

The Catholic Record

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OUR PASCH

In the Old Testament God taught his chosen people not only by words but by types; the prophets delivered their messages in impressive words, but still more impressive types...

The language of the Church and its liturgy at this time carries us back to that time of type and prophecy.

The children of Israel having fulfilled the four hundred years of slavery according to the prophecy made to Abraham, the time of promise drew near which God had sworn, when Moses delivered them from bondage and led them through the desert into the Land of Promise.

This whole momentous event in the history of the Jews impressed indelibly on the minds of this and succeeding generations the prophecy that a Great Deliverer should come like unto Moses.

"On the tenth day of the month let every man take a lamb by their families and houses. . . . And you shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening."

"And you shall observe the feast of the unleavened bread; for the same day I will bring forth your army out of the land of Egypt, and you shall keep this day in your generations by a perpetual observance."

"The first month, the fourteenth day of the month in the evening you shall eat unleavened bread until the one and twentieth day of the same month in the evening."

"And Moses called all the ancients of the children of Israel, and said to them: Go take a lamb by your families, and sacrifice the Passover."

"And dip a bunch of hyssop in the blood that is at the door, and sprinkle the transom of the door therewith, and both the door cheeks: let none of you go out of the door of his house till morning."

"For the Lord will pass through striking the Egyptians: and when he shall see the blood on the transom, and on both the posts, he will pass over the door of the house, and not suffer the destroyer to come into your houses and to hurt you."

"Thou shalt keep this thing as a law for thee and thy children for ever."

"And when you have entered into the land which the Lord will give you as he hath promised, you shall observe these ceremonies."

"And when your children shall say to you: What is the meaning of this service?"

"You shall say to them: It is the victim of the passage of the Lord, when he passed over the houses of the children of Israel in Egypt, striking the Egyptians, and

saving our houses. And the people bowing themselves, adored.

"And the children of Israel going forth did as the Lord had commanded Moses and Aaron.

"And it came to pass at midnight, the Lord slew every first born in the land of Egypt, from the first born of Pharaoh, who sat on his throne, unto the firstborn of the captive woman that was in the prison, and all the firstborn of cattle."

"And Pharaoh arose in the night and all his servants, and all Egypt; and there arose a great cry in Egypt; for there was not a house wherein there lay not one dead."

"And Pharaoh calling Moses and Aaron, in the night, said: Arise and go forth from among my people, you and the children of Israel: go, sacrifice to the Lord as you say." (Exod. xii.)

Faithfully did the descendants of the Jews year after year, generation after generation, down to the time of Christ (and indeed down to the present time) celebrate this feast of the Pasch. But the Paschal lamb was a type; Christ the Lamb of God was the fulfilment. "Behold the Lamb of God." "Christ our Pasch is sacrificed."

But before the final explanation of the mystery of the type and the substitution of the great reality typified our Divine Lord had prepared the hearts and minds of His Apostles and disciples in that most wonderful of sermons recorded in the sixth chapter of the Gospel of St. John.

The day before, He had worked the miracle by which five thousand were fed from the boy's five barley loaves and two fishes.

Rebuking them for seeking mere bodily food He said: "Labor not for that which perisheth, but for that which endureth unto life everlasting, which the Son of Man will give you."

Proclaiming Himself as the One sent of God and demanding their faith, they ask Him:

"What sign therefore dost thou show 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.'"

It is plain that the Jews understood our Lord here to claim to be that Great Prophet of whom Moses was but the type and figure; but the conviction was strong, the tradition unbroken that the Great Deliverer was to be like unto Moses; and they ask him what sign do you give us? Moses gave our fathers bread from heaven.

"Then Jesus said to them: Amen, amen, I say to you; Moses gave you not bread from heaven, but my Father giveth you the true bread from heaven."

"I am the bread of life." "The Jews therefore murmured at Him because He said: I am the living bread that came down from heaven. And they said: 'Is not this Jesus the Son of Joseph whose father we know? How then saith he, I came down from heaven?'"

Aseverating His divine origin and mission Jesus concludes: "Amen, amen, I say to you: He that believeth in me hath everlasting life."

And then as He had passed from the bread that sustains the natural life of the body to "that which endureth unto life everlasting;" so now He passes by a natural transition from speaking of Himself as the bread of life to the great reality of the Blessed Eucharist of which the manna was the type and the figure.

"Your fathers did eat manna in the desert and are dead."

"I am the living bread which came down from heaven. If any man eat of this bread he shall live for ever; and the bread that I shall give you is my flesh, for the life of the world."

Like many today who still profess to believe in Christ and to follow His teaching "the Jews strove among themselves saying: How can this man give us his flesh to eat?"

Jesus knew that they understood Him literally; if He did not mean them so to understand He would have corrected the false impression. That is beyond all question. But He goes on to say in the plainest of plain language that His own flesh and blood is the real Bread from heaven typified and pre-figured by the manna that their fathers had eaten in the desert.

For their question: "How can this man give us His flesh to eat?" Jesus answered in these words that

left no shadow of doubt as to His meaning:

"Amen, amen, I say unto you: Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you."

It was a hard saying to the Jews who heard it, it is a hard saying—though not now with the same reason or excuse—for those who call themselves Christians and reject the teaching of Christ on the Eucharist; yet hard to understand though it was, our Divine Lord allowed "many of His disciples to go back, and walk no more with Him," because they refused to believe it.

And, realizing that it was a supreme test of faith, He turns to the Twelve and asks: "Will you also go away?" "And Simon Peter answered Him: Lord to whom shall we go? thou hast the words of eternal life. And we have believed and we have known that thou art the Christ, the Son of God."

It would seem that Peter and the Twelve were troubled, found it a hard saying, for as yet they did not know how it was to be done; but through Peter they profess their faith in the seeming impossibility, for they believe it is within the power of the Christ, the Son of God.

Not until the Pasch which "with desire our Divine Lord desired to eat with them," when the type passed into the stupendous reality did they know that they and all believers in Christ to the end of time should eat His flesh and drink His blood under the appearances of ordinary food.

These are the great things we celebrate at this blessed Paschal time. The fulfilment of prophecy and type and figure. Those tremendous realities typified and foretold down through the ages. The sacrifice of the true Paschal Lamb on Calvary; the Bread from heaven which is the flesh and the blood of the Great Deliverer rejected of the majority of the Jews; the holy and adorable Sacrifice of the Mass, that clean oblation that is offered in every place from the rising of the sun even to the going down.

Mr. Lemieux's speech greatly impressed those who heard it—and even those who only read it. The quiet assurance of one thoroughly in touch with political conditions made doubly impressive his plain warning that "Confederation is now passing through its crucial test."

Referring to the time when English statesmen regarded the colonies as mill-stones around the neck of the Mother Country and would welcome complete separation, the learned and eloquent Speaker of the Commons must have startled some of his hearers when he said:

"But the hierarchy and the statesmen of Canada said 'No.' They believed that a vigorous nation could be built up here, and they decided on a form of government under the aegis of the British Government and with the same methods of government as in the Motherland."

Not without a touch of satiric humor—very probably entirely unconscious—was this reference in Toronto to the bugaboo of the "hierarchy." Yet Mr. Lemieux was merely touching on an historic fact. That eventual separation of the colonies "was the creed of all but one or two of the most capable and daring statesmen of the mid-Victorian era" is the conclusion of Professor J. L. Morrison, an historian born and educated in Great Britain. (Quoted by Sir Robert Borden in Canadian Historical Review.) It might soften the asperity and calm the fears of certain people to digest the historic fact that the hierarchy of Canada preserved Canada to the British Crown.

These memorable meetings took place in Toronto on the seventeenth of March, St. Patrick's Day. Though the happy auguries concern primarily the relations of English-speaking Protestants and French-speaking Catholics, they are not without interest to the faithful followers of St. Patrick who share the language of the one and the religion of the other. When misunderstanding, strife and ill-will characterize the relations between these two great elements of the population, Catholics of Irish descent or English speech find themselves too often ground between the upper and the nether mill-stones.

MUNICIPAL DUTY AND THE TIME TO PERFORM IT

By THE OBSERVER

The other day, in one of the Eastern provinces, a curious sight was seen. The citizens of the town in mass meeting assembled demanded the resignations of several of the Town Councillors; gave a notorious liquor dealer a day to leave the town; advised the Mayor to carry on if possible without calling a meeting of the Town Council; and demanded a clean-up of the town.

and Canadian sentiment of these two gatherings seemed too good to be true.

The un-Canadian, self-seeking politician, the un-Christian clergyman we shall have always with us, but pachydermatous as they are by nature they must find the dignified, gentlemanly, thoroughly Canadian and Christian appeal of the Hon. Rodolphe Lemieux a bit disconcerting to say the least. It may, perhaps, shame them into decency.

After admitting that in the days of his callow youth, he himself had been a rather bitter political partisan, Mr. Lemieux continued: "Since the days when I was campaigning as a budding young lawyer I have read the life of Sir John (Macdonald) and I have grown a little older. One sentence of his speech during the big debate of 1890 touched me deeply; it was when he said: 'God forbid that in this Canada of ours there be one law for the majority and one law for the minority.' He continued by stating that the Fathers of Confederation had been inspired by one idea—to see a healthy and patriotic rivalry between the two Provinces in treating the respective minorities with the greatest generosity. The treatment of minorities is an object of concern to all the statesmen of Europe. It is the same in Poland and in Slovakia, in Bulgaria, and also in France with the reannexation of Alsace-Lorraine."

"Wherever a minority is to be found, there, I think, the Golden Rule should be applied. For is this not a sign of a higher civilization and should it not be applied by us in our dealings with minorities in the Provinces?"

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The occasion of all this was a very natural one. The inspector of the town under The Prohibition Act had been assaulted in course of searching the premises of a suspected dealer in liquor. Just at the moment when he had made a find, he drew his revolver, and in the course of the struggle it went off and inflicted on him what were thought to be fatal injuries; he was, after being thus wounded, beaten and turned out of the place. Public indignation was augmented by reason of the fact that a few days earlier a majority of the Town Council had attempted to dismiss him from office, against the advice of the Town Solicitor; and notwithstanding that it was notorious that such an inspector can in that Province only be dismissed by the Provincial Inspector after a hearing of charges made.

These facts, together with dissatisfaction with the state of the enforcement of the Prohibition Act in that town, led to the extraordinary meeting and an approach to the methods of the old-time vigilantes to some extent. But the vigilantes acted in places and at a time where and when law and courts were very weak if not wholly absent; and it ought not to be necessary to go back to any such methods in these times and in Canada.

It is only a few weeks since the municipal elections in that Province took place; and we suppose that there, as elsewhere in Canada, such elections do not attract at all the amount of public attention they deserve. The time to exhibit public feeling is at the ballot box; not after the occurrence of some extraordinary incident such as the above related affair. When will our people take to heart the truth that the self-government they enjoy in the Canadian municipal system is a most precious privilege and heritage; and that when they fail to take a due interest in its operation they help indirectly to produce the evils that afterwards arouse their wrath.

Our municipal system is in danger of breaking down, and the reason is that our people have declined to be bothered with the choice of suitable men; have refused to take the duty of self-government seriously; have taken more interest in things far off than in those close at home; have given hours to the reading of federal political affairs to the minutes they have been willing to give to inquiring into the questions that affect them most nearly right at home.

There should be no need in this country for extraordinary methods. Take, for instance, town councils. They are elected for only a short period. They live in close touch with the people on whose votes they depend for re-election; they ought to be responsible to the wishes of the people and when they are not it is nearly always because those who elect them have never troubled themselves to have any opinions about the municipal affairs which are their own immediate concern and affect them much more directly than the doings of the Canadian Parliament.

An awakening is necessary; and it must come through the school. The idea of public responsibility must be put into every young head early in life. Otherwise we are going to forfeit the priceless privilege of municipal self-government; for by our own neglect things will become so bad that we shall in sheer bewilderment and disgust give up our privileges for the sake of getting rid somehow of an intolerable nuisance.

NOTES AND COMMENTS

IN THREE out of four Provinces in which the Canadian Forestry Association offered prizes to schools for the best essay on Forest Preservation, the first prizes went to pupils of Catholic educational institutions. In Ontario the prize went to Miss Helen Kelly of the Convent of Mary Immaculate, Pembroke; in Quebec to Miss Germaine Virole of Montreal, and in Manitoba to Miss Annette Dumouchel of the St. Joseph's Academy, St. Boniface. This should furnish food for thought to those who labor under the delusion that Catholic schools lag behind in the quality of the training imparted to their pupils.

Those who participated in the Eucharistic Congress at Montreal in 1910, and recall the majestic figure of Cardinal Vincenzo Vannutelli, who as Papal Legate presided over that

momentous event, will be interested to know that until quite recently, notwithstanding his great age of eighty-seven, he still retained the upright figure which, apart altogether from his exalted office, made him so conspicuous a figure in most of the public ceremonies of the Congress. Illness has, now, as we learn from a Roman correspondent, made a considerable change in his personal appearance. For a time it was feared that the Eternal City was to lose him, but, thanks to the medical skill and affectionate attention of his nephew, Dr. Proli, the aged Cardinal is once more able to move about and to take part in public functions. He is now Dean of the Sacred College, a place of honor which all who know of his long and honorable career will pray he may still long retain.

RECENT EVENTS in Portugal would seem to point to a turning of the tide in the bearing towards the Church of that much tried land. The overthrow of the Monarchy, and the setting up of the Republic resulted in the enactment of most oppressive laws against the Church. Bishops and priests were deprived of their civil rights; religious orders were expelled; and every symbol of religion was removed from the schools. The first indication of a change to a better state of things appeared when the President of the Republic invested Cardinal Locatelli with the scarlet biretta, a privilege accorded him, after negotiation, by the Holy See. Then came a speech from the ex-Minister of Public Instruction in which he came out emphatically on the side of religious education. "What sort of a democracy is it," he exclaimed, "in which there does not exist the right of the parent to have his children educated in conformity with his conscience, which is the most sacred of all liberties?" This Minister is head of a new party in course of formation pledged to remove the blemishes which have for some years disfigured the constitution of this historic Catholic land.

LITTLE BY little the Catholics of England are coming into possession of many pre-Reformation churches and religious houses. The most recent is the monks dormitory of Whalley Abbey, a Cistercian house in Lancashire dating back to 1330. This has been purchased by the Diocese of Liverpool, and turned into a church. It was hoped to acquire the main buildings of the monastery, but the Anglican authorities becoming alarmed, and having the means at their disposal, forestalled the Catholics, and came into possession. Now there is the curious spectacle of one group of buildings erected for a single purpose, being shared by the two communions. So that, says an observer, this ancient shrine of the Old Religion, is at one end devoted to the purpose for which it was founded, and at the other is not.

IN SCOTLAND, too, not only is the Church erecting new buildings, but is taking over some formerly occupied by the Presbyterians. One example is the church of Our Lady, Kinghorn, Fyfe, which was formerly a Presbyterian place of worship. It is significant that it was abandoned as such because the congregation had dwindled away—a not uncommon circumstance either in Scotland or England. That Catholics should become the purchasers in such event would be an unthinkable thing a generation or two ago.

Principal Laurie, M. A., D. Sc., F. R. S. E., of Heriot-Watt College, Edinburgh, wrote as follows in an article in a recent number of the Scottish Educational Journal: "Today we owe all we have of virtue and learning to the monks of old, the conservers of what was good in the Roman civilization and the teachers of a new and nobler ethic. To conquer the world three rites were essential—poverty, celibacy, and obedience. We are not tried so high, yet with us, too, service must come first. I was looking the other day at the ruins of Tintern Abbey. The dwelling places of the monks were humble and simple. Their wealth and love had been lavished on the abbey church, the Temple of God. The time came for them also to perish, but what a glorious story they have written on the pages of history. And to us of the teaching profession, whether teaching in an infant school or lecturing from a professorial chair, how noble a task

has been entrusted and how overwhelming a responsibility. We have much to learn from the other great professorial organizations of Law or Medicine, and of the Churches, and above all from the Church of Rome. Within their ranks there is no distinction of persons. This is pre-eminently true of the Church of Rome; the village curé and the Pope in Rome are both consecrated priests, there can be nothing higher or more sacred, and the peasant priest of the tiny village may himself be raised to the Papal Chair."

CATHOLIC TREND IN GERMANY

COUNT LERCHENFELD WRITES ABOUT RELIGIOUS MOVEMENT IN HIS COUNTRY

Washington, March 12.—Count Hugo von Lerchenfeld, former Premier of Bavaria, is at present touring the United States. He is here to tell of the renewed strength of the Catholic movement in Germany which, he says, is one of the most important developments growing out of the World War. In his article written exclusively for the N. C. W. C. News Service, the Count gives his ideas concerning the fundamental and underlying causes for the development of the situation which he describes.

In Poland, where the count was sent during the War, he became acquainted with the present Pope, who was then Monsignor Ratti, Apostolic Visitor to Poland, and this acquaintance developed into a personal friendship.

War and revolution not only changed the face of Germany physically but they also stirred the minds of the people very deeply. There had been considerable unrest many years before. Since the second half of the last century, social problems had brought an element of fermentation into the widest strata of the German nation which, by rapid industrial development, its high standards of education and by its natural tendencies towards theory and criticism, was inclined to new social doctrines. Marx and Lassalle, the fathers of modern Socialism, were both Germans, though of Jewish blood.

The religious split between Catholics and Protestants never ceased to exert its mental and political influence and reached a new stage in the "Kulturkampf" (by literal translation "cultural contest") waged against the Roman Catholic Church by Bismarck soon after 1870 in an attempt to bring this Church under the control of the Prussian government. This warfare was extended to other German States with Protestant majorities, even in predominantly Catholic States like Bavaria the "liberal" movement created similar conflicts. The reason lay partly in special cases of conflict between the two parties; partly—and this is the root of the matter—in conflict of principles.

CHARACTER OF GERMAN CATHOLIC MOVEMENT

Students of history and philosophy will observe that the most important phenomena of life depend only outwardly upon single facts and personal activities, but are due principally to evolutions or to tensions, which give way to explosions. The imperialism of great nations leading to the World War furnishes the latest proof. We must go back to the period of the beginning of Socialism and of the "Kulturkampf" to understand the Catholic movement in Germany. I do not speak of a revival, because Catholicism in Germany was strong in every period; yet the present Catholic movement tends to consolidate the forces, concentrate the efforts and intensify the influence of Catholic thought in the national life at large starting from a new type of men.

Both Socialism and the "Kulturkampf" had their influence on the minds of German Catholics. Long before the protecting labor laws and other social measures were enforced and human society at large took up the study of social problems, enlightened men like the late Bishop von Ketteler, of Mainz, preached the necessity of protective social service because of religion and Christian brotherhood. The Christian trade unions of present day Germany draw their strength from their Catholic members and parties endorsing Christian principles, like the Centrum, always supported reasonable social reform. The "Kulturkampf" called the Catholics to the political platform.

The "Centrum" (so called because the seats reserved to its members in the Reichstag occupy the center of the semicircle), was never meant to be an exclusively Catholic party. It appealed to all the citizens who believe in Christian principles, advocating freedom of the Church to accomplish her divine task, and liberal support of the Church by the State, especially in the matter of religious education. The "Centrum" draws its main followers from the Catholic people. Of all the civic or non-socialistic parties it succeeded best in repressing the socialist tide in the large cities and industrial centers. Yet it never obtained a majority of its own.

The Catholics hardly comprise one-third of the German population. They are located chiefly in the West