

The Catholic Record.

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

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OUR INDIFFERENCE.

Dilating on the paucity of books on the subject of pedagogy by English Catholic writers, Brother Azarias said: "The past is ours, but we treat it shamefully. We neglect it; we let its sacred memory be enveloped in a growth of rank weeds that hide or efface its noble records; we permit its deeds to be misrepresented, its honor to be stained, its glory to be tarnished; and scarcely—or if at all, in feeble accents—do we enter protest."

Take up the old catalogues of books published by Richardson of Derby, Dolman of London and Dimigan of New York, and note the number of Catholic books well worth preserving which died out of sight with the break up of these houses. Remembering the past it must be admitted that in the cultivation of a taste for Catholic literature, and in the patronage of Catholic books, there is room for improvement.

A WASTE OF ENERGY.

We confess to an inability to understand the exultation in some quarters at the reported secession of Frenchmen from the Church. We might quote statistics to show that this exultation is unwarranted and prompted by the anti-Catholic correspondent.

While the avowed purpose—to uproot Christianity—of the men they praise is not touched upon, their every word in favor of democracy is magnified into a statesmanlike utterance. Ere this we know Tyranny and Liberalism reigned in France under the name of Liberty. But if these French democrats read some of our papers they must wonder that on this side of the water they have champions—Christian champions—who balk not at adulation of pocket editions of Voltaire. If gratified thereat they should glance at Quebec "these few acres of snow," and note that there religion is in honor, as are arms and priests; and that over it floats the imperial flag, the symbol of our unity and peace and prosperity. And how does it benefit Canadians—this praise of infidels. Their policy and blasphemous speeches would not be tolerated in this country. Surely we have no quarrel with God. And with our own people to instruct and to guide why give time to the vagaries of men who will pass and be remembered only as failures in their attempt to destroy the Church that cradled France and sent her adown the centuries as leader of causes that rebounded to the good of the world.

THE SCHOOL—THE GOAL.

The enemies of religion have always directed their energies against the Christian school. In the words of D. Alembert to Voltaire: "Let your thoughts above all be turned to the enlightenment of youth" has been their watchword.

And, therefore, while this cry rings in our ears, it behooves us to support, and if necessary at the cost of self-sacrifice, our schools and to keep them up to the top-notch of excellence.

CRITICISM WELCOMED.

Criticism which points out the defects of our institutions and outlines ways and means by which they can cope in more adequate fashion with the needs of the age is always welcome. We are sure the heads of our colleges would receive with due appreciation the views of the laity on the subject of education. For these latter are in the world; they see men and things from angles unknown to the busy teacher and have more opportunities of watching the graduate in his struggle with the world. The teacher is master of principles; the laymen is adept in action. With principles well directed and adapted we should go far. But criticism which is made up of old time prejudice and sneer, of senseless and disloyal belittling of our severely tried institutions, will never build nor maintain a college. And unless we have men bred up in a Catholic atmosphere, saturated with Catholic principle, trained so as to be able to compete for the prizes which this country has to offer, we may expect to hear the doleful tale of our grievances. We may as well look at things as they are. We may be handicapped in some sections, but daily men are throwing away the weapons of the bigot and are content to meet us on a fair field with no favor. And this in the best interests of Canada. The man who lives out his principles in his life, and adds

one link to the chain of amity which should bind our citizens together, is a patriot in the truest sense of the term. Virtue of men and women—fidelity to God in storm and stress—this is the bulwark of a nation.

QUEBEC TO THE FORE.

By the erection of a monument in honor of Octave Creleazie our French Canadian fellow countrymen have given another proof of their love of native literature. The man who wrote songs as *Le drapeau de Carillon* has been in the hearts of his countrymen. But by this expression of their love for him they have honored themselves and have given to all of us an object lesson in the art of preserving the memory of Canada's gifted sons.

Quebec is looked at askance by those who know her not. Politicians of a certain stripe pursue her with calumnies—with babblings puerile indeed to those who appreciate the invaluable services she has rendered to Canada. But a knowledge of her history—of the distinguished men who have made and written her history and enriched the annals of Canada, still slanders and makes or proud that our French Canadian brethren are contributing their quota to their national glory and vitality.

TOTAL ABSTINENCE.

The friends of total abstinence are, we are sure, grateful to Mr. F. S., of Toronto, for the special number of the *Pioneer* issued under date of June 8th. That even moderate drinking is no asset to man in any walk of life is beginning to be understood more distinctly. According to physicians, it enfeebles and ages. It dries up a man's powers and makes barren the years which should yield a harvest of thought and action. Dr. Lorenz, the distinguished surgeon, told us that he did not dare to use alcohol. Merchants tell us that the total abstainer does as a rule the best work. Many bar tenders are total abstainers. Workers in distilleries—a great many of them—never drink. The managers of railways do not employ the drinking-man. To the young man who values his health King Edward's physician says: "There is a great desire on the part of all young men to be fit. A young man cannot possibly be fit if he takes alcohol. By no possibility can he want it. That anyone, young or healthy, should want alcohol is simply preposterous. They might just as well want strychnine. Thus the argument for the young man is: you want to be a man and you want to be fit. You cannot get fit on alcohol."

Let us then, in the words of Archbishop Ireland, cry out against the fearful evil of intemperance which is hourly damning the bodies and souls of countless victims, and which at the present time is, more than other social sins, bringing disgrace upon the Church and misery upon her children. And to saloon keepers who are supporting the scourge, that, to quote a brewer, Mr. C. Buxton, has inflicted greater calamities on mankind than famine and pestilence, we say again, in the words of the Fathers of the Third Plenary Council of Baltimore: "Let them adopt if they can a more decent method of gaining a livelihood."

Coming from pastors and friends these words deserve the serious attention of the saloon keeper.

A Model Parish.

To the editor of the *Catholic Record*: I recently spent a few days in the parish of Ennismore, and while there I learned of a few facts which may be of interest to your readers. For the past four years there has been in existence a Total Abstinence Society to which 90 per cent. of the men of the parish belong, and the pastor, Rev. Father Fitzpatrick, assured me that so far it has been an unqualified success. The society has erected a hall costing over \$4,000. In connection with the hall, continuation classes have been established. A regular teacher has been appointed who does high school work, thus allowing pupils to have the advantages of a secondary education while enabling them to live at their homes. VISTOR.

Denounces Wine Rooms.

Bishop Carroll, of Helena, Montana, in a recent address in St. Patrick's church, Butte, denounced the wine rooms in strong terms, and declared that they were the starting point in the downfall of many a young woman who, had she shunned them and had they not been open so invitingly, must have lived a better and purer life and have become a useful member of society rather than a creature of the slums. The Bishop, after pointing out to the large congregation the absolute necessity of ridding the city of these places, urged that each do all in his power to drive them from the city, just as he would a vile pestilence.

CONDEMNNS SUNDAY OUTINGS.

Syracuse Catholic Sun.

Bishop Matz of Denver has just issued a striking pastoral to the reverend clergy of his diocese. For some time, according to our information, many Catholics under the Bishop's jurisdiction have been taking part in various excursions, picnics, society initiations, banquets and such like, and at the last the good Bishop of Denver has roused to action. The pastoral referred to says in part: "The profanation of the Sunday is ruinous to health. After six days' work the body needs this rest and relaxation to recuperate its strength. It is not the fatigue and dissipation which are inseparable from these excursions, you can easily calculate the results. Next it is ruinous to religion. Religion is the bond that binds the individual and therefore also the nation to God. During the week our attention is so much absorbed by our temporal concerns that we cannot do justice to our religious obligations; Sunday is really the only day when we may fully comply with this grave obligation. But if instead of doing this, we spend the day in dissipation and rioting, you can readily see how deeply religion must suffer from this."

Sunday profanation is ruinous to the family life, for it interferes with family reunions, whence so many and such great blessings redound upon the family life. Modern industry, with its mad rush from morning till night, from midnight till the morning dawn, Sundays and week days as well, is the worst bane upon the family life, tearing a parent the tenderest ties binding the father to his children. The father scarcely gets to see his children; he leaves for his work, frequently before they are up in the morning; he is never home to dinner, and when he returns of evenings he is tired to death and unable to enjoy himself in the bosom of the family circle.

"Sunday profanation is ruinous to the nation. With religion gone and the family life destroyed, what is there left of a foundation for the nation to stand on? There can be no society without virtue and morality; no virtue and morality without religion; no religion without worship, and no worship without an especial line appointed thereunto. Man is not only an individual, he is also a social being; he must pray in both capacities—as an individual alone with his God and family; as a member of society, the great human family, when the said family meet in God's own home on the Lord's own day. Now, take away the Sunday, with its rest and leisure, which are an invitation to pray, its religious service; which provides the stimulant; its throngs, which arouse the enthusiasm; its song and hymns of praise, which furnish the expression; its sublime lessons in virtue and morality, conveyed with all the eloquence at the command of God's ministry, its ministry; remove all this with the wanton profanation of the Sabbath and you have doomed the individual, the family, society and the state to ruin; you have handed them over body and soul to Socialism and Anarchy. Hence it is that the Church in her legislation insists so strongly upon the observation of the Lord's day and by special legislation prohibits all Sunday excursions, picnics and other amusements incompatible with the sanctification of the Lord's day. Excursionists and picknickers as a rule do not hear Mass on Sundays. From the hour of rising in the morning it is a continual rush, and when they return of evenings they are more tired than after a heavy day's work. In conformity with the Council of Baltimore we deplore and forbid all Sunday pictures and excursions. Let no church or church society or any other organization that goes under the name of Catholic attempt to hold a Sunday picnic or excursion, whether for profit or amusement, no matter how laudable the end may be. But more especially let them not attempt such a thing under the supposed auspices of the Church for the purpose, avowed or otherwise, of furthering the welfare of the Church or of their society. This has been done on several occasions during the past years. It must not be done again; for, we should have to denounce such conduct as un-Catholic and un-Christian and deserving of severe censure. The scandal given by such outings in the name of charity and more especially still, in intoxicating drinks are dispensed, is an outrage upon the very name of Christian."

AN IMPORTANT PETITION.

The Mayor and Council of Montreal are about to petition the Pope to canonize the Jesuit and Franciscan missionaries who in the early days of Canada died horrible deaths at the hands of the Iroquois when they were trying to Christianize. The Jesuits are Fathers Jogues, Daniel, Brebeuf, Lalemant, Garnier and Chabanel; the Franciscans, the friars Gagnel and Lalonde. It is expected that the Federal and Provincial Parliament will present petitions of a similar character. It is pointed out by the petitioners that these martyrs have been glorified by Protestant and Catholic alike. For instance, when the Archbishop of Canterbury was in the city of Quebec in 1904, he touched upon the lives of Father Jogues and his companions and said that the murdered missionaries had given to the world the most noble examples of self-sacrifice, and in this face of the most terrible persecution and torture. Mayor Ekers, who will head the city of Montreal's petition, is a Protestant.—Antigonish Casket.

DENOUNCES LONDON SOCIETY.

FATHER VAUGHAN SAYS THAT IT IS AN UNCLEAN AS BAD CANNED BEEF.

"Smart society to-day is the concentrated essence of selfishness; as unclean and unwholesome as any condemned carcass canned in Chicago."

Father Bernard Vaughan, who spoke these scathing words is one of the most fearless, outspoken and eloquent preachers in the Catholic Church in England. He is a great student of books, but a still greater student of humanity, and of life as humanity lives it in all its phases. Every year in the depth of winter he spends several weeks in the East End, living by himself in a small garret, cooking his own meals over a tiny fire, visiting and working among the poorest of London's millions. It is the experience he thus gains of the misery and wretchedness which exists at the bottom of the social scale which fills him with burning indignation against the greed, luxury, dissipation and frivolity of many of those at the top who are maintained there by conditions which necessarily impose dire and abject poverty on hundreds of thousands of their fellow creatures. And when he gets among people of this class he tells them plainly what he thinks of them. He preaches without notes. His straight flung words come hot from the heart.

"There are people in the West End," he said, in the sermon quoted above, "who have nothing real about them but their sins. You women do not pretend to do your duties as wives and mothers; you do not look after your homes. The car table and its stiletto are your highest ambition, and when the good cards roll into your hands then some poor dressmaker or tailor may get a chance of having something paid on account before he or she goes bankrupt."

"When we read of smart society," he continued, in measured, telling phrases, "when we see it and when we know of it, there need be no hesitation in saying that if Dives were to revisit the earth to-day he would have the entire to the smartest London society set. He would be so well groomed, so well turned out, with a larder so well stocked."

"He would be the ideal host to cultivate. He would do you so well and you would be sure to meet the right people. What a good time you would have at his house party in the country. What a pleasant time at Ascot, racing all day and playing all night. Society is just as grossly material to day as it was when Dives was in the swim."

Fearlessness is in the blood of Father Vaughan, by the traditions of his family and parentage. Generations ago the Vaughans lost their ancestral estates at Ross, in Hertfordshire, but they have always preserved the castles, the age and lofty bearing that characterize the race. His father was Colonel T. Vaughan, who served with distinction in the Crimea, and five of his seven brothers took holy orders. One of them became the Cardinal. This brother, Father Vaughan greatly resembles. He has the same dignified demeanor and air of aristocratic repose. The fiery dark eyes, the high and intellectual forehead, the thin and mobile lips and the clear and resounding voice add to his singularly striking personality. He is one of the few Roman Catholic priests who have dined with the King, and it is said that His Majesty has the sincerest regard for the Jesuit Father.

THE CATHOLICS OF ENGLAND WILL NOT SUBMIT.

The Catholics of England apparently have no notion of tamely submitting to the new Education Bill, should it be come law without being amended so as to give justice to their schools. In such event, says the *Catholic Times*:

"We should have to keep our own schools and pay our rates to keep schools for non-Conformists. Shall we be such fools? Are we prepared to pay twice over, as we did from 1870 to 1902? To that question there can be but one answer—an emphatic no? We do not intend to sit down and allow ourselves to be penalized for teaching our own religion, and be privileged the while to contribute out of our rates to pay for the teaching of the religion of the Rev. John Clifford (non-Conformist leader) and his friends. We did that long enough—too long; we will do it no more. Were Mr. Birrell to drag his Bill out of the bog, and clean it up, and set it on its feet again, it would be treated in our large cities as the lady treat a bundle of old rags when pence fall them to buy a foot-bath. So far as Catholics are concerned the Bill is useless; at least they have no use for it and so care not what becomes of it now."

The Tablet is equally outspoken and resolute in the spirit of opposition to injustice, as it thus demonstrates:

"This time the government will have to deal not with the amens as a handful of passive resistors, but with people who, if they are driven to it by injustice, are quite strong enough to wreck any Education Act Parliament may pass. If Parliament takes our rates (taxes) to support Protestant schools, then we call for an equality of treatment in regard to the Catholic schools. If Protestant children are to be allowed to receive Protestant religious instruction in the elementary schools of the country and at the public expense the barest justice requires that Catholic children should be allowed to receive Catholic instruction under similar conditions. That is our last word."

And, it is to be hoped, to be followed up if necessary with brave deeds.—N. Y. Freeman's Journal.

CATHOLIC FEDERATION.

"In union there is strength" is a truth and a principle admitted by all.

Our Lord Himself commended union to His Church, saying, "Whosoever two or three are gathered together in my name, there I am in the midst." He prayed that His apostles be one, as He and the Father are one.

It is to establish this union on the part of all clergy and laymen that the American Federation of Catholic Societies has been established. It has the blessing of the Sovereign Pontiff and the sanction of the American hierarchy. It has the respect of the national authorities and the regard of high minded and public spirited citizens generally. This is as would be expected. All realize the value of a union which exists for the interests of God and country, which unites the foremost and best in the thousands of the local church societies and emphasizes this in one annual convention when, under the presidency of the highest Church dignitaries and prominent laymen, subjects of the greatest importance are discussed and true and practical convictions and conclusions arrived at. All this serves as a help and a guidance to Catholics at large.

The value of such collaboration is incalculable. From the coming together of so many earnest minds truth and virtue are served; Catholic principles are brought into clearer and more convincing light and Catholic interests are served and the rights of Catholic people are respected and maintained accordingly.

The annual conventions of the National Federation have done much in these regards already and this present convention will continue the good work. Let all invoke the light of God's grace upon its proceedings and show interest in its work and aims.

Men gather together for pleasure, why not convene for serious thought and action? Unite in convention for purely worldly interests, why not gather, therefore, for interests that affect time and eternity?

The work of Catholic societies is for God and for man. It proclaims God's right over men and their duties toward Him. It defines men's duties, one to another. In both these duties the sanction and the practice of numbers banded in religious organizations are most effective help. The National Federation is an organization of so many units or distinct Catholic bodies which are gathered into one central body which gathers the principles and sentiments of the individual societies, clarifies and crystallizes them into one effective whole—makes one great body from these many parts and members, which adds strength and importance to its branches respectively.

There is great value in men uniting in a society when that society has good for its object, as is the case with our Church organizations. It is helpful to the individual. He becomes the stronger in his virtue and moral character when he has the friendship and the good example of many others all banded together as one for the same object. The first reason for the existence of a Catholic society is the good that comes of well living and well-doing of the individual member; the second is the good that he may do to and for others.

For this Catholic societies of every kind are created under the patronage of the Church and the people are encouraged and exhorted to join them. There are the various societies for spiritual advancement alone, and there are those which look to temporal advancement as well. The fact that these societies are composed of Catholics only, make Catholic principles and influences bear especially upon the lives of their members. In most, if not in all cases, the priest is the director, and hence the influence he confers for good upon all the members. The priest is the good shepherd of his people and he delights in leading them into good and safe pastures.

The people should be docile flocks, glad to place themselves under his guidance. The young especially should range themselves around their pastor and get from him the instruction that will guide them in the paths of rectitude and virtue. For them especially valuable and helpful are the sodalities, the literary societies, the choral unions; but to have them fulfill their true mission they must be persevered in seriously and earnestly by all who join them. The priest must not be taxed too much in their preservation on account of his many other duties. He is the hub of the wheel, but the members must be the sturdy spokes that keep true to it, without which the wheel would be the tire that keeps both together and makes them effective for the run of life on the safe axle of God's holy will, as made known through His commandments.

While all the church societies make a mighty power for good by federation—first in great centres like cities, then in the states, and finally in the whole country, they have a reacting influence for the good that each society may be striving to do in its own particular sphere and province. It is the same life that runs through all and its purpose is the same, namely, God's glory and man's temporal and eternal happiness.—Bishop Colton, in *Catholic Union and Times*.

Doing His Duty.

Down in Derby, Connecticut, Father De Bruycker has banned a Catholic club that allows the drinking of liquor and playing of poker in its club rooms on Sunday. And it is well. Evidently the priest is doing his duty. Why isn't the chief of police equally aggressive?—Catholic Light.

PRIEST BRAVES THIRD RAIL.

LEAPS FROM "L" TRAIN TO GIVE LAST RITES TO DYING MOTORMAN.

New York, July 14.—Heedless of the perils of the third rail, from which others shrink, a priest who name none could learn sprang from a crowded elevated train at Fifth street and Sixth avenue and kneeling close to the deadly current administered the last sacraments of the Church to a man writhing from the effects of a fatal shock.

Intense excitement prevailed in the crowded cars, for nearly all had heard the agonized scream of the unfortunate motorman as the electrically leaped through his body and stretched him lifeless beside the contact rail. The incident occurred on an express train.

Just before making the turn at Fifty-third street, Edwin Miller, the motorman, had seen a signal in the tower ahead to stop. He brought his train to a standstill and when the signal to proceed was given turned on the current too quickly and with a sharp explosion the fuse was blown out and flames leaped up and enveloped for a moment the forward end of the forward car. Alarmed by the report, the flash and the sudden jolt of the train, men and women began to surge toward the doors, but none dared leave the cars.

Meanwhile Miller had left the motor box and was crawling under the truck to adjust the displaced fuse. For a moment those in the car heard the dull taps of his hammer as he worked at the motor and then there was another flash and his body seemed to be doubled up and thrown violently backward several feet. The force of this shock from the motor landed him squarely across the contact rail. As his body touched it he uttered a loud scream and then his head and feet curled toward each other for an instant, when he straightened out limp and nearly lifeless on that narrow foot-hill.

At sight of his perilous condition many women fainted and men drew back to avoid the shocking spectacle. Some of the passengers climbed down on the opposite side of the train, but the priest unhesitatingly leaped down among the network of irons and went directly to the injured man's side. Arnold Meyer and Charles Parsons, two track repairers, hurried to the spot and warned the priest of his danger. He paid no attention to them, but continued about his solemn duty.

CATHOLIC NOTES.

Mayor Moore, of Omaha, Neb., who died recently, became a Catholic on his deathbed. He had governed Omaha for nine years.

Archbishop Glennon of St. Louis has established in his diocese a band of missionaries whose work will be to give missions especially to non-Catholics.

The pupils of the Ladies of the Sacred Heart, Detroit, decided to forego the usual awards of premiums this year and devote the money which would be thus expended to the San Francisco relief fund.

At least three of the State Universities of the U.S. listened to commencement addresses from Catholic divines this year. Archbishop Keane spoke at the University of Iowa, Bishop Carroll at the University of Montana and Rev. Dr. Stafford at the Ohio State University.

Mrs. Rose Hawthorne Lathrop (Mother Alphonsa), the daughter of Nathaniel Hawthorne, who gave up a life of comfort to seek out cancer victims on the East Side, New York, in order to ease their suffering by careful nursing, observed the tenth anniversary of her work the other day.

Alexander Jaquet, a student of the Christian Brothers' College at Perth, West Australia, has been awarded the Rhodes scholarship for that State, worth \$1,500 a year for three years. The last similar success was recorded came from Newfoundland, a student of the Irish Christian Brothers' school capturing the prize.

Rev. Dr. Robert F. Clarke, one of the most scholarly men among the English Catholic clergy, is dead. He was a convert, and had, before his conversion, studied medicine and surgery in Scotland. He was the English representative on the Biblical Commission formed by Pope Leo XIII., in 1901.

Father Hagen, the Jesuit astronomer from Washington, D. C., is full of honors and hard work in Rome under the immediate patronage of Pius X. He was recently installed in the Vatican Observatory, and the Jesuits at the Villa Ceechina have sent their most valuable instruments to him there. The science of the stars will hereafter, as heretofore, be keenly and reverently pursued under the most favorable auspices.

The Duke of Norfolk has been proceeding for the last twenty years with the erection of a magnificent Catholic Cathedral at Norwich. The cathedral has been in partial use for divine service for the last fourteen years, and the Duke is now endeavoring to complete it throughout without much further delay. With this object he has increased his grants to £1,000 per month, and it is now expected that the cathedral will be finally completed in 1908.

The old proverb, "It is an ill wind that blows no one good," has been realized on the east coast of Canada, where the French Eudist Fathers, recently exiled from their native land, are on the mission in Canadian Labrador, remarkable at present for its rapidly increasing industries and commercial undertakings. The French Fathers have now houses in five dioceses, and their superior, Father Blanche, has been the first in their congregation to be consecrated a Bishop.