

HONOR CAME TOO LATE

POPE BENEDICT PLANNED TO RAISE LATE ARCHBISHOP TO ASSISTANT TO PONTIFICAL THRONE

"Chicago's Archbishop shall be made assistant to the pontifical throne." This was Pope Benedict's decision in July, 1916. The papal message was ready for cable transmission when the news of the death of the Archbishop at Buffalo, N. Y., on July 10, 1916, was received in Rome.

This honor, meant to reward, not only Archbishop Quigley's work in general but his labor for Mexico in particular, was to be bestowed on him, accompanying it, however, was the recognition of the work of a co-laborer in the interests of Mexico—the Very Reverend Francis C. Kelley, President of the Catholic Church Extension Society, who was created protonotary apostolic, in rank next to that of bishop, with the title of monsignor.

On account of the Archbishop's death the whole message was delayed. Rumors of the proposed honors, however, became public. To confirm or deny them the following notice was sent to the Apostolic Delegate, John Bonzano, at Washington, D. C.:

"Chicago, September 4. Most Reverend John Bonzano, Washington, D. C. "Removed here that Archbishop Quigley had been promoted to rank of assistant to pontifical throne at time of death and Father Francis C. Kelley made monsignor in recognition of service in Mexico. Mexican bishops here confirm rumor but suggest that we wire you. Please wire confirmation or denial."

"The same day the reply was received: "Rumors are true.—John Bonzano."

WHY HONORS WERE GIVEN "Appreciation of labor in interest of Mexico" is the cause of the signal papal recognition.

Every Catholic is acquainted with the stirring Mexican story. News of the outrages committed against Catholic priests, nuns and lay in Mexico was followed by a consultation of Chicago's Archbishop and the President of the Church Extension Society, Dr. Kelley who discovered the allegations were true. The principal conference which Dr. Kelley had with the Archbishop at which the testimony of a priest from San Antonio was given has been related by Dr. Kelley in Extension Magazine:

"The Archbishop sat listening, not uttering a word; but when the story was over, he looked at me as much as to say: 'It is your turn to talk now.' I understood, and said to him: 'Well, Your Grace, the only way out of this is to take a risk. We have the money, but I can not draw it without the consent of the Board. You are the Chancellor, I am the President. If we stick together, the Board will stand by us.' He laughed—and he had a jolly, hearty laugh—and said to me: 'Well, we'll stick together. This is God's work. He needs us now, so in His Name put five thousand dollars in your pocket to-morrow and go down there and take care of these poor people. Draw to the limit of the treasury, if necessary, and don't worry, because you may be sure God will fill it up again.' And God did."

Catholics everywhere were soon roused to contribution through the revelations made in an article by Dr. Kelley in Extension entitled "Where the Gates of Hell are Open." Then, thanks to the prelate, and a generous lay, archbishops, priests and sisters of Mexico were cared for. A seminary was started in Texas to save the remnant of vocations among the Mexican students. Representations to the State Department were made and an interview with the President was obtained.

EXPLANATION OF HONORS

Assistant at the pontifical throne is a dignity used by the Pope for conferring special honor upon archbishops and bishops. Those who receive it become Roman counts, or counts of the Apostolic palace and of the Lateran court. No archbishop or bishop who has been less than ten years consecrated can receive the title. Assistants at the pontifical throne have special privileges in papal chapels, and they alone have the right of celebrating High Mass in the presence of the Pope himself.

Those who receive the title of right reverend monsignor change the black of a priest to the purple of a prelate in their ecclesiastical dress, and rank immediately after bishop.—Chicago New World.

CATHOLIC REVIVAL IN HUNGARY

A great Catholic demonstration took place in Budapest recently in honor of the great St. Stephen, the first king, who died in 1088. There was a great procession of 100,000 persons, the famous relic, the right hand of King Stephen, being carried at the head of the procession. Austrian and Hungarian princes and generals and the Cardinal Primate Csernoch, with all the Bishops, were in line. At the same time an announcement was made in the public press that the Supreme Lodge of the Hungarian Masonic lodge had severed all connection with the Grand Orient jurisdiction, which dominates the lodges of France, Italy, Portugal and England.—Intermountain Catholic.

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THE APOSTOLIC CONSTITUTION

CONCERNING TRIPLE CELEBRATION ON THE DAY OF THE SOLEMN COMMEMORATION OF ALL SOULS

That the unbloody sacrifice of the Altar, seeing that of its very nature it differs nothing from the sacrifice of the Cross, not only gives glory to those who are in heaven, and is profitable for healing and health to those who are immersed in the miseries of this life, but also avails in the highest degree for the cleansing of the souls of the faithful who have passed to their rest in Christ, has been the perpetual and constant teaching of Holy Church. Express and manifest traces and proofs of this teaching, which in the course of the centuries has both afforded such signal solace to all Christians and has excited all the excellent amongst them to admiration of the infinite love of Christ, may be found in the very ancient Liturgies of the Latin and of the Eastern Church in the writings of the Holy Fathers, and, in fine, in many decrees of ancient Synods.

But the Oecumenical Synod of Trent in a certain very solemn definition proposed the same to be believed, when it taught "that the souls detained in Purgatory are assisted by the suffrages of the faithful, especially by the true acceptable sacrifice of the Altar," and inflicted an anathema on those who should say that the Mass must not be offered "for the living and the dead, for sins, punishments, satisfactions and other necessities." Nor has the Church ever followed a line of action at variance with this teaching; for at no time has it ceased to exhort Christians not to suffer the souls of the deceased to lack those advantages which flow most abundantly from the same sacrifice of the Mass. In this matter however it must be noted to the praise of Christians that their zeal and effort on behalf of the deceased has never been wanting; and the history of the Church is witness that, as the virtues of faith and charity became the more deeply rooted in men's minds, both kings and peoples, wherever Catholicity was known, then devoted themselves the more actively to the cleansing of the souls in Purgatory.

Indeed that very ancestral piety became so intense that, many centuries ago, in the kingdom of Arragon, by a custom gradually introduced, secular priests celebrated twice, and regulars thrice, on the day of Solemn Commemoration of All Souls; this privilege Our Predecessor of immortal memory Benedict XIV. not only, for just reasons, confirmed, but also, at the request of Ferdinand VI, Catholic King of Spain, and likewise of John V., King of Portugal, by an Apostolic Letter dated the 28 August 1748, so extended, that to every priest whatsoever in the dominions subject to either Prince he granted the faculty of celebrating thrice on the same Solemn Commemoration.

But as time advanced, very many, both Bishops and civilians of every grade again and again petitioned the Apostolic See to allow this privilege to be used in all nations; and more than once have petitioned on the same matter been presented both to Our immediate Predecessors and to Ourselves in these first days of Our Pontificate.

Nor let it be said that the reasons which formerly inspired this purpose have even now been lacking; indeed they both still exist and are becoming graver every day. For it is to be lamented that those pious foundations and bequests of the faithful, who have either in any wise arranged or provided by will that Masses should be celebrated for the relief of the deceased, have in part been abolished, and in part been neglected by those to whom they should be of all do so. Add to this, that of those very persons whose devotion is well known, not a few are compelled by diminution of revenues to petition the Apostolic See to reduce the number of Masses.

We therefore, again laying a grave burden on the consciences of those who in this matter do not fulfil their duty, are strongly impelled by the charity towards the souls of the departed, wherewith We have been inflamed from boyhood, to supply in some wise, as far as in Us lies, the suffrages omitted to their great detri-

ment. This commiseration indeed stirs Us all the more to day, when, the torches of a most calamitous war, having been applied to almost all Europe, We perceive almost before Our eyes such a multitude of men in the flower of their age, succumb to premature death in battle; to purify their souls, though the piety of kindred be not lacking, who will say nevertheless that it is equal to the need? But since by the divine counsel We have been made the common father of all, We wish, with paternal bounty, to make Our children who have passed away, who for Us are most dear and most desired, partake abundantly of the treasures accumulated from the merits of Jesus Christ. Therefore, having invoked the enlightenment of heavenly Wisdom and consulted some of the Fathers Cardinals of the Holy Roman Church belonging to the S. Congregation of the Discipline of the Sacraments and of the Sacred Rites, We enact in perpetuity the following:

I. It shall be lawful for all Priests in the universal Church to celebrate thrice on the day on which Solemn Commemoration of all the faithful departed is observed; subject however to this law, that they can apply one of the three Masses for whomsoever they prefer and accept an offering; but they shall be bound, having accepted an offering, to apply the second Mass by way of suffrage for all the faithful departed, the third according to the intention of the Supreme Pontiff, which we have more than sufficiently declared.

II. What Our Predecessor Clement XIII. granted in a Letter dated the 19 May 1761, that is, that on the day of Solemn commemoration all altars should be as a matter of course privileged, the same, as far as may be necessary, We confirm by our authority.

III. The three Masses, of which We have spoken above, shall be so celebrated as Our Predecessor Benedict XIV. of happy memory prescribed for the Kingdoms of Spain and Portugal.

Whoso may wish to celebrate one Mass only, shall celebrate that which in the Missal is inscribed with the legend in Commemorations omnium fidelium defunctorum (in Commemoration of all the faithful departed); whoso is about to celebrate a sung Mass, shall select the same, power being granted to him to anticipate the second and third.

IV. Whosoever it happens that the Most August Sacrament is exposed for the Forty Hours Adoration, Masses of Requiem which must necessarily be said with sacerdotal vestments of violet colour (Deor. Gen. S. R. C. 3177 2864 at 4), shall not be celebrated at the Altar of Exposition. For the rest, We deem it certain that all the Priests of the Catholic world, although it will be lawful for them to celebrate once only on the day of Solemn Commemoration of all the faithful departed, will gladly and zealously wish to use the signal privilege which We have bestowed. But we earnestly exhort all the children of the Church, mindful of the duty wherewith they are, on more than one head, bound towards their brethren suffering in the Fire of Purgatory, to assist frequently at Mass on that day with the greatest devotion. Thus will it certainly come to pass, that an immense refreshing wave flowing from so many salutary expiations into Purgatory, shall numerous souls of the departed, small every year be assumed amongst the blessed of the Church triumphant in heaven. And what We have enacted by this Apostolic Letter, the same We declare to be valid and stable for ever, any law whatsoever, hitherto enacted by Our predecessors, regarding the non repetition of Masses notwithstanding.

Given at Rome from St. Peter's, the 10th day of the month of August 1915, in the first year of Our Pontificate.

P. CARD GASPARRI, Secretarius S.atus. PH. CARD GIUSTINI, S. S. de Sacramentis, Præfectus.

THE "FAITH OF OUR FATHERS"

A debate, with woman suffrage as the question to be discussed, filled the auditorium of the Knights of Columbus Hall in Soranton, Pa., on a recent Monday evening, says the Catholic Sun. Thomas J. O'Hara, a native of Dunmore, long a resident of Olyphant, was among the interested spectators, and in connection with the entertainment related an incident that came under his observation, and which, in part, was as follows:

"About twenty-five years ago M. W. Cummings and myself were driving through the State. It was Saturday night and the rain was falling in torrents. We were near Mendville, in Crawford county. We stopped at a farmhouse for shelter from the elements and were prevailed on to spend the night there, Sunday morning, while waiting for breakfast. I picked up a book that was lying on the table and found it to be the 'Faith of Our Fathers.' Believing the farmer to be a Protestant, I asked him how that book came to be in his possession, when he unfolded the following most interesting tale: 'The farmer was a great debater in earlier days, was the head of the community debating team, and always strove for victory. On one occasion, the subject decided on for discussion was: 'Resolved That the Catholic Church is the True Religion.' Every member of both debating clubs was a Protestant. There

were five in each club, the five judges were Protestants, and the farmer was assigned the Catholic side of the discussion. He went to Mendville, a distance of nine miles, saw the priest, told him he came to get the names of some religious works, and the 'Faith of Our Fathers' was one of the two books that the priest gave him. He studied them to some purpose and to some effect. His four companions in the debate rendered him no practical assistance, but the five judges, all Protestants, decided unanimously in his favor. His earnestness and sincerity did more for him than win the honor of the judges' award. He had won the favor of heaven, the gift of faith, for he, his wife and their nine children all were baptized soon after.—Catholic Opinion.

THE REV. FATHER KERNAHAN

DIED AT THIRTY FIVE

Collingwood, Sept. 18.—Rev. Gregory Kernahan, son of the late James and Annie Kernahan, of Toronto, and parish priest of St. Mary's church here, passed away at the presbytery shortly before noon to day, after an illness extending over some weeks. He was born in St. Catharines thirty-five years ago, and was educated in the Brothers' school there, De La Salle School, St. Michael's College, and the School of Practical Science, Toronto, afterwards studying theology in the Grand Seminary, Montreal. He was ordained priest in Toronto in 1907 by the late Archbishop O'Connor.

After his ordination he was curate at St. Mary's Toronto, with the late Vicar-General McCann, for one year. He was afterwards at St. Michael's Cathedral and St. Helen's, spending four years at the latter place, with Father James Walsh. About a year ago he was appointed Secretary to Archbishop McNeil, and also given the Chancellorship of the Archdiocese of Toronto, both of which positions he was forced to resign owing to ill-health in November last.

During the past winter he spent several months in Florida with Father Manning, who predeceased him in May, and upon his return in April he was appointed pastor of St. Mary's here, succeeding Dr. Arthur O'Leary, who was moved to Toronto.

The remains were placed in St. Mary's Church here this evening, and a Requiem High Mass will be celebrated to-morrow at 9 o'clock by Dean Andrew O'Malley, of Barris, after which the remains will be taken to Toronto, arriving at the Union Station at 2 55 p. m., whence they will be taken to the home of his brother, W. T. Kernahan, 26 Elm Avenue. On Wednesday morning the remains will be taken to the church of Our Lady of Lourdes, where a Requiem High Mass will be celebrated at 10 o'clock, after which interment will be made in St. Michael's Cemetery, R. I. P.

DIED

GORMAN—Suddenly, in her fifty-seventh year, at Mattawa, Ont. on September 12, 1915, Mrs. John Gorman, nee Warrcock, wife of John Gorman, of the Auditor General's Office, Ottawa. Funeral Mass was chanted in St. Patrick's Church, Ottawa, September 14th, by her son, Rev. Dr. John J. O'Gorman P. P. of the Blessed Sacrament Church, Ottawa, assisted by Rev. J. T. Warrcock, J. C. L., P. P., and Rev. Dr. John R. O'Gorman, P. P. of Our charity; pray for the repose of her soul.

MARRIAGE

BARRY—MALONE.—At Holy Rosary Cathedral, Regina on Wednesday, Sept. 9, by the Right Rev. Bishop Mathieu, Mr. J. L. Barry, M. D., of Humboldt, Sask., to Miss Marie Josephine Malone, daughter of Mr. and Mrs. E. J. Malone, of Regina.

PROTESTANTISM AND THE BLESSED VIRGIN

In an article which he has contributed to the Christian World the Rev. John O'Hutton, M. A., G. S. says he cannot within its limits deal controversially with the Catholic worship of Mary, but he believes it is wrong. At the same time Mr. Hutton's evident object on which he wrote for the Christian World was to do something to alter the Protestant attitude towards the Blessed Virgin. "I am quite sure," he says, "that our religious life as a whole suffers, is apt to become merely hard and correct, wanting in tenderness, in curve and mystery, if we deny to ourselves all intercourse with such stories as that of Mary, the Mother of Our Lord. I verily believe that it is not possible for any one of us to read the story of Our Lord's Mother, as it is given us in the New Testament—so religious, indeed, a mere touch here and there—and not to feel some thing which it is good for us to feel, it may be even the unsealing of the fountain of tears within us." That Mr. Hutton as a Protestant declines to believe in the appeal of Catholics to the intercession of Our Lady and the saints, which he calls "worship," is no doubt natural, but should he not ask himself whether Protestantism, which is wrong in its attitude towards Our Lady, may not also be wrong in refusing to accept this doctrine? It is

true he calls the Protestant attitude "correct," but his whole contention is that Our Lady is entitled, according to the New Testament, to greater respect than Protestants give her, and that Protestantism has in consequence lost a good deal. He might have gone farther and said that the Protestant attitude is contrary to the spirit and teaching of the New Testament.—London Catholic Times

He is happiest, be he king or peasant, who finds peace in his own home.—Goethe.

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