

# 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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## KING AND QUEEN SHOW GREAT INTEREST

### SHOWN HENRY VIII'S WORK THAT WON THE TITLE OF "DEFENDER OF THE FAITH"

By Mrs. Enrico Puceti

Now that the visit of the King of England and Queen Mary to His Holiness has become history I am able to supply further details of their entertainment. Naturally I cannot report what passed between His Holiness and his royal visitors at the audience in the small Throne Room, but as I had occasion to enter the Salo del Tronetto almost immediately after the interview, I was able not only to see the settings but to examine with some care the miniature portraits on parchment which were the gift of Pope Pius to the sovereigns.

These are the work of a Franciscan Missionary of Mary in the convent in the Via Giusti. One is a profile portrait of His Holiness in which the Holy Father is shown wearing his cloak; in the other he is wearing his cape and is taken full face. Both portraits are remarkably perfect as to likeness and in execution. The papal coat of arms is printed in the left lower corner, next to which His Holiness had signed in large energetic strokes and dated "9. 5. 23." The portraits were in large plain silver frames with the tiara and crossed keys on the top and the initials at the foot thus: "P. P. XI." They were enclosed in white leather cases each bearing an initial stamped in gold in the centre of the cover.

The lack of a regular home for the British Legation might have resulted in a serious difficulty on account of the regulations established by the Vatican protocol which require that sovereigns who go to visit the Pope should not start from the Quirinal, nor from Legations or Embassies accredited to the Italian Court, but from those accredited to the Holy See.

This difficulty was overcome by the Marchesa Fanny Patrizi Montoro, (an American by birth, a Miss Cooper from Baltimore) who graciously offered her own villa which is very near the Legation Chancery and which thus became the temporary seat of the Legation itself. From here the Sovereigns started and here they returned from their double visit to the Vatican.

Cardinal Gasparri returned the visit for His Holiness before the luncheon.

At luncheon the Queen sat between Cardinal Gasparri and Cardinal Gasquet, the former being on her Majesty's right, the latter on her left. The Queen appeared radiant and repeatedly expressed the pleasure the visit had caused her. During the animated conversation the subject of the beauties of the Vatican recurred more than once and reference was made several times to His Holiness, especially to his affability and the sympathy he inspired.

At the end of the luncheon Queen Mary smilingly asked Cardinal Gasquet whether he would be shocked if she smoked a cigarette. "No, Your Majesty," answered His Eminence, "because I smoke myself,"—and he lighted a cigar.

AT ST. PETER'S AND THE VATICAN PALACE

Immediately after luncheon the Sovereigns returned to St. Peter's to visit the Basilica and the Vatican Museums. Received by Cardinal Merry del Val and several of the Canons Representative of the Vatican Chapter, they minutely examined the beauties of the greatest Christian Basilica. They were shown the beautiful mosaic pictures, and superb sculptures and they were filled with admiration at the vastness and majesty of the Basilica which was draped and adorned for the Beatifications. The apse with its tribunes draped in red damask, the seats for the Cardinals, covered with tapestry and the magnificent green carpet offered a truly gorgeous sight.

The Cardinal described and explained the meaning of that wonderful monument, the Cathedral of St. Peter placed in the huge apse. He then ordered that all the lamps and reflectors adorning the vast space should be simultaneously lighted and the sovereigns redoubled their expressions of enthusiastic admiration.

After having admired at length the gigantic bronze canopy designed by Bernini over the altar and tomb of the first Pope which stands beneath the cupola of Michelangelo, the royal visitors went down the "Confession" where His Eminence showed them the silver chiselled urn in which are kept during the year the "palliums" which the Pope gives to the Cardinals. The King was especially interested in this detail remembering that the Pallium is amongst the insignia of the Archbishop of Canterbury. The royal party proceeded further into the Vatican Grottoes stopping before the principal monuments.

## VISIT TO THE TOMB OF ENGLISH POPE

The tomb of the only English Pope Adrian IV. (1154-1159) and the sarcophagus of the last of the Stuarts, Cardinal York, who died at Rome in 1807, attracted the attention of the King and Queen; the tombs of the two last Popes, Pius X. and Benedict XV, interested them also deeply. When the August visitors resuscitated to the Basilica, passing through the principal nave they remarked inscribed on the pavement the lengths of the largest churches in the world, and took particular notice of the two inscriptions: "Ecclesia Cathedralis Westmonasteriensis," Catholic Cathedral of Westminster; 110 yards; and "Londinense Sancti Pauli faunum (Temple of St. Paul—London, 158. 11). The Vatican Basilica (recently measured) is 158.85 yards long according to the inscription on the pavement outside.

On leaving St. Peter's the Sovereigns passed before the famous monument erected to the memory of the last of the Stuarts which is amongst Canova's most beautiful works and one of the best known in St. Peter's. The memories it evokes being so intimately linked to some of the historical traditions of England the Queen had already expressed a great desire to see it. Equally interesting, given the restricted time allowed, was the visit through the Vatican Museums and collections.

Here Cardinal Gasquet accompanied the Sovereigns whom he awaited in the Hall of Vestments, this is the Hall where the Pope vests for the ceremonies in the Sistine Chapel. There are three halls with extremely fine tapestries on the walls; the King noticed one remembering there is a replica at Windsor, it represents the Baptism of Our Lord woven from a design by Rubens. Thence the royal party went to the Library and remarked the precious gifts of sovereigns and heads of States particularly the table and blocks of malachite the gift of Czar Alexander of Russia. The Librarian, Cardinal Gasquet showed the King and Queen the manuscripts of greater importance and the illuminated codes including the "Assertio Septem Sacramentorum (Defense of the Seven Sacraments) written by Henry VIII. and some of Anne Boleyn's love letters.

King George said he felt very pleased holding in his hands the book to which he owed a title he much appreciated, he then asked how Anne Boleyn's love letters happened to be in the Vatican Library. The Cardinal explained that they were sent to Rome by Henry VIII. as documents in support of his first appeal to obtain a divorce from the Queen.

## IMPRESSED BY GREAT LENGTH

The sovereigns continued their visit through the interminable galleries full of so many art treasures, when they reached the long corridor between the Museum and the Library the King turning to Lady Minto said: "Just look what a length!" and Lady Minto answered: "Shall we have to go to the end?" But notwithstanding the length of that corridor and of others the visit proved extremely satisfactory. When the Sistine Chapel was reached the Sovereigns were really tired. So they sat on the seats made ready for the Cardinals during the papal functions. While resting they had leisure to observe the gigantic frescoes of Michelangelo.

On returning to Villa Patrizi the Queen was so full of enthusiasm that she assembled all the members of the suite and told them that they must not leave Rome without visiting the Vatican and examining the works of art it contained.

The conclusion of the visit to the Vatican was the visit to the Sacred College of the sovereigns. On their return to Villa Patrizi they received the representatives of the three Orders of Cardinals; the Dean, His Eminence Cardinal Vannutelli for the Order of Bishops, His Eminence Cardinal Merry del Val for the Order of Priests, and His Eminence Cardinal Biletti for the Order of Deacons. The interview was most cordial and the conversation particularly interesting with Cardinal Merry del Val who speaks English perfectly.

These visits were returned later: the sovereigns sending Admiral Sir Charles Madden and Captain Sir Charles Cust to call on the Cardinal Dean.

## IN THE CATACOMBS

But it was not only at the Vatican that the Sovereigns came in touch with the clergy and admired Christian art. On the eve of their visit to His Holiness they had been to see several of the ancient Roman monuments and amongst them the Catacombs. The Queen had said she wished specially to visit the crypt of St. Cecilia, one of the principal attractions of the Catacombs of St. Callixtus.

The sovereigns were received there by Monsignor Respighi, Secretary of the Papal Commission of Sacred Archeology and Father Willbrode Superior of the Trappists who have charge of the Catacombs and they

were guided by the eminent archeologist Prof. Marucchi. The King and Queen went through the principal galleries, noticing the best pictures and pausing before the spot where the body of St. Cecilia was found and where the beautiful statue by Maderna represents the virgin martyr in pious attitude at her death. This statue was covered with flowers and the superior offered some to the King, the Queen and the suite; one of the suite remained praying devoutly for a few minutes before this statue.

The day after the visit to the Vatican the British Sovereigns visited the Basilica of St. Paul, where they were received by the Abbot, the monks and the Catholic Associations. In the beautiful cloister they were met by the children of Mary dressed in white who presented the Queen a lovely bouquet of roses tied with ribbons in the Italian and English colors. The Queen was much pleased and caressed some of the younger children who are war orphans. Thence the Queen went to St. Clement where the Irish Dominicans received her.

Finally a day was spent in the "Castelli Romani." The sovereigns visited the Bishop's Palace at Frascati where His Eminence Cardinal Cagliero received them. This palace contains memories of Cardinal York who was Bishop there. The King and Queen were most cordial towards the present venerable Bishop.

## SEES SINISTER OBJECT IN KING'S VISIT

London, May 24.—Lord Gisborough, who organized the London Protestant opposition to the Royal visit to the Pope, has covertly hinted that the purpose of the Royal visit was to bring about a union between the Roman Catholic Church and the Church of England.

The Protestant peer is confident that such a union is impossible as no doubt it is. He predicts that the Roman Catholic Church will not yield, and that only one Church will survive—the Roman Catholic Church. In which he is fairly near to the truth.

It is learned from private sources that the recent Protestant agitation gave the greatest offence in very high quarters, and that the cause of militant Protestantism has not advanced itself at all by these tactics.

## BELFAST REFUSES CATHOLIC SCHOOLS ANY SUPPORT

Dublin, May 28.—There are 700 Catholic schools in the Northeast area. If these are not transferred by the managers to the Ministry of Education they must be run as voluntary schools. In that event they will be subject to certain penalties in the shape of withdrawal of grants from the rates and, it may be, from the grants voted by Parliament for education.

Dr. Morrison pleaded strongly in the Belfast Parliament for liberty of conscience for Catholics in education. The Catholic Church had, he said, a serious claim to make upon them. As a broadminded House they should recognize that by reason of conscience Catholics should have control of their own education. If they got into conflict with the Catholics on this issue it would be a bad thing for their Parliament. He proposed an amendment designed to make the government bill acceptable by Catholics.

Lord Londonderry, the minister in charge of the bill, met the case made by Dr. Morrison with a no-surrender speech. He actually went so far as to threaten that they might make it difficult for voluntary schools to exist. The Morrison amendment was rejected.

While the Belfast Parliament is engaged in trying to abolish voluntary schools built and supported by Catholics, the British House of Commons has passed a resolution making concessions to voluntary schools in England and enabling them to participate in building grants.

## WIRELESS OPERATOR WEDS LADY ROUS

London, May 28.—In upper or aristocratic circles in Britain conversions to Catholicity are relatively far more numerous than in the other grades of society. In many of these conversions the influence of Irishmen or Irishwomen is a predominant factor. The latest notable conversion is an example. Owen McKenna aged twenty-four, engaged on board a liner as a wireless operator, so fascinated Lady Pleasant Elizabeth Rous that in the course of a voyage she fell in love with him. Their marriage has been just solemnized.

Lady Rous is the eldest daughter of the Earl of Stradbroke and Lady Stradbroke. They are Protestants. Needless to say Owen McKenna, who is a native of County Monaghan, is a Catholic. Prior to the marriage Lady Pleasant Rous was received into the Catholic Church. The newly married couple spent their honeymoon in Ireland.

## THE CATHOLIC CHURCH AND LIBERAL EDUCATION

A sermon delivered in St. Peter's Cathedral, London, Ontario, Pentecost Sunday, 1923, by Rev. John J. O'Grady, S. J., Ph. D., C. S. S., on the occasion of the first graduation in the Ursuline College of Arts of the University of Western Ontario.

### FIRST PART

#### THE PRINCIPLES OF CATHOLIC LIBERAL EDUCATION

My Lord Bishop, Right Reverend and Reverend Fathers and Dear Brethren:

#### THE DIVINE SOURCE OF TRUTH

Jesus Christ the Son of God, Who together with His Eternal Father and Holy Spirit is the source of all that is true, both in the natural and the supernatural order, wills that His creature man should share the truth which makes one free. Accordingly, out of His great love He so fashioned the soul of man to His own image and likeness, that it seeks truth as its proper food. In order that this quest of necessary intellectual nourishment might be successful, the mercy of God provided the intellect of man not merely with its natural light of reason, but also with the supernatural illumination of revelation. For human reason, left without special aid from on high, could not by its native powers attain with facility, certainty and infallibility to the whole cycle of necessary natural knowledge, nor reach in any way the supernatural mysteries of our redemption, sanctification and glorification which reveal to us the goal of our creation. Hence, that man might know the Eternal Infinite Truth, the ever-adorable Trinity, Who is at once His Creator and His Reward exceeding great, there was revealed to the Catholic Church, and through the Church to the Father and Creation, Jesus Christ and Redemption, the Holy Ghost and Sanctification, which frees us from the bondage of ignorance and sin and bestows upon us the freedom of the children of God. The pursuit, practice and enjoyment of this divine truth is the true life of man. This truth of God is the one way which leads to life. He Who is at once the Way, the Truth and the Life is Jesus Christ, the Incarnate Son of God. "Now this is eternal life, that they may know Thee, the only true God and Jesus Christ, Whom Thou hast sent." (John xvii., 3.) "He that believeth in me," said Christ, "hath everlasting life." (John vi., 47.) To teach His life-giving doctrine to mankind, the Son of God established on earth a perpetual society, His own Church. For when He said to His apostles, "All power is given to me in heaven and on earth. Go therefore and make disciples of all nations, teaching them to observe all things whatsoever I have commanded you." He established the world's greatest and only infallible teaching body, the Catholic Church. That there might be no room for hesitation in accepting its authority, He promised that this visible Church built on the Rock of Peter would ever remain His own Body and the mouthpiece of His Holy Spirit. "I am the Vine, you are the branches. The Paraclete, the Holy Ghost, Whom the Father will send in My name. He will teach you all things and bring all things to your mind, whatsoever I have said to you, and behold I am with you all days even to the consummation of the world." (John xv., 5; xiv., 26; Matthew xxviii., 20.)

#### THE TWO KINDS OF TRUTH

By establishing the Catholic Church, Jesus Christ provided man with sufficient means to acquire the truths of revelation and obtain eternal salvation in heaven. On the other hand, the vast circle of truths ascertainable by human reason and either necessary or useful for life here on earth, man must acquire, even as he does his daily bread, by the sweat of his brow. A few of these mundane truths, owing to their intimate connection with things supernatural, were indeed embodied in the divine revelation, but except in matters ethical and philosophical, they are few indeed. Agriculture and commerce, manufacturing and the arts, mathematics and natural science, secular history and literature, politics and pre-Christian philosophy—these are the fruits of the toil and thought of man. The manner in which this natural knowledge is discovered, tested, corrected, improved and multifariously developed and applied differs essentially from the manner in which religious knowledge is unhesitatingly accepted and first step towards constructing a theory of education is to realize the essential differences which exist between what is handed down by divine revelation and what is acquired by human reason. Hence, in sketching the relation of the Catholic Church to Liberal Education, which is the subject assigned me by the bishop of this diocese, I know of no better manner of laying down the fundamental principle than by citing to you the Church's infallible pronouncement concerning the difference, and yet, intimate relation which exist between Faith and Reason. I quote from the Decrees of the Vatican Council:

watchfully on guard, lest sciences, setting themselves against the divine teaching, or transgressing their own limits, should invade and disturb the domain of faith.

For the doctrine of faith which God has revealed has not been proposed, like a philosophical invention, to be perfected by human ingenuity; but has been delivered as a divine deposit to the Spouse of Christ, to be faithfully kept and infallibly declared. Hence, also, that meaning of the sacred dogmas is perpetually to be retained which our Holy Mother the Church has once declared; nor is that meaning ever to be departed from, under the pretence or pretext of a deeper comprehension of them. Let then the intelligence, science and wisdom of each and all, of individuals and of the whole Church, in all ages and all times, increase and flourish in abundance and vigor; but simply in its own proper kind, that is to say, in one and the same doctrine, one and the same judgment. 1

THE CATHOLIC CHURCH AND SECULAR KNOWLEDGE

With these words of the Vatican Council in our mind, which state so clearly the difference of source, content and method which separate, and at the same time, the necessary interdependence which unites, Revelation and Reason, we are now in a position to define the position of the Catholic Church towards secular knowledge. The essential educational office of the Catholic Church is to teach the doctrine of Christ, that truth of which He said: "If you continue in My word, you shall be My disciples indeed; and you shall know the truth, and the truth shall make you free." (John viii., 31-32.) Only supernatural truth, accepted with divine faith and practised with divine charity, can free one from the bondage of sin. It is in order that man might learn and do this truth that the Catholic Church was given the authority and the command to preach the gospel to every creature. Yet it would be a mistake to suppose that the Church has nothing to do with secular learning. For, as is evident from the already cited words of the Vatican Council, and from the record of history, the Catholic Church helps and promotes the cultivation of the arts and sciences. Though her commission to teach applies primarily to religious truth, it extends indirectly to all truth.

This is so, first of all, because all truth is fundamentally and finally religious. For any fact—for example, the existence of the sun—points to God as the First Cause who brought it into being and as the Final Cause for whose glory it exists. Every finite truth is but a faint reflection or partial image of the Divine Truth, without Whom it could no more exist than sunlight without the sun. To segregate any fact and doubt or deny its ultimate relation to God, its First and final Cause, is to fall into deadly error. It is therefore the office of the Church to show how all human science, which is the knowledge that creatures have obtained by observing and studying creation, leads necessarily to the common Creator of all.

This is the traditional Catholic conception. Already in the middle of the second century, St. Justin Martyr taught that Christianity is the one sure, useful and complete philosophy which embraces all that has been rightly said. 2 This Catholicity of doctrine is one of the notes of the Church. Thus, St. Cyril of Jerusalem, in his series of catechetical sermons delivered in the year of our Lord 347, says that the Church is Catholic, not merely because it extends to the whole earth and to all men and forgives all sins and possess all means of grace, but also because it teaches universally, that is, catholically, without error all truths which men should know, whether concerning things visible or invisible, celestial or terrestrial. 3

The commission of the Catholic Church to teach embraces indirectly secular knowledge for another reason also, namely, because this is necessary not indeed to each individual Christian but to the Church as a whole, both in its teaching body and in many of its lay members. The teaching body of the Church cannot be satisfied with what St. Jerome styles "a mere holy rusticity." 4 To hand down to men without error, by word of mouth alone, a doctrine as rich and as varied as is the Christian revelation would have required a special and perpetual miracle of a type unknown to history. For it is not in accord with the wisdom of God to do miraculously what can be done equally well by natural means.

And not only can faith and reason never be opposed to one another, but they are of mutual aid one to the other; for right reason demonstrates the foundations of faith, and, enlightened by its light, cultivates the science of things divine; while faith frees and guards reason from errors, and furnishes it with manifold knowledge. So far, therefore, is the Church from opposing the cultivation of human arts and sciences, that it in many ways helps and promotes it. For the Church neither ignores nor despises the benefits to human life which result from the arts and sciences, but confesses that, as they came from God, the Lord of all sciences, so if they be rightly used, they lead to God by the help of His grace. Nor does the Church forbid that each of these sciences in its sphere should make use of its own principles and its own method; but, while recognizing this just liberty, it stands

## CATHOLIC NOTES

Catholics form a fourth of New York's population.

The value of Catholic Church property in New York City is estimated at \$805,17,350.

The Catholic population of India and Ceylon numbers now more than 8,000,000 souls.

There are now more than 30 countries of the world having two groups of diplomatic representatives at Rome; one group accredited to the king of Italy and the other to the Pope.

St. John Baptist de La Salle, the founder of the Christian Brothers, died at Rouen in 1719. He was declared venerable in 1840, was beatified in 1888 and canonized in 1900.

Washington, D. C., May 26.—Foreign delegates to the National Conference of Social Work were guests at a reception given by the faculty and students of the National Catholic Service School for Women last Sunday.

Washington, June 4.—Solemn High Masses of Requiem were celebrated on Memorial Day throughout France and Flanders in the churches nearest to the various American cemeteries. Committees visited and decorated the graves of the American soldiers of the World War who are buried in these cemeteries.

Montreal, May 28.—Several stations on the extension of the Canadian Pacific Railroad, between Kipawa and Des Quinze, will be named after priests of the Missionary Oblates of Mary Immaculate, who did much to evangelize the pioneer inhabitants of these regions.

Quebec, June 4.—The blessing of the cornerstone of the new Basilica of Ste. Anne de Beaupre will take place on July 26, according to an announcement made by the Redemptorist Fathers, Cardinal Begin, Archbishop of Quebec, will preside at the ceremony, which will attract visitors from many parts of the United States and Canada.

Washington, D. C., June 4.—Ninety-two degrees were conferred at the annual commencement exercises of Trinity College held this morning. Eighty-nine graduates received the degree of bachelor of arts and one the degree of bachelor of science. Degrees of master of arts were conferred upon Miss Erin Samson of Washington, D. C., and Miss Germaine A. Gallois of Oranng France.

Cincinnati, June 1.—"A prayer from any one who may have been aided in their spiritual life by any of my work" was all the remembrance that Rev. F. X. Lasance, S. J., asked on the occasion of the observance of his fortieth anniversary of ordination on May 24. Father Lasance who is chaplain of Notre Dame academy on Grandin road in this city has compiled a number of prayer books which have had world wide circulation.

Colonge, May 14.—The Right Rev. Joseph Deitmer, Provost of St. Hedwig's Church in Berlin, has been consecrated as Auxiliary Bishop of Breslau with residence in the German Federal Capital, Cardinal Bertram, Prince Bishop of Breslau, was the consecrating prelate. The Federal Chancellor, Dr. Cuno, and the Minister Dr. Becker, together with numerous other public officials and representatives of organizations attended the ceremony in St. Hedwig's.

New York, May 25.—Bainbridge Colby, former Secretary of State, speaking at the annual memorial services to America's soldier dead, held by the Jewish Veterans of Wars of the Republic in Carnegie Hall, expressed his contempt for the Ku Klux Klan. "The country," he said, "is afflicted with bigotry, prejudice, and unthinking partisanship, which has lifted demagogues to high places, and great measures are being tilted to destruction in the hands of unscrupulous men."

Chicago, June 1.—Seven of the 64 councils of the Knights of Columbus in Cook county, all located near each other, have formed the Knights of Columbus West Side Building Corporation, and are about to break ground for a \$700,000 council hall and community center, in the newer and rapidly growing district some five miles west of the down town district. The membership of the seven councils is 7,500.

The House of Commons has unanimously adopted the resolution moved by T. P. O'Connor, M. P., in favor of the complete equality of Catholic and other schools in England: "Resolved, that the present system of imposing upon the Catholics of England the burden of building their own schools is contrary to religious and economic equality, and that the system of complete educational equality existing in Scotland should, with the necessary changes, be adopted in England."

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1 Third Session, Chapter iv.  
2 See Dialogues, chapter viii., Second Acolyte, Chapter 2.  
3 18th Catechesis.  
4 Epistle liii.