

The Catholic Register

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THURSDAY, FEB. 27TH, 1908.

THE ASSOCIATED CHARITIES.

"Out of evil cometh good" is a saying well attested by the experience of the Associated Charities during the past two months. For years this organization, composed of representatives of some of the most active charitable societies in this city, has been endeavoring to prevent overlapping, to promote mutual confidence between the various church and society workers in the cause of the indigent, to protest against unnecessary and undesirable immigration, to see as far as possible that relief took the form of work and thus contributed to independence, instead of assuming the guise of a dole and ministering to pauperization. For years this Association dragged on a dead-level existence, holding an annual meeting in the Council Chamber of the City Hall, which evoked a generous chorus of approval and nothing much besides, and subsisting, and showing a certain amount of activity in the Press owing to the constant and unselfish interest of Professor Goldwin Smith, LL.D.

Whilst times were booming and want practically unknown the periodic utterances of the Associated Charities fell on deaf ears. What matter if there was a certain amount of overlapping, could we not stand it? What matter if the heads of our penal and charitable institutions raised the warning that an enormous proportion of our immigration was a charge on the community? Had we not a country capable of supporting 70 millions, and could we not afford to be a receptacle for the unfit?

When, however, we felt the pinch of distress recently this optimistic mood gave place to some sober reflection. The public began to see that the warnings of the Associated Charities regarding undesirable immigration were well founded, and that had they been heeded, recent developments which have advertised our city far and wide as a centre of severe suffering, would not have taken place, or at least would not have assumed anything like present dimensions. (We may say with pride that if Toronto's distress has been widely published, her noble efforts to relieve it have received equal prominence.) The result is that the Associated Charities finds itself, after years of struggle, on the high road to appreciation. The public generally has learned to appreciate the value of an Association which makes the whole subject of poverty its special study, which takes a broad survey of the field of charitable endeavor, which seeks to cultivate the independence of the worthy, whilst exposing the unworthy, recipients of relief.

The experience of those who have been called upon to relieve the recent distress has served to make them ardent advocates of the ideas of the Associated Charities. They have seen the necessity of scientific method in this work. They have learned that a thorough system of comparing notes is the only efficient safeguard against imposture. The result is that a general interest has been awakened in the work of the Associated Charities, and that for the first time in its history this association has a good prospect of becoming what its founders intended it to be—the directing and unifying centre of the various charitable societies of Toronto.

PROMISES OF THE TRIDUUM.

A particular feature of the late Triduum given in the city by Rev. Father Hazelton, S.J., which cannot have but beneficent results, if borne in mind by those who were participants in its carrying out, is the fulfilment of the promises asked by the missionary of the men of the congregation addressed. These promises contained nothing new nor startling, and were of so simple a character, that at first glance there were doubtless many who inwardly commented on the lack of necessity for bringing the matter forward. It perhaps seemed to some that the things which the promises sought to exact were carried out by at least the majority of those to whom the proposition of their acceptance was presented. Doubtless this view was correct as far as the greater number was concerned, but then there is always the minority whose bearing for better or worse can make or mar the work of the world, because it is this minority that prevents the harmony, that leads to the unity always an essential to the perfection of any and every project.

The promises asked by the zealous missionary were as follows: That all the men present should attend Mass without fail on every Sunday; that they would receive Holy Communion four times in the year; that they would refrain from using the name of God in vain and from all profane language; that they would never get drunk.

The last promise, said the missionary, may seem rather common in its wording, but it covers all that is required by those who take it.

In addition there was a fifth promise asked of those who deemed it well to make it, at the end of the Triduum and solemnly acquiesced in by a number of those present. This was to refrain from all intoxicants and to assist others to do the same, for any length of time decided upon by those who complied with the request.

All this may seem very commonplace, but it is far from being so. The parish in which the Triduum was held is one of the most exemplary in the city. Their needs in the way of reform were not greater, probably not as great as those of any other parish, and yet there is no doubt but that if the work of the Triduum is continuous, that beneficial effects will not only be a reality, but will be so great as to be perceptible to all observers. It will be in the home, however, that the changes will be first felt, and every home a happy home means the making of a jappy parish.

That the good suggestion of the zealous and experienced missionary may go out to others, besides those to whom his words were addressed is the cause of this article. It is thought by some that the Utopia of the Blessed Thomas More could never be a reality, that the happy mode of living and the blessed community it portrays, transcends the possible things of earth. But who can say that this is truth? A community whose men are regular attendants at Mass and at Holy Communion, whose mouths are never desecrated by contract with anything either vulgar or profane, and who to the fatal results of habitual intoxicants are strangers, would be far forward on the road to a real and lasting Utopia. The conditions are not hard. A good will and the grace of God are all that are required, and these each and all may have for the mere reaching out after them.

REFORM IN PARLIAMENTARY PROCEDURE.

The fact that four months of the time of our Dominion Parliament have been practically wasted in partizan wrangles over alleged scandals is a feature of our Parliamentary life which demands an immediate and drastic remedy. The Parliamentary institutions we so greatly and justly prize, and which have been won by ages of struggle, are as costly as they are valuable. Our representatives give their time to their duties in many cases at a big financial sacrifice. The sessional indemnity they receive, increased though it has recently been, does not begin to compensate them high in the professional and commercial world for the months spent at Ottawa in attending to their legislative duties. At the same time the cost of one day's proceedings to the nation runs up into thousands of dollars.

Were this money well spent there would be no reason for complaint. But when the useful work of legislation is done by a comparatively few men, whilst for others Parliament is made subsidiary to partizanship and the floor of the House a platform for campaign notoriety, it is high time that a far-reaching revision by the people both of the number of their representatives and the length of debates should be considered. If a considerable proportion of the members of the Senate or House of Commons are a hindrance rather than a help to legislative work, then the advisability of reducing the number of M.P.s and Senators should receive immediate attention. Whilst we cannot afford to reduce representation to the proportion of an oligarchy or clique, it becomes a practical question whether our present crop of legislators could not be thinned out with advantage. At the same time it must be borne in mind that if a few men do the real legislative work, there must be a fairly wide constituency from which to choose these men.

Whatever may be thought about diminishing representation, there can be no question about the urgent necessity of curtailing the length of debates. Free speech is a priceless treasure, but when free speech has been carried to the length of months of partizan wrangling over alleged scandals, for the purpose of supplying campaign material to party organs, at immense expense to the country, it is time to call a halt. The feeling uppermost in the minds of electors who have been reading the sarge nauseating round of scandals unearthed and proved according to one paper and triumphantly refuted according to another, is akin to that of a judge who would up his first charge to the jury in this fashion: "Gentlemen of the jury, if you believe counsel for the plaintiff you will give your verdict for the plaintiff; if you believe counsel for the defendant you will find for his client; if, however, you are in my position and believe neither, I am at a loss to tell you what to do."

an official of the same standing as the Auditor-General to act as prosecutor-general in all cases in which Government officials are accused of crookedness. It is to the interest of the public that such accusations be thoroughly investigated; but unfortunately such investigation cannot be expected from Parliamentary committees. To such lengths has partizanship gone that under cover of Parliamentary procedure unscrupulous party hacks would take occasion to introduce all kinds of mud-slinging in the hope that some would stick. An individual armed with judicial powers and enjoying the same measure of independence as our Auditor-General would demand proof of alleged wrongdoing before initiating an investigation. This would stop the habit of mud-slinging at the outset. Moreover in bringing his charges before an independent tribunal outside Parliament, the dealer in misrepresentation would not be protected by Parliamentary privilege as he now is.

If such a step be deemed too radical, or impracticable, at least a limited time ought to be set for the debating of alleged Government delinquencies. This is the very least that can be done to prevent a repetition of the scandalous waste of time and miserable disregard of the dignity of Parliamentary life evidenced during the past four months at Ottawa.

THE TACTICS OF THE TRADE.

A certain Robert Birmingham announced in our Durham exchange as the "organizer for the L.O.L. for Western Ontario," is on his rounds in the interests of the "cause," and on a recent Sunday he sallied forth on a recruiting campaign, and the nature of the ammunition used may be judged somewhat from the following specimen: "Tolerance towards all and the protection of every man in his rights are foundation principles upon which the superstructure of Orangeism has been so nobly erected. Notwithstanding the protective and tolerant character of the organization a strong stand is taken against political Romanism and Jesuitical power."

Such was part of the address of this redoubtable campaigner. One is almost startled at his temerity in facing an audience with such antiquated and worn-out missels. Before proceeding much further, however, we shall see that this worthy recruiting officer is the possessor of boldness to which the above by comparison is but the merest bagatelle. To talk about "Romanism" and "Jesuitical" power is fairly safe, as these words are so much of an abstraction both to those who use them and those to whom they are addressed, that to deal with them is somewhat difficult. But when the names of men still living, men, too, well forward in the limelight, are used and their owners charged with association with persons and things which they repudiate, then do we say that the temerity of those who make the charges is of a nature amounting to boldness of a most audacious character.

Of such a class as this is Robert Birmingham, organizer of the L.O.L. As an encouragement to his auditors, and to give a coloring of respectability to his work, he on the occasion referred to, cited the names of a number of prominent men—most of whom were dead and so could not defend themselves—as friends of the organization he represented, but unfortunately in his zeal he encroached on the living and in this wise, according to report to hand, "such men as Sir John A. McDonald, Sir John Abbott and others of the foremost writers and thinkers of Canada, including Dr. Goldwin Smith, who must be acknowledged to-day as the great master of English literature and English thought, were all identified with Orangeism."

When we saw the name of Goldwin Smith in this connection, we at once knew that the zealous recruiter had overstepped the mark, and to make assurance doubly sure, we called up the Grange and received from the Professor the assurance that he is not and never was identified with Orangeism.

The value of a speaker who makes statements having no foundation on truth, and who uses the names of public men boldly and accompanied by a total disregard for facts, is easily gauged by anyone giving the matter a moment's thought. The preaching of toleration towards all with a "strong stand against political Romanism and Jesuitical power" is certainly inconsistent, but its very inconsistency makes it all illuminating respecting the object against which the campaign of Mr. Birmingham and his followers is aimed. The words "Romanism" and "Jesuitical power" are not in our vocabulary, but they are evidently meant to be something in the shape of a bug-a-boo to frighten the L.O.L., and their existence in any such shape is, of course, just as tangible a thing as is the identification of Dr. Goldwin Smith with Orangeism." Mr. Birmingham wound up his work of the afternoon by giving his audience some information about Alberta, Saskatchewan, and the Separate School question, in the course of which "he showed how our present Premier of Protestant Canada, Sir Wilfrid Laurier, had gone to Rome twice to consult the Papal authorities before granting them a constitution."

Here is another statement served up quite disregardful of proof or foundation. The right of Sir Wilfrid to

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call upon His Holiness as a private citizen, or as a member of the Church of which the Pope is the earthly head, was quite ignored. A reason for which there is not the slightest foundation in fact must be fabricated for a very ordinary act of courtesy. Hundreds perform the same act every week of the year, and no sinister motive is ascribed. In the present case capital might be made out of the incident, and the redoubtable Birmingham scrupled not to assign it. And so the tactics of himself and his class continue, and the pity of it is that those who listen are for the most part ignorant and gullible; they believe the things told them; the seeds of fresh dissension are sown, and the husbandman of the unworthy crop hies himself off to fresh fields and for fresh victims for his toils.

"STAR" CATHOLICITY.

In the "Toronto Star" of last Saturday appeared certain expressions attributed to "devout Catholics" which would come with more appropriateness from the lips of sneering infidels. "It really does not matter two straws what the rule is," a prominent Catholic is represented as saying, "people will get married anyhow." Whilst another representative Catholic is credited with the following language: "There are many Catholics who, although desirous of remaining in the Church, would snap their fingers at it if it endeavored to intrude itself into affairs of the heart. Love laughs at locksmiths," he continued, "and there is not the slightest doubt that in this community at least it would laugh at priests."

To call persons who would use such language as this "prominent Catholics," "devout Catholics," or Catholics in any sense of the word, is an abuse of that name. Any Catholic with the most elementary acquaintance with his catechism knows that "matrimony is a sacrament which gives grace to the husband and wife to live happily together and bring up their children in the fear and love of God." And it is because this definition of the nature and object of marriage can only be truly realized when the contracting parties are Catholics, that the Church has ever been so strongly opposed to "mixed marriages." To say that rules of the Church regarding what St. Paul calls "a great sacrament" do not matter two straws, may be a good specimen of "Star" Catholicity, but it is certainly the very opposite of real Catholicity.

The second utterance quoted outwits its predecessor. "There are many Catholics who, although desirous of remaining in the Church, would snap their fingers at it, if it endeavored to intrude itself into affairs of the heart." In other words these "Catholics" would remain in the Church as long as she would let them do just as they like. "Affairs of the heart," it seems, are a preserve into which the Church has no right to enter. Passion holds exclusive sway there, and any attempt to make that passion amenable to right reason and religion is an "intrusion." Love laughs at locksmiths and there is not the slightest doubt that in this community at least it would laugh at priests." Aye, and love laughs at the Commandment, Thou shalt not commit adultery. Love, it seems, is above all laws, all dictates of reason and religion alike.

It would be interesting to know what standard the "Toronto Star"

uses in measuring the prominence of the Catholics who figured in its pages of last Saturday. Is it the stock market or the fashion plate rule? Too long has a certain type, that does not know or practice Catholicity in the true sense of the word, been permitted to thrust itself forward, because of social or commercial prominence, as representative of that creed. It is time to put an end to this state of affairs and to see that those who speak for Catholics henceforth will be specimens of true instead of "Star" Catholicity.

Thoughts on St. Patrick's Day

With heart fervent glowing and eyes overflowing
From the land of his birth far away,
The shamrock caressing, his native land blessing,
An Irishman welcomes St. Patrick's Day.
No truer heart beating a loyal greeting
To hills and to valleys though unseen,
Than an Irishman's daughter sends 'cross the blue water
To the Isle of the harp and the gold and the green.

To his fond heart close pressing the flower of his blessing,
Emblem of a land far away,
A father's soul yearning, with deep passion burning,
A smile fraught with tears for St. Patrick's Day.
I know his love's vow, while grey head is bowing
O'er memories sad of the days that have been,
Eternal allegiance and life-long obedience
To the Isle of the harp, and the gold and the green.

And I know his heart's calling through distance appalling
Across the deep chasm of years passed away,
For with thrilling emotion and tender devotion
Gladly he welcomes St. Patrick's Day.

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In these days, when the faith of many is becoming weak, when the great apostasy of the sixteenth century is reaching the full extent of its development, and is about to treat Our Divine Lord Himself as it treated His Holy Church, the Catholic Faith is renewing its youth in England and bidding fair to obtain possession of the hearts of the English people again. I have a very up-hill struggle here on behalf of that Faith. I must succeed or else this vast district must be abandoned.

IT RESTS WITH YOU

to say whether I am to succeed or fail. All my hopes of success are in your co-operation. Will you not then extend a refusal? Surely you will not refuse? You may not be able to help much, indeed. But you can help a little, and a multitude of "littles" means a great deal.

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From the Isle of the harp and the gold and the green.

And when his steps falter and deep tones may alter,
May he in his dear land be laid far away,
Where the shamrock is springing and sweet birds are singing
His welcome from far to St. Patrick's Day.
And then 'cross the water, the Irishman's daughter
Will reign o'er her father's dear name as a queen,
With loyal heart swelling, tho' far away dwelling
From the Isle of the harp and the gold and the green.
—N. M. Murphy, Lindsay.

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