

# The Catholic Register

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

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## MATTERS OF MOMENT

### The "tie-up" in the City Car Service—The Quebec Tercentenary—A Tabernacle Society.

For two hours on Saturday the city was tied up, at its busiest, and from the citizen's point of view, most important part of the day, by the turning off by the company of the power which works our street cars. The entire city was demoralized. Thousands of belated men and women stood on the streets or when too exhausted to stand longer, sat on the steps or curbstones, awaiting the movement of the cars which stubbornly remained motionless from noon until two hours later. Many who had arranged for week-end trips to the country had their plans all disarranged. The crowds hurrying to the boats and trains were stalled on the way and either never accomplished their object, or arrived at their destination sick and tired from fatigue and hurry, oftentimes unable to find that train or boat had gone. From office, factory, or store the throngs poured out eager to board the cars to take them to their home, but the cars were literally powerless to help them—the power was off. Meantime the tracks of our city railway were at the service of the processionists who make the "Twelfth" the day of their annual outing.

Now, that certain of our citizens take delight in turning out to broil and blister in the sun in one of the hottest months in the year, is to us a matter of indifference. Nor do we mind that they make the air hideous with scree of file and rattle of drum, while every artistic rule is defied and offended by the medley of colors displayed in the long lines of gaudy processionists. But what we do mind is that our rights as citizens are infringed, and the entire economic system of our city upset, either directly or incidentally through the presence of these same inartistic processionists. If, as R. J. Fleming affirms, the cars were stopped on the principle of choosing the lesser of two evils, the choice in this case being to leave the cars standing scattered rather than "bunched," which he claims would have been a greater inconvenience, then this only points out more clearly than any previous happening, that for the maintenance of the reputation of Toronto as a city governed with the dignity which pertains to citizenship, a change is necessary.

In what should the change consist? Either in doing away altogether with processions or in changing the route of such as are held from the streets occupied by the line of the cars, to other streets of the city. A few weeks ago New York had a mammoth procession calculated at between forty and sixty thousand. But there was no tie-up, and so well and orderly was the affair conducted that a block on any side from where the parade was witnessed by one hundred and twenty thousand people, the street cars plied as usual, and none might know that anything out of the ordinary was going on. Why not the same in Toronto? Why are parades of any description allowed to occupy our business streets to the detriment and hurt of the city's thousands? Queen's Park and avenue and the many beautiful streets north would make far more pleasant paths for a July walk than those now used. If this cannot be agreed upon then a law is wanting to prohibit any and all processions that would result either directly or indirectly in tying up the business of the city and working to the discomfort and sometimes grievous hurt of the many thousands for whom the street cars are a necessity. A long-suffering public has endured enough. A change is imperative.

In a few days Canada's ancient capital will live over again the scenes enacted there three hundred years ago, scenes which made for the actors and their descendants a history which in coloring and plot is perhaps unsurpassed in any portion of the Globe. Quebec for a second time will receive its Champlain, Laval as of old will be seen on its streets, the military, French and English, will intermingle and the ships of the old lands will come majestically up the noble St. Lawrence just as in the days when Wolfe and Montcalm each strove to do a soldier's part for king and country. Happily, however, circumstances are altogether different. The setting for the pageantry is something quite unlike that which environed Champlain, or even that which formed the background for that great drama which had for its stage the now immortal field of Abraham. The march of time has made it impossible for us to realize the conditions under which the first pioneers made for themselves and us, homes in the land of Our Lady of the Sun and Snows, and so the repetition of these, of the scenes through which they once passed, will be altogether apart from the hardships—and joy, and brightness and festivity unalloyed, will be the note of the days of pageantry and rejoicing.

Are our people in Ontario entering into the spirit of the events of the Tercentenary of Quebec as much as they might? It is something that is occupying the attention of the world, something for which those who can are crossing the ocean to witness, and not alone England and France, but the United States and other countries are sending their citizens in large numbers to benefit by the recreation and instruction the occasion will afford. Incidentally, too, the report of the celebration has had the effect of awakening, at least a great portion of the world, to the place which the Canada of to-day occupies amongst the nations. For we

are a nation. A nation in the power of our progress and prosperity, both of which, despite the late incidental depression, are such as to surprise not ourselves alone, but those whose work it is to watch the march of countries and peoples. The greatest lesson of the pageantry, about to be set forth before the eyes of admiring thousands along the quaint and hilly streets of old Quebec, will be the contrast between the first landing of Champlain, when naught greeted him save the rugged and threatening rock and a handful of Red Men, and Quebec of the present day with its commercial aspect and historical importance, a combination drawing to its shores many thousands from all quarters of the globe. How many from Ontario will be amongst those thousands?

A suggestion comes to us through the Catholic Union and Times of Buffalo, in which city the Tabernacle Society is well established and is doing excellent work, as is proven by their annual report just published. The object of this association is to honor our Lord in the Blessed Sacrament, both by the adoration of its members and by the work of their hands, for the adornment of His altars. The report says: "We have increased in membership, a most important announcement, we have assisted more poor churches than ever before, and in so doing made a more worthy dwelling place for Jesus, where He receives the homage of the faithful. On account of the great poverty and need in poor churches and distant missions, it was impossible to have an exhibit as the work was sent as soon as finished." And here is a list of the articles sent out to those in need by this active organization: Copes, 16; chasubles, 30; altar cloths, 10; altar covers, 2; communion cloths, 2; benediction veils, 10; albs, 10; surplices, 5; benediction stoles, 2; confession stole, 2; benediction burs, 2; cinctures, 6; palls, 4; purificators, 116; corporals, 58; amices, 46; finger-towels, 108; boys' cassocks, 13; the emblems on copes, chasubles and benediction veils were all worked in gold embroidery. The surplices were all hand-made lace, as well as the albs.

In Toronto we have a great number of societies, so many, in fact, that some are under the impression that fewer would be an advantage to our Catholic community, though, of course, this is a matter that could not very well be decided, but a Tabernacle Society is not in existence as far as we know, and there is no doubt in the world but that there are dozens amongst the girls and women, graduates and others from our schools and convents, who could without any trouble to themselves, give part of their time to this great work. For it is great. Beautifying the Tabernacles of the Lord and adding to the glory of His house, could never be classed as less than great, and those whom we have in mind so far from being harassed in any way, by the additional work which membership in such an organization would involve, would be benefited by having a definite object, and that so attractive one, to act as an impetus and inspiration to their efforts. Many spend hours, days, yes, and weeks, in some ornamental piece of work for the home that is already plethora with similar articles. Think of the many poverty environed temples in the remote parts of our own country, or if you will, think beyond this, of the many foreign mission fields in need of a little help, and start in to their assistance. Anyone taking the initiative will find scores of willing workers.

An old friend that came to our office regularly has paid us its last visit, Donohoe's Magazine, after a life of about thirty years, has become merged in the Catholic World, now edited by the Paulists of New York, and only in its new form shall we see it in future. Donohoe's was always a favorite. It filled a place of its own that will not easily be compensated for and its bright face on our desk around which years of associations crowded will be long missed. The now extinct magazine's issue of this month was its last—had all the elements which make for popularity of the highest kind. Instructive without being heavy, bright without being frivolous, varied in matter and excellent in illustration, Donohoe's was an always welcome visitor. While parting with the old we may safely trust in the prepossessing qualities of the one that succeeds, for as the Catholic World in its old form was undoubtedly one of the finest exponents of what may be termed Catholic journalism, and as the Paulists along all lines of work, send out nothing but the best, so we may look for everything desirable in the magazine produced from the amalgamation of Donohoe's and the old-time Catholic World.

The Catholic Sun tells us that the London Tablet, the official organ of Archbishop Bourne of Westminster, lately devoted an entire page to editorial advocacy of woman suffrage. The same exchange comments that the Tablet, however, has advocated that cause for more than twenty years under the direction of Cardinals Manning and Vaughan. The subject is one that has not been mooted to any great extent in Canada and amongst Catholic women it is perhaps as a general thing altogether unknown. It may, however, come their way in the not distant future, and to know that the principal Catholic organ in England gives woman suffrage its advocacy, is a guarantee that it is at least worthy of the consideration of those whom it most concerns.

In a severe electrical storm during last week, the spire of the church at Gracefield, Que., was struck by lightning, but beyond some slight repairs necessitated to the steeple, the damage was slight.

## AN OPTIMISTIC VIEW

### Cardinal Logue Tells of Relations of Church and State in America—Faith Due to Irish.

His Eminence Cardinal Logue, who arrived from America at Queenstown on June 13, preached at the 12 o'clock Mass in St. Colman's Cathedral, Queenstown, on the following Sunday. The subject of his sermon was his visit to the United States, in reference to which he said: "We had the most striking proof that could be placed before men's eyes of the vitality and the activity and the triumphant success of the Church of Christ in one great nation. One of the great nations of Christendom of the present day affords a spectacle of the triumph which Christ's kingdom has achieved over the souls of men. We have been eye-witnesses of it on a great occasion. We were invited by the Archbishop of New York to join in the solemn ceremonies which were undertaken to give thanks to God and to celebrate one hundred years of the work of this teaching of the Gospel, and, my dear brethren, the result was wonderful. When we consider what the Church in America was a hundred years ago, before 1808, and when we consider what it is now, not only in the Archdiocese of New York, but throughout the whole of the United States, in all its States and all its Territories, we see realized the promise of Christ to His apostles: 'Behold, I am with you always, even to the consummation of the world.' Even in the early days of the Church there was hardly a more striking proof of the vitality and the efficacy of the Gospel in conquering men's minds than we had observing the progress that has been made by the Church in the great country during a hundred years.

"To give you an idea of it, I took down a few statistics to bring before your minds what we saw with our eyes. Before 1808 there was one Bishop in the United States, Bishop Carroll, who played a leading part in the great movement which resulted in the independence of the United States. He was the only Bishop, and the handful of Catholics there were scattered over the wild country almost without priests, and to a great extent without Mass and without Sacraments.

"What do we see at the present day? We see 14 Archbishops in the United States, 90 Bishops, 10,789 secular priests, 3,655 of the regular clergy, making a total of 14,444. There are 7,613 churches—that is to say, parish churches—with pastors; there are 3,941 mission churches and churches which have Masses occasionally, and as far as can be ascertained, the total of Catholics in the United States, which has grown out of the handful in 1808, is now, some say, fifteen millions. It is thought that when the census, which is being taken now by one of the American Archbishops, commissioned by the Government, has been made out, it will reach nearly twenty millions.

"The Church is alive and strong and vigorous. There was no coldness about the Catholics that we met in the United States. We found none who were ashamed of their holy religion. From those in the highest walks of life to the poor laboring men who were taking care of the streets, they were all proud of their holy faith, prepared to acknowledge it and to show their pride in it. There was no grumbling, none of the spirit of criticism and carping, which, in Ireland, has begun to introduce itself in the present day. You would not find there what I saw by a newspaper, this morning, you would not find there a Catholic in any walk of life who would stand on a public platform and declare to his hearers that the pulpit was the platform of cowards. Such was the expression that was given to the feelings of a certain politician in England lately."

"That march past of the multitude opened my eyes, and the eyes even of New Yorkers, as they told me themselves, to the strength and vitality and the vigor and the boldness, if I may so express myself, of the Catholic faith in New York. Their General rode at the head of his procession until he reached a place where they turned off in other streets and dispersed, and then he came back to the immense platform raised there for all the visitors, and he was sitting near me. He counted the files of men passing and the time they took, and he found that they were marching at the rate of fifteen thousand an hour. The procession took three hours in passing the stand, so that there must have been forty-five thousand men marching past in that procession."

"And who were these men? There at the head of the procession were the Catholic judges of New York, and the Catholic lawyers, and the Catholic doctors, and the members, numerous as they are, of the Catholic Club, which includes all the leading gentlemen of New York. They were not ashamed to make that public profession of their faith; they were not ashamed to come down amongst the people to march past their Archbishop and make that public profession of their attachment to him and of their attachment to their holy religion. And then came various societies and confraternities, and the people. And though the procession, I could see for myself, was principally made up of Irishmen and the descendants of Irishmen, there had Germans, of course, and Poles in lesser numbers, and of course the Irish, and they had Catholics from every country marching in that great procession. I do not believe there is any other city in the world that could have turned out the display of men. I do not believe there is any other place in the world where such a public profession could be made of the Catholic faith. It was a powerful display of the attachment of these people to the Church, and

that was one of the principal things that struck me during my visit to the United States, both in the Archdiocese of New York and in the other dioceses that were visited, because we went a good deal about through the country, and we went to Canada and elsewhere.

"Everywhere we went I found the most cordial and affectionate relations between the people in every grade of society and the Bishops and the clergy. That is one of the points of a lively faith, and that is one of the means by which Almighty God will preserve the faith to that people. I forgot to mention that there was a great assembly, where the most eloquent men of America addressed themselves to the people and professed publicly their attachment to the Catholic Church and to our Holy Father the Pope. It was a magnificent display. Well, in organizing that and in the ceremonies and in the procession the Archbishop's words regulated everything. The lay gentlemen concerned acted under his direction, and took instructions from him, and they showed themselves just like children in his hands; and I believe that that is the secret of the success and the triumph of the faith in the United States. As long as that lasts, the Church will be prosperous and the Church will be successful in evangelizing the people, and even in bringing others into the fold. That was one of the things I had the satisfaction of witnessing during my time in America.

"And I believe, under God's providence and God's grace, which works everything in us, I believe that the external means by which God carries out that great work in America is the beautiful union which exists between the clergy and people—faithful and affection on the part of the people and paternal interest on the part of the clergy. There is no one work to which the priest can set his hand there in which the people are not prepared to co-operate as regards the risk, the expense and the sacrifice involved.

"On this day fortnight I was asked to lay the foundation-stone of a new church, and the people were there in multitudes, prepared to back up their pastor in founding that new church in a new district. It is outside the city at present, but the city is creeping up to it, and the place is becoming peopled, and they want a church. On the evening of the same day I was present at the laying of the foundation of new schools that will take up as much space as your cathedral here, and there again the people were in multitudes, and gave their contributions to the pastor who was raising these schools.

"All these things are done by the Catholics themselves. They get no part of the subsidy which is given by the State for the education of the children, but their parochial schools are the glory of the Church in America, and the children receive a magnificent education in them. So much so that merchants and others, as I saw by the newspapers, seeking assistants for their various offices and stores, try to get as many as they can from the parochial schools, passing over those who are educated in the State schools, because, they say, in the parochial schools they find boys and girls who know their business and who will be obedient and respectful to those who employ them.

"There is no doubt that at the present day there are great multitudes of splendid Catholics from Germany and from Poland, and some of them from Austria, and even from the East, who have their own Eastern priests and their own rites, and the Bishops make every provision for them and provide them with churches and allow them as the Pope himself does, to carry out their ceremonies according to the rites of their Church. They are not schismatic Greeks, like the Russians. They are Catholics, united to the Catholic Church. You have them from these countries, but when all comes to all you will find the United States owes the Catholic faith to Ireland. There is no doubt whatever about that; the Irish were the first to raise the standard of the cross in the United States. Of course, in South America the early Spaniards took care to make their conquest not merely a secular, but a religious conquest. But I am speaking of the United States only, and it is an acknowledged fact that the faith of the United States is an Irish faith, and hence it is that they have so many churches dedicated to St. Patrick, and hence it is that they have such a veneration for St. Patrick, and hence it is that the good Archbishop of New York was good enough to ask your good bishop and myself—and, indeed, he asked other bishops, but they were not able to join him—to celebrate this great centenary, because all feel and all acknowledge that what the Catholic Church is in the United States at the present day is due in a great measure to Irish faith, to Irish piety and Irish fidelity to the teaching which was handed down to the people through their forefathers from St. Patrick's time to the present day.

"There is another thing, though perhaps the church is not a place to speak of it. I never received more kindness, and your Bishop will tell you the same, than we both received in the United States, and we must say in justice that the kindness and hospitality we received was not confined to Catholics. We found that our countrymen of other creeds, and even Americans, were just as ready to receive and show us kindness, and to go to trouble that we are not accustomed to in this country to make us at home. So that is one reason why I left the United States with great regret, and why the strong feeling of affection I had for that great country before, as being the home of so many of our race, has been increased a hundred-fold by my visit.

Rev. Father Dubaut, parish priest of Notre Dame de Grace parish, Hull, has been elected one of the school commissioners for that district.

## SUBJECT OF THE HOUR

### Public School System Stigmatized by President Coler as "Without Heart or Conscience."

The following taken from the Catholic Standard and Times, points to an awakening of those outside the Church, to the pernicious results of education in which religion is ignored. Our contemporary of Philadelphia, says:

The semi-centennial commencement of St. Francis' College, conducted by the Franciscan Brothers, was a memorable event. It marked the Golden Jubilee of the oldest Catholic college in Brooklyn, and a notable feature was the reading of a blessing from Pius X. to the Franciscans and all the pupils and institutions under their care.

But perhaps the most striking feature was the address to the graduates by Hon. Bird S. Coler, president of the Borough of Brooklyn. President Coler, who is a non-Catholic, discussed the shortcomings of the public schools in the matter of moral training with a frankness and boldness hitherto unapproached by any man holding public office. He also advocated public aid for denominational schools, on a basis of dividing the school money in proportion to the number of pupils who are graduated by the various schools and able to pass examinations held by the public authorities. President Coler said in part:

"You have come to this important stage of your development through a school in which ideals are nurtured, in which the valuable truths of secular education are vitalized with religious feeling. You have been fortunate in having attended a school that has in it a heart and a soul. You have received a splendid mental equipment for the battle of life, but, better still, you have received a moral equipment."

"And compared with that sublime instruction, how cheap and trivial the precepts of those educators who think themselves masters of their craft because they have filled our elementary schools with sewing classes and classes in hygiene, and psychological classes and cooking classes and classes in everything except the really useful things that the mind of the child needs."

"And this brings me to the thought an expression of which some of my friends believe to be politically suicidal. As to the political aspect of it, I need only say that I have been killed politically so often that I don't mind it at all. I am well aware that it is a fashion among our public men to bow down and worship a certain idol which we call a public school system, and I would hesitate—because frankly I do give heed to political considerations—before saying that there was anything wrong with the public school system if I did not believe from the bottom of my soul that there is something wrong within."

### "A SYSTEM WITHOUT A HEART OR A CONSCIENCE."

"And this is the wrong: That it has become a system without a heart or a conscience, and such a system, instead of being a blessing, must necessarily become a menace to the state. The education of the child is the most sacred duty of the State. The government owes it to the people that every child shall be equipped for the duties and privileges of citizenship, and if that citizenship is to be worth while, the equipment must be mental and moral; the intellect in its plastic state must be impressed with lessons that are ethical as well as lessons that are secularly educational. The conscience must be trained as well as the brain.

"It has been my experience that the State cannot do this work through its ordinary agents; that mere civil service examinations do not qualify city or State employees to deal with the child of tender years. When I became Controller there was a system of city nurseries to care for unfortunate babies. They were taken from the streets, and the city attempted to save them for useful citizenship through its civil service. An investigation revealed an astounding death rate among these foundlings, and there was other evidence that a cut-dried system was bearing fruits that were evil. We were at that time, in the city of New York, dealing also with private charitable enterprises, and it was found that in institutions of charitable or religious character there was that thing lacking; there was a sentiment and a religious training, which, to some extent, took the place of motherly affection. And so far as we could we substituted institutions of this kind for the civil service guardians of the foundlings; and the result has been not only a saving in money to the city, but a saving as well of the lives and moral natures of thousands of unfortunate children. A heart and conscience have been put in the system of rescuing and caring for the foundling.

### A GODLESS SCHOOL NOT SATISFACTORY.

"The time seems to be approaching when we must do something for our school system; when we must try to put a heart and conscience into it. The tendency recently has been to drive God out of the schools, and I do not believe a Godless school satisfies a vast majority of the parents of the city of New York; or that it tends to the improvement of the quality of our citizenship. It seems to me that some method must be devised whereby the children whose legal guardians prefer that they shall receive a moral training as well as a secular education in the school room can obtain for their children that

training for the payment of which they contribute in taxes.

"I do not think that such a proposition involves the slightest violation of the spirit of non-sectarian government. All that the State need do would be to insist that each child receive a secular education, and pay for that and that alone, leaving the selection of those who are to form the character as well as to instruct the mind to parents and legal guardians. A Lutheran child might attend a Lutheran school, an Episcopal child an Episcopal school, a Jewish child a Jewish school, a Catholic child a Catholic school, the State making to each school an allowance for each child which that school shall so educate as to enable it to pass a standard examination held by State officers. The State may also insist upon determining the question of the competence of the teachers by compelling them to qualify for that work through examinations. Thus would the State fulfill its obligations to provide for each child an education, while those whose duty it is to minister to its moral welfare would be left free to do so."

### Denis O'Sullivan Memorial

The many friends of the late Denis O'Sullivan in London are determined that the famous baritone shall not be forgotten by his countrymen. A fund is now being raised in the British metropolis for the purchase of a replica of the bust of O'Sullivan which Francis Derwent Wood has been commissioned to make for the Bohemian Club of San Francisco. The bust when finished will be placed in the National Portrait Gallery of Ireland. The tribute to the memory of the deceased singer is a deserved one, for none in late years has done as much for Irish music, both in lecture and song, as Mr. O'Sullivan, and all lovers of Irish art cherish a grateful memory of his efforts to bring the music of his race into prominence and esteem.

### Monument to Bishop Laval

Earl Grey unveiled recently the monument erected in honor of Right Rev. Francois de Laval de Montmorency, D.D., the first Bishop of Quebec, whose see embraced almost the entire North American continent. The fetes attending the ceremony and the two hundredth anniversary of the death of Bishop Laval lasted over three days, and were of exceptional brilliancy, forming a kind of prelude to the Champlain tercentenary this month. The monument was erected at a cost of \$50,000.

Twenty-five Archbishops and Bishops, a thousand priests and more than a hundred thousand of the faithful participated in the ceremony, as the Pope was told in a message cabled by the Archbishop of Quebec, assuring the Pontiff of the profound devotion of the people, confirmed by three centuries of unalterable attachment to the chair of St. Peter. The Pope cabled back his thanks and sent his blessing.

Mgr. Begin presided at the ceremony of unveiling, with the Governor-General on his right and Mgr. Sbarretti, Papal Delegate, on his left. Cabinet Ministers, the Lieutenant-Governor, judges, professors of Laval University and leading representative men of all classes were present. When the ribbons which were attached to the veiling of the statue were handed to Lord Grey by four little children, and lightly pulled, the veiling was raised. At the same time a splendid crown suspended in midair over the statue descended upon the head of Mgr. Laval and a spring door was opened, releasing a number of white doves.

The troops presented arms, and bombs ascended from the open space near by as the statue was unveiled. These showered parachutes over the crowd, containing British and French flags and other mementoes of the occasion. Earl Grey expressed pleasure at being present as representative of the King. Laval stands among the first of Canadian heroes, he said; not alone for the work of evangelization among the Indians, but also for his devotion to works of charity and to the suppression of the trade in liquor with the aborigines.

The ceremonies and speeches lasted all afternoon, and the entire city was illuminated.

### Reception in Ottawa Community

The annual retreat of the Grey Nuns Community was concluded with an impressive ceremony, in which fifteen young ladies were received into the holy habit. Rev. Father Guertin, the chaplain of the Community, presided and was assisted by Rev. Father Lewis, O.M.I., of Plattsburgh, who delivered the sermons during the retreat. Those who took the holy habit were: Miss M. S. Carona Lemaire, St. Bonaventure, Que.; Sr. St. Cecilia; Miss M. Elizabeth Brennan, Aylmer; Sr. Mary Monica; Miss Clara Leduc, The Brook; Sr. St. Leonce; Miss Rose Melba, St. Laurent, Hull; Sr. Marie Celine; Miss Agnes Donavan, Mauiwaki; Sr. St. Marie Helena; Miss Angelina Genest, Lowell, Mass.; Sr. St. Rodrigue; Miss C. Clara Nadreau, St. Francis Du Lac; Sr. St. Mederic; Miss M. Eliza Robert, Ottawa; Sr. St. Gene; Miss E. Norma Champagne, Hull; Sr. St. Marie Aileen; Miss M. Louise A. Y. Benoit, St. Ephraim d'Upton; Que.; Sr. St. Marie Salomee; Miss Marie Mullarkey, Aylmer; Sr. St. Marie Aileen; Miss M. L. Eva Paquin, Lowell, Mass.; Sr. St. Majorie; Miss Bernadette Brouillette, Lowell; Sr. St. Marie Elie; Miss Agnes Lamothe, North Bay; Sr. St. Moise Converse; and Miss M. Lexina Belanger, The Brook; Sr. St. Alexina Converse.