

# The Catholic Register

"Truth is Catholic; proclaim it ever, and God will effect the rest"—BALMEZ

VOL. XVI., No. 7

TORONTO, THURSDAY, FEBRUARY 13, 1908

PRICE FIVE CENTS

## MATTERS OF MOMENT

### Assistance for the Needy—The Nationhood of Canada—Brighter Days for Ireland.

It is not often that anything in the shape of a special appeal goes out to the public by means of the Press, from that hard-working and beneficent body of men known as St. Vincent de Paul Society. From year to year and from week to week the labors of this efficient body are carried on in a manner so unobtrusive and systematic as to almost escape the public notice. In Toronto for half a century at least this organized band of workers has its representatives in every parish and to their continuous efforts is due the fact that in no parish has the spirit of poverty been conspicuous, and wherever it has shown itself its tenure of possession, has been but of short duration owing to the vigilance displayed by the faithful adherents of St. Vincent de Paul. Now, however, circumstances have arisen which make it necessary for the Society to make a special appeal for assistance. The severity of the weather and the unusual number of unemployed, have given rise to an unusual condition resulting in unusual calls upon the funds of the Association. Every parish feels the stringency of the times and every conference stands in need of help. It is of course largely through the continual, though often slight, help of the parishioners that the Society is maintained, though the members themselves add in no small degree to the pecuniary part of their society by their fees, but now a special call is made for special aid, and in a degree much larger than usual. The calls on the St. Vincent de Paul are reported by the Grand President, Mr. J. J. Seitz, to be altogether unprecedented. They are largely for rent and fuel and these together with the ordinary demands cannot be met in the ordinary way. An extraordinary appeal is therefore sent out. The Grand President, Mr. Seitz, and his colleagues, feel confident that their call for exceptional assistance will meet with a generous and immediate response. We would suggest that the most direct way to ensure that the confidence of the members of St. Vincent de Paul shall not meet with a rebuff, will be for everyone whose eye meets this page, to make the matter a personal one, and to do his or her part by forwarding something tangible to the Society. Mr. J. J. Seitz will be happy to receive contributions at his place of business, The United Type-Printer Co., 7 and 9 Adelaide street east, Toronto; Phone Main 1126, and all contributions, little or great, will be promptly and gratefully acknowledged.

What a great and good work has been accomplished by the Globe during the last two weeks! Looking over the past we can see no grander mission carried out by or through a newspaper in Toronto than that lately done and still in progress through the agency of the Globe. Recognition is due to our contemporary and the papers that supported it, and this we gladly accord. That the work may continue to prosper and that the arm of its power may be lengthened by the continuous assistance of the many throughout Ontario is our sincere wish.

The work of the Globe will scarcely clash with that of the St. Vincent de Paul. The former is for people in the suburbs and the sources of help extend over the Province. The help given by the St. Vincent de Paul is confined to the parishes of the city, and the Society will probably have to depend largely upon the city and diocese, and as six or eight weeks of severe times may still be looked for, it is to meet this that the Society wishes to prepare. The system of visiting and enquiring which are part of the constitution and mode of procedure of every conference, guarantees that the funds sent will not be mis-applied and all contributors may rest confident that their good intentions towards those less fortunate than themselves will not be mis-carried, but will be distributed in the best way possible.

The January number of the Canadian Courier has a very sane and well thought out article, on the difficulties of race and creed, in the course of which it says "Those who put any stumbling block in the way of national growth and national unity are not the best friends of Canada." The truth of which, none will deny, and yet there are some who apparently seek to subvert and work against this very self-evident truth. And by the way, what a recent thing is this thought of nationhood as far as we are concerned. The time is by no means long since Canada was regarded the world over as a colony and we in the eyes of others were simply colonial. Of late, however, the motto of the times has been "Canada a Nation," and to embody this expression into our life and character is now the effort of Canada's people. In our haste to become a great unit and loom large before the world, there is perhaps a possible danger of attaining nationhood hastily at the expense of that natural and judicious expansion which is always best. Any body, no matter what its proportions, that has assumed nationality under abnormal conditions, is never admirable. So may it be with us. If Canada adopts the dignified robes of the mature matron before it is time to discard those of the debutante, her fate is fixed, and the results of the proper development which would otherwise have followed are forever denied her.

## A TOUCHING SPECTACLE

### Heartrending Demonstration by the Sick of Hotel Dieu, Paris, when the Sisters were Driven Out.

A touching account of the incidents attendant upon the expulsion of the Augustinian nuns from the Hotel Dieu, Paris, on January 15th, is given by a special correspondent of "The Morning Star" of New Orleans. Ten thousand persons, says the correspondent, gathered to manifest their love for the poor Sisters who were about to be driven out of their home. A number of Catholic Deputies penetrated into the interior to offer them protection in their hour of trial and to protest vigorously by an address this most infamous act of the Government. The Sisters were assembled in the large reception room of the institution—all gathered around the prioress. As M. Mesureur, the executor of the Government's orders, entered to announce that the hour had come for their departure, the Archbishop of Notre Dame and M. Alpy, in the name of the Municipal Council, raised their voice in turn against the impending outrage. M. Mesureur, somewhat abashed, answered that the Government had nothing but praise and gratitude for the religious, and if they were now forced to leave Hotel Dieu it was because the doctrine they represented was contrary to the democratic spirit of the Government. Murmurs of indignation were heard when he went on to speak of the Government's liberality in permitting the Augustinians to continue their services in the hospitals Boucicaut and Debrousse, for it was known that the presence of the nuns in these two charitable institutions was made, by the terms of their very foundation, a "conditio sine qua non" of their existence.

The prioress, in her turn, presented a letter of protest, in which she explained that the Augustinian Sisters held certificates of the physicians of Hotel Dieu to prove their competency for the work of nursing the sick, and that therefore the only crime imputed to them seemed to be the wearing of the religious garb. "We leave with broken hearts," she wrote, "but conscious of having done our full duty, and forgiving those who have demanded our expulsion. When the storm will have abated, we will return to resume at the bedside of our dear sick ones the place we had wished never to leave, and to devote ourselves anew to the people of Paris, of whom we are, and will always remain, the humble servants."

But these were mere formalities, for the poor religious knew that they must go. The corridors of the great hospital were now lined on both sides with the nurses and the sick men and women, who had crept out of their beds to put forth all their feeble efforts to hold back the nuns by force or to bid them a last adieu. Outside, in the open square, thousands were singing the "Parce Domine" and the "Credo," kneeling at the "Incarnatus." As the nuns passed along the corridors, the sick wept and wailed, begging not to be abandoned. In the yard, where five large omnibuses were awaiting them, a heartrending spectacle was witnessed. In desperation, the sick men came, leaning on sticks and crutches, and as the nuns climbed into the vehicles some of the cripples held back the horses whilst others unhitched them. The police drove them back and again hitched the horses. As they emerged on the open square, the carriages were surrounded by an immense crowd of people and again unhitched. The reinforced police charged again and again. After a struggle of a quarter of an hour, a way was opened, the horses were lashed, the carriages took different directions to meet again at the hospital of Bon Secours. The venerable Cardinal Richiard was awaiting them in the chapel of Bon Secours. He had come, borne on a chair by four physicians of this institution, to install the Augustinian nuns in their new home. M. de Amette, his coadjutor, was with him, and spoke the first words of welcome to the religious when they arrived. The old Cardinal, now indeed on the verge of the grave, also raised his voice to console his poor exiled children. Twenty years previous, he said, he had foreseen the sad event of this day, and had laid the foundations of this new hospital of Bon Secours that they might find a refuge under its roof. What pathos in this scene! The feeble old man, a prince of the Church, himself homeless, finds such joy in offering a home to his exiled children. What a fitting close to his long life! Dying a martyr's death, he has won a martyr's crown.

### Will There Be a Great Struggle?

An alarming note comes across the sea this week, says the Catholic Sun of Syracuse. A few weeks ago Robert Blatchford, a noted Socialist writer of England, declared that the Catholic Church was making a mistake by opposing Socialism and predicted that a day will come when a Socialist government shall be found doing for the Bishops and priests, particularly the Jesuits, what Henry VIII. did in old days. Now Ramsey MacDonald, a Labor party member of Parliament, has uttered a similar threat. Last autumn the English Labor party officially declared itself in favor of secular education. It did this under the palpable guidance of Socialist leaders who took possession of the labor convention. Catholics protests went up as a matter of course, and now in an interview MacDonald declares himself opposed to the attacks made by Catholic preachers against Socialists, and thinks that they "seem to indicate that the Church is deliberately setting itself against the Labor par-

## SUBJECT OF THE HOUR

### Bishop Conaty, of Los Angeles, Cal., Speaks to Business Men of Business Principles.

"It is rather a presumption for an ecclesiastic to talk to business men upon business matters," said Bishop Conaty, of Los Angeles, Cal., in pre-facing a noteworthy address which he made at Redlands January 14 on the occasion of the Business Men's Banquet. "There is always danger that he will drop into sermonizing and emphasize probably too strongly the moral side of things. Yet the business man needs to be reminded of the principles which underlie business—integrity and one will not go far from the right lesson when he impresses upon his fellowmen the importance of rigid adherence to the common laws of right and wrong, of justice and integrity, of honesty and fraud. We are so bound together in our relations to one another that there is little of wrong done by the individual which does not affect the entire social body."

The Bishop touched upon the recent strain in the financial world, its reasons and lessons, and continued: "It seems to me that the evidence warrants us in believing that men need to know and practice a little more strenuously the principles of downright honesty in business. Men are not satisfied with the ordinary solid earnings of a legitimate business but take great chances under the desire of being considered as mighty captains of industry and Napoleonic masters of finance. The Waterloo awaits the greater number and the misfortune is that not merely the spirit is unhorsed and defeated but that multitudes of confiding people lose with him all they possess. Integrity is one of the strongest words in man's vocabulary, for it means wholeness of life as well as wholeness; it means strength of character, honesty of purpose; it stands for a personality which is master of all the situations of life. Integrity is synonymous with honesty and justice, and is blessed of God and man. The business man controls one of the great avenues toward successful national life. Upon him depends, in a great part, the material development of the country. To his genius and energy we are indebted for our mercantile and civic prosperity. Our mutual relations are built upon confidence in our honest dealings with him in what we promise to pay. On him we depend for the value which he represents to be in what he makes or the things he has to sell. The ship upon which we sail over the ocean, the carriage in which we ride through the streets, the food we purchase, are all elements expressive of our confidence in him from whom we purchase these things or under whose direction we use them.

"We are always on our guard against the mining stock on which new assessments are plentiful but with no dividends in sight, but we are hardly prepared to have the same thing done to us by reputable business men in our ordinary affairs of business life. The noblest praise that can be said of a man is that he is good, honest, and high-minded, full of rugged truth in all the circumstances of life, giving value for value, a hundred cents on every dollar, and a hundred cents' worth for every dollar, taking advantage of no man's necessities, but always ready for the square deal.

There was no special reason for the panic but it seems to have had this effect; it has quieted some of the mad passions of speculation and curbed the intensity of the gambling spirit which seems to have possessed so many of the people. We are apt to overlook too readily the flagrant violations of the canons of decent living on the part of those who are intrusted with the interests of the people. There should be no condoning of crime upon the part of those who violate the laws of public trust. Crime is crime, no matter by whom committed, but crime seems greater crime when committed by those in whom we have absolutely placed the trust of the things that have cost us most in life.

"In the mad rush for gain and in the madder rush for pleasure, men seem to forget their duties to their fellow-men. It is not surprising, because they forget their duties to their God and the violation of the Ten Commandments seems mere bagatelle; in fact it would appear at times as if the ostentation of wealth manifested itself most in the breaking of any and all the Commandments. The men are getting away from the moral side of the law and the sanction of conduct is in danger of being lost. Sometimes if one would read the lessons of the times, he would be led to believe that success determines morality, measures affections, and settles all conclusions. We are still too near the great influences that make and keep the world moral to believe that either political power or commercial success determines the laws of morality. There is an Eternal Law which is independent of the individual and which binds him to its precepts if he would stand in the world for the integrity which the world expects of the individual. We should never get away from the old line principle of morality, its ring begets confidence and confidence is the business capital of the world.

"Never was there a time of greater need to develop along the highest and best lines the spirit of business integrity. If one cannot be honest and succeed in the lines of business in which he is engaged then he should seek for some other means of livelihood. Men are appalled to-day at the difficulties which present themselves in safeguarding their interests from dishonesty. There is something

## Also Wore the Wedding Ring

### Appropos of the death of Sister Monica of the Community of St. Joseph, Buffalo, whose funeral was attended by her son Denis P. Flynn, representative in Congress of Oklahoma, the following account in the Buffalo Union and Times by Elizabeth Angela Henry, of two Sisters once well known in Toronto, will be read with interest. Under the above heading Miss Henry says:

The life story of Sister Monica recalls that of two grand women, widows, who were members of St. Joseph's order, Toronto, Canada. They, too, are gone, but it will be many years before the wonderful personality of Sister Jane Frances and Mother De Chantal will not continue to be felt. Both nuns possessed extraordinary gifts of mind and person, coupled with a spirit of deep piety. It was the latter which drew them to lay their talents at the Master's feet. Sister Jane Francis, as the wife of Dr. Cotter, was an acknowledged leader of society and accomplished to an uncommon degree. She had two children, a boy and a girl. The boy lived to manhood and died a true gentleman, like his distinguished father, while the girl grew up into a charming, brilliant woman, and in the flower of her bright girlhood entered the convent where her mother was. The daughter had the melancholy comfort of ministering to her mother's last moments.

Mother De Chantal, beautiful of face and with the bearing of a duchess, was one of the ablest women in Canada. She numbered among her friends the leading men and women of the country and when Princess Louise, wife of the governor-general, the Marquis of Lorne, was sojourning in Ontario, the royal visitor formed a friendship with Mother De Chantal, which continued until the latter's death. Because of her splendid personality Mother De Chantal won unlimited admiration, and because of her piety and charity she was loved and revered. It was her charity which made her on one occasion undress and bathe with her own hands a street wail who had been so neglected that his physical condition made him dangerous for anyone to handle. The valiant, tender hearted superior would risk her own health, but not that of her sisters in charge.

### Jewish Rabbi Pays Tribute

At the unveiling of a statue to the late Mgr. Doane of Newark, N. J., a tribute was paid by Rabbi Leucht, as follows: "It is a slight tribute to speak good of a man of whom few could say aught else. His whole life was one of devotion to a patriotic American citizen, loving our great country for the lofty principles for which it stands. He took the warmest interest in all that tended to the betterment and improvement of the community in which he lived; no movement for the public weal but it had in him the ablest promoter and the strongest defender. "He was a man who loved all his fellowmen, making no distinction between man and man. Barriers which religions, nationalities and societies raise to separate one child of God from another, he knew them not, he stepped across them. But his crown-steps were his extreme simplicity and his unbounded charity. He upheld the rights of all humanity irrespective of creed or racial distinction, to judge in righteousness the poor and defenseless, to plead for the oppressed, with all-pervading eloquence to maintain justice, love and mercy. He was a father to the fatherless, drying the orphan's tears, and stilling the widow's bitter sob, benefactor to the needy, giving while it was his to give, and with it all so modest and retiring that his own right he knew not what his own was giving."

"Never was there a time of greater need to develop along the highest and best lines the spirit of business integrity. If one cannot be honest and succeed in the lines of business in which he is engaged then he should seek for some other means of livelihood. Men are appalled to-day at the difficulties which present themselves in safeguarding their interests from dishonesty. There is something

### Will There Be a Great Struggle?

An alarming note comes across the sea this week, says the Catholic Sun of Syracuse. A few weeks ago Robert Blatchford, a noted Socialist writer of England, declared that the Catholic Church was making a mistake by opposing Socialism and predicted that a day will come when a Socialist government shall be found doing for the Bishops and priests, particularly the Jesuits, what Henry VIII. did in old days. Now Ramsey MacDonald, a Labor party member of Parliament, has uttered a similar threat. Last autumn the English Labor party officially declared itself in favor of secular education. It did this under the palpable guidance of Socialist leaders who took possession of the labor convention. Catholics protests went up as a matter of course, and now in an interview MacDonald declares himself opposed to the attacks made by Catholic preachers against Socialists, and thinks that they "seem to indicate that the Church is deliberately setting itself against the Labor par-

## lacking in our education

lacking in our education if, even among our so-called educated youth, there are mighty loose ideas of honesty. The sense of injustice between man and man seems blunted, because, as it seems to me, education does not teach the meaning of sin. We need more of God and His Positive Law if we would have men build themselves into the integrity of life which stands the test of all temptations. We are obliged to have vigorous and efficient watchmen to protect all our business interests and as has recently been said, the question is now raised as to who will watch the watchman. We have allowed false ideas to be placed before our youth and public sanction is given to many things which savor strongly of dishonesty. In what the people read, in what they see, there seems to be a growing failure to comprehend false conduct, unnatural lives, and dishonest methods. The novel and the stage both give a glory to vice and a weakness to virtue, and our youth is led to believe that true strength is in the sowing of wild oats. The age is full of fakirs and charlatans and the cure-all remedies in medicine are equalled by the get-rich-quick methods in business. Both are dishonest and both violate the principles of business integrity, yet where there is a measure of success they seem to attract a greater share of attention than the honest God-fearing practitioner or the straight-forward, honorable merchant.

"The business man's aim should be at honest business just as the honest financier's aim should be honest finance. The cornering of the necessities of life, the adding of a cent a pound or a cent a gallon to make good philanthropic contributions may be considered smartness in business, but we may seriously consider the honesty of it. "I have been always led to believe that our leaders of industry, our business men, have a right to be considered in the class of our great men. Our school day enthusiasm led us to consider the great men as those who were at the head of our armies or who as statesmen formulated the great characters of national development. But after all, they were not the only great men; I question if they were the greatest of the great men. I rather love to consider the men who in quiet energy and perseverance, with a large dose of self-reliance and faith, have taken a chance with the future and have built our cities, giving us the opportunities for education, and who have helped in the application to communities of the great principles which the statesmen evolved, and put into practical life the blessings which the great army leaders preserved for us by their sacrifices and blood. In our commercial life, the centers of financial strength have been developed and labor has had its opportunities for gain and the savings of labor have been protected by their business care. Public spirit and generous charity have contributed towards the great educational and charitable institutions of the community and we have seen the village rise to the dignity of a city and take upon itself the character of a great metropolis, having over its broad surface churches and institutions all of which serve to bring the people to a closer sense of duty to their God and to one another. The up-building of a city and the development of its mighty institutions is largely the outgrowth of the commercial ability of its honest and energetic and ambitious business men, who have placed within the reach of all the opportunities for the growth and development along the different lines of religious and charitable thought which have filled the lives of the people."

There was no special reason for the panic but it seems to have had this effect; it has quieted some of the mad passions of speculation and curbed the intensity of the gambling spirit which seems to have possessed so many of the people. We are apt to overlook too readily the flagrant violations of the canons of decent living on the part of those who are intrusted with the interests of the people. There should be no condoning of crime upon the part of those who violate the laws of public trust. Crime is crime, no matter by whom committed, but crime seems greater crime when committed by those in whom we have absolutely placed the trust of the things that have cost us most in life.

"In the mad rush for gain and in the madder rush for pleasure, men seem to forget their duties to their fellow-men. It is not surprising, because they forget their duties to their God and the violation of the Ten Commandments seems mere bagatelle; in fact it would appear at times as if the ostentation of wealth manifested itself most in the breaking of any and all the Commandments. The men are getting away from the moral side of the law and the sanction of conduct is in danger of being lost. Sometimes if one would read the lessons of the times, he would be led to believe that success determines morality, measures affections, and settles all conclusions. We are still too near the great influences that make and keep the world moral to believe that either political power or commercial success determines the laws of morality. There is an Eternal Law which is independent of the individual and which binds him to its precepts if he would stand in the world for the integrity which the world expects of the individual. We should never get away from the old line principle of morality, its ring begets confidence and confidence is the business capital of the world.

"Never was there a time of greater need to develop along the highest and best lines the spirit of business integrity. If one cannot be honest and succeed in the lines of business in which he is engaged then he should seek for some other means of livelihood. Men are appalled to-day at the difficulties which present themselves in safeguarding their interests from dishonesty. There is something

### Will There Be a Great Struggle?

An alarming note comes across the sea this week, says the Catholic Sun of Syracuse. A few weeks ago Robert Blatchford, a noted Socialist writer of England, declared that the Catholic Church was making a mistake by opposing Socialism and predicted that a day will come when a Socialist government shall be found doing for the Bishops and priests, particularly the Jesuits, what Henry VIII. did in old days. Now Ramsey MacDonald, a Labor party member of Parliament, has uttered a similar threat. Last autumn the English Labor party officially declared itself in favor of secular education. It did this under the palpable guidance of Socialist leaders who took possession of the labor convention. Catholics protests went up as a matter of course, and now in an interview MacDonald declares himself opposed to the attacks made by Catholic preachers against Socialists, and thinks that they "seem to indicate that the Church is deliberately setting itself against the Labor par-