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The Catholic Record.

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

VOLUME XXIII.

LONDON, ONTARIO, SATURDAY, APRIL 6, 1901.

The Catholic Record. London, Saturday, April 6, 1901.

OUR BOYS.

Some time ago we had an opportunlished for the purpose of giving the are left to their own devices for men gamins who are allowed to run wild a tal pabulum. It goes without saying chance for self-improvement, and now that they who, through the criminal and then for a full meal. The lads negligence of their guardians, are per ranged from nine to fifteen years of mitted to become apathetic in things age, and were, with few exceptions, in affecting the interests of the Church, the pusiness of newspaper seiling, and ignorant in things pertaining to Their quarters were clean and airy, its history and doctrines, will never and well supplied with games and give their co-religionists much cause juvenile fiction. To our amazement, for edification. however, we found that in a club which had not a few Catholic names on its membership roll, there was not a Catholic lady or gentleman connected judged by the standards that are appliin anyway with it. We suppose they cable to ordinary members of society. were not asked to participate either in We believe, too, that most of us can its establishment or direction. But the discuss any question dispassionately, fact that Catholic children are banded and if solved in a way conflicting to together by our non-separated breth- our interests and opinions to preserve ren would seem to indicate that some our equanimity. But the Orangeman Catholics want all their leisure for their is not so constituted. In matters affectcaprices and innocent diversions.

SOUPERS.

the methods of the "Soupers" in the eternal city. They are still there and a victim of hallucinations and an ob will we suppose continue to ply their ject lesson of what evil can be done by trade so long as visionaries in England and America are willing to supply them with money. One thing that requisites of an enlightened civiliza strikes the casual observer is the utter tion, but the Orangeman seems to lack of the most elementary knowledge imagine that to retreat from his childof the principles of common decency manifested by the men and women engaged in the business. With every desire to be courteous we say that the shameless pro paganda of vilification and calumny, of cajolery and bribery, must, to say the least, be viewed with sus picion by any believer in Christianity. Despite the fact that the first souper appeared somewhere around the garden of Eden, we do not think that anyone should make especial efforts to claim descent from him. If the his brethren in England. What they gentlemen of the attenuated and dis are can be imagined from a report incredited isms have any cause, they should state and defend it like gentlemen. If not, and their methods prove it beyond question, they should for very shame's sake search out some other way of turning a penny.

THE INDEX.

How long, says a U. S. Review, w the Roman Curia continue the rather bigot. futile process of placing books on the Index? We do not know. It depends upon the literary output. So long as books worthy of condemnation exist so reading an address by the President of teract its pernicious influence by their long also will there be the Index; and the American Catholic Historical lucubrations? Perhaps this latest mest of us will be grateful that in an Society of Philadelphia. The address, journalism is served up but to cater age of "log rolling" and championing as we said at the time, was an able of mediocrity, and worse, there is contribution to the forces that seek to may dissappear, though present indithat nowadays very good Catholics review, he is certainly not complimentary, and has, moreover, no inconsiderable idea of his own importance. A establishment of societies or reading more extended observation, however, circles for the study of history. We will convince him that very good Cath know that for years we have been the olics are not guilty of indiscriminate reading. A due regard for their mental and moral development will always save them from the influence of some current publications the most repulsive and unfounded aclishers and eulogized by dependent critics. As to the Index, very good Catholics will, mindful of the com mand: "Obey your prelates and be subject to them," give its regulations due reverence and obedience.

CATHOLIC LITERATURE.

have a place in their homes for reading enable them to form independent of a distinctly Catholic character. You opinions from the facts of the case and must endeavor to know the actual life not from the imaginings of novelists. and doings of the Catholic Church at Before a few newspapers called attenhome and abroad by the reading of tion to the glaring inaccuracies in Catholic periodical literature. You Crawford's latest production, we wonmust have at hand books of instruction der how many of us saw it for our in the Catholic faith, for at least occa selves. The fact that some critics exsional reading, so as to keep alive in hausted their vocabulary in praise of your minds the full teaching of the Church. It is not your duty to ab. equipment for critical work and to emstain from reading all the current phasize the fact that laudatory tributes

There is no question that this advice, though oftimes repeated, is always timely. There are too many households into which a Catholic print never enters, and where with a gaudy sub ity of visiting a "boys' club" estab- "religious" literature the children

THE ORANGE POSITION.

Orangemen, as a rule, cannot be idg decency and justice, as for example the proposed modification of the Royal declaration, he prefers the catch words of bigotry to the discourse of sane Sometime ago we called attention to minded citizens. And we are very sorry for him, because we consider him a pernicious early training. Men, as ish attitude of protest and antipathy would be to metamorphose his haunting dream of Rome's terrible power into a hideous reality. Here in Canada he confines his resentment to murmuring in the lodge rooms, to petitions to political magnates, to the fashioning of methods by which he and his friends may obtain all the positions of dignity and emolument, because he is sagacious enough to see that Orange ends can, publicly at least, be better served by other tacties than those resorted to by forming us that in Manchester the Orangemen resolved "to fight the Vaughans if need be with their lives over the Coronation Cath, and preserve the Protestant religion and liberties."

CATHOLICS AND STUDY.

Last year we had the pleasure of at least one authoritative voice spur us to do all in our power towards warning us from much that is hurtful. the extension of God's kingdom on When the erudite editor goes on to say earth, by our example and by our efforts to obtain an accurate knowledge swashbuckling type, and believe, beread what they please, and compares of what the Church teaches, and to the Index to any reputable literary diffuse that knowledge among our non Catholic brethren.

One thing recommended was the nal." sport of irresponsible historians like Gibbon and Froude-of individuals who distort, misquote, garble and crystallize, betimes in beautiful prose, even when puffed by enterprising pub cusations against Catholicity. It has been said that the old figments are no longer pressed into service for the controversial arena, but still they appear occasionally in public prints softened down a little, but essentially the same. Now it would be a move in the right direction if our young people would meet now and then for the discussion of historical topics. Apart

per range or grasp, and proper dignity or worthiness. And if a writer of Crawford's attainments allowed himself to dispense with study and research, in the drawing of a historical scription book as sole indication of picture, what can we expect from those without the fold, who, through their upbringing and inherited prejudices, are taimical to the Church.

If we were asked to suggest a course of study we would say : Take up the lives of the early Canadian missionaries. Their names are known to few, their labors are touched upon perfunctorily in our text books, and yet no men are more deserving of remembrance. The story of their careers is more facinating than the most enthralling romance, and the man who can read it without being incited to noble thought and endeavour is worthy of the sincerest pity.

THE "YELLOW" JOURNAL. One hears occasionally criticism, adverse and otherwise, of what is styled the "yellow journal." To some it is columns bristling oftener with uneffect upon the untrained mind, we are

sents the latest phase of the journalism editorial page, which we should judge costs quite a penny, is conducted practically like the North American Review. Weekly we have dissertations on differ ent subjects from all sorts and condi tions of men from Richard le Galliene yclept "Dicky" to the platitudinous O'Rell and the loquacious Stead. Some of the contributors, such as Ian McLaren and Edgar Fawcett, not to mention greater names, have a certain prominence in the world of letters, and naturally are not looked upon as upholders of newspapers that tend to and morasses of tender susceptibilities. lower ideals and to debase character.

Now if the "yellow journal" deserves all that is said about it, why do men of This is, of course, as it should be, and reputation work for it? Why do minvery amusing, and goes to show that listers write it, eulogizing the sermon your genuine follower of King William that decks its pages every Sunis sometimes an idiot and always a day? Is it because they have graces, and destined to so great hap an over - fondness for the cheque they duly receive, or because, recognizing that the "yellow journal" has come to stay, they endeavor to coun to a passing mood of the public. It cations do not point that way. For our part we believe that the readers who can enthuse over fiction of the cause somecody told them, that David Harum is a great novel, will always look kindly upon the "yellow jour-

FAMILIAR TYPES.

There are a few individuals in every community who have a mania for the reformation of others. The best way to do it would be, as the Casket remarks, to first reform oneself : or, to use an idea of Thoreau's, to clean the quality and rights of children of God. street, we should begin by cleaning their fault, opens anew to them; more wasted on the sweet-voiced individuals given them to reach it; and incapwhose lives are a libel of Christianity. They are, it is true, models of respectability, and in their own eyes paragons of perfection . But the many who are not afflicted with obliquity of moral vision are unable to see their manysided excellence. Take, for example, of Southwark exhorted his people to from the mental descipline, it would a specimen of the conscienceless tribe and should be, for the welfare of the common weal, shut up in a Raformatory. Even there they would find linguistic occupations, but we should have consolation in knowing their sphere of usefulness was restricted. The one great obstacle to the cure of this deplorable habit is that the professional gessip, known and avoided as such, never imagines that it is saying templation can attain the height of been the bone of contention in Balayrup or a cantharides blister in reply? anything not in accordance with the anything not in accordance with the rules of Christianity. Its innocent tongue may distill any amount of poison to infect reputations and to trouble the subject for praise and thanksgiving to infect reputations and to trouble the subject for praise and thanksgiving the late elections in England, they would have introduced similar legislation.

It being for the Catholic to determine which should be given, we think the blister the more appropriate antidote to make the more appropriate antidote to determine which should be given, we think the blister the more appropriate antidote for all eternity.

ABBE GROU, S. J.

ABBE GROU, S. J. literature of the day, but it is your are too often penned at the behest of rules of Christianity. Its innocent duty to nourish your Catholic mental life by purely Catholic literature. The publisher or inspired by those who sometime may distill any amount of policies by purely Catholic literature.

the peace of others: it can criticise, LEAGUE OF THE SACRED HEART. misinterpret motives and indulge in mean insinuations. Perched on the pedestal of self-complacency and armed with a big prayer-book, it can point out the dark spots to every passer by, and yet must be immune from contempt and condemnation. We do not know whether to account for it on the grounds of insufferable self-conceit or idiotic ignorance. But we do know that when the inveterate and malignant gossip sees itself as it really is-one of the most noxious things that squirm or crawl-the millenium will be at our

Take another case. We have doubtless met with the individuals who have elaborate schemes for the uplifting of their brethren. To listen to them, one would fancy they were veritable wellsprings of enthusiasm and self-sacrifice. We hear them at meetings of our societies-and by the way the gentlemen of oratorical proclivities are betimes the deadliest menance to the stability of an organization, and do a triumph of human ingenuity and more than anything else to alienate skill, whilst to others it is a potent the support of those who believe in weapon in the hands of evil. Whilst all work and not palaver-expatiating on admit that social chit chat and vulgar the necessity of each one contributing banalities anent private lives are not his quota to our progress and to the conducive to culture, and that editorial upbuilding of our fortunes in the community. But when it comes to a pracsound opinions must have a deleterious tical case, where are the gentlemen of the honied accent? They are apt to not so confidant that any amount of be busy with other projects, or perdenunciation will diminish its circula- chance, through fear of embarrassing the Government, preserve a decorous Take, for example, the New York silence. The struggling merchant Sunday Journal, which finds a ready and the young clientless lawyer are sale in Canada, and to our mind repre | not likely to be beseiged by the gentlamen who "like to hear themselves that claims to be "up to date." Its talk." In fact, many of our people who have made their mark have done so despite their brethren. We believe that some of the individuals who bugle us to the charge have a knife up their sleeves for those who obey the summons. And

we; are reminded once again of the necessity of being circumspect. that promises to be of advantage to the Thanks-awfully-we have bought a manual of parliamentary procedure. ways and means These little admonitions are of invaluspirit of initiative and enterprise. able assistance to us-beacon lights as

Too often, however, parents neglect their duty to their children at the most it were to steer us safely over the fens THE MIRACLE OF LOVE. A Father's Sacrifice for His Recreant

Man, although laden with so many piness, proved recreant from the very beginning. The first man and the first woman rebelled against their Creator and their Father, and through the most foolish pride they disobeyed His command, in the hope that this transgression would make them equal to Him. Behold them, with all their posterity fallen forever from the privi leges of their condition ! They have deservedly incurred forever the hatred of God and His chastisements. Their

only resource is in His mercy; but He had forseen the evil and prepared the remedy.

Eternally productive in Himself, this Father had an only son, equal to Himself. He sacrifices Him for the salvation of man; He sends Him on earth, clothes Him in our degraded and guilty nature, and by a counsel decreed from all eternity, in this nature He wills that He should be humbled, that He should suffer and die for us, and as a voluntary victim explate the first sin and all those that have followed from it. Adopted in the person of this son, the firstborn of creatures, all men are thus reinstated in the Heaven, which was closed through our own doorstep. This advice is efficacious and abundant means are able of any merit as they are of themselves, they can hope and aspire to all through the merits of the Man God, which have become theirs. The Father has so loved these rebellious and ungrateful creatures as to deliver up and sacrifice for them the object of his eternal love. . . . Let us be stient; let us adore and love this best of Fathers and consecrate our-

selves to His glory. Father," call to mind all he owes to God. This thought alone is sufficient to fill us with wondering admiration, and make us fall into an ecstacy of enough for thought and love for a whole lifetime. No meditation can exhaust its deep meaning ; no con-

GENERAL INTENTION FOR APRIL, 1901.

The Preservation of Youth, Recommended to our prayers by His Holiness Leo XIII.

American Messenger of the Sacred Heart, What shall we do for our young How shall we help them to preserve their innocence, to shun dangerous associations to engage their activities, physical and moral, and satisfy prudently their awakening curiosity? These questions are constantly recurring in one form or an other to every serious man and wo man; and who of us would not, if it were possible, impart to our young friends or charges between the years of twelve and twenty all the benefit of our own experience, so as to save them from all that is harmful and help them to attain ideals which, perhaps, we have failed to attain ourselves?

We cannot evade the question. Whether we are directly responsible for the welfare of the young or not, we are impelled by the best instincts of our nature to take an interest in them, and it takes but little wisdom to ob serve that the law which makes them dependent on us |now, will, in turn, and soon make us dependent on them. As there is no service to humanity comparable to a care of the young, so there is no compensation for human effort comparable to the gratitude of young people just growing into manhood and womanhood to those who have be friended and guided them in the years of transition and danger.

Parents are under the most sacred obligation to look after their children the Church has a mission to help parents to instruct them, and no society or individual may lawfully ignore their rights or overlook their needs. To the credit of our men and women generally, be it said, that there is a universal solicitude for the protection and training of our young people. In our own land, asylums, schools, reformatories are built up every where, the churches vying with civil society to found and control them. Libraries, clubs, societies and classes of instruction abound. Not content with what has been done the plea for more is made constantly in our pulpits, lecture rooms and magazines and the keenest interest is taken in all young, in organizations, games, enter-tainments, books, periodicals and in of ellciting their

critical age ; too many young boys and girls grow up weak or wilful in chacacter because of the mistaken indulg ence of father and mother, and, too many, alas! are corrupted by the exam-ple of their own homes. If parents may be so remiss and guilty in observing their most sacred obligation, it is not surprising that others with less interest in the welfare of the young should all too often be influenced by wrong motives in seeking to instruct them, or lightly adopt methods of deal ing with them which are far from moulding or strengthening their characters. A spirit of proselytism which impels some people either to entice young boys and girls away from their own churches and schools or to allure them to others, by methods which are, even in their eyes, mean and under hand, is scarcely calculated to make them honest or well principled citi-

There is one agency at work for the control of the training of our youth and that is the State, or, better, its representatives in authority. In season and out of season, sometimes by foul as well as by fair means, they labor and scheme to bring every young boy and girl under the influence of the principles and teachings which they arbit-rarily inculcate as the basis of national or civiclife. Honest citizens are kept constantly on the alert watching some of our legislatures, whose members are forever advocating the extension of the compulsory education laws and tests for admission to state high schools and colleges which would put the pupils of private schools at a disadvantage. Lately we have heard the proposal to abolish the civil service system and require from candidates for municipal offices or situations certificates of their success as pupils in the common schools. Nay, not content with con-trolling the education of our youth, some of our legislatures have been contemplating the advisability of subjecting charitable institutions, such as those for the blind and deaf mutes, to the superintendent of education. The State would own its minors, body and Let each one as he says "Our children of the State than of their

This is the chief purpose of the legislation which is now agitating France and which may culminate in revolulove and gratitude at the mere recol-lection of such excessive charity. Yes, the simple word Father! is good competitors in the education of the young. It was the aim of the Kulturkampf; it has been for some tim) the after that sin against controversial fond delusion of united Italy; it has been the bone of contention in Belsyrup or a cautharides blister in reply?

Everything would seem then to conspire against many, if not all, of our young people, a foolish indulgence and sometimes scandal in the home, evil companions outdoors, unprincipled proselytism, a system of public education which ignores, and even in many places positively injures faith, trashy and filthy books, shameless theatres, vile newspapers and scenes of depravity in broad daylight. The growing boy and girl like novelty, gaiety, ex-citement and all that appears to expand their liberties; they dis-like what they consider stale, monotonous, sober and spiritless and all that restrains their freedom; they naturally sieze any pretext which may seem to justify their likes and dislikes and resent the caution of grave and experienced elders whom no protext can blind to the dangers surrounding vouth. Too often, as they grow in in years they grow in self-conceit but not in wisdom, and for lack of this they forfeit the grace which alone can preserve them from sinful curiosity. rom the surprise of awakening passions, the allurements of vice con-

but deceitful guise. There is one ill-fated class of young boys and girls for whom Directors can do little but pray and induce others to pray; we refer to those whose parents and guardians send them to schools which are decidely anti-Catholic, if not anti Christian also. Piaced beyond the pale of Catholic influence they soon fall victims to the deadly atmosphere of Protestantism or indifferentism or worse. Too young to know the truth they must listen to open denials of it until the suspicion grows on them that they may have been taught falsehoods in their early days. Too weak to brave the sneers of arrogant masters and conceited fellow pupils they must gradually acquiesce in the assumption that Catholics are necessarily backward and that the way of progress lies outside the Church. There might be some

fronting them on all sides in attractive

remedy for all this were they destined to return to the bosom of a good Catholic family or to associate with companions of their own faith ; but what makes their condition hopeless, save for our prayers, is that the silly motive of putting them in these worldly, and too often sectarian and agnostic schools, is to fit them for a society formed for fashion and irreligion with which decent Catholics can have nothing to do.

We may well, therefore, pray most fervently for the needs of our young people and include in our prayer the parents. priests, religious brothers and sisters, as also the men and women of the laity who are nobly devoting themselves to the interests of the young. They need homes, schools, sodalities, societies, libraries, clubs, friends, patrons -everything that can engage their round them with good companions, enmeets of discouragement and trial. Of late years a great deal has been to souls inspired by zeal for His glory, advanced beyond the reformatory stage and begun to labor for our young people who fortunately do not need re-form. Much still remains to be accomplished, and Promoters and Associates of the League could undertake and encourage no more fruitful work than this, not content with promoting among our young people our own practices of piety and means of grace, but extending also the assistance of our zeal or our means to those who are nobly devoting themselves to their welfare.

"The Romish Church maintains itself in "The Romish Church maintains itself in such an assured position of impregnable self complacency, and is so touchy respecting the slightest criticism upon it, as to make argument almost impossible, and immediately exposes any critic of Rome, as we have had frequent opportunity to prove, to replies violently abusive," — New York Observer [Presbyterian].

It is not to argument or just criti-

cism that the Catholic objects, but to misstatements, sophistry. and contemptuous tone phraseology and When he meets these-and he meets them constantly in the sectarian press and literature-he is justified, by way of correction, in making rubifacient and epispastic reply. It is only by such treatment that some self-com placent people can be taught good manners.

In the above extract the Observer supplies an illustration of tone and phrase that inspires and justifies the reply that shocks the solar plexus. We refer to the phrase "Romish Church." Of the word Romish the Standard Dictionary says : " Used by Protestants and generally indicating disesteem." The Encyclopælic Dictionary says of it: "Used with a slightly contemptuous force." says of it: "Frequently used in a disparaging sense." We assume that the Opserver is familiar with all this, and that in using the word it in tended the contempt, disesteem and disparagement it implies. Does it

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