

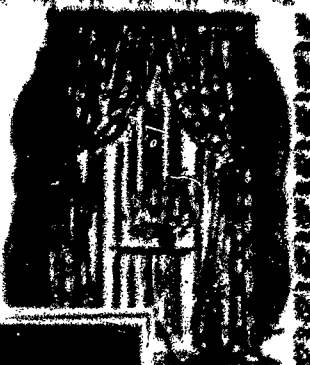
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Rev. Dr. Owen B. McGuire THANKSGIVING IN THE ABBEY.

The daily press carried lengthy and interesting reports of how the American soldiers celebrated Thanksgiving that is, the religious function of the day in Westminster Abbey.

But this is not a sermon. In reading the reports from London I had to ask myself whether any of our Catholic boys were present at the function in the Abbey.

I had read when I was only 12 Cobbett's History of the Reformation. It was my first "big book".

CHURCH OUT

The Catholic religion he wrote "The only religion known to our forefathers for nine hundred years" was crushed out by two generations of gibbets, ropes, racks and chopping knives.

Well, anyway, on that day of my first visit to the Abbey these thoughts kept running through my mind. This Abbey was once the Church of a Community of Benedictine Monks of whom the Superior was an Abbot.

That same is true of all the beautiful Cathedrals across the length and breadth of England, all built for Catholic worship by that comparatively meagre population at the time when, as Cardinal Newman says in The Second Spring, the Church which had made England, which had rescued England from the Barbarism of the sixth century, was enthroned on some twenty Sees up and down the country.

BELLOU'S ANSWER

On that day of my first visit Belloc had not yet been heard of. But if I walked down that aisle today I would be reminded of his answer to Desha Inge.

Yes, all this is evident as you pass down the aisle and look up with admiration at those vaults and pillars and arches. All about us.

And while you gaze you remember, too, that these things were not brought to England by the hordes of pirates and pillagers who came in across the North Sea when the Roman legions had been withdrawn to save the Empire at its center from similar hordes pouring in from North and East.

monks sent by Pope St. Gregory the Great, who had himself been a Benedictine monk—and an abbot. It was the same Benedictines who made this Abbey what it was, and in its precincts set up the first Printing Press known in England.

Our Catholic boys, if they were in the Abbey on Thanksgiving may not be aware of all that history. But it could not escape them that this had been a Catholic Church. That it was intended for the celebration of the Mass.

ANALYZES EDITORIAL

The New York Times in addition to its report of the function in the Abbey, had an editorial on its meaning. The writer of the editorial had no intention to be ironic or sarcastic.

Yet I am wondering what the Dean (who takes the place of the Abbot) would think of his article. "For the first time this Cathedral, older than the Church of England," he wrote, "was the scene of an American service."

"The shades of the Pilgrims must have mingled yesterday with the mighty ghosts of Westminster Abbey," says the Editor. If they did, they were there to curse, rather than to bless the proceedings, for it was to escape the services of the Church of England that they expatriated themselves.

"The Stars and Stripes" continues the Editor "lay on the High Altar." Properly speaking, there is no altar, high or low, in the Abbey. There is a table on the place where the altar once stood.

Nowadays, we hear much about "our" civilization, "Western" civilization, and "Christian" civilization. This civilization of Europe and of the Americas is really Catholic civilization.

New Bishop Is Alumnus Of St. Bernard's

(Continued from Page 1)

on Aug. 12, 1937, and a Protentary Apostolic on Nov. 21, 1940. Home in Toledo.

Monsignor Johnson was born in Toledo, Ohio, on Feb. 22, 1889. Early education was obtained in Toledo parochial schools and with the Jesuit Fathers at St. John's University in Toledo.

A widely known educator Monsignor Johnson was at one time secretary to the Most Rev. Joseph Schrembs, who was then Bishop of Toledo. After assignment to the Catholic University of America, in 1916, he became a member of the Department of Education there.

In both these capacities he has been called upon to represent the interests of Catholic education with outside organizations, both governmental and non-governmental.

of the word altar, and of many other words, shows how profoundly that is true. We read daily of some marriage where it is said the bridegroom "lead her to the altar", in churches where the communion table is never called an altar.

(Continued from Page 2)

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