

The Catholic Register

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—Pope Pius X.

TORONTO, DEC. 3RD, 1908.

EXTENSION TALKS.

With the extraordinary revival of the missionary spirit occasioned by the recent Chicago Congress, we may fairly expect a greater and more willing support for the worthy work which Catholic Extension is endeavoring to do in America. Through it, too, the new Canadian organization will be made known to our people throughout the length and breadth of the land.

Appeals are coming to Canadian Extension, from all over the great Northwest especially. Some want assistance to build churches, others ask for funds for students; some would like a supply of Catholic literature, others make requests for church furnishings, for linens, vestments, chalices, etc., and missionary Fathers of the Oblate Order, especially those who are charged with the Indian reserves and otherwise minister to an unorganized and non-contributing flock of Red Men or Half-breeds, implore us to send them Mass intentions, as this is about all the means of support they can rely on.

These appeals who can resist? It should be the joy and consolation of the Christian ladies of the cities and other well-organized centres, to supply the necessities of decent worship to the altars in these places, thankful that their own are richly provided for. Altar societies can easily help the Extension Society in procuring linens and vestments, each member making some little sacrifice of time in preparing articles herself or furnishing the means whereby they may be purchased from dealers. Or what better direction than this could even the man's charity take? Let him, too, have a pride in the beauty and honor of the temple and provide what is needed to show forth respect to the Eucharistic Presence, and procure necessities for the administration of the holy sacraments. In many well established churches of these Eastern Provinces church furniture and appurtenances which are now withdrawn from service would be most acceptable, we are told, to pioneer people. Would the good pastors who are encumbered with such superfluous or cast-off church goods communicate with Extension and find a welcome place for them in the humble prairie shrines? They will thus do an excellent charity.

Then, many may prefer to put up a memorial chapel where it will serve the poor immigrant or struggling colonist as a source whence he may receive all the consolation of religion. The history of Extension chapel-building in the United States, and they have already built or contributed to fifteen hundred of them one way

or another, is the history of thousands saved to the Faith by them. The non-Catholic organizations found this their greatest means of strength in extending and preserving their membership. In this at least we can borrow from them without blushing. Instead of sinking hundreds and thousands of dollars in marble piles, in our cemeteries, how much better to erect mission chapels to the memory of our dear dead when our fortunes permit—churches in which the ever refreshing Sacrifice may be offered for their souls? Five hundred dollars will build a decent chapel for a pioneer place—even less will help very materially a struggling community to procure the facilities of public worship. Will you, dear reader, vow a little chapel to the Lord?

The bishops of several dioceses too poor to supply their own needs petition the Extension Society for funds to pay the Seminary expenses of ecclesiastical students. We are doing all we can, but it takes considerable money to meet the demands and they are ever widening. We want a Seminary of our own in the worst possible way and we will not rest till we have it and in it a full corps of students, of all nationalities, preparing to meet the exacting needs of the ministry in these new lands, where the Babel of tongues is daily heard. The Catholic who would provide us with such an institution for the nation, would perform the most heroic charity Canada has thus far seen, and one the results of which would be far-reaching and enduring. Talk of putting your thousands into other comparatively estimable things—churches, hospitals, convents, schools, anything! These are, after all, mere masses of stone and cement serving as instruments to the priest in his ministrations for the people; this Seminary would be the nursery of the priest himself who is to apply the benefits of the Incarnation to fallen man. It would send out its hundreds and thousands of Levites, through whose hands the Tremendous Sacrifice of propitiation must ever ascend to the Throne of God and whose prayers and masses and merits must avail the benefactor, who thus enabled them to reach the sacred ministry, beyond all else this world, or even Heaven, knows. The sublime merit of such a benefaction to religion and the Church of our dear country, who can realize? And there are many who could easily do this transcendent act of charity. Who will meet the urgent demand, then? Who will lend this service to the Lord, Who calls to-day with louder voice than ever for priestly laborers to save the whitening harvest of souls?

We have demands for Mass intentions without end. It is difficult to supply the indigent missionary with even a few. Priests with an abundance of intentions, whose diocesan regulations permit of their sending same to us may be assured that they will be forwarded to missionaries whose bishops approve their requests and guarantee satisfactory acquittal. The pious laity desirous of offering alms for Masses can send the same to us without fear also, and we will see that the intentions reach the priest most deserving of them, safely and promptly. In this connection the following letter which we cannot do better than give in its entirety, is just placed before us:

Winnipeg, Nov. 24, 1908. Rev. J. D. Kidd, Secretary Church Extension, Toronto:

Rev. and Dear Sir,—I have seen with pleasure that a branch of the Church Extension has been established in Toronto for the Dominion of Canada. I understand well the aim and purpose of the Association, it is intended to help the great work of propagating the Faith on which the poor missionaries have been depending almost exclusively until now. The Oblate Missionaries, who have received for their lot the evangelization of all the Indian tribes in the vast Northwest, will have many occasions to call on your great charity, and I hope that their wants will be always taken into consideration; for in the practice of charity, it is an accepted rule that the most needy should be helped first.

I am the Procurator for all the Indian Missions of the vast Diocese of St. Boniface, and as such I have to supply masses to all our missionaries who do not get any from the Indians. Therefore I ask of you to procure for me as many masses as you can. I have the greatest difficulty in getting enough masses to supply all demands.

I send you herewith a little pamphlet which will give you a little idea of the great work trusted to the Oblate Fathers in this immense country. They have chosen the better part which will not be taken from them.

Praying to God to bless your good and great Association, and all its members, I remain, Yours fraternally, J. N. POITRAS, Pt., O.M.I.

ST. PETER'S RESIDENCE IN ROME.

Miriam, of Kingston, Ont., writes: "A Protestant acquaintance with whom I have sometimes had friendly conversation on religion, recently made an apparently serious objection against the authority of the Pope as assigned to him by the Catholic Church, the ground of objection being that there is no evidence in Scripture that the Apostle Peter was ever in Rome. On the contrary, he is constantly found in the countries comprising Asia Minor, and a

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late period of his life he is found in Jerusalem, where a conference of the Apostles is held (Acts xv.) He is also imprisoned by Herod and is afterwards found in Antioch, where St. Paul rebukes him for not recognizing that the fullness of grace was given to the Gentiles on their conversion to Christianity. My friend points out that the distance from Rome to Jerusalem is very great, and it is incredible that St. Peter should be tarrying in Jerusalem and Antioch if, as Head of the Church, he were at this time resident in Rome as Bishop of that city. Will you please give an explanation of these difficulties, as Protestants generally say that they prove the claims of the Pope to be St. Peter's successor to be a usurpation?"

Answer. We may begin our answer to Miriam with some remarks on the distance from Rome to Jerusalem, and the difficulties of a voyage from one of these cities to the other. This objection was raised by Edmund de Pressense, a French Lutheran of the 19th century, but it is by no means so formidable as M. de Pressense would have it appear. He evidently expected that a Catholic reader would be overwhelmed by the boldness of his assertions.

The historian Eusebius, Bishop of Caesarea, who wrote his Church History in the early years of the 4th century, or about A.D. 330, places the coming of St. Peter to Rome at about A.D. 42, in the reign of the Emperor Claudius.

The Roman Pagan historian Suetonius informs us that in the 9th year of Claudius that emperor "banished the Jews from Rome because they were mutinous under the leadership of Crestus." This occurred in the year 49; but Suetonius evidently confounds the Christians with the Jews, because of their Jewish nationality, and the name Crestus is evidently a misspelling for Christus, the Latin of Christ. Thus among the Christians banished by Claudius was St. Peter, who is declared by Papias, Irenaeus, Cyprian and all other early Christian writers or Fathers, to have been the founder of the Christian Church in Rome, in conjunction with St. Paul.

But St. Paul did not make his first visit to Rome till the year 60. (Acts xxviii. 16). St. Peter was, therefore, the only Apostle who actually established the flourishing Church which was evidently existing in Rome when Claudius issued the decree by which the Christians were banished in A.D. 49.

The Council of Jerusalem was held in A.D. 51, and St. Peter presided at it. There was no difficulty in his being present there, as it was held two years after his banishment from Rome, which was ample time to enable him to travel a much greater distance. It was no difficult matter to make this journey even if he travelled less than two miles each day. The latitudes and longitudes of both cities are known, and by a not very difficult operation in spherical trigonometry it will be found that the arc of a great circle drawn between the two cities is 20 degrees, 49 and one-half minutes, which at 69 miles to a degree makes 1,437 miles. Thus the argument of M. de Pressense and our correspondent's Protestant friend is found to be most frivolous.

In the year 66 Sts. Peter and Paul were consigned to the celebrated Mamertine prison in Rome, according to the official records of the Popes, and both were put to death on June 29, 67. The records state also that Anacletus, the 5th Pope, who was ordained priest by St. Peter, was also buried near him.

It would lengthen this article too much to give here in full the testimonies of the ancient Fathers of the Church to the fact that St. Peter founded the Church in Rome. We will therefore merely quote in addition to what we have already quoted, the following from St. Irenaeus:

"The greatest and most ancient and most universally known Church (was) founded at Rome by the two most glorious Apostles, Peter and Paul."

The allegation that Peter's residence in Rome is no proof that he was not in that city. At that time severe persecutions were going on, and the mention of such a fact would direct the persecutors to the spot where Peter would be found.

Nevertheless there is one reference which, though veiled, appears to signify that he was in Rome. He informs us in I. Pet. v. 13, that his epistle was written from Babylon. Babylon was a name given by the first Christians to Rome on account of the iniquities of that city. Rome is so called by St. John in the Apocalypse (or Revelation) xviii. 2, xiv

VISITING NURSES FOR THE POOR.

It is seldom that the Catholic Church ever lags behind in any work of charity. The Church whose divine Founder healed the sick and fed the hungry, has been the greatest factor in the entire world in works of charity. The spirit of self-sacrifice to-day is nourished by the example of her hundreds of thousands of priests, monks and sisters, whose lives have been devoted to erecting and maintaining orphanages for the infants, schools for the young, hospitals for the infirm, havens for the weak, and refuges for the old; and the many and various organizations throughout the world devoted to the alleviating of suffering, have in greatest part their origin and example in the Catholic organizations. The work of charity, however, is never finished and while the Catholic community in Toronto have had much cause for pride in the work which has been carried on in our House of Providence, Sunnyside Orphanage, the new Infants' Home at the House of Providence, the Industrial Schools at Blantyre Park and on West Lodge avenue, the Good Shepherd's Home, St. Michael's Hospital, and the many other praiseworthy institutions which suggest themselves at once, one thing has been lacking, namely an organization which will provide the Catholic poor with visiting nurses in their own homes. The general community has already a most excellent institution in that line, the Victorian Nurses' Association, but we have had no similar Catholic institution. There are many cases indeed where there is illness in the home and yet the afflicted one may not be moved to the hospital, cases of chronic illness and hopeless cases for which a hospital can make no proper provision, cases of a mother of a family ill, yet who dare not leave her little ones alone, cases of accidents, etc., requiring attention at home and yet not serious enough for the hospital, and cases where people living alone are sinking to their long last sleep—all cases where the ministrations of a visiting trained nurse are a matter of urgent need.

Impressed by the need for help on these lines, his Grace, Archbishop McEvay, shortly after coming to Toronto, decided to endeavor to interest the Catholic ladies of the city in this work, and called a meeting of ladies at St. Michael's Hospital, on Sept. 15th. He laid before them the claims of such a charity and asked for the immediate organization of a society of ladies to take charge. The result was immediate, everyone attending at once giving in their names for membership, and a fee of \$1.00 per month being agreed upon. An executive committee was elected and directed to draw up a constitution and perfect the organization. His Grace, Archbishop McEvay, accepted the position of Patron and the executive elected their officers from among themselves. The names were published in last week's issue.

The executive have been energetically at work ever since, and have done a great deal of work. A provisional constitution has been drawn up and the city divided into small districts, each of which has been placed in charge of a convener whose duty it is to promote the interests of the association in her district, get new members, receive membership fees and any donations that may be given, and to visit and report to the executive any cases in her district requiring the attention of the visiting nurses. The good ladies who have taken up this work are meeting with great success and the Executive have already been enabled to engage two trained nurses, graduates of St. Michael's Hospital Training School, who will devote their entire time to visiting and attending in their own homes any cases where assistance will be a benefit.

Many pitiable cases have been discovered, many cases of suffering in silence and isolation, and the executive see that if the funds can be obtained, a larger staff of nurses will have to be obtained and a permanent residence obtained, to which reports can be immediately made by members or physicians of cases requiring attention.

In order to extend the Society it has been decided to reduce the membership fee to fifty cents per month. It is hoped and expected that as the work progresses and the Catholic people become more familiar with the good work being done, it will be an exceptional Catholic household in Toronto which has no member of the society in its midst.

His Grace made no mistake in leaving this work to the Catholic ladies in Toronto, for the cases which prove its need are ever under their observation. At the same time the men can do their part, for the movement, once started, can not be allowed to drop and its success will depend not only on the women's work and monthly contribution, but also on the generous sympathy and practical support in cash contributions and other donations from the men. Subscriptions and donations will always be gratefully received and acknowledged by the Treasurer, Mrs. Dwyer, 132 Carlton St.

A circular letter has been prepared by Lady Falconbridge and Mrs. Kavanagh and several thousand have been sent out by the secretary, calling a general meeting of the present members, and of all the ladies who will be willing to join. This will be held in St. John's Chapel, off St. Michael's Cathedral, on Church St., at 3 p.m., on Friday, 4th December, and it is hoped and urged that every lady who possibly can will attend. While no donations are being solicited, it is also hoped that at that meeting many will be reported and in fact some have been already received. The Register wishes the movement God-speed. An ideal work for Catholic women, its success will add one more—and a badly needed one—to the honor roll of Catholic charities in Toronto, and in honoring that example of Catholic womanhood, St. Elizabeth of Hungary, their members will reap spiritual rewards, and by their imitation of her kind deeds and kindly spirit, will help elevate the standard of Catholic womanhood in our midst.

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PRESS COMMENTS

The Register is deeply grateful to its generous conferees for the following words of hearty approval and good will:

Mr. George Plunkett Magann has disposed of the Toronto "Catholic Register" to His Grace Archbishop McEvay of Toronto, and Rev. Dr. Burke, who will publish it in the interest of the Catholic Extension Society of Canada. In this connection the Register will be engaged in a good and noble work in which it will have the assistance of its Catholic conferees throughout the Dominion. With Archbishop McEvay and Dr. Burke at its head it cannot be other than a success and may God give them health and strength to carry on the good work undertaken by the Canadian Catholic Extension Society of which Toronto is the centre of attraction.—"Canadian Freeman," Kingston, Ont.

The Toronto Catholic Register has changed hands, the late proprietor, Mr. George P. Magann, having disposed of the business to His Grace the Archbishop of Toronto. The paper will hereafter be largely devoted to the interests of the Church Extension Society, a sister organization of a similar movement which has assumed large proportions amongst the Catholics of the United States. In this great work it will have the hearty co-operation of the Catholic Record. Under its new auspices we doubt not the Register will be a power for good. The remarkable energy, earnestness, perseverance and whole souled desire to promote the interests of Christ's kingdom upon earth, the characteristics of His Grace of Toronto, leave no reason for doubt that a new era in Church work will come to us. May every blessing attend his efforts and may the Catholic paper of which he has now assumed control meet with abundant success in its mission.—The Catholic Record, London, Ont.

Few movements have sprung into such sudden prominence as the Church Extension Society, whose Congress was held at Chicago a fortnight ago. Of the two branches, American and Canadian, the former is the elder, yet only by a couple of years. But it was just this last summer that the seed budded from Canadian soil. The new Archbishop of Toronto, Mgr. McEvay, is at the head of it—a name which will be security for its stability and guarantee of its success. We are confident that it will do unbounded good, and that salvation will be brought to untold numbers who otherwise would have perished. Its novel formation does not intimidate us any more than it should discourage its advocates. If it did nothing else than merely echo through the whole Church of the continent that those most deeply interested—all the children of the Faith—are waking up to the fact that they have a higher call and that they must be truer to it in the future than in the past, it would be an awakening. It is the dawn of the layman's zeal and service in the Church.—The Truth Witness, Montreal.

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