

MATTERS OF MOMENT

Interest for Italians Needed—Evangelists Discouraged—Home Rule for Scotland

There is no doubt that our Societies in Toronto are doing much work and doing it well along the lines of both charity and philanthropy, but while there is so much for which praise and congratulations are due, there is yet much that is seemingly overlooked. Among this class is the work and care which might benefit the Italians of our city in ways both temporal and spiritual, but particularly the latter. From a temporal point of view the Italians seem to need but little extraneous assistance. Industrious and frugal they ply the many vocations and lines peculiar to themselves, and extreme poverty is perhaps almost unknown amongst them. On the contrary, we learn of many instances in which a few years were sufficient for an accumulation of wealth enough to take them back to their own Sunny Italy, much ahead financially speaking of what they would have been in their own country in the same time, and this because of lack of opportunity. Now the point arises just here, why do these children of the sunny land of the Mediterranean yearn so anxiously to return to their own country? Making allowance for love for the place of nativity, we cannot yield them greater power in this regard than that which we give to the children of Erin, Algonquin, Scotia, la Belle France, the Fatherland, or others. The cause must be found elsewhere.

Thought for the Italian portion of our population was brought to us just now by the activity displayed by the Methodist missionary workers of Toronto amongst those people. One of those missionaries lately addressed the co-workers as follows:

"I think it is time that as Christians we took more interest in the foreigners that come to our shores, and instead of crushing them and wishing them away, we held ourselves responsible for the future of their little ones. They are ours if we choose to reclaim them. They can be almost anything, and will make the very best citizens if they have the advantages that our children have. It is our duty to see that these children get their rights, and thus save the future generations for Christ."

Now who could find fault with the above? No one. The speaker was simply making an appeal for the work of the mission, and the fact that she was acting as a proselytizer was not something of which she was not capable of appreciating. But on the other hand what a neglect it emphasizes on the part of Catholics. If we were properly on the alert, members of the Methodist missionary field would get no opening into the homes and territory where they seem to have gained no unstable footing. If we had put in our "claim" there would have been no chance for others to "reclaim." The word was well chosen, because the task of the Methodist body is certainly by no means that of primal right, and the best results we can promise them are of a very uncertain character for while they may get some children and even a few adults, it will be only for the sake of the spoils. As the Israelites of old yearned after the flesh pots of the Egyptians, so do these simple children of Italy, when in a strange and unsympathetic land, find themselves forgotten by their relations of the household and confronted by the allurements of the obtrusive and enterprising stranger.

The report already quoted tells us that the foreigners who come to our shores are "starving for love," and as these foreigners are largely Italians, it is principally with them that these remarks are concerned. It may be accepted as an axiom against which no contrary verdict is admissible, that people of their own religion meeting the Italian immigrants in a friendly spirit and with the milk of human kindness softening their words and actions, would find a readier response than do those who go to them and are both by religion and tongue alien and unsympathetic. There is already established here a society of Italian Catholics. Why not the English-speaking people amalgamate with those, making use of their knowledge of the Italian tongue and otherwise fitting into each other with a view to giving our Italian brethren to see that their claim upon us is recognized, and that we are glad to welcome them as children of the Faith and as citizens whom we are prepared to appreciate and confide in.

A step in this direction has been taken by the Christian Doctrine Confraternity at the Cathedral, which has opened a special class for Italian young men, of whom on Sunday last there were seventy in attendance. This is certainly a step in the direction of right progress, and the organizers are to be congratulated. But the movement might be extended. There are many young men and young women who could do personal work amongst the homes and with the help of the members of the Italian Society already mentioned, might interest the people in sending their children to the Catholic school and to those of them at least—study the language and thus make themselves practically useful. Some study Italian for mere scholastic use. Here is a reason of utilitarian interest that might commend itself. Some day when circumstances permit there will probably be established an Italian parish. Meantime much could be done to prepare the way. Who will take the initiative?

From the missionary work of the sects of Protestantism in Ontario, to that of the same class in Quebec, is

not a great step, but the footing of the workers is very different. Here the matter is more or less of an experiment; in Quebec it is now in the almost fossil stage, this condition brought about not so much by age as from lack of the nourishment necessary to existence. The ever alert Sentinel tells us that "if we accept the testimony of the clerical press as to the results obtained by those who are workers as evangelists to the French Canadians there would be very little reason to continue to work." And the article continues, "One clerical paper before us at this moment describes the missions to the French-Canadians as one of the greatest humbugs of the age, and adds, they would have made an assignment long ago, and the sheriff called in to close it up were it not for outside contributions." Despite the assertion of the Sentinel that "this is no argument against the work," we assert that there never was a more logical or truth-telling summing up of conditions than that given by the clerical paper quoted. We knew this truth long ago, but of course the place was not ours to warn the well-intentioned, though misguided, many who contributed to the useless and vicious proselytizing of the Province of Quebec. The "missionary" has been busy there for seventy years at least. And with what result? That the entire campaign is stigmatized by its own press as "one of the greatest humbugs of the age." So it will be later in Ontario. The work here is yet in its infancy. It will, however, run its course in all probability in much the usual way. A struggling infancy and sickly youth, will eventually become non-existent in a fossilized body that will wither because from the very beginning the seeds of true vitality were wanting. Like every false and unnatural growth, its end is easily foreseen. It may flourish for a while, but the day of its blight and withering is inevitable.

The introduction into the British House of Commons of a bill for Home Rule for Scotland, and above all the majority by which it was approved, seem to point to a favorable ending. The idea of autonomy is by no means new to the mind of the Scot, and that he is not, and has not, been clamorous in his demands for the self-ruling principle, was not through any dullness on his part in appreciating its benefits, but times were not opportune. Meantime Scotland was met on a broader footing in its relationship to England than was Ireland, and the consequent irksomeness was not so keenly felt as it was in the little sister Isle on the other side of the channel. That the Bill has the support of the Liberals of England and Scotland and of the entire Nationalist party of Ireland, is not surprising, and its progress towards accomplishment will be supported by the progressive minded all over the world. We in Canada have ever and again expressed our sympathy with Ireland in its efforts to obtain self-government, and this, too, in the spirit of trust and loyalty. No people on earth are as free and happy as are the people of Canada, and the freedom and happiness which they enjoy, they would willingly share with others. It is therefore with hearty good-will that they will watch the perhaps slow, but ultimately certain passage of self-government for Scotland.

For those of us of either Irish birth or ancestry, the success of the Bill is of peculiar interest. It is as the echo of a cry that the generations have borne along and yet in many ways wavered. In a certain sense, too, it rises from members of the one family. The children of the Celt are not confined to Ireland, and a sturdy body of the same stock make their home in the heathery hills and by the picturesque locks of auld Scotland. Somewhat strangely, too, it was this Celtic portion which more than aught else appealed to the late Queen Victoria, causing her to conspicuously favor the people of Scotland, so much so in fact that the intensity of longing for Home Rule was somewhat deadened in consequence. While on general principles it is accorded that self-government is necessary to the proper poise of all self-respecting people, there are other reasons why the Scotch and Irish should be one in the wish for the success of the Home Rule Bill.

Scotland and Ireland are both essentially religious in temperament. A great part of Scotland, it is true, foreswore its allegiance to the Faith and fell under the sway of Cromwell and Knox, but who shall say that the conservatism of the Scotch Presbyterian is not the saving seed which sown in his early Catholicity may some day bring him back to the place of his origin. As to the Highland Catholic Celt, not even his persecuted Irish brother was more staunch or loyal to God and Faith than he, and history is filled with the heroism of the Highland men and women, who ventured all, even life itself, in order to assist at the stolen Mass at midnight in the cave beneath the cliff on some lone mountain-side in their Scottish home. Ireland has its O'Connell and Wallace and its O'Connell and Wallace, and its hands and feet stretch out across the chasm of time and in their united clasp the Scotch and Irish are bound in a unity which gives them a cause common to both—the cause of Home Rule.

The Pope is stated to have announced that he intends to raise the Archbishop of Westminster, Most Rev. Dr. Bourne, to the Cardinalate, and the elevation is expected to take place at the September Consistory. Dr. Bourne is a young man for such an honor, being only 47 years of age, and this mark of favor will give general satisfaction in circles outside those purely Catholic.

RESIGNED PUBLIC LIFE

Archbishop O'Connor Addresses Societies—Retirement to be in Toronto.

The last appearance of His Grace Archbishop O'Connor in St. Michael's Cathedral, as head of the Archdiocese, took place on Sunday afternoon, when the Societies of the parish and outside were represented and the children of the First Communion Class of the parish occupied the front pews and received the first words of the address of the retiring Prelate. The farewells were made in the light of the June sun and the blaze of the fully illuminated altar, while the white veils and flowers of the little ones of the Sodality, lent a festive rather than a sombre character to the occasion. There were no addresses of farewell, the Archbishop having prohibited any, and the words of His Grace himself in keeping with the simplicity and straightforwardness which have ever marked his addresses, made his farewells in brief, though expressive, words. His Grace referred first to the virtues of faith, hope and charity, and in connection with the latter spoke individually to the Societies of the parish, expressing his admiration and appreciation of the work done by each. The Sodality of the Blessed Virgin received words of advice and encouragement, and the work of the Altar Society, the success of which, said His Grace, could be seen by anyone coming into the Cathedral and viewing the beauty of the appointments of the altars—was here recognized. The work done by the St. Vincent de Paul had always been dear to the heart of the Archbishop and the great good done by the members was known in its entirety to none but God Himself. The Sacred Heart League, too, with its large membership, and its ardent devotion to the Divine Heart of Our Lord, was not forgotten. Other societies, said His Grace, I do not mention because their work is not concerned altogether with the affairs of the Church.

Coming to his closing words the Archbishop said he did not intend to say farewell, because as he had spent so much of his life in Toronto, having been educated here and ministered here both as priest and bishop, so he would live retired in Toronto, and here he wished to die and be buried. He gave up his ministrations and charge of the Diocese cheerfully, though with some regrets, because he considered he was right in resigning his charge to the hands of a younger man, and that his doing so would conduce to the glory of God and the good of the growing Archdiocese. His Grace concluded by the promise to give not his blessing but the benediction of Almighty God, by giving Benediction of the Blessed Sacrament to all present. Rev. Fathers Whelan and Morrow assisted. The children of the choir and First Communion Class supported the singing, Dr. Dickson presiding at the organ in his own masterly way.

On Friday and Saturday of this week His Grace will give Orders at St. Basil's church and on Sunday next will administer Confirmation at St. Patrick's. This, it is announced, will be the close of his active life as head of the Archdiocese.

Installation of Archbishop McEvay

On Wednesday morning, the 17th inst., the installation of Archbishop McEvay will take place at the Cathedral. His Excellency, the Most Rev. Donatus Sbarretti, Apostolic Delegate to Canada, will celebrate Mass and will conduct the new Archbishop to the Throne. His Lordship Bishop Dowling of Hamilton will officiate.

An address of welcome has been prepared, as the outcome of a representative meeting of the seventeen parishes in Toronto and vicinity, two delegates from each being present. Mr. Eugene O'Keefe presided at the meeting and Mr. Hugh T. Kelly acted as Secretary. After the Very Rev. J. J. McCann, V.G., had explained the arrangements for the reception and installation, a committee consisting of Messrs. Justice Anglin, H. Kelly, Dr. McDonagh and D. A. Carey were appointed to draft the address.

His Grace will be met at the station by the committee and the reception will be altogether of an informal character.

Circular to The London Diocese

In all the churches notice of the appointment of Bishop McEvay to the Archbishop of Toronto was read after the official announcement was received. The new Archbishop issued a circular to the London clergy, as follows: To the Very Rev. and Rev. Clergy of the Diocese of London: Rev. and Dear Father,—At the earliest opportunity I desire to inform you and your people that our Holy Father Pius X. has been pleased to transfer me—although unworthy—from the See of London to the Archiepiscopal See of Toronto, made vacant by resignation, through illness of His Grace Archbishop O'Connor. The pontifical brief is dated April 13, 1908, and was handed to me on May 21st by the Most Rev. Donatus Sbarretti, D.D., Archbishop of Ephesus and Apostolic Delegate to Canada, and I am therefore obliged to cancel all my appointments for Confirmation and episcopal visitations in the Diocese of London. The Right Rev. Monsignor Munier, of Windsor, is authorized to act as administrator of the diocese until further notice. I take this occasion

to thank most sincerely the reverend clergy, the religious communities and faithful laity of the Diocese of London for all the kindness, goodwill and hearty co-operation received from them. They always helped to make the yoke sweet and the burden light, and I part from them with the deepest regret, and pray Almighty God to bless you all, and ask a continuance of your prayers, including the prayers of the children.

F. P. McEVAY,
Archbishop of Toronto.
London, May 22, 1908.

Catholicity and Civilization

Secretary Taft in a speech last week told a Protestant audience in one of the most bigoted sections of the country that every sane and sensible man and woman in the world must hope and labor for the success of the Catholic Church in the Philippines. That Church was the prop of civilization in the archipelago, and her prosperity meant the progress of enlightenment and the advance of every civic and moral interest in the islands. This was bold language for a candidate for Presidency to use, and it marks a volte face in the opinions of the non-Catholic world. Time was, and not so very far ago, either, when every step in advance for civil and religious liberty, every uplift of mankind was in the eyes of many necessarily accompanied by a retrogressive passu of Catholic influence and activity. The success of the Catholic Church meant disaster for every good cause and every civilizing agency in the world. Kings were the first to adopt that theory of progress. They first discovered that the Church was the common enemy, and they were her first persecutors. The conflict of the Church with the people is of recent origin, and is an aftermath of her strife with crowned heads. Kings have since discovered, and many of them have had ample time and leisure in retirement to ruminate upon the question, that in persecuting the Church of God they were undermining their own thrones. They made it possible for the clergy to live only on condition of abject submission to their will. The world has since made it next to impossible for Kings to live at all. It may be almost said that all good Kings are deposed Kings. And those that are not good are getting good. They say an empty brain is the devil's workshop. Kings are kept busy these days trying to keep their crowns straight.

Not only in the Philippines, but everywhere else in the world is the Catholic Church the prop of civilization and the pillar of law and order. We know it in this country, and here the government is friendly to the Church. They do not know it in France, Italy and Spain; but when they shall have murdered a million of more of each other and brought the countries to the verge of bankruptcy, then they may discover this truth patent to all the rest of the world. A King can no longer walk the streets without an invisible army of detectives to protect him from assassination; and the heads of the infidel republics and mock monarchies are kept busy dodging the man with the bomb. It used to be that the people had no rights which a King was bound to respect; now a King has no rights that the Anarchist or Socialist or Nihilist feels bound to respect. When Kings claimed prerogatives to which they were not entitled the Church fought them; and in turn they persecuted her. Now that peoples claim rights and powers that do not belong to them the Church restrains them, mildly, lovingly, but most firmly. For the time being she is as much hated and persecuted by Freemason and Freethinker and Socialist and Anarchist and Nihilist as she ever was by Bourbon or Hohenstaufen. But she has outlived the Kings; she will outlive the lodges. It will not be long before the countries that are at present in open rupture with the Church will rush back to her arms for protection from the common foe of animism and diabolism. The Kings have "called up the spirits of the rusty deep," and by jingo they have come. Only the Church of God can send them back into the swine and then hurl the swine over the precipice.

How strange it is that all thinking men did not discover this truth before. They have been invoking the influence of enlightenment and civilization to still the storm of popular discontent. Don't they know that only the Catholic Church has any influence over the masses of the people? Protestants admit that the Catholic Church still holds the common people. They claim to possess the religion of the elite. In this great Republic of the United States the Catholic Church is the only power that makes for religion or morality among the common people. What Secretary Taft says of the Catholic Church in the Philippines can be said of her everywhere, and all good men everywhere echo his sentiments.—The Western Watchman.

Silver Jubilee of Rev. Fr. Dowdall, Parish Priest, Eganville.

On Wednesday, July 1st, Rev. Father Dowdall, P.P., of Eganville, will celebrate the Silver Jubilee of his ordination to the priesthood, and his parishioners as well as the many friends of Father Dowdall in the priesthood intend to make the occasion a pleasant and notable event. The celebration committees of men and women have been formed and the programme which is to last for two days includes the consecration of the church, blessing of a new organ and entertainments, one in the Town Hall by the pupils of the Convent. We join with all taking part in wishing the Rev. Jubilarian multos Annos and every blessing.

SUBJECT OF THE HOUR

Vocations to The Priesthood—Parvocations Should Watch and Encourage—Support the Seminaries.

The following letter to the pastors of the Diocese of Boston has been issued by the Most Rev. William H. O'Connell, Archbishop of that important centre. The letter treats on a subject, the importance of which is by no means local, and its usefulness extends far beyond the diocese for which it was formulated. The letter treats of fostering vocations to the priesthood and is as follows:

The annual collection for the Seminary will be taken up in all the churches of the Diocese on Pentecost Sunday, June 7th. You will kindly announce this collection the Sunday previous and take this occasion to instruct the faithful on their duty of fostering vocations to the holy priesthood among the young, and of contributing to the support of the diocesan seminary.

I wish that on Pentecost Sunday the sermon be on the sanctity of the priesthood and the value of the religious vocation. Both on Pentecost Sunday and on the Sunday preceding the following is to be read at all the Masses.

It is a great blessing to raise up a son and dedicate him to the service of God. It was the proud privilege of the Chosen People to consecrate the first born in gratitude to God, but unhappily a materialistic age has devalued this high resolve. The commercial spirit has invaded the sacred precincts of the home and parents paint for their children the bright and alluring prospects of an honorable profession, a lucrative business, or of social position and, while these are most commendable in themselves, parents should not forget that there is still a higher calling from God.

The holy priesthood is a vocation and parents must early watch for its manifestations in their children. Their minds must be filled with the knowledge of God and of the heroic lives of His Saints and Martyrs, and their young hearts must be inflamed with a love of sacrifice for God's glory. And when God in His great goodness judges best to set apart a child for His service, then the parents must make every effort and brave every hardship to stimulate his virtue and mould his young life in the ways of sanctity and true piety.

Who shall describe the joy of a mother's heart as she sees her son ascend for the first time the Altar of God? It is a reward exceedingly great for every sacrifice and every care to bring into the world one who stands at the altar and offers the spotless Victim of Calvary to God for the sins of the world.

The world needs vocations more than ever. The Church has grown, the faithful have increased, the harvest is great, but the laborers in the vineyard are few. With the spirit of Pentecost upon us we pray God to raise up worthy successors to the apostolic men who have at all times labored to spread the Kingdom of Christ on earth.

Though all may not offer to God a son dedicated to the Sanctuary, all may partake of the privilege of helping in the training of the priest by contributing to the support and development of the Seminary. The Diocese has an excellent school of ecclesiastical training—beautifully situated and well equipped. To maintain it and add to its equipment requires the constant assistance of the faithful, for whose spiritual good it exists. It is the hope of him whose chief care is the proper training of priests that the ecclesiastical school of Boston take first rank in the country. This means not merely assistance, but generous co-operation of priests and people. Even if nothing more be done for ecclesiastical training than is now accomplished, there must be a renewal of interest in the work to meet expenses. But if we are to step on to a higher plane of preparation, as we must in the future, then we shall need a much larger share of help.

There are to-day among the Catholics of the Diocese thousands, who, while their own material resources have doubled, content themselves with giving only the mite which from the poor is generosity, but which from the well-to-do and the rich is nothing. From the poor we accept the mite and beg God to bless them for the gift, but from those whom He has blessed with plenty the Church especially in such essential things as the Seminary, has a right to a more proportionate aid. There is not in the whole field of Christian work one which needs larger help and which responds more quickly to help, than the support and development of the Diocesan Seminary.

The days of Pentecost recall the birth of the Church. Ever since that wondrous day apostolic men have spread the teaching of Christ over the whole earth, and have kindled the sacred fire in every land. To keep alive this fire of faith the Seminary was founded, and therefore on this day the duty lies upon every Christian soul to maintain it. Let all give to-day what they can for this great and necessary work, and we earnestly recommend to those well-to-do not to be content with an ordinary offering, but especially to remember the Seminary above all other good institutions in their will and last testaments. Thus may we hope by such help not only to continue the holy work so nobly begun by our venerated Predecessor, but to progress, as we are in duty bound to do according to the exigencies of the times in which we live.

On the above the Prelate speaks as follows: The above letter of Archbishop O'Connell focuses the attention of all Catholics upon a work that stands

first in point of importance among diocesan obligations. The vocation and training of priests to carry on the work of the Church affect the substantial interests of Catholicism in so vital a way that it may be said that religion will flourish among us in proportion to the zeal and enthusiasm which the Catholic body in general shows in the enlargement and development of the Seminary.

The priesthood is a constituent part of the religion of Christ. The teaching of Catholicism has never been left to the whim of private judgment, but has always been official in character. Since the days of the Apostles, following the way adopted by Christ Himself, the spread of genuine Christianity has been effected by authentic preaching. Men who have felt the call from God to the office of the priesthood have been set apart, prepared by a rigorous course of training for their exalted duties and sent forth by proper ecclesiastical authority to continue in the name of Christ His mission to the people.

By a wise provision of the Council of Trent, one of the greatest of the ecumenical councils in the history of the Church, the long years of preparation are passed in a seminary, where, under proper instruction and guidance the character is formed according to the ecclesiastical type, while the mind is equipped with the learning which is distinctive of the sacred work for which the candidates are being trained. The methods employed are the traditional ones which the Church from her experience through the ages has ascertained to be best adapted to bring about the teaching of her faith, her morality and her spirit to the world.

When one remembers that the Church has been in the world for nineteen centuries, the many forms of error which she has had to combat, the diverse moral oppositions she has had to overcome, the complex hostile conditions she has to face to-day, one may begin to appreciate the magnitude of the task which has to be undertaken in the seminary in fitting men to be the exponents of her teaching in the face of the adverse sentiments and dispositions which in every age oppose her mission and in almost every decade change their form and intrude themselves in new and specious pretences.

Not to mention the work of maintaining the moral requirements in their purity and vigor, the mere intellectual training of the aspirants to the priesthood covers a large field and reveals at once the comprehensiveness and value of seminary education. The priest who comes out of the seminary equipped for his work is expected to know the nature and constitution of the Church, as Christ founded her, the revealed doctrines upon which she has set her seal, the general history through the ages, the origin and value of the Holy Scriptures which contain a portion of her teaching, the laws which she has formulated for her own well-being and the government of her children, her sacramental system, her liturgy and ritual, and moral principles, which must govern the conduct of men in every circumstance of life, while at the same time his mind is supposed to be grounded in philosophical principles and his judgment trained to such a degree that he may readily see through the fallacies of unbelief and may be able to put the knowledge which he has acquired to good use by proper and persuasive presentation.

One may see at a glance, even without a work the education of the priesthood is and how deserving of the best efforts of all to promote in every way its development to the point of highest excellence. It needs no great discernment nor any large experience for anyone who understands the close relationship and dependence between clergy and laity in the Church to see that the vigor and welfare of Catholicism in any great community will be proportionate to the more or less high type of priesthood which the seminary is forming.

On the other hand, a Catholic people that grasps the real meaning of this indispensable work of training up a capable and noble priesthood, that appreciates the necessary place which the priest must ever have in their lives, will set to work to encourage vocations in their children when they see in them the natural endowments which seem to mark them out for this high office and will foster by every means the holy inclination which they observe unfolding before their eyes under the inspiration of grace; while the sacrifices which they make either by giving their children to the service of the sanctuary, or by generous proffering of pecuniary assistance to such a high and holy object will inevitably produce a spiritual betterment in themselves, and, what is more, will generate in the whole Catholic body a sound, healthy Catholic public spirit, the surest bulwark of the Church against the evil influence of a lax and indifferent environment.

Resignation of Archbishop Orth, of Victoria, B.C.

Owing to ill health, Archbishop Orth of Victoria, B.C., has resigned and Rev. Father Brabant is acting as Administrator pending the appointment of a successor.

For their many services to the organization, Rev. Fathers A. Norman, O.M.I., Lalonde, Boyer and LaJeunesse, have been presented with appropriate gifts by the pupils of the French Debating Society of Ottawa University. The presentations took place at a recent meeting, when the following officers were elected for the ensuing academic year: President, Mr. Albert Collard; Vice-President, Mr. Marius Lachine; Secretary, Mr. Rene Morin; Treasurer, Mr. Arthur Courtois; Councilors, Mr. Wilfrid Garneau and Mr. Sixth Coupal. Rev. Father Normandin is director of the Society.