

## MATTERS OF MOMENT

### The Congress of Charities—Tribute to Catholic Students—Missions for the Colored Race.

The Canadian Conference of Charities and Corrections is holding its sessions yesterday and to-day, within the historic walls of our Normal School. While the greater number of those in attendance are directly interested, their discussions and judgments will be far-reaching, and many doubtless will profit by the results of the gathering. Some of the questions discussed are the care of the feeble-minded, the question of prison reform, the cause of poverty, how to prevent poverty and how to relieve it—all are being treated. The last phase, that is how poverty may be succored, is to be the subject of to-night's session, and among the principal speakers will be Rev. Father Minehan. Perhaps nothing that could be brought under notice would be of more moment than this. Although the pinch of poverty has not yet been felt this season with the same grip as that of last year, it would be optimism gone mad to suppose its presence will not be felt ere long. All the big cities are feeling it. London already has an unemployed population of 750,000, the other centres of the world have a lesser proportion, and Toronto has a sufficient number to act as a warning towards preparation. For these reasons the work of the Congress of Charities as a whole and the subject of Father Minehan's address, are matters of most timely interest.

Through the means of the very small medium of a one-cent stamp, the National Sanitarium Association of the Muskoka Free Hospital for Consumptives are trying to extend their influence in the way of securing maintenance for poor patients and in carrying on to a successful finish the fight they are waging against the dreaded White Plague. The idea of the stamps comes from away-off Denmark, where their annual sale has built and financed a hospital for consumptives and all this in the space of four years. The idea was first tried in Delaware, and in less than three weeks over 400,000 were circulated. The stamps are sold in books costing from ten cents up, and every stamp when placed on a letter next to the regulation postage stamp, signifies that the sender is helping on the good work of assisting the victims of the White Plague, and is also carrying the message for assistance to others. The records of the work show that since the inception of the Hospital, over seventy Catholics have been treated. Thus for both general and special reasons the little one-cent medium ought to be popular in our mail bags during the Christmas season.

The last issue of the Dominion Presbyterian, takes in hand to comment upon things of which it is entirely ignorant, and in doing this it puts itself in the same category with thousands of others, who rush in where "angels fear to tread"; it simply makes itself ridiculous. Commenting on an item of news supplied them by one of the same ilk, our Presbyterian neighbor speaks of the devotion to the Sacred Heart in this wise: "A contemporary notes that Pope Pius X. has put a check to that 'adoration of the Sacred Heart of Jesus,' which has become little less than a gross form of idolatry among a vast multitude of European Roman Catholics." So this is what the Dominion Presbyterian thinks about us! We must acknowledge that the information comes to us in the way of a surprise, for we had given our Presbyterian contemporary credit for possessing more acumen and dignity than is evidenced by the above. We had somehow formed the idea that the Dominion Presbyterian was free from the ignorance that would accuse the largest body of Christians that the world contains of being addicted to "a gross form of idolatry." Life, however, is full of surprises and this is only one of the many that daily confront us. Needless to say that any story that would accuse His Holiness, Pope Pius X., of doing anything to lessen the now world-wide devotion to the Sacred Heart, has its origin only in the minds of those to whom fabrications against the Church come easily.

Commenting upon certain disgraceful riots indulged in by freshmen and sophomores of Worcester Polytechnic Institute, the editor of Dumb Animals asks, "Why do we never hear or read of these doings in Catholic colleges or schools?" This is a tribute to our education and teaching, and it is a tribute well deserved. Escapades, such as seem to be part of the mental and manual equipment of almost every non-Catholic institution of standing as amongst those of higher education, are altogether unknown to our Catholic educational centres. The answer to the question asked by Dumb Animals, would seem to be that in Catholic schools the meaning of discipline is properly understood. Our students conduct themselves gentlemen because they appreciate the fact that the only true training is that which places self-government first. The man or youth who is a stranger to self-control will never make a leader of others. Above all the Catholic student is taught that certain things are to be observed because there is a matter of right and wrong involved. The person, property or character of another are to be regarded as sacred things, and to injure any one of these even in the process of what some might deem a joke, is considered outside of propriety and decorum. In

short, the answer to the question is found in the differences in training. The Catholic college gives an all-round education. The non-Catholic college gives a one-sided development. In the pursuit of the material, the religious and aesthetic are forgotten. The results are what we see.

With the horrors of the late wreck in our eyes and ears as described by the daily press, it is hard to think of anything save the pain and grief of the living and the unspeakable agony of those now dead. But amidst all the appalling sights and sounds with which the recital is filled, one lesson seems to overwhelm the rest and that is the indifference to human life, an indifference which every day grows more and more pronounced. Scarcely a day passes without a warning that for the moment seem to paralyze the very blood in our veins. A few hours more and the accident is forgotten. The effects of the lesson are passed and the carelessness and indifference to life, for which Canada as part of America, is now noted, reasserts themselves, and something appalling again occurs. People take chances. Time is too precious to wait to find out that things are safe. We take a risk and death, destruction and desolation follow. Valuable property is destroyed, brave men are done to death and the women and the little children are left to mourn and weep, and all because we have no time to investigate. There should be always time when human life is at stake, but this is something which as a people we do not as yet realize.

In line with the missionary movement, which at present is making itself everywhere felt, is that of special provision for the people of the colored race, the movement having its centre in Baltimore, the home of America's Cardinal. The project as now set forth, is to stimulate interest in the work of providing colored priests for the colored people. An organization for this special work, to which the name St. Benedict's Industrial and Missionary Association has been given, is now launched on the line of this particular missionary activity, and in its circular letter detailing its aims and needs, it says: "In all countries and among all people for ages, the Church has followed the practice of ordaining native priests for the natives of each particular country and each particular people, and in the United States each race of the vast aggregation of races which help to form this nation, has priests of its own except the colored people." At present there are but four colored priests on the American continent, and remembering the many thousands of this susceptible race, found in different parts of the country, it is easy to see that the work of the St. Benedict Association is somewhat colossal in its nature.

The question of special provision for the children of the colored race as a question of ways and means, is one that touches Canada only remotely, but for the reason that the salvation of souls is always and everywhere a matter for serious thought, the news of the Baltimore movement is of general interest. Viewing the question of the wholesale gathering in of those once unfortunates of the South, from the point of probabilities, it would seem that no more encouraging field offers than that of colored missions. With the faculty for veneration and worship a prominent factor of their constitutional make-up and possessing a nature at once impressionable and emotional, it would seem that the colored race are by their very nature, receptive soil for the doctrines and artistic setting of the Catholic Church. Their well-known and inherent love for music, is of itself a vehicle that will serve as a powerful lever to attract them to our holy religion and wherever this is effected, education and general progress will follow.

In a letter to the Jesuit Fathers, at Causius College, Buffalo, Father Rockliff, who lately set out for Japan, tells of his arrival at Yokohama, where the American fleet was already in port and where the Archbishop had come to pontificate for the American sailors. This recalls another sphere in which missionary activity has lately taken renewed root, and the vision of the Catholic University for Japan planned by Boston's far-seeing Prelate, come before one through a most delightful vista. Comparing the Japanese movement with that for the colored people, success seems equally as certain, but from causes altogether different. The people of Japan are, seemingly, neither emotional nor inherently religious, but they are progressive and intellectual. Their love for education and being abreast of the times, will take them to our University, and an awakened intelligence with opportunities for right direction, cannot eventually but bring them to accept the only religion that has infallibility emblazoned on its pennant by a Divine Founder. All these different movements will be watched with world-wide interest, for they are all part of the great upheaval which in its course promises to bring about the time, desired by all who have the Christian spirit at heart, the time when all shall be brought into one fold and under one Shepherd, to rest in its pasture throughout the remaining ages of time.

It has been definitely decided that the consecration of Mgr. Latulippe, newly appointed Bishop of the Temiskaming District, will take place at Pembroke on November 30th. His Grace, Archbishop Duhamel, will officiate and his assistants will be Archbishop Scollard of Sault Ste. Marie and Bishop Lorrain of Pembroke. It is likely that many clergymen from Ottawa will be in attendance at the first ceremony in the newly established bishopric.



## Sermon of Most Reverend Archbishop Fergus Patrick McEvay.

Delivered in Holy Name Cathedral, Chicago, on Sunday Evening, Nov. 15th, '08

"The harvest is great, but the laborers are few. Pray ye, therefore, the Lord of the Harvest, that He send laborers into His harvest." St. Luke, Chap. x., v. 2.

Your Excellency, Most Rev. Archbishops and Bishops; Very Rev. and Rev. Fathers, and Dear Brethren:

The missionary spirit in the Catholic Church began with the Divine Founder of that Church, the Son of God Himself, whose life was summed up by the inspired Evangelist in these words: "He went about doing good." To continue the good work our Blessed Lord selected the twelve Apostles and commanded them to go forth and preach the Gospel to every creature. He sent the Holy Ghost—the Spirit of Truth—not to the world, but to the Church, for He loved the Church and delivered Himself up for it, that it may be holy and without blemish. To assist the Apostles He appointed the seventy-two Disciples and "He sent them two and two before His Face into every city and place whither He Himself was to come." St. Paul, the great Apostle of the Gentiles, in his Epistle to the Romans, says, "Faith comes by hearing and hearing by the Word of Christ"; and again "Without Faith it is impossible to please God." And he further insists that preachers must be sent by the proper authority to preach this Word of God. "How, then, shall they call on Him, in Whom they have not believed, or how shall they believe Him of Whom they have not heard, and how shall they hear without a preacher?"

From the days of Pentecost until the present time, the Catholic Church has ever obeyed the Divine Command to go forth and teach all nations, and all the nations that have been converted must trace that conversion to the missionaries sent forth by the Head of the Church in the See of Rome. We read about St. Dionysius being sent to France; St. Boniface to Germany; St. Augustine to England; St. Columbkille to Scotland; St. Patrick to Ireland; St. Francis Xavier to Japan, Malacca and Dundstan.

The first churches, schools and charitable institutions in America were erected by the Catholic missionaries, who, in their poverty and privations did wonderful things for God. To convert the savage tribes, those missionaries left their homes and country and plunged into the wild and vast forests of the New World. Some, like Father Brebeuf and Lalemant, were put to death by the fierce redmen and died martyrs for the Faith, and others, like Pere Marquette, died in the lonely forest where no brother priest was present to give a parting absolution to his soul, and no Requiem Mass was sung over him, and no relations present to mourn and pray around his tomb. Brave souls were these early missionaries, and their example should not be forgotten, for they brought honor and glory to the Church of God by their zealous and heroic lives. And, thank God, the heroes and saints have not all passed away. They can always be seen in the Church of God. They can be found in all nations and in all centuries, for the charity of Christ urges them on and they fight with weapons that are not carnal, and they conquer in the Sign of the Cross. Even in the material age in which we live, there are many priests preaching the Gospel in isolated and difficult places—in the deserts of Af-

## SUBJECT OF THE HOUR

### Opening of the Great Congress—Its Work and Scope—Address of Boston's Archbishop.

(The Boston Pilot.)

The past week has witnessed in Chicago the beginning of a movement which is destined to achieve incomparable results for the Church in this country. The first Missionary Congress held under Catholic auspices in this country was opened at Chicago last Sunday in the presence of Archbishops, Bishops, mitred abbots and priests and a great number of laymen from all parts of the country. The initiative in this movement was taken by the Church Extension Society, a young and flourishing organization primarily intended to help the struggling missions especially in the West and South, but which is now broadening its scope and interesting as never before Catholics of the United States in general missionary work.

The formal opening of the Congress took place in the Cathedral of the Holy Name, Chicago, on last Sunday with celebration of Pontifical High Mass in the presence of the distinguished visiting prelates and delegates. Archbishop Bleek of New Orleans preached the sermon. His Excellency, the Most Reverend Domenico Falconio, was present to convey the blessing of Pope Pius X. upon all those who participated in the Congress.

The sessions of the Congress proper began on Sunday in the First Regiment Armory. Archbishop Quigley of Chicago presided and delivered the address of welcome. He outlined the object of the Missionary Congress and declared that the event marks the change in the Church in America from the missionary conditions which had heretofore obtained to a full share in the activities of the Church. He paid a high tribute to the work of the Propaganda of the Propaganda, affirming that whatever the Catholic Church is in America to-day it owes to the Sacred Congregation de Propaganda Fide.

Archbishop Falconio also made an address at this opening session, in which he held of the great interest which the Holy Father takes in this new phase of work undertaken by the Church in America. He stirred the delegates to a high pitch of enthusiasm by predicting the ultimate triumph of Catholicity over her enemies.

The following papers were read at the morning session: "The Holy Childhood Association for the Redemption of the Children of Infidels," by Rev. John Williams; "The Propagation of the Faith," by Mons. Joseph Freri, of New York; "The Establishment of Missionary Colleges," by Rev. A. E. Burke, president of the Church Extension Society of Canada.

The afternoon session was devoted to the discussion of home missions. The Very Reverend Francis C. Kelley, president of the Catholic Church Extension Society, read a paper on Church Extension, William H. Ketchum of the Bureau of Indian Missions, had for his subject "The Cause

was read at this final meeting. The Archbishop's address follows.

### SPEECH OF ARCHBISHOP O'CONNELL

This Catholic Missionary Congress called together by the Young and vigorous Church Extension Society, marks the opening up of a new era in the history of the Church in America. It is the concentration of the forces of a young giant, now grown to man's estate and conscious of power, to meet the tasks which lie at the threshold of another period of life.

The spirit behind this movement is nothing new, but is as old as the Church itself, tracing its root back to the historic day when the Pentecostal fires generated in human hearts an ardent, unquenchable love for the truth of Christ and its spread over the earth which gradually transformed the ages of unbelief and idolatry into the ages of faith and worship.

The record of missionary zeal which dates back to Apostolic times, is the most luminous in the pages of history. That consuming fire which was caught from Heaven, has been kindled in the breasts of Apostles in all ages of the Church and warming and inflaming the nations with its sacred flame has changed the face of the earth. No human obstacle was able to withstand it. The imperial power of Rome, the barbaric hordes which rushed down to overwhelm her,



VERY REV. FRANCIS CLEMENT KELLEY, D.D.  
President American Catholic Church Extension Society.

the aboriginal tribes of the men of the forest, each in turn has yielded to its sacred influence and has been brought by its power into the pale of the Church.

In its train it brought not only the blessings of faith, but the refinements of civilization, and whatever noble standards of living and ideals of progress we hold to-day have come from the light which illumined from on high the minds of the few fishermen whom Christ sent forth to preach His gospel. Stronger than death, unconquerable in the face of every privation and persecution, however bitter and cruel, the love for heavenly truth and zeal for the spread of the faith of Christ have descended down through every generation as a precious herit-



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of the Indians," and the Rev. John E. Bure read a paper on "The Work for the Negro." The subject, "Home Missions in Cities," was given to Gannon of Chicago.

The Very Rev. Francis C. Kelley, in speaking of the work of Catholic Church Extension Society, said: "In three years it has built 200 chapels; it has circulated 1,000,000 pieces of Catholic literature; it has established the largest circulated Catholic magazine in the world, perhaps one reaching 300,000 readers every month; it has placed 25 students for the missionary priesthood in college under the pledge that they will labor in poor dioceses; it has inspired the establishment of a college and a seminary for the education of Italian-Americans for the Italian priesthood of America; it has over \$100,000 now on hand in securities, most of which represents loans free of interest to poor parishes which would without these be forced to pay exorbitant rates; it has placed the chapel car on the road to inspire which is denied in many other countries. God has favored us in many and wonderful ways. He has entrusted us with the greatest and most glorious of all works, the work of extending His kingdom on earth, the work of saving immortal souls, the work of securing Heaven for the children of God.

Not only has He entrusted us with this work, but He has given us the means of doing it, and the question we should ask ourselves to-night is "shall we rise to the occasion? Shall we respond to the will and call of God? Shall we prove ourselves at once faithful children of Mother Church? Some good people may say that they are not called to be mis-

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