

# The Catholic Register

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

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## MATTERS OF MOMENT

### The Holy Name Demonstration— Deplorable Feats of Daring— St. Jerome's College Fire.

The first public demonstration of the Holy Name Society of Toronto will take place on Sunday, January 10th, the Feast of the Holy Name, when the several branches of now some time standing in the different parishes, will unite for the common cause in which they are all alike engaged—the cause of bringing great and increasing honor to the holy name of Jesus. Our neighbor country across the line has forged somewhat ahead of us in this matter, and for some years past we have read of the monster processions of thirty or forty thousand men, who turn out at certain seasons as testimony to the one grand purpose for which they are welded together. That the proposed demonstration to take place in Toronto will be one worthy of the objects it will represent, goes without saying. Our Catholic men, young and old, are always amenable to right direction, and eager and willing to adopt that which will tend to strengthen their manhood and redound to the honor of the grand Mother Church of which they are members, and the coming opportunity to make open profession of the fact that thousands of the Catholic men of Toronto are enrolled under the white rose of speech pure and undefiled, will not need to look far for recognition. It is probably safe to predict that the celebration of the Holy Name in point of members, will be one of the largest gatherings ever seen in our fair Queen City of Toronto.

And what greater occasion could present itself in order to draw forth our largest numbers, than that which the primary cause of the gathering represents? If the Holy Name is that at which angels bow their heads and demons tremble, it is surely fitting that the sons of men shall do it highest honor. Then, too, there is so much that accompanies this. An abiding sense of the first cause, will keep in mind all that associates with it, and profanity and vulgarity of speech can have no place in the language of him whose tongue is kept clean by the reverential and prayerful repetition of the one Saving Name. Press comments and the observation of life show that profanity is all too common, and that which will tend to lessen it, is in the highest degree commendable. From Sinai itself, was "Thou shalt not take the name of the Lord thy God in vain" given, and yet as the generations have gone by the command has been more and more forgotten. In the long ago the Jewish people uttered the name of the great Jehovah only with the greatest reverence, but to-day the thin treble of the five-year-old child is sometimes heard in blasphemy that appalls the listener.

The Holy Name Society which in its might now rises to put down the monsters of blasphemy and profanity, is one that in its beauty and holiness appeals not alone to the religious side of life, but to every ear that is sensitive to the things that are aesthetic and truly lofty in speech. When the men of the different parishes march to the Cathedral to listen to the words of Archbishop McEvoy on the Feast of the Holy Name they will be everywhere accompanied by the loving pride of the women of their household, for it is generally recognized that in the mind of the good woman, the first proof of manhood is a tongue that knows naught but truth and that purity and refinement of speech alone are kin. The movement, too, has been taken up by our non-Catholic brethren, and many besides the editor of the Sunday World, who has announced his intention to be present, will doubtless be amongst those to take part in and profit by the occasion.

The death of Marie La Blanche, which occurred on Sunday afternoon as a result of a fall sustained while performing on a wire, during the progress of the Exhibition in September last, draws attention to a point referred to on other occasions in these columns, as something in which neither the authorities nor the public can find any glory. Startling feats which at any moment may result in death, and performed for no reason but to satisfy a morbid love for the sensational, are things not enjoyed by the normal eye or intellect, and when voluntarily witnessed by thousands of a community, are no testimony to the civilization of those who form its members. A life ventured for another, or in rescue of that which is sacred, we regard as an act worthy of place with those of the world's heroes, but acts of daring performed only for the purpose of pandering to a taste for the sensational, and descend to the mere monetary value placed upon them by a morbid loving public and its money-making managers. That a large portion of every community delights in such exhibitions is an incentive to many to turn their talents in the direction of reckless daring for such purposes. The poor woman whose life we have just chronicled as paying the forfeit of its daring to the fullest, was amongst this number. If her sad end might be the means of stopping all such wanton cruelty—for to risk life in such a cause is nothing else—then it

might not be in vain while deprecating the manner of her death, and the sentiment which made it possible, we join with the many who will say a prayer of requiem over the form, the daring and agility of which were the cause of its final undoing.

Another of the many evidences of the more than ordinary liability to fire, that surrounds college, church and school, is given by the fire at St. Jerome's College, Berlin, on Sunday morning, the destructive agency wrecking in its course the novitiate chapel, dormitory and society hall. The entire loss is estimated at \$35,000, covered, fortunately, by insurance. The college is to be congratulated on its foresight in this respect, because unfortunately during the past few years many instances have occurred when in addition to the distress and apprehension which attendants of every fire, a great monetary loss has been sustained. The College is also to be congratulated on the efficiency of its fire brigade and the bravery of its students, several of whom distinguished themselves in a manner that would do credit to veterans in those campaigns in which the fell agent, fire, is the opponent. Press reports make special mention of George Reese, of Mount Carmel, Pa., who, while boring a hole through a wall in order to admit the hose to a new building, persisted so heroically that he was twice carried out unconscious from the effects of the smoke, before accomplishing his purpose. Others especially mentioned are W. Quinn, Cehoos, N.Y., and John McQuillan of St. John's, Que. The work of these students in this connection shows that while the intellectual and spiritual are beyond doubt being developed, the manual and mechanical are not neglected and in certain situations in life these are of inestimable value.

The difficulty that confronts a newspaper in the matter of pleasing its clientele is pointed out by our contemporary, The New World of Chicago. To the editor of this paper, which by the way is one of the largest and best edited on the continent, and one moreover which bears the personal commendation of the Archbishop of Chicago, himself, someone has been writing, complaining that the confirmed fault of that journal is to present "too much of one thing." Quite naturally and in keeping with its place and function, the New World had an extended and finely presented account of the Extension gathering, but the correspondent writes that he is "pretty certain that there was too much about the Missionary Congress last week," he is absolutely sure, too, that the paper has too much poetry, more than any other paper, and would like instead, "calm, devotional reading, such as one finds in Thomas a Kempis' 'Imitation of Christ.'" The editor of the New World uses great patience in replying to his complainer. He takes the selections that appeared in the current issue of the leading Catholic papers. They were all guilty of publishing more poetry than the one charged with the offence. The greatness of the objects of the Congress are alleged as sufficient ground for the space given them. Finally the New World says: "The Following of Christ" is a heart easing, soul consoling work. Of this there can be small question. We beg to say, however, that there are few Thomas a Kempises alive to-day, and if there are, they are not writing for the newspapers. If they did so write, we are fairly certain, there would again be too much of one thing." It is the old, old story, it is impossible to please everyone, and nowhere perhaps is this more apparent than in the carrying on of the work of the daily or weekly press.

A Rev. pastor in one of the city churches on Sunday, referring to the obligations imposed upon Christians with the coming of Advent, spoke of abstinence from intoxicants as one that faced every congregation most strongly. The efforts of many well-intentioned people to lessen the evils of intemperance by legislation were declared to be inadequate, unless the lesson that drunkenness in the individual defiles the image of the Creator, were impressed upon all who are the victims of the direful curse. This truth once forced home, the sin would be seen in all its heinousness; without this, remedies lose half their force. At the late Congress of Charities it was declared that of all the causes that contribute to the prevalence of poverty, drunkenness, and marriages contracted without preparation, were the factors most accountable. The causes have been pointed out, who will apply the remedy? By the Pastor above quoted the remedy has been prescribed for drunkenness, but for the imprudent and improvident for marriage, there is yet to be found a blocking stone. The sad story of the world's history teaches us that such ever have been, and if they are the chief cause of poverty, we may conclude that they ever will be, because we are told that the poor shall be always with us. It would seem then, useless to try to legislate upon such marriages, but rather the best thing would be to find out how to assist those who have perpetrated the immutable act of an ill-prepared marriage, by teaching the principals how to make the best of their unfortunate situation.

The recent competitive examination for thirty vacant clerkships on the Great Northern Railway of Ireland appears to have resulted in the appointment of twenty Catholics. This average has been attained in all the examinations held since the House of Commons, at the instance of Mr. MacVeagh, M.P., compelled the railway company to open their clerkships to competitive examinations.

## LONDON'S CATHOLICITY

### "The Englishman" a New Catholic Paper—The "All Red Route" Revived—Pageants in London.

London, Nov. 12th, 1908.

Preparations were made here to unite in spirit with the Holy Father's Thanksgiving Mass at St. Peter's on the 16th inst., under the direction of His Grace Archbishop Bourne, who, despite his absence for recuperative purposes, keeps a solicitous eye on his great diocese. Exposition of the Blessed Sacrament will take place in all the churches of Westminster on that day, and a solemn Te Deum closed the special prayers for the Holy Father's intentions.

Westminster Cathedral is already beginning that collection of objects of art and virtue which great shrines become famous for in the course of many years. A very exquisite monument, the gift of Mr. Charles Weld Blundell, makes a notable addition to the treasures of the Cathedral. This work of art is valued at £1,500, and its stem is formed by an enormous carbuncle which is cut into the semblance of the Sacred Heart, the riven wound is represented by a diamond, from which fall ruby drops, marking the flow of the Precious Blood. It is a worthy and beautiful thank-offering for the Eucharistic Congress, and is but one of the many proofs of devotion which have been given to the Church by the Blundell family, whose ancestor built the famous Jesuit College in Lancashire. The donor, by the way, has just started a new paper in London which is to be independent of party, creed, or politics. It is called "The Englishman" and essays to break a lance for the Empire. In its first number which is very readable, Mr. Weld Blundell, the Editor and proprietor, proclaims his intention of keeping to the straight, unbiassed path of truth and right, untrammelled by all conventions. A contemporary pathetically remarks that few journalists are in a position which enables them to adhere to that shining path, and that while Mr. Blundell will probably do much good to the community at large by his fearless denunciation of meanness and littleness unworthy of the Empire, he will probably have to pay dearly for so doing, occasionally. If so, it will only be another service rendered to the Church, for which the Weld Blundells have before now sacrificed much.

Sir Thomas Troubridge has been reviving interest in the "All Red Route," the first link of which—a railway from Calloony to Blacksod Bay—is now in course of construction. The Bay is an ideal natural harbor of forty-five miles area on the north western extremity of the Green Isle, the nearest point of land to Nova Scotia. Sir Thomas concludes that the use of this West of Ireland port will mean a saving of expenditure totalling some £150,000, while the establishment of the "All Red Route," through Canada, from Vancouver to New Zealand, and thence on to Australia, will mean a saving of some five clear days in point of time. It is a scheme which greatly appeals to all lovers of the Empire and to lovers of Erin—also, seeing the increased commerce and traffic it would bring to her shores. Naturally, as large subsidies will be needed, it will take some time for accomplishment, but there are men with brains and influence behind it, and we may therefore hope to see its fruition within a reasonable space of time.

A rumor has been going about that the Eucharistic Procession was prohibited by the express orders of King Edward himself, conveyed to his Prime Minister by means of a cypher message. Although this precious rumor was reported to originate in well informed circles, close students of the events of the day and the principal characters therein, found it very difficult of credence. A few days ago a Dublin paper which had instituted enquiries from no less a person than King's private secretary, Lord Knollys, received a direct and categorical denial of the statement, which has flung the rejoicing Protestants of the Kungse Order, back upon themselves, with rather startling suddenness.

While the impeccable Englishman has been holding up his hands in horror at the stories of "graft" which have filtered to him from the other side, "way down east in Poplar, a little drama has been unfolding in which the only member of a London Board of Guardians who stood out with conspicuous honesty of purpose, was a Catholic priest. This Reverend gentleman declined a proffered donation of £5 towards his struggling mission, offered him by a man who by false pretences of various kinds and bribery and corruption, was obtaining every description of contract which the Board had in their power to let. When dragged into the case for the prosecution, Father Higley, with an Irishman's ready humor, showed himself a match for lawyers and principals alike. Asked by one of the prisoners if he did not profess to be his friend, the priest replied "I am the friend of all sinners." He left the court with colors flying, and ample proof that his had been the only influence exercised against the conspiracy of fraud and dishonesty that had worked so famously.

A survival of the days of Merrie England, when the people were rejoiced with pageantry and military display, took place on Monday in the Lord Mayor's Show. This venerable custom had degenerated during the last few years into a miserable travesty of what it once had been. But last year it took on a new lease of life, probably goaded thereto by the accounts of pageants which had been organized with such success in provincial towns. This year again the progress was maintained and as a result record crowds lined the streets on Monday to see London's first Magistrate make his triumphal way through his good city of London. It is difficult to turn one's eyes to the past in any of its varying aspects without raising some faint shadow of the Church's benign presence. Thus the very first group which headed the Literary pageant of the Show was composed of Dan Chaucer and his Canterbury pilgrims. There was mine host, rotund and rubicund, there was the priest, a Dominican Monk, with rosary and breviary, a Franciscan Friar, a Red Cross Knight, and all the other well-known masculine figures of the tales, ambling through the streets, on gentle palfrey, and bringing back visions of mediaeval London. Anon came Spencer, attended by the knights of the "Faery Queene," Constancy, Holiness, Charity, Friendship and the rest; and then Shakespeare, garbed in sober black, rode at the head of a galaxy of his immortal characters taken haphazard here and there. The Merchant of Venice himself rose side by side with Shylock, Oberon was there and Bottom in a condition of enchantment, Tybalt, gorgeous in rich amber and ashen grey looked a possible rival of less brilliant Romeo; Julius Caesar, surrounded by Nubian slaves, was drawn in a Roman chariot, while Mark Anthony led the cohort of soldiers which preceded him. Atolius was distributing his wares to the fair spectators as he passed, Othello jostled Falstaff, and graceful Ariel set off repulsive Caliban; Viola and Rosalind and Imogen were there; while Touchstone rode in solitary state and was followed by many more. Kit Marlowe brought Dr. Faustus and an imposing, Melchior, and later came "rare Ben Jonson" and the poets of the Stuart period. Each character was fittingly dressed in rich and graceful robes of the period represented, many of the knights wearing chain armour. Moreover the various representatives had been chosen for their physical suitability for the part they played, and with the exception of one or two unhappy blunders, they looked their parts to perfection. The Church long ago realized the value of spectacle as an educator of the people, as witness her beautiful processions abroad where scenes in the life of our Blessed Lord are portrayed with reverence and vivid reality, as in the Procession de Sainte Sang at Bruges; and of a truth, these picturesque groups of the past, illumined by the clear sunshine of a crisp November day, and passing through the old streets whose flagstones had once re-echoed to the clank of knightly spurs, and the clatter of pageant and kingly retinue, brought old London before the eyes far more vividly than a week's reading and study would have done. May the spirit of pageantry thrive and grow and give us many more sumptuous feasts of color and graceful movement.

One does, however, feel inclined to protest, when one reads the extraordinary programme mapped out for the Church of England Pageant, which is to be held in the grounds of Fulham Palace next year. We are soberly informed that this pageant, which is to represent in a series of tableaux, the history of the Church of England, from the coming of Augustine down to the present day (?) will include such spectacles as the following: "Augustine's arrival on British shores," "Dunstan and the monks of Glastonbury 970," "Anointing of William and repudiation of the Papal claim" (?), "Peckett's return and martyrdom," "Miracle play and pilgrimage scene 1350," "Suppression of the Monasteries and Pilgrimage of Grace 1539." One can quite understand the inclusion of such scenes as the trial of Wyclif, and of the Seven Bishops, the Consecration of Edward VI., etc., but how the English Church of to-day claim Thomas a' Peckett, who died for the rights of the Holy Roman Church, or Dunstan and the monks of Glastonbury, or Augustine, the envoy of the Romish Pope, as their ancestors in the church, passes human comprehension. And surely John Wesley, whose life they quote, would have repudiated them as much as the unfortunate members of the "Pilgrimage of Grace." If their tableau of the Suppression of the Monasteries, depicts faithfully the plundered shrine and the desecrated tabernacle, it is difficult to see how High Church members of their communion will look upon it with equanimity, while the Low Church element will surely look with horror on the miracle play and pilgrimage scene, and if the final tableau, "Throughout the World," is accurately represented we shall have the finest hotch potch of conflicting observances and utterances that it is possible to imagine.

In fact, the idea of its genealogical tree displayed in this precious scheme by the lawful Church of this land, is about as banal as the profession of faith made by H. G. Wells, in his latest book, which will no doubt be read and imbibed by thousands of superficial readers. This popular novelist is all very well when he confines himself to the creation of giant cabbage, rats, etc., but when he starts the cultivation of spiritual fungus, he goes beyond his province. He talks wild stuff about a great scheme of things, but declines to admit the possibility of a schemer. He believes in impersonal immortality—and then follows the usual statement about an important whole with a purpose, but of course he does not profess to know what the purpose is or how the whole became united. There are some admirable sentences in the work, well suited to the subject and the readers, as for instance, when Mr. Wells talks about admitting the existence of a God as "the first step on the slippery slope of meretricious complaisance!" I merely mention this latest addition to modern letter press, to show the sort

## SUBJECT OF THE HOUR

### Address Before the Missionary Congress By the Very Rev. A. E. Burke, D. D. LL. D., of Canada.

The same arguments which justify the new missionary movement of which Catholic Church Extension is the outward expression, and stronger ones, call imperatively for the providing of priests, specially qualified, for the changing conditions they must labor in and triumph over, in order the more effectually to spread the Kingdom of Christ upon earth. To secure the priests needed and the kind of priests needed a Missionary College in which from a tender age even those disposed to the sacerdotal state and inclined to embrace the sublimist work in its whole field of endeavor, missionary sacrifice is an absolute necessity.

Everybody is ready to admit that numerous are the associations of men which have effected and are still effecting so much good to the Church; great as is the disposition of her sons to support the general works of charity her membership imposes, and wonderful as has been the provision made in this grand new land for her needs, no real vital, satisfying home missionary organization had been born of her bosom, on this continent at least, which, modeled on God's blessed Providence, was able to "stretch from end to end mightily and dispose all things sweetly"—an organization planned after ideals which those without her fold and, therefore, deprived of the full gift of faith had early come to recognize and pursue as an obligation of that imperfect faith and a necessity to their corporate religious continuity. Assuredly, the spirit implied in the Divine injunction, "Go ye into the world and preach the Gospel to every creature," should include in its earliest operations the evangelization of the multitude of poor, bereft and neglected people, the outcome of the peculiar conditions of settlement, which have marked the progress of immigration into the West, Southwest and middle West of these United States and more recently the same regions in the great Dominion of Canada. Those pioneer people have a special claim upon us. They are our brothers, descended for the most part by a common lineage, redeemed by the same tremendous sacrifice, subject to the gentle yoke of the Gospel and well disposed to receive of the Church's beneficent ministry. They are often deprived of all the blessings that estimable ministry affords and largely



A MISSION CHAPEL.

because those whose lines are cast in the advantages of complete religious service; those to whom the goods of the world have come abundantly that they might be used wisely to procure the greatest good, refuse to recognize their responsibilities and forget that it is more blessed in God's admirable way to give than to receive, and therefore neglect their duty to them and leave them alone to perish: And there passed that way a Samaritan. As necessity is the mother of invention, so new conditions in the Church of God call into existence new institutions. It remained for these latter years to evolve such an organization in the Catholic Church of America. The name it is known by is "Extension"; its object to provide for all these neglected ones of our faith by the cultivation of the true missionary spirit in the people. It is still young and rude and not by any means up to the limit of its possibilities of wealth. It is demonstrating anew the marvel of Apollitic times—"The poor have the Gospel preached to them." Churches have been built and altars set up and provided with the necessities of worship where never before the Holy Sacrifice was offered; missionaries supported, in whole or in part, and thus their hard path smoothed and rendered less discouraging; good literature, the antidote of the insinuating and pestiferous prints which are everywhere found to the undoing of the weak in faith and ignorant, distributed with a generous hand; students aided in their college and seminary studies, and Apostolic works of all sorts substantially assisted in all parts of the country. These fruits, then, amply justify the Extension movement and explain clearly the attitude of our Holy Father, Pius X., towards it, and the blessings with which he has so freely enriched it. They account equally for the sympathy and support of the hierarchy manifested here in such a remarkable degree.

Of stuff that the Church has to contend against, and that she, and she alone, with her grand clear vision reaching up to the throne of God Himself, can contend against. The pity of it is, that such stuff as this is devoured with avidity by the sham students of to-day, who yearn to become professors of their various theories, without ever passing through the labor of the schools. PILGRIM.

But if it were so good and so commendable a thing to supply properly the purely material needs of religious worship and the adjuncts to the saving ministry, anyone will see at a glance that it was doubly so to provide for the ministry itself, to found an institution whence will come the little army of Levites to whom the whitening harvest calls at present with the greatest earnestness and persistence, a band of clergy specially dedicated to the missions of our country and trained up in all the ways which can make their sacred ministry most effective. Such a class of men is imperatively needed. The missionaries sent out to this field by the seculars are specially trained for it, indeed, they exact of them some sort of special vocation and special qualities entailing cheerful sacrifice and success in enterprise. Ours, with their wonderful powers of priesthood, high ideals and special graces of state, must necessarily transform the bleak and unburied places of the plains into nurseries where every Christian virtue may freely flower and fruit.

"Give me a good priest," said one of the most influential Episcopal promoters of this work in Canada, "and I shall have little anxiety for the extension of God's Kingdom in the place he labors. It may be poor, it may offer great hardships from physical and social sources; it may be far removed from the centers of religion and culture; it may be peopled with degenerate men; there may be little or nothing of religious institutions—nothing, nothing—but he will quickly bring it out of its barrenness as I make it blossom as the rose. The good priest, to my mind, is the first necessity of the Church, he is the last necessity, he is the only necessity. Let us, in God's name, set about getting him and the rest will quickly follow."

If we are all convinced of the need of the missionary with the special qualifications for this great work and know that he cannot be had from the ranks of the regular clergy, for there is an instant cry from the Atlantic to the Pacific to-day for priests for the diocesan field alone; it is clear that the time is ripe for the founding of a special institution which will encourage vocations not now obtainable by the other seminaries of the country, and necessary to the Church, as a great vital, progressive, spiritual, missionary power. It would be the means of securing for our needs the numerous excellent subjects for priesthood, the best subjects of all, perhaps, whom straitened circumstances throughout this great land yearly withhold from the service of the Gospel, young men who under normal conditions would despair of ever reaching the priestly goal and who could, we believe from our short experience and the hopes it has engendered, enroll themselves in our Missionary College and zealously prepare themselves for the American missionary fields and in them do the great good which there awaits them.

This is not mere speculation. We know that our hopes for the Church in this regard can be speedily realized for already in the diocesan colleges of the country a bright and promising band of students are enrolled for this special ministry, under the banners of American Extension, and the Canadian Society, young as it is, has already commenced this work. Even from the far-off fields we so wish to serve comes the proffer of youthful ecclesiastical life for the needy portions of the Lord's vineyard. One young man of education and piety thus writes from Sinnott, Saskatchewan:

"When I heard of the establishment of the Catholic Church Extension Society for Canada my heart leaped with joy, as I myself during my sojourn here have sadly realized the great need this part of Canada has of clergymen who can minister to Catholics speaking English as well as those of foreign birth, and who are daily coming in and scattering over the vast countries comprising this Western land. I consider it a great duty incumbent on the present generation of educated Catholics to do all in their power to hold and bind together the like-warm brethren distributed throughout the towns and districts of Alberta and Saskatchewan. I humbly offer myself for the missionary priesthood for which you are striving."

Another youth now in the Seminary of Philosophy of Montreal, appeals to us to adopt him for this most meritorious work; a third, a school teacher, filled with the spirit of the missionary calling, demands admittance to the ranks of our students at once; and so the applications come in upon us thick and fast, furnishing us with absolute proof that there is no dearth of volunteers if we are only to take advantage of their valuable service for Holy Church to-day. In every city of the Dominion, indeed, all over America, the merit of such a life and its glories will commend itself to the virtuous youth which the Lord so pressingly invites to take up the burdens and joys of His ministry.

From every diocese of our own West we hear the cry for English-speaking priests especially—from Victoria, from Vancouver, from St. Albert, from Prince Albert, from Winnipeg, from the newer dioceses of Northern Ontario; indeed, from all the other dioceses too, for that matter. Even the great, old, well organized French churches acknowledge the need of priests and cannot longer furnish recruits to the stranger. This is a period of extraordinary development in Canada, as it has been and continues to be, also, in the United States; the Church must be prepared to give priestly succor where needed or lose her people altogether. "It will not do now," says the Anglican missionary appeal, "to follow the inflowing hordes of Christians to our prairies; we must be there before (Continued on page 8.)"