

The Catholic Record.

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

VOLUME XXII.

LONDON, ONTARIO, SATURDAY, AUGUST 25, 1900.

NO. 1,140.

The Catholic Record

London, Saturday, August 25, 1900.

THE WAR.

The war in the East goes merrily on. The Filipinos are being inoculated with large doses of galling-gun Christianity and Americans are learning that the natives who are still above ground are past masters in the art of ambush making. They will doubtless be assimilated and be changed from benighted and happy natives into individuals who, according to Bill Nye, are well informed and billious, while they revel in suspenders and rum, with all the blessings of late hours, civilization and suicide.

A WORD TO PARENTS.

We hope that parents will register a resolution to give the boys the advantages of Catholic education. There has been too much neglect in this matter. The most casual acquaintance with the ways of the city cannot but help showing us how many lads are employed as messengers, as clerks in lawyers offices and in other so-called occupations which leave them when they attain their majority high and dry on the strand of failure.

We certainly think that parents with a little self-sacrifice can enable the boys to get a grip on the world. Poverty is oftentimes alleged as an excuse for putting them into harness at an early age, but the same parents think nothing of paying music and painting fees for the girls. Where financial resources are limited the boys should come first.

GOSSIPERS CRITICIZED.

"Everyone but a born idiot has brains enough not to be fool." That's a nice little saying, said our friend, the old gentleman who has many schemes for the reformation of this planet. Why I had them labelled, before letting them loose on an innocent world. Then we could be on the lookout for them or have at least a chance of minimizing the effects of an unavoidable collision. We thought that the heat had affected his mental machinery.

"I mean," he continued, "the collectors and purveyors of gossip. They gabble and criticize—fitting here and there gleaming and retelling, with never a thought of self-culture or of anything else save vocal exercise. What they do know they divulge—what they don't know they conjecture—what they cannot conjecture they fabricate. A burden to themselves, they are intolerable nuisances to those for whom life is not bounded by the doings and sayings of their neighbors. They would be invaluable adjuncts to a yellow journal. They have many and mysterious ways unknown to less gifted mortals of getting the news; and with their lurid imaginations and a knack begotten of repeated efforts, they could elaborate a hint into columns of plausible information." The old gentleman was "wound up," as the office boy said, but we bade him adieu courteously but firmly before he proceeded further.

GIVE THE BOYS A CHANCE.

It is incredible how many promising lads are doomed to serfdom through the criminal carelessness of parents. For the sake of a miserable pittance they are allowed to leave school and to become virtually the pariahs of society. They will of course be as good as their fathers. To walk in the old groove marked deep by the feet of those who have been hunted and persecuted—to aspire to nothing—to wait in suppliant guise outside the temple of Prosperity—to live in isolation—these are things which mightily delight our friend the enemy. And it is a wonder that this is hidden to the eyes of so many. Start a boy at fourteen and expect him to win is like asking him to tear down a stone wall with his naked hands. At twenty he is either a gentleman of leisure or a wood-hewer or water-carrier or an applicant perchance for one of these elusive governmental berths. But he does not count as a factor in our progress. He may be a voter with a political education of knowing how to haul at the right moment, and there he stops.

"If we isolate ourselves and fall out of the highest intellectual and moral

life around us," says Bishop Spalding, "we shall fatally drift into a position of inferiority, and lose the power to make ourselves heard and understood."

THE WORLD'S HEROES.

As soon as the news came that Catholic missionaries had fallen victims to the fury of the Boxers others volunteered to take their places. This is the spirit that has been attested to by countless deeds of heroism. It lives in the hearts of those who know what they believe and who, in order to teach that belief to the heathen, are ready to face every danger. Young priests arise with the memories of saintly missionaries, and buoyed up by the hope that after strivings and much weariness and death, mayhap by sword or gibbet, is the reward exceeding great, are willing to step into the breach. They are the world's heroes. To plunge into the smoke of the battlefield and to drag a stricken comrade back into safety demands bravery; but to be cut off from home and kindred—to live surrounded by things that can not but be repugnant, and by suspicious and fickle populace—to work gladly and generously with the shadow of a cruel death at hand, calls for courage of a stronger and deeper mold. It is no wonder that Khartoum Gordon found none but the Catholic who came up to his ideal of the absolute self devotion of the Apostolic missionary.

We do not for one moment insinuate that Protestant missionaries are devoid of earnestness and self sacrifice. But they cannot by their principles attain the heights that are so easy of ascent to the Catholic. Without doctrine, and without means to make anything or anyone holy, they have never yet succeeded in converting any heathen nation.

CATHOLIC FEDERATION.

The Catholic Federation scheme is meeting with considerable success in the United States. A few Catholic journals are rather faint-hearted in their approval, but the many endorse it with earnestness and enthusiasm. There can be no valid objection against it. It is not for political purposes, as some ingenious writers would have us believe. To concentrate Catholic energy—to stimulate the zeal of Catholic laymen—to prevent bigotry from encroaching upon just rights—these are aims that cannot with any show of justice be viewed with suspicion or distrust.

It strikes us very forcibly that the Catholics of the United States should crystallize that scheme into an organization that will be permanent and that cannot be overlooked. Despite their protestations and their services, they have, notably in the formation of commissions to their new possessions, been walked over. We do not say that the President and his advisors were influenced by bigotry in the selection of the various gentlemen who are initiating the alien peoples into the mysteries of a brand new civilization. But we do say that Catholics should so organize as to make future selections of that kind impossible.

The men who guide the destinies of the state are credited, and very properly, with a deep regard for the interests of true civilization. It reads very well and is calculated to give the youth of the country a high idea of civil dignitaries. But in the political game the winning factor is the ballot. Every turn of the wheel is for the purpose of catching the electorate. Hence, when those in power are confronted by a band of Catholics who exercise the franchise, federated to resent unjust interference and discrimination, they may think twice before turning the wheel injudiciously.

In Canada we have not so much need of Federation as our cousins over the border. But we hope, nevertheless, to see it before long in working order, and we are delighted that the Toronto societies have taken steps to that end.

It will certainly be a safeguard and may furthermore convince politicians that the day of gush, bluff and platform promises is a thing of the past. We can still have our party watchwords, but when unjust endeavors to interfere with the rights of conscience we should close up our ranks and be simply Catholics.

Again, Federation will take hold of the energy that is wasted on trifles and purify and direct it to noble ends. The layman who is at all observant of the trend of events must needs recognize that he can be of service to the Church. There are boys to be looked after—to be rescued from evil surroundings—this and countless other works that make for the extension of God's kingdom on earth are crying out for help. That an organization can give this more intelligently and with greater fruit than individual effort goes without saying.

Furthermore, we believe that Federation will raise our societies to a higher grade of efficiency. Whilst we have a just measure of admiration for the work they have done, and are still doing, we cannot shut our eyes to the fact that their usefulness is rather negative than positive. They certainly do not exert any appreciable influence on the community. We do not deny that by dint of much and sundry talk of an adulatory nature they are lulled into believing they do, but that belief, however consoling, rests on a very slender modicum of fact. If being centres of athleticism and of eloquent resolutions is not the ultimate end of a Catholic society, we may say that our organizations have much to discard and much to learn.

We should like to be able to say that our societies are nurseries of ambition—homes of zeal and Catholic loyalty—places where our young men are inspired to act their parts in this country, not as political serfs or ward heeler or backboneless individuals whose lips cannot frame a word of protest, but as Catholics who are proud of their faith and are ready to defend it, and who realize that courage and enthusiasm, industry and tenacity are the essential conditions of success.

The project for Federation has received the strong approval of the Apostolic Delegate, Mgr. Martinielli. He says:

"Believing as I naturally and sincerely do, that Catholic interests are well worth protecting and promoting for the welfare of both of religion and of the civil society, and knowing the value of united effort for the protection of any interest, I do not fail to appreciate the importance and desirability of such a movement."

THE POPE ON ANARCHY AND SOCIALISM.

From his prison in the Vatican the Pope protests that society is in danger from the vile rabble, who are senseless in their hatred of Leo XIII as was the savage, howling mob of Jews who mocked the Founder of Christianity and cried aloud for His death. The Vicar of the Crucified is said to be preparing an encyclical letter, in which he condemns the spirit of anarchy, which places the Pope at the mercy of a revolution which menaces his liberty. The Catholics of America, who are intensely devoted to the Holy Father, will give the Pope all the moral and material aid in their power in the hour of affliction. Leo XIII. is a true shepherd, like His divine Master, and, if need be, will lay down his life for his flock.—American Herald.

PROTESTANTISM DECAYING IN NEW ENGLAND.

Here is a bit of interested testimony on the decadence of Protestant church-going in rural New England, from a sketch by Allen Chesterfield, in the Congregationalist of August 2:

A party started last Sunday morning for a New Hampshire summer resort to attend church in a town several miles distant. The drive along shady roads, fragrant with the breath of the pine and hemlock, was endurable, not to say enjoyable, but this party was made up of honestly disposed religious people in the habit of going to church every Sunday the year through. They were not out for the ride only. But as they drew near their destination, they were surprised not to see any families or individuals wending their way to the sanctuary. Plenty of looters there were idling on the grass and awaiting the arrival of the next electric car, but not a sign of church-going or a silver psal from the belfry. The doors of the church edifice were closed and locked.

Inquiries revealed the fact that the minister was away on his vacation, and that none of the Protestant churches would have a morning service. Whereupon, Mr. Chesterfield:

"So the city people resumed their seats in the carriage and meditated on their homeward journey on this new aspect of the country religious problem. There may be some excuse for city churches closing their doors on Sunday, but that the leading church in a smart New Hampshire town of 1800 inhabitants should, for four successive Sundays, give up its service at a time when many strangers would naturally be present and when only a small fraction of the regular parishioners could possibly be out of town was a sad revelation of the religious indifference of that community. I shall not be surprised to hear before long that the church is to be closed for a year in order that both pastor and people may have their proper amount of rest."

This writer's experience might have been duplicated on the same Sunday in a hundred towns in Massachusetts, New Hampshire, Vermont and Maine. The spiritual and moral dry rot which

is destroying the older element of the population of rural New England, calls for a check which Protestantism cannot supply.—Boston Pilot.

INCREASE IN JUVENILE CRIME.

There is no keener pain known in life than that caused the parental heart by the misdeeds and crimes of bad sons and silly daughters. The daily records of police courts show an appalling increase in juvenile crime, and in many cases the culprits are not the children of poverty, but the sons and daughters of parents who are infatuated with the world and "fashionable society," as they call it. Mere children are brought to the theatre and sent to dancing-school—and yet their parents wonder at their straying from the paths of virtue. These little children become "young ladies and gentlemen" sooner than readers and writers, are accomplished in all the practices and usages of "polite and respectable society." They know the latest style of dress or the newest cut of a dress coat. They can go through the most intricate figure of the latest dance; but ask them to recite the Apostle's Creed, or to make an Act of Faith, and they are astonished. It is true that they are sent to church on Sundays and holidays, but only to barely comply with the obligation of hearing Mass. Parents have a terrible responsibility. In the words of the patriot prelate, Archbishop Croke, "there are three things in particular which parents are bound to give their children—good example, wholesome chastisement or correction when they need it, and round, suitable instruction in religious and secular matters," and if they do not discharge their duty they must not complain if a terrible punishment is their lot.—American Herald.

THE CHILDREN.

The contentions that have arisen in different localities during the school vacation just about to close have emphasized two things: the irreligious tendency of public and other secular schools and the imperative need of Catholic education. It would be interesting, were it not too difficult, to gather from all parts of the country the testimony going to prove the hostile attitude of State and denominational schools towards Catholics and the Catholic Church. Even in places where the influence of Catholics is powerful, it has not prevailed to the extent of preventing discrimination against Catholics, who sought elective or appointive positions, when their fitness was beyond question, and when they so far outranked their competitors that an omnipotent board could only give as a reason for rejection that "members were exercising their prerogative." Opposition to religion centralizes on the Catholic Church. Numerous beyond computation are the cases where teachers took it as a matter of course that, where a history text did not misrepresent the Church, they were in duty bound to supply the omission, though the teacher's supplement might outrage the most sacred feelings of Christianity. In the higher institutes of learning, whether of State origin or private foundation, infidelity is the boast not confined to students; while the chapel and theology and theological students are sources of infinite jest to the sprout, whose room reeks with foul pipes and green room pictures, and whose intellectualty is as hollow as his pretensions to athletics. The air of these places is charged with derision of religion, if not with open hostility. The product of the public school makes very plastic material for the evolution of intellectual pride that becomes its own God, and whose creed is "non-serium."

It is no wonder since the only evidence of religion presented in the public schools are confined to a pedagogy that talks of "dark ages" and "medieval methods" and "narrow ecclesiasticism," or to open charges about the restrictions of the Roman Church. Catholic children mention such things to nobody but their parents, and Catholic parents who send children to the public schools usually advise the children to "take no notice" of such attacks, lest it attract too much attention. The rest is easy; after awhile these pupils "take no notice" of the Church, except to reproach it as a folly of their parents. The training of children is at best no easy matter, but it takes no seer to recognize what will be the result of putting aside God from the order of influences that ought to shape men's lives. Take away all authority and you have the inevitable—anarchy. When will Catholic parents awake to their interests and opportunities? Be wise unto sobriety.—Catholic Universe.

THE MISSIONARIES AND THE POWERS.

A great deal has been said about the trouble in China and the part the missionaries have taken in provoking it. Our opinion is that the missionaries have lost more than they have gained by the interference and protection of the powers. The very protection of the powers invests the missionaries with a foreign affiliation that renders them hateful to the Chinese.

Instead of entering upon their divinely appointed work trusting to the assistance of their divine Master, willing to stand or fall under the ensign of the cross, they come backed by the civil powers, which the Chinese hate, and protected by treaty compacts which the Orientals wear as the yokes of our Western civilization. The apostles of Jesus Christ, with no credentials but those of their divine mission, with no defense but the grace of God and the spirit of the martyrs, can do in China what they have done in every country in which they have set up the standard of the Cross. In this way they commence and prosecute their work among the Chinese, not as the missionaries of France or Germany or England or America or any other country, but as the messengers of Christ—at home wherever duty calls them, and from the beginning, in all respects, a part of the people of China. In all things except religion wedded to the destinies of China. This style of missionary work might in the beginning result in a few martyrs, but the true missionary must be imbued with the spirit of the martyrs and the heroic immolation of the martyrs, has ever challenged the admiration and respect even of savages, and their blood proved the fruitful seed of Christians. The propagation of the Gospel in every land under the sun has vindicated the power of God to work out its beneficent blessings to men—Independent of the force of arms. Make the missionary free; relieve him of the burden of national and political support and leave him to the keeping of his divine Master. God alone is all powerful and irresistible. His messengers participate in His prerogatives—Catholic Universe.

THE SOCIETY OF ST. VINCENT DE PAUL.

The quiet but effective work done by the charitable institutions attached to the churches of New York is little known by the majority of those who spend their time in the acquisition of wealth and the enjoyment of the pleasures it purchases. The Society of St. Vincent de Paul is the best known of the associations devoted to the relief of the suffering poor. The members of that society are tireless in their mission of mercy. It is a little over half a century since it was founded by Frederick Ozanam, a young and brilliant student, who was pursuing his studies at the College of Paris.

The founder of the Society of St. Vincent de Paul was born at Milan in 1813, where his father was a doctor of repute. From his childhood Frederick Ozanam had been imbued with sentiments of earnest and tender piety, love for the poor and sensibility to the sufferings of others. A diligent and successful student, his tastes were manifestly literary and philosophical. Designated for the profession of law, he had served as an apprentice or clerk in an attorney's office, until, in 1831 he was sent to Paris to complete his studies. He was confronted there and embraced by the hostile and malignant influences of the period, and only his strong and earnest faith and piety saved him. Among the great number of students who attended the courses and lectures only a few comparatively were professed, practical Catholics, and of these a smaller number had the courage and fidelity of their convictions. Among these few faithful ones Ozanam was conspicuous, and his ardent and eloquent championship on every proper occasion, of his principles and convictions, constituted him naturally a leader, a rank to which his talent and abilities could not fail to raise him. Learned, logical and eloquent, he could hold his own in the debates and discussions, especially when his faith and principles were assailed; but he became weary and heartsick of these controversies, in which, even when triumphant, he could point to no results; and so one evening, when the scoffs and jibes at his religion had been renewed and repeated with unusual vehemence and bitterness, there was one taunt hurled at him which left a sting. "Yes," it was said, "your Church was a grand affair in the past, and has filled a great place in history, but now she is only a venerable relic, a crumbling ruin cumbering the earth. Wherein does she now show anything of her ancient works and spirit? What does she do? What do you Catholics do to demonstrate your faith in practice?"

Ozanam resolved to demonstrate his faith by practical works of humanity and charity. He called together a few of his young Catholic associates to consider the problem. They accordingly assembled one evening in May, 1833, and there it was settled that henceforth they should occupy themselves, not with discussions, but with the service of the poor, and thus oppose a practical denial to the reproach of the enemy. This suggestion contained the seed of the future Society of St. Vincent de Paul. They consulted M. Baily, a Catholic editor, who saw at a glance the value of the plan, and passed the office of his paper at their disposal. Eight members constituted the Society of St. Vincent de Paul. It was settled that their works should embrace visits to the abodes of poverty, there to assist the sufferers by every means in their power. The members

were strangers in Paris, nor were they rich; but they desired to do good and God prospered their undertaking. Ozanam completed his legal studies in 1837, and began the practice of law. This proved ungenial. He recognized the difficulty of combining the duties of an attorney with his favorite pursuits. In 1839 he was appointed professor of commercial law at Lyons. Here his brilliant acquirements became the theme of admiration. He resigned this position for a chair in the faculty of the Sorbonne. Nearly half a century had elapsed since the voice of a Christian teacher had been heard there, but now a new era began. Ozanam took his seat among the veterans of the proud old university, and electrified his hearers by the splendor of his gifts and the glowing ardor of his faith. Lectures, reviews, essays and controversial articles flowed from his pen. In addition he took an active part in every enterprise having for its object the glory of God. Incessant labor undermined his health; change of scene became necessary. But each resting place supplied new material for his grand projects, and even the wayides filled his imagination with pictures of the ages of faith, so that travel brought no relaxation to his active mind. In 1853 his health gave way completely. A journey through Italy was planned. While there it was evident that his end was near at hand. He expressed a desire to die amid the scenes of his early labors, but it was impossible to return further than Marseille, where he ended his heroic life on September 8 of the same year. The death of Ozanam was a severe loss to Christianity, of which he was a most eloquent champion. Before he died he had the happiness of seeing the Society of St. Vincent de Paul spread over the entire world. There are in New York more than one young lawyer fitted to play the part Ozanam did in France. There is no doubt that in our large cities, as in Paris fifty years ago, infidelity is spreading, and the poison of Socialism is destroying the contentment of the workingman. The propagandists of strange ideas are busy, and it behooves the champions of truth and justice to bestir themselves and do as Ozanam did. They must show that Christianity is the best friend of the workingman, and that the strange doctrines of false teachers would bring them back to the slavery of pagan times.—American Herald.

A COMPLETE CURE.

A Toledo Young Lady's Faith Rewarded at the Shrine of the Ste. Anne de Beaupre.

The Misses Agnes and Constance Machon, two well known young ladies of Toledo, have returned from a visit to the shrine of Ste. Anne de Beaupre. Miss Constance is grateful for the complete restoration of her eyes, the muscles of which were contracted, causing constant and intense pain. Since making the novena at the shrine, which closed on the Feast of Ste. Anne, the pain has disappeared entirely, her sight is clear and perfect and the oculist declares the improvement to be most wonderful. Improvement in the health of Miss Agnes, which has been poor for several years past, is not so marked, but she still hopes for complete restoration through the intercession of good Ste. Anne, the Wonder Worker of Beaupre.—Catholic Universe, Cleveland.

CHRISTIAN HOPE AND COURAGE.

Christian courage should be well developed by Catholic education. "Never despair" is a brave motto and a brave man's armor. Bright, beautiful hope, the antidote of all the evils which sprang from the fatal box of Pandora. What a dreary, dark world this would be without its smile. It springs eternal in the heart, for it is the immortal longing of the soul which earth can never fill.

"Man never is, but always to be blessed." Strike out of the hearts and lives of men this hope of future good and happiness and it would be the death of human efforts and life. Hope—it is the mainspring of every deed and effort of the world since man came into it, and will be so until the "crack of doom." Is there a life so hopeless and miserable as not to be warmed by its smile? Is there a calamity so great that hope will not rise from its ashes? Is there a crime so dark and heinous that hope will not lighten or color? Is there poverty so bleak that hope will not transform into affluence and ease? Is there a misfortune, sickness, poverty or death that the light of hope does not illumine? As the rainbow; it spans the heaven of man with its eternal faith, and glids the world with its heaven born joy. Hope glids all of earth and brightens even the portals of the tomb. Hope on, hope ever, and if the reality never comes, the joy of hoping will have cheered and lightened our lives, and will find its fruition in the heaven from which it sprang.—Sacerdos in American Herald.

Humanity is never so beautiful as when praying for forgiveness or else forgiving another.—Richter.