

Rochester Man Writes of Visit To Trappist Monastery in Quebec

A description of a visit to the famous Trappist Monastery in La Trappe, Quebec, has been written for the Catholic Courier and Journal by Mr. J. L. McGee who recently visited that interesting institution. The article follows: Thirty miles from Montreal near the old French village of Oka nestled among the hills and woods stands the Monastery of Our Lady of the Lake of Two Mountains. The trip from the city is made by bus and having passed through several little settlements, the spires of the Church of the Trappists are seen not far distant.

Established Since 1822 The history of the Trappists in Canada dates back to 1881 when a colony of monks came from France and settled in the midst of a forest on the banks of the St. Lawrence River. From a small community after many trials and sufferings enough to discourage even brave and sturdy men, these monks by hard work and perseverance saw the result of their labor and prayer in the great Monastery of La Trappe. It is a privilege to visit this place especially in the Autumn months. Nature is then resplendent in beauty, the trees flash majestically heavenward as then in a blaze of glory as the green foliage has turned to the colors of autumn and the forest is a scene of brilliant and beautiful colors. The air and woods are pervaded by the air and sounds in benediction to the Creator. The clouds in the heavens speak the glorious handiwork of God's eternal creation, the silence broken only by the rustling of the leaves of the trees. The bells of the Monastery ring the hour of prayer in the mind. Here in the quiet of the woods, a meditation brings the realization of the Majesty and Omnipotence of the God who rules all. How finite is man, how infinite the Eternal.

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Holy Father Receives Workers for Missions



Following the meeting of the Supreme Council of the Propagation of the Faith, His Holiness Pope Pius XI received in audience the Commissioners of the Society resident in Rome and the National Directors representing fifteen countries. In this picture, taken on that occasion, His Eminence William Cardinal Van Rossum, Prefect of the Propagation of the Faith, is seen at the Holy Father's right. His Holiness, reviewing some of the difficulties confronting these workers in the present times, declared that the activity and achievements of the Society are worthy of the highest praise. The Rt. Rev. Msgr. William Quinn, who attended the Council meeting as National Director of the Society in the United States, was created an Apostolic Protonotary in recognition of his successful work in the United States. (N. C. W. C. Files.)

Mercy Brothers Profess Vows At Buffalo Convent

Buffalo, May 13. On May 7, the Most Reverend Bishop William Turner presided at the reception and Profession of the Brothers of Mercy in their Convent Chapel, Bishop Turner was the celebrant of the Mass, while the solemn was officiated by Rev. Charles Gaschbauer, C.S.S.R. from St. Mary's Rectory, Annapolis, Md., who conducted the five days' retreat which preceded this celebration. A number of clergy were present as well as the parents of the newly received, and many friends of the Brothers. The principal aim of the Brothers of Mercy is to serve their neighbor by means of the Corporal Works of Mercy, taking care of the sick, the aged, the feeble-minded, both in hospital and in private homes. They also assume charge of Working Homes and similar charitable institutions. The Congregation of the Brothers of Mercy has now, besides the Motherhouse, 32 foundations with about 600 Brothers. This Congregation is spread through 15 dioceses. The foundation in Buffalo was started in 1924 with six Brothers as a beginning. On February 2 a branch was established in Winnipeg, Canada. The field of labor of the Brothers is an extensive one, and new members are always welcome. Young men, between the ages of 17 and 37, who feel called to the religious life, and who wish to join a Congregation, are asked to consider this Congregation.

St. Patrick's Cathedral Radio Hour

THE HOLY SACRIFICE OF THE MASS
Twenty-eighth Talk—By the Rt. Rev. Msgr. Charles F. Shay

Subject: "The Epistle."
Good Afternoon, My Dear Friends. I shall devote the half-hour, which is ours this afternoon, to a strict instruction upon that portion of the Mass of the Catechism known as "The Epistle." Time will not permit either announcements, calendar of the saints nor the Question Box. As you can readily see we are fast drawing to the close of the first part of the Holy Sacrifice of the Mass. This part runs from the Preparatory Prayers at the foot of the altar through the Introit, Kyrie, Epistle, to the Gospel and often times the introductory part of the Mass is crowded by the addition of the Creed. Today we devote our attention to the readings from the Holy Scriptures which are found in the Sacrifice of the Mass. It is the aim of the liturgy of the Church to carry out symbolically the Saviour's entire work of Redemption in fact the whole operation of the Redeemer. The Lord during His mortal life exercised the Office of Mediator between God and man. He continues to exercise this same prerogative through His Church in a sacramental fashion. The motive of His Mediation and union of heaven and earth for this reason God sent His Son into the world that the souls which belonged to Him might be redeemed, sanctified and re-enter eternal life. The source of this redemption and sanctification is obtained and carried through the visible organization which this same Christ left on earth in the Holy Sacrifice of the Mass. The primary office of the Redeemer consisted in teaching the truth and the law of God. This was accomplished exteriorly by His preaching and interiorly by the infusion of His grace into the hearts of men. For as St. Luke tells us the Holy Ghost hovered over the Saviour, anointed Him and sent Him to preach the Gospel to the poor. Furthermore, Christ came into the world to give testimony of and to teach the way of life to Him and through Him was to come wisdom, knowledge and fullness of grace. Only then when the Lord as Teacher of truth, had shown the way to heaven, did He die on the Cross the death of reconciliation. In order that man might be united again with God in grace and love. But this death in might be repeated only once; that time there is the necessity of some visible medium and this visible medium of repetition is the Holy Sacrifice of the Mass. Now we can see how sensible and logical the Church is in the arrangement of the supreme mystical Sacrament because before the act of Consecration takes place as a Mystical Victim, Christ speaks the words of eternal life to us anew. First by His Prophets and Apostles and secondly through Himself. This explains the position of the Divine Eucharist, the Epistle and Gospel before the sacrificial action. In this beautiful arrangement there is revealed a profound and interior connection between the teaching of truth and the mystery of the altar, between the word of God and the Divine Eucharist, who was made flesh and who under the Eucharistic veil is present and dwells with us.

Modern Pied Piper in Korean Village Leads Waifs to Faith

Chinnampo, Korea, May 13.—Inhabitants in this seaport in "The Land of the Morning Calm" have recently had evidence that a "Pied Piper" still lives. Though he has appeared in these parts garbed other-wise than when he walked into German legend and folklore some seven years ago. One afternoon the townsfolk in the neighborhood of the Catholic Mission were drawn to the windows by a great commotion, and beheld the Pied Piper striding up the street, followed by thirty of the shaggyest ragamuffins imaginable, the poorest of the poor in poverty stricken country. The Piper himself cut no very imposing figure. He wore a patched cassock and a shapeless black hat while under one arm he carried not the fabled flute, but a clumsy grey-covered volume. On he went, trailed by his ragged following, until he reached a little thatched mud wall of a house which had just been built on a bare hillside overlooking the Mission. There, as happened at Hamelin centuries ago, Piper and children vanished from sight. Shortly afterwards one of the town-

elders made an important discovery. Father Hugh Pospichal, of Elma, Iowa, one of the two American Maryknollers at the Catholic Mission, had withdrawn from the bank his entire capital of forty dollars—the funds for the erection of the mud house. The elder decided to visit Chinnampo's other priest, Father Leo Sweeney, of New Britain, Conn., and succeeded at length in satisfying his curiosity. The mud house is a school for pagan children too poor to meet even the small tuition without which the Catholic Mission cannot subsist. The grey-covered volume, the clerical Pied Piper's charm, is a picture book of eternal truths, which holds the minds of these pagan little ones spellbound. With all the earnest eloquence of a real estate agent, the Piper expounds in detail the beauties of a pictured Heaven. His frowzy audience frame their little unwashed necks for a peep and suddenly a tiny voice pipes out, "I'd like to be baptized and die right off." A brave wish for a small pagan!

Two months have gone by since the Piper drew his first following to the mud-walled university on the hillside. The number of children has increased to one hundred, and Chinnampo's back alleys are strangely silent. A Korean seminarian has been added to the faculty, and the Catholic rectory has become the "university annex," resounding at all hours to the sound of shrill young voices repeating the phrases of the "Hall Mary." And the Pied Piper is well satisfied with his charms, because his unkempt little "students" are ardently preparing for baptism, while not a few of their toll-worn elders are manifesting an interest in Him who had compassion on the hungry and thirsty multitudes.

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