

The Catholic Register

"Truth is Catholic; proclaim it e'er, and God will effect the rest"—BALMEZ

VOL. XVI., No. 51

TORONTO, THURSDAY, DECEMBER 17, 1908

PRICE FIVE CENTS

MATTERS OF MOMENT

The Cry of God's "Little Ones"— Christmas Cheer Wanted for De- crepit and Dependent.

Listen! Hear that note which comes to us clear and high above all others, making, even in the riot of sound with which the air is filled, a way for itself into every listening ear and heart. It is the cry of God's poor. His "little ones," who at this season of the year come nearest than at any other, and always with a certainty of being heard, for few are they who do not respond to the throbbing of the times or fail to hear the burden of its message. The great Advent is at hand and ere long the Christmas carol shall sound from sweet throated bells, the call of happy voices shall be heard across the snow, and in the heavens as of old the angelic choirs shall sing their glad some Gloria, but penetrating all comes the cry of a Tiny Babe, and the note is taken up by countless others, for they recognize it as that of Him, the Heavenly Child, whose coming brings to all God's "little ones" the cheer and charity of Christmas.

Once again it is the pleasure and privilege of the Catholic Register to make an appeal for the many in our institutions and homes, who have to depend largely on the charity of others; for that sustenance which God intends shall be given everyone of His creatures. The people of Toronto have always been liberal in this regard, and we know that they need but a reminder, and their purse strings will be loosened, and from their treasury shall flow gifts and good will to brighten the lives of those who need their assistance. Every city of any size has its thousands who make for others a stewardship, and Toronto is no exception. We have our large class of the unemployed, the immigrant just arrived at our door, the old and infirm, the incompetent and the orphaned, and amongst so varied a class, the charity of all can surely find congenial resting place.

Of all appeals, that of the children is the loudest. In the Sacred Heart Orphanage at Sunnyside there are between two and three hundred children, who look to outsiders for the things that are going to make Christmas for them the great, bright day of the year. Those little ones are fed and clothed, it is true, and the Sisters who guard them in many instances more tenderly than did they who gave them birth, will see that they are protected from the inclemency of the weather, but much more than this is not in their power, unless their efforts are seconded by the charity of others. So to aid in the good work we ask our readers everywhere to assist. And what do the children want? Ask them and they will tell you. They want new suits and new boots, new dresses and new coats, picture books and story books, turkeys and plum-pudding for their Christmas dinner, fruits, candies and toys. They want, in short, just those things which boys and girls living in comfortable homes with the affection of a loving father and mother surrounding them, want, and it is to the readers of the Catholic Register that those things may be forthcoming. Do not imagine that because a good Offertory collection was recently taken up in the churches for this institution, that its wants are forever satisfied. There were probably debts to meet with the amount even before it was collected, and fresh wants are again pressing forward. The cheque in the Christmas mail at Sunnyside will be a welcome guest, and for recompense shall be the joy of the children's faces, and the note of grateful voices as mingled with the hymns on Christmas morning, shall rise the fervent prayers "for all our benefactors."

Then the House of Providence! Here some six hundred children of a larger growth await your Christmas remembrance. Think for a moment of what it means to feed, house, clothe and wait upon several hundreds of decrepit, maimed or otherwise incapacitated human beings, and you will realize something of the great work being carried on here by the members of St. Joseph's Community who have the big institution in charge. We sometimes have the large activities of non-Catholic institutions brought forward for our emulation, and the credit and honor due such we gladly accord, but here is a grand work going on in our midst, and except at Christmas, or once a year in the sursummer, we hear nothing of its activities and but little of its existence, and yet for nearly half a century it has yearly fed, clothed and nursed, besides attending to their spiritual wants, five or six hundred of the dependent and indigent of the Province, who otherwise would be a burden on the public or perhaps altogether unprovided for. Christmas cheer, then, is also wanted here and while the cheque is perhaps most useful, there are so many other articles that would be welcome. Good things for the table, clothes, tobacco, books, magazines, handkerchiefs, comfortable chairs and cushions and countless other things—these would all find grateful and glad recipients amongst the inmates of what is to many in very truth, a real house of Providence.

Have you ever visited the new Infants' Home in connection with the House of Providence? If not, make it a call and as you wander from each little white bed to the next, and think on the history of the tiny occupants, the paths of humanity will stir you and you will wish to do something there and then for the babies. While a few of the children are delicate and pitiable, to look at, there are some of the handsomest and

most attractive members of the ranks of babyhood to be found in Toronto, within these walls. The childless home that could afford time and means to adopt, and love one of those little waifs, could not do a more blessed thing for itself than to ask the Sisters now caring for them, to make it a Christmas-box of one of the babies now sheltered in the Infants' Home.

Nor must we forget the sick. In St. Michael's Hospital there are always some who were it not for those whom the world calls strangers, would have no share in the universal rejoicing. The sick are a class by themselves; a little thing sometimes goes a long way. A visit, a cheery word, a flower, a picture, a pleasant book, some dainty for the palate—all have power to charm. This institution may ask for assistance before long in extending its accommodation, its central position and great call as an emergency hospital, making this indispensable. Meantime we can assist in lesser ways, and amongst our recipients at Christmas, St. Michael's Hospital should not be forgotten.

This is the first year that we have

RELIGION OF THE CROSS

Remarkable Criticism of the Church by a Non-Catholic Divine of Wilkesbarre, Pa.

A Methodist minister of Wilkesbarre, Pa., the Rev. James Bezniger, recently preached a remarkable sermon on the subject of the influence of the Catholic Church.

"We have fumed and fussed and worked ourselves into a frenzy," he said, "while the Catholic Church, without any effort on her part, has gone on in even tenor of her way, solving the problem to the satisfaction of her hierarchy."

"How does she do it? How does she get men out of bed on Sunday morning at an early hour—men who work late on Saturday night? How does she fill the streets on Sunday morning with worshippers when the Protestant world is fast asleep? I know some of the explanations that are offered, but they do not explain. Many that we have heard and read only seem childish twaddle. One man will tell you that the Catholic

fact of revelation. She makes the death of Jesus the center of her devotion, and around that point she organizes all of her activities. When you see a company of Catholic people Sunday morning on the way to Church, you can be assured of this: they are not going for the sake of fine music; they are not going to hear an eloquent dissertation on 'Dr. Jekyll or Mr. Hyde.' They are going to that place of worship to attend Mass. What is the celebration of the Mass? It is what we call the celebration of the Lord's Supper. That fact is kept prominently before the mind of every Catholic. What is the first thing you see as you approach a Catholic church? A cross. What is the first thing you see as you enter that church? A cross. What is the first thing you see a Catholic do as he seats himself in that church? Make the sign of the cross. What is the last thing held before the eyes of a dying Catholic? A cross. He comes into the church in childhood imbued with the death of Jesus; he goes out of this world thinking of the death of Jesus."

Such is the testimony of a non-Catholic to the great work the Church is performing for her people.

SUBJECT OF THE HOUR

Address of Hon. Burke Cochran at the Congress of Catholic Church Extension.

Easily one of the greatest addresses delivered during the Catholic Missionary Congress in Chicago was that of Hon. Burke Cochran, of New York. The Chicago Daily Tribune fitly characterized it as being "not a defense, not an apology, not an excuse, but a thundering, aggressive, exultant challenge." The same journal declared his address "the oratorical effort of a lifetime." It is true, moreover, that "when the orator from New York stepped out before them and announced that he was going to take up the gauge flung down by the Lutheran Synod of Brooklyn in their letter to President Roosevelt, and in the resolution of the Baptist ministers' conference to be discussed next Monday, a storm of cheers swept over the assemblage that showed that he had struck a chord near the hearts of his hearers."

X. had stated that the Church and State could not be separated, and declared:

"No, they cannot be separated. Never as long as democratic governments are relied upon to rule men. It is true that their organizations may be separated, but they are inherently inseparable and interdependent. It is true that the State need no longer support the Church, but under democratic government the Church must ever be the mainstay of the State."

"It is time that there should be a plain, clear, unmistakable, unanswerable definition of Catholic position on this important point," he said, after referring to the letter of the Lutheran Synod and the resolution of the Baptist ministers. "There should be a statement as to what Catholics should take in this matter, not the position some may assume, but the absolute, unqualified duty that loyalty to the holy Church imposes upon all."

"Is loyalty to the Catholic Church injurious to democratic government?"

"It is not. It is impossible that true Catholicism should weaken, but inevitable that it should strengthen liberty and democracy."

"More than this: it is absolutely the only force by which our form of government can be preserved from the innumerable insidious propositions capable of demonstration."

"If they are not, then this gathering, this tremendous congress just held, is just cause for apprehension and fear on the part of all good citizens. But it is capable of absolute demonstration—demonstration here and now."

"Is it hard to demonstrate that all democracy is the direct result of the preparation of the gospel of Jesus Christ?"

"Democracy differs from all other forms of government in that it depends upon belief in human goodness. All other forms of government are founded on distrust of human vices. All despotic government is organized on the theory that human depravity is so general that only tyrannical, arbitrary force can prevent men from flying at one another's throats or taking one another's properties."

BASIC IDEAS OF FREE GOVERNMENTS.

Mr. Cochran then followed the history of the Church through the Middle Ages, showing that she had interfered with the tyranny of governments, with injustice and immorality, as in the denunciation of slavery, of gladiatorial combats, of robber barons, excesses, of royal licentiousness, of all criminality when it was a part of the laws of the State or recognized and encouraged by it.

"Where do we first find the ideas on which our free governments are founded first suggested?" continued the speaker. "We find them in the teachings of Christ, the teaching of the measureless perfectibility of man."

"It is true that democracy was the ultimate, not the immediate, fruit of Christianity. It was a struggle of eighteen centuries between the recognition of the equality of man as an abstract Christian principle and the conformation of human government to that principle, but throughout all those centuries the seed was growing in the heart of the Church."

"It was in defence of this seed, in defence of the truth entrusted to her that the Church has again and again interfered in the affairs of the State. It is these interferences which have inspired the reverend Lutheran and Baptist gentlemen to take their present stand. But we Americans of today glory in them."

"One of the first cases of Church interference with the State was in the matter of slavery. Slavery was an established institution of the Roman Empire, but she turned all her weapons against it. She denounced it in the pulpit, in the confessional. She made the purchase and manumission of slaves the greatest work of charity."

"As strong an institution as slavery were the gladiatorial combats. They were conducted by emperors, authorized and supported by the State. They were as much a part of the State as our army or navy. But, disregarding the possible censures of synods and conferences, she interfered through pulpit warnings, confessional commands and denunciation of emperors until one of her monks, Telemachus, by his martyrdom and dying prayer, put an end to them."

"The Roman Empire was succeeded by the age of feudalism. There was no law but might. Government was organized, but for rapine and plunder and the distribution of the fruits of war. The weak man who incurred the enmity of a stronger had no recourse from his wrath. This was the law of the States of the time. Might weakened its vengeance at will upon weakness."

"At this extremity the Church again interfered with the State. She threw open the doors of her churches to the fugitives from the justice of that day. Think of that interference! Within her churches the humblest, weakest fugitive was safe from the pursuit of the most powerful potentate. This led to the creation of tribunals in which the guilt or innocence of men could be safely determined. She gave the world its system of law."

"In all these days of tyranny, oppression and injustice she was the one refuge of the unfortunate. The poor, the maimed, the blind, the orphans, the afflicted, found homes in her monasteries—homes, not institutions—and against wicked kings and emperors the Pontiffs hurled bulls—the bulls to which our Lutheran and Baptist fellow-citizens have taken exception."

PERTINENT QUESTIONS.

"Do the reverend Lutheran and Baptist gentlemen realize where we find the political germ of the Constitution? We find it in the Magna Charta. Do the reverend gentlemen know

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Gloria in Excelsis Deo



Venite Adoremus

had the opportunity of speaking of our Visiting Nurses at Christmas time. To some they will appeal more than anything else. Already they have several sick ones in their hands, and the many ways of assisting will easily suggest themselves. For these then, and for all in anywise dependent upon the thought and means of others, we bespeak a share in the peace and good will of the blessed Christmas season.

A Happy Thought

Last week a gentleman and lady walked into our office and asked for a number of copies of the Catholic Register. They also asked if we could oblige them with stamps and wrappers. While addressing the papers we learned that our visitors were Mr. and Mrs. J. J. Costello of Wemona, New Jersey, who were travelling and the idea occurred to them that instead of sending their friends, picture post cards, as is now so fashionable, they would send them the Catholic paper. This appealed to us as a very happy and Catholic thought and we complimented our visitors on their initiative in what we hoped might become a very general practice.

Church contains nobody but ignorant people. But is that true to the facts of the case? Do we not know of brilliant lawyers and judges and de-vout worshippers at her shrine? But if it were true that she only held ignorant people, would not the criticism pay her a high compliment? For every Protestant clergyman in Christendom knows that the hardest people to get along with are ignorant people. A church that can gather and hold the ignorant rabble has a vitality very much to be desired. But the criticism is not true.

"Another man will tell you that the Catholic Church scares people into her fold. How often have you heard that? But that explanation is no better than the first. You can readily see how one generation might be frightened into doing something, but who is willing to believe that twenty generations can be worked upon in the same way? The scare-crow method is bound to play out with the growing years. No, such explanations as we usually hear explain nothing. Her secret lies deeper."

"The reason the Catholic Church succeeds, in spite of our misgivings, is because she is true to the central

Pope Receives Hungarians

Recently Pius X. received two pilgrimages, interesting not only from the picturesque appearance they made in the Sala Regia, but from their connection with that part of Eastern Europe which is now occupying so much of the attention of the world. One of them numbered seven hundred Hungarians from the dioceses of Albu Reale and Ospanad, with their P'shops, Mgr. Prohaska, Deputy of the Hungarian Parliament, and Mgr. Dessenau, and wearing their national costume, in which the peasant women appeared with short skirts and top boots.

Even a subscription to the Catholic Register of one dollar (a dollar fifty in Toronto), for which you receive the fullest value, is a contribution of some consequence to the Extension Movement of Canada. Subscribe to-day.

The jubilee present of the Prince Regent of Bavaria to the Holy Father consists of new windows, designed by the late Professor Seitz, of colored glass for theistine Chapel.

His speech was a comprehensive exposition of the position of the Catholic Church toward the State from the time of Constantine down to the year of our Lord 1908, in the words of a morning journal. He took up in detail the charges made by the ministers. He taught a whole course in mediæval history. The scores of prelates on the platform behind him leaned forward, listening intently, too absorbed to even applaud.

He declared that all free institutions are the natural, inevitable result of the teachings of Christ. He traced back the constitutions of modern times to Church influences. He told of the interference of the Church with the State, and gloried in it, declaring that if the same situations arose again, the Church would with all power at her command again interfere.

He outlined the danger that he saw before the Republic, and declared that only the continuance of the faith of Christ in the hearts of men could preserve the thing that that faith had brought forth.

CHURCH THE MAINSTAY OF THE STATE.

In conclusion, he took up the charge that Pope Leo XIII. and Pope Pius