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ST. FRANCIS AND EPISCOPALIANS

(The Protestant Episcopalians are to erect a chapel, dedicated to St. Francis of Assisi, at the University of Wisconsin. The following article, written by Rev. M. C. Stone, chaplain of the University, appeared in the Milwaukee Church Times for September.)

About seven hundred years ago, a young man named Francis knelt before the cross of a little ruined chapel outside Assisi, and there found the inspiration and vision the fruit of which was one of the greatest spiritual revivals Europe has ever known; the inauguration and spread of the Franciscan movement.

The vision was so intense that it seemed as if the figure on the cross lived and that our Lord spoke to him. And the words which gave the spiritual ideal to his whole life were: "Build My Church." Living the life of the Sermon on the Mount, strengthened by the grace of the Sacrament, St. Francis and his little band began that movement which spread in all directions, reaching out to the poor and outcast as well as to the rich, going afar to evangelize the heathen, spreading from town to town and from city to city. And everywhere it went, it won. For the simple Christlikeness of St. Francis, together with his perfect loyalty to the Church, never failed to win for him a hearing.

Sacred Heart of Jesus. The priest can do little unless parents co-operate and send the children regularly to instructions and impress upon them the importance of studying and attending regularly. The teachers who co-operate with the priest can prepare themselves to do this great duty well and thus be doing a most meritorious work for the glory of God and the salvation of souls.—The Monitor.

WILL BEAR WATCHING

It is surely the height of impudence for one who is familiar with the campaign of slander that has been carried on by anti-Catholic papers and "lecturers" to question the propriety of Cardinal O'Connell's speech at the opening of the Catholic federation convention. The Cardinal answered most forcibly the accusations of disloyalty leveled against Catholics by the "Guardians of Liberty" and their several imitators throughout the country. It left nothing to be desired as a complete refutation of calumny.

But now we are asked by editors who have not themselves descended to repeat these calumnies, but who know well enough that they have been uttered, "Why was it necessary to say all this? Who can imagine a Methodist, Baptist or Presbyterian convention opening with a disclaimer of disloyalty?" Unhappily, we have had to record unfounded accusations made against the Catholic Church by sectarian conventions. The Cardinal's disclaimer was meant for them as well as for the lower class of calumniators.

Yes, if calumnies had not been uttered against the Church it would be unnecessary for anyone to undertake their refutation. If Catholics were to form the bad habit of aspersing their neighbors' loyalty there might be need for Methodist, Baptist and Presbyterian assemblies to put on record a solemn protestation of their loyalty. But Catholics are not engaged in the business of maligning those of other faiths. They have a regard for the truth and for the good name of their neighbors. It would be well if as much could be said for those who are inclined to find fault with Cardinals O'Connell's utterances.

We have little respect for calumniators. They are, as a rule, malicious and conscious evil doers. A thief is respectable compared to them. But neither have we a high regard for the carping critic who craftily insinuates an unworthy reason for defending ourselves against false accusations. He may pose as a friend—but we distrust his friendship and his sincerity. He is more than likely a hypocrite who will bear close watching.—True Voice.

A NOTED CATHOLIC MAY RECEIVE WASHINGTON POST

Washington, D. C., Oct. 31, 1916. It is rumored in diplomatic circles that a new Ambassador is to be appointed to represent the Austro-Hungarian monarchy in Washington, in the person of Count Albert Apponyi of Budapest. The appointment would bring to the United States one of the most able statesmen of Europe, an orator of universal fame, and a Catholic gentleman of the highest type.

Count Apponyi, who has long since passed his sixtieth birthday, was the son of Count George Apponyi, leader, in his day, of the Conservative party in Hungary. The present count was educated by the Jesuits in Kalksburg, Lower Austria. In his younger days he was joined to his father's—the Conservative party, which he left in the late '70s for the opposition, and when, in 1905, that party raised objection to the action of the Crown, in making Hungarian the official language of the army, he joined himself to the so-called '48, or Independent party, the leader of which was Francis, son of the famous Louis Kossuth, the patron of Hungarians in the United States. Under the premiership of Alexander Wekerle, Count Apponyi was appointed Minister of Religion and Culture, and it was due to his efforts that the standing of the professors and teachers of religious orders in Hungary, under which direction many of the higher schools are conducted, was made to rank equally with that of the lay teachers, and like compensation accorded them.

As an orator, Count Apponyi has few, if any, equals in Europe. He is not only familiar with seven languages, but has mastered the finer points of each of them, and employs the rare diction and delicate shades of expression that would seem possible only to the native. When several years ago, he was in this country in the interests of the Hungarian emigrants, it was reported that an enterprising American sought to arrange a lecture tour for

him, throughout the large cities of the country. Much of his reputation as a brilliant orator was acquired at the Peace Congress at The Hague, to which he was sent as official representative of his country.

No phase of Count Apponyi's life affords greater interest to Catholics than his deep religious nature. He said that scarcely a morning fails to find him receiving Holy Communion. Throughout all his political life, no official matter of moment was decided upon, until after he had sought the advice and prayers of his confessor.

When he was well on in years, Count Apponyi married an Austrian countess, a Catholic lady of brilliant parts, and their family life is an exemplary one. It is a familiar sight in the capital city of Hungary to see the noble pair, accompanied by their two children, attending public Mass in the Coronation Church, on the hill of Buda.—New World.

PULPIT VULGARITY HOW FAR SHALL PREACHERS GO IN ORDER TO CATCH EAR OF CROWD

To what extent the Church should vulgarize its speech and sensationalize its methods to catch the ears and the eyes of the masses is a question for thoughtful Christians to ponder, writes Rev. Charles E. Jefferson in The Christian Work. He notes the modern craving for the spectacular, the bizarre, and the thrilling; how we take up and throw aside successively the book, the magazine, the story, the serial, and seek refuge in the newspaper, to "skim the headlines, look over the jottings, glance through the squibs." We are bored by long editorials. We do not enjoy long plays, and rush to vaudeville and to moving pictures which "give us the sense of rush, and at the same time employ no part of us but our eyes." Dr. Jefferson continues:

To a generation so constituted the Church service is of course somewhat tedious. There is not enough bang and sparkle to it. The anthems are too long, and the prayers lack interest. The preacher is too dignified and he uses only language which good society counts proper. The result is a certain tameness which fails to stir the mind. The pressure upon the Church to adopt the methods of the variety theater is tremendous. Religion, men tell us, must be made interesting, and how can it be made interesting unless you present it in a form which the popular taste craves?

Since many people are vulgar in their tastes why not bring religion down to their level? Since most people use slang, why not translate the New Testament into slang? Since most people are fond of racy stories, why should not theological seminaries teach the art of story-telling? Since the masses of men and women enjoy a drama, why should not a preacher develop his powers as an actor?

These are questions which many good people find it difficult to answer. They are not sure but that the Church of Jesus Christ should, in order to attract the attention of the multitude, make use of every device which the children of the world have found effective. And so we have ministers who work their subjects into fantastic forms, and adopt the methods of the hustling promoters and convert their sermons into theatrical exhibitions, for the sake of making an impression on hearts too indifferent or hard to be reached in any other way.

We have had for many years a yellow press, with screaming headlines and atrocious pictures, and there are many men of intelligence who defend it, and men of character who lend to it the luster of their names. It is not surprising, therefore, that yellow evangelism should have its stout defenders, and that multitudes should feel that anything which makes a stir and draws a throng is justifiable. One of the questions for thoughtful men to ponder is. How far should the Church vulgarize its speech and secularize its methods in order to catch the ear of the crowd?—Literary Digest.

SHORTENING THE COMMANDMENTS

"Back to Paul," and "Back to Holy Church" have been expressions of growing frequency on the lips of those outside the Church. Another instance, though one of minor importance, is now engaging the attention of a commission that is to recommend certain changes to the Protestant Episcopal Church at its convention to be held in St. Louis next month. The suggestions are concerned mainly with the ritual, but there is one that has to do with the Ten Commandments. The new form which the commission plans to have the convention adopt is an abbreviation of the form found at present in the catechism of the Protestant Episcopal Church and one that approximates, in its brevity, to the form found in the catechism of the Catholic Church. A glance at the two places in Holy Scripture, where the Commandments are recorded, Exodus xx: 1-7 and Deuteronomy v: 6-21, shows that the new form, while retaining the Scriptural wording, does not reproduce in their entirety the Tables of the Law given to Moses. It omits the reasons given for the Commandments, and the details of their application and confines the wording to the actual precepts, positive and

negative. The abbreviated form has distinct advantages, especially for pedagogical purposes, for it throws into bold relief the essentials of the precepts, and prevents the confusion likely to arise in youthful minds.

In adopting the Catholic practice, the convention will give another testimony to the Church's practical wisdom.

Will the next step be to return to the classification of the Commandments, which most Protestants abandoned at the time of the so-called Reformation? The Lutherans clung to the old Augustinian division, in spite of the fact that it was used by Catholics, for it had the sanction of centuries of Christian practice, but the other sects almost without exception, in this as in other things, broke away from the traditional "Roman" practice and took up with the less correct and discarded classification of Philo. Certainly long centuries of honored possession ought to weigh strongly in favor of the classification of St. Augustine. Perhaps, however, this is too much to hope for. But it would seem that the Church's teaching that the First and Second Commandments of the Philonic classification are but two aspects, the negative and the positive, of one and the same precept, should commend itself to the consideration of logical thinkers, especially nowadays when it is no longer believed, commonly, at least, that Catholics worship images.

There is a very particular reason for desiring that Protestants should revert to the practice of their Catholic ancestors, because by doing so they would give to the Ninth Commandment, in the Catholic classification, the prominence it needs. Hitherto most of the sects have relegated "Thou shalt not covet thy neighbor's wife" to a secondary position, as a part of their Tenth Commandment and it is now proposed to further obscure it in the catechism of the Protestant Episcopal Church by allowing it no other mention than is implied in "Thou shalt not covet anything that is thy neighbor's." This is to be deplored. If there ever was a time when unruly desires, whose illicit and immoral end is the divorce court, called for explicit prohibition, that time is the present. More, not less, insistence on the sinfulness of adultery in the heart is demanded by the trend of twentieth-century morals. America.

TO THE POINT

Cardinal Newman wrote in 1851: "What I desire in Catholics is the gift of bringing out what their religion is. You must not hide your talent in a napkin, or your light under a bushet." And again he said: "I want a laity not arrogant, not rash in speech, not disputatious, but men who know their religion, who enter into it, who know just where they stand, and what they do not, who know their creed so well that they can give an account of it, who know

so much of history that they can defend it." Cardinal Newman's words have point and meaning to day.

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He said that many are eager to engage in work that win applause, but do not care to confine themselves to the less showy work of instructing the young in religion. Why is it, asked the Holy Father, that so many fall away from their faith? It is due to ignorance, crass ignorance of the mysteries of religion. There is some chance for those who have been taught their religion returning at some crisis in life, but there is little or no hope for those ignorant of their religion returning to God and the Church.

The Holy Father quoted the prophet Osee, who says: "There is no truth and there is no mercy and there is no knowledge of God in the land. Cursing and lying and killing and theft and adultery have overflowed and blood hath touched blood." Pius X. said there is no work nearer the heart of our Divine Lord than that of instructing the young in religion. So says Pope Benedict XV., and so each parish priest always insists on the great importance and necessity of this work.

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