Catholic Record.

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

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A REMINDER.

In the current issue of our esteemed ontemporary The Union we noticed a elipping on Societies credited to the Catholic Sun. The extract in question first appeared in our columns, and we saw it not long afterwards flourishing as an editorial note in the Catholic Sun. It is of course gratifying to us that our humble efforts are worthy of quotation, but we suggest that once in full moon we might be mentioned in the matter.

PLEA FOR UNITY,

In a plea for unity, in the North American Review Cardinal Gibbons says that were this unity perfect enables the savage man as well as the with scraps and leavings flung to them man of foreign culture to escape the by politicians-we cling fondly to the Apostle, and renders almost nugatory the efforts of Christianity, on its original soil, to dominate even the most devil.

Could we restore to day the former unity of all Christian peoples, with what ease we could look forth to the lifting of China to the highest plane of Christian welfare and culture ! Could we be once more as in the fifteenth century, with what ease could the gospel of the Prince of Peace be preached throughout Africa from the lips of united brethren, and not amid the horrors of injustice and war that are leaving their ominious, red tracks across every newly opened land !

INTOLERANCE.

We notice in Reynolds newspaper few lines that will bear quoting. The writer an ex-member of Parliament says :

"Above all thing, no Protestants have the remotest rights to lecture any Catholics on intolerance. Pro-testantism suppressed conscience, massacred life and robbed property during three conturies in Scotland, for the back for the second s England, Ireland, Scandinavia, Germany and Switzerland. All your fuest English, Scottish and North Gersprang from being King's

simply at large-hoping for a chance the home and disrupts society. matrimonial and in the intervals filling the neighborhood with tuneful science-of favor of wealthy divorces

melody. Accomplishments are all against the favor of the Master. Bishop very well in their way, but they are Potter and his co laborers have a rare a very mixed blessing to a family that finds use for every dollar.

should rather learn : to you hath God

given empire, to us He hath entrusted

the things of the Church, and as He

who should deprive you of empire

would resist the ordinance of God, so

fear lest by arrogating ecclesiastical

power, you should be guilty of a great

crime. It is neither lawful for us to

YOUNG MEN'S SOCIETIES.

They Bring Members in Touch With

Priest and Church.

One of the most energetic laymen in

The most difficult age for a boy is

And

the period between his leaving school

and his arriving at manhood-say be-

in proof of this I quote His Eminence Cardinal Vaughan as my authority.

and the sacraments. Nor is this sur-

prising. What would be the effect on

your own children, on the children of

the rich, were they taken from college

at the ages of thirteen, twelve, eleven,

and cast headlong into the vortex of

modern life with no other stay and se-

curity than the half-digested instruc-

The rich exhaust every re-

What disappointed hopes

they are exposed to ruder

We have, therefore, say 300-

clubs :

tween thirteen and twenty-one.

lows:

And one phase of the matter perplexing to us is that parents who scrimp and save to give the girl what they deem a good education, will suffer the boy to begin his life-work at King of Finance what the legate who presided at the Council of Nice said to fourteen years of age-to become the Emperor Constantius who wished to messenger boys and white slaves play the role of ecclesiastic. " Do trundling parcels all over the town. not," he was told, " meddle with ec-This is a policy which has been too clesiastical matters, lest you prescribe long in evidence, and which we fear precepts to those from whom you

we shall have cause to lament. We have in some sections of the country been for years under the pro-

tection of honored names-of men who carried our banners in the commercial among Christians there can be no doubt and political worlds,] and whose presthat long since the whole world would tige became as it were our own. But have been won over to the Gospel of many of these men have passed, and Jesus. It is this lack of unity among their places are filled by the out Christians that makes it even possible sider. And despite the fact that govern the earth, nor for you to touch for any other religion, old or in some places we are renew, to set up a comparison trograding, slowly if you like, but with it to challenge its immortal titles surely-that we are confronted by imto admiration and acceptance. The maturity and ignorance, and that Cardinal regrets that the lack of unity Catholics must perforce be content

the Catholic Church in England is arguments and appeals of the Christian idea that only a misanthropical crank Arthur Chilton Thomas, a prominent member of the London bar. He is escan fail to be jubilant over the situapecially interested in young men's so tion. But some day we may wake up cieties, and believes that they wield a and begin to depend on ourselves and power for good in any community in tangible forces of the world and the not on the faithless promises and gush which they are established. At a conference of these associations held at of the platform, nor on the devices of Cardiff in the early part of August he hickory Catholic whose little soul redelivered the principal address as folcoils from unpleasantness of any kind,

and who is never weary of proclaiming that everything will come right in due time. We have no doubt as to that if we live long enough. But if we are going to maintain our standing and live in this country except on and live in this country except on Speaking at Stockport two years ago, sufferance we must contrive to bring he said: "What becomes of our child-Catholic education within the reach of the men of the future. We may have the men of the future. We may have school a multitude of them leave Mass sodalities and reading circles, but the all-important thing is to see that the boys are not thrown into the world

MORGAN AND THE BISHOPS.

unskilled and unprepared.

The Baltimore News says that J.

tion they had received in early child hood ? You know that the most prec Pierpont Morgan, having made himious period for the formation of charself supreme in the world of finance acter, and the most critical age, is that will now proceed to regulate ecclesiasbetween the years of thirteen and tical affairs in so far as they relate to twenty. source of anxiety and care to provide the proposed canons touching the mar. for the education of their children dur riage of divorced persons. Mr. Moring that period. And even then, what gan, it is said, does not endorse the failures charges recommended by the joint The poor have no such advantage, and committee of the Episcopal Church, and are thrown into the world at eleven or will lead the opportion, which finds thirteen years of age. Yet they have its greatest strength among the wealthy the same passions as children of the families of the East, many memrich. while temptations and are left without probers of which have personal reasons tection. One sixth of the population for the attitude they have assumed. is of school age, and nearly one sixth Now if Mr. Morgan can add the between the ages of thirteen and scalps of the Episcopal bishops to his twenty. We have, therefore, say 300-000 Catholic children in school, and alalready overcrowded belt he will be lost as many more, say nearly 300. entitled to a niche in the Hall of Fame. Some people predict the failure of the undertaking, but the financier mayhap has been reading history and has become convinced that the task is well within his powers. In November 1899 we published a discourse of Bishop Doane in which he

of attack against an evil that befouls
the home and disrupts society.Soon he understands the power of passion; alas! he does not as clearly
understand the need to restrain it.
That wisdom follows on experience,
and experience comes only with time.
Patter and his co laborers have a rare
chance of showing their mettle and of
putting into operation the reform
measures they deem necessary for the
safety of society.Soon he understands the power of passion; alas! he does not as clearly
understand the need to restrain it.
That wisdom follows on experience,
and experience comes only with time.
This is the devil's chance : he make
the success of that early attack -a
whole battle, perhaps they mogret that they may
not, with any show of reason, say to
King of Finance what the legate whoSoon he understands the power of passion; alas! he does not as clearly
understand the need to restrain it.
That wisdom follows on experience,
and experience comes only with time.
This is the devil's chance : he make
the success of that early attack -a
whole battle, perhaps the whole cam-
page. If the iearly attack fails, the
later attack will be weaker; if it succeeds the next attack is stronger, the
next defence weaker. A soul of a lad who will one day be a
father of other souls—is at stake. The
prize is worth winning, and the
prize is worth winning, and theto work on terms of equality; we are
the work of the souls.
to work on terms of the soulation is a state. The
fitted for thislem One who was crucified. He was
lifted Heavenwards on a cross. He
was more the Bishops, and
the principle is gradually winning its
may show the weaker. As onl-whole cam-
work. We must not be to take part in the
sessions, with our new farms and pos-
sessions, with our new farms and pos-
sessions, with our new oxen and
father of other souls—is that we have several females who are of attack against an evil that befculs Soon he understands the power of pas to work on terms of equality ; we are lem One who was crucified. He was prize is worth winning, and the fitted for this struggle is carried on while school- GRAND W GRAND WORK OF CO OPERATION

master and priest are no longer at the than the members of the Young Men's lad's elbow counselling, comforting, Society? Gentlemen, you know these ustaining him in the strange, because boys as none else do. You understand sustaining him in the strange, because new, experience of a ceaseless and dangerous conflict with his own self. The schoolmaster has done what he could for the boy. So has the priest. Confession, Holy Communion, Confir-mation have offered, continue to offer, him protection and safeguard. What has his brother done for him? And by the words " his brother "I mean you and me? What have we done for sustaining him in the strange, because boys as none else do. you and me? What have we done for him? We may not have injured him, but have we benefited him? Have we kept him from being injured ? There is such a crime as CONSTRUCTIVE MURDER CONSTRUCTIVE MURDER There is such a crime as

Napoleon did not kill Toussaint a junior club is the true corner stone L'Ouverture, but he told his jailer to of every young men's society. Some go away for a week and leave him in will say that these lads, in their junior prison without food—and the prisoner clubs are a nuisance and a bother. died ! He left him in a position They are perhaps rowdy, insolent, where he could not get the food, with out which he could not live. Are we leaving our younger brother in a posi-years ago were as objectionable as any tion where it is practically impossible of them. Our michievousness was We were always for him to get what is the necessary never monotonous. food of his soul, depriving him in the inventing new methods of giving an-We always had an endless days of his soul's greatest need ? If noyance. you saw a man outside your house facility for giving new and additional you saw a man outside your house facility for giving new and additional dying of want, and did not help him trouble. What magnificent teases you to a place where he could procure food, and I were ! Yet some one bothered have you no part in causing his death from starvation ? We see our young lads without the food of spiritual life; their members are afraid of a bother do we help them into the church where now and then, or are willing to shirk their duty because it is monotonous. that food is kept ? Perhaps we do. Their ideal is to do good, not to them-

them to the sacraments? They want solves only, but to others also. And help to the sacraments in the way that so widespread are the young men's so-But what do these lads want to help lent, but unacceptable. They like up this work of caring for the welfare clubs and brigades, recreations and of our lads, the good done would be inamusements, calculated, of course, as calculably great. Three years ago I ventured to make these should be and are, to bring their a similar appeal to the young men's

members in touch with the priest and societies' conference at Sheffield and to the popular view of the Jesuit. As soul through his body; at his sense through his sentiment. Sunday school was adopted; little effect has been seen and religious guilds alone are too since. To my mind it is a resolution spiritual for him. He wants his which if carried out as cordially as it bread with jam, and he takes pills best when they are sugar-coated. I don't a brass farthing that people tell me spiritual for him. He wants his

Listen to some recent words of Archthe Church was not founded to start clubs. My reply is that she was bishop Ireland on work for these lads : ciubs. My reply is that she was bishop Ireland on work for these lads: founded to save souls; and if in our day she can save souls best by clubs and brigades, she must take that means to gain the end. If she cannot save souls any other way then she must try to save them this way. In warrant? More than in other classes must try to save them this way. In this Cardinal Vaughan agrees. Look of her children must the Church place at the Catholic Social Union, one of her future hopes in the hands of her his pet schemes.

A CRYING NEED EVERYWHERE rers if they

NO. 1.196.

CONFESSION AND RESTITUTION.

A story is now going the rounds of the press-it is by this time doubtless familiar to our readers-of the return of a large number of valuable gems, which had been stolen, and they returned to their owner through the medium of the confession. The story is similar to thousands of others which have been told and probably to millions of others which have never seen public print. Just as often as anything is stolen by a Catholic, just so often does the necessity of its restitution occur, and without this restitution being made as far as it lies within the power of the transgressor, there is no admission to the Secraments of the Church for the guilty one.

This compulsion to restore stolen goods is one that seems especially to appeal to Protestants as ensuring respect for the Sacrament of Penance as it exists in the Catholic Church, and those who have had opportunity of observing the enforcement of this regulation invariably remodel their views on the subject of confession-views in most cases, previously distorted from a proper conception of this august tribunal. That the restitution of something more than real or tangible property is compulsory upon the peni-tent for the purpose of obtaining abso-lution is not so forcibly borne in mind. Yet when the character or good repute of another is damaged by the spreading of evil reports concerning him or her, it is incumbent also upon the person guilty of such slander to make amends to the best of his ability.

"The Wily Jesuit."

Father Gerard, S. J., confesses that he despairs of seeing any change in things have been from the beginning, so they will continue to the end, and the "wily Jesuit" will remain as a stock epithet as "the swift footed Achilles "or " the pious Aeneas." That this is the conclusion he has come to he frankly avows in an article entitled " A Jesuit Piea for Jesuits." which he has contributed to the current issue of the English Monthly Review. It really is not so much a plea as a defense-a candid and feeling one. Of course, for Catholics it contains nothing new, but the assurance that the charges against the Jesuits are false, coming from an honest man who has been a Jesuit for forty-five years, who for a quarter of a century has been admitted amongst the "Professed," or very core of the society, and who has been in constant n with

llions to landed Aristocrats by the spoil of church land and lay land be longing to Catholics. Wherever Catholic life, liberty and property were preserved in any country of the world it was exclusively by force of arms. In every land in which Protestantism triumphed, the old faith went down on the scaffold, in the gaol, in banishment, in confiscation, a famine. The followers of John anox covered Scotland with the smok ing ruins of Catholic art and civiliza tion. The Cecils, Russells, Caven-dishes and company did a similar office in Merrie England."

OUR FUTURE MEN.

Sometimes we attend concerts. We have to. A good book would be infaitely more diverting than the efforts of the gifted young soprano or the gyrations of little " Miss ------, the recognition of the view which the laughter of our respected townsman, State takes of the civil contract." That Mr. ---- " At one particular concert the is, the Bishop admitted, "looseness of audience included all the parish heavy dealing," and then by a miserable subweights financially-the ladies who terfuge endeavored to put the blame magine they are the real thing because their ancestors made a lucky on the State, when it should be placed where it belonged, namely at the deal in oil or soap-in fact it was a doors of the sect which re-marries magnificent exhibition of boiled divorced persons and receives airts and millinery.

them into Church membership. Per-We do not intend to describe the haps also Mr. Morgan has been coming performance. We content ourselves over that remarkable Episcopal pro with asking what the innocent young nouncement, and has come to the conlings who thumped the piano in all clusion that if the Episcopal body will kinds of time, and who, we are intruckle to the State, and that too withformed, are adepts in various kinds of out any threat of punishment for not art work, are going to do with their accomplishments? We know what some of them do. In many instances alleged to represent. The Wall street they become an encumbrance on over-Worked parents. They cannot play magnate has we believe no personal 100d. They cannot paint well enough oblige some of his friends is going to no longer. He fancies he is now to secure a market. And they will prevent the prelates from giving the man; for what, he asks himself, are more other fields of labor because right name to the remarriage of growing, and growing to feel the there enter other fields of labor because right name to the remarriage of growing, and growing to feel the laid. The invitation now given is Peter was nailed. When they went to strange, weird movements of those an honorable one, and one which the lift him up, the old man's lips moved, an honorable one, and one which the lift him up, the old man's lips moved, and honorable one, and one which the lift him up, the old man's lips moved, and honorable one, and one which the lift him up, the old man's lips moved.

000, between the ages of thirteen and twenty. We have provided lay teachers for the first ; we ought to organize a body of lay workers to watch ver and complete the training of the second. This would place one-third of our population under the direct and loving influence of zealous and educated men and women acting in har mony with the clergy. The need of laid down the attitude of his Church becoming recognized, and I behis i towards divorce. He declared : "It is lieve that the first quarter of the com at least to be said that our loose dealng century will see among us the organization, upon a wide scale, of this ing with the question is not by any necessary work of co operation for the act of the Church, but by & submissive benefit of young people between the

ages of thirteen and twenty. It will be, indeed,

A GRAND CATHOLIC BROTHERHOOD when one-third of the population is cherished and taught by elder brothers and sisters, regardless of social rank, of rich or poor. We have confraterni-ties guilds of devotion, and Society is and clubs for the better classes. but these by no means cover the whole ground. There is a large population clow the middle class to deal with, that is outside purely devotional societies.

province. "We have again and again insisted," said Cardinal Vaughan, "in consummation of time " He knew, season and jour of season, on the necessity of co-operation. We need at ever, personally, but would in his Nor need we wonder at the Cardi-nal's words. When a lad leaves school he passes out of the restraints of dissipline into freedom from almost any of their life, as there are persons em-ployed in their education while they that before very long were to revolurestraint. He is no longer a pupil doing so it may be as subservient to he is a wage earner. He begins to ployed in their education while they that before very long were to revolu-are of school age. These must be tionize the world in which he lived. him and the individuals whom he is alleged to represent. The Wall street erty of coming manhood. He begins to earn the bread he eats, the clothes he wears. In his own eyes, therefore,

And if, when such an honorable in- was preaching would ruin the pagan And if, when such an honorable in-vitation is held cut to them, the lay-men hang back or decline, it is they, and not the clergy, upon whom the guilt of losses to the Church must be I there there was a cross, and to it Peter was nailed. When they went to interest in the matter but simply to if not in the eyes of others, he is a boy

Wait a moment. but particularly in citiess is that of neglect their duty." Wait a moment. No man is a murderer because he does organizations for young men, in mind on all points, must make an imwhich, through provisions made for not give the help necessary to keep -if he can't give it, their social and material interests, his brother alive-And I, for one, maintain the bishops their spiritual welfare may also be and priests can't give it. They are doing quite enough-more, indeed, future of religion are organizations of future of religion are organizations of than we have a right te expect them this kind than costly church structures; more profitably spent in the interest to do. Our CLERGY ARE BEYOND ALL PRAISE

CLERGY ARE BEYOND ALL PRAISE They are at our beck and call night zations than much of that which goes and day. Their self sacrifice is heroic. They build our churches and schools ; not, indeed, eliminate from our lists, but which I would at least supplement go round begging the money for their upkeep-a truly shocking duty for us by what is sure to bring a hundredfold ose upon them; look after the sick more in substantial returns."

This work is yours, gentlemen, and and the dying; comfort and console the afflicted; spare an alms from their I know no people so well fitted to do it. siender purse for the necessitous poor; When the end comes, and the Lord and, wearied and worn themsolves, are asks us. "Where is thy younger never too tired to help us when we call brother?" let us hope the members of them to our side. It is we who are this great and powerful society will not tired. What the clergy need is the layman's Am I my brother's keeper ?" It was

co-operation, as I ventured to say to a Cain who first gave that excuse, and Catholic meeting at Westminster last he should not be a model for us in our

least as many zealous parsons to look successors. Peter, therefore, it was

school, during the most critical years was imprisoned there ; but he began

year- They want the laity not merely life. to help them, but to work with them. They ask-I cail Cardinal Vaughan to THE FAITH OF THE POPE CANwitness-they ask the laity to co-oper

after the young people who have left true, died.

ate, t work together with the clergy

as breinren of the priests, not as ser-

vants; co operators, in the fullest and

found among our laity."

pression on the non-Catholic public. To the question,, why has the name of the Jesuit become a synonym for all for the that is crafty and disingenuous, Father Gerard has no answer to make. He 'gives it up " as a conundrum which he cannot explain.

and confidential con

Laymen Trained To Take up Their Work,

It is very gratifying to learn that while the Jesuits of France have de termined not "to apply for authorization" but will leave France and scatter to Eng and, Ireland, Belginm, Switzerland, Canada and the United States, their colleges, for which they have labored and made such sacrifices will not be closed. They have made special efforts to train up a body of young men who should be lay substitutes in case they should again be forced to leave their college. These young men are imbued with their spirit and thoroughly trained in their methods so that their colleges can safely be handed over to their care. The cheering announcement is made that not a single Jesuit college will be closed, but that on the first of October every college will open with a full and layman working together, each lieve that the faith of Peter had not complement of lay rectors and teachtaking his share in the direction of failed But how did this effect Leo that part of the work within his own XIII.? Christ said to Peter: "Lo, I ers who will, to all intents and purposes, be Jesuits in frock coats and top hats. - Catholic Columbian.

> Good Advice to Parents. Make the bridge from cradle to manhood just as long as you can. Have your child a child as long as you can, especially if you live in a city. Be not in haste to force your child into premature development, by intelligence or anything else. Let it be a child and not a little ape of a man running about the town. - American

O my Father, open Thy arms to receive therein the poor servant who prays to Theo. Call me into Thy Heart and enlarge it that there may be room likewise for the great mul-titude of men who believe in the Lord.-St Ambreas

NOT FAIL. Christ prayed that the faith of Peter vants; co operators, in the fullest and should not fail ; and, therefore, if we noblest sense of that word, both priest believe that Christ is God, we must be-

He went to Rome and

It began to be seen that that which he