

The Catholic Register

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

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MATTERS OF MOMENT

The True Spirit of Charity—A Beautiful Custom—For Discriminating Purposes—Ozanam Association.

According to The Globe of Thursday, the 12th inst., the words "Relieve first, investigate afterwards," were taken as an understood, if not written motto, at a meeting of the Parkdale Presbyterian Church Society held the day previous. To quote the report of the Globe, "There was no talk last night at the meeting of the Society of 'overlapping' or 'deserving poor,' all a man needs to do is to prove his present need and he will get relief." Now this is so much in line with our own mode of thought as to how things should be that we rejoiced at the reading, and mentally congratulated our Presbyterian friends of Parkdale on their truly charitable attitude, in view of the hardships that even now are facing many in these the early days of winter.

So far as we know the Catholic Register was the first and until the above instance quoted met our view, the only opponent of the stock phrases "deserving poor" and "overlapping." On several occasions we expressed this sentiment in our columns, and now we are rejoiced to see that others are seeing eye to eye with us. The condition of being poor requires no modifier. If the poverty is brought about through one's own fault so much the worse. A man starving at your door even though the bars of a prison cell confined him twenty-four hours previously, is still an object for charity, and to ask for credentials, or refuse assistance because such are not forthcoming, is, we maintain, not the true spirit of the generous giver.

This does not mean that charity is to be altogether indiscriminate, but there is so much talk of late years of "overlapping" and "deserving poor," that neat their pretext many take shelter and under the plea of praiseworthy investigation do nothing practical. Now, that the hard times of winter are at hand, it is better to be even taken in occasionally by an "undeserving," better to "overlap" an extra fold or two, than that any single one starving for either food, raiment or kind words, should go away unassisted. We need simply remember the promise, "the poor ye have always with you," to understand that all the organizations in the world will not make a Utopia, at least on a general plan, and that society, individually and collectively, will do better work by allowing itself to broaden out in the matter of heart expansion, rather than to dwindle and wither up under the cut and dried doctrines of those who preach so incessantly against "overlapping" and the "undeserving poor."

A beautiful custom and one more common than is perhaps generally known, is that practised by many of our men of lifting their hat on passing a church. The object is known to all Catholics. It is to salute in this quiet and unobtrusive way the Presence, which unseen by all but the eye of faith, is ever present within the tabernacles of our altars. The action of raising the hat attracts no attention. None except those initiated by the knowledge of its meaning, would observe the apparently natural movement of the raising of the hand to the hat, and the slight inclination of the head that accompanies it. The salutation draws no attention from those around, and yet it opens up a world of thought to those who understand the little action, penetrate its exterior, and see the wealth of motive which actuates it.

While writing, several instances come to mind. The first is that of three young men, youths between twenty and twenty-five, who in the full swing of an animated conversation, to which lithe limbs, supple bodies, bright eyes and healthy complexions kept fitting accompaniment, were passing a church. On passing the door, there was a simultaneous raising of the right hand, while for a moment the hat of each was slightly raised, the conversation for a moment ceased, and then continued its former animated flow. But during that moment what had happened? Those three youths had spontaneously, voluntarily and unanimously made a great act of Faith in the presence of the Unseen God, who to the eye of the believer is present day and night behind the veiled door, before which the little red light is perpetually burning.

Other and recent instances come up before us. A Bathurst street car is passing St. Mary's church. The conductor, standing on the side-steps in taking up fares. An apparently natural, and to most an altogether unnoticed movement of the hand to the hat, which is raised and then replaced, and the work of collecting fares which had been almost imperceptibly suspended, is continued. One more illustration. In a McCaul St. car a day or two ago the usual mid-morning passengers were speeding past the fine, handsome church of St. Patrick lately erected. A passenger, of the younger type of businessman, of a somewhat troubled and pre-occupied mind and countenance, seated on the west side of the car, observed almost unthinkingly, apparently, that the car was passing the church, for in the midst of his evident preoccupation, the hand was involuntarily raised and the hat lifted, and doubt-

less a man. . . . momentary, communication in the golden book that acts of men here below. In these days which are ranked by many as days devoid of faith, such acts are inspiring. They are of value incomparable, for they hurl to earth the charge that Faith is now unknown, for what except a belief, full and unmodified would cause men in all walks and ages of life to cease in the midst of their business cares to give, so strong, though silent, testimony to their belief in the divine and human Presence of God made man in our tabernacles. The salutation is that which takes place between friends. It is a tender and human symbol of a recognition of the brotherhood of the Saviour and the children of men for whom the sacrifice on Calvary was consummated.

The Catholic Sun of Syracuse in its issue of the 13th inst., publishes a long and telling letter from Ex-President Roosevelt to a man in Ohio, who had amongst many others written him with reference to the religious belief of President Taft, prior to his election. In his communication Mr. Roosevelt teaches the true relationship that ought to exist between all classes regarding religious issues, and in the course of his letter states that in the present Senate "there sit side by side Catholic and Protestant, Christian and Jew." The correspondent had evidently referred to his belief that the wife of Mr. Taft is a Catholic, for Mr. Roosevelt says, "Now for your objections to him because you think his wife and brother to be Roman Catholics!" As it happens they are not, but if they were, or if he were a Roman Catholic himself, it ought not to affect in even the slightest degree any man supporting him for the position of President. You say that the mass of the voters that are not Catholics will not support a man for any office, especially for the President of the United States, who is a Roman Catholic." And the President's letter continues, "I believe that when you say this you foully slander your fellow countrymen." All of which upholds Archbishop Ireland, who a short time ago declared that the right Catholic when he appeared would receive presidential election, a statement, however, in which His Grace of St. Paul did not receive the unqualified support of the Catholic press of the United States.

A sentence in Mr. Roosevelt's letter chimes in exactly with what have often been our own thoughts, except that here it has a special application; the sentence is this: "The demand for a statement of a candidate's religious belief can have no meaning except that there may be discrimination for or against him because of that belief." This demand for a statement of belief is general enough to be termed common in governmental, civic and educational affairs. Confining ourselves to the last, we have often wondered, why on making application to the different educational seats of learning one is in nearly every instance confronted with a printed form of many questions, amongst which is "What religion?" Or, state religious belief. Now, as Mr. Roosevelt so aptly puts it, such a question has no meaning other than that of serving as a means to discriminate. If their cause of being is not as above, then they are useless and as such have no cause for existence. The logic of Mr. Roosevelt is worthy of general application. A long suffering public should rise against the tyranny of antiquated usage, which, like that which demands the reading of the Coronation Oath, had its origin in the narrowness and bigotry of unenlightened and prejudiced days.

The Ozanam Association is the title of a new movement, having its origin in the great Metropolis of New York, and its objects are commented upon by the New World of Chicago as "being a light to the world." The aims of the Association are directed to the boys and youths, for whom the plan is to gather them into club-houses, not one or two, but a chain of such havens which shall circle and interlace the entire city, and take under their protection every youth and boy, otherwise not adequately sheltered and guarded. The work is to include the social and physical betterment of those to whom effort is directed, but Catholic doctrine and activities are to be an essential part of the equipment. The founder of the movement is Mr. Thomas M. Mulry, a well known business man and a leader in the charities of New York, Catholic and otherwise. Several buildings have already been secured, which are to be turned into attractive club-rooms with swimming baths, gymnasiums and the rest. The officers of the Board of this comprehensive and salutary enterprise include the most prominent Catholic business and professional men of New York.

Archbishop Bruchesi is reported as expressing regret on account of the action of several of the business men of Montreal, in petitioning against the reduction of the number of the saloons. His Grace, speaking on the matter, said, "there are so many drinking places in our metropolitan city that Sunday is ignored and the wages of the poor are being squandered, until the saloons are a danger, a shame and a disgrace." Strong words, but none too strong for belief by even the casual observer, and coming whence they do, from a Prelate who in the midst of his many and onerous duties, finds time to go every New Year to the jail of his Metropolitan city for the purpose of carrying cheer and comfort to those incarcerated, it is easy to believe that the recital of many a sorrowful and tragic story has added point and strength to the words of Montreal's great churchman.

To Our Venerable Brother, James Edward, Archbishop of Chicago. *Vivis pp. E.*

Venerable Brother: Health and the Apostolic Benediction.

THE statement which you brought to us on your recent visit to Rome, concerning the Catholic Church Extension Society of the United States of America, whose administrator is so ably assisted by your counsels, has been read by Us with the greatest pleasure. You ask Us to approve this Society of Our authority, and to enrich it with pontifical indulgences. This work, which you have so earnestly undertaken, is one than which there is none more worthy of men eager to promote the Divine glory. We also see that the work is most opportune, in a country where, owing to the multitudes of immigrants of various nationalities, a great and extending field lies open for the upbuilding of the Kingdom of God. And the more so as the endeavors of associations hostile to the Catholic name are so active and so effective, and so widespread. This hostile influence, unless coped with unceasingly and prudently, will do no little harm, especially among the simple folk of rural districts, to the happy growth of the Church in America, which we have grounds to look for. To this end your efforts, with the help of divine Providence, are directed. For you not only seek to win to Christ those who, through error or ignorance, stray farther and farther from Him, but at the same time you also devote, and justly, too, your chief care to all those of the Catholic fold who, deprived of the ministry of priests and encompassed by the snares of enemies, run the risk of losing their Faith. We are much pleased with the method and means you seek to employ for the furtherance of your society and for the acquisition of new members and helpers. These are faithfully to depend on the will of the Bishops in their respective dioceses and to stir up in the souls of all good men that same zeal of apostleship which animates your own endeavors.

Indeed, we marvel not that you enjoy the approval of your Venerable Brethren, some of whom we see on the Board of Governors of the Society. What is marvelous is the readiness and liberality with which your wishes are seconded by the good will and contributions of the faithful. To such an extent and in so short a time has your undertaking succeeded by the Divine favor, that it could not have enjoyed greater favor and success. From this auspicious beginning it is not difficult to conjecture what progress is in store for it.

We have good reason, therefore, to commend your salutary industry and to heartily congratulate you on the progress of your labors. Moreover, we have determined to grant you, as you request, the support of Our authority in order that the work happily begun may be prosecuted with greater alacrity, and that many of the faithful may be induced to co-operate therein.

Wherefore, by these presents We approve and ratify your Society and grant the subjoined indulgences:

- I. St. Philip Neri shall be the heavenly patron of the Society.
- II. A plenary indulgence, to each member, on the day of admission, on the feasts of St. Philip Neri, St. Francis de Sales, St. Rose of Lima, the Holy Apostles and at the hour of death.
- III. To every member of the Society an indulgence of seven years and seven quarantines for every good work done in the interests of the Society.
- IV. An indulgence of three hundred days, to all the members as often as they piously recite the formula: "St. Philip, pray for us."
- V. The above indulgences, plenary and partial, may be applied to the souls in purgatory.
- VI. Priests who are moderators or directors of the Society may enjoy a privileged altar three times a week; founders and life members, six times a week.

These privileges by Us conceded, We wish to be perpetual, all things to the contrary notwithstanding. Although the assistance of Divine grace can not be wanting to those who, like yourself, thus labor for religion and the good of souls, nevertheless, We earnestly pray that the graces of God may flow down upon you in greatest abundance. As an earnest of these and as a token of our special good will, to you, Venerable Brother, and to the rest of our Venerable Brethren and beloved sons, who together with you, direct the Society, and likewise to all those who are or shall become members or promoters of this Society, We most lovingly impart our Apostolic Benediction.

Given at Rome, St. Peter's, the seventh day of June, the Feast of the Most Sacred Heart of Jesus, in the year 1907, the fourth of our pontificate.

PIUS PP. X.

MEMBERSHIP AND ASSISTANCE PLAN.

MEMBERSHIP:

- FOUNDERS**—Donors of Five Thousand Dollars in cash or its equivalent, in one sum or ten annual payments of Five Hundred Dollars each.
- LIFE MEMBERS**—Donors of One Thousand Dollars in cash or its equivalent, in one sum or by ten annual payments of One Hundred Dollars each; or all who pledge the support of a student at the Missionary College during his Studies.
- FIFTEEN YEAR MEMBERS**—Donors of One Hundred Dollars in cash.
- ANNUAL MEMBERS**—Donors of Ten Dollars in cash yearly.
- CONTRIBUTORS**—All who pay not less than Fifty Cents per year.

How Catholic Church Extension of Canada Began.

This is a Chicago press note which has recently reached us: Another interesting man among the Archbishops whose career has been very worthy of note, is the Archbishop of Toronto, Most Rev. F. P. McEvay, D.D. Archbishop McEvay has had the rather strange experience of serving in five different Dioceses of the Church, since his ordination. As a priest, he was taken with his bishop from his first diocese to that of Peterboro, so much had he become a necessity. On the transfer of the bishop from Peterboro to Hamilton, he was forced to again accompany his superior. In Hamilton he was Vicar-General and was raised to the dignity of a diplomatic prelate to the Pope. From Hamilton he was transferred to London, Ont., and recently from London was made Archbishop of Toronto. He has served in every part of the Province of Ontario and is now Metropolitan of the province himself. Archbishop McEvay is much interested in the Canadian Extension Church Society and his interest came about in the most peculiar way. Dr. Kelley, President of the American Organization, was called to Quebec during last summer for the purpose of receiving his degree as Doctor of Divinity at Laval University. At the same time he met Dr. Burke, of Canada, and urged upon him the ne-

cessity of taking up the Church Extension idea for his own country. The Apostolic Delegate to Canada, Archbishop Sbarretti, was in Quebec and had long been interested in Canadian Organization. The Clerical Party started for a trip to the Saginay River for a celebration and on the boat Dr. Kelley met again his friend, Dr. Burke, but found that Archbishops Sbarretti, McEvay, Mgr. Sinnott and Rev. Dr. Kidd were also making the same journey. One evening Mgr. Sinnott and the three priests gathered together on the deck and the topic of Church Extension came up. Dr. Burke said: "I would gladly take up the work if I could secure one Canadian Archbishop and one great Canadian layman to back me." Almost simultaneously with his utterance, Sir Chas. Fitzpatrick, Chief Justice of Canada, was seen on the deck, and some one suggested: "There is your layman, and your Archbishop is below." Dr. Burke was commissioned to meet Sir Charles and Archbishop McEvay and ask their co-operation. The rest of the party anxiously waited the report. The report was just what was expected, both promised to be enthusiastic friends of the movement in question, and Canadian Church Extension was born. A little meeting was held before the boat touched the wharf in Chicoutimi. Since that time Canadian Extension has been advancing with genuine strides and is inspiring the confidence reposed in it by the Prelate and Chief Justice. It will be represented at the Congress by both of these men.

SUBJECT OF THE HOUR

Some Interesting Information About Church Extension and the Big Congress.

The following advance notes relative to the great Missionary Congress now being held in Chicago, will throw much light upon the objects of Extension in which the Catholic Register and its readers are now largely interested:

It was His Grace Archbishop Quigley, who, long ago, suggested this idea of a Missionary Congress. He has for many years held to the view that our people need to be aroused to a higher sense of duty, as far as missions are concerned. Like many others, he has felt that the missionary spirit, especially among Catholic laymen, has been permitted to lie dormant. He cherishes the hope that the forthcoming Congress will arouse priests and people to an appreciation of the opportunities which lie at their doors. The Extension Society, providentially, furnished him with the machinery necessary to carry out his idea. The task imposed upon the Society has not been, by any means, a light one. It has been considerably lightened, however, by the cheerful co-operation of the leading priests and laymen of the city of Chicago, but above all, by the counsel and encouragement of His Grace the Archbishop.

Not a little interest will be aroused at the Congress by Fathers Dempsey, of St. Louis, and Curry of New York, and Mr. Gannon of Chicago. They will all treat the Home Missions in cities. Father Dempsey is the founder of Father Dempsey's Hotel for Homeless Men, and to hear his story is to become enthused. Father Curry is an authority on the settlement work. He has spoken very boldly of late concerning the evils which follow some badly conducted settlements in New York. Mr. Gannon is an authority on work among the poor. He is at the head of the St. Vincent de Paul's University at Chicago. But no papers will bring forth a better discussion than those of Judge Girtin, of Chicago, Mr. Alex. Granger, of Kansas, and Mr. Piotrowski. They will all have as a subject, Missions as a Unifier. Each of these will emphasize the fact that the Church of America is made up of different nationalities, having in common their Catholic faith and their American citizenship. Hitherto, these religious bonds alone seem to hold them together, but in works of charity, schools and in societies, they have almost always stood apart. To find a cause which will bring all together is not easy, but the cause is found in Missions. All are one when the needs of religion are a subject of discussion, and all are one, too, we hope, when our obligations toward the Missions are brought before us. The Mission work is the real unifier, because it is the great Catholic work, we believe, to all of us. In Missions there is no need that any should sacrifice the things that he holds particularly dear. No such sacrifice need be demanded of them. The future Missionary Congresses of this country will, we predict, be Congresses at which many races and many peoples will be brought together, having but one interest, the Glory of God and the Salvation of Souls in our own splendid country, as well as all over the world wherever the need is manifest. From these papers will come other topics of discussion, which can not fail to enlarge the delegates and enlarge the Missionary possibilities.

Several priests from the South, notably from Texas, have been urging the Congress to take up seriously a discussion of the Negro situation. They point out that the Negro is quite industrious and an entirely inoffensive citizen when brought under the restraining influence of the Catholic religion. They show that we have a positive debt toward him. He is here, not of his own free will, but at the will of the Whites. We brought the Negro question on ourselves. Priests who have worked among Negroes are very sanguine over the success of well-directed Missionary effort. Perhaps these priests have the best right to speak, for they have had experience to back their judgment. Recently there has been established in the United States a Bureau of Catholic work among Negroes and it is expected that the paper on the Negro Missions, which will be read by the Director-General, Rev. Jno. E. Burke of New York, will be one of the most interesting papers read, and call forth fruitful and practical discussion.

The Indian work has long been before us. It is not generally known how extensive are Catholic Indian Missions. Contract Schools, having been thrown upon the Church, give us problems which we have not faced as courageously as is necessary. The Director of the Indian Bureau, Father Ketcham, of Washington, is coming to the Congress to start with his paper a proper discussion on the Indian needs.

One of the great missionary movements of the day is that of the Catholic Missionary Union, whose headquarters are at Washington, and whose active leader is the Very Rev. A. P. Doyle. The real founder of the Catholic Missionary Union is Venerable Father Elliott, though he himself gives credit for the idea to Father Hecker, who also founded the Paulist Community. Father Doyle will read a paper on the work of the Missionary Union, and will give facts and figures to show what has been accomplished since the organization in the way of conversions. The definite object of the Missionary Union is the preaching of Catholic Truth to non-Catholics, and much has already been done.

There is no subject to be discussed at the Congress of greater interest than that bearing on Foreign Mis-

sions, and no one has a better right to treat it than Monsignor Freri and Father Williams, the former the Director-General for the United States of the Society for the Propagation of the Faith, and the latter the Director-General of the Society of the Holy Childhood for the Redemption of the Children of Infidels. It has been urged too often that the Church in America should not interest itself in foreign missions as it has been a sort of foreign mission. That excuse can scarcely be urged any longer since the United States and Canada are no longer Missionary countries. A short time ago Bishop Kenninghous, of China, made a visit to the United States. Wherever he went, he told of the great need of American Missionaries in China and Japan. We, ourselves, remember a visit paid by the Bishop from Japan to the office of the Church Extension Society. He urged upon the Society the importance of establishing American Missionaries in his Diocese. It appears that, both in Japan and China, there is a set conviction among the people that the highest type of civilization is to be found in the United States, and that England comes next. The Protestant sects have invaded both the Chinese and Japanese fields even to establishing of societies and colleges of no little merit. Catholic Missionary enterprise in both countries has been entirely in the hands of the French and Germans. They have been phenomenally successful, but both the French and German Missionaries point out to us that more success could be gained if American priests would take an interest—even to going themselves into the field. There is no reason why a Foreign Missionary College should not be established in the United States. It would not be difficult to gain subjects for the work. Wherever the Church is vigorous, vocations will be found, not only for home but for abroad, and one of the great fruits of this Congress should be a move in the direction of a Foreign Missionary College. This is not such a wild dream. What other countries have done, America can do. We understand that there are only two Americans in Foreign Mission work outside of the colonies of the United States, and we are informed that both of these priests were born in Canada, so that we have not even a full claim on them.

Among the interesting visitors to the Missionary Congress will be a man who has made a wonderful mark in a very short time in the American Church, a man who jumped from an assistantship in a parish which was none too large to the rectorship of the American College of Rome and from there to the Bishopric of Portland, Maine, and then to the Archbishopric of one of the largest and most influential Sees in the whole United States, the Most Rev. Wm. H. O'Connell, of Boston. Archbishop O'Connell is, in many respects, as remarkable as his career. He is a man with an immense capacity for work. He never seems to tire or grow cold. His enthusiasm is of the very successful kind, which, while it always keeps warm, never reaches the boiling-point. It is rarely that an American Prelate, so far away from Rome as to be out of touch with its policy, has been asked to fill a diplomatic mission but a short time before his selection for Boston, Archbishop O'Connell was a delegate from the Pope to the Emperor of Japan. His difficult mission was carried out most successfully. Archbishop O'Connell has infused new life into the Boston Archdiocese, and is steadily gaining in the esteem of those without the fold. His own priests and people regard him as being in every sense of the term a providential man, and they are looking forward to his future with high hopes.

Chapel Car "St. Anthony."

Speeding to Philadelphia over the Pennsylvania line is the chapel car "St. Anthony," the only Catholic church on wheels in the United States. It was due at Thirty-second and Market streets at 10.20 a.m. Saturday, Oct. 24, and was on free exhibition there all that day and the three succeeding days. The "St. Anthony" is a great attraction wherever it goes, as many as twenty thousand persons having inspected it at a single stopping place. It would not be surprising if Philadelphia passed this mark during the car's four days' stay there.

The "St. Anthony" was given to the Catholic Church Extension Society of the United States by Ambrose Petry of New York, who was recently created a Knight of St. Gregory the Great by Pope Pius X. Mr. Petry is president of the Commercial Securities Company and prominent in financial circles in the East.

The car was dedicated a little over a year ago, and since that time has been in active service in Western dioceses, visiting the neglected portions of the country that are devoid of church facilities. It is a complete chapel, with moveable pews, having a seating capacity of nearly a hundred. It has private staterooms for the priests in charge, bath-room, dining-room and kitchen.

When in active service in the sparsely settled dioceses of the West, the Bishops delegate priests to accompany it and conduct missions for weeks at a time, organizing parishes, securing sites for buildings and settling the scattered sheep to the fold. By means of the car some excellent missionary work has been done, and in whatever places it has been in, it has invariably created somewhat of a sensation.

Rev. A. P. Landry, the Extension Society's field secretary, and George C. Hennessy, superintendent of the chapel car service, are in charge.