

The Catholic Record.

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

1329

VOLUME XXVI.

LONDON, ONTARIO, SATURDAY, APRIL 9, 1904

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PARENTAL RESPONSIBILITY.

The CATHOLIC RECORD has commented more than once on some parents' sad neglect of their boys in the matter of education. We would fain forget all about it, but information received from others, and gleaned by ourselves, moves us to say a few words on this point. There should be no reason for writing on a question of this kind. A sense of parental responsibility or common justice should be barriers to the policy which finds warm adherents among our people. It is a discredited and a discreditable policy. Facts are against it: the experience of every pastor condemns it; and yet parental stupidity and cupidity are proof against anything that may induce them to make an effort to keep their boys from the gutter and slum and from the army of the loafer and bar-room loafer.

But it is like crying in a wilderness. Blind and unconscious to their duty, cursed with an insufferable conceit of their own opinion, deaf to the admonitions of their spiritual guides, they persist year in and out in exposing their own flesh and blood to failure and degradation. They know nothing of our conditions which vouch for our accuracy. Hordes of messenger boys who will gravitate later on to the docks or railways or nondescript work—lads acting as doorkeepers at lawyers' offices, etc.—these we find done with school and with life's burden on their shoulders. It is enough to make one weep. It moves us to pity those who are afflicted with parents who barter their rights to happiness, their very salvation, for a few cents. For a miserable pittance an immortal soul is thrown into the world's vortex to be buffeted and defaced by sin, to become saturated with worldliness and to lose amidst the sordidness of the streets and ceaseless striving for money the knowledge of its origin and destiny.

The world is, of course, the great school. Many come forth from it with flying colors. The world toughens fibre and sinew. We have heard it all before—especially from those whose contempt for colleges is equalled only by their ignorance of the aims of a college, or who may relax their antagonism sufficiently to say that colleges should be devoted to the making of doormats or something useful. But will any sane Catholic contend that the world's school is good enough for his child? Can he hope that a lad with mind and heart unformed, lacking in habits of self-discipline, and ignorant as to how to acquire them, will be able to make headway against the forces that war against him?

A MENTAL TONIC NEEDED.

How about his faith to begin with? That is our most precious treasure. We know this: we hear of it in sermons; and we act as if it were of no value. The boys know it also in a kind of way; but, unable to explain or defend it, unconscious of what it means to him, he may, as others before him, come to recognize that the things which he can see, and which have a market value, are better to all practical intents than the unseen. And, confronted by sin, and with ears filled with the clamor of "getting on," he is fashioned so that were it not for attendance at Holy Mass or the Mission he might be mistaken for a pagan. He counts in statistics, but in zeal—in work for his own real needs—in bearing proudly and with dignity the fame of the Church—he does not count at all. He is the despair of the hard-worked pastor; and one of them said to us recently that talking of things spiritual to a group of young men is tiring work and productive of meagre results. It should not be so, but it is nevertheless a fact as painful as it is true. They take more kindly to pursuits which do not disquiet or tax the intellect. Hence the popularity of the euchre party. A rational amusement! Of course. Individuals who venture to deprecate their frequency are "cranks." But they who summon us, week after week, to finger cards for hours at a time are models of wisdom! And then the prizes we win! And it brings Catholics together and develops social side! A delicate tribute this to the ingenuity of our amusement organizers and to our own intelligence. But the non-Catholic may be pardoned for saying that they who must be entertained in this way are deficient in gray matter. And not all of us are children; and though we may dally on occasion with cards we can appreciate a lecture,

which is far better than euchre, with its incidental cackling, and tends to the conservation of self-respect. What we want is a mental tonic. We are too much on the dead level and a whiff of the mountain air would invigorate us and might possibly enable us to appreciate at their just value the gewgaws upon which so much time is squandered.

GIVE THE BOYS A CHANCE.

The parents who believe that a boy who begins work just as his mind is opening out has the best chance to succeed are duped either by their own ignorance or by the stuff that appears in some of the public prints. What chance has he? Even under the most favorable conditions, a boy who can boast of a modicum of education has but a fighting chance. But by what miracle can a boy who enters the struggle at thirteen or fourteen years of age be preserved from disaster and failure in these days of keen and ruthless competition? We have but to open our eyes and see for ourselves. How many of our own can we count who are not in the ruck—at the bottom where the turmoil is the loudest, and the struggle the fiercest. There are those who are there, doubtless, through their own fault, but there are the others—and the majority—who have been forced to it logically and remorselessly. Sending an untrained and ignorant lad into the world is, so far as material success goes, like putting a lamb into a den of wolves. The world also does not give prizes for nothing. How many times have parents been told this, and yet how often have they turned a deaf ear and eluded the school law by falsehoods about the age of their children—and all for the sake of a miserable pittance which stands for their stupidity and criminal neglect, and for their offspring misery and unavailing regret in after years. They condemn their boys to a career of hopeless toil. All good work is honorable; but we do not wish to credit our friends with the conviction that Catholics in these parts are created merely to do duty as furnace tenders or to be menials of every description. We have our opportunities as other people, but the ill educated boy cannot, as a rule, take advantage of them.

THE WAGE EARNER vs THE SALOON KEEPER.

Those parents—and we refer to those who do not live in the borderland of hunger—advance reasons in justification of their conduct. The most common one is poverty. It were waste of time to point out that the paltry sum earned can have very little influence in the finances of the household. Granted, however, that it is an appreciable factor, so far as cutting down expenses goes, shall it outweigh the future of the child. But the reason is valueless, for we know that many who use it, in order to get their boys from school, spend a goodly sum on drink. Who contributes to the erection of the gin palaces? Who enables the rum seller to make a brave show and to send his boys to college? And we have often seen the wage-earner staring in wonder at the well-groomed, broad-chested drink dispenser strutting jauntily into church and taking one of the front pews. But if he would but think that into the pockets of that drink-dispenser he puts the rights of his boys: for the well-appointed residence and family splendors of the saloon-keeper, he, poor fool, and others like him, who ply hands and heads in honorable vocations, pay the price which stands also for their own heartlessness, neglect of duty, and for the blood, the very soul, of their offspring. In other words they sell their boy's future for their own selfish pleasure.

A FAD.

In another class are the parents who make sacrifices even that the girl may have educational advantages. The boy does not count or can be depended upon to satisfy his own needs in that direction. Undoubtedly, a girl should have a good education. But in a family with modest income we cannot see why she should have everything and the boy nothing. Moreover, we believe that a girl who is graduated from a good home and is versed in all the accomplishments of housekeeping can be a very useful member of society. She is very apt to be level-headed and unafraid of honest work. She may not pose as "literary" or "artistic" and be indifferent to the lines of caste which are sacred in the eyes of some of our democratic Catholics, but she is generally loved and respected—just a

simple hearted girl who helps her parents and is the best friend and counsellor of her brothers. But these parents are not content with this specimen of the sex feminine. They must have it "accomplished."

It is a sad and on the increase. Meanwhile the boy runs wild, but he may be invited into the "front room" one of these days to see his accomplished sister execute Wagner. Very pleasant indeed for the boy, but he pays a high price for it.

A WONDERFUL POPE.

ST. GREGORY THE GREAT, WHOSE THIRTEENTH CENTENARY OCCURS DURING THE PRESENT YEAR. Philadelphia Catholic Standard and Times.

"St. Gregory the Great" was the timely subject of a lecture by Right Rev. Mgr. James F. Loughlin, D. D., at the American Catholic Historical Society on Tuesday evening. The audience was perhaps the largest that has recently assembled in the society's rooms, among those present being Revs. Philip E. McDevitt, A. J. McCue, Peter Munday and A. J. Schefer. The speaker began with an illusion to the fact that the thirteenth centenary of the death of St. Gregory the Great occurs this year, and that Pope Pius X., who is an ardent advocate of liturgical and chant reform, has made preparations to commemorate the virtues of St. Gregory during Easter week. He was born in 540 of a noble and pious family. His father was a Senator; his mother, St. Silvia, and two aunts have been canonized. He was born at a time when Italy was overrun by the Lombards and Visigoths and when the "black death" scourged the world. His education was the best the age afforded, and he was especially well trained in Roman law and music. Evincing a love for the Church, he studied the works of the Fathers, particularly those of St. Augustine, Jerome and Ambrose. In his thirtieth year he was made Prefect of Rome, but, fearing that he would become imbued with a worldly spirit, he sought the asylum of a monastery at a time when St. Benedict was engaged in his great work which did so much for Christianity. Of this saint Gregory was a great admirer. On his father's death his mother became a nun and the son gave his property to charity, building six monasteries in Sicily and one in Rome. From 573 to 577 he was a monk, living in his own house on the Coelian Mountain, practicing severe self-mortification. He was the best of the most happy of his life. In 577 he was made one of the seven deacons of Rome, who administered the affairs of the Church and looked after the poor. Shortly afterwards he was appointed to a position at Constantinople similar to that of a Papal Nuncio by Pelagius II. He returned to Rome in 585 and was made abbot of his monastery. Efforts were made by him to extinguish the Arian schism. It was about this time that he observed certain fair-haired boys in the slave market, and upon inquiry was told they were "Angles," whereupon he suggested that they should be called "Angels." He obtained the consent of Pope Pelagius to go to their country to convert the people to Christianity, but was only three days on his way to England when he was recalled. The Pope having died of the plague, Gregory was chosen his successor by the unanimous voice of the clergy and people. He endeavored to evade the honor, and before his coronation he originated religious processions and caused litanies to be chanted for the staying of the plague. There is a legend that during one of these processions the Archangel St. Michael was seen to breathe his sword, whereupon the plague ceased. Since that time, the Castle St. Angelo has borne its name.

HIS WORK AS POPE.

At his accession the world was practically a wreck, and all believed the end of time was at hand. He was the first Pope to assume the temporal sovereignty of Rome at a time when there was no power ready to exercise the authority so much needed. He organized a Sicilian fleet to bring food to the starving people, and defended the city from the attacks of the Lombards, actually doing guard duty himself both day and night. Always a staunch believer in Papal authority and infallibility, he asserted those prerogatives now that he occupied the chair of Peter and appointed apostolic vicars and originated the pallium for metropolitans which has ever since been placed on the tomb of St. Peter before he is conferred on an Archbishop. He devoted himself to the propagation of the monastic life and arranged for its discipline. He extinguished schisms and cultivated closer relations with the patriarchates of Alexandria and Antioch, which he held were equal to that of Constantinople, which claimed to be second only to the Bishopric of Rome. He opposed Erastianism, with its principle of the subserviency of the Church to the State, and hence was in continual controversy with Constantinople. The conversion of the Anglo-Saxons was never lost sight of, and his earliest letters tell of his project to convert Great Britain. To St. Augustine and others he deputed the task, which they would fain have abandoned when they arrived in Gaul but for his insistence. Some of the lay leaders in the movement is John J. Sherman, president of the First National Bank in Appleton.

Against Profanity.

All the Catholic societies of Appleton, Wis., with a thousand or more members, have formed one society, the object of which is to refrain from profanity. It was on the earnest appeal of the priests of the city that this action was taken. Each member is pledged to observe the second commandment. The agitation has spread to other cities and Catholic societies in other places expect to take the same action. One of the lay leaders in the movement is John J. Sherman, president of the First National Bank in Appleton.

MISSIONARIES TO GATHER AT CAPITAL.

CONFERENCE AT THE NEW APOSTOLIC MISSION HOUSE: IMPORTANT EVENTS.

The arrangement have been completed for an important Conference of all the missionaries engaged in non-Catholic mission work. The Conference will be held at the new Apostolic Mission House in Washington during the week beginning Wednesday, April 6. Bishop Maes, of Covington, will preside. Together with the diocesan priests who are engaged in the work of giving missions there will be assembled, selected representatives of the Jesuits, Lazarists, Paulists, Passionists, and other religious orders, who have signified a desire to attend. The Conference will bring to the newly opened Mission House the entire group of missionaries who are now engaged in spreading an accurate knowledge of the teachings of the Catholic Church in the various dioceses of the country. Two sessions will be held each day during the seven days of the Conference, and carefully prepared papers will be read on selected topics. After the reading of a paper an open discussion of its subject matter will take place under the rules of order laid down by the Convention. Bishops-elect Stang, of Fall River, and Cusack, of New York, are expected to take part in the proceedings of the Conference. While the various papers have been assigned to missionaries engaged in the work, still the sessions will be open to the University students and any priest who may desire to attend. At the close of the Conference on April 14 the Apostolic Mission House will be dedicated by Cardinal Gibbons; Archbishop Glennon, of St. Louis, preaching the sermon.

A RELIGIOUS FRAUD.

Winnipeg Telegram.

The Telegram is in receipt of the following letters for publication from the Rev. Dr. J. A. Trudell, secretary of His Grace Archbishop Langevin of St. Boniface:

Archbishop's Palace, St. Boniface, Man., Feb. 24, 1904.

Sir—I beg leave to inform your readers that Sylvius Jobin, formerly school teacher at Saint Maurice, Assa, neither a priest, nor a cleric, nor a theological student, nor a clergyman of any kind, and, besides, Mr. Jobin, who never was a member of the clergy, has nothing to do with the Archbishop's Palace.

JOSEPH A. TRUDELL, Priest, Sec. By instruction of His Grace the Archbishop of St. Boniface.

Dear Sir—As several gentlemen have been deceived lately by an adventurer, would you allow me to inform your readers that His Grace has authorized J. C. Birt to take advertisements for the official organ of the diocese, Les Cloches de Saint Boniface, (The Bells of St. Boniface), so melodiously sung in 1852 by the great American poet, John G. Whittier, in his "Red River Voyageur." So, any other gentleman asking for ads in the name of His Grace is a deceiver, a cheat, and he is simply doing a stealing business.

JOSEPH A. TRUDELL, Priest, Dir. of Les Cloches de St. Boniface.

CATHOLIC NOTES.

It is estimated that there are 9,000,000 negroes in the United States, of whom but 150,000 are Catholics.

The use of the name Catholic in relation to the Church is apparently used for the first time by St. Ignatius in his Epistle to the Christians of Smyrna.

A few months ago, the well-known English convert, Lord Brayne, offered a scholarship worth \$500 a year with a view of promoting the study of Scripture in Catholic universities.

While leading his congregation in making the Way of the Cross at St. Mary's church, Richmond, Va., last week Rev. William Mayer halted, stumbled and sank unconscious to the floor. After removal to his home he died in a few hours.

What may be regarded as the late Cardinal Vaughan's last literary work is shortly to be published. It is entitled "The Young Priest," and deals with that period of the young ecclesiastic's life which the Cardinal regarded as the most anxious and critical of his career. The MS was finished a short time before the Cardinal's death, and he devised it to his brother, Mgr. John S. Vaughan.

There are about thirty-seven million Catholics in South America; five million in the West Indies; sixteen million in Central America; nearly fifteen million in the United States; two and one-half million in Canada. The entire population of all America amounts to one hundred and fifty or one hundred and fifty-five million inhabitants. Of these seventy-five and one-half million are Catholics. One-half of all America is Catholic. South and Central America are by majority Catholic, whereby the United States is by majority non-Catholic or Protestant.

Trimming Not an Aid to Conversion.

The Protestant does not become a Catholic in order to retain what he already has, but in order to get what he has not. And to arrest his attention and induce him to investigate the claims of our religion, we must hold out to him, not what we have in common with him, but what we have which he has not, and cannot have unless he becomes one of us. Few men will adhere to Protestantism for the sake of receiving it back under the name of Catholicity. —Brownson.

HERBERT SPENCER.

Herbert Spencer thirty years ago was quoted as the past-master in all questions scientific and religious. His death in December was the occasion for many an estimate which showed his true place in the history of philosophy, religion and physical science. Dr. Fox contributes to the February Catholic World a learned criticism, replete with an intimate knowledge of Spencer's writings, happy in its excellent expression of accurate thought, and authoritative judgment on the value of Spencer's work, which it would be well for all Catholics to read and to know.

Herbert Spencer outlived his triumph. The innumerable appreciations of his work, which have appeared since his death, while recognizing the wide permanent influence he has exerted, and his claims to the rank of philosopher, acknowledge, either expressly or by significant silence, that his system of philosophy, as a whole, has been, already, relegated to the "gospels of yesterday." The thought of to-day perceives that there are some important things in heaven and earth which are not dreamt of, much less accounted for, in the "Synthetic Philosophy." Evolution, even if accepted without reservation, is seen to be but a process, that no more accounts for the primal origin of things than a railroad time-table constructs the locomotive. Not alone does it leave untouched the proof which the universe proclaims of an intelligent Creator, but it sets forth order and design in the world with far more impressive grandeur than they received in the argument of Paley and the Bridgewater Treatises.

But Spencer has no sooner declared that the Infinite is absolutely unknowable than he assures us that we cannot avoid assuming that we do know it, as First Cause of everything and that, furthermore, this consciousness of the First Cause is the indispensable basis of all knowledge. After teaching that this Infinite, Absolute, First Cause is utterly unknowable, and that the human mind is, by its very nature, incapable of knowing anything about it, Spencer proceeds to declare that he knows it is a Power, that it is the Power from which all things proceed, and that it is the Power which produced in him certain beliefs (those embodied in his Philautology), and thereby authorized him to profess and act out those beliefs, and, besides, imposed on him the obligation of not carelessly allowing to die the thoughts born in him.

"The enemy found but little difficulty in demonstrating the astonishing self-inconsistency of this self-destructive doctrine, which Spencer borrowed from Hamilton and Maudslayi, and twisted into obvious absurdity by adapting it to a purpose opposite to that for which they had devised it. 'What shall we say of that which transcends all knowledge?' is the question Spencer puts. 'Say?' 'Why, nothing, of course. What is there to say except 'I do not know,'? replied Dr. Barry, and in that reply he summed up the gist of the countless expositions of Spencer's blunder.

"The promised reconciliation of religion and science was but an attempted destruction of the basis of all religions, which was degraded to a blind sentiment with no reasonable object. The partition of Spencer awarded all knowledge to science, while religion was banished to a barren rock surrounded by a boundless, unfathomable ocean of ignorance. Somebody, rather flippanantly but aptly, characterized the reconciliation as another version of the story of a

"Young lady of Riga. Who went for a ride on a tiger? They returned from the ride— With the lady inside, And a smile on the face of the tiger."

"It is interesting to remember as an instance of the value to be attached to the judgments of leaders of thought, that, when the prestige of Spencer was at its highest, the late Henry Ward Beecher welcomed him to America as one of religion's noblest defenders. When all was said and done, Spencer's system came forth from the ordeal of criticism stripped of its specious disguises, as practical atheism and unadulterated materialism. Between the man who says 'there is no God' and the one who declares 'there is no God that can be thought of,' the difference is not worth observing. The theory which holds that consciousness and thought are but varieties of material motion cannot be absolved of materialism merely by attaching it to the metaphysical doctrine that the essence of matter is unknowable. The course of scientific investigation soon brought even such a pronounced evolutionist as Tyndall to admit that materialism cannot be identified with material energy. And this admission broke an important link in Spencer's chain."

The Catholics in Japan.

The last issue of the official Missions Catholiques (1901) gives the number of Catholics in Japan as 55,453. In 355 Christian mission-centres, with 297 churches, the statistics of Father Knose, S. J., and the Benedictine missionary, Father Maternus, put the number of Catholics now at 59,321, with 8,000 catechumens. There are 355 mission stations, one Archbishop and 3 bishops, 17 European priests, and 34 native, 265 catechists, 3 seminaries with 64 students, 37 schools with 3,748 pupils, 14 industrial and technical schools with 349 students, 7 hospitals and asylums and 17 medical dispensaries for the poor. Their are 4 Religious Orders of men and 6 of women.—Christian Missions in Japan, in the April Messenger.