

THE NEW AMERICAN CARDINAL

By Charles Phillips (For the N. C. W. C. News Service) TYPICAL INCIDENT

Rome, March 20.—While I was waiting in the reception room of the American College, which looks out on the pretty palmed court of Our Lady, the door suddenly opened and a strange priest entered. He fairly burst into the room, an exuberant was his step, so joyous the expression of his face. He was Italian, and plainly from the country, and poor, dressed in the black soutane, the long black overcoat, the shiny little round crowned hat—and the umbrella, the inevitable umbrella—which is the customary clerical garb in this country. But he spoke perfect English.

"You are American? You have come from America?" He was disappointed when he learned that I had not seen the United States since 1918. He had thought I was "just over," that perhaps I had come with the new Cardinal. "We are old friends, your new American Cardinal and I," he explained happily. "And he has not forgotten me. Just think, it is years and years—O, twenty, thirty years—since I have been in America; and last night in my little parish away up in the Bologna district I received a telegram from him saying I was to come—He has arrived, yes?"

"He arrived last night?" "By way of Ancona, yes; and these mad communists and bolsheviks, they very likely made it as disagreeable as they could!"

"So I have heard." "But you see, nevertheless he does not forget me! The moment he reaches port he telegraphs me that I am to come—"

At this juncture the door opened again and a secretary appeared to take the happy man to his friend the Cardinal. He disappeared up the stairs still talking, with eloquent joyous gestures.

Friends of His Eminence the Cardinal Archbishop of Philadelphia tell me that that little incident of the Bologna priest is characteristic of our new American Prince of the Church. In the midst of the most urgent affairs and in the distracting delays of a journey which the Bolshevik railway strikers of Italy came very near holding up altogether, Archbishop Dougherty remembered his old time friend, a poor Italian priest of a remote country parish, and sent for him that he might share the joy and honor of his elevation to the Sacred College. "Just like him!" Philadelphia here in Rome exclaim. "He is the kindest hearted man, the most simple, modest, courteous. He never forgets anyone. And he is always ready to see and hear whosoever has a plea to make. He never shuts his heart or his door to any human being." "The wonder of it all is," adds another who knows him well, "the wonder of it all is how he gets through with it all. Letters alone—he must answer hundreds of them, personally. But he is famous for that, for doing things himself, and for never neglecting or ignoring the most unimportant or insignificant people. There is no glory of aloneness hedging Cardinal Dougherty around with inaccessibility."

THE MEANING OF THE RED HAT

To me His Eminence said: "Our Holy Father in conferring the Cardinalatial dignity on an American has paid his whole country a tribute of esteem and very particular regard. I know that my fellow citizens of all classes feel complimented by the honor bestowed on our nation." Pope Benedict was not averse to allowing this interpretation of the event, so great is his interest in America and the Americans. But His Holiness was careful, however, to state in his allocution at the Consistory that it was first of all the personal merits of the Archbishop of Philadelphia, his achievements as an administrator, especially his remarkable record as a constructor in the Philippines, which had won for him his place in the Supreme Council of the Church.

The Red Hat, like every other symbol in the rich ritual of the Catholic Church, down to the minutest item, has a special and particular significance. From the days of the primitive Church, when every man who gave himself to the preaching of the gospel of Jesus Christ did so at the peril of his life, the Cardinal's Hat has prefigured the red crown of martyrdom. Cardinal Dougherty, I can assure you, has not missed this deep significance of his new honor. After the Public Consistory he referred to it in a touching manner.

"The words which the Holy Father spoke to me this morning ring in my ears," said His Eminence; and he quoted "even to the effusion of blood," repeating that solemn passage of venerable Latin from the ceremony of the Consistory in which the Supreme Pontiff reminds the Cardinal of the true meaning of the "galatrum rubrum, insignis singulae dignitatis cardinalatus."

Yes, even to the effusion of blood," said Cardinal Dougherty, "because devotion means immolation. To love is to be willing to die for the sake of the object of one's love. One who does not love to that extent does not love at all."

As he spoke I recalled the marked pallor of his usually ruddy face that morning in the Sala Regia when he knelt at the Pontiff's throne and the Holy Father had held the Red Hat

over his head, repeating those memorable words, "even to the effusion of blood." And I wished that some of those mad bigots could hear him, who have made a bogey out of those beautiful words to delude their followers into the belief that Catholic Cardinals are really secretly sworn fanatics pledged to the "effusion of the blood" of poor unhappy heretics. There is a sensational anti-Catholic book going the rounds in Europe just now which specializes on this point.

WEEKLY CALENDAR

Sunday, April 24.—St. Fidelis of Sigmaringen, a noble and lawyer, who found it difficult to be a rich advocate and a good Christian entered the Capuchin Order. He preached against the Calvinists in Switzerland and after a sermon at Sevis was attacked by a body of Protestants, headed by a minister and slain.

Monday, April 25.—St. Mark the Evangelist, who was converted by St. Peter and became secretary and interpreter of the Prince of the Apostles. He founded the Church in Alexandria. His graphic gospel is based on St. Peter's testimony. Mark, after governing his see for many years was seized by heathens and tortured to death.

Tuesday, April 26.—Saints Cletus and Marcellinus, Popes and Martyrs. Cletus was third Bishop of Rome, reigning from 76 to 89. Marcellinus succeeded to the papacy in 296, the time of Diocletian. He reigned eight years and is termed a martyr though his blood was not shed in the case of religion.

Wednesday, April 27.—St. Zita, a citizen of Lucca. On one occasion having spent a long time in church, she neglected to make some bread. Arriving home she found it already baked, an angel having performed her duty. She fed the poor and by gentleness overcame the jealousy of fellow servants. She died in 1272, a bright star appearing over her attic to show she had gained eternal rest.

Thursday, April 28.—St. Paul of the Cross, whose eighty-one years were modeled on the Passion of Jesus. He enlisted in a Crusade against the Turks, but, warned by heaven abandoned this work to found the Passionist Monastery on Monte Argentario. On Fridays his heart beat with a supernatural palpitation that scorched his shirt. He died while the Passion was being read to him.

Friday, April 29.—St. Peter of Verona, Martyr, the son of heretical parents was received into religion at the age of fifteen by St. Dominic at Bologna. He had special devotion to Our Lady. He was often cruelly calumniated and slandered and finally suffered martyrdom near Milan.

Saturday, April 30.—St. Catherine of Siena, a saint and guardian of the Church in the fourteenth century. At fifteen she entered the Third Order of St. Dominic. Later she travelled through Italy reducing rebellious cities to submission to the Holy See. She brought Gregory XI. back from Avignon to Rome and proved an able counsellor of Urban VI. She endured many hardships to avert harm to the Church, Catherine died at the age of thirty-three, in 1380.

ENGLISH MASS MUSIC

LONG UNUSED AND FORGOTTEN RESTORED AT WESTMINSTER (N. C. W. C. News Service) Westminster, April 4.—Holy Week at Westminster Cathedral, within the last few years, has come to mean something that is intensely national in the religion of this country. When the Cathedral was first opened for public worship the Anglican journals from time to time gave expression to opinions that made up in smartness what they lacked in Christian charity.

But for all that, Westminster Cathedral has shown to the English people that they wish to find something lasting and enduring in the treasures of national music, they must go back to the days when England was a Catholic country. For some years the Holy Week music in the Cathedral followed various foreign schools; the Italian, the Spanish, and that of the Netherlands. Then, under the direction of Dr. Terry, the able musical director, the museums and libraries were searched and the result is that some marvellous treasures of Catholic church music have been restored to use. Some, if not most of these compositions have been found in manuscript, and a body of students is still hard at work transcribing this music for the use of choirs.

Some of the Masses now restored to use were performed in the Chapel Royal of Henry VIII., before that monarch set himself off from the Pope, and these volumes bear the royal manuscript of that King and his first wife Catharine of Aragon.

The number of these old Catholic masters is becoming greater each year, and this year the whole of Holy Week was taken up by a separate Mass each day by the pre-Reformation composer Taverner. Of these Masses, some were only transcribed from the ancient manuscripts in Peterhouse College library at Cambridge last year, and which have apparently lain there unknown for centuries.

The tendency of ecclesiastical music in this country, certainly

since the Reformation, has been towards the florid Continental schools; indeed, any idea of a national school of sacred music had almost died out, while what church music existed was strongly tinged with the ideals of the Lutheran school.

Westminster Cathedral has brought to light the almost lost treasures of national music, music composed for Catholic worship. And the fact that these treasures find their restoration by means of the very medium for which they were created, gives to them a setting and effect that could never have been accomplished in the concert hall for, as these Masses were composed to fit the Latin text, could the Anglo-Saxons apparently revive them for use in their own services.

MUSIC ATTRACTS NON-CATHOLICS

This accomplishment of Westminster Cathedral has been a great thing from every point of view. Every year the Holy Week music at the Cathedral is a feature in the great London dallies, which generally devote at least a whole column to a description of the music to be performed during Holy Week. And the restoration to use of this old English music not only attracts a number of persons to Catholic worship who might otherwise never set foot within a Catholic place of worship, but it has shown, more strongly than all argument, that the Catholic religion is something very far from foreign to this country, which was one of the planks by which the Anglo-Saxons tried to keep themselves in the popular mind.

YOUNG PRIESTS OF FRANCE

In past years the recruiting ground for large numbers of the clergy in France was the rural and agricultural districts; the cities were far behind. This state of things is now entirely reversed. As in England there is a tidal wave of vocations in France and a large proportion of the candidates are military officers who went through the World War, some of them having received military honors.

While during the last century the peasant population supplied cities with priests, it seems now that the urban population will furnish villages with pastors. Among these vocations from the cities, moreover, there are to be found representatives of the nobility, of the highest intellectual classes, and people of considerable means.

Sixty-four officers of various ranks entered the Grand Seminary of Paris in 1919 and 64 more in 1920.

At this moment are to be found at St. Sulpice a Staff Colonel who bears one of the greatest names in France, a Major, several Captains, ten Lieutenants, four former Naval Officers, five Civil Engineers who graduated from the Polytechnic School, three graduates of the Central School, a Mining Engineer and an Inspector of Finance. Also an Army Surgeon, and the chief auditor of one of the largest Department Stores in Paris.

It means in France, as in England, a new line of experiences in our clergy. New conditions need new methods, and God has sown the vocative seed on new soil.

We have to deal with all sorts and conditions of men, and so we need unity in dealing with the world. An ounce of experience is worth a ton of theory. A great change came over the world of the Church when the Friars of St. Francis and St. Dominic introduced a new method. The Mahomet going to the mountain when the mountain showed no inclination to go to Mahomet.

Another great reconstruction came centuries later in the introduction of the Clerks Regular. "The Clerk Regular," says Father Bada Jarrett, "is, more than his predecessors, a complete break in the canonical theory of religious life." The Clerks Regular, of whom the Jesuits are perhaps the best known to the world, sacrificed all the beauties of chanting the Divine Office in choir, of the romance of a religious habit, regarding the world as from as trenches and blood-stained fields in which everything pertaining to peace must give place to the laws of war. Since the sixteenth century practically all the important religious institutes have been modelled upon this military plan.

The new vocations are on the same lines and the movement will provide priests and apostles who come from the cities, who know the world, who are men of experience in the world of war. Men like the twelve apostles, like Augustine, Francis and Dominic, Alphonsus Liguori, Ignatius, and Xavier.

It is quite possible that we shall witness a decline in boy vocations, or at least put them off till they are tested by ripper years and experiences and are able to know the minds of others because they know their own.

One remembers Cardinal Vaughan raising to let a maiden, who from her childhood had lived in a convent, enter as a novice. He prescribed that she should leave the convent, and with a reasonable shapson, visit London, Paris, and the Continent, see life and all its attractions. She had considerable means.

It was done, and she had two years' experience of what she hoped to leave. Some excellent people sighted the danger, the temptation! She finished her tour, and still determined to become a nun, and the great Cardinal gave his approval and blessing.

Passing from London to Paris, where we passed some fields under floral cultivation the other day, and

noticed a huge advertisement: "Carter's Tested Seeds." This is the idea. Our Lady's tested vocations.

But will these young men of the business world be half baked and half educated? Will they have the correct clerical style? We have got so accustomed to the idea of the Little Samuels that we may forget the tent maker, St. Paul.

This we can safely leave to the Giver of all vocations. If God calls, God wants it. It is for us to fit in. As a matter of fact these late vocations, whose supporter and admirer has always been His Eminence the Cardinal, will be found to possess qualities that no early enclosure can give. If ten years of study cannot fit a candidate as efficiently as Kitchener did his army it would be passing strange. And, be it noticed, our improvised armies won and defeated fifty years of military drill. It is the man that matters.

CONVERSIONS IN BRITAIN

NEW TABLE COVERING HALF CENTURY GIVES INSPIRING NUMBER OF CONVERTS

London, April 14.—Comprehensive figures on one special feature of the progress of conversions to the Catholic Church in Britain are given in the Jesuit Directory, the new addition to Catholic annuals which has recently made its advent.

The figures on conversions for England and Wales as a whole are given yearly in the Catholic Directory. New comes a table, covering a half century, which shows the number of converts received by priests of the Society of Jesus alone. The Jesuit Directory makes public for the first time the details of each year's receipts in Jesuit churches. These total 35,308 for the 50 years.

According to the tabulation, in 1870, which was the first year for which the figures are given, the number was 898. In 1919, with which year the table closes, it had reached 974. To take an average over a period at either end of the list, it will be found that 4,933 converts were received by the Jesuits in this country during the years from 1870 to 1879. This is an average of 493 annually, which rose to an average of 821 during the years from 1910 to 1919.

The increase may be accounted for partly by the growth in the number of Jesuit parishes, but the ratio of their converts is more than proportionate to this cause. It shows that the stream of conversions is steadily growing in yearly volume.

It is also stated in the Directory that, since the restoration of the Hierarchy, nearly 1,500 graduates of Oxford, Cambridge, and what are termed here "the Public Schools" have been received into the Church. So also have more than 650 Anglican clergy, 430 men from the Navy and Army, 32 Peers and 55 Peersesses. The English nobility as a whole has supplied some 450 converts from its ranks.

CATHOLIC PROTEST

(By N. C. W. C. Special Cable)

London, April 8.—The value of prompt and united Catholic action to procure the removal of public advertising matter objectionable to Catholics, has just been vindicated by the steps taken by the Westminster Catholic Federation in regard to a much advertised commodity.

This commodity, which need not receive free publicity here, is a popular cordial that has been heavily advertised on the railways and other public places by huge posters representing a couple of bibulous friars, of some nondescript order, regaling themselves copiously in a monastic cell with a generous libation of this cordial.

This is but a carrying-out of the Protestant propaganda idea that monastic establishments exist mostly for the purpose of gastronomic research. Quite an elaborate theory of the religious life has been built up by Protestants on this assumption, and the Westminster Catholic Federation thought it high time to kill the slander.

A strongly worded letter of protest was sent to the secretary of the company responsible for the objectionable advertisement, and in course of time the Federation received a reply in the following polite terms:

"With so much on record my regret for any inconvenience or bad feeling caused by the exhibition of the Firm's posters in and around London, as far as I am just about to take over this business I shall see that no poster or advertising matter is put out liable to upset the good feeling of the Westminster Catholic Federation and its allied Societies. I shall be glad if in future you will give me any advice on any further advertising matter which I shall submit to you before having same put out. I shall be calling on you with a new showcard we have just got out."

Although the incident is a small one, it has a very valuable lesson, for it in a so-called Protestant country well organized Catholic protest can make itself felt in so strong a community as the commercial world, it gives a great impetus to Catholic publicity in other parts of the world, where the Catholic force is much greater.

The Federation has also taken in hand another matter in which its voice will be heard. A Vigilance Committee, with a considerable number of members highly qualified for the task, has been appointed to keep a sharp eye on the journals of the London press, with the idea of notifying the central committee of any objectionable matter appearing in these publications. The working of the Vigilance Committee promises to be thorough, as each member is to keep no more than two current publications under review. Under no searching a scrutiny none of the London newspapers and weekly journals will escape, and nothing in the way of Catholic misrepresentation is likely to get by the scrutineers unchallenged.

FAMOUS ITALIAN PREACHER

(By N. C. W. C. Special Cable)

Milan, April 14.—Padre Agostino de Montefelice, famous pulpit orator and more famous still as friend and helper of the poor, is to be buried in the orphanage church at Marina di Pisa, where he will rest near the hand of little children in whose service he spent the last decades of his life. Padre Agostino died at Pisa last week in his eighty-second year. He was surrounded in his last moments by the orphans for whom he had built a large home.

Before becoming a Franciscan Friar, Padre Agostino was Dr. Luigi Vicini. When he entered the Franciscan Order, after abandoning a career as physician, he was urged to devote himself to the big social problems of the time. Freeing him-

self from the conventionalism and artificialities that then were common to sacred oratory, Padre Agostino thrilled vast congregations in Pisa, Milan, Bologna and Rome itself. Pope Benedict XV, then in Bologna, was one of Padre Agostino's admirers, and, it is related often went unobserved into the church of San Carlo to hear the brilliant Franciscan preach.

An accident, sad as it was strange, brought to a premature end Padre Agostino's career as one of the most eloquent orators in Europe. By mistake a cup of hot water into which snuff had been infused instead of coffee, was given to him one day after he had finished a sermon. His rich and powerful voice was ruined. He then turned his whole energies to the relief of the poor.

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