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THURSDAY, JULY 12, 1966.

Chinese Philosophy

Now that the eyes of the world are fixed upon the East, it may not be amiss to turn our attention slightly to the civilization and philosophy of ncely of Ohina. The most remarkable of deristic of the Chinese people, and by philosophy, is their isolation. That three or four hundred millions of soul should through many centuries amidst the wars, the conquests and the down-falls of dynastics, keep themselves entirely aloof from all the changes nding them is one of the m extraordinary of historical phenomena Even when some of them settle amongst the people they remain apartan unknown quantity in the sam total of a country's activity. They looked up their civilization in the palaces of their history, and never pressed it as upon the curious inquirers from Vest. Their philosophy like their Janguage spent its f. ree in teaching only the children of their own nation Far from being in touch with the an Siquity and greatness which lay to near West, and likewise within the limits of the Celestial Empire ese philosophy is of poor intri

Tonfacius, the best known Chines philosopher, "the sage by excellence,"
the crown of sanctity " and "sum
unit of the human race," for such is he styled by Chinese writers, is after being stripped of the halo cast about him by his fellow-countrymen a very medicore moralist who hardly deserves checkers morants who hardly deserves the name of philosopher in the proper sense of the word. He lays down, however, rules of a high moral order.

Our ancient sages," he writes, a practiced the rules I have just exed." And this practice is reduced to the observance of the three funda mental laws of the relations between sovereign and subjects, between father and sons, between man and wife, and to the practice of the five chief virtues. These virtues are: humanity or the universal love of our kind, jus tice, conformity with prescribed rites and neages, probity or that rectitude which makes us seek the truth in mind and heart, and, lastly, sincerity

That reads very well and on a tran clance we might hastily con cies approaches nearly the merality of the Christian gospel. The Confucian amountity lies on a far lower plane than the contrality of the Christian discountion. It lacks the efficacy and which the love of God-the neces havis and condition of perfec morality—gives to our own code Farthermore, the parely human teach ing of natural, rational virtues neither implies their efficacious love or practice—a love and practice which ger minate in the soul only under th -a love and practice which influence of sanctifying grace and by the astounding corruption of morals to be found amongst the Chinese in spite of the ideal teaching of Confu-

But, if we take some other points in this philosopher's writings we see that the exemplifies the experience obtained ery other pagan philosopher reason abandoned to its own human reason at light and strength mixes always error with tenth, For Confucius the word code is an empty name, deprived of all reality. It expresses merely all thodies tenestrial and celestial taken ith tenth, For Confucius the word together. Spirit has no reality except of ghost or shade of or an and name of gnost or shade of our smoostors, in honor of which a worship of gratitude was established by Con-fucius. The atheism and materialism grofessed to-day by the learned men

of Chies are due to the tonoi ng ci this ever-rated moralist whom Voltaire and Liousean attore to exalt to the stee. If we look for a modern copy of the model which Confuctus left, we find it in Positivism and Materialism His disciples care nothing about the origin, the creation, or the end of the world. Their solicitude is confined wholly to this life. They ask of soi-ence only its material applications; they seek from principles only their everv day consequences; and they demand of morality only what is poli tical and utilitarian.

Such are the chief points of the

teaching of Confucing in whose honor all the towns in Ohina have temple raised, and to this day, twenty-four centuries after his death, four hundred millions of men proclaim him the the human race present no more ex-traordinary fact than that of this civil homage rendered by an immense nation for twenty-four centuries to a simple citizen. It could not take place in western civilization. His ing was material enough to catal the lovers of wealth and pleasure. I aimed no blow at politics; it struck no discordant note of self-denial and humility; it left the world to Owsar, and Owsar was Confucius himself; it kept its eyes fixed upon the earth; and not seeing the spiritual in man, i carried to its conclusion that which must ever be the maxim of material drink and be merry, to morrow we die.

Catholic Club Rooms Lady Edmund Talbot recently read

a paper before the English Catholic Truth Convention on the necessity of

clubs or places of reception and enter

tainment where boys and girls or

young men and young women migh

go to spend their evenings. She brought out forcibly that after leaving school the working boys and girls are left to their late spiritually. Breath-ing a Protestant atmosphere in the workshops and in their surroundings on grow careless and indiffer I eventually fall away from th ent, and eventually fall away from the Church. The evil is not an English one alone; Canadian boys and girls are in precisely the same position as their English co-religionists. Once the boy or girl leaves school for the factory there is but little chance for him to keep in touch with the truths of his religion; as a rule, he is thrown into a Protestant companionship that will, without a doubt, render him indifferent. He begins by neglecting the Sacraments, and ends by becom-ing so careless that he never thinks of going to Mass. Having had but little religious training, and that necessarily superficial, he is easily led into error or indifference. Feeling the want of a place of recreation, he naturally seeks company, and the society that is readiest to hand and at the same time most easily entered, is that of the saloon. Having once become habitue of such a place, the rest is easy. The remedy is to provide either ceast. The remeats to provide either centrally, for in each parish a dub or place where boys or young men may go to spend their evenings in games or in reading, and the more elaborate the rooms the better. Let there be good standard books provided for readers, and let the boys become m bers with as little trouble as possible The club being Oatholic. The boys of the parish or parishes are brough into contact with each other so that all the surroundings are Catholic, and the members are reminded of their religion at every turn. It is no cessary to keep drumming religion into the members; the associations are sufficient. Lat the idea he rathe to form social bodies of our boys providing them with places of meet-ing and amusement. We have three such Eplaces in Toronto - o St. Mary's, one in St. Patrick's and the other at St. Michael's. In these three parishes they have taken the right method, and have combined literary and atheletic work. Sedali-ties will not do for the class of boys we are speaking of-the name of itself cient to frightem them ōff Catholic boys in the smaller towns are particularly ill provided with means of recreation. It is the saloon or the corner. There is no reason why the parish priest should not see to it that a room is provided for his young men. Usually there is a separate sol hhorhood one of whose re is but little used; that will serve the purpose. Rooms are easily rented in any case, and the rent is not high.

We have the same univ to pravite these club rooms as we have to keep our separate schools; both serie the purpose of education—the one for se who are battling with the world and the other to prepare for this struggla. The apathy displayed by the lay members of the church in this natter deserves the greatest cansure. What is everybody's business is no body's, and the work is not done. The parish priests can interest their laity in this work; all that is necessary is the organization of a committee look after it. We need these club-rooms; we need them in every parish and we need them without delay.

Protestant Sympathy. When one meets a sympathetic Pro-

testant who gives utterance to such rot as: "I think Catholies as good as any other people" and the like it is enough to make the blood boil in one's veins and produce a peculiarly twitching of the foot that longs t id vent in landing somewhere, No doubt such persons speak as they feel, and think that they are offering a salve to wounded feelings and because of oir good intention one listens to Casion. It is like the begge their exactor. It is like the beggar sympathizing with the prince. Oatho-lies need no sympathy, Catholicism no apology. To think that that grand old Church, the monument of Christ that has proudly lifted For head above the storms that have been raging about her for twenty centuies should about her for twenty centuries snound be the object of pity from any mush room sect of the present day! To think that she who has preserved christianity down through the con-turies should be beholden to the outgrowth of sensualism and pride of an apology! It is enough to make on oil over. She it was that subjected the Pagan world to the yoke of Christ; o it was that fought through persecution and martyrdom to victory against Arianism and other "isms" of the early years; she it was that strove with might and her people from drifting into the Lutherian heresy and eventually into infidelity. She brought the Roman emperors to their kness; she taught Napoleon a lesson that brought him to his senses; she tamed the mighty Bismarck and defeated his beloved project of making Prussia Protestan or worse. She is fighting to-day in her efforts to draw heretics back into the fold and save them from the flood of infidelity that is sweeping through the world. Her task has been a nard. and thankless one, but she has the sympathy and help of Christ and needs

Ontario Superior Court Bench.

In its desire to do justice to the Irish Catholics of Ontar.o, to give them their fair share of the highest positions under its control, the preent Dominion Government some tir declared their intention to appoint Mr. Martin O Gara Q C., pol trate of Ottawa, to be a judge of the High Court. Mr. O'Gara was a Liberal in politics. All-governments pre-fer, other things being equal, to give places to their friends rather than to ents and no one found fault with the Laurier Administration selecting such a competent lawer as Mr. O'Gara. Un'ortunately he died before he could accept the offer. The opportunity for appointing auother Irish Catholic to the High Court Bench presented itself again quite recently, and the government offered the position to Mr. J. J. Foy, Q.C., of Toronto, a lawyer of distinction and s man of high character. Mr. Foy has felt obliged, however, to decline the appointment. What his reasons may have been we have no means of know ing. Certain Conservative papers de-clare that the Government at Ottawa simply desired to remove Mr. Foy from the Ontario Legislature, where he is one of the foremost members of the Opposition. This is neither true nor just to the Government, nor com nor just to the Government, nor com-plimentary to Mr. Foy. He was selected for two very good reasons— first, it was felt that a second Irish Catholic should be raised to the High Court Bench, Mr. Justice McMahon Court Batch the only Irish Catholic judge in any of the higher courts; and, secondly, because Mr. Foy is a first-rate lawyer who would have added to strength of the judiciary. It is to be regretted that he has been unable to scoops, but this will not prevent fair-minded Catholics from appreciating the action of the Ottawa Government, which, from first to last,

nas aikrinyed an earnest desire to do what is right by our people and their

Delinquent Subscribers The Subscriber to Catholic Nave

papers presents some pecularities that will not bear the light of justice, or honesty, The field is an noneary, They held is an admirable one for the work of the Society for Feyebical Research. Year after year the debt in favor of the Catholic pub-lication as against the Catholic Sub-scriber is allowed to run on and accusoriber is allowed to run on and accu-mulate with but little apparent effort to settle on the part of the latter and with a supreme indifference carelessness that does not indifference born of lighten the heart of the publisher nor yet anable him to continue his good work of disseminating Catholic liter ature and views through the cou Every subscriber knows as well as the publisher that his subscription is due n such a data and ha oht in all honesty send his money without being asked for it. The hing is purely matter of business and should be handled as such. If you a want Catholic paper to come into your house, and every good Catholic does, the proper way to ro shout it is to send your dollar on the day on which, your subscrabtion ands, if you do not wish to continue the day the paper, the business way of handling the case is to drop a card to the Edior telling him so. If a paper goes into your house you are supposed to pay for it and to do so as promptly as would meet a note on the day it is . A word to the wise is sufficient. While on this subject of money, we call your attention to the chan which will go into effect im stely. Hitherto the subscription mediately. Hitherto the subscription for the "Catholic Register" has been two dollars, henceforth the price will be \$1,50 for delivery in the city and \$1,00 if sent by mail to any part.

Places for Vacation

At a time when everybody is think ing of getting out of town for the sum-mer a few words on the choice of summer resorts may not be amiss. The first question asked now-a-days is whether such and such a place is fashionable. Little else enters into the plans for the how weather. While it may be all very well to let this enter into the choice, yet for Catholic families it should not be th nt annaideration The first question that should be asked whether the resort is convenient to a church. If it is, well and good, if it is not, Catholies should not think for a moment of going there. There are plenty of beautiful spots in Ontario where Mass may be heard every Sun-day, and they are just as fashionable as any places that have no churches. The spending of summers in places remote from a church is laying a foundation of indifferentism in Catho lic children and that is sufficient to cast aside any thought of spending a racation in them. All this is apart from vacation in th the spiritual loss which the missing of Mass must enteil, which should be enough to deter anybody from even thinking of putting in a single week where it is impossible to be present at the Holy Sacrifice every Sunday at the very least.

Medals in Schools

Now that the colum papers are teeming with reports of Distributions, and crowded with prize lists, one is struck with the in-orace.i.g numbers of medals—and gold medals at that—and the proportionate degreese in the nur books. Criticism upon such a subject in the columns of a Catholic paper must be gentle. Clearly so. If the Holy Father chooses to give a medal rather than a book, it does not become us to say a word. The same line of reasoning will apply to all the don of the medals and crosses with wh of the medals and crosses with which successful candidates are adorned upon these auspicious occasions. The don ors have a right to give what they please—and it is none of our affair. Granted. Our point is that the med als ought not to drive from the field all the prize books. A good book is far better premium than a medal. The former has an educational value which the latter never can have. And in these days when good books are rare in the libraries of young people, it is important to ensourage the read even a few choice works. A medal or a cross glitters like any other jowel and is worn for a short time with a their f

Work of Paber, Newman or Mannage remains the life-long sourceir of a victory won, the reminder of deep long thoughts which are sweet draughts of memory and strengthening food for

EDITORIAL NOTES.

The Orangemen are celebrating to day. It is a pleasure to us to note that they are doing so after a new fashion for the first time in the history of that bombastic order. "No speeches was the order of the cen tral committee, and no speeches it is It must be pretty hard on some of the demagogue politicians to be obliged to remain silent on what has hitherto been their field day. While the speeches did not trouble anybody a speed great deal, yet their absence to-day shows a better spirit than was for merly in evidence, and gives pro of better feeling for the tuture. Bally ragging and making lying statements about Catholics and Catholicism; inng speeches; in a word, making nozious as possible, was the work of the society in former years this year the day is made one o joyment, showing a growth in mon sense if nothing else.

Last week we took occasion to call

our Catholic men's attention to the subject of genufications; this week we shall say a few words on making the sign of the cross. Our religion es the making of the sign of that from repetition frequer men, old and young, soon learn to unlearn all they ever knew about this peculiarly Catholic mark. Most men ut the corners as it were ; some mak sircles, others triangles, in front of the face; others do not reach that high go through some cabalistic in front of the breast. The figgers never touch the forehead or any other portion of the body; no words ever accompany this travesty on the sign of the cross. If people would but re member what this act signifies-tha it is the sign of our redemption; that it is a prayer and a beautiful one in itself, by which we offer up our prayer or whatever we are about to do in the name of God—if men would but real-ize that we should have less slovenly lessings. There is, in addition, ar indulgence of 100 days, if we mistake not, for every devout sign of the cross made, so that the Church attaches the utmost importance to this beautifu set of our holy religion. There is but one way to make the sign of the oron int is simple and does not require ar intellectual giant to grasp it. The first three fingers are placed upon the torehead while we say, "In the name of the Father"; the hand is then brought down to the breast, and while it rests there we say, "and of the Son:" it is then brought to the left shoulder, and with it there we s "and of the Holy;" finally it is cros We say over to the right shoulder, and while it is there we finish our prayer by saying, "Ghost. Amen." To gain any indulgence, in other words, if it is any induspense, in other words, it is to be of any worth at all, we must have the intention of gaining the in-dulgences, and at the same time make the sign as it should be made.

not read Catholic papers. Many subsoribe for a good journal simply cause it has been the custom in family or because the women of the house want is. It is the men we want to reach; they are the offenders against the laws of the Church in small matters and in great ; it is they who are the least informed about their grand inheritance of the Ostholic faith; it is they greatest need of thorough knowledge of the principles involved in their religion because it is they who are in the greatest danger of losing their faith or of becoming indifferent through constant contact with Protes-As a rule those who are in the greatest need of a thing are the least anxious about it, particularly if there is any hint of religion contained in it as any hint of religion contained in it.

Catholic papers are not dry; they give
the news of the Church which you
cannot find in any daily paper, and it
makes as interesting reading as anything the great dealers can offer. It is rather difficult to write on any sub ject when one knows that the very people he ought to reach and wants to people he dught to reach and wants to get at are the ones who never con-descend to read a paper because it is religious. It remains with the wo nen to educate the male member their families into reading Catholic

Our Catholic men, as a whole, do

It seems necessary to remied those who send in notices of various kinds that only one ande of the paper is to be written on. If a notice is written on bappens to it which it reaches a news-paper office—if any idea may be gained of the subject in hand from the matter contained on one side that portion will appear; if not, the whole thing finds its way into the waste bas-ket. Those who send in notices of various kinds Will have all due atter tion paid to them, and we shall be glad to welcome anything of the kind from anyone, but we must insist on their being written on only one side of the paper.

REVIEWS.

REVIEWS.

The Catholic World for July is an excellent number of an excellent series. Dr. De Oosta's article on "The Place of the Bible in the Catholic Church," Is fall of close reasoning, and while solid-in every respect is not wearsome. It is extremely well-timed. Father A. P. Doyle, U.S.P., has contributed an interesting and highly instructive sketch of the Chinese nucleious which are new so prominently before the public. The Right Rev. Paul Terzian portrays the American religious customs, and does it after his own inimitable style, born of an intract knowledge and a facile pontrate which are quiet up to the World's usual standard. All in all the World has more than a usually hright and solid magazine for July.

and solid magazine for July.

The Forum.—The July Forum is of such even excellence that among the thirteen articles presented therein it is difficult to select any one as especially worthy of montion. If profession was also select any one as especially worthy of montion. If profession was also select any one as especially worthy of montion. If profession was also select any one as a select of the Bureau of American Republics, "Kasohon. A Garman Colonial Experiment," by Hon. Oharles Denby, jr.; "Social Reform and the General Election" (in England), by Thomas Burke; "The Shippung Subsidy Bill," by the United States Commissioner of Navigation, E. T. Chamberlain; and "The Passion Play at Oberammergau," by Prociessor Hans Devrient. Other articles deal with the alleged uncrease of orms in the United States as a world power, the real story of Hawaii, Chinese civilization, the advisability of entering the Government service, and the growth of American outdoor literature.

ture.

Everybody's Magazine.—It may be a surprise to most people to learn that one of the very oldest actors in point of service, still before the public, is Mr. Shuart Robson. Yet, in the July number of Everybody's Magazine appears the first instalment of a series of articles by Mr. Robson in the nature of an autobiography, and entitled "The Memories of Fifty Years." These are articles that will interest not only theatrical people, and people who are interested in theatrical matters, but also every one who likes good story-telling, new glumpses of history, and new views of famous people.

The Simple Explanation of the month is on "Liquid Air." The story of Petroleum is told, and a brief acount of the workings of the oil industry. There are fourteen other good articles and short atories.

Saturday Evening Post.— Bret.
Harte has in this week's number of
the Saturday Evening Post the first of
a new series of his inimmitably fanny
literary cariciatures. Admirers of
Conan Doyle will find the adventures
of Hemlock Jones in his quest of
The Stolen Gigar Case; and those
who are fond of Mr. Kipling will find
pleasure in Stories Three; tales of
Moc Kow, the Cow; Poskat, the
warmth-loving one; the adventures
of Blestreyed, Otherwise and Mulledwiney. In Rudolph, the Resembler,
the reader will find a new version of
Authony Hope's most popular story. Saturday Evening Post. Bret.

Anthony Hopo's most popular story.

The July Atlantic.—In the July ex-President Gleveland concludes his argument for "The Independence of the Executive." James W. Alexander, president of the great Equitable Assurance Company, discusses "Some Prejudices about Life Assurance." William D. Howells contributes the first instalment of one of his most dilightful stories of New England life. Martha Baker Dann's "Meditations of an ex-School Committee Woman" is a semi-humorous sketch on the trials and difficulties of teaching. J. D. Whelpley in "Cuba of To-day and To-morrow" points out the difficulties in the way of obtaining a correct view of the real conditions on that is'and. Harrist Monroe's charming "A Bit of Old France" is a sketch of one of those quaint places found in Europe, which remain as they were hundreds of years ago. Charles M. Harvey describes Missouri, as it is believed to be and as it really is. Lewis E. Gatege contributes "Ingressionism and Appreciation." The second part of Mrs. Candae Whieeler's "Content in a Garden" appears.