Catholic Record.

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

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The Catholic Mecord.

London, Saturday, December 1, 1900.

A VALIANT PRELATE.

The venerable Bishop Farrer took a memorable part in the siege of Pekin. Instead of fleeing and leaving his spiritual children at the mercy of their heathen brethren, he stayed with them and encouraged them to put up a desperate defence until relieved by the Japanese. His conduct is in sharp contrast with that of the majority of the gospel heralds who at the first sign of danger put themselves under the protection of ships of war, with never a thought of the fate that would be meted out to their respective flocks.

We have not seen this fact chronicled by the gentry who have laid the head and front of the trouble upon the Cath olic authorities. But it is useless to expect fair-play from some of the socalled religious weeklies. Perhaps their bitterness on this question was occasioned by the uncomplimentary references to their missionaries made by Protestant travellers. SaysMr. Henry Worman in his book, "The Far

"A careful distinction must be made between Roman Catholic and Protestant missionaries. The former enjoy, on the whole, far more consideration from the natives, as well as from foreigners, and the result of their work is beyond question much greater. The Roman Catholic Church missionary goes to China once for all: he adopts native dress, lives on native food, inhabits a native house, supports himself upon the most meagre allowance from home, and is an example of the characteristics which are as essential to the Eastern idea of priesthood as to the Western poverty, chastity and obedience. The Protestant missionary, on the other hand, in a majority of cases looks upon his work as a career like another: he proposes to devote a certain amount of his life to it, and then to return home with the halo of the Christian pioneer; he has in most cases his comfortable house, his wife, his children, his servants, and his foreign food, and it is even addition to his family."

RELIGIOUS DENOMINATIONS.

The recognized authority on statistics M. G. Mulhall gives some valuable data anent the numerical standing of the religious denominations of the world. Assuming the population of the globe to be 1,450,000,000,he places on the side of protessed Christians 501,600,000, and on that of the various brands of heathenism 948, 400,000 members. Amongst Christians, Protestantism, the refuge of over 100 clamorous and contradictory sects, has 163 300,-000; the Greeks, 98,300,000; and Catholicity 240,000,000.

In missionary countries the Protestants number 2,622,000 and the Catho lics 11,458,000.

Speaking of the Romeward movement in England Mr. Mulhall that since the Tractarian Movement in 1850 the persons who have gone over to the Church of Rome include 445 graduates of Oxford, 213 of Cambridge, and 63 of other universities, besides 27 peers, 244 military officers, 162 authors, 189 lawyers, and 60 physicians. Among the graduates were 446 clergymen of the Established Church.

And remembering the efforts that have been made to retard the progress of the Catholic Church-that in England the blood of her noblest children once stained the public gibbet, and to profess her tenets was to court death in its cruelest form, and reflecting on her position of to-day, her vitality, her standing as the sole refuge for worldweary and error-tossed souls-one must, surely, see in all this the finger

Upon us who have the inestimable privilege of being within the feld devolves the responsibility of doing nothing that may bring discredit upon our faith and discourage our brethren from the quest of truth. We must preach to them by our lives and pray that, hearing the voice of the Saviour, there will be one fold and one Shepherd.

ANTI - CATHOLIC SOCIETIES

We wonder why some Catholics hanker after Protestant organizations. We have enough of our own, and to spare, and there can be no possible excuse for anyone to cast in his fortunes with a society not under Catholic auspices. A staunch and intelligent Catholic will never dream of taking such a membership roll of an organization public-we go back for a tonic to the without the Church. Anent this mat. middle ages.

ter we submit to our readers a few words culled from a pastoral of the Bishop of Vincennes and from the Baltimore Council. The prelate exhorts the clergy to deter with prudence all from joining any of the secret societies not formally condemned, and to throw all their influence in favor of Catholic societies already instituted and approved. When the Church has spoken authoritatively with regard to any so ciety her decision ought to be final for every Catholic. He ought to know that the Church has not acted hastily, nor unwisely, nor mistakenly; he should be convinced that any worldly advantages which he might derive in such a society would be a poor substitute for the membership, the sacraments and the blessings of the Church of Christ ; he should have the courage of his religious convictions and stand firm to faith and conscience. But if he be inclined or asked to join a society in which the Church has passed no sentence, then let him as a reasonable and Christian man, examine into it carefully and not join the society until he is satisfied as to its lawful charac-

To our mind no Catholic should ever give his allegiance to any organization, no matter what may be its aim, that is not approved by the Episcopate. Admitting that some societies without the fold are apparently innocuous, yet they make, nevertheless, for the lowering of Catholic ideals. A Catholic cannot live long in a Protestant atmosphere without his faith being enfeebled, and this is particularly true of the young and of those who know their religion in but an imperfect manner. This may appear extreme, but we have seen too many who have been graduated from Protestant societies either as polished imitations of ungodliness or as hickory Catholics-the individuals who have doubts, or who have to be rounded up at every mission, not to utter a word of protest. Still we have a word of excuse for the young who rush off to clubs and guilds presided over by Rather Rev. Patri. archs. They have, thanks to their parents, an idea that our organizations are necessarily associated with vulgarity or with elements that do not stand for social success, and govern themselves accordingly. Such parents are, of course, derelict in their duty, and they never think of that, poor dear souls, in their admiration for the veneer of civilization. It is only in after years when tea-shines have lost their glamour and the doings of society have ceased to be the sole object of their existence, that they see their oolishness—but then it is probably too elements of good character. late. If we are to have intelligent Catholics, manifesting to all the truth and love that should be in their hearts, let us guard them from anti-Catholic influences.

A CONTRAST.

It is the little things that most of us disregard. We are so intent upon keeping up with our neighbors in their extravagances and display that we quite forget that the little things of life have an important bearing on life. And with it all we are (victims of strange conceits. We believe, for we have been told it so often, that we are vastly superior to the denizens of past ages. But we have an idea that the men and women who thought the stars were golden lamps let down every night by the angels, and who saw "every bush afire with God," knew many things that are not in our text books.

There is no more inspiring reading than that which portrays the home-life of past ages. It was pure and radiant with love, and in it, whether in baronial hall or peasant cabin, the wife and mother reigned in very truth a queen, receiving, as guerdon due, the reverence and hemage of children and husband. Home was to them not a mere storing place for bric-a-brac and camping ground for scandal mongers and pleasure votaries, but the holiest place in the world, in which every word and look were gilded by the light of heaven. No wonder that there came from thence manly men and noblehearted women. And whenever we are heartsick with the sham heroes course, but the one who aspires to be of the present day-the divines who looked upon as liberal will, either for are trying to improve on the Ten Compurpose of business, good fellowship mandments, and the literary workers or social ambition, a ffix his name to the who are fished out of cesspools by the

We think that many of us are wanting in the courtesy that cannot be supplied by etiquette and in love and reverence because of our upbringing. Instead of being sheltered from aught let us give our children the standard of dangerous and of being taught that the influences surrounding us from cradlehood to maturity have a most powerful effect upon the fashioning of our afterlife, we are allowed too much liberty and become, whilst yet in our teens, accustomed to the language and ways of the world. Thus some of us are never children. We look upon the world as a great football field. We have to buck the line and smash it until we kick a goal-that is, land ourselves into the happy country inhabited by the people with the dollars.

Success means money, so we are taught, and the love and reverence that were in times past the badges of true manhood are fast becoming the property of saints.

ST. JOHN BAPTIST DE LA SALLE.

At St. Patrick's cathedral, New York, the following sermon was preached by the Very Rev Walter Elliott, of the Paulists' College at the Catholic University, Washington, D. C., during the solemn Triduum in honor of St. John Baptist de la Salle, founder of the Besthers of the Catholic Constitution of the Besthers of the Catholic Constitution of the Besthers of the Catholic Cat founder of the Brothers of the Christian Schools, who was canonized last Ascen

sion day by Pope Leo XIII. We quote only a portion of his splendid eulogy of that great modern educator, St. John Baptist de La Salle "The canonization of John Baptist de la Salle is the canonization of his The work and the man are work. The work and the true one. We know a man, whether true one. We know a work. We believe or or false, by his work. respect a teacher for his work's sake. A Godlike man is God in act, and they that are of God in personal holiness are Godlike in their deeds.

"Now St. de la Salle's work is Christian schools, and Christian schoolmasters made universal and perpetual, schools and masters organized for the whole world and for all ages. Holy Church might be expected to proclaim such a work divine, and such a man a man of God.

When schools undertake really to educate they assume entire control of the children. It is not simply for the teaching of a few rudiments. The aim cure for every child's nature a full and harmonious development. The American Public school system, for example, is, to quote the words of its offi-cial representatives, instituted 'for molding the minds and forming the character' of all the children in the It undertakes 'the discipline and development of the minds' all the youth of America.

claims to be 'the greatest moral force' of our country—for the weal or woe, therefore, of the children -aspiring 'to educate the whole na ture, and it is equipped for the train-ing of the children 'in the essential

"The school, therefore, for man. It is the concurrence of all in-fluences for the making of the child into the man. The Christian Brothers school is for the making of the child into the Christian man. The wrong school makes a right child a wrong man; the right school makes a wrong child a right man. Hence the inspiration of de la Salle.

The school forms the man because it has the choice hours of human life as its own ; during the working hours of the day the child is given over to the school. Give me your boy for twentyfive hours, during ten months, of every week of his boyhood, and I will make of him what kind of a man I like, your home and your Church to the contrary

notwithstanding.
"School is the place of study, and study forms the man. It forms or mal forms his intellect by truth or falsehood by principles or by models of conduct God made the human mind empty that parent and priest and school teacher night make it a divine Hall of Fame. God made the child's soul a tabula rasa bare surface, in order that His appointed teachers might cut into its im mortal substance His maxims and precepts, His promises and penalties. What teacher at home or in church has better play for the use or abuse of this divine art than the school teacher, especially when he stands for the State and is backed by its purse and its dis-

cipline. The Holy Ghost inspired St. John Baptist de la Salleto institute a brother hood of Christian schoolmasters, be cause all men should know Jesus Chris and His salvation, and most men never know anything except what they learn at school, and few men unlearn the De la Salle felt that essons of school. every school teacher should be of the mind of him who said that he considered 'all knowledge as but loss in comparison of the excellence of the knowledge of Christ Jesus.

"As ambition rules our nature, so dees the spirit of emulation form character at school. The rivalties of school, its prizes and competitions, its velop courage and generate fortitude.

The emulations of school strength exclusion of Christ from our schools lishing. class struggles and athletic contests, de-

the fibre of a tree growing in the open. Humanity's heroes are formed at school It teaches the boys and girls not only to think, but to dare. Jesus Christ for their heroism. Let us inspire them with His spirit of selfsacrifice. Nowhere else can the lesson of the cross be so well learned as at De la Salle felt this with a saint's intensity, he made it his mission, he bequeathed it to a great relig ious order of teachers in trust for all

mankind.
"Schooltime is the beginning perpetual friendships. Then soul is knit to soul, with romantic affection. It is, indeed, the era of romance, of the spirit of adventure, of high aspiration, Shall Jesus Christ of generous resolve. barred out of this glorious arena? Thanks be to God for our saint and his brothers, who, with the inspiration of divine love, teach children the chivalry of the Cross.

"The public opinion among boys and girls at school forms their char acter; thereby the pupils are taught by one another hardly less effectively than by their masters. The school is a little by their masters. orld. As grown men are swayed by their party, their age, their country, their family, so boys and girls are swayed by school tendencies and assoclations, prevailing prejudices, preferences and antipathies, all of which rage among them with passionate intensity. Dare you deprive Jesus Christ of the benefit of this powerful influence? Dare you allow this melting and moulding of character to begin and continue and end without advan-

tage to God and religion? " 'The sins of his youth are in the old man's bones,' says Job, 'and they shall sleep with him in the dust.' Vices acquired at school are rooted in innermost nature; they are radical; too often they are eternal. And who children's vices but the is to hinder One Who said, 'Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven Interpret that right, and it is suffer little school-children to come unto Me, that I may make and keep them pure ; forbid not their schools to be My schools, and let their teachers be My brothers and sisters.

"There are no joys in life so sweet as those of our early days. The joys of childhood and youth possess a spell of gladness unto old age. On the other hand, our bitterest sense of wrong festers amid the memories of school Oh, shall we not allow Jesus to be the supreme joy of school? Shall not He be the solace of its griefs? Can we have the heart to forbid His patient love to sanctify the fountains of life's sadness and joy ?

ove being perfectly blended in your system of training, thoroughly adapted to make self-reliant men and devoted to the other cities, but on a larger seale. Mr. Truet extension of the other cities, but on a larger seale. Mr. Truet extension of the other cities, but on a larger seale. Mr. Truet extension of the other cities, but on a larger seale. Mr. Truet extension of the other cities, but on a larger seale. Mr. Truet extension of the other cities, but on a larger seale. Mr. Truet extension of the other cities, but on a larger seale. Mr. Truet extension of the other cities, but on a larger seale. " But the teacher is himself the sum of all the formative influences of school. There is no force known to man equal to that of soul upon soul. It is surely God's will that in school this force should be holy. Instruction, example, correction are made alive, become luring, personal being in the teacher. He is himself the school. It is he who forms the child into the man. The parent holds the highest place; yet even the parent is generally but a the child's character. The parent may resist; then he must change the teacher as he resists in vain. The teacher prevails; against him may be the Church, the Bible, the home; he will

yet prevail.
"Make the master a creature of the unsectarian State, if you will, and train him with military discipline to neutrality in religion. Yet, after, all, neutrality in religion. Yet, after, all, the man is back of the official, the man of conviction, of love, of hate. Though he speak no word on a topic, yet his silence can teach. He who can acquire the difficult skill of avoiding all religion in word, can also acquire the art of teaching religion or irreligion without words; he can teach by suggestion and by silence. Silence often speaks louder than words. The glance of the eye, the tone of the voice, the kindly the sarcastic smile, can be hindered of their efficacy by no legal restraint.

" 'I would have you to know,' says the Apostle, 'that the head of every man is Christ' (I. Cor., xi., 3) The Christian Brothers maintain that Christ should be the head master of every school of Christian children, and only strictly Christian men and women should be His assistant school teachers. "What a calamity that Christ should

be excluded from the entire public school system of America - must be excluded—that everywhere and perpetu-ally Christ and Christian Detrine must be kept out of our schools. though they are filled with Christian children they cannot be called noble,

Christian schools. "A system of training for Christian children which excludes Christ as the Supreme Teacher is fundamentally It is a national misfortune of the first magnitude that these seventeen millions of young Christians shall not sing a hymn to Christ, their Saviour and their God, under pain of expulsion from school; that they shall not have His Scriptures expounded—that the one only book of which God Him self is the author shall not be a school book; that the Divine story of Jesus Life, and Death and Glory, shall be

under the ban of the school law.
"What a mistake to suppose that the

en a child's soul as storms toughen does not hurt citizenship. The civili- THE, MOTHERS OF THE THIRTEENTH zation that we enjoy is wholly the creation of Jesus Christ. The spirit of American liberty and equality, as well as a sense of the dignity of human nature, are of Christ. The language we speak, in which the children are taught, was formed from a savage dialect by Christian Bishops and priests are nearly all named from the saints of Christ's religion. The sweet Name of Jesus is invoked by the mothers of this people over their children's credit. However it may be dreaded in school, there is no other name under Heaven so henored outside of school as name of Jesus, especially in the sanctuary of home.

"To teach a child to know Jesus weil and to love Him tenderly is to make him a new creature no less for the State than for the Church and the nome. It is to give him the right conscience for citizenship. We teach our children to revere George Washington, but who would say that Jesus Christ is more to this nation than ten thou sand Washingtons.

"Now for St. John Baptist de la Salle and his glortous order the Catho lic world sings a hymn of thanksgiv-ing to God, Leo XIII. intones the 'Te Daum,' and the Bishops and priests and people of the Church militant join in the jubilant anthem, which is taken up by the celestial choirs.

"Brothers of the Christian schools This vast assemblage of your old pupils greet your order and yourselves with hearty congratulations. indeed, but a portion of the many mulgood Christians and useful members of society, but we are types of your edu cational work. Some of us finished at your schools fifty years ago, others but yesterday. Some occupy high positions, as judges and lawyers and prosperous men of business, not a few of us stand daily at the altars of Jesns strations of welcome. titudes trained in your schools to be of us stand daily at the altars of Jesus Christ, the better fitted for that high place on account of your labors; but the mass of us are workmen of various kinds, honest citizens, and true Catholies belonging to that part of God's people which you love by special preference.

"And I say, in the name of all, that we thank God and your founder, and yourselves for what we received from you. According to your own manly spirit you fitted us for the struggle of life, discipline, and intelligence, and love being perfectly blended in your system of training, thoroughly adapted system of training, thoroughly adapted spirit you fitted us for the same hearty welcome which he received in Marseilles. At Lyons and Dijon the crowds could not be restrained, and the manifestations of hostility to England were unmissions. system of training, thoroughly adapted

financial assistance in your great voca tion, our hearty endeavors to increase your membership. May your Order and all its Brothers enjoy God's choicest blessings !"

DISTINGUISHED CONVERTS.

DISTINGUISHED CONVERTS.

Among recent conversions to the Catholic Church is noted that of Miss Campbell, nice of the Dake of Argyll. Miss Campbell was virtually adopted by the Duke of Argyll and Princess Louise, with whom she lived and who hoped to arrange a grand marriage for her. She aspires, however, to the religious life, and is trying her vocation in the Carmelite Convent in London, Eng. Another conversion is that of the Rev. Andrew R. L. Gunn, formerly a chaplain in the British army, now residing in Brook lyn, N. Y. Mr. Gunn was received into the Church in the chapel of the Seventeenth Street, on November 5, by the Rev. Thomas P. McLoughlin, rector of the Church of the Transfigur ation, New York. Dr. Banjamin De Costa and Mrs. Anne Devlin were the sponssors of the new convert. Mr. Gunn is a married man with a family. While a clergyman of the Protestant Episcopal Church of England, in the sponsors of the new convert. Mr. Gunn is a married man with a family. While a clergyman of the Protestant Episcopal Church of England, in the cleven leaders already and that the country. He has since led the life of a layman, devoting much of his time to the comparative study of religion. The country was a go and came to this country. He has since led the life of a layman, devoting much of his time to the comparative study of religion. Prior to his association with the English Church in Jamaica, Rev. Mr. Gunn was a chaplain in the British of Gunn was a chaplain i Catholic Church is noted that of Miss Leila Campbell, niece of the Dake of Argyll. Miss Campbell was virtually Prior to his association with the English Church in Jamaica, Rev. Mr. Gunn was a chaplain in the British army. He was in the first expedition that went to the relief of Chinese Gor. don at Khartoum, and saw many years of service. Born in Switzerland, of Scotch parentage, the Rev. Mr. Gunn was educated for the ministry Gunn was educated for the ministry in Glasgow, Szotland. He recently inherited a large fortune, and is able to live on its proceeds. He is, however, live on its proceeds in book-publishing.

will not be obtained unless obtained unless on the punishment of the Boxer So far, beside the powers have demanded heavy indended the powers have demanded heavy intended in book-public powers. Legation guard, an open road from Pekin to the sea, the raging of the Taku forts, and a prohibition to import arms and war material from Europe.

The bravest battle that ever was fought! Shall I tell you where and when? In the maps of the world you will find it not; "Twas fought by the mothers of men. For 'Deep in a walled up woman's heart-

temember the women who watch and weep Through the days that know no morrow, Dreading the secrets the wires may keep In the Ocean's heart—of sorrow.

Oh, boy who stood on the firing line, 'Gainst the rifles' angry rattle; Who carried the blossoming stars unscathed, Through the flerce red light of battle.

Brave as the bravest you were that day, But braver than you or other The pale-taced woman far away Each soldier-boy called mother.

Oh, ye who watch in vain this day For your treasure's home-returning— His grave was made in a far off isle— His name in your heart is burning.

God pity you, woman! May His hand be night To strengthen you now as then; For women was born to suffer and cry And be the mothers of men,

Then honor our boys who marched away With the bannered stars before them But when you have rendered them tribute of

Forget not the mothers who bore them. William Louis Kelly, in the St. Paul Globe The foregoing was written and published just one year are with reference to the war in the Philippines. Although written about American soldier-boys, it has a marked application to our own.

THE TRANSVAAL WAR.

Paul Kruger, the ex-President of the Trans-raal Republic, has arrived in France, and for the time being the people of France have made him theiridol.

manifesting harred of England in their demonstrations of welcomes issued by the Government to the effect what hostile manifestations against a friendly power could not be tolerated, and the people have duly appreciated the reasons for the order and have noted accordingly. It is estimated that 100,000 persons took part in welcoming Kruger to Marseilles on thursday, 22nd inst.

Mr. Kruger in acnowledging the welcome declared that the people of the Transvau will suffer death to the last man sooner than give up their liberty, and the declaration was uttered with a vigor and determination which manifests his iron will and explains to some degree the subbornness of the Boer resistance to Lord Roberts' forces even to the present moment.

be exceeming. The colony near Edenburg where they have many times broken the railway and telegraph lines.

At Theba Nehu a British outpost was attacked, and 4 British were killed, one of whom was an officer. A wagon load of supplies was also ambushed and captured at Utrecht, Natal with 13 men, who were afterward released. Four were slightly wounded.

IN CHINA

nlied; "Some one Will have to shrington des-first."
Notwithstanding all this, a Washington des-patch of date Nov. 23 states that the United States Secretary of State has addressed a note in id. ntical terms to all the powers in which it is recommended that the powers should re-lax the severity of the punishment demanded. It is feared that this may lead to disagreement which may brigg to nought the designs of the, powers to obtain adequate atonement, which will not be obtained unless the concert be pre-served.