

# The Catholic Register

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

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## MATTERS OF MOMENT

### The Coronation Oath—Princely Tribute to a Bishop—Bells for Memorial Church.

The changes likely to take place shortly in the wording of the Coronation Oath, will, if things turn out as anticipated, remove that which for generations has been cause of offence and hurt to the millions of Catholics scattered throughout the world. The unity of Catholicity accounts for this. That which tends to its glory at any point radiates to all parts of Christendom and conversely. When the Earl of Crewe, supported by Lord Lansdowne and others, announced that the government would introduce a bill changing the Coronation Oath, so that the clause concerning Roman Catholicism as idolaters would not be in the oath, he gained the gratitude of Catholics in no measurable degree. To remove that which for many decades, has as often as it was used, hurled the odium of idolatry upon our holy religion, upon that which to every Catholic worthy of the name, is the most sacred thing on earth, is an action demanded by the dictates of both justice and courtesy, yet it has found both in the past and present many opponents.

Amongst this class is the Canadian Baptist of Toronto which avails itself of the opportunity to pass one of its slurs, to which we are now becoming accustomed, upon the movement in question. Our contemporary says "the measure is likely to be introduced shortly after the Christmas holidays, and it will be interesting to learn what arguments are employed to convince the members of Parliament and the people that Roman Catholicism is not idolatrous, if it is requisite for such a conviction, to abound before the change is made in the oath." We are happy to inform our Toronto contemporary that the requisite it imagines is altogether non-existent. Those who will be instrumental in dealing with the measure know too well the matter with which they deal to be in the category with those whose opinions are formed on hypotheses and fabrications of the dark ages. The Earl of Crewe, Lord Lansdowne and those others who support the movement, are far apart from the school in which the Canadian Baptist is still unfortunately enrolled. The school that teaches us of advancing its own cause save by throwing odium and discredit on that of its neighbors. We hope for better things for our contemporary with the coming of the New Year.

The great Archdiocese of Chicago has always loomed large in the eyes of Catholic Canada, and now that the wonderful Church Extension Congress has gathered within its hospitable precincts, and from it has gone forth the sound that is to penetrate into the four-quarters of the continent and oustest the darkest thorough-out of our great Dominion, Chicago is of still more interest to us on this side of the line. Thus it is that an item in connection with the leaving of the Rt. Rev. P. J. Muldoon to take possession of his new see of Rockford is of special moment. When leaving to take his new charge, Bishop Muldoon was presented with the colossal sum of \$37,025 as a slight testimonial of the esteem in which the people amongst whom he had ministered held him. Amongst the words of the parting Bishop are those which bring encouragement to the ministers of God everywhere. Twenty-two years ago, said His Lordship, I came to Chicago. I entered this city knowing one family and one priest. As I compare my coming with my going, and as I look over the magnificent gathering this evening, I can but say from the bottom of my heart, I thank God that I am a Catholic priest. While it is but in immense jurisdictions like Chicago that such a princely manifestation could have been given, it was but one of the countless tributes to the priesthood and hierarchy which exist in every Catholic community, and this and similar testimonies are in keeping with the law of compensation, for as the priest suffers much for his flock, it is fitting that even in this life his reward should be great.

The people of Penetanguishene, Ont., are to be congratulated on their expedition in the matter of a memorial to their late pastor and noted priest, Rev. Father Laboureaux, whom they are commemorating by erecting three bells in his honor. The bells, which weigh respectively 1,500 lbs., 800 lbs. and 475 lbs., making a total of 2,775 pounds, and with the mountings 4,500 give the keys G.B.D. They are from the G. and F. Paccard Bell Foundry, France, which cast the bells for St. Patrick's, New York, and it is expected that they will be in place on the evening of January 10th, their first service to be that of tolling at a Requiem Mass on Monday morning for the repose of the soul of him in whose memory they will be erected. It is announced that Archbishop McEvay will bless the bells and afterwards bless and dedicate the Stations of the Cross, all individual gifts from the congregation. The cost of the bells will be \$1,300. Other handsome statuary has been donated at a cost of \$1,200. It is gratifying to all concerned to realize that the monument for which Father Laboureaux devoted his years and energies is being so speedily beautified, and is now serving the double purpose of a monument to the Jesuit Martyrs and of the indomitable zeal of the well-loved priest of Penetanguishene.

A new note has been struck in the matter of choosing a life-work for

boys by Mr. Prefontaine, President of the Chamber of Commerce of Montreal who is visiting Paris for the purpose of studying its methods in common with those of other European centres, for giving the best commercial training. From a scholastic point of view this is almost entirely a new idea. Trade, looked upon as a particular line of work, has up to the present required no special preparation. Its votaries formed its acquaintance more by chance than through any particular process of preparation. Knowledge came by practice rather than by theory, but in future theory is to pave the way for commerce just as it does now for law or medicine. In England we are told there is a marked preference for parents to give their sons a commercial career rather than start them in one of the liberal professions, and in the universities more importance is being given to commercial instruction. The mission of trade, according to Mr. Prefontaine, is to work for ideas which make a nation largely what it is, for what can a nation do without merchants and traders? Nowhere, perhaps, are the hints conveyed in the above of more importance than to Canada and Canadian parents. Our cities are crowded with members of the now acknowledged professions, who have in countless instances been thrown into their ranks through ambitions, though unwise, fathers and mothers. Hundreds are failures and are but barely existing. This does not mean that they are either intellectually or specially incompetent. It simply means that they have been placed in their wrong groove. They are misfits. The recognition of trade, as a profession, is an opportunity which will probably place many in congenial fittings and serve the best interests of the material side of the Dominion.

It is said that we only know things that appeal to us through the senses by the medium of contrast. If there were no palace we should have no hut, without night there would be no day. So without a knowledge of wealth, the stings of poverty would pass unnoticed. For a year or more we have been looking upon ourselves as part of the number of those who suffered or are suffering from the great commercial depression that swept the land during that period. Accounts of the thousands of homeless men that walk the streets of Glasgow and the congested streets of the Tyne in England teach us to think that we who dwell in Canadian cities know nothing of that poverty that appalls, of the call for work which comes from desperate men made so by the crisis of starving wives and children. One cause for the almost unprecedented class of unemployed in Britain is the large number of ships which lie useless at their moorings. The reasons for the ships lying idle are not given, but the fact remains that thousands of firemen and sailors are deprived thereby of sustenance for themselves and families. In Canada as a general thing, the walks in which men gain their livelihood are more stable, and as a consequence, except when influenced from without, prosperity is no uncertain constituent of our every-day life. Contrasting ourselves with others, we have great cause for gratitude and the note of the pessimist should be unknown amongst us. In perhaps no land that lives under God's beautiful sunshine is there more cause for thankfulness at the beginning of the New Year, than in Canada.

After an absence of eight years Mrs. Antonio F. de Navaro, once Mary Anderson, the great Catholic actress, has returned to New York. Her stay is to be only that of a visit, but her coming recalls the time when the world was at her feet, hailing her as amongst its greatest actresses and as one of the best and noblest of her mankind. Mrs. Navaro accompanied by her husband and two children, since her retirement from the stage, consequent upon her marriage, Mary Anderson has never waived the law she made for herself of withdrawing altogether from public life, except on one or two occasions when drawn out by the urgent cry of charity. Her musical talents were given for many years to the little village church, in which much of her home-life is spent. The once noted actress has been lately approached with a view to her public reappearance in the interest of assisting chorus-girls. She is not reported as yielding to the request, but in this connection advises girls to try other walks of life rather than that of the stage, for only those possessed of great talents can reap the reward. While not regretting her own stage career, which she thanks for broadening her outlook of life, this talented woman expresses her satisfaction with her present mode of existence when she says: "I want to live the part I play and I am doing that now."

The many ways in which it is sought to make the Church responsible for the deeds of its members and even of those who are far outside the fold, receives one more confirmation, the call that has come from some individuals to make the Church shoulder the losses brought about through the now notorious failure of the American Fidelity Funding Company. The Catholic Standard and Times tells of a Mr. Leslie Shaw, a former Cabinet Minister and Secretary of the Treasury, who makes the proposal that "for the sake of its good name and credit the Catholic Church in this country should make itself responsible for the losses caused to individual churches and religious institutions throughout the country, through the Fidelity Funding Company's present difficulties." Our Catholic contemporary tells Mr. Shaw that had he suggested a similar course under analogous conditions to the government, he would be regarded as not perfectly sane. Our knowledge of the subject is perhaps limited, but from our present

## EXTENSION EXPLAINED

### Very Rev. Dr. Kelley, the Founder, Speaks on Catholic Church Extension.

At St. Michael's Cathedral Solemn High Mass and a sermon of particular moment and interest, marked the passing of the Sunday within the Octave of Christmas, when His Grace Archbishop McEvay presided and an earnest and impressive discourse was delivered by Very Rev. Dr. Kelley, founder and President of the Catholic Church Extension Movement of America. Rev. Father O'Malley, assisted by Rev. Father Kernaska as deacon and Rev. Father Morrow as subdeacon, was the celebrant of the Mass. His Grace was attended at the throne by Very Rev. Dr. Burke and Rev. M. J. Whelan, rector of the Cathedral. The Christmas music was repeated, the choir of men and boys under the direction of Dr. Dickenson and to the accompaniment of the great organ, doing justice to the occasion. After reading the epistle and gospel of the day, Rev. Father Rohleder announced Very Rev. Dr. Kelley. The Very Rev. Doctor then ascended the pulpit and in the discourse which followed spoke with that directness and readiness which told of a full knowledge of his subject, and by his sermon a new and strong note in the work of Catholic Church Extension in Canada was struck.

The explanation of Extension was pre- laced by Dr. Kelley pointing out that in the life of our Divine Lord upon earth, one thing more than



VERY REV. FRANCIS CLEMENT KELLEY, D.D., President American Catholic Church Extension Society.

all others signalized His mission, this one thing being that the poor had the Gospel preached to them. That our Lord had worked miracles, had made the blind see and the lame walk, was, after all, not so wonderful, for prophets and kings had done the same. So when John, who was in prison, heard of the great things that had come to pass, heard that the poor had the Gospel preached to them, he knew that then indeed had the Messiah come, he knew that God should receive glory and man peace. This, then, is the great work—to preach the doctrines of Christ to the poor, and to those who fulfil the command the promise is given that they shall one day shine as beautiful stars. Very Rev. Dr. Kelley then gave the history of the birth of Extension. Three years ago on October 18th, there gathered in the city of Chicago a company of men, nineteen in all, of whom two were Archbishops, two Bishops and the remainder priests and laymen. These men were from all over the Continent. From the Great Lakes on the north to the Carolinas on the south, from the Atlantic on the east to the Rockies on the west, and they had come to consider the needs of the Church in the cities and in the plains. They had come to ask themselves why it was that though the Church increased in membership in the city, she was losing and decreasing woefully in the country districts. In the United States their country, there were only about fifteen millions of Catholics when there should have been thirty millions. The answer to their question was that up to the present the Church had not been able to follow her immigration, except by sending out a bishop to an extensive and poor territory and sending a few priests to accompany him in his poverty. The consequences of this are written in the history of America, or rather they are not written because no pen could be found harsh enough to write them. Instead, we have jubilees closing the closet door upon the skeleton of the skeleton of the lost millions.

Meantime, our separated brethren are losing in the cities, but the non-Catholics follow their members into the country. They build for their churches and schools and this is the work of some Extension. The scattered Catholic immigrants have no church and no school. For amusement, the children ask to be allowed to go to the church or chapel of some non-Catholic neighbor. Consent at first is reluctantly given. The children go at first once or twice a year, then comes the mixed marriage and in the third generation all faith is lost. An awakening to these things

had brought about the meeting which resulted in Catholic Extension. The speaker then enumerated the works of our separated brethren. The Methodists had spent \$1,000,000, Congregationalists \$800,000, Baptists \$1,200,000, in one year—the year of our organization—non-Catholics in all had spent \$3,000,000 in the same period, and this to break through the weakest part of our line, the sparsely settled country districts. Besides building, they employ teachers, the Baptists alone sending out 1,200 clergymen. Thus what decaying Protestantism is losing in the city is being made up in the country. On the authority of their most prominent clergyman, Congregationalism owes four-fifths of the growth to home missions. Thus Extension is a great good to our separated brethren.

The career of the missionary was compared to the life of soldiers who, being called upon by their general to lay aside first their standard, then their arms, ammunition, clothes and supplies, complied with the command, but one more hold than the rest required the cause of the peculiar requests of the commander and was told that if he had but trusted all necessities would have been found by the way-side. Iron could be taken out of the ground wherewith to make arms and ammunition, berries for food would grow on the ground and leaves on the trees out of which garments might be woven. Such was the life of the Catholic missionary. He must trust to what he finds by the wayside for sustenance. But he does not mind this, for this is one of the things for which he was ordained. Fifty years, said Father Kelley, have been lost by us in the United States. For you the North West is opening up. The Pole, the Hungarian, those who speak the Slavish dialects and some of the best English people are all turning their faces westward and what are you doing about it? The North West wants priests and churches. Priests who can speak the English language will be the backbone of the future. Your Archbishop has given the call, you must now prepare. When you have priests you will be ready to build the churches. Do what you can and God will give the increase. Dr. Kelley then referred to the emphatic approval lately received by Canadian Extension from His Holiness. Missionary life was brought home to the congregation when Father Kelley told of a poor old priest who, after being a teacher amongst the Indians, studied for the priesthood and became their missionary. The vestry of his little chapel was his home. In one corner was his bed, in another a stove. He was his own cook, he made and mended his own clothes. He worked amongst his poor Indian children night and day and sometimes when discouraged sought to leave them and return to a monastery, but the thought of duty restrained him. Another instance was that of a bishop who visited Dr. Kelley in his country parish and seeing the neat presbytery and church, wished he had such. His home was a Sisters' Hospital, where, in return for his services he received food and shelter and his cathedral he had just sold for forty dollars. A good collection was given the travelling bishop by the little congregation and they had never suffered for their generosity. Father Kelley closed his graphic address by forcing home the necessity for a seminary for equipping missionary priests—one that would be right in the centre of English-speaking Catholicity, one that would teach Polish, French, Slavish and other tongues. My wish for you is, Father Kelley concluded, that you may surpass us in having your missionary Seminary first. In no way can you spend your wealth better than in saving souls, in no way can you do better than by helping Church Extension, and I feel that now you have heard something of the story of Church Extension, you will take it to your heart, to your very heart of hearts.

The Right Rev. Alexander MacDon-ald, D.D., recently appointed Bishop of Victoria, British Columbia, was tendered a complimentary testimonial and banquet by his Boston friends at the Parker House recently. Dr. MacDonald is well known as a scholar and an author, having been a frequent contributor to the pages of the Ecclesiastical Review, and his book on "The Symbol of the Apostles," which is a refutation of the conclusions of the well-known German Rationalist, Professor Harnack, on this important matter, enjoys a wide reputation both here, and in Europe. Dr. MacDonald is on his way to Rome, where he will receive Episcopal consecration. Many Boston friends, physicians and business men, took occasion of his passing through Boston to tender him a reception. He was accompanied by Rev. C. Chisholm, who is making the journey to Rome with him. There were twenty-five present at the banquet, most of them former pupils and all of them admirers. Dr. John E. Somers, of Cambridge, was the toastmaster. The presentation address was delivered by Dr. C. W. McDona-ld, of Roxbury. Among other things he said: "The Church in Antigonish has been most fortunate in having you as one of the great formative influences on its candidates for the priesthood, later as an exemplar of the true parish priest, and finally as one of its Bishop's chief aids in the important office of Vicar-General. It might well be that each of these successive charges were enough, in its turn, for the zeal of one man; but you have further made your influence felt throughout the Church in the world of English speech by your books and your contributions alike to ecclesiastical reviews and popular journals.

## Bishop Macdonald Honored

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## SUBJECT OF THE HOUR

### Special Rules for the Roman Curia—Holy See Promulgates General Regulations.



(Continued from last week.)

In the departments which have the same day assigned for the Cardinalial meetings, the Moderators will arrange, when possible, to have them held in different weeks.

In case a question is of such a nature as to require the judgment of the Plenary Congregation, an official sheet summarizing the question is to be drawn up, together with a brief compendium and the doubts to be solved. In questions of greater importance or difficulty, both of fact and of law, it shall be the care of the Moderators of the different Congregations to ask the opinion of one or two Consultors, which is to be added to the official sheet.

The official sheets, the opinions of the Consultors, and everything that is to be printed for the departments of the Holy See, and the memorials or statements of cases which the parties decide to have presented, in criminal or matrimonial cases, of a delicate nature, shall be entrusted to the Vatican printing-press. The other documents may be given to another printing-press approved by the Cardinal Secretary of the Consistorial Congregation in his Congress, and offering such guarantees of secrecy as the circumstances of the case may require.

The printed documents will be distributed to the Cardinals at least ten days before the meeting of the Congregation.

It shall be the strict duty of everybody who receives printed documents or papers which either by positive precept or by reason of their delicate nature call for secrecy, to take care that this secret be jealously guarded, and that not only during the days assigned for the study of them, but even afterwards, should such printed documents or paper have to remain some time longer in his house.

Each will provide also that in case of death, said printed documents or manuscripts be returned inviolate to the office to which they belong.

This rule binds equally Officials, Consultors and Cardinals of each department.

The person who transmits the secret papers is also bound to provide that the transmission be effected in the proper manner and in a safe way.

No change is made in the custom, prevailing in some of the Sacred Congregations and for some affairs, of convoking some days before the Cardinalial meeting the body of Consultors to ask their advice.

It is always within the faculty of the Moderators of the Departments or of the Eminent Fathers of the same, to ask this collective opinion even in other matters than those customary, provided the matter be one of grave importance.

In the Cardinalial meetings the right of speaking first rests with the Cardinal Ponent or Relator, if there be one; and when there is not a Cardinal Ponent, or after him, the Cardinal who has precedence; then the others in order and lastly the Cardinal Prefect, or whoever takes his place.

The resolutions which the Sacred Congregation or the majority of those present deem proper, must be, by a rule to which there shall be no exception, written, read, and approved during the session.

The same rule shall be observed in the meetings of the Consultors.

9. When there is no reason to the contrary, the resolutions shall be published in the respective Secretariate after the Cardinalial meeting; and as soon as possible a written or printed copy of them shall be given to each of the Cardinals, resident in Curia, of the respective Congregation.

10. When the publication has taken place, the party who feels himself aggrieved may ask within ten days for the benefit of a new hearing; and it pertains to the Cardinal Prefect, after hearing the opinion of the Congress, to grant it or not according to circumstances.

11. However, the resolution of the Cardinals contain the clause "simplius non proponatur," the benefit of a new hearing shall not be granted except by the same Plenary Congregation.

12. The expenses which the parties incur in cases before the Sacred Congregations are not as a rule recoverable. If a party, however, when invited to bring forward his arguments, has been contumacious, and asks for a revision of the judgment, he must either purge his contumacy or deposit a suitable sum for the expenses connected with the case which the diligent party or the Office of the Holy See may be again obliged to sustain.

## CHAPTER V. ON THE REPORTS TO BE MADE TO THE SUPREME PONTIFF.

1. In the reports to be made to the Supreme Pontiff according to the tenor of said Constitution, care must be taken to have, at least for more complicated matters, a summary to be preserved in the Acts with the decision, date, and the signature of the one who has made the report.

## CHAPTER VI. ON THE WORK OF THE VARIOUS OFFICIALS IN GENERAL.

1. The Prelate, who under whatever name presides immediately over the Secretariate of the department according to the tenor of Number 2, Chapter 1. of the General Rules of this regulation, must provide that in the expediting of the affairs everything proceed with due diligence and solicitude according to the established rules.

To him, in a special manner pertains the study of affairs of greater importance and the care of the respective letters and rescripts.

He commits the study of the ponzes for which their opinion is asked to the Consultor; he calls them together when necessary and presides over their meetings.

He attends the meetings of the Cardinals, notes their resolutions according to the form prescribed, and reports them to the Holy Father in the audiences which shall be assigned to him.

In the absence of the Cardinal Prefect of the department, he holds and presides over the Congresses; and saving the special rules of each department, as a rule he signs the acts of the same with the Cardinal.

He superintends and regulates the administration according to the prescriptions of Number 7, Chapter XI, of the General Rules of this regulation. It is his duty, according to his discreet judgment, to decide, whenever anybody asks for the direct expediting of an affair, which entails a tax, whether the rescript should be sent on credit or whether the amount is to be paid in advance.

According to the prescription of the Constitution "Promulgandi," which is published under the same date as this part of the regulation, he is to communicate to the direction of the Official Bulletin of the Acts of the Apostolic See, the decrees which are to be promulgated, and, with the concurrence of the Cardinal Prefect of the department, shall communicate also to it those others which may be published with utility; and in both cases he shall sign them, or shall have them signed by another official in token and proof of their authenticity.

He must always refer to the Cardinal Prefect, whenever there is anything to make known or to send to some other department of the Holy See, and for everything of importance that may arise or that may require special treatment.

2. The Under-Secretaries of Substitutes must not only fulfil the duties, particularly imposed upon them in the special regulation of their department, but they must also aid their Superior in all that he asks of them and supply his place in case of absence or other impediment.

3. The adjutors must:

(a) Study the ponzes pertaining to or in any way committed to them by the Superiors of the department, and make a brief synthesis of it on a separate sheet, which shall serve as an index of the ponzes, and make known what is added to it from time to time. Such need not be made for those recourses or instances which consist of a few words only or are not likely to be protracted.

(b) Attend the Congress to report on the affairs studied and to give their opinion, noting: (1) that, except in cases of urgency or of ponzes to which reference is made in letter, the report must always be made from a summary previously written; (2) that for matters of greater importance or difficulty the ponzes with its summary must be transmitted to the Superior Prelate of the department before the Congress, so that he himself or some other of the major officials in his stead, may examine it and be in a position to speak or it with full competence in the Congress;

(c) Compile the official sheet and the summary of the documents of greater importance, when the matter is to be brought before the Plenary Congress, and arrange for having it printed, correcting the proofs. In drawing up this sheet the rules, if present in force are to be observed; and in every case those observations of law and fact, which may be necessary or useful for the proper solution of the question, must be added.

4. The adjutors, and possibly the scribes also shall bear their labors divided according to matter or territory.

5. The adjutors must have obtained the doctorate in theology and in canon law.

In the Congregations where the work is divided according to territory they must know at least one of the following languages: French, German, English, Spanish, Portuguese. It shall be the care of the Superiors to provide that all these languages be known in the Secretariate, and for this end it shall be lawful for them to impose as a condition for admission to the competitive examination, even for inferior offices, knowledge of one of the same, according to the case and the necessity.

The scribes are obliged to copy the letters and rescripts of the department from the ponzes, and of elaborating those expressed in the brief conventional words usually employed.

(To be Continued.)