

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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POPE ASKS PRAYERS FOR WAR VICTIMS

URGES FAITHFUL TO PRAY FOR ALL NATIONS

By Mgr. Enrico Pucci

Pope Pius XI., in a letter to the Cardinal Vicar of Rome urges the people of Rome and Catholics throughout the world to pray during the month of November for the souls of those who died during the War or the disensions which have followed it. He sees in this "world-wide communion of prayer," a means of establishing "the peace of Christ in the kingdom" upon earth.

Following is the text of the letter:

"All Saints' Day and All Souls' Day are approaching,—days which recur each year in the cycle of the feast days of the Church, to stir the piety of Catholics. Upon these days the Church calls out to the pilgrims on earth to imitate their brothers among the blessed in Heaven, and to contemplate their glory; and then with sacred rites bring back the memory of all those who, although they have preceded us with the sign of the faith, are still detained by God's judgment from that heavenly blessedness until they have expiated their sins in the fires of Purgatory.

"In commemorating All Saints' and All Souls' Days the Church is following that consoling dogma of Catholic Faith, the Communion of Saints. The tie that so closely binds us to the blessed in Heaven and the suffering souls in Purgatory, commands us to rejoice in the triumph which the blessed have achieved in heaven, and also to invoke their patronage so that we can keep to the practices of Christian life. It means, too, that we should help the poor souls by our prayers, and especially by that infinitely acceptable prayer, the Sacrifice of the Altar. The Blessed who live in perfect love must rejoice to see their numbers increased, when through our prayers, others join them in everlasting happiness to praise the goodness and mercy of God.

"Though it is very difficult for generous-minded persons to lose all sense of love for the dead, still when one looks around he sees in many cases that recollection of the dead is being slowly weakened and almost lost, or when recalled, that it shows itself only in expressions of honor and affection, which, while praiseworthy in themselves, tend more to console the living than to help the poor souls who are tortured by fire.

"While none of all those who have passed to other life can be forgotten by Our charity as common Father of all, yet at this All Souls' Day Our thoughts turn at once to those innumerable multitudes who during the last few years were killed during the War or who died from wounds or illness which it caused, or who fell during the civil wars that have followed upon the death-struggle in Europe. Let us add, too, that Our thoughts turn especially to those who as we have reason to think now are themselves deprived of tributes of affection and help from prayer, because those whom they held most dear neglected them. And what, too, of those—perhaps a great many among so large a number of the dead—who from the cradle knew not the caresses and smiles of their parents, and now, strangers and unknown to all, have no one to mourn for them or recommend them to the mercy of Our Father Who is in heaven?"

"Those who have died in the embrace of the Lord have already lost all resentment and hatred, and united forever in the grace and love of Christ, they wait only to be raised to that glory which is reserved for the children of God from every people, tribe, nation and tongue. We want Catholics to pray for all those who died because of the War, or disensions which followed it, without distinction of nationality, class or party.

"Such a world-wide communion of prayer will bring more quickly the blessed vision of peace to those beloved children of Ours and by establishing firmly in the hearts of pilgrims on earth that charity which is the bond of perfection, the peace of Christ in the kingdom of Christ will smile upon us and come to us more quickly.

"Because of this, Venerable Brother, We ardently desire that in Rome on the Feast of All Saints', on All Souls' Day and during the whole month of November, prayers for Our intention should be multiplied and grow in fervor of soul; and we firmly trust that the faithful all over the Catholic world will with pious emulation follow this example. We are gladdened by such a hope, sweet indeed to Us. As a harbinger of divine favors and a mark of Our fatherly benevolence, We give the Apostolic blessing to you, Our Venerable Brother, and to all the clergy and people of Rome.

"Given at Rome, at St. Peter's, the 21st day of October, 1923, the second year of Our Pontificate."

KLAN DWINDLING STEADILY

The membership of the Ku Klux Klan, especially in Texas, is rapidly dwindling, is the assertion of Oliver Allstorm of Houston, who, after working as organizer and lecturer for the hooded organization for some time, severed his connection with it and denounced its methods recently in articles in the Houston Chronicle. Mr. Allstorm declares that large numbers of reputable citizens who were induced to join the Klan have dropped out simply by not paying their dues.

In one of his articles in the Chronicle Mr. Allstorm says: "In Texas the Klan grew slowly at first, then it began to grow faster and faster, and before long its klaverns covered the State like a prairie fire.

"Good men and bad men were swept from their reason and joined the Klan to please some friend, then after the light of understanding returned, especially to thinking men, such as judges, doctors, lawyers, preachers and business men, they pulled out the easiest way open to them—by non-payment of dues.

"However, the names of honorable men who are not in 'good standing' because of non-payment of dues are still carried on Klan rosters for the moral effect and for the lustre their names lend to the 'home klavern.'

WHY THEY DREW OUT

"I have entered many a Texas town with from 10 to 30 'leads,' or names, and upon stating my business and presenting my Klan credentials, would be told by almost all of my 'leads' that they were no longer members of the Knights of the Ku Klux Klan.

"At first, information of this kind would shock me, but later, when the resignations piled up, one on top of another, hundreds of them in one town, I began to look for the reason.

"What is the trouble, why did you resign? I would ask, and invariably the answers were the same. 'I have not the time to devote to billiards or pool or cards during the day, and of evenings I find more enjoyment at home with my family than I do at the klavern, where one is always forced to listen to the same old rant and harangue at every meeting.'

"A judge in a town near San Antonio told me that he preferred to select his own company and that he was tired of sitting in judgment over prisoners who were members of his own klavern.

"The mockery of it was repulsive to my judiciary position and I resigned in order to save my self-respect.

"Did you let the papers know of your resignation? I asked him. 'No,' he answered, 'I could not afford to let the world know what a fool I had made of myself.'

"Were you afraid of Klan persecution?"

"Here the judge eyed me coldly and said: 'No. If I was afraid at all, I was afraid of the good men in our community who had never joined the Klan. I was afraid of their smiles and their pity if nothing more.'

THE INDIGNANT SHERIFF

"At one time I entered the office of a certain Texas sheriff, and after the proper Klan formalities, he turned abruptly and locked the door behind us.

"Sit down," he roared. "So you know that I am a Klansman? At least you know that I was a Klansman. But young man, I want you to understand that I have resigned, that I am no longer a member."

"Did you let the newspapers know of your resignation?" I asked him.

"Hell, no," he thundered, "enough people know it already without advertising it to the whole blooming world."

"Why did you quit the Klan, Mr. Sheriff?" He answered: "That's my own business, but I was tired of having cypriots, and king klegles trying to tell me how to run my office, or how to interpret the law."

"On another occasion I went to the home of a preacher, and after a long conference he informed me that the only thing that was worrying him was whether or not he should inform his local newspaper of his resignation.

"You see," he continued, "I did not let papers know when I joined, and I hardly think it is proper for me now to tell them that I have quit."

"And at that time I agreed with him implicitly; I, myself, was looking at the world through smoked glasses, and my vision was imperfect and stunted because I was biased.

"These three Klan resignations serve as excellent illustrations of hundreds of others that came to my personal attention.

THOSE WHO REMAIN

"In one town after another I saw the flower of Klan members drop away as silently as when first they came. Conjure up in your own

mind the class of men now remaining.

"We have before us the grand spectacle of an 'emperor' scrapping with a 'wizard' and of another 'ex-grand official' soon to be tried for alleged white slavery and only a few days ago we read of the arrest for driving a car while drunk, of the Klan's 'chief holy divine.'

"At first the Houston fires of enthusiasm were slow to burn, but little by little the flames kept gaining ground until from the day the 'emperor' came to us up to this very minute in which I am writing, some 12,000 have enlisted in this hooded brigade of a maniac's dream.

"Out of these 12,000, only 3,000 remain in good standing today."

ERECT GROTO AS MEMORIAL

Dublin, Nov. 12.—Most Rev. Dr. Harty, Archbishop of Cashel, has written in approval of a proposal to erect a Grotto of the Assumption in the Church grounds of Ballylanders in memory of the men of that district of Limerick who died during the struggle against the British. This is not the first memorial of this nature that has been erected with a similar object in Archbishop Harty's diocese, for it is only a few months since His Grace himself unveiled a beautiful Cross in his native parish of Murroe.

The tendency in favor of memorials of a religious nature is rapidly spreading in Ireland where it is felt there are already too many monuments of other kinds, not all of which are remarkable for their artistic beauty. The new movement is the more pleasing because the young men are the most active promoters. And not the least happy feature of it is the knowledge that it has the support not only of the clergy but of the people generally, all political controversies of the moment being forgotten in the zeal to make these projects a success.

PRIEST'S PLAN MAY END STRIKES IN IRELAND

The dispute between the dockers of the Free State and their employers has been settled, partly through intervention of President Cosgrave. For more than three months the dispute had all but paralysed the trade of every port in the State and its indirect effects were even more serious. The men have now agreed to accept a reduction in wages, though not quite so much as the employers originally proposed. In Cork and Dublin some other Labor disputes remain to be adjusted, but it is felt that very soon this will be accomplished. This confident feeling arises from the much more friendly and conciliatory spirit that has sprung up both in the ranks of Labor and of Capital. Schemes for conciliation and arbitration are being discussed on both sides and it is believed that the Free State Government is contemplating some form of permanent machinery with the good will of both parties.

Rev. Father Philip, a member of the Franciscan Order, who has himself settled many local disputes in Limerick, recently made definite proposals for a form of National Arbitration, and his scheme was much discussed. The broad principle of his plan is meeting with general approval in the country and it is hoped that the strike and the lockout will in the near future be but rarely relied upon by either party.

CATHOLICS TO JOIN WITH NON-CATHOLICS IN CIVICS CONGRESS

London, Nov. 10.—Preparations have been made for holding, early next year, a great united conference in Birmingham city on Christian politics, economics and citizenship, in which the Catholics are to take part in conjunction with representatives of the non-Catholic bodies.

The conference aims at bringing definite Christian principles into the social, political and economic life of the nation. The agenda, so far as can be seen at present, seems to be rather vague. It lacks, for instance, the definiteness and real grasp of the position that was shown by the Catholics at the conference just held at Reading. This can be explained by the fact that whereas the Catholics were all of one mind, the one hundred and fifty different denominations that will meet in Birmingham will represent many points of view and there are not many points upon which unanimity reasonably may be expected.

By a series of preliminary meetings, the delegates to the Birmingham conference hope to talk out things so that by the time the conference proper opens the delegates may get down to real action. Mgr. Parkinson, Rector of the Birmingham diocesan college at Oscott, is the Catholic delegate to this conference.

A GREAT CHANGE

MR. BELLOC ON THE CHURCH AFTER THE WAR

Mr. Belloc, in an address on "The Church in Europe," discussed the relative position in which the Great War and other forces between them had left the Catholic Church and Protestantism in Europe.

It was a most important question he said, because all culture, all civilization, the tone or note of any society, depended upon its religion. The economic factor—whether a country was rich or poor—certainly had some effect, as also had hundreds of other factors, but the dominating factor was religion.

"The first question which any future historian will ask himself about the Great War will be, 'How did it affect the balance of religious forces in Europe?' In this country we do not hear this discussed, but on the Continent it is a general and open field of discussion.

All intelligent men must ask themselves, when they consider the state of Europe, 'What effect has the Great War had on the religious balance?'

"As you know, in the nineteenth century the centre of gravity in Europe was with the Protestant culture. The Schismatic or Orthodox Church of the East did not represent a force either in Russia or Serbia, Roumania or Greece, sufficient to dominate Europe. They had great armies and their instrument of action, which was Tsardom, had immense strength—on paper. They were not industrialized, and had not our level of education or standard of wealth. The struggle had really been for predominance in Europe between the Protestant North and the mainly Catholic South.

"The Catholic South had been somewhat divided against itself, partly because the Catholic Church always produces a strong reaction. We call that reaction anti-clericalism. There was also in the Catholic countries, and particularly in France, a very wealthy and influential Huguenot body.

"The Protestant civilization, after the Reformation settlement had been accomplished, released forces which moved forward in progress, but released competition and avarice, which started men on a sort of race for wealth which was detrimental to other sides of human life.

"It was a very long struggle, and by the middle of the nineteenth century it looked as though the Protestant North would lead on and that the Catholic South was declining.

Tracing the rise of the Rationalist school in France, Mr. Belloc said that this movement was now the only force worth considering in conflict with the Catholic Church. The Protestant dogma was dead, but the sceptical spirit was not and never would be, because it was standing on solid ground. The only argument against it was the affirmation of faith.

BEFORE THE OUTBREAK OF THE WAR

Before the outbreak of the War there had come a reaction against Rationalism but not against scepticism.

"Although this reaction was taking place, it had to be considered that the denial of faith had taken deep root in the institutions of the country. In France there was a tendency to say that religion was an individual affair and public education, therefore, must not bring in religion.

"The result of the War was that the whole of the Schismatic East ceased to have arms and organization, and that great centre of Protestant culture, Berlin, is wounded to death. Meanwhile, as a result of the War, the two Catholic nationalities which were under non-Catholic direction and control—the Irish and the Poles—have risen. Belgium and Italy have grown stronger than they were before the War, and the chief bulwark of order today in Germany were the Catholic States, notably Bavaria.

"Another question to be asked was how the Church stood in the minds of individuals in the countries where there is but a small Catholic minority, homogeneous as in England, or in the countries where there was a general Catholic culture, universal and in general somewhat slack, as in Southern Europe. Catholic culture had not only achieved success; it was advancing very rapidly. That Catholic something which gave something in common to County Clare and Munich had come back and was getting more and more powerful.

After discussing some of the adverse forces at work against the Catholic Church, Mr. Belloc went on to consider the forces in her favor.

"What are these factors?" he asked. "They are not as yet nebulous and not defined, and it is difficult to estimate their proper weight. In the first place the intellect of Europe is now going in all

the more important centres in favor of Catholicism.

A LIVING FORCE

"Materialism, for instance, is quite dead. The old Rationalism is quite dead. And in all the countries that count, wherever there is a body of Catholic culture the Catholic spokesman is right away at the head of the intellectual men. He was not in that position a hundred years ago. The most cultured intelligence is no longer able to sneer at the Catholic position.

"I don't think it is quite possible for any man who desires to be called an intellectual leader to be definitely a materialist, and yet I can remember the time when it could not be considered right for him to be anything else."

Another force in our favor was that force which made the Catholic Church the force which brings in converts daily, which follows to their deathbed those who approach but do not enter the Church, and those who have foolishly receded— that force which gives an answer to all the questions that matter.

"That is the force which transformed the world, the force which may again transform the world."

"It matters a good deal whether you are rich or poor, but much more whether you are happy or unhappy. There is now no body left in European civilization which gives an answer to the important questions of life. The Church is the only thing that gives an answer."—The Universe.

RELIEF FOR GERMANY FROM HIS HOLINESS AND FROM MEXICO

By Rev. Dr. Wilhelm Baron von Capitaine

Cologne, Oct. 29.—Donations totalling 350,000 Italian lire have been recently received from the Pope for the relief of the poor of Germany. The Holy Father sent 150,000 lire each to Cardinal Schulte, Archbishop of Cologne and Cardinal Bertram, Prince-Bishop of Breslau; and 50,000 lire to the Bishop of Fulda for relief work in their respective dioceses.

Large donations for relief work have also been received recently from the Catholics of Mexico. These contributions have been due in a large measure to the appeal sent to that country by the Right Rev. Wilhelm Berning, Bishop of Osnabruck. Under the leadership of Archbishop Mora, of Mexico City, an organization has been formed to raise funds for relief work in Germany. Many of the women of the upper classes of Mexican society are cooperating with members of the German colony there in this work.

TOUCHING INCIDENT OF ALL SOULS' DAY

New York, Nov. 10.—A white-haired woman kneeling in St. Paul's Episcopal Chapel graveyard on All Souls' Day drew a large crowd that overflowed the churchyard and blocked traffic on the sidewalk. Before her as she knelt sputtered nine candles, stuck in a small soft mound where once flowers grew.

At first the sexton preparing for the noon-day service started toward her, but hesitated to interrupt her devotions. The woman, hatless, knelt on, paying no attention to the chilly wind. Finally she arose, still telling her beads. A little bootblack stepping up to her whispered that it was not a Catholic graveyard.

"It is God's Acre and makes me feel near my dead," she replied in broken English.

The woman, who gave her name as Mrs. Joseph Nicoletti, and her address at 82 Eldridge-street, said she had been praying for the souls of her dead mother, father and seven children.

AGED NUN SPONSOR FOR CHURCH BELL

Paris, Nov. 7.—Mgr. de la Villeraie, Archbishop of Rouen, recently blessed a new bell for the church of Saint-Ouen at Darnetal. It is customary for the bell, on such occasions, to have a godfather, and a godmother, the latter being generally the person donating the bell or some prominent person of the locality. This time the godmother was a venerable nonagenarian. Responding to the wishes of the population, the pastor of Darnetal invited the Superior of the Hospital, Sister Saint Francis Xavier, to accept the honor.

The venerable nun, who is ninety-three years of age, has been in the service of the sick for seventy-four years and recently received the Cross of the Legion of Honor from the French government. According to the traditional rite, Sister Saint Francis Xavier was the first, after the prelate who delivered the blessing, to ring the new bell.

RESIGNS CHURCH MEMBERSHIP

CLAIMS THE PULPIT IS DESECRATED

Detroit, Nov. 9.—Horatio S. Earle, one-time candidate for Governor of Michigan and known as the "father of Michigan good roads" has announced his resignation as a member of the Cass Avenue Methodist Episcopal Church here, on the ground that he is tired hearing political speeches and "criticism of the best government on earth" from the pulpit. His resignation is tendered to Dr. Robert L. Tucker, pastor of the Church of which Mr. Earle has been a member for thirty years during part of which time he served on its official board.

Explaining his action Mr. Earle said: "I am tired of hearing nothing but dry and election propaganda and criticism of men like Police Commissioner Frank H. Croul when I go to church on Sunday. That isn't what church is for. I have stood it as long as I can and my resignation is simply a protest against it."

"I have not given up my place as a Christian gentleman by this action. I hope to remain one as long as I live. But what the church has been doing is not my idea of Christianity. When I go to church I want to hear the Gospel. I want to be told how I must live to be a better man. All this stuff the preachers are pouring out constitutes desecration of the pulpit, in my opinion."

"The churches, all churches of all denominations, used to be dry, while I was a little wet. Today the churches are wet and I am dry. They stand for strict enforcement of the Eighteenth Amendment and the Volstead law which never can be enforced. In doing so they only encourage bootlegging and all the ills that come with it.

"There was a day when the churches preached temperance. That was good. It was in line with the Gospel. In those days preachers confined themselves to the Christian religion, as set forth in the Gospels; today the preachers compete for space on the front pages of the newspapers, and talk about everything else under the sun except the religion they profess.

"I am not crying out against any one church in particular, nor against any one preacher. They all seem to be bitten by the same desire for notoriety and influence in things outside the church. I have only the greatest love and admiration for Mr. Tucker. It is a matter of principle with me."

MUSIC AND ART MAKE GREAT STRIDES IN IRELAND

The Irish people are devoting keen attention to the development of music and art. In this movement the Catholic educational institutions together with voluntary associations are playing a great part.

The Feis Ceoil, established twenty-six years ago, has sent out over 5,000 prize winners, instrumentalists and vocalists, and these have spread the love of (1) Irish music in Ireland; (2) the cultivation of general music in Ireland.

Some of the prize-winners have gone to other countries and have made known all over the world the beauties of Irish music. Foremost among these was Mr. John McCormack.

The Committee of the Feis has collected and published a volume of 85 hitherto unpublished Irish airs. Year by year the number of competitors at the musical festival is increasing.

In order to provide more suitable accommodation the organizers of the Feis have suggested the erection of a spacious concert hall in Dublin. The citizens, being rather proud of the reputation they have won for appreciation of music cordially support the project.

Among the most generous patrons of the Feis Ceoil are the secular clergy.

VALUABLE HISTORICAL RECORDS PUBLISHED

Dublin, Nov. 5.—Valuable Irish historical documents have been published in the English Historical Review. They include a series of confidential opinions regarding the financial and industrial crisis which led to the movement for Free Trade in the latter quarter of the eighteenth century.

The documents had never been published before. In some instances the originals were burned in the Record office of the Four Courts last year. Luckily before they were destroyed copies had been made by Dr. George O'Brien, the eminent Catholic economist and author. They were edited by him for publication in the English Historical Review.

CATHOLIC NOTES

London, Nov. 13.—The Right Rev. Mgr. Andreoli, Archbishop of Recaniti and Loreto, Italy, was killed when he fell into a dried-up well forty feet deep in the court yard of his palace, according to a Rome dispatch to the Daily Mail. The Archbishop was superintending the repair of the well.

Washington, Oct. 29.—Bishop William Lawrence, head of the Episcopal diocese of Massachusetts, in sending a recent contribution to A. C. Monahan, secretary of the Cardinal Gibbons Institute for the memory of Cardinal Gibbons.

Yunnanfu, China, Oct. 20.—The national flag of China was among those displayed during the Beautification of the "Little Flower." Chinese Catholics all over China responded generously to the appeal sent out by the Vicar Apostolic of Yunnan. The funds gathered amounted to far more than the price of the flag and the surplus was sent to the Carmel at Lisieux.

London, Nov. 10.—Almost in the very heart of the financial district of the City of London there have been uncovered the remains of a nunnery that was founded in the 13th century. This was the great and important convent of St. Helen, Bishopsgate, one of the Benedictine nunneries of London. Below these 13th century remains there have been found traces of a still older church, that is believed to be of the Saxon period.

Canton, China, Oct. 20.—On his recent return from an episcopal visitation, Bishop Gauthier reported that fifty-two villages near Yeung-kong, the American mission of Maryknoll, had been pillaged and burned. Ten thousand refugees poured into Yeungkong where they were without shelter and almost without food. After a few days, some attempted to return to their villages and were slain by the bandits.

New York, Nov. 7th.—The Stuyvesant Fish estate at Garrison, N. Y., has been purchased by the Province of St. Joseph of the Capuchin order. The property will be used as a seminary for the education of young men to the priesthood. The estate, once the home of the late Hamilton Fish, former Governor of New York and Secretary of State under President Grant, consists of 500 acres on the Hudson River, and includes a large part of Sugarloaf Mountain.

Paris, Nov. 2.—The French Embassy at the Vatican was the scene of an interesting ceremony recently when M. Cambon, the Charge d'Affaires, presented the insignia of Knight of the Legion of Honor to Mgr. Vidal, former pastor of a French parish in Moscow. The Government has thus rewarded this prelate for his devotion to his countrymen and to Catholics in general in the midst of the Bolshevist terror. In his address the Charge d'Affaires stated that, like the captain of a sinking ship, Mgr. Vidal was the last to leave Moscow.

Philadelphia, Nov. 8.—Another bishop was admitted to the ranks of the Hierarchy of the United States, when the Right Rev. Mgr. Daniel J. Gereke was consecrated Bishop of Tucson, Ariz., here last Tuesday at the Cathedral of St. Peter and Paul. The ceremonies accomplished with all the solemnity of the ritual prescribed were held in the presence of His Eminence Cardinal Dougherty, many other members of the Hierarchy, the clergy, representatives of religious orders and the sisterhoods and a large body of the laity.

Youngstown, November 8.—The Ku Klux Klan was severely arraigned here by John H. Clarke, former justice of the United States Supreme Court, speaking for an anti-Klan candidate in one of the bitterest mayoralty campaigns in Youngstown's political history. Mr. Clarke declared that a man bound by his indorsement of a secret society which "meets in the dark of night" is not a safe man to elect. He said that it is more important to elect the right man to municipal offices this year than to elect the right man President next year. There are six candidates for mayor one of whom has been indorsed by the Klan.

Dublin, Nov. 5.—Efforts are being made by the Free State Postmaster-General to improve and extend mail and passenger services between the Free State and the United States. The railway bridge spanning the Blackwater at Mallow which had been destroyed fifteen months ago has just been restored and once more there is uninterrupted train service between Dublin and all parts of the south of Ireland. Since the re-establishment of the railway service the Post Office authorities have been in communication with the different trans-Atlantic companies with a view to instituting a bi-weekly outward service from Cobh (Queenstown). It is hoped that all big ships will be induced to call at Cobh.