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HOME RULE CAUSE IN GALWAY.

The University Question, the Irish Party and the Political Crisis Subject of Mr. Gwynn's Speech.

Mr. Stephen Gwynn, M.P., at a recent meeting in Galway, having dealt with recent beneficial legislation in Ireland, said the University Act was not a measure that brought any great financial advantages to Ireland, although the great thing about the University Act was that it established in a great department of Irish life, the department of Irish education, Home Rule. He was sure if there was one man whom the people of Ireland trusted in this matter of University education it was the Archbishop of Dublin, who had been made Chancellor of the National University. His name was in many senses a guarantee for that University. What had been the result of the Act in Belfast? The result had been that whereas they had before that a College open only to one section of the population, manned only by the people whom the Government thought fit to appoint, they had now a College and the University governed by the people nominated, in the first instance, but hereafter so be popularly chosen; and nominated, he thought, wisely, in the first instance. The governing body had consisted of men who were representative of all classes of the community, not only of the Protestant community, but of the Catholic sector, and for that, he thought, they had largely to thank Mr. Joseph Devlin (applause).

GREATEST BOON FOR IRELAND.

He believed if nothing had been done by the Act except the foundation of a really and actually non-sectarian college in the North of Ireland for Protestants and for Catholics alike, that this University Act would have been one of the greatest boons that was ever conferred upon Ireland. The first point in the new Land Act was that the Irish ratepayers had been relieved of an enormous burden that fell upon them by process of law if the Wyndham Act continued to be in force. In the second place, under the Wyndham Act there was a sum of £12,000,000 voted for the bonus of the whole transaction. Mr. Wyndham thought that the transaction was going to be a matter of £100,000,000, but it appeared now it was going to be £180,000,000, and the £12,000,000 of bonus would not hold out at the rate at which it was originally fixed. What Mr. Wyndham contemplated was simply to transform the existing occupiers into owners of their own holdings, but when the Act came to be administered, and when the people of Ireland came to observe the working of it, they had a word to say on the matter. They said: "If there is to be a land settlement in Ireland, let us have a settlement which will undo the results of the last confiscation of land in Ireland, when men were replaced, not by men, but by bullocks." In other words, the cause of the landless men has to come in for settlement. Thirdly, the Connected Districts Board had been thoroughly established and fully and adequately endowed. But there were two things possible in the coming general election.

POWER SHOULD BE LIMITED.

One was that the Liberals would come in with a smashing majority. In that case, there was no doubt that the Irish Party would not have control of them; but, then, the bigger the Liberal majority the more complete is the defeat of the House of Lords—(applause)—the more certain was it that their power would be limited. For his part, the one thing he regarded as of solid influence was that the power of the House of Lords should be limited, because if they limited the power of the House of Lords he believed that they would remove the only obstacle that remained to Home Rule. He read that morning that a clergyman in a neighboring diocese said that in regard to the question of Home Rule we were exactly where we were twenty years ago. Now, that was not so. That gentleman did not know England. Take a single proof. At Oxford, there was a place very conservative in its associations. It would have been absolutely impossible twenty years ago, in the great Debating Society there, to get anything like a reasonable proportion of the votes in favor of Home Rule. Within the last two years he had twice heard Home Rule debated in the University at Oxford. Mr. Redmond made an extraordinarily good speech there and carried the young men off their feet. On that occasion they voted for Home Rule by about two to one. He thought that that might only be a rhetorical triumph; but he went and quietly discussed the matter with them, and they carried Home Rule by

about fifty or sixty, which was good enough for him (loud applause.) The same thing took place in the Union at Cambridge. He had seen Home Rule resolutions carried in every University Debating Society up and down England. There is no use in telling any intelligent man that that was not a straw to show the way the wind was blowing.

WITH IRISH PARTY RESTS POWER.

There was another result of the general election, and that was that neither Liberal nor Conservative might get a strong majority in the House of Commons, and in that case undoubtedly, the balance of power would rest with the Irish party. But whether they put in Liberals or Conservatives, he wanted his constituents, and the people of Ireland, to realize one thing, that whichever party was put in the Union lists, was going to be increased, and heavily increased. That was absolutely certain. He had no hesitation, talking in the broad European sense, in saying that he was a Liberal in politics—for the side of the poor, not for the side of the rich (applause). It was quite possible that within the next month they should have to hit the Liberals. If they would not give them the pledge to which they were entitled, they should have to hit them and to make them feel their power. He hoped this would not be necessary, but if it was, they should want all the unity and force they could get, but if—as he hoped and trusted they would—they got a pledge from the Liberal Government that would justify them in throwing themselves into this struggle upon the side of the democracy in England—if they were able to go into this fight with the House of Lords on the side, not only of the Liberals, but of the Labor Party he was certain that the Irish throughout England and here in Ireland would work more unitedly and more gladly, because the men for whom they were working had never hindered but had always helped them (applause).

K. C.'s Will Go to Genoa.

Knights of Columbus in all parts of the country are preparing to make a pilgrimage to Rome and Genoa, the birthplace of Christopher Columbus. Although the pilgrims will not leave until next August, the details of the journey have already been outlined under the direction of the original incorporators of the order, Mr. Daniel Colwell, Dr. M. C. O'Connor, and Mr. William M. Geary.

The Rev. P. J. McGivney, brother of the founder of the order, has encouraged the project, and it is expected that this will be the largest pilgrimage to Rome that has ever gone out of this country. The Right Rev. J. J. Keane, Bishop of Cheyenne, Wyo., will be the spiritual director of the pilgrims and will present them to Pius X.

The Columbus Travel Society will co-operate with the original incorporators of the Knights of Columbus to promote the pilgrimage and to keep the Knights throughout the country informed of its progress. Professor James C. Moraghan is president of this body. Its secretary is Mrs. B. Ellen Burke, of New York, a well-known writer on educational works. Mr. D. P. Toomey, the treasurer, has recently opened a general headquarters in the Metropolitan building, from which he will direct the efforts of the organizers of the pilgrimage in all parts of the United States, Canada, and the Southern Republics.—N. Y. Evening Telegram.

The Movement to Rome.

The recent trial of the Anglican divine, the Rev. Hudson, before the Consistory in St. Paul's cathedral, London, for preaching known Catholic doctrine instead of that of the Church of England, shows clearly that there is a strong movement to Rome among the better informed Episcopals. The Rev. Hudson was accused of burning as many candles in his church as do the Catholics, of contemplating the building of a chapel in his church patterned after the Catholics, with pictures and a communion rail, and of using the Catholic mass books at the services. To these charges the reverend presbyter refused an answer, but to the charge of having taught Roman Catholic doctrine he replied that the great majority of his congregation were hearty in accord with him and that the charges were brought by a half dozen disgruntled fanatics. The case was taken under advisement by the Consistory and their decision is looked for with some anxiety by the preacher and his flock.

BISHOP OF BURLINGTON.

A despatch from Rome, dated Jan. 4, gives news of the appointment of the Rev. J. J. Ripe, of Northbridge, Mass., as Bishop of the diocese of Burlington, Vt.

THE COMING EUCHARISTIC CONGRESS.

Worthy Preparation For Great Event Urged Upon the Faithful.

As our Associates need not be told, the object of our devotion is the Sacred Heart itself. The ever adorable Heart of the flesh of Jesus Christ our Lord, a human heart like ours but divine because the heart of a Divine Person, is the material object of our devotion. The formal object is the love of our Blessed Lord for men. "Behold the Heart that has so loved men." And when we study the perfections of His Heart and recognize and honor it in the various manifestations of its love, we prove that we have seized the formal object of the devotion to the Sacred Heart, which is the love of Jesus Christ Himself for men.

A UNIQUE DEVOTION.

A significant fact has attracted the attention of ascetic writers. They tell us that among the many manifestations of the boundless love of the Sacred Heart, there is one which He specially wishes us to honor, namely, His Real Presence on our altars. Though He did not reveal Himself as He is in the Blessed Eucharist, and though He Himself adopted as a symbol of His love, not a monstrance or a chalice, but a bleeding and flaming Heart, surrounded by a cross and encircled with thorns, yet the practices He taught Blessed Margaret Mary, and which through her efforts He wished to see spread throughout the world, almost all relate to Himself in the Blessed Eucharist. In His revelations to her, He urged her to spend an hour—the Holy Hour—in the chapel from Thursday night till Friday morning; to work for the establishment of the feast of the Sacred Heart of which Holy Mass is the center and attraction; He urged her to spread the practice of going to Holy Communion on the nine First Fridays.

The great Eucharistic movement of the last two decades, the Congresses held in the different cities of the Old World, the decree on Holy Communion, and the renewal of spiritual life among the faithful which is now being experienced, are due mainly to the extension given by the devotion of the Sacred Heart to the cult of the Blessed Eucharist. Every month and in thirty-four languages, the Messengers of the Sacred Heart, proclaim the Eucharistic message to between twenty and thirty millions of Catholics throughout the world. The results have been most gratifying. As men grow in love of Our Blessed Lord in love of Our Holy Heart, they seek Him where He is corporally, that is in the Tabernacle, which means that wherever the League takes root in a parish, there the number of Holy Communions rapidly increases.

PROMOTERS' INTENSE ZEAL.

We desire to give public testimony that our Promoters and Associates throughout Canada have done their share. Realizing that indifference is infinitely painful to One who infinitely loves, they have labored strenuously, as far as our own country is concerned, not to merit the reproach which the Sacred Heart might address to many, of not returning love for love. To give but one instance: Thanks to their active zeal, we have in the past three years sent out to the various parts of Canada, nearly half a million leaflets explaining the decree of Frequent Communion.

The present year, the year of the International Eucharistic Congress, must eclipse all previous ones, and we must try to outdo all we have done so far for the Sacred Heart, in the Sacrament of His love. Canada is to have, in the month of September next, the signal privilege of paying extraordinary homage to the God of the Eucharist. Prelates will reach our shores from all over the world; the Holy Father will send a special envoy, one of the Cardinals, to represent him, and the eyes of the world will be turned toward us eight months hence when the first Eucharistic Congress will be held in Canada. This will be an unique event one that may not occur again for many years.

What then should we do? What does the Sacred Heart expect us to do? No doubt many of us will have the opportunity to take part in the triumphant pageants of the Congress, and to form an escort to our King in the streets of Montreal. But external glamor is of secondary importance unless it marks an interior spirit of love and reverence.

DAILY COMMUNION URGED.

What more fitting preparation can we make for the coming Congress, what more pleasing homage can we offer Our Lord at His triumphal coming in September, than the good works and prayers, especially Communions received, visits made and

Masses heard, in the coming seven months? During this time then, let us try to double, even to increase tenfold, if we can, the number of Communions, and let us influence others to do the same. The desire of the Holy Father, plainly expressed, as it is undoubtedly the desire of Christ Himself, is that all Catholics should approach the Holy Table frequently, and if possible daily, and partake of their "daily Bread."

May we not also visit Him more frequently in His temples? And speak with Him more lovingly during the coming seven months? Can we not find a way of assisting much more frequently than we do at the Adorable Sacrifice? All these means are in our hands, and we feel sure that our members throughout Canada will distinguish themselves above all others, in giving these unmistakable proofs of their true and practical love of Christ. The occasion is favorable; let us profit by it.

As a fitting offering to Our Lord during the coming Congress, it is our intention to prepare a Eucharistic Album, similar to the one offered to the Holy Father last year. By special arrangement with the Archbishop of Montreal, this beautiful Album will be laid on the altar of the Blessed Sacrament during the solemn Exposition. More beautiful than triumphal arches, or draped or waving banners, will be in the eyes of Our Lord the little book of the offerings of our six hundred thousand members of the Canadian League.—H. W. P., in Canadian Messenger.

Pope's Audience to British Sailors.

The visit of over fifty sailors from H.M.S. Dunoon to Rome and the Vatican last Monday was one of the interesting events of the week. But two or three of them were Catholics, and they were accompanied by their chaplain, the Rev. Dr. Bray, and by Engineer Commander Black, First-Surgeon Hodnet de Court MacSherry, Lieutenants de Halpert, O'Reilly and Collet, R.M.A., all of whom except the first are Catholic. Students of the Beda were waiting at the station to conduct them to the Pontifical Hospice of Santa Marta, where they were met by Mgr. Prior, Auditor of the Rota, who had made all arrangements for their reception by the Holy Father. After breakfast in the Hospice they spent the remainder of the time before the hour fixed for the audience in seeing the wonders of the Vatican. The officers and chaplain were first received separately by the Holy Father, and then his Holiness proceeded to the Consistorial Hall for the general audience. Nearly all the British prelates in Rome were present for this: Mgr. Stonor, Titular Archbishop of Trebizond, Mgr. Stanley, Titular Bishop of Ephesus, Mgr. Prior, Mgr. Fraser, Mgr. Butt, Mgr. Cronin, and Mgr. Mackintosh. The Pope first went from one to another of the men giving his hand to each to kiss, and as he passed a medal was presented to each as a souvenir of the visit. When the Holy Father had completed the round he addressed the officers and sailors briefly, but evidently with much feeling. He declared that it was a real pleasure to see British sailors again in the Vatican. He had been told that on the previous morning all the Catholic sailors present had received Holy Communion and had offered up their prayers for him, and he wished first of all to thank them for this and then to express once more his great gratitude to them for the services, for the humane and courageous services, they had rendered at Messina after the dreadful disaster of a year ago. He had been told that immediately they heard the news they had hastened to do everything in their power for the victims and that they had been the means of saving many lives. He had already sent a formal expression of his thanks for this, but he took the present opportunity to repeat the same sentiments. Mgr. Prior translated the Holy Father's words, and as his Holiness, after blessing all present and those dear to them, left the hall a hearty cheer followed him on his way. The prelates and officers present then paid a visit to Cardinal Merry del Val on the floor underneath, after which all proceeded to luncheon at Santa Marta. At the close Mgr. Stanley in felicitous words proposed the toast of the "Pope and King," and Rev. Dr. Bray proposed the health of Mgr. Stanley, referring to his well-known love for sailors, and to Mgr. Prior, who had been the silent organizer of all the arrangements made for the present visit. Mgr. Stanley, in replying, said that his love for sailors had been fostered by his knowledge of them, and told how he had cruised thirty years ago on a warship with Commodore Goodenough; and Mgr. Prior contented himself, after expressing his thanks, with continuing his role as a "silent" one. During the afternoon the sailors were shown some of the principal sights of Rome by students of the Scots and Beda Colleges.

BECOMES CATHOLIC MONASTERY.

Anglican Convent Dedicated by Archbishop Farley With Imposing Ceremony.

Directly opposite West Point, upon the very peak of the Mount of Atone-ment, one of the highest of the hills that encircle the Valley of the Hudson, stands the Convent of the Society of the Atonement, says the New York Times.

From its founding in 1900, until a few weeks ago, the convent has been an Anglican order, conducted under the guidance of the Bishops of the Protestant Episcopal church. On Wednesday, Archbishop Farley, in person, conducted the final consecration services which transferred the convent itself, its friars and sisterhood together with its tertiary members who are in the outer world, to the Church.

The Catholic Church has always opened her doors to converts to her doctrines, whether they returned to her from the Anglican Church, which was once an integral part of herself, or turned to her from some other than the Christian denominations. But such converts have, without exception, made their professions of faith as individuals into the Church.

There is no single instance of a Roman Church as a body, and there has been a settled conviction that such an entrance was impossible. The reception of the convent and the Society of the Atonement by the Church under special dispensation from Pope Pius X. has established a new order of procedure which, in other corporate religious bodies heretofore deterred by fear of their dissolution from application for entrance into the Church of Rome.

Tragic Death of Christian Brother.

Much sorrow has been evinced at the terrible death which came to Brother Michael, principal of St. Francis school, Toronto, a week ago. He and Brother Matthew, were returning to the Community House when, while crossing the street, they were struck by an oncoming car. Tenderly the two men were lifted and carried into the drug store of J. W. Struthers, of 207 Euclid avenue. Dr. McKay was called, and in response to a startling summons, Rev. W. A. McCann, pastor of St. Francis, hurried to the scene of the accident, and in the hush of a great sorrow, gave the Church's last anointing to his dying friend and the faithful teacher of his schools.

Brother Michael, who, before becoming a member of the Brothers of the Christian Schools, was known as James O'Reilly, was born on Jan. 6, 1870, in Osceola, County Renfrew, Ontario. He entered upon his novitiate with the order at Amawalk, Westchester County, New York, where he remained until 1890, when he went to Toronto, and continued his studies at the De La Salle for five years longer. He then taught at St. Paul's, in that city, for a year, after which he worked for two years in the schools of St. Francis parish, which, by his talents and unremitting attention, to duty, he elevated to a standing second to none among the schools of the city. By his conference of the community, of which he was so edifying and distinguished a member, as well as by the reports of the boys entrusted to his charge, Brother Michael was considered one of the finest teachers in Toronto; his instincts and his training both tending to make his

such. He was the first to introduce the Society of the Holy Name into Toronto. Having seen its workings in New York and listened to the children during recreation hours when their tongues were sometimes heedless of the lessons of the school and home, he inaugurated the society amongst his pupils. This great organization has now many thousand members in Toronto. Brother Michael also had personal charge of the sanctuary boys, and the boys' choir, violin, orchestra, and athletics, in all of which he took an enthusiastic interest.

The funeral took place at nine o'clock on Monday morning. The boys from the De La Salle Institute lined the walk between the presbytery and church, and hundreds stood grouped about awaiting the casket as it was borne in their midst, by six Brothers of the order. The pallbearers were Brother Sylvian, Patrick, Alfred, Denis, Stanislaus and Theobald. Following these came between five and six hundred children of St. Francis and other schools.

The music of the Mass was sung by a special choir composed of volunteers from almost every parish in the city, and of the boys of St. Mary's, under the direction of Mr. Donville.

Protestant Bishop's Views

Until within quite recent years the position of the Catholic Church on the education question was condemned by all non-Catholic clergymen. But nowadays it is not uncommon to hear of a Protestant clergyman who speaks in praise of the Church's stand for a combination of religious and secular education. Thus, the other evening, speaking before the Hamilton Club, of Brooklyn, Bishop Burgess, head of the Protestant Episcopal diocese of Long Island, declared it is his hope to see very soon the establishment of Episcopalian parochial schools in New York, if not throughout the country. Quoting from the United States census from 1890 to 1906 he showed that the growth in the church of which he is a Bishop has been 67.7 per cent. In the same period of time many of the smaller Protestant sects have disappeared. The latter, unlike the Episcopal Church, did not have parochial schools in which the minds of the pupils were imbued with religious teachings to bear fruit in after years in the shape of loyalty to the Protestant sects with which their parents were affiliated. Godless schools begot religious indifference that prepared the way for the final disappearance of the Protestant sects, which, according to the United States census, have gone out of existence during the last sixteen years.

Bishop Burgess believes that the schools should be the strongest bulwark of the State. But he realizes that this they will never be if the boys and girls of to-day, who will be the men and women of to-morrow are taught nothing more than the three R's in school hours. The Bishop, in referring to the noble work of the Catholic Church in providing proper schools, says: "I have real regard for the Catholic Church body, especially for the wonderful energy shown by it. In the sixteen years covered by the census (1890-1906) that body has shown an increase of six millions members, or 93.6 per cent. That is an interesting statement. Do you realize that the parochial schools which are fostered by this Church are the biggest factors in this growth? In New York city alone the Catholic Church has parochial schools that have an aggregate of a hundred thousand pupils. There the children are taught the Christian truths as they have been received by the Catholic Church. We are forced to realize that the real educational force is the teaching of these truths, and all education must include religious teachings."

Bishop Burgess would have the Episcopal Church imitate the example of the Catholic Church in furnishing parochial schools. "Our Church," said Bishop Burgess, "would do well to establish such schools, and I hope that we may soon see the establishment of parochial schools. The children in the Catholic schools learn loyalty to their religion and affection for their teachers. The public schools are a drawback to religion, as they give no religious teaching." This Episcopal Bishop has certainly paid a high tribute to the Catholic Church's wise educational policy. Many years ago our priests predicted that the time would come when earnest Protestant clergymen would realize that an educational system that ignored religion was by no means an ideal system. They are arriving at that conclusion in large numbers to-day. Meanwhile the Catholic Church by means of her Catholic schools and Catholic colleges has been strengthening the faith of her children, with the result that one never hears from a Catholic pupil a cry about empty churches.—Catholic News.