the theatres to the air made them dependent on fair weather. Performances took place every weekday afternoon, beginning at two or three o'clock and lasting two or three hours. Playbills were posted about the town announcing the play, a flag flown at the top of the building to indicate the tragic or comic character of the theme, and the beginning of the drama was announced by three blasts on a trumpet.

The barrenness of the Shakespearean stage was offset by the elaborateness of the actors' costumes, but here again was crudeness. Neither players nor audience cared for historical appropriateness. Although native costumes were not unknown, foreign characters were usually portrayed in striking and very fashionable English clothes. Fine apparel was considered essential by the actors and new costumes were provided for each new play. The gay clothing helped to focus the attention of the audience on the players, and brilliant colours, fine textures and abundant gold lace were highly popular. The Shakespearean actors did not realize their deficiencies. No role was too lofty or too difficult to play; no situation was impossible. They combined singing, dancing and acrobatics with their acting, and the clowns, without whom even the most sublime tragedy was incomplete, provided great amusement by their impromptu verses, their facial contortions and their humourous verbal exchanges with the spectators. Companies of actors, by no means as commercialized as those of to-day, were formed under the patronage of some prominent

members of the nobility. The Shakespearean actors were in truth excellent performers. Women did not as a rule frequent the theatre and female parts were played by especially trained young boys.

We divide the Shakespearean audience into two classes—the nobility who sat on the tiers, and boxes, or on the stage itself, and the groundlings who stood or sat in the pit on three sides of the outer stage. In general the groundlings consisted of the more illiterate classes, and their proximity to the stage, combined with their spontaneous outbursts of mirth or wrath, and their tendency to shower with abuse and invective (often in a concrete form) those actors who displeased them, won from them no little consideration. This is shown in Shakespeare by the mingling and alternation of the lofty and the common, the sublime and the crude. Let it not be supposed, however, that the groundlings did not appreciate good poetry. They loved it. Nor should we think that only they enjoyed the many quips, puns, paradoxes and artificial language that Shakespeare used. These forms of humour were typically sixteenth century. The audience as a whole, was intensely interested in history and law, responded quickly to oratory and repartee, and loved high-sounding words and classical allusions. Street-brawls, feuds, bloody deeds and strong varied emotions delighted them. References to these contemporary enthusiasms interested the Shakespearean audiences, and for this reason Shakespeare's works are replete with them. The imagination of a sixteenth century audience is to be wondered at. The barest symbol was reality to them, and the commonest groundling ascended to poetic realms we seldom achieve.

That there is a wide gulf between the modern and Elizabethan stage is obvious. To-day the stage is a setting, a frame for the action of the players, and a setting that concentrates on being realistic, appropriate and beautiful. The box-like construction of our stage ill-adapts it to the variety of location in Shakespeare's plays. The time spent in changing scenery is so long that the thread of the action is lost, and we fall into the error of accusing Shakespeare of loosely-constructed

plots. The intimate connection between the Elizabethan actor and audience has disappeared, and art is no longer "art for art's sake." We could not appreciate the rapid delivery that was the vogue in the sixteenth century, and we are unable to appreciate even beautiful poetry unless it is made real by beautiful scenery. The theatre is no longer a habit with us. In fact Arnold Bennett says, "We have no modern drama at all. Our vast society is not homogeneous enough, not sufficiently united, even any large part of it, in a common view of life, a common ideal capable of serving as a basis for a modern English drama" (Ludwig Lewisohn, "The Modern Drama"). The decline of the theatre during the nineteenth century was due to the antipathy caused by the denouncement of the drama as "ungodly," and to the crushing weight of Shakespearean tradition. The intellectual classes became accustomed to doing without the theatre so that we really need to be again taught to appreciate the drama.

A modern play is far simpler in structure than any Shakespearean play, and that it follows the natural rhythm of a life, whereas Shakespeare's works had a mighty axis—hatred, treachery, patriotism above which they revolved to a modern playwright, wherever human beings strive and suffer—there is a drama! Thus the subject-matter of the theatre has been greatly enlarged. Shakespeare gives suitable rewards and punishments to his characters, but the modern play, striving after realism, often shows the worthy down-trodden, and the evil exalted. Shakespearean plays give a glorified vision of life, but the modern play by its very truth, is often heartless and ugly.

The absence of a curtain, inconsequential as it may seem, causes one of the chief differences between modern and Elizabethan drama. The modern play climbs to its culmination by a series of minor crises. There is a strong scene at the end of each act, and the last scene is the most powerful of all. The quick curtain at each crisis strengthens the effect and enlivens the suspense. Shakespeare had constantly to work out ways of clearing the stage, some of which are very obvious.

Evidently Shakespeare did not approve of final crises, for in all his plays the action is carried far beyond the climax. The modern audience does not demand that everything be explained and clarified as the Elizabethans did. Battles and mighty deeds do not interest us, unrestrained emotion appals us, insincerity repels us, and homely topics, moral dilemmas or even thoughts dramatized appeal to us, as they would not a typical Shakespearean gathering.

We cannot justly despise the Shakespearean drama and audience for their bare stages, the inappropriate costumes and their juvenile stage directions. Does our so highly lauded intellectualism counterbalance their superb gift of poetry and imagination? Are our dramatists worthy followers of Shakespeare? We have been trained to appreciate only the modern theory of drama, but we should not assume that it is the only worthy one. An intensive study of the Shakespearean age awakens in us, if not wonder and respect at least no condescension either to the modern stage or audience.

Margaret Gilooley, '34.

TOTEM POLES.

These grotesque symbols stand out as inventions of the genius of Canada's first generation. They show originality unsurpassed by any nation of the picture-writing period. They bear no taint of alien production as most of our possessions do. There were many different "clans" of Indians, and each had a crest. They very often carved the family crest on their totem poles. Many and varied legends existed in the West Coast tribes — tales of beautiful maidens, noble warriors and mighty roaring rivers were ever on the lips of the Indians; they revelled in the glories of their ancestors. Their hearts beat truer and their courage flamed higher at the thought of the bravery of their forefathers. In joy and love they carved some incident of their legend, with sufficient detail to

recall the facts of the story to anyone looking upon this reproduction of heroism.

A totem pole containing a hole near the bottom and a hawk holding two fish, would perhaps relate to the great myth of the "Grey Archway." This mysterious structure stands lonely and majestic on a solitary island in the coast waters of British Columbia. It is a story of magic and witchcraft centered around Yaada, the most beautiful and beloved daughter of the Haida Tribe. Young warriors came from every tribe and direction to seek the hand of this renowned maiden; but all in vain. She was gracious and charming, but showed no favour for anyone. A medicine man, clever, mighty, authoritative, old, deplorably old, but wealthy, said: "Yaada shall be my wife." Ulka, a young fisherman of the same tribe, graceful, noble, true, poor, so poor, but exultantly youthful, said: "Yaada shall be my wife." Conflict began in the tribe. But the rule of the clan was mighty and influential. The wisest men said: "Let her have the one with wealth, might and power." But the mother said, "Let her have the one she esteems most."

Then Yaada spoke: "As my father's daughter, I ask for a proof of their worth. Riches do not make a good husband, nor beauty a good father. I must know the qualities of their inmost hearts. Let each of them throw a stone with some purpose in view. The one who makes the most distinguished mark shall have my hand, for I have beseeched the Sagalie Tyee (God) to direct me thus in my choice." The air was hushed with expectancy as the stern old man stood bent and worn beside the magnificent, god-like warrior. Yaada knew then that she loved Ulka, but she had spoken and would stand by her decision. The medicine man picked up a small round stone, and, murmuring his magic words, hurled his missive. It struck the huge rock with tremendous force, smashing it to pieces. At that moment the magic worked and caused the "Grey Archway" to open in the rock. The tribe was hilarious at this great exhibition of might and power. Yaada looked sorrowfully at Ulka as he stood undaunted, with a smooth

flat stone in his strong young fingers. His every muscle was tense as he stood alone, a distinguished figure on the soft sands. As the stone was whirled straight and strong into the air, the medicine man was heard to murmur evil incantations. Suddenly the stone stopped in its path right above the head of Yaada's mother: Then it fell with the weight of iron and with it descended her last long sleep.

Horrified silence reigned, then tumult broke out. Above the din arose Yaada's wrathful voice. She had turned with blazing eyes upon the medicine man, and all listened intensely while she charged him.

"Murderer of my mother! Now I see your black heart through your black magic!"

Turning she besought her tribesmen. "Who saw his evil eyes upon Ulka? Who heard his evil incantations?"

"I, and I, and I!" answered her, and the mountains echoed and re-echoed with the reply. Yaada balanced on a cliff and bade farewell to her beloved friends. She told them how grieved she was to leave them, but the "Grey Archway" loomed on the island before her like a grave, and she must seek her mother's spirit. Then, she looked longingly at Ulka, and said: "I must go! Not even you could keep me here. Come if you wish, or remain. Just as you please."

He sprang joyfully to her side, and, poised on the cliff, hand in hand, they dashed into the sea. That farewell splash sounded in the ears of the tribesmen and haunted them for many days. Yaada, their beloved Yaada! Gone! And fair young Ulka had left them forever. Their sorrow was intense, just as their hatred for the medicine man was intense. To this day two lone silvery fish ply the neighboring waters ceaselessly. They are Yaada and her companion seeking her mother's spirit. The hole in the totem is the "Grey Archway," and the hawk holding the two fish represents the Medicine man holding Yaada and Ulka in his powerful clutches.

The totem poles are, in reality, the Indian's hieroglyphics, probably with the motive of not making their story too evident.

The figures may generally be identified by the knowledge of certain features selected as symbols. Upright ears placed above the eyes, surmounting the head, distinguish the animals from men. Human faces represent birds when beaks are carved on them. The raven, eagle and hawk are the three most common birds. The beauty of the totem poles in their fabulous art cannot be fully appreciated unless those who see them are familiar with the myths related to them.

The totem poles are strong, lofty pennons of a courageous people, which inspire courage, truth and loyalty in the hearts of young Canadians. The totem poles stand strong and true, like silent watchers from another age, sentinels over land and sea, guarding Canada. They surpass all age-worn, dusky banners of noble families. They cry out encouragement to young Canada as she stands on the brink of untold glories, crowned with expectancy and courage. Many icy winters and hot summers have met around the totem poles, but they stand, indomitable and unexhausted by nature's moods, to influence the generations to courage, truth and love of their young country. So, through endless ages and untold glories, the totem poles, as the Indian's symbol, stand indomitable before all nations, beside Canada's emblem, the matchless scarlet maple tree.

Phillippa Mulvaney.

Grade X., St. Patrick's High School, Vancouver, B.C.

WHEN I CAME OUT FROM ATLIN.

Can you imagine yourself living in an up-to-date town without ever seeing a railroad or steamship? By "up-to-date" I mean exhibiting the latest in vogue in clothes and cars, bridge clubs flourishing and radios blaring out the same tunes as in Seattle and San Francisco. All my life I had spent in this little town of Atlin, never having been in the larger cities of the south

Then came my opportunity to attend St. Joseph's Academy in Prince Rupert. I was pleased to go. It would be a great "adventure"; but as the time drew nigh for my departure I began to feel a sudden increasing affection welling within me for my old home. Old friends became dearer; somehow it seemed that this little city was a spot I could not leave. But there were new clothes to think of, new places to be seen, and I should return home the next summer, therefore my trepidations soon vanished.

The day soon came for my departure, and I determined that, come what would, it should not be a tearful parting. It was not; and with Father Allard, O.M.I., our faithful missionary priest, who was also "going south," I left. Father was an able guide and made the journey most interesting.

The journey to Carcross was made at night. On arriving at Carcross we met a little Indian maid who was bound for the Indian Industrial School at Lejac. We left Carcross on a train by which we were to reach the coast.

The journey to Skagway was very interesting. Lake Bennett was the first stop in our railway journey. The lake itself was beautiful. The mountains were mirrored in the deep blue of the waters. It was a spot of superb beauty, but more unique still — for all the north is noted for its beautiful scenery — on account of the part it played in the "Gold Rush" of '98. It is the northern terminus of the "Trail of '98." On the southern shore the remains of old boats may still be seen. One can easily imagine hopeful prospectors building these craft to aid in their search for the illusive gold. Many never returned from that perilous journey, and only the old battered boats remain to tell the tale.

Station Bennett is merely a very large lunch room which can accommodate 600 people, but, however, it is more satisfying to the hungry traveller than to the seeker of romance. But the "old Bennett" lies over the brow of a little hill. The once thriving little city has fallen into decay, but a little church still stands proudly defying the onslaughts of time.

From the observation car we could see far down into the valley below. Father Allard pointed out to me the "Trail of '98" running along the opposite side of the river. I had heard many tales about it; besides, I had read Robert Service's "Trail of '98," not because of any deep interest in the subject at the time as much as that Mr. Service was a friend of my father, and had lived in our town for some time. But now, on seeing the actual trail beaten down by thousands of men and horses. I was glad that I had read the book.

The train stopped again; this time we got out and climbed a high hill, upon which were flying two flags — the Union Jack and the Stars and Stripes. Here we stood on a unique spot, one foot in Canada and the other in Alaska. Or, as Father Allard laughingly remarked: "If we had three feet, we could have one in British Columbia, one in Yukon territory and the other in Alaska." The boundaries meet at this spot. We then continued the journey, and soon the whistle blew and we were in Skagway — ready to see new sights.

The city of Skagway makes a speciality of entertaining the tourist. For this purpose they employ devices too numerous to mention. Practically every one who visits Skagway is acquainted with the history of "Soapy Smith." We made the excursion to his grave. Three monuments mark this man's last resting place, for tourist souvenir-collectors have hacked each monument at its base. The third one is now badly mutilated.

The next day we began our southward journey. Then I discovered a most annoying fact. My steamer trunk and hat box had been bonded through, and I would have to wear my plain rainy-day suit for the remainder of the journey. That was a crushing blow, but the worst was yet to come; for on each and every occasion the little Indian miss blossomed out in a colorful and appropriate costume. Oh, shattered vanity! But India rubber and youth find it easy to rebound. Soon my spirits rose, and I began to take an interest in the different games in progress. Out-of-doors shuffle board attracted me. Then contract bridge occupied a major part of my time. In

fact, it proved so engaging that I almost succeeded in winning the prize.

The scenery is magnificent. The boat winds through beautiful passages. The green of the trees reflected in the deep blue of the ocean, was lovely, while early in the morning the sun cast a glorious golden light on the snow-capped peaks of the mountains.

About four o'clock in the afternoon we entered Stephen's Passage. At the head of this passage is the famous Taku glacier extending for a hundred miles northward. It is one mile wide with gorgeous colourings. The boat whistle is blown, and the vibration thus occasioned causes huge junk's of ice to fall from the glacier and float around as little icebergs.

And so the hours passed, filled with novel entertainment and lovely scenery. Midst congenial companions, the time flies rapidly aboard ship. All too soon Prince Rupert was reached. The boat docked, and in a very short time we were whirled up to St. Joseph's Academy in a taxi.

It was the 29th of August. I was the first boarder to arrive, and I had never seen a nun before. You can imagine how overwhelmed I was when ten Sisters came to welcome "the new girl from Atlin." I stood my ground for some time, then the long pent-up tears and sobs burst forth. Father Allard tried to elicit the cause of my emotion. At last I sobbed out brokenly: "Oh, if they didn't have all that black around them!" However, I soon made myself at home in my new surroundings. Most of the ten months have glided past, and I have had a happy, homey, successful year. I now look forward to my trip home, and expect to bring my little sister back to St. Joseph's Convent next year.

Mary Conroy.

Form II., St. Joseph's Academy, Prince Rupert.


COMMUNITY NOTES

CONSECRATED LIVES.

An unusually large gathering of clergy and friends attended the ceremony of reception and profession which took place in St. Joseph's Convent on January 5.

The Right Rev. M. D. Whalen, V.G., officiated at the ceremony, assisted by Rev. W. Sharpe, C.S.B. The celebrant of the Mass was Reverend Cyril Doyle of London, Ontario, whose sister received the Holy Habit. Present in the sanctuary were the Rev. Fathers Coyle, Carberry Tracey, D.D., O'Leary, D.D., Markle, D.D., Kane, C.S.S.R., Barry, C.S.S.R., Mayer, C.S.S.R., Gallery, C.S.S.R., Michele, C.S.P., Reddin, Bennett, Heydon, Truffa, O'Neill, Simpson, Leo Toomey of Buffalo, and T. Toomey of Toronto (cousins of Miss Breen), and Reverend Fathers James and John Fullerton and Brother Theodore.

Of the religious in the ceremony those who made perpetual vows were Sister M. Etheldreda of Whitside, Ont., Sister M. Joanna of Regina, Sask.; Sister M. Theophane, Toronto; Sister Mariana, Toronto; Sister Marie Therese, Ottawa.

Those receiving investiture of the Sisterhood were: Miss Weisgerber, Regina (Sister M Radegundes); Miss Motts, Winnipeg, Man. (Sister M. Clarine); Miss McKeever, Montreal (Sister Mary Patrick); Miss Breen, Toronto (Sister M. Eleanor); Miss Doyle, Dundalk, Ont. (Sister M. Everildis); Miss Simpson, Midland, Ont. (Sister M. Ladislaus).

At an earlier hour at the House of the Novitiate, Scarborough, where Rev. Dr. L. Markle presided, the following novices made temporary vows: Sister M. St. Christopher, St. Catharines, Ont.; Sister M. St. Philip Beniti, Toronto; Sister M St. Gertrude Toronto; Sister Tarsicius, Vancouver, B.C.; Sister M. St. Delphine, Winnipeg, Man.; Sister M. Fleurette, Lafontaine, Ont.; Sister M. Yvonne, Toronto.

On the occasion the Rev. F. P. Lyons, C.S.P., of Chicago,

who had conducted the mid-winter retreat of the Community, addressed the candidates and the relatives as follows:

Were to-morrow not a Holy Day of obligation the ceremony we are now holding would be to-morrow for it calls our minds back to the visit of the Wiseman which we celebrate on the sixth of January. It reproduces the spiritual adventure of these learned, holy and tremendously influential people, who saw Our Redeemer by the sign of the star. It is an event of more than temporary importance. It symbolized the coming of Christ to the Gentiles, the Jews and others that they might submit themselves to God. It is an indication of that energy of spirit, that desire to do the will of God or die and the total surrender of self, which God had the right to demand and which we only have the right to give. They came against the advice of people, against the probabilities of human favour with the belief that their hope in the promises concerning God should not be deceived.

We are celebrating another Epiphany,—not among the Wise Men, who placed gold, frankincense and myrrh before the new-born Babe, but of those who are offering the gold of love, the myrrh of prayer, the frankincense of mortification to find the love of Him who is the only Love of the Soul. It makes no difference whether king or peasant, rich or poor, from far or near. What Our Lord wants is that we should come and give Him what we have, knowing that He is worth finding. He is greater than talents, treasures. Scripture says “the treasures of the East are mine.” Nothing can we give except our love and serve Him as these young ladies are doing. They offer Him what little they have of talent, of time for His ignorant ones and His sick. They have come in a spirit of spiritual adventure and are ready to dedicate themselves to whatever obedience commands. They will find what the Wise Men found,—their reward, exceeding great.

Not long ago a non-Catholic visited a certain hospital conducted by Catholic Brothers. He said to one of them, “How much do you get for this work?” “We get nothing,” was the reply, to which was answered, “I would not do it for \$10,000

a year." "Neither would I," said the Brother, "but I would do it for Jesus Christ." That is all you are going to get, who are taking the Holy Habit to-day. You will get your clothing, food and a minimum of worldly comforts, but you will have Christ whom prophets and nations have longed to see. God became man, in the likeness of a servant to be your Spouse and Lover, that you might possess Him. He more than makes up for father, mother, brother, sister and fortune. He is God, the Lover of the soul.

Therefore I congratulate you. I call you wise because you are giving your youth to Him,—you are choosing God. He is choosing you for His best beloved. Do you not remember the story related of the great St. Teresa, who meeting Jesus in the corridor. "Who are you?" said the Child Jesus. "I am Teresa of Jesus," and the little Child replied. "I am Jesus of Teresa." This is what He will be to you,—your lover, your support, your everlasting joy

Another reason why this is an Epiphany or "manifestation" is that it manifests the everlasting power of the name of Jesus Christ. On every side we hear that churches are empty, that God is rejected, religion abandoned, and believers can no longer believe. The more we hear this the more we turn to such occasions as this. It shows that here are men and women, who are still believers, who are filled with the spirit of Faith, who are still ready to give all to Christ. Our Lord foretold this when He said, "And I, when I am lifted up, shall draw all things to Myself." He is still drawing souls to Himself, that they may give themselves to Him.

You young ladies are enough to show that Christ is yet alive, that this religion is powerful, His holy Name is blessed, His service is all satisfactory to you. You are not, then, to be pitied; rather are you to be congratulated and the Community is to be congratulated that it has these members to carry on the great work which has been done for seventy-five years here in Toronto. No wonder the Sisters of St. Joseph are blessed. They have many hospitals, schools, orphanages to which they call in helpers to serve Almighty

God. Indeed the Community is blessed because it has the spirit of Christ, because He abides here and carries on God's work.

What God has done for hundreds of others, He will do for you to-day. You are the Wise Virgins, who have filled your lamps with the oil of love. You are wise unto eternity,—blessed indeed in giving all, that you may find still more. May the star which has led you hither, shine always in your sky, leading you to the grace of Him who is now and will always be your Lover and your great reward.

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On the feast of St. Francis de Sales, January 29th, our venerable Sister M. Ignatia observed the Sixtieth Anniversary of her Reception into the Congregation of the Sisters of St. Joseph of Toronto.

High Mass of Thanksgiving for the Jubilarian was offered that morning in the Convent Chapel by Reverend Father Sharpe, C.S.B. In the evening Benediction of the Most Blessed Sacrament was given, and the Te Deum chanted in full choir by the Sisters.

During the course of the day our beloved Octogenarian Sister was the recipient of many congratulatory messages from her devoted Sisters, relatives and friends. In a word, the Diamond celebration was an enjoyable affair, members of the Community, old and young, vieing, as it were, with one another in their efforts to make the day one of the brightest and happiest in the life time of their venerable Sister.

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Novena in Honor of St. Joseph.

The Annual Novena in honour of St. Joseph, which for some years past has been made at the Mother House of the Sisters of St. Joseph, Toronto, will begin as usual on March 10th, ending March 19th, the Feast of the Glorious Patron of the Universal Church.

The Novena will consist of Exposition of the Blessed Sacrament in the Chapel of the Convent, between the hours of

5.00 and 6.00 p.m. during which time special prayers in honour of St. Joseph will ascend to Our Eucharistic Lord to beg of Him, through the intercession of the Saint, an increase of religious vocations. These prayers will be followed by a hymn to St. Joseph, and Benediction of the Blessed Sacrament.

OBITUARY.

Sister M. Raphael, Sisters of St. Joseph, Scarborough, Ont.

To Sister M. Raphael Curtin, who had companied long with infirmity in the Valley of the Shadow, the Herald Angel Death came on Dec. 10th. to announce her final summons home. So frequently had that messenger made his near approach to this dear Sister and so strangely familiar had his stealthy presence become, that at the end, sustained and soothed by the strong arms of the sacraments and the prayers of Holy Church, she awaited his arrival with confidence and peaceful composure as if expecting the welcome visit of a friend.

Sister Raphael was born in Toronto eighty-one years ago. She was the only daughter of John Curtin and Catherine O'Shaughnessy. Two brothers, John and Francis, predeceased her and three nieces, Mrs. Hills, of Buffalo; Mrs. Kelly, of Brooklyn, N.Y., and Mrs. Ramsay, of Toronto, are the only near relatives who survive. Her education was received at St. Joseph's Convent, Toronto, where she entered the Novitiate immediately on leaving school at the age of eighteen. She afterwards assisted in the department of music, vocal and instrumental, teaching in the academies at St. Catharines, Oshawa, and St. Mary's, Bathurst St., Toronto. For a brief term she was in charge at St. Joseph's Convent, Thorold.

On Dec. 12 at the Mother House, St. Albans St., solemn High Mass of Requiem was celebrated by Rev. Dr. Markle, of St. Augustine's Seminary, with Rev. W. Sharpe, C.S.B., as deacon and Rev. S. Murphy, C.S.B., sub-deacon. The Rev. Fathers Mayer, C.S.S.R., Coll, C.S.S.R., E. Kelly and M. Nealon were present in the sanctuary, and Rev. H. Murray officiated at the grave, in Mount Hope Cemetery. R.I.P.

Sister M. Xaveria Murphy, Toronto.

On December 10th, at St. Joseph's Hospital, Toronto, there occurred the saintly death of Sister M. Xaveria Murphy. Until the last week of October she had continued teaching at St. Joseph's High School. The greater part of her religious life of thirty-five years had been spent there and at St. Joseph's Academy, preparing pupils for Middle School and Matriculation examinations and what is better still, in instructing them in the truths of religion and the virtues of noble Christian womanhood. She was born in Toronto and educated under the direction of the Sisters of St. Joseph, whose example and rule of life attracted her to join their sisterhood. No immediate relatives survive to mourn her loss.

This devout and humble religious was distinguished chiefly by her retiring disposition, her unflinching regularity her persevering spirit, of mortification and her resignation to God's will. She would deny herself satisfaction that others might enjoy pleasure; she would endure suffering rather than complain of bodily ills. Amidst a busy, noisy world, apart from her work, she was the meek and silent recluse in whom it may be said the inner life predominated.

A special gift of nature which Sister Xaveria enjoyed was that of a retentive memory, which she stocked with useful facts to a degree which won for her the reputation of being a storehouse of exact information. Her mind had a very true balance and her appreciation of literary values was just and accurate.

On Dec. 12, at the Mother House, St. Albans St., solemn High Mass of Requiem was celebrated by the Rev. E. Ronan, of St. Augustine's Seminary, assisted by Rev. F. McGoey and Rev. S. Murphy as deacon and subdeacon respectively. Rev. Fathers Mayer, C.S.S.R., Coll, C.S.S.R., E. Kelly and M. Nealon were in the sanctuary. Rev. H. Murray recited prayers at the grave. R.I.P.

