

# The Catholic Register

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

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## MATTERS OF MOMENT

### Advent—Praise for Nurses—Factors in Temperance—A Home Rule Campaign.

The days of Advent are with us, and shortly the day of the Divine Coming itself will be here; meantime the whole Christian world is attaining perceptibly and otherwise, the "receptive" dispositions necessary to the proper realization of the Great Gift that is now at hand. We may search the world over and nowhere shall we find any host or hostess so cheerful, but that some preparation is made for the expected Guest. In Spain the courtesy of hospitality goes even beyond preparation and entertainment, for the host says to his entering guest, "Behold, the house is yours and I your servant to command." And this is the hospitality that we are taught should go out to the Divine Babe when He comes to us on Christmas morning. But our dwelling and the grounds surrounding it must be in order, for the little feet that shall bring us the Good Tidings are soft and tender and we must make the rough places plain for their footing, and that nothing may interfere with a happy progress the crooked must be made straight and everything prepared to meet the sojourn of the Little One free from advent but happiness. Thus during Advent the work of preparation goes on, each doing his share at leveling the rough things of life, so that with the dawning of Christmas the door of every tested heart may be thrown open, and the Little One enters He may find no rough places to bruise, no tortuous paths to make His travelling difficult. Advent is the real period of preparation and in this we all have a share.

Testimony to the good work already done by the St. Elizabeth Order of Nurses, was given by a pastor of a West End parish, when at a meeting of the Sacred Heart League, he drew the attention of the gathering to the "Apostolate of the Laity," and declared that as part of this he knew nothing better than the work being done by the newly organized society for the sick of the city, who were not in a position to look after themselves, or who owing to circumstances would be neglected were it not for this organization. Already had he himself been witness to the relief it had brought, relief both spiritual and temporal, and so impressed was he with the usefulness of the nurses in question, that sooner than allow his parish to lose the newly-found blessing for want of support, he would prefer that the building fund should fall short. Nothing stronger than this could be adduced in evidence of the blessing the new organization is proving itself to be, and to the many interested—the conveners, officers, subscribers and the nurses themselves, this favorable judgment on the part of this Pastor cannot but be matter of strength and encouragement.

The question of Temperance looms largely before the community at this moment, and its presence brings to mind the thought of the many ways in which the Church quietly, but none the less surely, lends her aid to the forming of sober and responsible manhood. Beginning with the children of the schools, we find that in every diocese several hundreds of boys are confirmed annually. Each class that presents itself for confirmation is also a class that pledges itself against non-intoxicants until the age of twenty-one, the limit being accounted for on the ground that tastes formed in youth are likely to be lasting. Then, too, numbers who "take the pledge" privately are found in every parish and the great good effected in this manner is known only to the many families benefited and to the victims rescued, by the work of the pledge and the wise and kindly admonitions that accompany it. Another source which brings its great inflow to the mill of sobriety is the "Mission." One or two of these lately given in Toronto will suffice as illustrations. At the beginning of the year we had the example of St. Francis' parish, when the men at the close of a tridium given by Rev. Father Hazleton, took the pledge of Temperance. Last week we have St. Peter's when five hundred men arose and pledged themselves neither to treat nor be treated to intoxicants. And so the work goes on. In many instances doubtless the pledge was not necessary to the well-being of the individual who took it but he remembered the force of example and in that unity there is strength and in this way each gave his answer to the question, "Am I my brother's keeper?"

There can be little doubt but that certain waves of thought are set in motion at certain periods in the world's career, which broaden and expand until they cover or touch upon every inch of territory that has anything akin to them in constitution or connection. For example we have the spirit of revivals. For some time this force has been making itself felt, and now we find its influence disturbing or waking up even the most conservative corners of the earth. We have the Celtic revival, the revival of Catholicity in England, the missionary revival in America and now we have a revival of philosophic and religious thought in Spain, and we learn that a few weeks ago there was opened in Madrid a Catholic academy, which will be devoted to the work of Catholic extension. This is to form a centre around which the

young men of the country may gather and learn, as they really are, under the influence of Catholic thought and direction. Besides religion and philosophy there will be given courses in political economy, the history of civilization, Spanish social legislation, politics, finance, agriculture, industrial and commercial policy, the history of Spanish law, sociology, canon law, Spanish concordants, contemporaneous international problems and the rest. The means for the carrying on of this great enterprise are obtained from public subscription, and the great educative plan, while speaking loudly for the high standards of Catholic education as desired by the Spanish people of to-day, is also a denial to those who would have us believe that Spain was long since moribund, and that the days of her uplift had departed from her history even as did the great figures of Ferdinand and Isabella themselves.

At the old home of Blessed Thomas More in Chelsea, England, it is proposed to build a chapel of the Blessed Sacrament, where the work of Reparatory Worship would develop. For some time the old house at 28 Beaufort street has been given over to the beautiful devotion, and this made possible by the fact that twenty-two years ago part of the property found its way back into Catholic hands. Twelve years ago this was given by the late Cardinal to the Sisters of the Adoration Reparatrice and now as an outcome of the Eucharistic Congress, the proposition has arisen to build a chapel, which shall serve as a centre to attract all England to that doctrine for which sooner than turn traitor, the gentle Chancellor laid down his life, and to perpetuate at the same time the memory of one of the most lovable of mankind. Nowhere does history, legend or tradition preserve for us a more amiable picture of manhood than that which it gives us of England's scholar, statesman and martyr, Sir Thomas More, and the work of perpetuating his memory in connection with the spread of devotion to the Blessed Sacrament, is a happy thought and one that is sure to meet with that approval which will bring the plan to speedy fruition.

An educative campaign has been begun by Mr. John E. Redmond and some of his colleagues in England and Wales, for the purpose of illuminating these countries on the Irish situation, and for the further purpose of bringing the Home Rule issue to the front in the most pronounced manner possible. The main text of the teaching will be to prove to the people of the countries wherein the campaign is being conducted, the inutility of being burdened with legislating for a country whose affairs they know nothing about and therefore can never understand, and of which from some points at least they ought to be weary. The opening meetings along the lines stated have already been held at Manchester and Wrexham, and at each large and sympathetic audiences greeted the speaker. Mr. Redmond on each occasion gave it to be understood that he came not as a Liberal, but as a member of an Independent Irish party, seeking Ireland's rights and with the determination to continue. The "Manchester Guardian," commenting on Irish conditions, asks: "What does it profit us to found new nations abroad when a nation at our doors is dying? How hollow are the boasts of South African loyalty and Canadian prosperity when Ireland regards England as the source of most of her misfortunes and her people are becoming, as the Jews, dispersed all over the world, with no national centre and with few points of union except the possession of a common grievance against England." Redmond and his co-workers are meeting with a hearing and encouragement all along the line, and bid fair before long to have the greater part of the people of England with them.

The subject of tuberculosis and its importance upon the mental and physical health of all, but especially upon that of the youth of our land, is being taken up seriously by the bishops and priests of the continent, according to the Sacred Heart Review, and in accordance with the wish of the clergy, the Christian Brothers, under their head at Ammenade, Md., the provincial house of the Order, have entered earnestly into the work of fighting the White Plague, by means of the dissemination of knowledge regarding the disease, its causes and effects. A circular letter on the subject has been sent to all the institutions of the order, including colleges, academies, protectories, industrial and parish schools. This is a movement worthy of general adoption. Some months ago we commented upon a circular sent out from the head of the Newfoundland diocese, in the initiation of the movement, Canada seems to have been in the lead, but we have not noticed that activity in the way of lessening the evil has developed to any considerable extent within the schools of Canada. The scholastic institutions across the line have preceded us in this respect, but a good example is always to be emulated and few things are of more importance to both the spiritual and temporal. "A sane mind in a sane body" has always been the goal held up as the thing which stands first amongst things that are desirable. Tuberculosis is the plague that has taken the place of cholera, small-pox, yellow fever and the many other scourges, that have devastated many of our varied lands. These have all been more or less conquered. A determined and general effort which may very properly extend to the schools, will also overcome this last and greatest scourge of the human race.

## ARCHBISHOP BOURNE

### Interviewed on the Attitude of the Irish Party and on the Education Bill.

The "Corriere d'Italia," published in Rome, gives in a late issue the following interview by Sig. Enrico Pucci, a member of its staff, with the Archbishop of Westminster: "In the ancient building which for some seventy years has been receiving within its walls the young recruits for the English priesthood, in a quiet little room which seemed to remind one of anything but comfort, I found the Most Rev. Dr. Bourne, Archbishop of Westminster, who, owing to his position and the interest attaching to the recent Eucharistic Congress in London, is undoubtedly the most notable personality in the English Catholic Episcopate.

The visit of a journalist, especially to a man who finds himself continually an object of interest to the public and their recognized representatives, may at any time prove unwelcome, and it was therefore in a timid mood I explained to Archbishop Bourne the object of my visit, but I found him quite happy to receive me. "I am a friend of journalists," he said, "and I appreciate highly all the good that Catholic journalism can do in a society in which the Press is so powerful a means of education; and with journalists I have often had a great deal to do. At the Eucharistic Congress there were representatives of no less than ninety-five journals. My secretaries had no easy time in giving them details. Father Jackson, my ecclesiastical secretary, who accompanies me, is himself a journalist, and quite at home when he has to do with the press."

"May I venture to ask your Grace what is the position of the Catholics in English national life?" "By all means, especially as I can speak with satisfaction on the subject, and moreover, our position with regard to the State deserves to be better known by the public on the Continent.

"The English Catholics have not formed a political party. They belong to one or other of the political parties in England. There are Liberals, Conservatives, and also Radicals. The nature of English politics renders this freedom of selection possible. In the United Kingdom the adoption of a national programme does not necessarily involve, as it does in almost every other European State, the adoption of an attitude either favorable or hostile to the Catholic Church. With us politics do not take a denominational religious stamp, and they are also free—ordinarily at least—from the pretence of that hypocritical neutrality which is nothing more or less than a profession of atheism and of positive antagonism to religion. The Catholics, therefore, from the religious point of view, are as a rule indifferent to the various shades of thought in public life. They only consider it their duty to follow a line of conduct dictated by their faith when some political program happens to be at variance either with the principles of natural ethics sanctioned by the Catholic religion—as occurs, for instance, in connection with the question of divorce—or when some question arises of the rights of Catholics being interfered with simply because they are Catholics. I should say that there are now some four or five questions of that kind; the King's anti-Papal and anti-Eucharistic oath; the exclusion of Catholics from the offices of Lord Lieutenant in Ireland and Lord Chancellor in England; the Irish University question, which was also one of them, was happily solved a couple of months ago in accordance with the wishes of Catholics; the school question; and finally the question of the penal laws, which was not considered a matter of live interest till the Eucharistic Congress, when it was found that it might become a live and a burning question, indeed.

"The question of the King's oath and that of the exclusion of Catholics from the two offices mentioned are of such a character that they provoke discussions only on rare occasions, and then it is not easy to make them the platform for a political movement. That which is of most immediate interest and which decides the attitude of the Catholics at the present moment towards the Government is the question of the schools."

"It is significant, Your Grace, is it not, that the Catholic Church's fight to-day in almost all countries, is in the sphere of education?" "That is true, but it is not a mere accident, for at the present time, when there is quite an effervescence of democratic aspirations, it is in the people's mind that the Catholic Church must find her field of action and her strength, and the people's mind is formed in the school."

His Grace went on to explain the English school system to the journalist, describing the position and claims of the Voluntary schools, and stating that the archdiocese of Westminster alone spent £130,000 on its schools in 1907. He also explained the character of the education Bill and why Catholics opposed it and considered that it would, if passed, be disastrous.

Rule movement should remain in power. For the rest, all this was so dependent on the confident feeling that the Government would take up an attitude favorable to the Catholics, that as soon as it was seen in the regrettable affair of the Eucharistic Procession that instead of showing sympathy for us the Government assumed an attitude hostile not alone to us, but to the sentiments of the whole English people, the Irish Party at once withdrew their support from the Government, and at the Newcastle election it was the three thousand votes at their disposal that determined the smashing defeat of the Government candidate in a place which was considered a citadel of the Liberal Party."

"Can what occurred at Newcastle be taken as an index of the general situation?" "I think it can."

"So that if a general election took place just now the Liberals would lose their majority?" "I do not know, but I think they would not. Because at present their majority is a large one, and they might easily succeed in retaining power, but under the most favorable circumstances their majority would be slight. The Catholics, and the Irish especially, would then be masters of the situation."

"But, in that case, as the Catholics do not form a political party, would you not have to fear divisions amongst them?" "There is complete harmony among them on the school problem, which is the only question that now interests Catholics as such, and although the Catholics do not form a party it is always easy to procure union among them on questions affecting their Faith. Certainly they all agree as one man in considering the Education Bill as unacceptable, at least in the shape in which it has been placed before them. As to a general election, we shall not have one for two years. The Government does not feel itself as secure as it was three months ago, and you know well that a political party is never so anxious to remain in power as when their strength is diminishing. Ministers and members of Parliament in every country are rather fond of remaining in power," added the Archbishop with a smile.

## Nothing New in Emmanuel Movement.

Rev. Thomas Ewing Sherman, S.J., was interviewed the other day in Seattle, where he is giving a mission, on the widely spreading Emmanuel movement in the Protestant churches. Father Sherman believes that the movement will at least have the good effect of off-setting Christian Science.

"Unless there is something to offset the Christian Science teachings," said Father Sherman, "the country's asylums will be so crowded that they will be a burden on the public. The teachings of Christian Science are contrary to nature. It would have you believe that what is not. But there is nothing new to Catholics in the Emmanuel movement, for our Church has had, and used, the same method of healing through the mind for hundreds of years. Our confessional takes the place of suggestion. Ever since I was seven years old I have relieved my body of mental troubles by confession. The great interest with which the people are receiving the Emmanuel movement shows the desire of the American people for a more adequate religion, one which touches the whole mind and body."

## Denial From King Edward

The London Catholic Times says that the Liverpool Daily Post and Mercury was no doubt, mistaken in giving to the world the news that the Eucharistic procession had been stopped at the instigation of the King, who had sent the Premier a cipher message complaining that it interfered with his prerogative. A distinct official denial has been given to the report. In reply to the "Dublin Evening Herald," which inquired if the King had intervened, Lord Knollys has telegraphed: "In accordance with constitutional usage, the King never interferes with processions in London or elsewhere, and there is no truth in the statement to which you refer."

## SUBJECT OF THE HOUR

### The Great Work Inaugurated by the Church Extension Society—Work for the Missions Greatly Advanced

(Boston Pilot.) The effect produced upon the public mind by the great Missionary Congress which was held in Chicago last month is bound to produce productive results in the future. The attention of the Church in America has been called as never before to the vast undertakings that lie ready for accomplishment, and the spirit engendered by the gathering of prelates, priests and laymen who took part in the proceedings of the Congress will mark the beginning of fruitful efforts for the extension of the Church's influence of English-speaking priests and missionaries and the opening up of a new chapter in the history of the Church in America.

The Congress was held under the blessing of the Holy Father and was attended by his representative in the United States who has addressed a letter to the president of the Church Extension Society, Rev. Francis G. Kelley, conveying the best wishes of the Holy Father in favor of the new movement, and indicating the large sphere of work that lies open before it. The letter of the Apostolic Delegate reads as follows:

"To the Very Rev. Francis Kelley, the First Missionary Congress of America, and the Catholic Church Extension Society: "By a letter, dated September the 5th, 1908, No. 31965, His Eminence, Cardinal Merry del Val, informed me that His Holiness, Pope Pius Tenth, has commissioned me to present in his name the First American Missionary Congress, and to the Catholic Church Extension Society, his congratulations, and at the same time to impart his Apostolic Benediction to the Congress, to the Catholic Church Extension Society and to all the friends and benefactors of this great movement."

"This duty, laid upon me by the Sovereign Pontiff, is indeed an agreeable one. Since that marvelous day, upon which Christ Jesus Our Lord bade His Disciples go forth unto the uttermost bounds of the earth, to carry the message of salvation and to announce the Kingdom of God, it has been the singular prerogative of Our Holy Church to bless and send her children on the self-same errand. In every age, Holy Church has armed her soldiers, not indeed with might and power, but with the sign of the Cross and the gift of faith. To no chosen people has she sent her missionaries, but to every race under heaven. She sent them into Rome and Greece, in the days of old, when the pride of life was intellect; she sent them into distant Asia, where life was the measure of ease and comfort; she sent them into the Northern winds and fastness, where life was blood and war. Those heroes of God, conquerors! Of the Roman, they made the saint, and strengthened the martyr; of the slothful Asiatic, they made the very athlete of God; of your own Northern forefathers they made the messengers of grace, who stopped not at the course of rivers, nor halted at the mountain ranges, but hastened on to carry the good tidings of great joy."

And so in this fair land of America, where the pioneer priests and missionaries made the savage, the "lily of Mohawks," the same divine energy has been felt, and we find its glorious result, in this First American Missionary Congress, assembled here in Chicago to-day under the auspices of the Catholic Church Extension Society. Like the Pentecostal fire, it has come as a mighty wind, and, thanks to our God, it has found a noble and ready response. Clergy and laity, here united in true fraternal and Christian spirit, are all filled with the same ambition, to spread our Holy Church, to enlarge the bounds of the Kingdom, and to bring the tidings of joy, to our scattered brethren, as well as to the stranger without the gate.

We feel that God has indeed blessed the Catholic Church Extension Society for this great undertaking, and we pray that the spirit of love and faith may be carried by the members of the society throughout the length and breadth of the land, so that America, in its youthful life and vigor, may take up the battle of the Cross, and win untold thousands of souls in Christ Jesus.

Our Holy Father, Pope Pius Tenth, has purposed to himself to restore all things in Christ, and the Catholic Church Extension Society is nobly assisting him in his chosen work. He, therefore, looks upon the First American Missionary Congress with paternal love. For this reason, as well as to give you a pledge of his high consideration he has commissioned me to convey to this Missionary Congress and to the Church Extension Society his congratulations, and at the same time he has authorized me as his personal representative to impart to you his Apostolic Benediction.

May the Spirit, which energized Peter, the first Vicar of Christ, and which still abides with his successor, Pius, remain with you forever.

Church in America. He made one of the principal addresses during the sessions of the Congress, in which he forcibly pointed out the many centers of Catholic activity which are at work here in the United States in pursuance of particular objects, all of which might be unified into one overwhelming force for the spread of Catholic truth and the extension of the Church's boundaries.

## One Divorce to Every Ten Marriages.

Cardinal Gibbons, on hearing last week the latest statistics on divorce in America, just made public in reports from the census bureau, expressed the gravest concern at the alarming conditions indicated by the figures.

The ratio of divorces to marriages in the United States is given as one to twelve. Cardinal Gibbons points out that it is even greater than that. If the Catholic element is deducted from the total population, he says that the ratio will be more than one to ten.

"The statistics given out by the census are simply shocking." The revelations are nothing less than appalling. The extent of the divorce evil is so great as to strike at the roots of our social system. I myself am writing and speaking constantly on the subject and I am in sympathy with any effort to check the growth of divorces in this country.

"The government figures show that divorces are multiplying about three times as fast as the population. The figures are the more striking when considered by the side of the figures of Canada, for instance, where the number of divorces is relatively small. Divorces are becoming so prevalent that marriage is getting to be little better than a system of free love.

"People are too much bent on pleasure. Men and women enter the marriage state without regard to the sacred nature of the bond they are undertaking. They look too much upon life with regard only to what pleasure they can get out of it and with too little regard for that solemn word, 'duty.' "It is not the fault of our system of education, but the result of a false, loose interpretation of the Gospel. Every one of the Gospels is opposed to divorce. If divorce is to be checked there must be a stricter regard for the truths of the Christian religion as they are taught by the Catholic Church. If we profess to be Christians let us be Christians.

"Another reason why divorce is on the increase is found in the attitude of society toward persons who are divorced. In former times a woman who was divorced was shunned. She was not received or recognized in good society and was frowned upon. Now this is not the case. If divorce is to be checked let the divorced persons be shunned.

"Of course the laws on the subject of divorce are responsible to some extent. They should be made more severe. They differ in different states and are in many cases lax. A man forms an attachment for a woman or a woman for a man, and regardless of any existing marriage bonds they determine to marry. Under the lax laws they find this easily possible."

## Changes in Archdiocese

(Official.) The following appointments and changes among the clergy have been made by His Grace, the Archbishop of Toronto, to take effect on January 9th, 1909:

- St. Michael's Cathedral—Rector, Rev. M. Whelan.
- Cathedral Staff—Rev. J. M. Cruise, Rev. A. O'Malley, Rev. A. Staley, Rev. B. Jasiak.
- Rev. F. Rohleder—Pastor St. Joseph's Church.
- Rev. H. Canning—Pastor Our Lady of Lourdes Church.
- Rev. T. O'Donnell—Pastor St. Augustine's (A new parish).
- Rev. J. McGrand—Pastor St. Anthony's, West Toronto (A new parish).
- Rev. G. Williams—Pastor St. John's, East Toronto (A new parish).
- Rev. P. J. Bench—Pastor St. Monica's, North Toronto (A new parish).
- Rev. F. Smyth—Pastor St. Mary's, St. Catharines and Port Dalhousie.
- Rev. J. Carbery—Pastor St. Matthew's, Merriton.
- Rev. H. Sweeney—Pastor St. Vincent de Paul, Niagara-on-the-Lake.
- Rev. E. Geoffroy—Adm. St. Patrick's, Perkinsville (A new parish).
- Rev. M. Wedlock—Adm. St. Patrick's, Schomberg.
- Rev. R. Walsh—Adm. St. Patrick's, Toronto Gore.
- Rev. K. Morrow—Adm. St. Peter's, Orangeville.
- Rev. G. Kernahan will be Assistant at St. Helen's.
- Rev. T. Redmond will be Assistant at St. Mary's.

FOR PRESENTATION TO TORONTO UNIVERSITY. A very fine photo of the late Mrs. O'Rourke Fulton, B.A., may be seen during the next few days at Lyonde's. The picture is for presentation by the Catholic Young Ladies' Literary Association to the University of Toronto.