

# The Catholic Record.

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

VOLUME XXIX.

LONDON, ONTARIO SATURDAY, SEPTEMBER 7, 1907

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### WEARY WAITING.

Some time ago we were informed that prominent laymen were elaborating a scheme for the Federation of the Catholic societies of Canada. We have waited, and have from time to time urged them to give us the result of their labors. But no scheme appears, and the enthusiasm of the laymen seems to have disappeared. These gentlemen may have other weighty matters to consider—or possibly may be frightened by the difficulties and dangers which are posed by scribes who have over heated imaginations.

It were a waste of time to descant on the utility of Federation. That it would tend to bind us together and to concentrate and direct to worthy ends the energy that is frittered away on trivialities, is conceded. It would help the Catholic press and the Catholic college and give us men who are Catholics all the time, and not only before an election, to carry our banners. It would be a factor in the moulding of public opinion and urge us to dwell upon the teaching of history, that blindness to our intellectual needs dooms us to a loss of prestige and influence.

We may hark back to the past, but, without the fold, they prefer to judge the Church, not by the dead, but by the living. We may talk of our principles, but if we make no effort to show how they can be applied to modern problems, the world may deem us but noisy braggarts. We cannot save our conscience with stories of our forbears, and we cannot hope to find ourselves in the forefront of every good movement if we persist in a policy of apathy and negligence.

### A GOOD THING AND NEEDED.

We are told that Federation is not needed. We may remark, however, that some of our prelates are advocates of Federation, and are anxious to have an opportunity to bless the laymen who can bring us together.

It may not be needed by those who are glib enough to believe all that is said of us by orators at some of our gatherings. But they who see things not as our orators would have them, but as they are, do not harbor this opinion. They see, it is true, the faithful who crowd our churches, but they see also the young men who do not frequent the sacraments, who absent themselves from Holy Mass, who harken upon the secular press, and whose sole aim seems to be to have a good time. Euchre-parties, and honied words anent our progress, will not remedy these conditions. But we believe that Federation, captained by our best, and under the guidance of the Bishops, would give us results to which we could refer with justifiable pride. But all this has been said many times. Now, since our laymen profess to be anxious to see Federation in action, and our prelates will not deny it their approbation, let us have it as soon as possible.

### WHAT IT IS IN THE UNITED STATES.

We may remind our readers that among our brethren in the United States Federation is a success. At its inception it had its critics and opponents—to-day its record of achievement is sufficient to blunt the barb of censure. It is gaining in strength and must, in the near future, be acclaimed by all, irrespective of creed, as a mighty factor in the maintenance and safeguarding of religion and of morality. To the men behind the movement we give our meed of praise. They have shown the value of organization, and have demonstrated that system and order and concentration have their place in works devoted to the best interests of society. Said His Excellency Mgr. Falconio, at the last Convention of the American Federation of Catholic Societies:

"The common adage: 'In union there is strength,' is the real motto of our commercial, civil and religious life. Individual efforts, no matter how great, will prove inevitable failure in regard to our social interests, unless sustained by concentrated action. Lack of unity means lack of efficiency, concentration of activities means strength and power, which constitute the best elements for success."

And the Apostolic Delegate, whose name is in benediction in Canada, went on to say that he was justified in applying to their association the words which Pius X. addressed to the Nineteenth Catholic Congress held at Bologna, in 1903, that their Federation

has sufficiently proved to all the vigor of Catholic forces and what useful and salutary results may be obtained among a population of believers when their action is well governed and disciplined, and when unity of thought, sentiments and action prevails among those who take part in it.

### THE BATED BREATH PEOPLE.

One objection that we have heard is to the effect that the non-Catholic might look upon Federation as an organization opposed to their interests. The objectors have evidently a poor opinion of the intelligence of our separated brethren. Opposed, indeed, we are to their interests, when they have the majority of the good things this country has to offer; and, while they sit in the seats of the mighty, we, in many parts of this country, are of the crowd—the "intelligent" constituents that are driven to the ballot boxes by their "masters." Let us clear our mind of cant. The non-Catholic is, as a rule, not opposed to fair play, and more than once has championed our cause, not because it was Catholic but because it was just. He is not an opponent of anything that can redound to the welfare of this country, and he knows that the man who keeps his religious principles under cover, fearful lest they may be a barrier to emolument, is beneath contempt. Our friends should divest themselves of their prejudices—part company with the "don't wake the baby" air, and act as benefactors who are not here on sufferance. And when they have a moment of leisure they can see by the light of statistics that we are, at this stage of our history, not opposed to anything in particular.

### A WORD FROM MGR. FALCONIO.

The Apostolic Delegate quotes Leo XIII. as follows:

"It has always been necessary that . . . all the children of the Church should be sedulously united by bonds of mutual charity and by the pursuit of the same objects, so as to form but one heart and one soul. This union is to become in our day more indispensable than ever. Those snares are not set on every side for those who believe? What obstacles are not multiplied to weaken, and, if possible, to destroy the beneficent action of the Church? American Federation is destined to be an impregnable wall against the enemies of God and our holy faith."

Let us act, then, and give our Apostolic Delegate an opportunity to say the same of us. Let us harness the energy and enthusiasm that are wasted, and transform them into a mighty force for good; and what the Right Rev. Dom Gaquet said of the Catholics of Great Britain may be applied to the Catholics of Canada. "We Catholics of Great Britain," he said, "do not always take our part in the life of our country and make our influence felt where it might be of use." It is our duty, not alone as citizens, but for the sake of our faith, and in order to have the means within our power when the time comes, as come it will, to defend the principles we hold so dear, at least in theory.

### A MIGHTY FORCE.

We have no hesitancy in saying that a Federation would be a large factor in educating Canadian Catholic thought and opinion to a more correct understanding of what Catholicity really is, and what it stands for in the nation. A united body, vital with the blood of Catholic love and truth would be a mighty preacher against the indifference which fashions those who should be aflame with enthusiasm for the things which are not of sight, into dull, spiritless beings, whose eyes are glued to the earth. This indifference manifests itself by the mixed marriage, by the apathy given to our prelates' exhortations to support our institutions, by the pagan disregard of the suffering and poor, and by our refusal to help those who are of the household of the faith. Again, pamphlets and books would be an aid to the faith of many who live in isolated districts, without a resident priest. They would know that we had them in mind. They would be encouraged to safeguard their children from these marriages that give us some of our most bigoted and inveterate enemies. A filament of the imagination? Nay, a bitter truth, and they who know can tell us of districts devastated by the mixed marriage of their children, who, blatant infidels or adherents of some of the sects, are always avowed enemies of the Church. We do not mean to say that a Federation would either destroy the flesh and the devil or eliminate the mothers who wish their daughters to marry money,

even though in the possession of some battered old rone; but it might shame them into a realization of their position.

"Those, who give," to quote Bishop Hadley, "practical demonstrations of fraternal attachment and loving help to our fellow Catholics are a part of the seriousness of life. It is only the negligent, the thoughtless, the frivolous or the abandoned, who will neglect them. They tend towards the realization of that ideal of peace, unity and cooperation which our Blessed Lord rrayed for. Let us all seriously reflect whether there is not the danger, that by our indifference, our fastidiousness or our prejudices we are actually living in a state of disloyalty to our only Lord and King."

### THE DANGER OF BAD READING.

Monsignor John S. Vaughan's article on "Indiscriminate Reading" in the Ave Maria for July 27, contained the following passages:

"But probably the greatest peril in the path of the omnivorous reader arises from infidel books. We mean those publications which contain the fatal contradictions, the errors, the contradictions, its internal divisions and dissensions, as well as its modern and purely human origin, are facts which are becoming daily more and more clearly recognized, and render it utterly unfit to cope with modern infidelity and to withstand the attacks of the twentieth century. Protestantism has had its day; it no longer satisfies any one whose mind is on the alert; it has thousands are now lapsing into total unbelief, and falling away from it as leaves fall from a tree that is blasted and withering."

It is not so much heresy as downright atheism and godlessness that confront us, and that poison and contaminate so great a portion of the world's present literary output. There is not the slightest doubt but that an incalculable amount of harm is being done by this class of books; and the more so because they are read and digested by those who are not prepared to appreciate the risk they run in perusing them. In fact, they will go so far as proudly and disdainfully to deny that for them there is any risk whatever. Again and again Catholics may be heard asserting their right to read such pernicious authors. And on what pretext? "Oh," they jauntily exclaim, with an offended air, "if our faith be true and well grounded, we have no cause to fear what men may allege against it!" Or they petulantly remark that the Catholic creed must be a very milk-and-water creed if it cannot face the arguments of infidels and the onslaught of foes; that, in short, there can be nothing supernatural or divine in it, if it is going to totter and fall to pieces at the least breath of a wind, or be overthrown by the most trifling arguments in worldly warfare.

"What arrant nonsense? Such observations are, of course, common enough; but they disclose an extraordinary confusion of thought. We can only say that those who make them must be sadly ignorant of their own innate ineptitude and weakness. It is true that the danger of the reader is very great, but the danger arises not in the least degree from any infidelity or defect in the foundations of the Faith; for the Church stands on an impregnable rock and is absolutely invulnerable. We have the divine assurance that the gates of hell itself shall never prevail against it. No! The danger exists, but is subjective not objective. The danger lies wholly in the blindness and dulness of poor weak human nature, which is easily misled by specious words, and beguiled by fine spun arguments, and which, having ventured into a contest, with the agents of Satan, is as liable to be deceived and fall miserably as were Adam and Eve when they tried conclusions with the arch-fiend himself.

"Such shallow excuses for lying in the very face of the danger are in sober truth, but sad indications of a really culpable ignorance of man's spiritual misery and independence. Nothing is easier than to raise difficulties; nothing is more common than to suggest doubts against the supernatural. That almost any one can do without offering any claim to superior well-chosen words, and every side. If we were, then Christ would never have commanded us to enter into the Barque of Peter, and to entrust ourselves and all our spiritual interests to Him Who alone has received the divine assurance that His barque will ever ride in safety even amid the fiercest and wildest storms; and tossed and buffeted, will never be wrecked on the shifting sands and shoals of infidelity.

"No observer, with any experience of life, can fail to note the terrible havoc that infidel and anti-religious books are causing even within the ranks of children of the Church. The effect of these mischievous publications is often slow, and as a rule scarcely perceived at the time, but for that very reason only the more dangerous. 'Drop by drop,' it is said, 'will wear away a stone.' So in a similar

manner the poison of infidelity and of doubt, instilled into the mind drop by drop through the medium of evil publications, will in the course of time wear away and destroy the strongest, the most irrefragable faith. The example of prudence and modesty and self-restraint set us by the saints should not be without its effect. We should distrust our weakness, deny ourselves all dangerous license, and ask God to guide and safeguard us from the snares and the fascinations of error. Then God will, in His great mercy, teach us prudence and rescue us from the effects of our own folly."

### THE TEACHER'S SACRED CALLING.

#### BISHOP COMYON ON RESPONSIBILITY OF INSTRUCTORS OF YOUTH.

At the fourth annual institute of the Catholic teachers of the diocese of Los Angeles, in which a number of teachers from the Polytechnic High School, Los Angeles, and the Pasadena High School participated as lecturers and listeners, Bishop Comyon made a noteworthy address towards the close of the sessions on "The Personal Note in the Teacher."

"If it be true that teaching is a calling and that the teacher is a messenger bearing truth to human life," he said, "how sacred that calling when one feels the divine vocation which separates the teacher from all secular life and consecrates her solely to the instruction of youth."

The Bishop spoke to the Sisters upon the sanctity of their vocation as religious teachers, the sacrifices which that vocation demanded, and the spirit in which it should be exercised. He said that this very consecration would lead them to be the best of teachers as in their religious life they were freed from all the worries and cares of life and allowed to consecrate their energies and activities in the preparation of their character and equipment as teachers. As religious teachers they have so many sources of inspiration, working as they should for the highest possible ambition, which is the glory of God, the salvation of their own souls, and the education and edification of those committed to their care. Their vocation to religion brings with it the special grace of God which helps them along the line of success.

From the vocation idea the Bishop passed to the educational development of the teacher who by a combination of sanctity and knowledge reached to the fullest acquisition of truth, thus being prepared to transmit to others the divine message.

THE MODEL TEACHER.  
"The history of religious education is full of examples of the learning and sanctity of religious teachers. The story of the learned nuns, those cultured women who in the seclusion of the cloister worked in every field of knowledge and gave to the world many of its treasures of learning, while at the same time they impressed upon their students the lessons of sound education."

The Bishop made an appeal to all religious teachers to strive to acquire the culture of learning as well as personal sanctification. He placed before them the Divine Savior as the model teacher, who by word and example reached the hearts and minds of men. "His life as a teacher should be studied in order to see how He impressed upon both the human mind and heart the great truths which He came to make known."

Speaking of the personal note in the teacher, the Bishop said, "The teacher must be alive, full of interest and capable of awakening interest. She must possess accurate knowledge of the subject to be taught, and be aflame with the fire of it so that she may be ready to cast its fire upon others. The personal note in the teacher stands for more than methods. It is the teacher's spirit which, acquainted with methods, is never a slave to any of them. Give us good teachers and we care not what text book or method they use nor in what places they teach; all we ask is that they teach. Personality is the soul of the teacher; it is an influence, a fire which comes from the teacher's soul and enters into us and transforms us into one with her. The religious teacher is a lover of prayer, full of the spiritual, but at the same time, a lover of books, full of the knowledge which the pupils have the right to demand from her."

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A TEACHER'S RESPONSIBILITY.  
The Bishop designated the characteristics of the teaching personality to be a love for children combined with a love for patience, sympathy and enthusiasm. He spoke of the tremendous responsibility of the teacher to every child confided to her care and said:

built upon the great principle that religion is essential to character and that for our children the Catholic religion is the highest exemplification of the spiritual life. Under these principles the children committed to our care are trained in the ways that make for goodness of life and are well prepared for the demands made upon them in our common citizenship for the good man makes the good citizen, and the Christian is the highest exemplification of the spiritual life.

"The Catholic Church has received from the Divine Savior the commission to teach, and under her goodness our schools aim to teach the great truth of God not only as revealed to us by our Divine Savior but also as found by investigation to be within the realms under which science makes known to us the truth."—Catholic Universe.

### CATHOLIC NOTES.

The increase of Catholics throughout China during last year is reckoned to be nearly 90,000.

The Retreat of the priests of the the Peterboro Diocese was conducted this week by the Rev. H. J. Zilles, C. S. S. R., of Saratoga, N. Y.

At the solicitation of the Christian Press Association Cardinal Satolli has become protector of the Catholic Truth Society.

The teaching staff of the Catholic University of Paris has written to the Pope thanking him for preserving the Church from the invasion of error by publishing the recent Syllabus.

While repairs were being made on the historic mission church at San Luis Obispo, Cal., a number of old relics were unearthed. Among them is a valuable painting by a Mexican artist, bearing the date of 1775. The picture is well preserved.

In an inter school essay contest conducted by a secular paper, the subject being "Why Delaware Should Prohibit the Sale of Liquor," Miss Anna E. Moore, of St. Paul's High School, Wilmington, aged fourteen years, a pupil of the Sisters of St. Francis, won first prize.

Boston, August 30.—Darth came shortly before 9 o'clock to the Most Rev. John J. Williams, Archbishop of the Boston diocese, dean of the hierarchy of the Roman Catholic Church of America, and a generation or more the spiritual head of that faith in New England.

Father Given, chancellor of the Wheeling diocese, has discovered that two Persian impostors have collected about \$20,000 from the Catholics of that diocese. Part of it was secured on pretense of building Persian missions, and the remainder for the building of churches in foreign settlements in Pennsylvania and Ohio. They represented themselves as Catholic priests.

According to a leaflet prepared by Rev. George W. Carter, secretary of the New York Bible Society, there are in that city nine hundred and seventy eight Protestant churches containing six hundred and seventy five thousand sittings. Six years ago there were in Manhattan three more Protestant churches, five less Roman Catholic churches and eighteen less Jewish synagogues.

Sister Mary Joseph, who died recently at the Monastery of St. Clare, Evansville, Ind., was up to the year 1899, a Protestant of the most pronounced type. In attempting to convert a Catholic relative, she made some study of the Catholic doctrine, of course, with the intention of confuting it. Finding herself unable to do so, she carried her investigation further, and ended by becoming a Catholic herself and finally donning the garb of a religious.

### "MY JEWELS AGAIN!"

Some years ago a home for incurable children was projected at partly completed in a little town in Southern Germany. Lack of funds made the delay, and a special appeal was made to some who had already contributed and to others. Among the first was a young Countess who, in response to the first appeal, had given "cavalitely, even more bountifully than she could afford. The issuing of the second call found her still willing but unable to give any more. This made her most unhappy because she knew of many little sufferers (especially one) in sore need of such a home. She longed to be very rich that she might complete the building herself. One evening at prayer she remembered a costly necklace of diamonds. Should she give them, the family heirloom, that would be to give all she had of any value. Before retiring she made up her mind; she would give the precious diamonds.

The gift was made. The house was completed. In a few little cots were filled with little patients and the Countess went to visit them. She was especially interested in the case of a little girl. She passed from ward to ward and from cot to cot until, at length, she reached the child. She recognized the Countess and greeted her rapturously with: "You gave your diamonds to provide me this bed!" while tears of joy flowed down her face. "Ah, there I see my jewels again!" exclaimed the Countess, as she kissed the child and left.

The incident is no less true than that God does return our jewels of service to us again; not only undimmed, but with an added glory and lustre.—From Extension.

Sympathy is the staff on which trouble leans.