

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Paclan, 4th Century.

VOLUME XXIV.

LONDON, ONTARIO, SATURDAY, AUGUST 16, 1902

1243

## The Catholic Record.

LONDON, SATURDAY, AUGUST 16, 1902.

### SOME MODERN PHARISEES.

We suppose that communities are not the only ones afflicted by the whisperer and retailer of odds and ends fished from the cess-pool of gossip. It is useless to attempt to reform them. In their own opinion they are very superior persons and above censure. They are also, in their own estimation honest and above-board. Also we have encountered one of these cackling individuals who, whilst they have no scruple about injuring another's reputation, grieve if they happen to miss a first Friday Communion. We refer not only to the empty-headed woman who is always wearisome and more or less a dangerous nuisance, but the men also who behave in this respect in a way that would not be countenanced by a self-respecting pagan.

"When the Pharisees are stripped of their shams even the poor devils will laugh." We hope, however, they will get rid of them before that day.

### PARSIMONIOUS CATHOLICS.

In reply to a correspondent who believes that there is too much ado about money in our churches, we beg to say that he has not put his tentacles into one of the three ideas that are supposed to be born every century. We have heard it before, and more forcefully put than in the letter of our esteemed friend. But he is right. So are the good growing brethren who want and get their religion cheap. Likewise the individuals who buy good cigars and have an attack of vertigo every time they are invited to contribute a pittance towards the church; also they who have never made the acquaintance of a collection box. We might say more on the matter, but experience has taught us that the knowledge such people have of church affairs need not be supplemented by anybody. Still it is just as well to find some other excuse for being parsimonious or a deadhead. And we venture to say that if the growing kind of Catholic paid his share like the Catholic who gives and says nothing there would be less need of money-talk in the church.

### THE WIFE OF A TRUE CATHOLIC.

Some of our pastors tell us that young men are not inclined to get married now-a-days. A few years ago we opened up that question in these columns only to be smothered with missives from spinsters in various parts of the country. Still we may remark that if we attach credence to the aforesaid epistles setting forth that the indignant females who berated us for our temerity could have been married at sundry times and to sundry individuals had they so wished, the fault lies not with the young man. It is very easy to complain of the inferiority of the men as the cause of this. We hold no brief for them. A few of them are unprovoked, indolent, dissipated. But a great many are not, and are moreover willing to have a home of their own when they can find the right kind of a woman for its mistress. And it is our pleasant duty to record that in time they do find her—the woman who is gentle and tender, a helpmate and counsellor—more at peace in her home than gadding about and talking, to the increase of the world's foolishness.

May we venture, with all due respect of course, to say that some of our young girls take themselves too seriously. Because they have a few dollars or a convent education does not give them the privilege to be regarded as models of the sex. Not a few of their sisters we believe who have never seen the inside of a convent can compare favorably with them in all that constitutes womanhood. But be that as it may, were they as good as they would fain have themselves to be, they are none too good for the wife of a true Catholic.

### DEATH OF A NOTED CATHOLIC.

Death has removed from the ranks of the English Catholics an imposing figure in the person of Mr. Kegan Paul, the litterateur and publisher. He was born in 1828, at White Lackington, Somerset, of which place his father was Anglican curate in charge. He himself entered the Anglican ministry and remained in it, until convinced, like John Henry Newman and others, that the poor

Anglican Church for which he had labored so hard was the veriest of non-entities. Later on, in 1890, the spiritual peace which he found neither in Anglicanism nor in Agnosticism came to him when he made his submission to the Church. What the gift of faith meant to him may be inferred from the following quotations from his Reminiscences:

"Sorrow has come to me in abundance since God gave me grace to enter His Church, but I can bear them better than of old, and the blessing He has given me outweighs them all. May He forgive me that I so long resisted Him, and lead those I love into the fair land wherein He has brought me to dwell! It will be said, and said with truth, that I am very confident. My experience is like that of the blind man in the Gospel, who also was sure. He was still ignorant of much, nor could he fully explain how Jesus opened his eyes, but then he could say with unflinching certainty: 'One thing I know that whereas I was blind, now I see.'

### FRANCE'S NEED.

We are informed that the Duc d'Orleans has his own way of protesting against the action of the French premier regarding the schools. He has sent his wife to Lourdes to pray for the ill of "our poor country." Accompanied by a number of grantees, and with the lily flag in evidence, she will attract the attention of theatrical-loving Frenchmen.

The Duke is praying for his own land, but his "poor country," which is strong financially and militarily, will leave him and his followers to begin anew their tales of the glories of other days. What France needs is not the gowgows of royalty, not tinsel—not strutting to and fro on little stages to be applauded by dainty hands—but men who are quick to see that each invasion of egoism and scepticism is bringing their country, however great in material resources, nearer to ruin.

Still it is a good thing to have sent his princess to Lourdes to pray. France needs it—so do the Frenchmen who have been kicked into apathy by a few anti-Catholics. It is rather mysterious that France, which is no niggard giver of money and blood for the advancement of the Church in foreign lands, should be so silent and yielding when the Church in their own country is subjected to ignominy. And the drastic measures of the French Ministers show that they have small respect for the courage and religious earnestness of Catholics.

"Show me a man," said Lacordaire years ago, while deploring the miseries of France, "among the effete population of our great cities, and I may yet believe in the regeneration of my country." There is one man to-day in France—Count de Mun—who dares to scorn the role of parasite. But even he, with all his eloquence, cannot make his compatriots forgo their policy of silence and inaction. He is alive—but his brethren are strangely somnolent—dozing away in privacy when they should be in the open in sorried lines to resist injustice.

However, man is not the sole maker of history.

### A COMMON FAULT.

It is strange that many Christians regard, in practice at least, the observance of the eighth commandment as a matter of little moment. Men and women who profess to be honorable and intent upon the one thing necessary have never a scruple about injuring their neighbor's reputation. They begin while young to learn the art, and later on develop into chronic liars or private detectives, with a genius for ferreting out shortcomings and publishing them for the edification of the world. Now, we do not mean to say that any sane-minded man will tell a lie to injure his neighbor. That is not done by the average non-Christian. But these people are not sane-minded; and seem incapable of looking at anything, or anybody, save through the glasses of jealousy and self-interest, or self-sufficiency.

They have a code of morality alien to Christianity and not in honor among self-respecting pagans. They are a source of scandal and a potent factor in the work of retarding the conversion of others. They have indeed heard that if a man says he loves God, and loveth not his neighbor, the truth is not in him, but the words convey little meaning to them, and so far as their conduct goes, are regarded as a saying of more or less wisdom. But to hear them! Pious platitudes ooze like honey from their innocent lips—and, besides, don't they belong to everything in sight and until convinced, like John Henry Newman and others, that the poor

### NON-CATHOLIC MISSIONS.

Special to the CATHOLIC RECORD.—There is a most promising missionary field among the Mormons, and there is no better apostle for the work than Father Hendrickx. The Mormons are a special class of people who have been invited to come to this country under the promise of farms and immediate future prosperity. Their permanency under Mormon jurisdiction is conditioned very largely on their being kept apart from the Gentile hordes. As soon as these people get an opportunity of looking about, they readily see how hollow are the claims of the Mormon Church. These claims pre-suppose that the true Church of Christ disappeared from the earth for eighteen hundred years, and was revealed again to mankind by the brazen plates discovered by Joseph Smith at Batavia, New York.

Father Hendrickx has undertaken to go to these people as they are settled in their small valleys of Idaho, and teach the truths of the Catholic Church to them. Already he has made many converts among them. To enable him to do this work the more effectively, the Catholic Missionary Union grants him a subsidy of \$500 a year.

Father Hendrickx is apostolic in his ways of living, content with meagre fare and hard bed, of all sorts of inconveniences, and even in the heats of summer he is active in his missionary journeying. Writing to Shoshone, Lincoln Co., Idaho, of a recent trip, he said: "The priest of that place, Rev. L. Gedchak, had leased the pavilion for the speaking. The large building was filled to the doors, the preachers also being present. Great interest was manifested and the mission was promised to return as soon as possible. A good many careless Catholics approached the Sacraments."

After the mission was over, we crossed the Sage-brush Desert to Hagerman, a camp near the Snake River, thirty miles distant from Shoshone. There was a large audience in the town-hall. One of the many questions asked, was as follows: "Can a priest pray a soul out of purgatory for 85¢?" In Hagerman are about one hundred and twenty Mormon families. Two converts were made. Others are reading tracts and Catholic books. The prospect for Hagerman is very bright.

Two days later on, we preached in the Opera House at Mountain Home, Elmore Co., and then went to the Gentile Valley, one hundred and eighty five miles from Mountain Home and twenty six miles from the nearest railway station. Great crowds came to listen to the remarks on the true Church. Thursday evening we addressed the Mormons in their own meeting house. This was the first time they had seen a Catholic priest. Mass was said next morning in the residence of a man who joined the Church last April. They were all happy and thankful for the gift of true faith. On Monday evening, services were held in the Presbyterian Church. They have no preacher at present, and are not anxious to engage one. Lots of tracts were left after the sermon. There were thirty-seven questions in the box. Eight adults were again admitted into the inquiry class."

We cannot expect too soon to make converts in these missions. The people have had no chance to know anything about the Catholic Church. Their curiosity and even their admiration are aroused, and with God's grace and mercy many will be brought from the Mormon monstrosity to the admirable light of God's only true Church. The name of Gentile Valley is very appropriate. It is inhabited by pagans, dressed in a Christian garb of Joseph Smith's manufacture.

### AN APPEAL FROM FATHER DOHERTY.

Manila, June 12, 1902.

Dear Father Doyle: I arrived Monday night in good condition after a most important. I have just received within the past four years, and the city is very beautiful and cleanly and, with the exception of the present scourge of cholera, is much more habitable and healthy than of yore. Affairs ecclesiastical are in statu quo with every one waiting for something to happen. In the meantime there is a crying need for prayer-books and Catholic literature. The little black-covered *Mass Book* is most needed but the climate needs a stronger cover. The Spanish-English books have a value, and are interesting to the students; but Spanish is not used as a vernacular, and the English books are most important. I have just received in order to join the regiment, which is stationed in Northern Luzon and somewhat widely scattered. I shall make it my earliest effort to acquire the local language and be understood by the people. In this work Spanish is helpful, for all the books are written in Spanish—Hlocano, Tagalo, Visayan. I feel glad to be here and am hopeful of meeting some good for the cause. Nothing systematic is possible until the ecclesiastical situation is settled, and then, under episcopal sanction, organization can be effected and work can be carried on with definite purpose.

Some day, when the Winchester idea of a missionary seminaries is accomplished, I hope to see among the students some of the better class of Filipinos, who will add to their knowledge of this country an appreciation of American spirit and do good work where it is necessary.

But all that is to be met with later. Now literature is needed. *Mass Book* (vest pocket edition), *Plain Facts*, etc., etc.

### THE CATHOLIC TEACHER.

The Catholic teacher is guided by the principles of his faith. He realizes that his pupil has a right to those things which God has intended for every human being. The child, above all, is to learn its destiny, to know that God loves man and to accept God's will as the rule of its moral life.

The Catholic teacher strives to be a model of the Christian virtues which he recommends to his pupils. He tells them not only of the good that is in them and of the manner in which it is brought into action, but also of the bad that is in human nature, of the danger of following it and the means of avoiding it.

The Catholic teacher will teach his pupils purity by word and example. He will avoid coarseness and petting them, teach his pupils to overcome bodily sloth, to quit play when duty calls, to curb loquacity and giddiness, to be decent and chaste in speech and manners, to be neat and clean, to watch the senses, especially the eyes, to check curiosity and all thoughtless, aimless frolics and roaming.

He will warn them to abstain from useless, harmful, dangerous pleasure-seeking, exhort them to be moderate and temperate in eating and playing, prompt in rising and retiring, attentive to all those requirements of modesty in dress, speech and manners which make for purity and good morals in general.

It is the task of the Catholic teacher, furthermore, to present noble things to the imagination of his pupils; to tell them of great and noble deeds, of gentle and kind actions, of saintly lives. He will tell them stories apt to kindle the noblest feelings of the human heart and present the most beautiful ideals to the imagination. Sentiment there will be: let it be noble, high, pure, safe and guarded against villainy and commonness. Contempt, scorn and horror for things vile, impure and intemperate which lead to bad health, to poverty, to shame and to prison are feelings to be repressed and strengthened.

The Catholic teacher will make his pupils understand how vile it is to lie, to deceive oneself and others, and he will therefore be truthful, open, candid and sincere himself. He will tell his pupils that pride, vanity, undue self-esteem, self-praise are all a lie, that we must be humble, simple, without pretense; how ill we can afford to look down upon or despise others, how proper it is that we take and keep our place in presence of parents, seniors and persons in authority as well as in the society of our equals.

He will teach them to hate error, not those who err or sin, to be tolerant of opinions, to keep uppermost in our minds the truths and teachings of religion and not to be misled by the worldly maxims and sayings, that we must turn to God, freely and deliberately accept His word and apply it to our conduct. He will not, however, make religious instructions or exercises of devotion long and tedious; he will not annoy his pupils with things religious of which they do not see and feel the need or necessity. They will understand the need of prayer and of God's grace but weary of tiresome and enforced routine exercises.

The Catholic teacher will cultivate in his pupils the love of duty, submission to law and order and obedience to reasonable rules of discipline. He will show them that it is not good for them to have their own will and to seek their own ways, to follow impulse, that it is necessary to stop and reflect and to act according to conscience.

He will allow them to do for themselves and not to rely on the teacher, not to compare themselves with others, not to excuse themselves unnecessarily, to be occupied and to stand by the principles of truth, fairness and honesty. He will not impose on his pupils his own hobbies. He will not aim to gain their esteem and love, but will let that take care of itself after doing his duty and leading his pupils to the love of God and of their duties.

The good teacher will avoid anger, temper and impatience, show no partiality or favor, but in all fairness take an interest in each one of his pupils, listen patiently and attentively to all, never punish rashly, but show how reluctantly he resorts to punishment for the sake of order and as a matter of duty. He will not show contempt for any one, not

### FILIPINO HOSPITALITY.

In summing up the good and bad qualities of the Filipinos, too much can not be said of their hospitality. It may be called their great national virtue. The inspiration of this trait may have come from the Spanish, but it fell on fruitful soil, for while the Spanish resident of the Philippines as elsewhere measures out his hospitality in fine phrases only, the Filipinos say as much and mean it.

This trait is not confined to the upper classes, or those who can afford to make some display in their homes and some effort at entertainment. It is found among the lowest and the poorest as well. These people will share with the stranger who comes to their little hut of bamboo and nipa their last bowl of rice and their last little fish, and will make room for him over night on the floor of their house, where all the family sleep side by side. The family may be "insurrectos" and the visitor may be an American, but he is not likely to meet with any harm while under their roof, though a member of the same family might gladly stick a bolo into him afterward.

When traveling is safe in the Philippines one is therefore always sure that he can find shelter for the night and a share of the best that a community affords. In the houses of those who are well-to-do the best room will be placed at the disposal of the unexpected and unknown guest, and he will be entertained by the various members of the family to the best of their ability. If the daughters have been to one of the convent schools and have learned to play upon the piano, they will play their most difficult pieces, and sometimes the playing is really fine, for the Filipinos are among the most natural musical peoples of the world, and will often perform well in spite of mediocre instruction. A piano is one of the first things that a well-to-do native family buys. The singing is not likely to be as pleasant as the playing on the piano, for few natives have good voices.

While the family holds the guest in conversation the senora hurries off to the kitchen to stir the servants up and see that several extra dishes are added to the already numerous bill of fare, and that some of the best wine is brought out and uncorked. At night, the guest will be escorted to the door of his room, where the bed has been prepared and all Filipino luxuries provided. He will be asked when he wishes "desayuno" (the first light breakfast) in the morning, and then a native servant will be sent to his room, to wait upon him by inches, help him to undress, pour out his water, and finally to spread out a bamboo mat on the floor at the foot of the bed and sleep there, so that he can be called if anything is desired in the night. In fact, when enjoying Filipino hospitality the great danger is that guest will suffer from too much attention and be killed by kindness, which is always slightly tempered with curiosity. Still, this sincere trait is one which every traveler and sojourner in the Philippines cannot help but admire.

Let us keep much in the presence of the best and highest—in art, in music, in books, in friends, but above all, in the love of God, and in our hearts and in our lives shall the miracle be wrought, "beholding as in a glass the image of the Lord, we shall be changed into the same image even from glory to glory."—Rev. Oliver Huckel.

Common sense is the genius of this intensely practical century. The age of the theorist, the dreamer, the mere bookworm, is past. The hurrying world of realities, with its manifold problems waiting for solution, demands men of action, earnest workers who can transmute their knowledge into power, and who will help progress to take another step forward.—"Success."

God regards more with how much love and affection a person performs a work than how much he does; and he does much who loves much; that is, our actions are really pleasing to God, only in proportion as they are influenced by a desire of pleasing Him, and as it were, stamped with the seal of His love.

### PELAGIUS.

Living is very expensive here just now, and I know of no one who can afford to subscribe in any measure. But if you do, just let them know that others than the Catholics are distributing lots of literature in Spanish-English, and in the native tongues, and that as yet we have not done even as much as non-Catholics wish to see done. Only to-day an officer, whom I visited in the hospital, said that he was glad that his regiment had a Catholic chaplain, and that the solution of many difficulties were possible to us in dealing with a people entirely Catholic. Do send me all literature, books, medals, etc., that you can get.

Yours fraternally,  
F. B. DOHERTY, C. S. P.  
Address Chaplain Doherty,  
11th Cavalry, Vigan,  
Island of Luzon, Philippine Islands.

We are now filling some large boxes with prayer-books and other things that would prove useful in the Philippines. It will cost \$100. Any one who would like to help us can send their contributions to Rev. A. P. Doyle, 120 West 60th street, New York.

### THE CATHOLIC RECORD.

For the CATHOLIC RECORD.

### THE CATHOLIC TEACHER.

The Catholic teacher is guided by the principles of his faith. He realizes that his pupil has a right to those things which God has intended for every human being. The child, above all, is to learn its destiny, to know that God loves man and to accept God's will as the rule of its moral life.

The Catholic teacher strives to be a model of the Christian virtues which he recommends to his pupils. He tells them not only of the good that is in them and of the manner in which it is brought into action, but also of the bad that is in human nature, of the danger of following it and the means of avoiding it.

The Catholic teacher will teach his pupils purity by word and example. He will avoid coarseness and petting them, teach his pupils to overcome bodily sloth, to quit play when duty calls, to curb loquacity and giddiness, to be decent and chaste in speech and manners, to be neat and clean, to watch the senses, especially the eyes, to check curiosity and all thoughtless, aimless frolics and roaming.

He will warn them to abstain from useless, harmful, dangerous pleasure-seeking, exhort them to be moderate and temperate in eating and playing, prompt in rising and retiring, attentive to all those requirements of modesty in dress, speech and manners which make for purity and good morals in general.

It is the task of the Catholic teacher, furthermore, to present noble things to the imagination of his pupils; to tell them of great and noble deeds, of gentle and kind actions, of saintly lives. He will tell them stories apt to kindle the noblest feelings of the human heart and present the most beautiful ideals to the imagination. Sentiment there will be: let it be noble, high, pure, safe and guarded against villainy and commonness. Contempt, scorn and horror for things vile, impure and intemperate which lead to bad health, to poverty, to shame and to prison are feelings to be repressed and strengthened.

The Catholic teacher will make his pupils understand how vile it is to lie, to deceive oneself and others, and he will therefore be truthful, open, candid and sincere himself. He will tell his pupils that pride, vanity, undue self-esteem, self-praise are all a lie, that we must be humble, simple, without pretense; how ill we can afford to look down upon or despise others, how proper it is that we take and keep our place in presence of parents, seniors and persons in authority as well as in the society of our equals.

He will teach them to hate error, not those who err or sin, to be tolerant of opinions, to keep uppermost in our minds the truths and teachings of religion and not to be misled by the worldly maxims and sayings, that we must turn to God, freely and deliberately accept His word and apply it to our conduct. He will not, however, make religious instructions or exercises of devotion long and tedious; he will not annoy his pupils with things religious of which they do not see and feel the need or necessity. They will understand the need of prayer and of God's grace but weary of tiresome and enforced routine exercises.

The Catholic teacher will cultivate in his pupils the love of duty, submission to law and order and obedience to reasonable rules of discipline. He will show them that it is not good for them to have their own will and to seek their own ways, to follow impulse, that it is necessary to stop and reflect and to act according to conscience.

He will allow them to do for themselves and not to rely on the teacher, not to compare themselves with others, not to excuse themselves unnecessarily, to be occupied and to stand by the principles of truth, fairness and honesty. He will not impose on his pupils his own hobbies. He will not aim to gain their esteem and love, but will let that take care of itself after doing his duty and leading his pupils to the love of God and of their duties.

The good teacher will avoid anger, temper and impatience, show no partiality or favor, but in all fairness take an interest in each one of his pupils, listen patiently and attentively to all, never punish rashly, but show how reluctantly he resorts to punishment for the sake of order and as a matter of duty. He will not show contempt for any one, not

### FILIPINO HOSPITALITY.

In summing up the good and bad qualities of the Filipinos, too much can not be said of their hospitality. It may be called their great national virtue. The inspiration of this trait may have come from the Spanish, but it fell on fruitful soil, for while the Spanish resident of the Philippines as elsewhere measures out his hospitality in fine phrases only, the Filipinos say as much and mean it.

This trait is not confined to the upper classes, or those who can afford to make some display in their homes and some effort at entertainment. It is found among the lowest and the poorest as well. These people will share with the stranger who comes to their little hut of bamboo and nipa their last bowl of rice and their last little fish, and will make room for him over night on the floor of their house, where all the family sleep side by side. The family may be "insurrectos" and the visitor may be an American, but he is not likely to meet with any harm while under their roof, though a member of the same family might gladly stick a bolo into him afterward.

When traveling is safe in the Philippines one is therefore always sure that he can find shelter for the night and a share of the best that a community affords. In the houses of those who are well-to-do the best room will be placed at the disposal of the unexpected and unknown guest, and he will be entertained by the various members of the family to the best of their ability. If the daughters have been to one of the convent schools and have learned to play upon the piano, they will play their most difficult pieces, and sometimes the playing is really fine, for the Filipinos are among the most natural musical peoples of the world, and will often perform well in spite of mediocre instruction. A piano is one of the first things that a well-to-do native family buys. The singing is not likely to be as pleasant as the playing on the piano, for few natives have good voices.

While the family holds the guest in conversation the senora hurries off to the kitchen to stir the servants up and see that several extra dishes are added to the already numerous bill of fare, and that some of the best wine is brought out and uncorked. At night, the guest will be escorted to the door of his room, where the bed has been prepared and all Filipino luxuries provided. He will be asked when he wishes "desayuno" (the first light breakfast) in the morning, and then a native servant will be sent to his room, to wait upon him by inches, help him to undress, pour out his water, and finally to spread out a bamboo mat on the floor at the foot of the bed and sleep there, so that he can be called if anything is desired in the night. In fact, when enjoying Filipino hospitality the great danger is that guest will suffer from too much attention and be killed by kindness, which is always slightly tempered with curiosity. Still, this sincere trait is one which every traveler and sojourner in the Philippines cannot help but admire.

Let us keep much in the presence of the best and highest—in art, in music, in books, in friends, but above all, in the love of God, and in our hearts and in our lives shall the miracle be wrought, "beholding as in a glass the image of the Lord, we shall be changed into the same image even from glory to glory."—Rev. Oliver Huckel.

Common sense is the genius of this intensely practical century. The age of the theorist, the dreamer, the mere bookworm, is past. The hurrying world of realities, with its manifold problems waiting for solution, demands men of action, earnest workers who can transmute their knowledge into power, and who will help progress to take another step forward.—"Success."

God regards more with how much love and affection a person performs a work than how much he does; and he does much who loves much; that is, our actions are really pleasing to God, only in proportion as they are influenced by a desire of pleasing Him, and as it were, stamped with the seal of His love.

### PELAGIUS.

Living is very expensive here just now, and I know of no one who can afford to subscribe in any measure. But if you do, just let them know that others than the Catholics are distributing lots of literature in Spanish-English, and in the native tongues, and that as yet we have not done even as much as non-Catholics wish to see done. Only to-day an officer, whom I visited in the hospital, said that he was glad that his regiment had a Catholic chaplain, and that the solution of many difficulties were possible to us in dealing with a people entirely Catholic. Do send me all literature, books, medals, etc., that you can get.

Yours fraternally,  
F. B. DOHERTY, C. S. P.  
Address Chaplain Doherty,  
11th Cavalry, Vigan,  
Island of Luzon, Philippine Islands.

We are now filling some large boxes with prayer-books and other things that would prove useful in the Philippines. It will cost \$100. Any one who would like to help us can send their contributions to Rev. A. P. Doyle, 120 West 60th street, New York.

### THE CATHOLIC RECORD.

For the CATHOLIC RECORD.

### THE CATHOLIC TEACHER.

The Catholic teacher is guided by the principles of his faith. He realizes that his pupil has a right to those things which God has intended for every human being. The child, above all, is to learn its destiny, to know that God loves man and to accept God's will as the rule of its moral life.

The Catholic teacher strives to be a model of the Christian virtues which he recommends to his pupils. He tells them not only of the good that is in them and of the manner in which it is brought into action, but also of the bad that is in human nature, of the danger of following it and the means of avoiding it.

The Catholic teacher will teach his pupils purity by word and example. He will avoid coarseness and petting them, teach his pupils to overcome bodily sloth, to quit play when duty calls, to curb loquacity and giddiness, to be decent and chaste in speech and manners, to be neat and clean, to watch the senses, especially the eyes, to check curiosity and all thoughtless, aimless frolics and roaming.

He will warn them to abstain from useless, harmful, dangerous pleasure-seeking, exhort them to be moderate and temperate in eating and playing, prompt in rising and retiring, attentive to all those requirements of modesty in dress, speech and manners which make for purity and good morals in general.

It is the task of the Catholic teacher, furthermore, to present noble things to the imagination of his pupils; to tell them of great and noble deeds, of gentle and kind actions, of saintly lives. He will tell them stories apt to kindle the noblest feelings of the human heart and present the most beautiful ideals to the imagination. Sentiment there will be: let it be noble, high, pure, safe and guarded against villainy and commonness. Contempt, scorn and horror for things vile, impure and intemperate which lead to bad health, to poverty, to shame and to prison are feelings to be repressed and strengthened.

The Catholic teacher will make his pupils understand how vile it is to lie, to deceive oneself and others, and he will therefore be truthful, open, candid and sincere himself. He will tell his pupils that pride, vanity, undue self-esteem, self-praise are all a lie, that we must be humble, simple, without pretense; how ill we can afford to look down upon or despise others, how proper it is that we take and keep our place in presence of parents, seniors and persons in authority as well as in the society of our equals.

He will teach them to hate error, not those who err or sin, to be tolerant of opinions, to keep uppermost in our minds the truths and teachings of religion and not to be misled by the worldly maxims and sayings, that we must turn to God, freely and deliberately accept His word and apply it to our conduct. He will not, however, make religious instructions or exercises of devotion long and tedious; he will not annoy his pupils with things religious of which they do not see and feel the need or necessity. They will understand the need of prayer and of God's grace but weary of tiresome and enforced routine exercises.

The Catholic teacher will cultivate in his pupils the love of duty, submission to law and order and obedience to reasonable rules of discipline. He will show them that it is not good for them to have their own will and to seek their own ways, to follow impulse, that it is necessary to stop and reflect and to act according to conscience.

He will allow them to do for themselves and not to rely on the teacher, not to compare themselves with others, not to excuse themselves unnecessarily, to be occupied and to stand by the principles of truth, fairness and honesty. He will not impose on his pupils his own hobbies. He will not aim to gain their esteem and love, but will let that take care of itself after doing his duty and leading his pupils to the love of God and of their duties.

The good teacher will avoid anger, temper and impatience, show no partiality or favor, but in all fairness take an interest in each one of his pupils, listen patiently and attentively to all, never punish rashly, but show how reluctantly he resorts to punishment for the sake of order and as a matter of duty. He will not show contempt for any one, not

1902.  
ALKERTON.  
picnic under  
Church as  
grounds  
great success.  
Walker  
Brookman,  
picnic a success  
travelling to  
had such a  
picnic and non-  
picnic and they  
ably aided  
a crowning  
making.  
tion.  
Business  
been issued,  
guiltily of base-  
seven hundred  
great success.  
ending, they  
may be  
reputation  
rough work and  
another column  
announcements  
advertising col-  
venue, London,  
she also  
at Eidon, refer-  
and address the  
in and around  
M. A. Gillog.  
TED.  
RALPH A. FE-  
ance of the year.  
Applicants will  
in September, at  
F. McArthur,  
1237 1/2  
SCHOOL No. 12,  
3rd class certifi-  
3rd Monday of  
standing qualifi-  
address to Wm. M.  
1236 1/2  
SCHOOL AL-  
and class pro-  
received until  
September 1st.  
experience and sal-  
retary Treasurer,  
1235 1/2  
LINDY PROFFER  
S. No. 1. Enrie  
Aug. 22nd. Appy.  
No. 1. Enrie  
K. P. P. 1235 1/2  
TEACHER FOR  
C. S. S. sec. No.  
at be able to speak  
and address the  
Marcel Bechard,  
1247 1/2  
NCED TEACHER  
Senior Depart-  
have a knowl-  
of year \$130. Use  
Apply at once to  
1243 1/2  
D. S. McKillop,  
3rd class certifi-  
1242 1/2  
R. LOWER FORM  
Brechin, a female  
have a knowl-  
send applications.  
S. S. 1242 1/2  
CATHOLIC  
northwest school,  
at Teachers' Bldg.  
1241 1/2  
PICNIC.  
day, Aug. 7th  
Band by Kind  
at Col. and  
Lion Band,  
chestra.  
s existence. Gold  
by his Worship  
minent gentleman.  
anted paper, 1241  
1241 1/2  
STION  
K. D. C.  
INES WHOLE SYSTEM  
COLLEGE  
IO, CANADA  
R)  
OG FEATURES  
ic Course  
PROFESSIONAL STUDIES  
ROGRES AND SEM-  
r Annum, \$140.  
ESS—  
HRENBACH, C. R.,  
President.  
K. D. C.  
DYSPEPSIA  
ILLS. Write for them,  
and New Glasgow, Can-  
H'S HYMN BOOK,  
N BROTHERS.  
of the Seasons and  
to which are added  
Moets for Benedic-  
Quarto,  
60 cents; without  
25 cents; paper, 15