

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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LONDON, CANADA, SATURDAY, APRIL 7, 1917

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HOLY WEEK

It has been the custom during these days, consecrated by the remembrance of Christ's Passion, for sovereigns to lay aside their state, and proclaim, before their subjects, the equality of all men when viewed from Mount Calvary. When the Emperor Heraclius recovered from King Chosroes the relics of Golgotha, and bore them himself in triumph to the Holy City, old historians tell us how, arrived at the gate, he found himself, of a sudden, unable to proceed. Then the patriarch, Zachary, who was beside him, spoke to him saying, "You are bearing the Cross shod and crowned, and clad in costly robes; but He who bore it here before you, was bare-foot, crowned with thorns, and meekly attired." Upon hearing which words, the Emperor cast aside his shoes and crown, and all the other regal state, and entered the City to the Church.

In the life of that most amiable and holy princess, St. Elizabeth of Hungary, we have the following account of her practices during these days: "Nothing can express the fervour, love, and pious veneration, with which she celebrated those holy days, on which the Church, by ceremonies so touching, and so expressive, recalls to the mind of the faithful the sorrowful and unspeakable mystery of our redemption. On Holy Thursday, imitating the King of Kings, who on this day, rising from the table, laid aside His garments, the daughter of the King of Hungary, putting off whatever could remind her of worldly pomp, dressed herself in poor clothes, and, with only sandals on her feet, went to visit the different churches. On this day, she washed the feet of twelve poor men, sometimes lepers, and gave to each twelve pieces, a white dress, and a loaf.

During Holy Week, kings were taught to imitate, not only our Saviour's abasement but still more His charity.

PARDON OF CRIMINALS

The Imperial law encouraged, likewise, private individuals to imitate, as far as possible, this practice of sovereign clemency. For Theodosius prescribed that, while every other judicial act should cease during Holy and Easter Week, an exception should be made in favour of all such acts as were necessary for the emancipation of slaves. St. Gregory of Nyssa mentions this practice of manumission to have been a frequent manner of honouring the season commemorative of Our Lord's death and resurrection. At a late period, St. Eligius, the friend of Dagobert, says, in a homily on Maundy Thursday, "Malefactors are pardoned, and the prison gates are thrown open throughout the world." Later, the Kings of France used to pardon, on Good Friday, one prisoner convicted of some crime otherwise unpardonable; and the clergy of Notre Dame, on Palm Sunday, used to liberate another from the prison of the Petit-Chatelot. Howard informs us, that, "in Navarre, the viceroys and magistrates used to repair twice a year to the prisons, at Christmas and eight days before Easter, and released as many prisoners as they pleased. In 1788, they released thirteen at Easter; and some years before they released all." This shows that the indulgence was not judiciously granted, but after a proper investigation.

But still more useful was the influence of mercy, in accordance with the lessons of this time, and the example of Our Saviour, when it served to temper personal and deadly hatred, such as feudal strife was too apt to engender. When Roger de Breteuil had been condemned to perpetual imprisonment, for conspiracy against William the Conqueror, the historian tells us, that when the people of God were preparing to celebrate the festival of Easter, William sent to him in prison a costly suit with precious furs. And, again, when Duke Robert was besieging closely a castle wherein his enemy Balard, had taken refuge, it happened that Balard's clothes were much worn; whereupon he

besought the duke's son to supply him with all that was necessary becomingly to celebrate Easter; so the young nobleman spoke to his father, who ordered him to be provided with new and fair apparel.

When an ancient writer, speaking of the enormous crimes of Gilles Baignart, tells us, that he could not have obtained pardon, "not even on Good Friday," methinks such an expression speaks more powerfully than a volume of instances, on the pleading for mercy, which the solemnity of that day was supposed to make. It seems to say that a man's evil deeds must have been almost fiendish for pardon to have been refused when asked on that day. What a beautiful commentary on the expression does the history of St. John Gualbert make. His only brother, Hugo, had been slain by one whom the laws could not reach. John was young and passionate, and his father urged him to avenge the murder, and wipe off the disgrace of his family. It was in the eleventh century, when such feuds between noble families were not easily quenched; and he determined to do the work of vengeance to the utmost.

It so happened that, on Good Friday, he was riding home to Florence, accompanied by an esquire, when, in a narrow part of the road, he met his adversary alone, so that escape was impossible. John drew his sword, and was about to despatch his unprepared foe, when he, casting himself on his knees, bade him remember that, on that day, Jesus Christ died for sinners, and besought him to save his life for His dear sake. The plea was irresistible. To have split blood on such a day, or to have refused forgiveness, would have been a sacrilege; and the young nobleman not only pardoned his bitter enemy, but, after the example of Christ, who received a kiss from Judas, raised him from the ground and embraced him. And from that happy day began his saintly life.

THROUGH THE YEAR

But this perpetuation, throughout the year, of the feelings which the last days of Holy Week are intended to inspire, is much better and more effectually to be acknowledged in another institution of past ages. The feudal system, however beautiful in many of its principles, was a constant seedbed of animosities and wars. Each petty chief arrogated to himself the rights of sovereignty; and all those passions which disturb great monarchs, revenge, ambition, jealousy, and restlessness, were multiplied in innumerable smaller spheres which occasioned more real suffering to those exposed to their influence than the commotion of larger governments could have caused. The Church, the only authority which unarmed, could throw itself between two foes, and act as a mediating power, essayed in every possible way to bring a love of peace home to men's hearts. But they were men ever eased in steel, on whom lessons of general principles had little power. Unable to cut up the evil by the roots, it turned its care to rendering it less hurtful, and devised expedients for lessening the horrors, and abridging the calamities of feudal war. For this purpose, it seized upon those religious feelings which I have already shown to have resulted from the celebration of Christ's Passion during Holy Week; and the success was so marked that the pious age in which the experiment was made, hesitate not to attribute it to the interposition of Heaven.

THE TRUCE OF GOD

About the middle of the eleventh century, as a contemporary writer informs us, a covenant, founded upon the love, as well as the fear, of God, was established in Aquitaine, and thence gradually spread over all France. It was of this tenor, that, from the Vespers of Wednesday until Monday at daybreak, no one shall presume to take ought from any man by violence, or to avenge himself of his adversary, or to come down upon a surety for his engagements. Whoever should infringe this public decree must either compound for his life, or being excommunicated, be banished from the country. In this also did all agree, that this compact

shall bear the name of the "Truce of God." There could be no doubt regarding the principle of this important regulation, if its original founders had left us in the dark. The time pronounced sacred, and during which war could not be carried on, is precisely that which the Church occupies in Holy Week in the celebration of Christ's Passion. That the ground of this consecration was this passion has been clearly recorded; but it is plain that the limits thus assigned were not drawn from the actual time during which our Saviour suffered, seeing that He began His pains on Olivet only in the evening of Thursday, but rather from the ecclesiastical period of celebration, which is from the Wednesday afternoon at Tenebrae till Monday following. Not aware of this, several modern authors have fallen into the mistake of shortening by one day this "Truce of God," asserting it to have begun on Thursday evening.

BENEFICIAL INFLUENCE

See, then, how the Church extended to the whole year the virtuous effects produced, for the welfare of men, by the offices of Holy Week; and turned the reverence which they excited to good and durable account in promoting the public happiness. What a beneficial influence! For all men could now reckon, in each week, upon four days of security and peace. They could travel abroad, or attend to their domestic affairs, without danger of molestation, shielded by the religious sanction of this sacred convention. The ravages of war were restrained to three days; there was leisure for passion to cool, and for the mind to sicken at a languishing warfare, and long for home.

Nor must it be thought that this law remained a dead letter. The author to whom I have referred proceeds to say that many who refused to observe it were soon punished either by divine judgment, or by the sword of man; "and this," he adds, "most justly; for as Sunday is considered venerable on account of Our Lord's Resurrection so ought Thursday, Friday, and Saturday, through reverence of His Last Supper and Passion, to be kept free of all wicked actions." Then he proceeds to detail one or two striking instances, as they were considered, of Divine vengeance upon transgressors. William the Conqueror acceded to his holy truce, approved by a council of his bishops and barons held in Lillebonne, in 1080. Count Raymond published it at Barcelona; and successive Popes, as Urban II., in the celebrated synod of Clermont, Paschal II., in that of Rome, and particularly Innocent II., and Alexander III., in the first and second Lateran Councils sanctioned and enforced it.

WORTHIER EMPLOYMENT

If the meditation upon Christ's Passion be the worthiest employment of any true Christian, what shall prevent our endeavoring to engage every good feeling and every channel of inward communication, in assisting us to the exercise? Or, who shall fear that we shall thereby fail? When the unfortunate Mary Stuart was upon the scaffold, having prayed for her implacable persecutor, Elizabeth, she held up the Crucifix which she bore, exclaiming, "As thy arms, O God, were stretched out upon the Cross, so receive me into the arms of Thy mercy, and forgive me my sins." Whereupon the Earl of Kent unfeelingly said: "Madam, you had better leave such popish trumperies and bear Him in your heart." Now note her meek and just reply: "I cannot hold in my hand the representation of His sufferings, but I must at the same time, bear Him in my heart." Who of those two here spake the language of nature? Whom would any one wish most to resemble in sentiment—the fanatic who presided, or the humble queen who suffered at the execution? Sir Thomas Browne is not ashamed to own, that the sight of a Catholic procession has sometimes moved him to tears. Who will say that these were not salutary?—From Cardinal Wiseman.

Even if hopes are doomed to be shattered they cheer and strengthen while they last. And when they are gone others take their place.

KNIGHTS OF COLUMBUS

An esteemed subscriber in Edmonton sends us the following account of a conference by Father Ethelbert, a zealous Franciscan missionary. The Edmonton Council is to be congratulated on their prompt acceptance of the practical suggestions therein contained. Other councils could do worse than follow this good example.

Father Ethelbert addressed a crowded meeting of Edmonton Council 1184, Knights of Columbus, in the club rooms, 10209 100th ave., Edmonton, at an open meeting on Wednesday, March 21st, at 8 o'clock p. m. He expressed great satisfaction with the splendid course of lectures conducted by and given to the Knights this winter. He advocated the establishing of a real up-to-date Catholic library. If the Catholics of Edmonton had such a library at their disposal, they could refute falsehoods that appear in certain public newspapers from time to time by presenting the truth. Moral conduct based on sound and solid knowledge is the best. Souls must be fed on truth. Then the work so well begun by the Edmonton Knights of Columbus could be done on a larger scale. A Catholic literary circle ought to be started, and persons could be chosen to select certain good books of real excellence and to present synopsis of these to the circle, pointing out the good features of the books. In this manner the Catholics would become acquainted with these books and could then read them for themselves with a much greater knowledge of and interest in them. To illustrate this point, Father Ethelbert took "The Ballad of the White Horse," by Gilbert K. Chesterton, the great English writer, and synthesized it, calling attention to some of its gems. It was a real treat for everyone present, and no doubt many will secure the book and read it as a consequence of his presentation of it. The club acquiesced in what Father Ethelbert suggested, and steps will probably be taken to carry out the suggestions.

Messrs. T. P. Malone, L. A. Giroux, J. J. Ryan (the Grand Knight), J. J. Triscoll, A. H. Each, and A. J. Mahar commented on the speaker's remarks and agreed with them.

EASTER

"Ye seek Jesus of Nazareth who was crucified. He is risen. He is not here." So the angel announced to those who had come at dawn to renew their vigil at "the place where they had laid Him." Were ever words so brief yet so significant? So vastly significant that one scarcely knows on what grounds to begin to weigh their significance. They are written across the face of the earth, for each cross that flashes the Easter sunlight echoes the exultation of the resurrection. They are written upon the face of nature that is now palpitating with those mysterious forces which energize the soil beneath us during those days of springtime, that nature's sepulchre may be transferred into nature's throne. They are written across the graves of our dead who have followed their Christ into the "kingdom that is not of this world," who have crossed the bourne from which no traveler has ever returned, save the risen Christ with His message of "faith unto life everlasting." They are written over the gates of the church-yard where our dead are awaiting the final Easter morn, "sleeping" as the Master himself put it, till the angel of judgment will have rolled the stone from each grave of earth, even as the stone was flung back from the sepulchre of Christ on Easter morning. And they are written, those words of the white robed angel, across the pages of history, so clear, so emphatic, that none but the mentally and morally blind can fail to read.

The history of the human race is built upon correlation of cause and effect. It is the story of men, giants of their respective ages, giants of intellect and of will, who have impressed their singular individualities upon their own and subsequent times. It is the story of events collated with the lives of such men, events created by their genius, and endowed by that genius with such potency as to prove the turning point of contemporary history. Those men and those events have shaped the destinies of the race; they have been the hub around which have revolved the wheel of the world's activity. They have been the starting point of each new chapter of world history. They have given to each incoming century its inspiration, the lodestar of its achievements.

Easter turns over thoughts to such a man and such an event, bids us look upon one figure in the world's history and one event associated with that figure, which stands without the shadow of a parallel in the pathway of the world's progress. We scan the ages that have passed. We look around us upon the day that is passing; the nations that were and the nations that are; the world as it might have been, and the world as it is, and as it has been since the advent of Christ and Christianity.

Everywhere, turn which way we may in the dead past and the living present, in the Orient and the Occident, the Northland and the Southland, it is the Cross on Good Friday, complemented by the empty grave on Easter morn, that has overshadowed all, and blessed all, and vitalized all and glorified all worth while in human achievement. The turning point of history, that Cross and that empty grave marked a new era inaugurated, marked a world resurrected already in potency, with its resurrected Christ, marked the birth of a new world soul to quicken and to energize in the all-pervading spirit of the Godhead, a humanity which ages of paganism had sunk in the torpid abyss of self loathing and self weariness.

Thus for the world at large. To the Catholic the message of Easter rings home as a message of personal victory and vindication. The relation of Catholicism to Christ is peculiarly intimate. The loyalty of the Church towards the Divine Founder, is not a mere memory of a Christ that used to be whose life is chiseled in cold scriptural type. It is a living sentiment of the present. It is the pulse of Catholic life; and the object of that sentiment is not the historic Christ of yesterday, but the Eucharistic Christ of our Catholic altars, not a memory only but an actuality, not an historical but a sacramental Saviour, an Emmanuel, a "God with us," dwelling under the sacramental species, as He dwelt in ignominy upon the cross, and in triumph in the open grave on Easter morn. For His ears the glorious anthems of Easteride, the ringing tones of the "Alleluia" and the "Gloria in excelsis," the new born music of the organ and the altar chimes, hushed through the darkened hours of Holy Week. For His eyes the snow-white vestments symbolic of joy, with their golden tracery of the interwoven vine and wheat, symbolic of His Sacramental abode; for His eyes, the glowing lights, the exquisite flowers—the Catholic heart's tribute resting before the throne of its sacramental Christ—the Catholic mind's credo, offered in nature's choicest tones to the Eucharistic Lord.—The Catholic Vigil.

PRINCE GOLLITZINE AND FATHER GOLLITZIN

Prince D. B. Gollitzine, the Russian statesman, belongs to the group of extreme conservatives. He is head of one of the four noblest families of Russia, a family which once refused the crown and which has been as distinguished in arts and letters as in war and diplomacy. The new premier embodies the military, diplomatic and literary traditions of his family; he is a general of cavalry, has been a member of the Imperial Council, and enjoys a high reputation as a writer of poetry and fiction. The family of Gollitzine, better known in America as "Gallitzin," has an intimate link with Pennsylvania, one member, Prince Dmitri Augustine Gollitzine, a noted missionary, having founded the town of Loretto, in Cambria County, early in the nineteenth century. He was disinherited by order of the Czar on his conversion to Catholicism. The town of Gallitzin, in the same county, is named for him.—Saturday Night.

THE TORONTO BOARD OF CONTROL

It was at this point that Controller Foster intimated that Controller Cameron was not as anxious as he might be to look after the returned soldiers. That brought Controller Cameron to his feet with a thump of his fist on the table which bid fair to split the top in pieces.

"I don't have to stand that sort of talk," he declared, glaring at Controller Foster, his face red with anger. "You know what you can do if you don't like it," replied Controller Foster. "You can get out."

"You are always trying to make capital out of these situations whenever the question of returned soldiers comes up," retorted Controller Cameron, pounding his fist on the table. "You sit there and do nothing yourself but simply impugn the motives of those who do try to help them." Controller Foster, jumping to his feet—"You lie!" "I don't lie," retorted Cameron—"I don't lie." "You lie! You lie! Take that back," exclaimed Controller Foster, moving around the table behind the Mayor's seat, and confronting Controller Cameron, with clenched fist, his eyes blazing with wrath. "I won't take it back," replied Controller Cameron, doubling his fist, while the Mayor rose from his seat in alarm. The two men stood facing each other, almost too much overcome with passion to articulate, when suddenly Controller Foster completely lost control of himself and struck his opponent in the chest. The blow was not a severe one, but it took Controller Cameron by surprise, and he drew back his fist, with the apparent intention of striking back. "That's enough, gentlemen. It was all a misunderstanding. Stop it

right now," exclaimed the Mayor, forcing his way between the belligerents. "The Board has adjourned."

Controller Cameron turned on his heel and stepped back to his seat. "You old imbecile, sit down," he said to Controller Foster.—The Daily News.

BOURBONS OF BRITAIN

THE RADICALS WILL SMASH REACTIONARIES WHO OPPOSE IRISH SETTLEMENT AND PROGRESSIVE REFORM

(Special Cable Despatch to The Globe) (By Robert Donald, Editor of the Daily Chronicle)

London, March 26.—The lesson of the Russian revolution has not been learnt by the Bourbons of Britain. A compromise electoral scheme has been recommended by a coalition conference, but it is far from being a democratic franchise yet. A section of the Conservatives will oppose it in the House of Commons to-morrow. It is clear that the forceful leadership of Lloyd George is proving irksome to the reactionaries, and they would like to get an election soon on the antiquated register, in the hope of stopping progressive reform. Such people are strangely out of touch with the opinions of the workers and have suffered from a scourge of War, are not going to fit into the old political machine when they return, and will not be tied to the old party shibboleths, but will infuse strong democratic and progressive sentiment into public life. The Russian revolution will not be lost upon them. They will resent the idea embodied in the compromise franchise, that a man should have a vote because of the property he owns, and they will insist that the mass of the people ought to have a greater share in the wealth of the nation produced, with a greater part in choosing their Government. If the British Bourbons do not accept the thin end of the wedge represented by this electoral reform scheme to be discussed to-morrow, they will in a few years' time have to take the thick end. It is the only barrier which stands between them and adult suffrage.

HOME RULE INEVITABLE

Britain will be a much more radical country after the War. This is one of the compensations, as a progressive sees it, for the losses which we suffered, and the price we have paid. The same reactionary element which would seek an election on an unrepresentative register, full of plural voters, is opposed to a settlement in Ireland. Such a policy would get little support from the people were they free to express their opinions. The settlement of Ireland on a basis of Home Rule is inevitable. It may be expected in the near future.

While the Prime Minister is in the midst of political factions, he holds himself aloof from them. He is surrounded by colleagues who are now trusted friends, not strictly speaking, political partisans. While there seems to be an attempt to get him to commit himself to reactionary proposals which would compromise his political future, he goes straight forward in the path he marked out for himself, ignoring all party considerations. His own future is of more concern to other people than it is to himself. He is concentrating his faculties and all his energies on the direction and prosecution of the War. Nothing else matters. He is to Great Britain what Lincoln was to the North. His daily task is to get a bit more out of the machinery for running the War and increase by organization the country's capacity to endure.

HOW AN INDIANA SENATOR EJECTED A BIGOT

Senator Joseph M. Hirsch, of Cannellton, figured in a dramatic incident in the Indiana Senate Monday, when he forcibly ejected from the floor of the Senate a leader, who had been passing around an anti-Catholic publication containing vile attacks on Catholics, says Indiana Catholic. Senator Hirsch was talking to Senator Wulfson when the emissary of the spirit of bigotry handed Senator Wulfson the vile paper. Wulfson, who is not a Catholic, tore the sheet up in anger and said, "That fellow has been passing this stuff around here, what right has he on the Senate floor?" Senator Hirsch rose and called the attention of Lieutenant Governor Bush to the matter. "Have the man removed at once from the Senate chamber," said the Lieutenant Governor. In the meantime the guilty fellow made a rush for the door and got out. Senator Hirsch hurried after him, overtaking him in the corridor, and a lively scuffle ensued. Senator Hirsch "cuffed" the fellow towards the entrance and threw him down the front steps, with his bundle of "literature."

His act was applauded by a group of twenty or more of the Senators who witnessed it.

CATHOLIC NOTES

The membership of the Archdiocesan Union of the Holy Name Society of New York has passed the 50,000 mark.

On the first anniversary of his enthronization as Archbishop of Chicago, Most Rev. Dr. Mundelein issued a pastoral in twelve languages.

Mrs. Catherine Cudahy, of Chicago, Ill., widow of Michael Cudahy, meat packer, has been made a papal countess by Pope Benedict XIV., it was announced officially.

Mrs. Ida Miriam Aylward of Glen Ridge, N. J., wife of the famous artist and illustrator, was received into the Church at Graymoor, N. Y., recently. She was formerly a Congregationalist.

Word has been received in Denver that Mrs. Olga Hirsch Guggenheim, wife of Hon. Simon Guggenheim, former United States Senator from Colorado, and smelter magnate, has been received into the Church in New York.

The Right Rev. William T. Russell, D. D., rector of St. Patrick's Church, Washington, was consecrated Bishop of Charleston in the Cathedral of Baltimore, March 15, His Eminence, Cardinal Gibbons, officiating. The sermon was preached by the Bishop of Wheeling.

Berne, March 22.—Switzerland is looking up. The reception into the Church is reported of no fewer than seven Protestant theological students at Lausanne. And in Geneva—Calvin's Geneva—it is estimated that there are now more Catholics than Protestants.

The Rev. Joseph H. Rockwell, S. J., president of St. Francis Xavier's College, Brooklyn, N. Y., was elected president of the Association of College Presidents in New York State at a recent meeting in Albany. There are 42 members in the association and they meet annually to discuss matters of interest to educators.

Pope Benedict has received an autograph letter from the Empress Zita of Austria, informing him that open Italian towns and cities will no longer be bombarded by Austrian aviators. When the Austrian Emperor replied evasively to repeated protests against the bombing of Venice and other Italian cities, the Pontiff finally addressed his requests to the Empress.

It is announced that the Rev. Dr. Zahn has given his famous collection of books on South America to Notre Dame University. An entire room in the new library has been reserved for these books. For many years Notre Dame has registered a proportionate number of Latin-Americans among her students, and also a number of Mexicans. Notre Dame University will celebrate its diamond jubilee in June.

Rome, March 22.—At the Papal Consistory today Pope Benedict XV. named the Right Rev. Peter James Muldoon, D. D., Bishop of Monterey and Los Angeles. The See of Los Angeles has been vacant since the death of Bishop Conaty in September 18, 1915, and the names of many prominent priests and prelates have been mentioned as likely successors till all doubt has been removed by the appointment of Bishop Muldoon of Rockford, Illinois.

Two boys from St. John Preparatory School, Danvers, Mass., won the appointments for the Naval Academy at Annapolis, receiving the two highest places in the competitive examinations for appointment. The examinations were conducted by the Civil Service Board of the Post Office building in Boston. Francis J. Riley, Roxbury, Mass., finished first with a ranking of 9.6%, and Louis G. McGlone, also of Roxbury, finished second with the fine average of 9.0%. The third rating was 75.5%, and a margin of over 15% between the second and third.

A wonderful impression was recently made on the citizens of New Orleans when approximately 1000 colored men, pledged to the interests of all the great aims and ideals for which the Holy Name society stands, held their first demonstration and rally under the auspices of the Diocesan Union of the Holy Name societies. Each division was preceded by standard bearers with large American and Papal flags and Holy Name banners. Their earnest mien, manly bearing and deep respect as they bore aloft the banners of God showed their earnest conviction and the true purposes animating their lives.

Two Eskimos, charged with murdering Reverend Jean Baptiste Rouvrie and Reverend Guillaume Leroux, Catholic missionaries, in the Bear Lake region, east of Fort Norman, in the winter of 1913-1914, are prisoners at Herschel Island and will be brought to Fort McPherson later, according to a dispatch from Dawson, in the Yukon. News of the murder was brought to Herschel Island two years ago by a big game hunter who found a band of Eskimos wearing the gowns, crucifixes and vestments of Catholic priests. On investigation it was found that the missionaries were missing. The priests were natives of France and about thirty-five years old.