

The Catholic Record.

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

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LONDON, ONTARIO SATURDAY, MAY 31, 1913

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SOME EDUCATORS

Since some educators have tried to usurp the place of parents, and have preached insistently about the modern child who, according to them, must be handled carefully, drilled efficiently and be given information which is supposed to belong to the dissecting room, we are burdened with boys and girls who are the despair of the old-fashioned. Our forefathers strove to keep boys innocent; ignorant if you please as far as innocence implies ignorance; and such ignorance might be calculated in some degree to check maturity of character, or to interfere with prospects in life. But innocence has its reward. It is only the pure of heart that see God and the things of God.

THE COMIC SUPPLEMENT

How the children of the present day pounce upon the colored "comic" supplements. They spread them out upon the floor and soon their innocent laughter resounds through the room. The parents beam on them; it is a sort of new "children's hour" though it be not Longfellow's. The parents turn to their own section of the paper and feast upon Macabrean banquetts of the world's assorted horrors. The little ones are engrossed in the mishaps of Happy Hooligan or Mutt and Jeff, or in the demagogical ingenuity of the Katzenjammer Kids. Yet while the minds of the adults have been dwelling upon the murder, dishonesty and vice so entertainingly supplied by the papers, the impressionable minds of the children have been saturated with a debauchery of fancy, a harmful travesty of Life and Truth as baneful in its effect as the black news of reality. They have been feeding upon moral poison—the clownish crudities of the comic supplement. But how few parents realize the insidious effect of these coarse and malignant horrors perpetrated as jokes upon their tender children. Years ago a hue and cry was raised against the evil influence of "Peck's Bad Boy." It was wretched stuff and soon forgotten. Very young children were unable to read it, so its power for tutoring them into disrespect and rebellion against their elders was insignificant. But the wide-reaching evil influence of these cheap and cruder pictorial representations of cruelty, cunning, trickery and brutality is momentous and immediate. It is in fact a national peril, and students of juvenile crime can no longer ignore its influence upon the receptive child-mind.

To laugh at the discomfiture of an elder person to whom affection is owing, to seek revenge by under-handed means, to betray guileless and trusting confidence, to be supremely selfish, untruthful, brutal and crafty, these are the qualities of the heroes of the comic supplement. Were a person to enter a household and induce the young people to indulge in malicious practical jokes he would soon be shown the door by the irate master of the house. Yet every week such a visitor is received by the parents, nay, even welcomed, for it "amuses the children." Proper pictorial amusement is easily and cheaply obtainable. The child should never be permitted to be merely amused. That which induces his laugh should also impart a lesson—not a moral—however mild and subtle.

The comic supplement is not comic; it is incipiently criminal. It appeals to one of the basest traits in human nature—joy at another's misfortune. It wrecks the conceptions of right and wrong in the unformed minds of the young. You parents who say these things "amuse" your children, can you afford the price you will hereafter pay for this indulgence?

FAMILY PRAYER

The good old custom of family prayers seems to be dying out in the cities at least.

Theatres, clubs and other attractions outside the home keep members of the family away until late in the evening, and, arriving home at vari-

ous hours, they think they are doing well if each individual can rush through a few short prayers before retiring. Modern city life has almost, if not altogether, destroyed one of the most beautiful practices of a former generation. We believe a great many of the best men of the present day owe their strong faith and their steadfastness in religion to family prayers when they were young. It impressed upon them the importance of prayer and taught them the beauty of union in the worship of God. Private devotions are all very well, but if devotion is left to the choice of the individual, the young will soon grow careless; and one who is careless in prayer soon grows careless about other duties of religion. On the other hand, family prayers in common are a form of public worship and naturally lead to attendance at Mass—the great act of public worship—on Sundays. We hope that Catholic families will revive the good old practice—if it has been allowed to lapse—of reciting the Rosary in common. The Rosary is a prayer that unites the family as no other form of prayer can, and its effects are visible for long years after the members who joined in it are scattered. It is the family prayer by pre-eminence, and family prayer is needed now as at no other time.

OUR YOUNG WORKERS

A subscriber writes us commending our timely action in "safeguarding the minds and morals of the immigrants." At the same time he points out that the present is a very dangerous time for the youthful workers of our own land. Investigations that are being made in various sections of the country as the causes of the growing immorality which is an evident fact, even while they may not hit upon the right remedy, that there is now more than ever a need of special vigilance lest our youths be infected. We may not agree with all the findings of committees. We are, indeed, very loath to believe that there is the close connection between low wages and vice that some reformers are postulating as undeniable. But the fact remains that the dangers to the young are to-day greater and his needs more pressing and peculiar than in other days. It is hard to escape the atmosphere of sensuality. In offices, in factories, in workshops, in the popular literature there are perils for the young. Yet speaking generally their greatest peril comes to them through the agency of their fellow-workers—often alas! through their elders. If it is said by those who know that nothing can possibly exceed the foulness of the conversation that may be heard daily in too many workshops and offices.

There is no reverence paid to the young; nay, it would seem to be the particular business of some men of mature years to corrupt youthful minds by loathsome talk and suggestive and abominable jests. Even when the young man or woman is fortunate enough to escape this evil his Faith is often subjected to every kind of insult. Men who are glib of speech and who are given to one-sided reading are able to put questions and propose difficulties and objections which few of our young people are able to answer. There are numerous reforms needed before the lot of many youths will become what it should be, and as practical Catholics we have the solemn duty of working to bring about such reforms. In very truth they have a special claim on our prayers. They have also a particular need of any other help we can give them, and they should be encouraged, supported, and if possible given personal service, notwithstanding the red-tape microbes, by our Catholic clubs and organizations. With practical effort and earnest prayer there can be great hope that the present crying evils will be removed from the lives of these youthful workers.

Next to the sunlight of heaven is the cheerful face. There is no mistaking it. The bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt it electrifying influence? One glance at this face lifts us out of the mists and shadows into the beautiful realms of hope.

FAITH'S HARMONY WITH SCIENCE

The Catholic Church has always fostered science, and in every century she numbers among her believers eminent scientists. It is not our intention at present to verify this statement, only to call attention to one great scientist of the immediate past—Pasteur. He was a devout Catholic, who in addition to the benefits he conferred upon suffering humanity by his wonderful discoveries, made it his life work to reconcile nature's facts with religious principles.

Protestant authors are writing eulogies on Louis Pasteur because he placed science on the religious pedestal, where it truthfully belongs, and are of these, Henry Fairfield Osborn, director of the American Museum of Natural History in New York, a noted paleontologist, goes so far as to suggest that a statue of his be erected in the Cathedral of St. John the Divine. He expresses the opinion that some such tribute would have been paid to his memory if he had lived in "the early centuries of the Church, before there had arisen any divorce between the study of nature and the matters of the spirit, and has even the love of his generation and the reverence of succeeding generations by his mighty works."

In explanation of his position he says: "Our belief to-day is that Pasteur should stand as a symbol of the profound and intimate relation which must develop between the study of nature and the religious life of man, between our present and future knowledge of nature and the development of our religious conceptions and beliefs."

He calls attention to the deeply religious conception of St. Augustine and other Fathers of the Church had of all the natural phenomena, and pays his compliments to the present as follows: "The great scientific inquiry of the latter half of the nineteenth century so far from being regarded as destructive, is a constructive, purifying, and regenerating movement; it takes us back to the lost faith of our fathers, a faith which spiritualized the Old Testament, a faith which finds in nature a manifestation of the divine order of things." The tribute which he pays to Pasteur is worthy of reproduction: "The life work of Louis Pasteur was more than humanitarian, it was more than scientific, it was religious. He regarded natural processes which in their superficial view appear relentless, cruel, wholly inexplicable, as part of a possibly beneficent order of things; he again revealed through his profound insight, through his unparalleled toil, discouragement, and even scorn on the part of his contemporaries, deeper laws which are beneficent, protective, and restorative in action."

It was Pasteur who in one of the most trying periods of his life wrote: "God grant that by my persevering labors I may bring a little stone to the frail and ill-assured edifice of our knowledge of those deep mysteries of Life and Death where all our intellects have so lamentably failed." In the end all science is founded on religion—for God is the author of Nature. There never can be a real contradiction between them, whatever the appearances may be. God is one and cannot contradict Himself. That has always been and is to-day the teaching of the Catholic Church.—Intermountain Catholic.

THE ARMENIAN SITUATION

The history of the Armenians for the last quarter of a century is the story of the martyrdom of a people. Chronic persecution has destroyed the flower of the nation. Between the choice of Mohammedanism or death these brave Catholics have not hesitated and it stirs the souls of men to know that thousands upon thousands of the faithful, now in the twentieth century, have chosen certain death rather than prove false to the Faith. What remains of the Armenian people in Turkey are reduced to abject poverty. Aggressive proselytism, propelled by munificent donations from American Protestants, is taking giant strides and decimating the ranks of the Catholics. During the Adams massacres in the spring of 1909 most of the Armenian Catholic churches, schools and hospitals were destroyed by the Turks and, up to the present, have not been restored. The Armenians, proceeding on the theory that a Protestant hospital or school, with the inevitable corollary of a Protestant church, is better than no church, school or hospital at all, are flocking in increasing numbers to the Protestants.

As if these trials were not enough, the young Turks have seized upon the Italian war to make the Armenians believe that the Catholic clergy were acting as agents of the Italian government. The charge is without proof and absurd on its face, but like the charges of our own A. P. A. and other

non-Catholic associations, it is bringing harm upon the Church. So serious is the situation in Constantinople that a schism in the Church is threatened. The Patriarch, Monsignor Terzian, in his desire to offset the propaganda of the non-Catholics and the calumnies of the Turks realizes that his only course is to rebuild, at any cost, the destroyed churches, hospitals and schools as well as provide a home for the 2,500 orphans under his care. His Eminence Cardinal Farley has recommended the cause of Monsignor Terzian to the faithful, and the Holy Father, who as Patriarch of Venice was in close contact with a large congregation of Armenian Catholics in that city, has expressed his solicitude over their condition.

The Armenians, who have been called because of their sufferings for the faith, the Irish of the East, are the oldest Catholic nation in the world. In the time of Christ they numbered over ten millions, but now they are but three millions. Of this number, all but 150,000, are separated from communion with Rome though they are Catholics in everything else. It is over these 150,000 that Monsignor Terzian exercises spiritual sway. The danger now is that, unless we come to his assistance, the Church will lose this last remnant of the first Catholic nation.—St. Paul Bulletin.

PROSELYTISING IN CANADA

To Editor CATHOLIC RECORD, London, Ont.:

Dear Sir.—Most of your readers will remember that last November I had occasion to reply to a vicious attack made by a Mr. Tebb, of Hespeler, Ont., in one of the Toronto papers on the Catholics of Ireland. I think that your readers will have come to the conclusion that I did not find it hard to nail on the head the gross misrepresentations and wicked calumnies with which this gentleman's article swarmed. At the time I did not know who he was or what was his position in life. It has just come to my knowledge that he is superintendent of a Home for Irish children, at Hespeler, called "The Coombe" after a locality in the city of Dublin, where a proselytising school exists notorious all over Ireland. This ardent bigot is now in charge of hundreds of poor Irish children of Catholic parents, who are being brought up bitter Protestants, you may say truly by force of circumstances. Now I will put a few facts before you that ought to make the Catholics of Canada burn with indignation and rouse them to put an end to the scandal without delay.

The Coombe and other schools of the kind in Dublin were founded about fifty years ago by a Mrs. Smyly, for the perversion of Catholic children, and are still carried on by one of her daughters. No real Protestant child is received into these schools. One or other of the parents must be a Catholic and in the majority of cases both parents are Catholics and the children will have been baptized and brought up in the Catholic religion. The wealthy Protestants of Ireland who would not give anything to a Catholic institution (though, thank God, our poor people are almost wholly Catholic) freely contribute up to 12,000 pounds, (\$60,000) for the perversion of these children and call it charity. Who can describe the anguish of parents having, through war and poverty, to part with their little ones, knowing that they will be brought up to hate and contemn what they themselves revere in their inmost hearts, the faith for which our fathers suffered and died? It has often happened that they have repented of their bargain and have gone and claimed their children back, only to find they had been spirited away to some other part of the country or to England where it was impossible to trace them. Finding by experience that numbers of these children, after passing some years in the school, returned to the true fold when they went back to their families, the Smylys tried to put a stop to this by sending them to Protestant institutions in England. But a more effective though much more expensive means of doing this was to send them out to Canada, and so this Home was erected at Hespeler, which up to the present has received about two hundred and thirty children. Diversity of religious sects make no difference to the promoters of this clever scheme, provided the children are rescued from Rome, so although they are supposed to be brought up in Dublin in the tenets of the Irish Protestant Church, known to themselves as the "Church of Ireland," they are apprenticed round Hespeler to Presbyterian and Baptist farmers and go to the churches and Sunday-schools of these denominations.

The schools are kept up largely by fraudulent misrepresentation. In none of the begging circulars that are sent round is there a word to show that the children rescued from want and poverty are the children of Catholic parents. Of course the bulk of the Irish Protestants know exactly what they are contributing for, but a good deal of the money that comes

from England would be stopped if the subscribers had the true nature of the work described to them. In connection with the schools a magazine is published called "Erin's Hope," which, like the circulars, dwells on the charity given but carefully avoids touching on the religious question. I will take three cases from the number before me and let your readers judge for themselves.

1. A woman had a drunken husband and lost all hope of reclaiming him. She had no means of supporting her children, had to take a position as a domestic servant and gave up her children to the Home.

2. Father and mother died leaving behind them a three year old child. After the death of the mother a cousin took charge of the child and not being able to support it gave it up to the Home.

3. Two very small girls were given in by their grandmother after the death of their parents. One child was asked if she remembered her mother: "Yes," she replied, "she did washing on a Monday, got sick in bed on Tuesday and was buried on Friday. Then Granny took us."

Now none of the proselytisers who parade the help they have given in these cases of abject distress would contribute a single shilling to them if those who had charge of the children refused to have them brought up in the Protestant religion. On the contrary they would do everything in their power to hinder them from being taken into a Catholic institution in which they would be brought up in the religion in which they were baptised. And let us note well that the whole thing is illegal, that according to the law of England, and, I suppose, according to the law of Canada, young children are to be brought up in the faith of the father unless he gives a written attestation that he desires the contrary, and it is illegal for the mother, or grandmother or any other relative after the father's death to allow the children of a Catholic father to be brought up Protestants. So that the proselytisers in all these cases have induced these poor people to do an act contrary to law.

Here is another case from "Erin's Hope." A child six years old is received. Both her parents had died, and her grandmother had hoped to make a home for her, but after a few weeks her husband died too, and she was the breadwinner, the poor woman was unable to keep more than the baby sister to whom she clung.

I will now give one of those heart-rending cases which have occurred from time to time and show the callous and revolting cruelty. It was told to me by a medical man, under whose immediate notice it came, and who averred he had come across a dozen of similar ones. The father was a sailor, whose wife died while he was on a long voyage. The only child they had was taken charge of by an aunt or cousin, who to get rid of her, or in view of the money bribe that is often given in such cases, gave her over to the proselytisers. The father on his return home found his wife dead and his only child spirited away. He could get no satisfaction from the cousin who professed to be bribed to secrecy. The poor distracted father never saw his child again. For all we know she may be among the "happy children" at Hespeler under the care of the benighted Mr. Tebb. Such deliberate kidnapping has been often practised and even after application to the courts it has been impossible to discover the children. This hellish system is a repetition under another name of Cromwell's work when he ordered thousands of poor Irish orphans to be shipped off to the West Indies as slaves to the English planters.

I hope that the Catholics of Canada, now that they are made aware of the system, will not allow the matter to rest. If they cannot prevent their country being made a dumping-ground for proselytised Irish Catholic children, they should at least insist on certain conditions being made for their admission. What could be done would be to insist that the Immigration Department should allow no child to enter Canada for the Home without a certificate showing the religion of the father and mother. Also if the father is a Catholic, a written attestation from him that it is his will that the child should be brought up a Protestant. This should present no difficulty as the rule of the school is that no child can be admitted without the marriage certificate of its parents. If the father is dead a certificate showing in what religion he died, and if he died a Catholic, documentary proof that he desired his child to be brought up a Protestant. All these things are in accordance with the law of the land and their observance would be a guarantee that in the emigration of the children the ordinary dictates of humanity were not being violated. As a further precaution a Catholic visitor should be appointed, who should visit the Home from time to time and interview the children. It might often happen that the parents, repenting of their former weakness, might write to them to this effect, and that the children moved both by their parents' entreaties and by the

grace of their baptism, might desire it themselves if no impediment were placed in their way. Thus perfect liberty of conscience would be secured.

I notice in the report for 1907 that among the visitors to the Home in that year were Mr. G. Bogue Smart, Ottawa, Chief Inspector of Immigrant children, and Mr. J. J. Kello, Toronto Provincial Inspector. If the material necessities of the children are well looked after, as I suppose they are, these gentlemen have no further responsibility. It is otherwise, however, with the Catholics of Canada and especially the Irish. I hope they will take action at once.

AMBROSE COLEMAN, O. P.

FATHER FRASER'S MISSION

On March 1st the editor of Notes and Comments gave a summary of an interesting letter from Father John M. Fraser, the Canadian missionary to China.

There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields are white with the harvest.

Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow Canadian, Father Fraser, whose missionary work has been signally blessed by God.

The CATHOLIC RECORD gladly accedes to the request to receive subscriptions, which will be duly acknowledged and forwarded to Father Fraser.

Here is an opportunity to discharge the duty of alms-giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of God.

REMITTANCES

Previously acknowledged.....	\$1,095 70
M. Murchison, Lothian.....	5 00
Thos. St. Amour, Henfryn.....	50
Jennie St. Amour, Henfryn.....	50
A Friend, Kingston.....	1 00
Shad.....	1 00
C. E. B. Hamilton.....	1 00
Mrs. Angus Walker, Charlottetown.....	1 00
Angus Walker, Charlottetown.....	1 00
W. W. Walker, Charlottetown.....	1 00
A Friend, Port Arthur.....	5 00
James McIntyre, Dominion No. 4.....	5 00
A Terra Nova Girl.....	1 00
J. B. Perkins, Belleville.....	1 00
A Subscriber, Herring Cove.....	2 00
Charles Kitts, Barry's Bay.....	1 00

TALE OF MARTYRDOM

A FRANCISCAN PRIEST PUT TO DEATH BY THE MONTENEGRINS WHEN HE REFUSED TO ABJURE HIS FAITH

A story of religious persecution in the Balkans has been printed recently, first in the papers of Vienna and then in those of Italy and other countries. Briefly, it is this: In the district of Dulcigno, in Albania, the Montenegrins tortured 300 Catholic peasants to make them abjure Catholicism and embrace Orthodoxy, and barbarously murdered a Franciscan friar who refused to deny his faith.

The "Neue Freie Presse," of Vienna, published the following details of the event:

"The murdered priest, Father Angelus Palic, was known in the Franciscan Order as a pious ecclesiastic always ready to make sacrifices, and was highly honored among the Catholic Albanians. He was forty-three years old. On March 7 some irregular soldiers joined with the fanatical Orthodox priests near Djakovka to force the population to forsake the Catholic faith for the Orthodox belief. About 300 persons—men, women and children—among them being Father Angelus Palic, were bound with cords and invited to embrace the new faith under threat of death.

"After Father Angelus had refused the demand for the third time, and at a sign from the Orthodox priests, soldiers fell upon him and began to beat him to death with their rifles. He fell to the ground, his limbs and ribs broken, whereupon the Orthodox priest ordered the soldiers to desist, and asked him whether he would embrace the Orthodox faith. He shook his head and said quietly: 'No, I will not forsake my religion, nor will I break my oath.'

"Father Angelus was again struck with a rifle, and finally a soldier put a bayonet through his lungs, thus ending his sufferings. It is stated that Rome intends to honor the memory of this Franciscan priest, who died as a martyr for his Faith."—St. Paul Bulletin.

He that would climb a tree must grasp the branches, not the blossoms.

Thou must learn to renounce thine own will in many things, if thou wilt keep peace and concord with others.

CATHOLIC NOTES

When Cardinal Gibbons confirmed a class of 410 at St. Paul's Church, Baltimore, May 1, there were 59 adults among the "Confirmandi," and of these 30 were converts to Catholicity.

Our Roman cable tells of the practically complete recovery of the Holy Father from his recent alarming illness. The news will be joy to the 3,000,000,000 Catholics over the world, who earnestly prayed God for such a blessing.

A Public school teacher named Miss Koch of Marcus, Ia., has been dismissed from her position for circulating the bogus K. of C. "cath" among her pupils. Credit for securing her expulsion is due to Knights of Columbus of Marcus. In all of the forty years' existence of the Public schools in that city, but one Catholic has ever been employed as a teacher.

A letter from Denmark in the Paris Univers says that the German Jesuits established at Copenhagen, have won the admiration of all classes; their methods of education are so well-liked that the Danish Government has authorized them to receive in their schools young men of no religion. Furthermore, the certificates and diplomas given by the Jesuits have the same value as those given in the official academies.

The twenty-fourth Eucharistic Congress, this year on the Island of Malta, was from every point of view a most brilliant success, and every detail of the impressive program, was carried out with the greatest enthusiasm and remarkable devotion. Crowded churches, halls and streets and the most fervid piety, on the part of the thousands who gathered on this Catholic island, marked this world pageant and world manifestation of love for the Blessed Sacrament of the altar.

In Spain, in every city or town where there are soldiers in garrison, they march in a body on Holy Thursday to visit the Repositories in the several churches. At Barcelona this year, a correspondent of the Paris Univers says just before the men were given the word to march, an order was read aloud before all the companies dispensing from taking part in this religious ceremony all whose conscience might be violated thereby. Not a soldier stirred from the ranks.

The influx of pilgrims to Rome for the Constantinian Celebrations, in spite of the known impossibility of an audience with the Holy Father, is extraordinary. The Octave of St. John Lateran was a revelation of the Faith there is in Rome. Sunday April 20, there were twenty-some observers reckoned thirty-thousand people in St. Peter's in the morning at the Cardinalial Mass at which the Archpriest of the Basilica, Cardinal Rampolla, officiated, and the same number at Benediction in the evening.

A Proposition is under consideration for the reinstatement of nuns as nurses in French hospitals. The feeling of the whole country is in favor of this measure. All classes of the population showed hostility when the nuns were excluded from the public hospitals. When it came to the point of breaking up the congregations of the Little Sisters of the Poor protest was unanimous and forcible means of defence were taken by the people in general to prevent the order of the government from being put into effect.

In the passage on April 17, by the Ohio Senate, of the Carroll Bill authorizing the State Board of Administration to establish a day school in the Ohio Penitentiary, Rev. F. A. Kelly, O. P., for nearly eighteen years chaplain of the institution, found the dream of his life approaching realization. Long ago Father Kelly saw the necessity of education, in the reformation of prisoners, and he established a small school himself. It was such a success the General Assembly will now enlarge it.

Melva Beatrice Wilson, the well-known New York sculptor, has abandoned her promising career and entered the Sisters of Charity. Miss Wilson's most ambitious work was a wonderful bas relief for the stations of the cross for the new Cathedral of St. Louis. It is said to be the finest piece of purely ecclesiastical art in America. Endowed with superb vigor, the sculptor handled the maul and chisel herself, and spent day after day on the scaffolding, imprisoning souls in stone.

Those interested in Tyburn know that the Oratory of the Martyrs, where a reproduction of the old Triple Tree has recently been erected, has been enriched with many precious relics which within the last few months have been gathered in from many parts. Recently the Bishop of Tuy in Spain sent to Tyburn one or two bones of the forearm of St. Ven. Thomas Maxfield. Tyburn already numbers about twenty founders, i. e., those giving at least 105 pounds in honour of the 105 martyrs. As is generally known, 100 are needed to secure the future of Tyburn.