

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

## LONDON, ONTARIO, SATURDAY, DECEMBER 19, 1903

## VOLUME XXV.

# The Catholic Record.

## LONDON, SATURDAY, DEC. 19, 1903.

## FALSE EDUCATION.

A contemporary is rather pessimistic abandonment of the spiritual for the But why? Mercy is good in so far as abandonialent of the spinted is and to it pays and kindness to the under dog spare for this state of affairs. There may be indulged in after a good dinner, are books recommended and there is but it is not reckoned as a business much talk bristling with points of asset. There is, we know, a good deal advice. All this is good so far as it of talk about benevolence, but we are goes, but it does not go far enough. It not so sure that some of this benevolis difficult to convince a young man ence is not what Ruskin alluded to is difficult to convince a young man ence is not what Russin ander to --which control of the balling with this matter, Our Holy Father Pius X. hopelessly out of date. Why should he concern to any amount ; and stop concern himself primarily with the Church-building all over the country for spiritual ? He does not disdain it; he fear of diminishing the dividends. may realize its beauty and value, but in too vague a manner to influence his

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anent the spread of scepticism and the so forth as outlined in pretty essays!

## THE MASSES.

### Bishop Spalding says that we do not There are exceptions, doubtless, but naturally love all men for we cannot the rule, as the gentlemen who have love that which is unlovely. The debeen the staunchest upholders of the graded, the wretched, the old, the desecular school are beginning to recogformed, have not this dower, and hence nize, is that the school from which whenever human society has been left Christ is banished, or, to quote Cousin, free to form itself without the intervenany system of school-training which tion of supernatural beliefs and motives, sharpened and strengthened all the men have felt no sympathy with the intellectual powers, without at the same coarse and ignorant crowd : and there time affording a source of restraint is little risk in affirming that nothing and counter-check to their tendency to short of the clearest revelation and a evil by supplying moral culture and divine example, imposing the most solemn duties and creating a more than human enthusiasm, could ever induce any considerable number of people to religious principle, was a curse rather

and essays which the bar schools as God. They have Sunday schools as barriers against the onrush of the material, but their leaders confess ion, in St. Mary's Hall, East London, His material, but their leaders confess that these do not meet all the require- his topic being Lay Co operation. that these do not meet all the require-ments of the case. They are clearly insufficient because they do not reach many of the pupils who are graduated from the schools. That they cannot

de Paul Society. Continuing, Father O'Bryan said that many of his hearers had not, perhaps, much of this world's goods, but they had what is by fa-more acceptable—intelligence, activity —which could be employed in the service of the Church. Dealing with

than a blessing.
*MORAL TRAINING.* Many of our separated brethren understand this at present as well as well on the example and this at present as well as well on the detailed number of people to are for the masses of their fellow-men.
*THE LEGITIMATE OUTCOME.* As to religious scepticism we are that to and it it is in a flourishing state. It must that have made them, as we prophesied years ago, are that the public school, plus it is in a flourishing state. It must the head out to the sacraments. It is continue of the grinotipe of the outcome of the principle of the expectations. They see the neer stating and fads which may take the easily of merel training must be based on something and that mornal better and more solid than addresses for cookery and mannar training must be based on something and that mornal better and more solid than addresses doel of the relevant to the server of the relevant.
**IAY COOPERATION.** Rev. Gregory O'Bryan, S. J., of they have Sunday schools as

statements made on many occasions by the enemies of our Holy Church and by those who are ignorant of her teaching. Thousands are hungering for the truth, and for the task of imparting that knowledge we should be well equipped. Catholic books—good Catholic litera-ture—have now been placed at such a low figure that they are within the reach of all. It is our duty to spressible. Spread the truth in every kind of way. this literature as much as possible Spread the truth in every kind of way

<text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> Catholic in fact as in name—and there shall be an awakening of Catholic loyalty. Have religion the all-import-ant factor; make it stand out first and foremost, having everything else sub-servient. If practical adherence to Catholic interests were invariably the predominating feature of the Catholic mess, its nowar for good would be

Dr. Benj min F. De Costa, who has spent a year at the American College in Rome, was ordained a deacon on last Surday, by the Bishon of Fiorela in Rome, was ordained a deacon on last Sunday, by the Bishop of Fiesole, near Florence. He has by this time been promoted to the priesthood. Dr. De Costa, who is now over

sors have, continues this fromess, long since approved and blessed those socie-ties whose aim is first and chiefly relig-ious and whose members lead manly, who is not be for thirty-six years a prominent Episcopal clergy-man in New York, and is the author of

ties whose aim is first and chiefly relig-ious and whose members lead manly, Christian lives. The times in which we live demand the active co operation of the laity with the clergy in order that we may be a greater force in the up lifting of humanity. Clergy and laity working thus unitedly, the prejudices and doubts of our separated brethren could easily be overcome and more souls would be wen to the service of Jesus Christ, the only road to true and solid happiness. A society to be truly Catholic must, however, have something more than a written eonstitution or an occasional social or literary evening. There must be some thing in it to awaken Catholic logaity and Catholic life. In this connection Father O'Bryan lauded the work dome by the Catholic societies in our great cities—notably the St. Vincent de Paul Society, which stands pre-eminently for-ward—whose members are actuated by manly, generous ambitions, and whoee lives are full of Catholic vitality.

The Reichsbote, the official organ of the Russian government and the mouth-piece of the Lutheran - Evangelical Synod, argues in no uncertain terms for NO

 $\begin{array}{l} \label{eq:product} \mbox{There} \mbox{Substrate} \mbox{Substrate}$ premier earl, who rains third in the United Kingdom and is one of its ten great land owners, for society insists that his marriage will take place before the end of the coming London The climax came after I had gone lips, the promise of God communicated to the person of the repenting sin-insists that his marriage will take place

### FASHION AND FAITH.

There may or may not be truth in the claim that fashion is swelling our mortuary lists. Whether its victims be many or few is a field for discussion that we do not care to enter. This we leave to the medical fraternity, a much more competent index. accepting, of more competent judge, accepting, of course, that decision which preponder-

when it comes to the relations be-tween fashion and faith, however, we have decided opinions. Some may fail to recognize any connection whatever between the town. But there is, and a most unfortunate one for Faith. the fashion of the day is killing it in many of our people. Observation will

many of our people. Observation will furnish the proof. Many of our Catholic girls, princi-pally those of convent training, have their hearts longingly and steadfastly set on the triumphs of society. Its customs, to be charitable of speech, are not always the most modest. Neither are its circles always the most whet if measured by the habits of its

tion is realized, but faith has been for-gotten. Other pledges come, the most sacred of life, and then begins the trouble. Childhood's prayers at mother's knee return; advice of the convent class room is recalled; faith asserts itself and the mother would have the priest wash away the stains on the first fruits of love. Bat there is objection and then stern and positive paternal refusal. This is met with counter-insistence equally

Incidentally he may hurt a fellow-being but this cannot be helped. It is a part of the game of the devil take the hulf most. *"BENEVOLENCE."* Newever, we must be merciful and so forth as outlined in pretty essays But why? Mercy is good in so far ar is to so sure that some of this beneric to a so sure that some of this beneric to the solut this to the number do there is in the Soc iffer of sith but it is not reckoned as a basiness a stet. There is, we know, agood data of tak some to henevicence, but we aris not so sure that some of this beneric to so soure from retiring into the Jesuit Order, During the evening I spoke to Senor Mery del Val. He spoke English per-fectly, talked of his Irish descent, and made many inquiries about Ireland. The name and family of Mery still exist in Waterford."-Boston Pilot.

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WHY PRIESTS DO NOT MARRY. Catholic Columb

Dear Sir - Will you kindly through the columns of your paper answer the

Why do Catholic priests never marry and what authority have they for lead-ing a life of cellbacy? You will oblige, very sincerely,

IGNORANT

Priests do not marry because the Church binds them to perfect chastity. They have the authority of the ex-ample of Jesus Christ, the perfect Man,

and the authority of the example of St. John the Bantist, St. Joseph, the fos-ter-father of Christ, St. John, His beter- lather of Christ, St. John, His be-loved Disciple, St. Paul, and all the other apostles (for although we know that St. Peter was once married, it is a tradition in the Church that he lived continent after his ordination) and of a long line of other spins, could by

Neither are its circles always the most select, if measured by the habits of its male members. Bat fashion abounds, money is in view and most girls nociety expect to marry. Of course, they are not courting poverty, and too frequently are willing to be purchased by a rake to satisfy their social ambi-tion. Pledges are exchanged; the welding occurs; the fashionables attend; ambi-tion is realized, but faith has been for-gotten. Other pledges come, the most examed of the most girls and to achieve holiness. The Bible tells us that St. Paul ex-plicitly taught that cellibacy is prefer-able to marriage. He wished that all men were unmarried, like himself. He de-clared that when a man is married he is taken up with the cares of this life; but to devote himself to the things of God. So priests have the authority of the

Who is to be the bride of the Dake asia, of South America, etc., while the married Protestant missionaries stay



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