

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, FEBRUARY 26, 1916

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TO BE AVOIDED

We were amazed some time ago to read in a contemporary reference to an entertainment "which was attended by our better class Catholics." Who are these better class Catholics? We are of the opinion that the only aristocracy in the Church is that of virtue. The man who, whether attired in broadcloth or in poverty's livery, shows in his daily life the beauty and truth of Catholic principles is the one to be commended.

Money is necessary for many things; but the life-blood of our progress that endures comes from the souls strengthened and fed with sacramental food. The Church which, however destitute of architectural glory, can boast of frequent communicants is a far greater asset to us than a church, storied and marbled, which houses indifferent hearers. This better class Catholic is a hateful phrase and strange on the lips of Catholics.

WAY TO LEADERSHIP

"Of those whose principles are sound there are many who through a misplaced timidity are frightened, and have not the courage to speak out their opinions boldly, far less to translate them into deeds." These words of Leo XIII. have numerous applications. There are men, who, while they champion Catholic principles within club-rooms, are strangely silent when they have an opportunity to defend and to push them to conclusions in everyday life. They seem to be afraid of losing prestige in the eyes of the Protestant, or of engendering enmities that may block them socially and politically. Verbose they are usually, but chary of effort when a brother Catholic needs assistance which they can render, or when a cause, unpopular because of prejudices, falls by the wayside for want of a champion. It is this timidity, let us say, that takes the grit out of words, however eloquent, and bars the way of some Catholics of means to positions of standard bearers of their co-religionists. They are too prudent, too safe, too much of an echo of the man higher up. They walk with bated breath, and with whispered humbleness so that their brethren must fain put up with the scraps that are flung to them from the temple of prosperity. A man who is willing to make a fight when necessary for things reasonable and just, for positions to which we are entitled, and to do it despite personal disinclination can always be assured of a leadership. And he will discover that he will be respected by even those against whom he is arrayed, for all men are attracted by an individual who has virility enough to uphold any cause that harmonizes with justice.

HOW HE DOES IT

When a reporter finds himself in an arid waste of conjecture and is working for a newspaper which has no reputation as a source of information he manufactures "news."

As a special correspondent supposed to be somewhere in Italy he sits down in his own ballroom and gives us inside information, born of his superheated imagination, of persons and things in the public eye. Cardinal Mercier goes to Rome, and forthwith he pens just what was said by him to the Holy Father. The Holy Father holds a consistory, and every detail is blazoned forth with scrupulous minuteness. On intimate terms with dignitaries, he threads the maze of diplomacy, and all the while he is in his own home town turning out fiction for the gullible at so much per week.

WHY THEY DO IT

Speaking of the origin of all the tumultuous occupations of men, without faith, Pascal says, "that the great object is not to feel one's self and to avoid the bitterness and interior disgust which the thought of one's self would necessarily occasion. The soul finds nothing in itself that contents it, nothing but affliction, therefore it is obliged to fly abroad and to lose the remembrance of its real

state in application to external things which may wear the semblance of honesty or duty. Hence men are loaded with infinite cares and labors which occupy them from the break of day. You might think that the course of their lives was purposely contrived to render them unhappy but it is necessary for their peace; so that what little time remains to them after their affairs, must be spent in some diversions in order that they may never be for a moment with themselves."

CHICAGO'S NEW ARCHBISHOP

MOST REVEREND GEORGE W. MUNDELEIN ENTHRONED

The installation of Archbishop Mundelein, of Chicago, occurred on Wednesday, Feb. 9, in the Cathedral of the Holy Name. The ceremony was presided by a procession, in which about nearly a thousand of the clergy participated. When the Archbishop was seated the Very Rev. E. F. Hogan, D. D., chancellor, read the Papal Bulls. Archbishop Bonzano, the Apostolic Delegate, who celebrated the Solemn Pontifical Mass, enthroned Archbishop Mundelein, after which His Excellency made an address, in the course of which he said that if the new Archbishop of Chicago is "to succeed, besides divine grace, he needs the co-operation of all, but especially of the clergy. That this co-operation of his priests will not be wanting him I am absolutely sure. Their splendid record in the past is sufficient warrant of this. Under the guidance of their late illustrious Archbishop they have wrought wonders in this metropolis, and they are anxious to give the best that is in them to his successor. They remember that it is only through close union with their Bishop that they can be true priests of God, that they can, in the words of St. Ignatius, martyr, be united with the Saviour Himself. And priests and people alike know that revering and respecting their Bishop they will bring down upon themselves the blessings promised to those who uphold and reverence the viceregent of Christ."

Addressing Archbishop Mundelein, he said: "Your Grace, behold this clergy and this people: they are here to represent the Catholics of this glorious diocese and to render to you the homage and respect of all. In the name of the Holy Father, the Vicar of Christ, I entrust them to your care. Be the pastor, their father, their guide. From this chair of authority, rule them wisely and sweetly. And if, after the hardships of day, difficulties and tribulation should come to make heavier the already heavy burden of the episcopate imposed upon you, you will have a loyal people, a zealous and generous clergy to support you. Above all, you will remember that God has given you this flock in order that by caring for and protecting it you may show your love of Him. And, remembering this, no danger, no hardship can therefore be so great as to prevent you from giving Him this proof of your love."

"These people are yours in sorrow and in trial, in joy and in gladness, to keep from the dangers besetting their path in life, unto the day of the great accounting, when the Saviour, who has given them to you, will require a strict account of each one of them at his hands."

"Your Grace, my task is done: it only remains to wish you many years of happiness in the administration of this great American see; to wish especially that you may lose none of those confided to your care, and that they may always be, here and hereafter, your joy and your crown."

Addresses were delivered on behalf of the clergy of the diocese by the Right Rev. Monsignor M. J. Fitzsimmons and on behalf of the laity by John A. Lynch. Archbishop Mundelein responded to the addresses, saying in part: "But yesterday I left home and kindred and the dearest friends man ever had, and abandoned the fruits of many years of labor, but I did so without regret, for today the Lord has united me to the house He had selected for me for eternity, to the wonderful Church of Chicago, and to her and to her children I will, with God's help, remain faithful until death do us part. And now let me say one thing to comfort you, priests of the archdiocese, and I say it here in the presence of His Excellency the Apostolic Delegate. For a great, proud diocese like ours, practically the first in the country, it is a test of loyalty and obedience to receive as its head an obscure Bishop from a long distance away. I know of no diocese in the East that could have stood the test so nobly as did Chicago. Gentlemen, I am proud of you. Although a stranger to almost every one of you, the diocese, almost to a man, prepared to welcome the new Archbishop warmly, saying, 'Whom the Lord sends us will be welcome.' Let me tell you that example of this kind does more to convince our non-

Catholic brethren, as well as our own people, that our profession of loyalty to the Holy See is not lip device, but comes from the depths of our being, with the entire power of our will and all the warmth of our hearts. And now from the clergy of this archdiocese I am going to ask a favor to-day. I am going to take advantage of the warmth of your welcome to ask you to be patient with me and to have consideration for me. Remember this: it is the first day I spent in your city. It will take me time to study the diocese and its circumstances. Rome was not built in a day, and I don't expect to accomplish much for a while. I must first study men and study conditions. Secondly, I am different from the late Archbishop—the Lord cast me in a different mould. Perhaps I am a quicker in grasping a thing, and am likely to act more quickly. So don't judge at once that I have not attached enough weight to your case, and if I seem to hurry you a little when you call, it is not that I am not interested in you, but perhaps because there may be waiting and waiting impatiently. Finally, remember that I have a bad memory for names and faces, so if I a second or a third time ask your name, lay the blame on a leaky memory rather than on a cold heart. Secondly, be considerate with me—you will find me very human—and it is human to err. I am going to make mistakes. But I am your Archbishop, and I look to my priests to cover up my mistakes, not to expose them to ridicule. For to whom else can I look for such consideration? Your Archbishop is the one man in this town who is constantly in the spotlight. Shield him as much as you can. Have consideration for him, and he is likely to be considerate with you. I come here to you because I have been sent to you by the same power that sent Patrick to Ireland, Boniface to Germany, Augustine to England. And like them, I came here to labor for you and with you. I have been told by many of the bishops that I come to the most difficult and most thorny position of the Lord's vineyard. But let me assure you that my sincere, my honest conviction is that I am coming to the most fertile portion, to the part promising the greatest, the richest, the golden harvest of souls. And so I come not here to obtain a reputation, for a reputation is only a gossamer web, which a sudden gust blows away. I come not here for popular favor, for the popular favor of today is not tomorrow's. I come to you to look for honor, for the highest honor in the gift of the Holy See is to be Archbishop of Chicago. I repeat, I come to labor with you; we are both sowers of the seed, you and I, and all that we hope for, our whole ambition is wrapped up and contained in that one Biblical sentence, 'And some fell on good ground, and having taken root, brought forth fruit in abundance.'"

There were six archbishops, thirty Bishops and two abbots at the ceremony—Philadelphia Catholic Standard and Times.

NEW LIGHT

ON ENGLISH CATHOLICITY

Those who are familiar with the lives of Cardinals Wiseman, Newman, Manning and Vaughan are aware of the rich field that has been opened up to the student of the history of the Catholic Church in England in recent years; and yet the field is not yet exhausted. The late Cardinal Gasquet the writer who has been most prolific in the matter of historical enquiry, is the Right Rev. Monsignor Bernard Ward the President of St. Edmund's College in England. Thoroughly as modern times have been covered by the biographies above mentioned and by the various studies of the Oxford Movement, it has been found that obscurities have disclosed themselves and misunderstandings have arisen. The period immediately preceding the great revival that followed the restoration of the hierarchy in 1850, had not been very well-known, and the man who was destined to remove those obscurities and to clear up those misunderstandings is Monsignor Ward whose fruitful pen has now produced five bulky volumes on his favorite theme. He began his studies with two volumes on "The Dawn of the Catholic Revival," followed up with three volumes on "The Eve of Catholic Emancipation," and now he gives us out of the fulness of his labor two volumes on "The Sequel to Catholic Emancipation," which brings us down to the memorable date when the Church in England once more took her place as a formally established institution. Great work was done by the Vicars Apostolic who managed the affairs of the Church during the days that immediately followed the emancipation of Catholics in Great Britain, but naturally the Church in England did not do her best work as long as she was hampered by the lack of a duly established hierarchy.

BEATIFICATION OF OLIVER PLUNKETT

The various steps made in the Sacred Congregation of Rites lately in favor of the cause of the Venerable Oliver Plunkett, Primate of Ireland, who was beheaded on Tyburn Hill in the seventeenth century, warn us to prepare for the day when the Vicar of Christ will call men of Irish blood to Rome to witness the ceremony of the beatification of the Archbishop in St. Peter's Basilica. Oliver Plunkett was a student in the Irish College, Rome, for eight years. At his ordination, finding it impossible to go home to Ireland, Father Plunkett wrote to the general of the Jesuits (the Irish College was at that time under the direction of the Society of Jesus) asking for permission to remain on in Rome for three years. Permission obtained, the young priest went to reside in St. Giovanni della Carita, the very house in which St. Philip Neri had constituted the first oratory. The oldest painting of the martyred prelate has been kept there for a long period. Unlike later portraits, it represents him without a beard, though undoubtedly those that represent him as bearded are more true to life. While hiding in the bogs and caves in Ireland from the priest hunters he had little thought for the luxury of a morning shave! Though belonging on his father's side to the Earls of Fingal and on his mother's to the Earls of Roscommon, the most he could hope for was a sparse meal conveyed to him by stealth.

To obtain this picture of the martyr of his students has been long the aim of Archbishop Plunkett's alma mater. Half embedded in the neck, the executioner's axe is represented by the unknown artist. What college should not like to have such a memento of her greatest student? But the difficulties were not few. First of all, the consent of the Oratorians had to be obtained. Small blame to the good fathers if they felt in no great hurry to part with the treasure. It is now a good deal over

two hundred years old, and what is more, the Primate was one of themselves.

Anyhow, they consented to give it to the Irish College. Then the consent of the Italian Government had to be obtained. Negotiations went on for months and have ended successfully. The Irish College has now the satisfaction of receiving within its portals the oldest painting of its greatest student.—Rome Correspondence of Philadelphia Catholic Standard and Times.

THE POPE AND THE PAPACY

Cardinal Cabrières on returning to his diocese of Montpellier, after the Consistory, recalled some interesting experiences. Fifty-three years ago the Cardinal, now eighty seven, and, by age, Dean of the Sacred College, first entered the Vatican. Since then he paid many visits in various capacities: "One after another," he says, "I have seen the smiling majesty of Pius IX.; the delicate, intelligent visage of Leo XIII.; the calm, serene countenance of Pius X. What was to be my impression of Pope Benedict XV.? Shall I own that I felt a little pang to enter to pay my first homage to Benedict XV., in the same apartment, close to the same desk, where I had so often admired the paternal kindness of Pius X., and tasted the sweetness of his friendship? Yes—it was a different Pope, but always the same Papacy. I was soon assured of that; I had hardly time to kneel when Benedict XV. made me a sign to rise and sit down, and with his kindly hand assisted me to do both. It was he himself poured out to me, in perfect French, what he described as the 'coherence of the Roman Pontificate.' The man changes, the institution remains."—Sacred Heart Review.

NEW LIGHT

ON ENGLISH CATHOLICITY

Just when vulgarly is not offensive, or how in an exhibition open to the public, children included, it can serve "an adequate moral purpose," the Board does not explain. Catholic parents, however, particularly mothers, should note the danger to which, by the very admission of the Board, their children are subjected, and take measures accordingly. A most efficient measure would be the establishment of a vigorous local censorship. Chicago, for example, does not hesitate to impose ruthless "cut outs" in films accepted by censors of flexible moral standards. If universally followed, Chicago's example would convince the producers that vulgarly, although it may impress a deep moral, as a commercial proposition, is a "dead loss."—America.

SHELL KILLS SISTER

WHO WAS A MEMBER OF THE FAMOUS RUBE BIZET COMMUNITY Catholic Press Association Service

News has just been received of the death of Sister Ignace, religieuse of the Holy Saviour. She was a member of the community who direct the celebrated surgical clinic of the Rue Bizet, Paris. In June last year she went to organize the ambulances of evacuation of Mosche, Alsace. She was herself an Alsatian, and her knowledge of the two languages enabled her to do a great deal of good. In addition to her unflinching devotion she had a wonderful spirit of initiative and confidence which nothing could take by surprise. She fell a victim to her charity and patriotism. Struck by a piece of bursting shell which broke the carotid artery, she died immediately, having completed her forty-fourth year and spent twenty-three years in the community. She was greatly mourned both by doctors and wounded.

MOTHERS AND "MOVIES"

The modern child, it would seem, chooses his own amusements. Time was when these were as carefully supervised by his mother, as his clothes, his food, his health, and his moral training. But that was back in the gloom of the nineteenth century, and this is the twentieth. The modern mother of the modern child has many absorbing interests; teas, clubs, societies to supply the Ethiopians with pen-wipers, the working girl with an altered social outlook, and the wintry wind-swept cab-horse with a new blanket. She cannot be expected to neglect these important occupations for such trifling incidents as children, a husband, and a home. Her sacred duty lies in broader fields.

The Catholic mother is not a modern mother; she cannot be and remain a Catholic, save in name. But even within the circle of Catholic mothers, some negligence is observable. There are amusements on all sides for children; parks, playgrounds, municipal dancing floors, and the ubiquitous moving picture. All may be a source of danger if not properly conducted, particularly the cheap and popular "movies." Despite the cant of the trade, "movies" are made, not to educate, not to "uplift," but to pay a return on capital invested. Their obvious possibilities for evil have not been left unexploited by many producers, and such censorship as has been forced upon this commercial enterprise is worth very little. The meaning of "passed by the National Board of Censors," for instance, may be ascertained on reading the Board's report for 1914. The Board announces, with something of an air of virtue, that it "prohibits vulgarity when it offends, or when it verges on indecency," but allows it to remain if "an adequate moral purpose is served."

Just when vulgarly is not offensive, or how in an exhibition open to the public, children included, it can serve "an adequate moral purpose," the Board does not explain. Catholic parents, however, particularly mothers, should note the danger to which, by the very admission of the Board, their children are subjected, and take measures accordingly. A most efficient measure would be the establishment of a vigorous local censorship. Chicago, for example, does not hesitate to impose ruthless "cut outs" in films accepted by censors of flexible moral standards. If universally followed, Chicago's example would convince the producers that vulgarly, although it may impress a deep moral, as a commercial proposition, is a "dead loss."—America.

WHAT'S WRONG WITH THE LAITY?

The Rev. Walter J. Carey, one of the Anglican clergy, writes as follows in the English Church Times. Without realizing it he is making a powerful confession of the failure of the Reformed Church of England to save the souls of the English people. How different was it before the Reformation, when the whole mass of the people said their prayers, attended Mass every Lord's Day, received the sacraments and died in a state of grace. We hear so much, and we know so much, about what is wrong with the clergy. We never suffer much from want of being told. But what about the laity? I do not mean at the moment one more or less conscientious laymen, but the large mass of baptized and confirmed people who say they are 'Church of England,' but do little to justify their assertions by their works. Is there anything more disheartening than the spectacle of this unlearned mass of so-called Church of England people? Don't I know them well. "What are you in religion? Roman Catholic, Church of England, or what?" "Church of England." "Have you been baptized and confirmed?" "Yes." "Do you ever go to Commu-

lon?" "No." "Do you ever say your prayers?" "No."

And sometimes there's an accident, and you are called in. The man is badly hurt, silent attendants hover in the background with bandages and basins. You kneel down and ask gently, "Well, sonny, how are you?" "Can I do anything for you spiritually?" "Do you ever pray?" "No." Isn't it appalling? Death stands two hours away, perhaps, and in that time you are supposed to do the converting, edifying, sacramental work which would normally take months or years. Whose fault is it? I resent it when I hear it's altogether the fault of the clergy. Two or three clergymen live amid ten thousand people; they do their utmost, possibly, yet there are hundreds of homes who do not admit them, hundreds of children who do not send them to Sunday school, thousands of grown ups who will not come to church, and don't mean to come to church, and Christ Himself couldn't bring them to church, because of their unbelief, their denial of the promptings of natural religion within them. No: let us not blame the clergy too much: some of us are to blame, no doubt, but there are causes which lie quite outside the average parish priest.

What is wrong with the whole Anglican system is the direct result of Henry VIII's repudiation of the Vicar of Christ and his substitute of his own royal supremacy for Papal supremacy, and that fundamental wrong can never be righted until the English people return again to the yoke of Peter, which is the yoke of Christ.—The Lamp.

MR. JUSTICE MEAGHER

With the retirement of the Honorable Mr. Justice Meagher, the Supreme Court loses one of its ablest and most active members. Before his appointment to the Bench some twenty five years ago, Mr. Meagher enjoyed probably the widest commercial practice of any lawyer in the Maritime Provinces and acted as counsel in a great many important cases. His integrity, industry and ability were not only conspicuous at the Bar, but on the Bench, from which he has just retired. His decisions have well stood the test of time, and the reasons given by him for his numerous judgments displayed a wide legal knowledge. In dealing with evidence, Mr. Justice Meagher had few equals in power of analysis and felicity of expression. On the Bench, as at the Bar, he was always prompt and business-like. His friends will wish him all happiness in his retirement from a long and active professional career.—Halifax Morning Chronicle.

THE CHURCH AND EDUCATION

Catholic educators are repeatedly calling the attention of their Protestant counterparts to the glorious history of education in past centuries. Were it not for the Church the world would be to day bereft of many of its most treasured works. Civilization would have been set back many ages. The Pittsburg Observer, agent this has the following paragraphs: "To the totally unfounded charge ignorantly made so frequently that the Catholic Church is 'opposed to education,' the reply ought to be sufficient for the English speaking persons who have heard the glorious history of education in past centuries. Were it not for the Church the world would be to day bereft of many of its most treasured works. Civilization would have been set back many ages. 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