

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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MOTU PROPRIO OF POPE PIUS XI.

GIVES PLAN FOR INSTRUCTION OF CATHOLICS

The "Motu Proprio" of His Holiness, Pope Pius XI., dealing with the teaching of Christian Doctrine in schools and colleges, which has just been made public, is the outcome of an inquiry among the Italian Bishops made three years ago by Pope Benedict XV. The answers to this inquiry were sent to the Sacred Congregation of the Council and by it submitted to a Consultor of the Congregation for an opinion.

This Consultor found that while it was unnecessary to formulate a new Ecclesiastical law, for the teaching of Christian Doctrine, it was important that regulations already existing should be co-ordinated and more clearly defined. This opinion received the approval of the members of the Sacred Congregation and was in due course forwarded to Pope Pius XI. His Holiness also concurred in the findings, but decided that the matter was one of importance not only to Italian Catholics, but to the Universal Church. Hence the preparation and promulgation of the "Motu Proprio," which follows:

THE "MOTU PROPRIO"

"In Our first Encyclical to the Catholic world We pointed out that there is but one remedy for the evils from which human society is suffering, namely, the return to the peace of Christ in the reign of Christ, and We added that in no other way could this reign be established on earth except by the work and industry of the Church in the education of men. This education is obtained from the Church mainly when she imparts the teaching of religion to children and adults in accordance with the wisdom of her institutions and laws. It was for this that Our beloved predecessor Benedict XV., by letter of the Sacred Congregation of the Council, asked the Bishops of Italy in what manner the various prescriptions concerning religious instruction of the people were being carried out; an inquiry to which each replied according to his own particular experiences and study of the subject.

"Now We, accepting with a willing spirit this same duty as a legacy transmitted to Us for him, have determined to carry to an end that which he, who was such a vigilant Pontiff, so opportunely began. To this end, and also in order that all people may be benefited by the undertaking, We have decided to create an organization both to co-ordinate the opinions and intentions of all good men in a cause so closely connected with common salvation and above all, to assist and confirm the work and purposes of the pious pastors throughout the entire world, in a matter of most supreme importance. And this We shall do by instituting in the Roman Curia a special office through which We may better and more easily exercise in the Universal Church that supervision and vigilance which We owe to a matter of such vital interest.

"Therefore, by 'Motu Proprio,' and in the fulness of Our Apostolic power, We do institute and by these letters declare to be instituted in the Sacred Congregation of the Council a special office which will be used by the Apostolic See as an instrument to encourage throughout the whole Catholic world the fulfilment of its laws on the teaching of doctrine to Christian people, and the special purpose of which will be to promote and direct all catechetical activity in the Church.

CERTAIN OF GOOD RESULTS

"We are quite certain that very beneficial results will follow from this, especially if the Holy See receives—as We do not doubt it will—that prompt and helpful cooperation which the Bishops, the clergy and the faithful laity invariably give. However, let the catholic associations and sodalities of both sexes permit Us to ask them to frequent with exemplary regularity the catechetical conferences established in their respective parishes, and, when necessary, to supply assistants for this work to the parish clergy, thus rendering themselves more worthy of membership in the Church by ministry in a work which must appear to every Catholic as most sacred and necessary.

"Even more urgently, We address Ourselves to the communities of both sexes consecrated to God, asking them not only to lend their help in this same field, each to the Bishops of their various dioceses, but also to see that the pupils of their own schools are properly instructed in catechism to the end that possessing a fuller and more profound knowledge of the Christian doctrine than is ordinarily given, they may be able to defend their faith against the objections commonly raised to it and teach it and explain it to many others.

"We greatly desire, furthermore, that in the principal houses of the religious institutes consecrated to

the higher education of the young, there be opened, under the presidency and guidance of the Bishops, schools for a chosen number of young people of both sexes, who after a regular course of catechetical study and examination, may be prepared to teach Christian doctrine, Sacred History and History of the Church. The superiors of these religious houses should carefully select from the members of their respective communities those who show most aptitude for imparting religious instruction to these boys and girls.

"It will be the duty of the Bishops to watch carefully over all the schools of religion, and to report accurately every three years to the Sacred Congregation of the Council concerning the work done in this connection, and concerning the results obtained, especially with regard to the high schools, of which We have spoken, and the colleges. In this manner We hope that the stain which disfigures Catholic nations, namely, ignorance in regard to many of the doctrines of religion, may be happily removed and that there will be a large increase in the return of thirty souls to the inexhaustible sources of truth and grace, to the fountains, that is to say, of the living waters of eternal life.

"That which in these letters We have established, We desire to remain forever valid and immutable, anything to the contrary notwithstanding.

"Given at Rome, by St. Peter's, on the 29th day of June, the feast of the Prince of the Apostles, of the year 1923 and the second of Our Pontificate."

SEMINARIAN CURED AT LOURDES

Paris, August 18.—La Croix reports the remarkable cure at Lourdes of a young seminarian who accompanied the pilgrimage from the Autun diocese.

Abbe Francisque Bourgeon, twenty years old, entered a seminary a year ago. He was found to have open lesions at the top of the lungs, with expectoration of blood and bacilli.

He recently left for Lourdes with the pilgrimage of his diocese. On Sunday, July 29, when he was immersed in the pool, he felt a violent pain, then a general sense of comfort. Fearing an illusion, he at first said nothing. He secretly escaped from the hospital and took a long walk over a steep, rocky path, without feeling any ill results.

The next day he went to the Bureau of Medical Constations. A physician from Hyeres, one from Niort and one from Chateaufort-en-Bourgoigne examined his case. They delivered a certificate testifying that all the lesions had disappeared and declared that this cure could not be explained by normal processes.

Additional interest lies in the fact that when the Bishop of Autun happened to meet the young seminarian on the morning of the 29th, before the morning office, he stopped by the little cart in which he was being carried and said: "You must be cured, I need priests." His desire was fulfilled.

A young woman twenty-two years old, with tuberculosis of the intestines who had been in bed five months, Madame Marie-Louise Matrat, from Voulpain, in the Aisne, was plunged in the pool on July 31. Immediately after coming out she cried: "I am cured!"

Taken to the Bureau of Constations she got up unaided and walked without pain. A doctor from Hyeres, one from Madrid and one from London delivered a certificate testifying that Madame Matrat is entirely cured and that her cure cannot be explained normally. This was the fifth cure registered for the month of July, 1923.

NEW CHURCH PLANNED ON GILABBEY ROCK

A historic spot in Cork city has been acquired in fee simple by Very Rev. Canon Barrett, P. P., St. Finbar's West, as the site of a new church for the parish. The place is Gilabbeey Rock, a hallowed spot in the ecclesiastical history of Ireland.

From the annals of Cork, it appears that Gilla Ard a O'Mugin, like St. Finbar, a native of Connaught, was Bishop of Cork from 1152 until 1172. He assisted at the famous Synod of Kells under the Papal Legate John Paparo and Christian le Conarchy, Bishop of Lismore. It is recorded that "he was highly celebrated for his many virtues, was sanctified by God above and was a man filled with God's blessing."

The Abbey, up to this time known as St. Finbar's Cave, now took the name of its Bishop and great patron, who, after Finbar, is reckoned the principal benefactor of the Church in Cork. The adjacent street also took his name which it retains to the present day.

Dermot McCarthy, King of Munster, made a special grant by a new charter to Gilabbeey. Upon his

death in 1172 the Bishop left the abbey and diocese in a most flourishing condition.

Upon this historic Rock the imposing new church is to be built. "There is," Canon Barrett remarks, "no site in Ireland more beautiful, held in more sacred and none possessing more sacred any historic associations than Gilabbeey Rock."

CARDINAL BOURNE

SEEKS ENGLISH THEOLOGY SCHOOL

Birmingham, August 11.—For four days this city was practically given up to the Catholics of Great Britain, who have flocked here from all parts of the country in their thousands, for the triennial National Catholic Congress. The city was sensible of the honor, and at the opening session the Lord Mayor, as head of the municipality, extended an official welcome to the Cardinal Archbishop of Westminster and the other members of the Hierarchy who had come to attend the Congress.

At the opening meeting, which was held in Birmingham town hall, Cardinal Bourne outlined a plan for the foundation of a Catholic faculty of theology at either Oxford or Cambridge.

"In all our universities," said His Eminence, "both the ancient and modern, the national and the local, Catholics are to be found. They are gaining for themselves the immense advantages of a wider culture; they are building up a new force in our intellectual life; they constitute new centres of Catholic influence. Moreover, they ought in the near future to furnish to the Catholic Church in this country the men and women so greatly needed, who will have the knowledge, zeal and capacity enabling them to act as leaders, and to take their due place in the local and national life of the country. More will be said elsewhere during this Congress on the important part which Catholics must play eventually in these public affairs. It is to the young Catholics, both men and women, who have had the opportunity of university training that we must often turn when candidates are in request for municipal or parliamentary representation. Intellectual culture, reinforced and enhanced by sound Catholic faith, life, and practice, will be invaluable assets for the well-being of the nation."

ONE THING NEEDED

"There is, however, one great want in our educational and intellectual equipment, upon which I would wish to dwell with special insistence in this National Congress of 1923. Our want, our deficiency, is this. There is at present in England no university capable of granting academic degrees in Theology, Philosophy, or Canon Law, recognized as valid degrees by the supreme authority of the Catholic Church, namely, the Holy See. If a young Catholic, cleric or layman, desires to obtain such a distinction—valuable to the eyes of all Catholics; obligatory, according to the law of the Church, for the holders of certain ecclesiastical positions—he must, even as in the days of persecution, leave his own country, to seek and obtain what he desires abroad.

"The same problem has presented itself in modern times to other countries. Belgium has re-created Louvain, Switzerland has founded Fribourg, the United States have built up Washington Hall, and in contemplation some similar endeavor—in every case a Catholic University embracing in the place of highest honor a faculty such as I have described.

"Is this the precise situation, are these the exact models that it would be wise for us to follow in England? While applauding and envying these magnificent examples of Catholic energy and generosity, I am constrained, looking at our past history and our present and all probable future conditions, to say that I feel convinced that we must build in other fashion. Our circumstances are obviously entirely different.

"In the first place, Oxford and Cambridge are living facts, the product in old days of Catholic faith and love of learning, part of the vital history of our country, unparalleled elsewhere. If, when our own conscience barred our entrance to them, my great predecessor, Cardinal Manning, with his boundless influence and perseverance, failed to obtain for the project of a Catholic University any real sympathy or tangible support, how, in these days, when the gates of Oxford and Cambridge are open wide, and are eagerly entered by an ever-growing number of earnest Catholics, both of the clergy and laity, could we again essay a now utterly hopeless task? Look on any map in every direction for a solution of the problem, here today in England I can see but one, namely, the creation of such a faculty as I have described, at the very side of, in close contact with, but in needful independence of, one or other or

both of our great, ancient, national universities. Such a solution would, I believe, meet the needs and amply fulfil all the requirements of the problem which confronts us.

WOULD ROUND OUT CULTURE

"It would complete the abundant, all-but-complete culture which Oxford and Cambridge are able to afford us; and it would give the one thing still wanting, the *unum necessarium*, which the Church and her authority alone can bestow."

The sectional meetings took place in the buildings of Birmingham University, where the rooms in which the voice of Sir Oliver Lodge had so often been heard, were given up to discussions of religious and social problems by leaders of Catholic thought.

In one way or another, these sectional meetings gave the clearest indication of the way in which Catholic influence permeates into every phase of the national life. Politics were left alone; though it would have been not impossible to show how even in national affairs the Catholics are not without their share. Education, university life, the stage, emigration, the conversion of the Jews, missionary activity, prisoners' aid, child welfare; these are but a few of the many phases of life which were discussed.

Nor were the children left out of it, for on the Sunday during the congress four thousand young Catholics marched in procession through the city to the Town Hall, where they listened to addresses by Cardinal Bourne and Father Nicholson, S. J.

The Missionary and Trades Seaside Exhibition, which was opened by Cardinal Bourne, who was supported by the Lord Mayor, was an ambitious innovation at these Catholic congresses. In a way it was an anticipation of the great missionary exhibition which is to be held at the Vatican next year, since the exhibition was largely representative of missionary work in the overseas missions. Nuns from different parts of the world were in attendance, and with them representatives of the great missionary orders of men.

PROTESTANTS AND CATHOLICS VIE IN COURTESY

Dublin, August 13.—From Castleknock in County Kerry to Letterkenny in County Donegal come accounts exhibiting the neighborly feeling existing between Catholics and Protestants.

R. O'Donnell, former Bishop of Raphoe, took his departure from that diocese to take up his duties as Coadjutor Archbishop of Armagh. He was presented with an address by the Protestants of Letterkenny, who bore testimony to his justice and impartiality.

In the Buncrana district of Donegal Rev. Wm. Lynn, a Protestant clergyman, was engaged at the same time expressing gratitude to Catholics for the generous support they had given to a fête in aid of a Protestant church in Castleknock, County Kerry, the departing rector, Rev. Mr. Browne, received a presentation from all creeds. He declared that he had received nothing but kindness from Catholics and Protestants in Kerry.

Opening a bazaar in Portaferry, County Down, Most Rev. Dr. MacRory, Bishop of Down and Connor, acknowledged the assistance, the protection and the friendly feeling always extended towards the Catholics of the district by their Protestant neighbors. He had always hoped and prayed that the people, Protestant and Catholic, would come to understand each other and bury forever the wretched jealousies and bitterness that had separated them in the name of religion. There were so many things upon which they could agree that there was no reason why they should quarrel over religion. It was wickedly stupid and absurd to live as Catholics and Protestants in the north had so often lived. He concluded:

"We ought, and we can, all agree to differ. We may be convinced that we are right—and we are convinced of the we are right—but that is not reason why we should try to thrust our views at the point of the bayonet, so to speak, down other people's throats."

TO AID CATHOLIC SCHOOLS

London, August 10.—Sir Charles Wilson, the Conservative member who was returned to office by Leeds city at the recent by-election, was the only one of three candidates who gave definite and categorical pledges in reference to the Catholic schools. His success at the election is no doubt due to this.

In replying to a questionnaire put to him by the Catholics, the candidate gave definite replies, which were made public at the Catholic Cathedral of St. Anne. These pledges were:

"I am entirely in favor of Catholic schools for Catholic children. Because Catholics contribute their fair share of rates and taxes, I have

always consistently supported their wishes in connection with their schools. I will do all in my power, if elected, to help in getting the Government to agree to extend existing schools, and to allow you to build new schools where there are children of yours not provided for. Your questions are reasonable, and not only can I answer them without any reservation but I believe I can prevail with the Minister of Education to remove the grievances, and I pledge myself to make the attempt."

CATHOLIC TRUTH

AN APPEAL BY THE BISHOP OF ALEXANDRIA, ONT.

On the 25th of September the Third Annual Convention of the Catholic Truth Society of Canada will open in Ottawa. Truth must interest all men—Catholics primarily because they are the holders of it and others because it is the means of life. Our Lord says, "I am the way, the truth and the life." "This is eternal life to know Thee the only true God, and Jesus Christ whom thou hast sent." "What is truth?" asked Pilate. And when he said this he went out again.

THE QUESTIONER AND THE MAN QUESTIONED

If we Catholics or non-Catholics have questions to ask—and who is there who can face life even one day without meeting difficulties that must be solved—whom shall we ask these questions if not of Him who claims to be the teacher of mankind. The Catholic Truth Society is a Society of Catholics who aim at being the means of bringing your questions to the Church and giving you Her answer. Pilate had his question like we all have—shall I imitate him and not wait or care for an answer?

If you are a questioner the Catholic Truth Society interests you. What a solution Pilate would have received had he but waited and taken all the trouble. There is an answer to all our questioning in the wide treasury of knowledge that goes on growing called Catholic Truth.

Perhaps by your profession or your condition of life you are not so much a questioner but the one questioned. Faithfulness of the soul means that you are not merely represented as Pilate but that you have changed places and take the place of him who is the truth before those who seek truth. Surely this is a great responsibility, one that cannot be shirked by any Catholic be he priest or layman. "What is truth," this is the question of those who like Pilate are ignorant and would or ought to know. This asked of you and you are bound not only to give an answer but the right answer.

The Catholic Truth Society interests you. At present this Society is very limited in means and number in Canada. The main purpose of this Conference is to enable Catholics both clerical and lay to organize a stronger and a wider society. We are faced with many difficulties, the truth is not known and when known is not fully appreciated. Surely the appeal of Catholic Truth will not be unheeded by priests and people. We want all the Catholics in Canada to feel that it is their duty to help this great cause. We ask all priests to help us in making this Conference known, and we hope to see them in large numbers, helping by their valuable counsels and experience to sound the notes of Catholic Truth so that all Canadians without exception shall hear the claim sound of Christ calling all to higher and nobler things.

IRELAND PREPARES TO MEET COMPETITION OF DANISH FARMERS

Dublin, August 11.—One of the good effects of the peaceful conditions that now prevail in the country is the genuine anxiety being shown by all parties to devise means of developing Irish agriculture on really progressive lines. This is in no small measure due to the fact that it is now being brought home to all that Danish competition is rapidly becoming a serious factor in supplanting Irish produce in the English markets.

As a result of the recommendations of the Agricultural Commission, which is now sitting, it is believed that a progressive policy in education and in developing foreign markets will be evolved. Dr. C. Boyle, Professor of Agriculture in University College, Cork, who spent some time at the Wisconsin State College of Agriculture at Madison, Wis., put before the last sitting of the Commission an interesting scheme for extension classes in the rural areas. He advocated a plan whereby boys from fourteen to eighteen would be got together in a suitable building during the day time and get instruction for two or three hours each morning and evening.

His evidence on the need for more extensive agricultural research also impressed the commissioners.

A RECENT SCENE AT THE VATICAN

POPE DETERMINED TO STOP IMMODEST FASHIONS

By Monsignor Enrico Pucci

It is apparent that there is to be no relaxation in the strict regulations concerning ultra-modern fashions which have been issued by the ecclesiastical authorities of Rome because of the prevailing modes of women. Pope Pius himself is taking the keenest interest in the campaign to encourage more modest dress and repeatedly of late has manifested his interest in no uncertain way.

Only the other day there was quite an instructive scene within the Vatican walls, which showed plainly the Pope's determination to have the rules regarding papal audiences, at least, strictly observed.

The societies of a certain parish in Rome were about to be received and the parish priest, as well as an Archbishop who lives in the same parish, accompanied them to the Vatican. On being warned by the Cameriere Segreto who was given charge of the party, they stopped at the entrance of the papal apartments and required all the ladies to pass before them. Then, much to the surprise of the women, they separated them into two lines, one of which was instructed to go to the right and the other to the left.

When all had filed past and taken up their respective places the Archbishop conducted the line on the right, the members of which were all severely garbed in dresses that completely covered their arms and necks, into the papal apartments. Those in the left line were quietly given to understand that they could not enter because their dress was not sufficiently modest for such an occasion.

SWISS GUARD BARRED WAY

There was a feverish flutter as the ladies searched for veils, ribbons and lace to conform with the regulations. A row of Swiss Guards was placed across the entrance to the Pontifical apartments so that no one could enter without the permission and approval of the parish priest. Some, with the aid of veils, succeeded in arranging themselves so as to pass muster, but nevertheless about thirty were unable to secure sufficient material to make good the deficiency and despite prayers and tears were denied audience with the Pope under whose own explicit orders they found they had been barred.

The incident narrated did not by any means mark the first time that His Holiness has shown his displeasure at immodest or unseemly attire of women seeking audience with him. For a long time the tickets of admission to papal audiences have specified that women must wear dresses that cover the neck. But for some time past, and especially since the beginning of the present hot summer season, the feminine fashions have become more audacious and provoking. The interpretation of the notice has not been any too exact.

POPE EXPRESSED DISAPPROVAL

The Vatican servants usually kept in the ante-chamber some black veils which could be used by women whose dress was considered too extreme. Even this precaution however was not sufficient, for many of the women on entering the pontifical apartments, removed the veils because of the heat and were as décolleté as ever before. On the day before the expedition of separating the ladies into two lines was first introduced, it was known that His Holiness had shown his displeasure at the attire of some of the women who were admitted to audience. Although he did not wish to appear discourteous to these women, the coldness and reserve of his manner were apparent. When the audience was over, he called the monsignori and servants on whom he depends for the custody of the apartments and gave strict orders that unseemly attire should not be permitted again. The result was that on the following morning the thirty women who had failed to follow the instructions were left behind.

Nor is the Vatican the only place of Catholic interest in which modest attire is being insisted upon. At the entrance of every church in Rome, the Cardinal Vicar has had affixed a card which forbids the admission of persons not dressed according to standing of Christian modesty. At Naples the Archbishop has ordered that women whose dresses do not cover arms and neck should not be admitted to Holy Communion. At Venice the Cardinal Patriarch has sent a circular to the parish priests and rectors of churches forbidding them to admit women who are not modestly dressed to the sacraments, and when necessary to send them from the church.

CATHOLIC NOTES

Berlin, August 13.—Her Diego von Bergen, German Ambassador to the Vatican, has been named for the post of Minister of Foreign Affairs in the new Stresemann Cabinet. While he has not yet formally announced his willingness to accept the portfolio, it is anticipated here that he will do so.

New York, August 20.—A novitiate of the Paulist Fathers will be opened within a few weeks at Downbury, the country estate of Louis Pierre Cartier, at Ridgeville, Conn., which has been rented for one year with the option of buying the property, including a well-built house on high ground. The estate comprises 275 acres and is said to have been offered to the Paulists for a sum less than \$100,000.

Cologne, August 1.—Headed by their general prior, Mother Mathilde Schneider, twelve Franciscan sisters from Waldreithach, near Neuwied, in the former American area of occupation, have left for the United States, where they will be located at "Nazareth Hall," near St. Paul, Minn. Nazareth Hall is to be a new preparatory seminary for priests and the nuns will have charge of the domestic arrangements.

Cologne, August 11.—The Church of St. Mary at Kevelaar in Dusseldorf has been elevated to the dignity of a papal basilica, according to an announcement of Dr. Johannes Foggenberg, Bishop of Munster in Westphalia. The church is one of the most famous places of pilgrimage in the entire Rhineland and not alone German Catholics, but Dutch and Belgian Catholics also, make frequent pilgrimages to it. Since 1642 it has been noted for the celebrated picture of the Blessed Mother, with the title "Consolatrix Afflictorum," which has been one of its most valued treasures.

San Francisco, August 20.—A rare example of Seventeenth Century French needlepoint tapestry, a reproduction of "Veronica's Handkerchief," has been presented to the San Francisco Museum of Art in the Palace of Fine Arts. The donor is Mrs. George A. Pope, wife of the President of the Museum. It is believed that the piece was made by nuns of one of the French convents in which this art was brought to a high stage of perfection.

Cologne, August 11.—Many Catholics will learn with regret of the passing of Commendatore Joseph Aniser, who died in Sorrento on July 12. Before the War he was the representative of the "Norddeutscher Lloyd" in Italy and was especially known as the friend and benefactor of missionary priests, to many whom he gave aid. He arranged that they should receive special rates for passage and made provision for them to stay Mass aboard the ships every day. He was also commended about the welfare of Italian Catholic emigrants and invariably saw to it that there was a priest aboard to minister to them.

Cologne, August 11.—Catholic missionaries according to the Gazette published by Russian emigrants in Berlin, will hereafter be barred from emigration to Russia. The Gazette says that instructions to this effect have been received by the diplomatic representatives of the Moscow government in Berlin. It has also been announced from Moscow, says the same publication, that a process will begin shortly against the thirteen Russian nuns who have been charged with anti-revolutionary activities, which consisted chiefly in the teaching of religion.

Munich, August 1.—The Right Rev. Alois Hartl, auxiliary bishop of Munich, died here on July 24, following a brief illness that came on him as he was about to prepare for the administration of the Sacrament of Confirmation. Dr. Hartl's death occurred only a few days following the return of His Eminence, Cardinal Faulhaber, from the United States. During the absence of the Cardinal, Dr. Hartl was charged with the administration of most of the episcopal functions of the Munich Archdiocese.

Rennes, August 10.—The Municipal Council of this city having recently been called upon to name several new streets, has decided to select the names of men born at Rennes, or in Brittany who brought honor to their homeland by their fame or conspicuous services. Although the Municipal Council is composed of a majority of radicals, who are, for the most part, anticlerical, it has adopted among the names of seven priests or religious, natives of Brittany, including the Blessed Grignon de Montfort, founder of the Missionaries of the Society of Mary; the Venerable Michel Le Nobletz; the Venerable Maunoir and Mgr. Guiche, Member of the French Academy, who died last year.