

# The Catholic Register.

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

VOL. III.—NO. 31.

TORONTO, THURSDAY, AUGUST 1, 1895.

PRICE FIVE CENTS.

## NEWS OF THE WEEK.

**British Politics.**—The practical destruction of the Liberal party is the result of the general election when the final count is made. The Irish party remains as solidly Irish as before, and the Conservatives are independent of the dissident Liberal alliance. The following table shows the condition of the various parties previous to and after the fight:

	Before.	After.
Lib.....	372	167
Con.....	263	303
Ins.....	269	69
Lib. U.....	99	72
Pat.....	9	12

There are three constituencies still to hear from, East Donegal, Arthur O'Connor seat, which will return a Nationalist, South Derry which will return a Liberal Unionist back, and Orlingy and Sneland which is a Liberal constituency. Mr. Gladstone has written a lot, or to a former supporter referring to the election as a singular one. The Freeman's Journal says it is probable the Conservative government will shortly bring forward a scheme to establish and endow a Catholic university in Ireland.

**European.**—The restoration of Lord Salisbury to power has animated the press of Germany Austria and Italy with fresh hopes of English support of the Triple Alliance. At the same time France is preparing for a diplomatic campaign over the question of British occupation of Egypt, the island of Trinidad, and other territories. The excitement in the Balkans continues unabated, and it is a question whether Prince Ferdinand may abdicate in favour of his son on account of the popular blame attaching to him for the assassination of Stambuloff.

**Canadian.**—On July 25 a monument was unveiled to commemorate the battle of Lundy's Lane. Sir Oliver Mowat has been visiting Cathiness and has received the freedom of Wickburg. A report put in circulation that Chief Justice Meredith is to come down from the bench and enter the Dominion government is discredited. The Ottawa government has reopened negotiations with the school question. The report of the Commission appointed by the Ontario government to investigate the condition of the Ottawa Catholic schools is being prepared.

### ST. VINCENT DE PAUL SOCIETY.

A Falling Off in Membership and Increasing Demands on the Conference Reported.

The report of the Toronto Particular Council of the Society of St. Vincent de Paul has just been published. It is not at all satisfactory regarding the year as the following extract declares:—

No. of Conferences.....	10	10
"Active members.....	258	217
Average attendance.....	109	97
No. of families relieved.....	349	404
"persons relieved.....	1809	1894

Receipts during the year \$277 80 \$235 68 expended by members 259 72 262 97 Expenditure—relief of all kinds..... 2396 06 2890 84 Balance on hand..... 1281 77 949 74

The foregoing statement shows one fact, which is very much to be regretted—a considerable falling off in membership. With two successive hard winters, accompanied by dull times, it is not surprising that the demands upon the Conferences for assistance were greatly increased; for many families, who had never been obliged to seek charity before, were forced to do so during the last winter. But the effects appear to have reached the Society itself, for it has been found that quite a few good, zealous members have withdrawn from the Conferences on account of change of circumstances brought on by the hard times. This will, no doubt, account for part of the falling off in membership. However, although the workers were fewer, the members are to be congratulated upon the result of the year's work. The amount expended is only a trifle less than that of the previous year, and the number of families visited and assisted is much larger.

A satisfactory account is given by the Reverend Mother of the Night School in St. Nicholas Home, the Redemptorist Fathers of St. Patrick's speak well of the Italian night school, and the report dwells encouragingly upon the progress of the St. Vincent de Paul Children's Aid Society now legally incorporated.

The following are names of regular subscribers to the Council of the Council, of the several conferences:—His Grace the Archbishop of Toronto, Rev. J. L. Hand, Dr. Goldwin Smith, Thomas Flynn, Jones, Mackenzie & Leonard, Henry Barron, Spilling Bros., Eugene O'Connell, P. O'Connell, Dr. Wallace, V. M. Rich, The Williams Estate, John Sully, C. Cashman, Mrs. John Foy, Mr. Perry, Miss Taffey, Col. Lawrence, G. Kelly, Peter Ryan, Wm. Clarke, Geo. F. McGinn, James Connelly, James O'Donnell, Mrs. Quinn, Major E. Leigh, Wm. P. Atkinson.

## CATHOLIC CHARITY.

### Father Ryan on What It Is and What It Does.

At the Pan-American Congress—The Heroic and Holy Wreath of the Catholic Church and their Great Work Described.

Father Ryan's address on Catholic Charity, delivered at the recent Pan-American Congress was extempore. After a few pleasant introductory remarks he spoke substantially as follows:

Our learned and eloquent Brother, the Rev. Dr. from Detroit, told us this morning that there are ministers of the seventh day and ministers of the seven days; and indeed I may say of the seven nights; for after fourteen hours work a day I am liable to a sick call any time of the night. I have not had time to write my address. I have tried to get time to think it, and I will give you my thoughts extempore. They will come directly from the head and straight from the heart. My subject is, "Organized Charity and the Catholic Church." The subject is very important and interesting, and most appropriate to the object and aim of this Congress, which pretends to consider the various forms of applied Christianity. But the subject I have chosen is also very vast and comprehensive. Volumes have been written on it. It is as old as the Church and as new. I will take it in its most modern form, but even here I can treat it in only a brief and summary way. I will aim at being suggestive rather than exhaustive. I will give you some thoughts and general principles, together with a few

IMPORTANT AND STRIKING FACTS, and allow you to draw your own conclusions. Indeed the knowledge thus gained from your own thoughtful, intelligent reflection will be more useful and permanent than any I could impart. And first, it may be well to explain clearly and distinctly what the subject means. Every one knows what an organization is for nowadays everything and everyone an "organize;" labor organizers; capital organizers; literature, philosophy, philanthropy, literature, philosophy, philanthropy; men, women and children organizer. So all know what is meant by an organization. It is more difficult and more necessary to understand clearly what is meant by organized charity; for, as philosophy, science or philanthropy, no one even philanthropy. There is to be an address during this congress on "Organized Energy," and another address on "Organized Philanthropy." My address will not interfere with either, but may help to perfect both. Organized energy may be only material, organized charity must be spiritual. Organized charity is natural and human; organized charity is supernatural and divine. Organized philanthropy may work only for man, organized charity must work also for God. Organized philanthropy has been and may be pagan, organized charity is essentially Christian. Organized charity is founded not merely on the brotherhood of man, not even on the fatherhood of God, but primarily and principally on the brotherhood of God in Christ Jesus our Lord. "The firstborn among many brethren." Organized charity works indeed for man, and works for man as only it can work—unselfishly, generously, perseveringly, heroically; but it so works only and so far as it is animated by a divine principle, sustained by supernatural motives and means, and directed to a supernatural end. All this will perhaps be best seen by considering organized charity in action. Thousands of

could be culled from the history of the Catholic Church, but for the sake of brevity and clearness I will select as examples only a few organizations. I do not agree with my friend the energetic Dr. from Detroit in saying, we must abandon the old Theology and give ourselves only to the modern centripetal, concentric Christianity." I hold unflinchingly to the old faith, and I especially revere and admire the old charity of the Catholic Church. I say with the celebrated historian, Frederick Hunter, that "all the institutions of beneficence which the human race to-day possesses for the solace of the unfortunate; all that has been done for the protection of the indigent and afflicted in all the vicissitudes of their lives, and under all kinds of suffering, have come directly or indirectly from the Church of Rome. That Church set the example, carried on the movement and supplied the means of giving it effect." But I would not now ask attention to what

Catholic charity has done in the past, but what it is doing in the present. I would not say: Go and read; but come and see, and then go and honestly tell what you have seen and heard. "The blind see, the deaf hear, the lame walk, lepers are cleansed and the poor have the Gospel preached to them."

During the late interesting convention of the Women of Canada, held in our city, I was asked: "What are Catholic women doing in the great cause of suffering humanity?" I answered then, and I answer now, they are doing everything. There are at present on this American continent about twelve thousand Catholic women devoting their lives to the relief of every form of human suffering. The poor and the sick, the orphan and the aged, the homeless and the unemployed, the orphans, the deaf, the dumb and the blind, the insane, the outcast and the leper, all such, to the number of over a million annually, are being efficiently, economically and most tenderly cared for by an organization known under the general title of Sisters of Charity. These twelve thousand Sisters are only

#### SOME OF THE CATHOLIC WOMEN

who are actively and continually engaged in all the good works that the "Women of Canada" met to talk about, and that the Pan-American Congress will learnably discuss. Conventions may talk of "applied Christianity." The Sisters of Charity live it. They live it, and it is their only and their glorious life. They have given up home life, social life, civil life; their very names are known to the world no more. Their lives are consecrated to their Master in heaven; their life-work is His suffering members on earth. And what does the Catholic Church think and say of these devoted servants of Christ's poor? She thinks and she knows they are the bravest, noblest women on God's earth, and she says from her heart—God bless them. She says they have done well to leave home and friends and bind themselves by vows of poverty, chastity and obedience, to live or die in the cause of suffering humanity. And she solemnly affirms, what she knows from experience to be a fact, that it is only those who so follow the Master's call to the highest life on earth that can minister to His suffering members efficiently, perseveringly and perfectly. The state confirms what the church asserts, and within the past year Catholic Sisters have had public testimony from state officials in the United States and Canada to the efficiency, economy and superior success of their work. Only a few days ago the President of the French Republic, when decorating a Sister of Charity with the Cross of the Legion of Honor for fifty years faithful service of the sick in military hospitals, said, "Such are the brave soldiers that will protect and save society." The Frenchman only expressed what every man must feel when he knows and ponders the heroic life of these noble Catholic women. One result of this Pan-American Congress should be that such things shall be known and pondered, and that it will be impossible henceforth for any man who would escape the

#### INDIGNATION AND CONTEMPT

of all honorable minds, to speak otherwise than well of our Catholic Convents and Catholic nuns. What Church and State say of our Sisterhood may be summarized in the words of the Catholic poet, himself a Christian Brother: She once was a lady of honor and wealth, Bright glow'd on her features the roses of health; Her vesture was blended of silk and of gold, And her motion shook perfume from every fold; Joy reve'll'd around her—love shone at her side; And gay was her smile, as the glance of a bride; And light as her step 'twixt the mirth-sounding hall, When she heard of the daughters of Vincent de Paul.

She felt, in her spirit, the summons of grace; That call'd her to live for the suffering race; And heedless of pleasure, of comfort, of home, Rose quickly like Mary, and answer'd, "I come." She step from her person the trappings of pride, And pass'd from her home, with the joy of a bride, Nor wast' on fire the threshold, as onwards she moved; For heart was on fire in the cause it approved.

Her down bed—a pallet; her trinkets—a bead; Her lustre—one tapers that serves her to read; Her Sculpture—the crucifix nail'd by her hand; Her paintings—one print of the thorn-crowned head; Her cushion—the pavement that wears her knee; Her music—the psalm, or the sigh of disease; The delicate lady lives mortified there; And the feast is forsaken for fasting and prayer.

Yet not to the service of heart and of mind Are the cares of that heaven-minded virgin confined; Like John whom she loves, to the mansion of grief She hastes with the tidings of joy and relief. She strengthens the weary—she comforts the weak; And soft is her voice in the ear of the sick; Where want and affliction on mortals attend, The Sister of Charity there is a friend.

Unshrinking where pestilence scatters his breath, Like an angel she moves, 'mid the vapor of death; Where rings the loud musket, and flashes the sword, Unfearing she walks, for she follows the host; Who sweetly she bends o'er each plagne-tainted face, With looks that are lighted with holiest grace; Who kindly she dresses each suffering limb, For she sees in the wounded the image of Him. Behold her, ye worldly! behold her, ye vain! Who starts from the pathway of virtue and pain; Who yield up to pleasure your nights and your days, Forgetful service, forgetful of praise,— Ye lazy philosophers—self-seeking men,— Ye treaders philanthropists, great at the pen, How stands in the balance your eloquence and weight! With the life and the deeds of that high-born maid! (Great Applause.)

But what of our Catholic men? What part are they taking in the great upward and onward humanitarian movement of the day. What are they doing for the toiling masses, the poor, the suffering, and the unemployed. They are imitating the example of the Catholic women—they are doing everything for all of these, and doing it most efficiently and successfully. They are "applying Christianity" to all the forms and conditions of suffering humanity and saying nothing about it. There are at present ninety thousand men in one organization of Catholic charity, known as the Society of St. Vincent de Paul. These men are devoting themselves to the service of the poor and afflicted in every country, in every city of the world. These ninety thousand soldiers of St. Vincent de Paul are not clergymen, not members of any religious order. They are all from the ranks of the laity. I was glad to hear one of my separated brethren say in his address before this Congress, that "this is the age of laymen." I fully and most cordially agree with him; and here I may remark in passing though it is a remark worth remembering, that it has been a surprise and a very great pleasure to me to find in how many things we do agree with our separated brethren. Such points of agreement should be emphasized till points of difference disappear. The Catholic Church says to us, in the person of her present glorious Pontiff, that this is emphatically the age of the laity. And so she gives the place of honor in her army to the noble Society of St. Vincent de Paul. It is essentially

A SOCIETY OF LAYMEN, and in it all ranks are represented. The prince and the peasant, the capitalist and the laborer, the master and the servant, the statesman, the politician, the business man, the literary man, the professional man, the artist, the mechanic, all are there, and the very existence and sympathetic action of such a society is the best solution of the problem of labor and the problem of the poor. For the members of the St. Vincent de Paul Society are not theorists or talkers. They are visitors and friends of the poor. It is sometimes asked by economists, What system of relief, the outdoor or the indoor, is to be preferred? Those two Catholic organizations have answered the question. They say both systems are needed and both are best. The Sisters of Charity are mostly for indoor work, the Society of St. Vincent de Paul for outdoor, for home relief. The great distinguishing feature of both organizations is self-sacrifice and self-devotion; the members work without pay and they work for God. The Catholic Church charges them to be unsectarian, to be ready to attend to the poor and the suffering of any and every race and creed.

Catholic institutions should not be called sectarian because they are founded and controlled by Catholics and sometimes receive aid from the State. They do not ask the State to pay for Catholic patients, but for sick or suffering citizens. The State has nothing to do with

#### THE PATIENT'S RELIGION,

but it is bound to look after its citizens who are unable to care for themselves. As long as the care given by a Catholic institution is efficient and economic the State would set in a manner most sectarian and unjust if it refused to place or to pay for its indigent citizens in such an institution simply because it is Catholic. The next thing the Church says to her charitable societies is, to respect the rights of conscience; to remember that no one can ever be coerced into or out of religion, and

never dare to make poverty or suffering the means of any kind of religious proselytism. The Catholic Church is herself the most perfect organization on earth, and the mother and model of every organization found to work for a supernatural end. There are thousands of admirable organizations to day founded by men and women and doing excellent work. The Catholic Church is the only organization on earth to-day founded by Almighty God. She is emphatically a divine organization, divinely founded, divinely guarded, and divinely preserved. We are sometimes told that the churches should apply or organize Christianity. The Roman Catholic Church is applied, organized Christianity. I am not proving now, I only affirm and explain. But I say that when I recite the glorious symbol of apostolic origin and unity, the creed that has come down to us with the blood of martyrs, and illumined with the light divine of ages of faith, learning and holiness, when I say with the Fathers of Nicea "Credo in unum sanctum et apostolicum ecclesiam." I mean I believe in that applied, organized,

#### COMPLETE, PERFECT CHRISTIANITY

of the day, that is called the Roman Catholic Church. That Church that is proved to be divine, by her multiplied, diversified, glorious works, of organized Catholic charity. Always working for her name, she is broad-minded, large hearted and liberal in her benevolent attitude towards every form of honest, well-meant endeavor for the amelioration of the race. She sees what is good and all that is good, and she would like to see only what is good, in every outside organization, and as far as they are good, in action or intention, she says—God bless them. But she must ever hold that there is only one divine organization on earth, and that every other organization that would do perfect work, must get life and strength and vigor from the indefeasible organization founded by the Incarnate Son of God. The Divine Master Himself made in charity the test and the proof of the supernatural organization He established for the salvation of souls and of society. "In this shall all men know that you are my disciples if you have love for one another." Love is the proof of Faith, and heroic self-sacrifice is the proof of supernatural Love. Catholic charity can point to the proofs of heroism.

One of her latest organizations is so evidently heroic that we may give it as a closing example. There is a society in France called the Women of Calvary, whose work is to care for persons afflicted with the worst forms of curable or incurable cancer whose poverty or loathsome disease makes them outcasts. The members of this admirable organization are ladies of the world, women of first rank in society, of highest culture, and most refined and delicate taste. They devote themselves to their work with a sublime heroism that even the unbeliever is forced to admire. The visiting physician said to one of these heroines: "How in Heaven's name can you get yourself to do such work as this?" She answered simply:

#### "ONLY FOR THE SAKE OF HIM"

who is daily doing much more for me. I go to Mass in the morning and I see my Saviour sacrifice Himself for me. I receive Holy Communion, and I see His sacred patients ready to sacrifice myself for Him." Yes, that's the secret of it, and the secret is found only in the Catholic Church. One more example nearer home. A few years ago the whole civilized world awoke to admire and stood up to praise the sublime heroism of Father Damien, the leper martyr of Molokai, and while Canadians joined in this universal, generous and well deserved tribute to the hero of Kalawao they forgot the brave daughters of their own fair land who for the past forty years have given their lives to the care of the lepers of Tralee. Political economy had tried the problem of caring for these wretched people; and political economy signally failed. Philanthropy tried with no better result. Economists and philanthropists found that there is one thing that money cannot purchase, and that is love. Catholic charity was called on, and organized Catholic charity answered. Thirty Sisters from the Hotel Dieu (beautiful name) in Montreal volunteered for the work. They went to Tralee and in a few short months with their own brave hands and loving hearts transformed the charnel house of the lepers into a comparative earthly paradise. Before the women of Canada held their next convention let them go and see at Tralee what Canadian Catholic women are doing in the cause of suffering humanity. The members of the Pan-American Congress need not go so far. They can see in the House of Providence in this city of Toronto, or in every House

of the Little Sisters of the Poor—they have now 260 Houses with 90,000 inmates—a heroism of Catholic charity, less striking perhaps, but not less real. The heroism of Christian courage is seen in Tralee; the heroism of Christian patience in the Houses of Providence and the Little Sisters of the Poor. All these heroic women will give the same

REASON FOR THE FAITH AND THE LOVE that is in them. The word of the Saviour brought them to where they are; His sacrificial and sacramental presence keeps them there. This is the age of action and the age of sight. If men will not hear and believe what the Catholic Church says, they should at least see and believe what the Catholic Church does. The Pan-American Congress may not convert the world. It will, we hope, be the means of banishing ignorance, prejudice and bigotry from this Canada of ours, of bringing religious peace and social harmony to our beloved country of which Catholics have such reason to be proud.

#### ARCHBISHOP WALSH IN IRELAND.

He meets Hon. Edward Blake and the Archbishop of Dublin—Returning August 10th.

#### [SPECIAL TO 'THE REGISTER.]

Dublin July 16.—The Archbishop of Toronto accompanied by Rev. Dr. Treacy left Canada on board the Vancouver which sailed from Montreal on Saturday June 29th. On board His Grace became very popular with persons of all creeds and classes, even the Protestant ministers vied with each other in showing him the greatest respect. On the Sunday following he was invited to preach by the Protestant ministers present but as his health was not sufficiently strong he judged it more prudent to decline. However on the motion of Rev. Dr. Adams he was asked to preside at the concert which is usually held in aid of the Seamen's Home Liverpool. It was a great night. The Saloon was crowded with ladies and gentlemen in full evening dress, of course an address was expected from His Grace and we were not long waiting for it. He rose to speak after the first part of the programme and was received with great applause from all sides. He spoke of the great good that is being done by the Marine Homes at Liverpool for seamen of all creeds and classes. There is no institution so Catholic in its working and so worthy of our charitable claims than this institution. His next spoke of the sailors themselves; of their service to the world in general and to the British Isles in particular. They have made our nation the greatest on earth. Our British tar is unsurpassed for bravery and courage. It was he who kept alive the spirit of freedom and enterprise—he who had under the greatest difficulties guarded our Island homes from foreign invasion and wherever said His Grace are British ships and British seamen there are also honesty, liberty and religion, (thundering applause). He thanked the Captain and crew of the Vancouver for their kindness and courtesy to them all. Every man continued His Lordship from the captain to the trumpet boy who sounded the dinner bell was kind and polite. As for the boys who sounded the trumpet for dinner the greatest praise was due him. His trumpet was the most admired instrument on board, and soldiers on the field of battle never obeyed a call to arms with greater alacrity than they when the call to dinner reverberated through the good ship, Vancouver. (Immense applause and laughter). In conclusion His Grace thanked the audience. Afterwards they all rose to their feet and gave three cheers and a tiger, for the distinguished Prelate, and terminated by singing "For He's a Jolly Good Fellow." God Save the Queen ended our performance. The Archbishop is staying in Dublin at present. Amongst those who called to see him were the Archbishop of Dublin, the Hon. Edward Blake and many others. His health is steadily improving. He intends to return on board the Etirua which leaves Queens-town August 10th.

#### Catholic Forester's Excursion.

Attention is called to the first annual excursion of St. Joseph's Court No. 370 Catholic Order of Foresters to Niagara Falls and Buffalo by the Empress of India on Saturday August 10. The tickets are good to return August 12, and the programme takes in all the points of interest both on the American and Canadian sides. Mr. M. Mogan is the Secretary.

The Law firm of McCabe & Loftus, having been dissolved Mr. J. T. Loftus has opened offices in 51 Canada Life Building as appears by his advertisement in another column. We bespeak for Mr. Loftus full measure of success.