

The Catholic Record

Price of subscription—\$2.00 per annum. United States and Europe—\$2.50. Publishers & Proprietors, Thomas Coffey, L.L.D., Editors (Rev. James T. Foley, D.D., Thomas Coffey, L.L.D.), Associate Editor—H. F. Mackintosh, Manager—Robert M. Burns, Address business letters to the Manager.

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Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents. The Editor cannot be held responsible for unsolicited manuscripts. Every endeavor will be made to return rejected contributions when stamped addressed envelopes are enclosed.

The CATHOLIC RECORD has been approved and recommended by Archbishops Falconio and Sharratt, late Apostolic Delegates to Canada, the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough and Ogdensburg, N. Y., and the clergy throughout the Dominion.

LONDON, SATURDAY, FEB. 28, 1925

LENTE REGULATIONS FOR 1925

FOLLOWING ARE THE LENTEN REGULATIONS FOR THE DIOCESE OF LONDON

All days in Lent, Sundays excepted, are fast days. The law of fasting ordains that only one full meal a day be taken, but does not forbid a small amount of food in the morning and in the evening, according to the approved custom of one's locality. The full meal may be taken in the evening and the collation at noon.

Flesh meat is allowed on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and the forenoon of Holy Saturday. For those who are obliged to fast, it is allowed only at the principal meal on those days. Those, however, who are not bound to fast may use meat at all meals when its use is allowed to the others at the principal meal. The law of abstinence forbids the eating of flesh meat and of both made of meat, but does not exclude the use of eggs, milk and products of milk, and any seasonings of food, even drippings and lard.

The prohibition to use fish and flesh at the same meal during Lent has been abolished.

The Lenten fast and abstinence cease at twelve o'clock noon on Holy Saturday.

Persons who have not completed their twenty-first year and those who have begun their sixtieth year are not bound by the law of fasting. The precept of abstinence obliges all who have completed their seventh year, even those who have passed the age of sixty.

All persons in ill health or engaged in hard labor, or who have any other legitimate reason, may be dispensed from both the law of fast and of abstinence. In order, however, to safeguard conscience, the faithful should have the judgment of their pastor or confessor when they seek a dispensation or feel exempted from the law.

Whatever may be the obligation in the matter of fast or abstinence, Lent is for everybody a season of mortification and penance.

From this law no one can escape, and in it no one has the right of dispensation.

Pastors are earnestly requested to preach during the holy season of Lent the necessity of penance and the obligation of Christian mortification. They will also provide special means whereby their people may advance in devotion and piety.

As in the past, two appropriate week day services will be held in each Church, the necessary permission for Benediction of the Blessed Sacrament on these occasions is hereby accorded.

A special effort ought also be made to have the sacred practice of family prayer in common, and especially the recitation of the Rosary, a duty of honor and religion during this penitential time.

MICHAEL FRANCIS FALLON, Bishop of London.

THE HOLY YEAR

By and through His chosen people, the Jews, God kept alive in the consciousness and memory of the human race the great fundamental fact that God is one, the creator and sovereign lord of all things, almighty, all-knowing, all-merciful, infinitely just; to Whom all men should render an account of all their doings.

By direct revelation through Moses and the Prophets were His people taught; but also, and in a real sense more effectively, by types and figures, by commemorative and prefigurative ceremonies. Thus Moses delivering his people from the bondage of Egypt and leading them through the desert to the Promised Land was, and is yet, easily understood as prefiguring the Christian life where Jesus Christ, the Redeemer, delivers us from the slavery of sin and leads us through the desert of this life into the Promised Land of life eternal. Moses' was the type, prefiguring the One who was to be sent, the Messiah. The Messiah was as real to the Jews as Christ is to the Christians. Only they looked forward with faith and hope to the coming of Him who was

promised. Alas, "He came unto His own and His own received Him not." But they knew that the Great Deliverer was to fulfil the promise prefigured in Moses. They knew that Moses was a type foreshadowing Christ. Witness the Sixth Chapter of the Gospel according to St. John; reporting that wonderful first sermon on the Blessed Eucharist preached by Jesus Christ Himself. Every Catholic should read and reread it; and read it again and again. There is no better preparation for Holy Communion.

Here again we have God's way of teaching exemplified. Christ prefaces His wondrous sermon with the miracle of feeding five thousand with the five barley loaves and two fishes. And from this earthly food He passes to that which endureth unto life everlasting.

When He had proclaimed Himself the Son of God and the promised Messiah, the Jews, remembering that the Great Deliverer was to resemble Moses who prefigured Him, said therefore to Him:

"What sign therefore dost thou shew, that we may see and may believe thee? What dost thou work? Our fathers did eat manna in the desert as it is written: *He gave them bread from heaven to eat.*"

And then Christ goes on to teach them that the manna was but the type, the figure foreshadowing the Great Reality, the True Bread from heaven, His flesh and blood in the Blessed Eucharist.

These things, we know, are learned in childhood by every Catholic. But it is well they should sink deeper into our minds and hearts as we grow older; and nothing that was ever preached or written since penetrates souls so deeply as this first sermon on Holy Communion that came from the Sacred Heart of Jesus and fell from His holy lips.

These reflections on God's way of teaching man, by concrete types and figures and ceremonies were suggested by the fact that the Holy Year also finds its prototype, its figure and its foreshadowing in the Old Law of the Jews. In the twenty-fifth chapter of Leviticus we read:

"And the Lord spoke to Moses in Mount Sinai, saying:

"Thou shalt sanctify the fiftieth year, and shalt proclaim remission to all the inhabitants of thy land: for it is the year of jubilee. Every man shall return to his possession, and every one shall go back to his former family; because it is the jubilee and the fiftieth year. You shall not sow, nor reap the things that grow in the field of their own accord, neither shall you gather the first fruits of the vines, because of the sanctification of the jubilee; but as they grow you shall presently eat them. In the year of the jubilee all shall return to their possessions.

"The land also shall not be sold forever; because it is mine, and you are strangers and sojourners with me. For which cause all the country of your possession shall be under the condition of redemption. If thy brother being impoverished sell his little possession, and his kinsman will, he may redeem what he had sold. But if he have no kinsman, he himself can find the price to redeem it: the value of the fruits shall be counted from that time when he sold it; and the overplus he shall restore to the buyer, and so shall receive his possession again. But if his hands find not the means to repay the price, the buyer shall have what he bought, until the year of the jubilee. For in that year all that is sold shall return to the owner, and to the ancient possessor.

"If thy brother constrained by poverty, sell himself to thee, thou shalt not oppress him with the service of bondservants; but he shall be as a hireling, and a sojourner; he shall work with thee until the year of the jubilee, and afterwards he shall go out with his children, and shall return to his kindred and to the possession of his fathers."

For the Israelites, therefore, the year of jubilee was a year of joy, jubilation and universal pardon, when every household recovered its absent members, when the land returned to its former owners, when slaves were set free and all debts remitted.

For Christians, also, but in a higher and in a spiritual sense, the jubilee is intended to be a time of joy and pardon, when by due

penance and forgiveness the erring ones may be brought back to the fold; when, through grace and the friendship of God, they may recover the right of their lost inheritance, which is heaven; when they may free themselves from the slavery of sin and, by plenary indulgence, wipe away the temporal punishment due to sin.

Fundamentally, the idea in both cases is the same; but there is this great difference: that whereas the Jewish jubilee was concerned only with the things of this life, the Christian jubilee has to do exclusively with the things of life eternal; with the interest not of the body but of the soul. The Christian jubilee, according to the mind of the Church, is a time of great spiritual awakening, a gathering together from the ends of the earth of the children of the Church at the Centre of Christendom, around the tombs of the Apostles, a vivifying and deepening of faith in Christ, in His Church, in His Vicar on earth and in the powers of binding and loosing committed to him by Christ.

Whether the early Church took over and christianized the Jewish custom, and thus established a bond of continuity between the Hebrew and Christian celebrations we may surmise, but we have no evidence to show, for there is no written record of the celebration of a Christian Jubilee before the opening of the fourteenth century. The first Christian Jubilee of which we have any distinct record was celebrated in 1300, when Boniface VIII. was Pope. According to accounts handed down to us by contemporary writers, the origin of this celebration was as follows: Towards the close of the year 1299 a rumor went abroad, which received credence not merely in Rome but throughout Italy and France, that, on the testimony of the oldest men, the year 1200 had been signalized by the granting of extraordinary indulgences to all who visited during that year the Basilica of St. Peter's. The tradition was that similar indulgences had been granted for the century years preceding, and promised for the century years to come. Boniface took notice of the rumor, and ordered the Papal archives to be scrutinized. But in vain; no documentary record could be found to confirm the tradition, and the Pope decided that the rumor was to be ignored. Thus the matter rested until the opening of the new year, when, as we are told, an extraordinary thing happened.

Immense crowds of pilgrims began to pour into the city and to flock to St. Peter's, not merely from the outskirts of Rome, but from distant parts as well. The loyalty and earnestness of the vast multitudes moved the heart of the Pope, and on February 22 of that year he published the Bull *Antiquorum habet fida relatio*, granting a plenary indulgence to all who should visit Rome during the year, and there fulfil certain easy conditions. These were: that, being contrite and having confessed their sins, they visit the Basilica of St. Peter and St. Paul once a day for a specified number of days. In addition, the Bull ordained that a similar celebration was to take place every hundredth year, and a plenary indulgence granted on the same conditions. The words 'Jubilee' or 'Holy Year' were not mentioned by Boniface, but contemporary writers designated the celebration by those names, and thus the terms have come to be applied to such celebrations ever since. In the year 1470 Paul II. issued a Bull ordering the next jubilee for 1475 and fixing the interval between jubilees at twenty-five years.

Everything about the Holy Year should interest us deeply. But above all we should enter into its spirit and leave nothing undone to accomplish its purpose.

May we suggest, may urge, as one fitting way to begin (or continue) the celebration of the Holy Year, that here and now you read the Sixth Chapter of St. John's Gospel and resolve that the end of jubilee year will find you with a deeper faith, a livelier hope and a more ardent love for the stupendous mystery of God's love—the Bread of Life, the Sacrament of the Altar.

LENT AND PENANCE

BY THE OBSERVER

Penitential works are so designed as to strike at the roots of our sins. Our great enemy is our body. If the great Saint Paul thought well to chastise his body, as he said, and bring it into subjection lest whilst he preached to others he himself might become a castaway, we must realize—though some of us do not at all realize—that the body with its passions is the enemy. The spirit of the world, here be it said, proposes quite a different idea. The welfare of the body is the concern of all men, and takes up ten times as much of their attention and their efforts as the welfare of their souls.

The welfare of the body is talked about by everyone. The man who delivers it from a danger to which it was formerly subject is spoken of with great respect and gratitude all over the world. Let a man but claim that he can cure a human ill, an ill of the flesh, and he has made his fortune. So eager are men for relief from the slightest ill that they will run to give their money to any quack who makes fair promises. When the German war broke out and it was seen that millions of innocent men were going to be killed, so great was the horror of that terrible slaughter that some said that religion had failed, though it has been well known for thousands of years that millions of souls were going to eternal death and men have not worried themselves excessively about that.

The petting and pampering of the body is so general that it has assumed gigantic proportions. Pleasure is a cult, and a universal cult. The purposes of mankind conflict at this point, and the welfare of the body and the pleasure of the body coming into conflict, bodily welfare goes into the ditch and pleasure takes the right of way. As has happened all through the long and most absurd history of the world, man's purposes meet and defeat each other. He wants a sound body but not at the expense of any part of the pleasure he wants. But the purposes of God are postponed in any case; for man thinks of his soul only when he has satisfied all his other interests and has no more to look for in regard to the gratification of his body, or nothing more to worry about in regard to his health.

It is not so long since Catholics in this new country had a clear sense of the relative and comparative values of bodily health and of spiritual health. But the sense of proportion has been impaired considerably. Indeed the spiritual sense is weakening on every hand, as witness the ease with which men and women excuse themselves from attending Mass on Sundays, and the intensity with which they seek pleasure on every possible occasion. Self-indulgence is the order of the day. There is a growing feeling that all men and all women are entitled as of right to be continually amused. This is not at all the spirit of Lent; but it is with some difficulty that Catholics are now induced to forego any of their usual pleasures in the few weeks of the Lenten season.

We have pointed out, then, that penance is the opposite of self-indulgence, and that it is intended to deny and to punish the body which is the source of those weaknesses through which we sin. Penance brings us nearer to our Divine Lord and Master. He walked in the way of the Cross and He has said that if we will come after Him we also must be prepared to suffer. He has said that we must deny ourselves and take up our cross and follow Him. The Church says to us in Lent that if we are in earnest about following Him, this is the time to show it. Wisely she sets apart certain days and certain seasons for the practice of Christian mortification. Even from a human point of view it is worth while; for self-denial strengthens the will, self-indulgence makes it weak and flabby. And this is attained though the object be supernatural, spiritual. Do we enter into the spirit of Lent sincerely, whole-heartedly?

We are ready enough to stand up for our religion with words, if anyone attacks it; but that is somewhat because we feel that we are attacked personally. Doubtless if a sharp crisis came to us in respect of our holy religion, and if we were required, as many of the early Christians were required, to trample on the Cross and to deny Christ, most of us would refuse to make a formal denial of our holy

religion and would die for it. But God is not likely to ask that of us. He does ask us to live for it; and that is a requirement which most of us fulfil very indifferently. We need to live closer to Christ and He Himself has told us that there is only one way to do that, namely, to deny ourselves, take up our cross and follow Him. But if you want to see people full of excuses or hear them change the subject suddenly, just make the suggestion that they deny themselves anything that they happen to fancy.

Penance would bring us nearer to God, if we would practice it. It makes us love Him better and appreciate better what He suffered for us. And the result of such thoughts as that will be to make us hate sin and heartily resolve to give up the sins which caused His sufferings. A work of penance is any kind of punishment which the sinner willingly undergoes in order to satisfy for his sins; and as the nature of punishment requires it to be painful and afflicting to self-love, so, anything whatsoever that is naturally painful and afflicting to us and which we willingly undergo with the view of doing penance for our sins, is a penitential work. These works are of three classes: First, those which we are commanded to undergo under pain of sin; Second, those which are left to our own free choice according to our particular wants, without any other command than the general one of doing penance for our sins; and Third, those which we are forced to undergo by the order of Providence whether we will or not, but which we may turn to our advantage by receiving them in the spirit of penance.

We must confess our sins in the Sacrament of Penance. This is a very painful humiliation to human nature which covers our self-love with confusion, but it is only for a moment, and that humiliation is accepted by God in exchange for everlasting humiliation and shame which would otherwise be our lot at the last day. The penance which is imposed in the Confessional must be performed under pain of sin. Some people think lightly of this, and seem not to realize its importance, and it often happens that they go to Confession again and say that they forgot to do it, or that they are not sure whether they did it or not. The Confessor might very easily give them a penance that would not slip their memory. If he said, "Make the Way of the Cross every day for a week," or, "Come to Mass every day for a month," they would not forget what they were told to do, nor be in any doubt as to whether they had done it or not. But in mercy for human weakness the confessors today give very easy penances. Let no one suppose therefore that the penance is not important. It is more important than works we may undertake of our own motion.

A third penitential work to be performed under pain of sin is the keeping of the fasts of the Church. The fasts are very well understood, and have been made very easy; but curiously enough the easier they are made the less a good many people desire to observe them, and the more people there are who seek by the excuses of one sort or another to get out of performing them. Then there is, of course, the abstinence from flesh meat on certain days, which is pretty well observed except by those who are altogether reckless.

NOTES AND COMMENTS

"TALK ABOUT the casualties of War!" says Mr. Lyon Phelps, in Scribner's Magazine. "During a Zeppelin raid on London there were gathered together in a room one night, Thomas Hardy, Bernard Shaw, John Galsworthy, James A. Barrie, Arnold Bennett, and a few others. By the dim light of one candle, these men sat on the floor and held such conversation as I can only imagine. Of course they had an interesting experience, but suppose—!"

THE FOLLOWING little aside as to Christian Science is extracted from the Diary of Sir Algernon West: People were talking a great deal . . . about Christian Science, and a strong advocate of it called at a friend's house, asking for her. The maid said—"Oh! Ma'am, she's very ill." "Nonsense," said the Scientist; "she is not really ill, she only thinks she is." The next day the Scientist called again, and in answer to inquiries the maid said—

"Well, Ma'am, she thinks she is dead."

OUR REFERENCE a week or two ago to the ecclesiastical history of Norway is given added interest by the unveiling a month ago of a marble slab in the church of St. Augustine, Rome, to the memory of Olav, an Archbishop from Norway who, in the year 1474, while on his visit, *ad limina* to the Eternal City, fell ill, died and was buried in this ancient church. Which leads one to the reflection how little mere centuries mean in Rome in comparison with others of the world's great cities.

FROM 1474 down to 1860, relates a Roman correspondent, a marble slab marked the Archbishop's last resting place, but during the course of restorations in St. Augustine's was displaced and in time disappeared. Not until Dr. Delhi, a patriotic Norwegian residing in Rome, instituted a search for the lost tablet was any attempt made to replace it. The Vatican Archives, that vast store of historical and literary treasure, yielded a copy of the ancient inscription, and on representations being made to the Italian Government, a new slab was ordered to be placed in the same position as the old.

WHILE PROTESTANTS in their blindness and dependence upon mere human wisdom are questioning more and more the integrity of Holy Scripture, and seeking to undermine its authority, the Catholic Church as its divinely appointed custodian continues as of old to vindicate it and defend it. Especially since the foundation of the Pontifical Biblical Institute by Pius the Tenth, in 1912, has a new impetus been given to Scriptural studies in the centre of Christendom and from thence throughout the whole Church.

IN PURSUANCE of this purpose the present Pope in April 1923 invited all Bishops and Superiors of Religious Orders and Congregations to send chosen priests to Rome to study in the Pontifical Biblical Institute. To this ready response was given from all parts of the world, and this year no less than seventy young ecclesiastics are taking the higher course in the Institute. The cosmopolitan character of this group is evident in the announcement that 13 are from Italy, 12 from the United States, 10 from Spain, 8 from France, 6 from South America, 5 each from Ireland, Germany, and Poland, 3 from Canada, and one each from England, Australia, Belgium, Yugoslavia, Rumania, and Switzerland.

FURTHERMORE, the Religious Orders are represented as follows: Jesuits and Redemptorists, 5 each, Capuchins 4, Vincentians or Lazarists 4, Friars Minor 3, Carmelites, Holy Ghost Fathers, Oblates of Mary Immaculate, Marists, Congregation of the Most Blessed Sacrament, the Most Precious Blood, and St. Francis de Sales, (Salesians) one each. With this phalanx of talented men, drawn from the four quarters of the world, we may be sure that the assaults now being made upon the integrity of the Bible will be effectually countered by every resource of scholarship and polemical skill.

BY PROTESTANT controversialists and notoriety hunters Spain is usually held up as the home of darkness and ignorance. That it is the one land where Protestantism has never been able to get any sort of a foothold is no doubt the reason. It may surprise those laboring under such delusion to learn that of the few Protestant pastors in Spain one of the most influential, Senor Rodriguez, has with his entire family been received into the Catholic Church. The event has aroused great interest and is considered important. Pastor Rodriguez no doubt came to realize that there are more refulgent lights in the world than that emanating from heresy.

RELIGIOUS EDUCATION MEASURE IN OREGON

Salem, Oregon.—A bill introduced by Senator B. L. Eddy of Douglas county providing for the release of Public school children from their classes two hours a week to attend weekday religious schools have been favorably reported by the senate committee on education and is likely to receive an affirmative

vote in both houses of the Oregon legislature. The staffs of the religious schools must be trained teachers and adequate equipment must be provided for the religious class work. The bill does not aim to provide public funds for teachers' salaries or equipment. These weekday religious schools are already functioning in several Oregon communities but there has been question of the authority of Public school boards to make the necessary arrangements. The Eddy bill is designed to remove doubts on this score.

THE POPE'S DISCOURSE ON MISSIONS

By Mrs. Enrico Pucio (Rome Correspondent, N.C.W.C. News Service)

Rome, Jan. 30.—Following is the complete text of the discourse delivered by Pope Pius XI. when His Holiness was notified by Cardinal Van Rossum that all was ready for the formal opening of the Missionary Exhibition:

"It is with a heart full and overflowing with joy that we have just heard from the lips of His Eminence the Cardinal Prefect of the Sacred Congregation of Propaganda the news that the Missionary Exhibition is ready to be opened and inaugurated.

"Our joy is the more lively and the more profound because we receive this news under conditions so timely and appropriate to today's feast which is celebrated in memory of the great Apostle of the Indies, St. Thomas, and because we are still basking in the aurora of the holy festival of Christmas, the New Year, the Holy Year of the Universal Jubilee.

"Our heart rejoices in this news, because we have so greatly longed for this day and this hour. Yes, we have longed for this inauguration for the same reasons which moved us to desire the Exhibition itself. We have desired it for the vindication and glory of God, of Our Heavenly Father, Whose Name, Kingdom and glory the missions carry to the uttermost ends of the earth.

"We have desired it for the honor and love of Our Lord Jesus Christ, the knowledge and love of Whom are daily spread throughout the world by Our Missions, together with the treasures of His divine Blood and of His divine Redemption.

"We have desired it for the honor of the Holy Roman Church, of this universal Mother, whose maternal embrace is continuously widened by the work of the missionaries and missions in gathering within it all the peoples of the globe.

"We have desired it for the honor of Our Sacred Congregation for the Propagation of the Faith, this admirable Institute which, in the magnificent work of the Missions, is the eye and arm, the mind and heart of the Catholic Church and the Holy See.

"We have also desired it for the glory of God and for the love and honor we bear to those champions who, succeeding so many others who have trod paths so difficult and laborious and following the bonds which had preceded them to the outposts of Faith and Truth, Religion and Civilization, are each continuing the most beautiful, the most meritorious, and the holiest of battles. Our thoughts fly to them this moment, and we pray the Angels of the Missions and their Guardian Angels, wherever they be, wherever they toil for Religion and the Faith, to let them realize the steadfastness and glory of this solemn moment, to let them feel that our paternal heart is with them, that all your hearts—Your Eminences and Beloved Sons—are present with them, that they are here in Our midst, and that to them is sacred in a particular manner, the beauty and honor of this moment.

PRACTICAL PURPOSES

"We have desired the Exhibition also with practical intent, highly and holily practical. We have desired that the missions themselves and all those evangelizing, directing, administering, putting in order, looking after them would be able to see here almost a conspectus, a synoptic picture of their immense activity, so that they might acquire clearly and almost instantaneously an intimate and complete acquaintance and knowledge of all the forces employed, of all the results obtained in their variety and vastness. We have wished that they might acquire such knowledge, not only because they would be able to obtain the satisfaction so merited and so due to their generous and very often truly heroic devotion, but also because in the presence of what has been done and obtained, that which still remains to be done appears more clearly and almost automatically in this vision of greater and higher effort, inflaming their zeal and inspiring them still more in their holy work.

"We have desired that by the magnificent ensemble of the holy missions this truly divine work, should be illumined as if by a light which would reveal at the same time its beauty and its critical urgency. Therefore we have desired that the scientific, geographic, ethnographic, medical and literary sections of the missions should have an important place, as it is always from the region of ideas that the great current of direct activity descends. We live in times wherein is rendered manifest, as never before, the fact that all the heroism