The Catholic Iournal.

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PARENTAL DUTIES.

An Importan Address By Cardinal Vaughan,

levere Rebake to Catholics Who Segled the Laws of the thurch in Besend O Abstinging and Fasting-Row to Prorent Children; From Decaming Moral Beralicts.

In a recent address Cardinal Vaughan administered a severe robuke to Catholics who, from human respect. neglect the laws of the Church as to abatinance and fasting. He also erplained a plan to be put in practice for preventing leakage by children becoming moral derelicts after they leave school. His Emisence at some length then proceeded to explain what was meant by a canonical visitation. Speaking on the commandment of the Church concerning fasting, he said: People now had constitutions more delicate than they had centuriss ago; they were weaker and more nervous, and the Church was more indulgent in her laws relating to fasting. Therefore she permitted a person to take food on fasting days, which, in many cases, would be more than some persons would ordinarily require. She permitted eight ounces of bread at collation, and many people did not ordinarily cat more than six ounces She also permitted the use of butter and other things. She allowed as well one full meal, so that practically the law of fasting was not so difficult to keep as many people imagined it to be. If people who said they could not fast would only try whether they could, using all the indulgences which the Church permitted, they might satisfy their consciences, after a few days' trial whether they could or could not fast. Of course many more could abstain than could fast; but unhappily such was the weakness of many persome-not physical but moral weakness -that if they happened to be dising in the company of Protestants on Friday they had no hesitation whatever in eating fleek ment. He feared this laxity arising from human respect was becoming more common than it was some years ago. This was a sad thing, because the law of abatinence was recornized by those outside the Church as forming part of the laws of the Catholie Chwrch. It was to get rid of this law of pensnoe that, in a great measure, the revolution of the sixteenth century was brought about It was well-known by non-Catholice that Catholics lived under this isw of penance and mortification, therefore Protestants and non-Cathelics generally were quick to observe whether Catholics lived up to that law, or whether, like they did. Catholics despised it. Very often they would tempt Catholics on Friday to see whether they could lead them astray from the laws of the Church and make them like unto themselves, and is often happened, alsal that Catholica allowed themselves to be betrayed, sometimes from human respect, sometimes from a leve of indulgence, to est meat in the presence of Protestants. Of course this could not be justified by the law of God . Looking at it from a human point of view it was a miser able piece of human respect. A Protestant beholding a Catholic acting in this way would have a poor opinion of the character of such a Catholic, and after he had gone would perhaps say. "How peor and shady a Catholic So and So is" Therefore Catholics thrown thus into society and eating meat on Friday, from the lowest motives so far from obtaining any credit with Protestants lost their obsracter for independence and were looked upon as cowardly or self-induigent . There was another law of the Church-to hear Mass on Sundays-and upon that law he thought he ought to make dertain observations. Of source if he came there to praise them for their. piety and to say nothing about defects which upon examination he found to. exist, he might indeed discharge his office without any offence. Smooth and soft words might be acceptable to some people, but he feared he could not satisfy his own conscience if he confined himself to such words, and he felt sure that he would not conform to their will if he were disposed to speak half the truth. Therefore they must allow him to speak of things as he found them, and to ask their sympathy. while he laid the whole of the facts before them. He found that mission contained a considerable Catholic popuistion. It certainly had 4,000 Catholicin It-he thought he was nearer the number if he said 5,000. Let him take the population at 4.000 or 5,000 Here they had a commodious church. well-heated, comfortable, and wellbenched, and it was served by three priests who were always in attendance. That was a healthy neighborhood, and there were several Masses on Sunday morning. How many did they suppose was the number habitually attending Mass on Sunday at that church? Let. them write off a thousand for infanta and little children whe could not come to Mass, and also write off a certain number for the sick and infirm, then he thought the number coming to Mass should be counted by thousands. But what was the number habitually attending Mass in the Church of Our Lady, St. John's Wood? It was from 1,000 to 1,100. There were from 3,008 to 4,000 people who neglected Masa But taking a smaller estimate, there must be atleast 2,000 who ought to come to Mass and who did not come. Supposing there were 2,000 infants and people who were sick and infirm, which was | within the reach of all who desind it

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altorether an excessive estimate: but supposing this were so, there would be at least 2,000 who neglected to come to Mass on Sundays This was a serious matter. He considered the attendance at Mass on Sundays as 1 to best and most accurate test of the condition of a congregation. His Eminence then referred to the

graces and blessings following attendance at Mass, and said it was almost certain that people in mortal ain were led to repentance and regained their spiritual life through the tribual of penance if they regularly attended mass Sunday after Sunday. It was almost certain that people spiritually dead would be led by Jesus Christ to approach the sacraments if they came regularly to Mass. If he found that this attendance was irregular he had hardly any need to ask how a congregation attended their Easter duties. But he had asked, and having sacer tained the negligence of Catholics there in coming to mass, the neglect to attend the Easter duties was just what he expected it to be. There were not a thousand who came to their Easter duties in that parish. These were and facts he had to speak. He was not upbraiding those present. His object was to induce them to ase what influence they possessed to induce these who habitually neglected mass to come to the holy ascrifice. Those present were the elite of the Catholic community is the parish, and though they were in a small minority they were forvent in the practice of their faith. Still they had responsibilities beyond the saving of their own souls. Their responsibility extended to those round about them, and everyone of them could discharge this obligation. If any of them thought this obligation did not apply to them he (the Cardinal Archbishop) said it applied to every one of them. They had all their responsibility in this respect because they were all part of that community of Catholics. They could do two things-every one of them could do them; they could, in the first place, pray for those whe did not come to mass. They could also use personal influence with them, approaching them, of course, with prudence, kindness and love, but also with seal His Eminence made an aloquent appeal to: the congregation present to exercise their charity in this way in behalf of those who were absent and who did not come to mass. Another question connected with the inquiries into the state of the mission was: "What is the proportion of boys between 14 and 21 years of age, who are leading the lives of satisfactory Catholics?" The answer was a very true one: "It is difficult, even impossible, to say." He supposed that the clergy and the part of the congregation who observed these matters would say that the great ruin and wreck that took place among souls occurred from the time following their leaving school until they were sottled in life. If they wanted to know one great reason why there was so much neglect of mass they must find it in the allurements besetting these young people from the age of 14 to 31 These were really the causes of this terrible defection Catholics had to isment. These children were deserving of the most intense compassion He bad been considering this matter, and he felt himself bound as chief pastor. to see if some remedy could not be found for this terrible condition of things by the aid of kind people who were disposed to help in such a great work of charity as the rescue of the young from such temptations A plan had been matured which, it was hoped, would soon be put into practical operation in the first instance in that parish. Their rector would shortly make a start with it there, and it would be taken up in other placesin the East End and other parts of London. Benevolentladies and gentlemen. with a little leisure and much zeal, had united themselves together as workers in a Catholic Social Union that would be established in different centres, and which would take the form of clubs for the amusement and for the social improvement and instruction of young people after they left school. Through the kindness of the Sisters of Mercy in that parish a spacious schoolroom would be placed at the diaposal of the Union for at least two nights in the week, and it was hoped that the children leaving school would be gathered into these rooms It was proposed to begin first with the boys who had left school These clubs would be formed, and there would be attractive amusement to be found there, as well as instruction. Of course, if these children went to work all day they could not be expected to work hard at night, and they would, perhaps, not attend these clubs if no amusement were offered to them. This amusement could be attractive as well as rational, and it would be the means of bringing these young people under the social influence of those who were better educated and more refined, and who would thus have an opportunity of speaking to them and showing an interest in them. In addition to the amusement there would be lectures and instruction -- a system of continustion classes so that the poor people would not only have amusements and pleasure of a rational kind within their reach as a counter-attraction to those allurements of which he had spoken, they would not only have onportunities for enjoying social intercourse and becoming subject to the refining infinences that would be brought to bear upon them, but it was intended to proceed a step farther and to place

instruction after they left school that would enable them to improve their social position. If they could suract the young after they left school br such inducements as these, they would have found a method whereby a great portion of the leakage from the Church might be alonped. He trusted there would be in that parish at least a few persons who would help in this charitable work. He also hoped that all present would take what he had said seriously to heart, and by prayer, de-votion, and cooperation with their clergy assist in an endeavor to bring about an improvement in the condition of things it had been his duty to iny before them in regard to the affairs of that mission.

Spanisk Anorebieks

A amecial despatchs from Madrid to the Central News of London says that the arrest of Jose Colina, who has conferred that he was the author of the book azplosion in the Lyc-um theatre at Barcetons, has afforded relief to workingmen, The are now less harraned by pollos wisttatious to their homes. Hundreds of fam. ilies are in great distress, laoking the necessaries of life, owing to the wholesale arrest of man who were suspected of being implicated in the anarchist plot.

EVILS OF THE DAY.

Response of the Holy Father to & Congratulatory Address,

The head of the shurch has recov ered from his recent indisposition, and is now enjoying excellent health and mirits His voice is clear and powerful. Cardinal Monnoo La Vatlette, dana of the Bacerd college, who line also received from his late illness, read to the pope an address of congratulation from the college, in which two thirds and often three fourths of reference was made to the pope's labora to extend universal pence and harmony, and to the success of his recent jubile coleorations. The pope in reply said:

Graat and signal, without doubt have been the bleesings which we have reed wed from a loring and divine providence. We are pleased that the Sacred college renormine them and gives prales and thanks to blossed God, for our praises and thanks aloas would be little to offer for such abundant mercies. It is the hand of God which preserves in to this advanced age. It is the hand of God which gives us the of Nautes seat the Pope 100 100 france great comfort of seeing an increase in the in the name of his diones. lous peoples' reversuos and devolion to

VATICAN EXPENSES

Provision for the Administration of Church and Papacy.

Pater's Paues and the Invalue Wealth of the Tations - Attitude of Freedo Reyallate Centributions from the United Sintes. It may be interesting to know just

Edence grame de benevelent ladies of the church by sending a patholic appeal for belp to the ladies beaus missionary m-cieties all over the sountry and reasiring that the receipts and expenses of the Vations are, and haw the Pope pro-vides for the administration of the Church and the Papacy. It is well waron loads of clothing, provisions, ste. known that there is a committee on and numerous gifts of meney. Peter's Pence, composed of several prelates and cardinals, whose business It is to regulate the use of the money Momerial is All Masians Ashing Interat the disposal of the Vations. I sought one of the most promisent

members of this committee, and he gave me the following details: "The wealth of the Vatican." he told me. "comes from two principal

sources first, the revenues of the invested aums that the Vatican pomesses, and, second , the offerings of the faithful knows under the name of Feler's Panos. The invested funds of the Vations are of different kinds the greater part is placed in French or Ruglish banks. The largest amount is in the Rothschild bank of Paris.

*The Peter's Pence is an annual rev-

enue which is far from regular. In good years the total of the sums received throughout the world may reach \$8,000,000. Sometimes it is only

\$5,000,000 or \$5,000,000 or even less. Such has been the case in the last few years. This decrease is due inrgely to the discontent of Ostbolles and French royalists on account of the Pope's republican policy. France slone sends the Peter's Pence. Any in France it is the royalists who show themselves most devoted and most generous. Sinc the adherence of Leo XIII. to the republic, many reveliate-more Poyslint than Catholie have sloued their purses. Hence the decrease that

tary Merton, Comptroller Robels, Chief Incities Fuller, Secretary Carlinie, Pasthas coourred in the Poter's Panes collections during the past two years. nanter General Ma bert, of the navy; and Daniel S. Los "Neverthelese, in spite af every thing, It is the French Bishops whe bring the searchary of war: Senators John T. Margam, John Sherman, William F. Frye, and Pope the largest amounts. Thus only the day before yesterday, the Bishop averal of the millio per mon of the country, John D. He

J. Pierropout Morgan, Jame Beligni "Italy only contributes a very small Gerige M. Pullman, George Gould, Conen hwidzadi af th

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SATOLLI WILL STAY.

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Some very lively scenes are being an-

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same - Oklahoma and Indian territory

som being beid as Guintie, Ukle.

Charges have been filled against half

a down ministers. One well known

minister is charged with working a bon-

PEACE TO ALL MANKIND.

matianal Arbitration.

The world's fair memorial for inter

national arbitration has been presented to

Secretary Greeham and President Clay-

innet by William E. Blackstone, of Calc

the honorable commission of the merid's Columbian commission. If is a

remarkable document, having the auto-

graph signatures of the commissioners

rous some 40 different nations which man-

ticipated in the exposition, including His

Richard Weinter, of Regiand; George R.

Cookburn, of Canada; Karique IDaper de

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Louis of Spile; Admiral Manries, of Brand; Dr. Anton You Palinches Pala-

forst of Austria: Thokky Ber, of Turkey;

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Wartsolds of Germany; Caus Quas Kee,

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different status and incritories of the Uni-

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speakers of the songround of the world's fair suzillary, including Cordinal Gib-

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Schaff, Bining Merrill, Juneph Cook, Ma.

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principal daily papers of New York, Phil-

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this Apostolis nor, and which leads us in the mides of the cares of a ministry which, even in loss difficult times and sireman seauces, would have been very heavy on our shoulders. Maanwhills, intending as we do to accomplish the ministry and its great duties to the bass of our ability. We faw sous. feel the need of asking more ardently than ever the favor, so well expressed by you,

to beable to be effectually, as were many of our illustrious professions, millisters and carriers of the peace of Europe and ant amounts. If Catholicism continues the world.

our office. are malous defenders of this them considerable revenues, because mence, since true pence in individuals, As the English or American Catholies are well as in the human rate, is the daughter as they are generous of justice. Justice lives only by faith, "There are royal courts, such as that just as man lives by faith. The high of Austria, who send annually to the printhood of Obristanity is, then, the in- Pope very rich offerings. Likewise corruptible custodian of the faith and the the old Italian princes who have been champion of all justise. Therefore, its depased, such as Francis II.; the exnature is an apostolic unity. Peace will king of Naples, and Maria Thereas, give free scope to this apostelate, which the former Grand Duchess of Tascany. holds its commission from ou bigb. Re- never fail to send to the Pope their ceive without bestation the message of its gifts, which consist almost always of doings. Lot it penetrate freely the minds asveral thousand france. The Comta of the people-in families and in states; de Chambourd used toward every year then you will new reflourishing tranquillity, well-being and order, what are the su-

preme need of all nations. The moral reason of the troubles and evils which are deplored is found in enfeabling religious belief, and the separation of the world from God. When man in his pride diadains to turn his eyes to Heaven and dixes them only on earth, & Prefecture (or administrathen charity diminishes. Thence arise discord, rivalry and unrestrained ambition; then inquietude increases in all the social it. grades, which causes an outbreak. In- 7. vading envies are the forerunners of disruption and strife. In such a tragic state of affairs peoples and nations feel intimotively the need of peace, and seek anxfonaly. There is no true peace, because it Jesus will never abandon redeamed hus art manity. The Spirit of God, as it moved over the waters to tranquillise them, will, are all kept at the Pope's expense. in His appointed time and by His mercy, descend to pour over the buman race Sae to what is called among governments spirit of peace, and by means of the the Minister of Foreign Affairs. He Church reanimate the germs of faith,

always kindly taken, and coats one Madrid and Lisbon) have each & fired nothing," said that eminent sutherity, Lord Chesterfield, "but you, ink, and paper, I consider them as draughts france for the main tranam of the upon good breeding, where the sx- free schools of Rome. These schools change is always greatly in favor of are in a very flourishing condition. the drawer."

I have seen the sun on a dark dar struggling amid clouds, black, ragged and portentous, but after a while the aun, with gelden prow, heaved back the blackness, and the sun isnghed to the lake, and the lake laughed to the sun and from horizon to herizon. wader the saffron sky, the water was all turned into wine.

God and the brotherbood of Christ that means of knowing, I can add that the has inspired the Catholio Church in her last spiscopal jublies of Leo XIII proinission of love and benevolence. This is duced 8,000,000 france. The first jubi-the secret of her all-peryading charity, ice-that which was relevanted five The ides has been her impelling motive in years ago-brought in 18, 000,000 france. ber work of the social regeneration of Leo XIII. In the past low years hea mankind

and the second second

frames. The Romann are even lone renerous than the Italiant. On ourtala festivale collections are falses in all the large churches in Rome for the Peter's Pence, and there are churches where the collectors only receive # "On the other hand, the English-

speaking countries-England, Ireland, Australia, and, above all, the United States-are begianing to send importto develop in these countries it is say It is oritain that we, by the nature of to see that the Vations will draw from

> 50,000 france, and the Comte de Parla does the same. The total budget of the Vations

can be estimated at about 7,000,000 fration. This is the way it is spent:

France At the disposal of the Pope, 500 000 & Forpoordiocenes 100,000 tion) of the Vations . . . 1, 500,000 Secretary of State 1,000,000 Employee and officials. . . . 1,500,000 Free school in Rome and aims for the poor of the

city 1,200,000

7.100.000 Total "The 500,000 france placed at the disposal of the Pope serve to maintain is forgotton who slone can give it; but can the Pope's household and other anwe then not expect a reawakening in the penses not included in the other badpeoples, which will give a hope of more gets, such as decorations, gifts to peaceful times f. Yes, and firmly, because princes and purchases of objects of

"The Cardinals who live in Rome

"The Secratary of State corresponds looks out for the maintenance of all the nunciatures. The four great nun-Compliments of songratulation are clatures (those of Paris, Vienas, sppropiation.

The Pope spands slav 1, 200,000 and the appropiration for this purpose is one of those which the Pope has most at heart.

"As you can see, in this budget there is nothing superflous. But although the Pope's revenues are rather small. they are sufficient to seaure the carrying on of the principal functions of the Pontifical and ecclesimatic government"

To this information, which was It is the recognition of the intherhood of given me by one who has the best brought about many consomies in the service of the Vatiens. Many people scouse him of avarias, but it minat be

aalina Yasi The provident and an

their approval of the object sample by the memorialists, the possident manticalog that the same sentiment had been incorporsied in his recent memory. Following is the text of the memorials

"To the governments of the world: The undersigned eltients of many household anohered at the world's columbian experition in Childege, in the United Maten at America, recognizing the advantages noarning to these nations which have purmad the policy of arbitrating interna-Sional disputes and desiring that the like benefin may in the fainte be sujoyed by all nations, desming this a fisting opportunity, do hereby join in this monorial to all our various peveranies to praying that they will unitedly agree by mutual treation to sabusit for soltiement by arhitention all such international quantions and differences as shall fall of sallefastory solution by the ordinary posteful negotiations. And for this the petitioners will ever pray. It is requested that a sopy of this memorial shall be presented to mach of the governments of the world." As noon in the requisite fas simile sopler are prepared, they will be transmitted by Secretary Greekam to the various governmania of the world.

mortunamiable habits that onti be se- renses to congratulate quired, and one of the leads to infaite the result, and the began minchief. It is not always easy to further exclusion from avoid it, for there are a great many will not be of long for people in the world who are not what expectedly large majority of they ought to be, whe do many things | which the notice of Counts vot they ought not toda. It is hard for a posek was adopted, shows he blunt, generous mind to refrain from public opinion has vessed a expressing itself about mean people favor of a body of anon who a and mean acts. There is something the first to make whenever in meanness and dishonesty that one hared is allowed a free in romeet the luxury of denouncing them regent vote in the Role in bold and unsparing terms. But the muck an estmard and visible practice, as a practice, is a trouble- the complete removal of the practice, me & practice. M & broubte-nome and daspersum own. There are ful pelicy of the Kalingto pechalons when it is our duty to spink the winnerhist entrance out in exponence of wrong. But in general it is best to abstain from avil old architepicopol. The general 15 is boat to abstain Trom avia sponking, even of evil persons. We are not made judges of others' sotions. No one has the right to assume the character of arbiter and censor. Even the best of us have our faults; and if Hohennolienes; and the boat the vorid would be given up to defam-ation. We may see and hear much we would from beyond and the world would be given up to defam-ation. We may see and hear much we would from beyond her and admire and hear much we would from beyond her do not admire and manoi. like; we most resting a may become cognizant of many feril dogmatic teaching douds done by will persons; but it is a part of wisdom and discretion do part them by without notice 'axcept when with wishes your to speak of them continues scores wave releved in their size is not to friends. The relevant in their size is the right second of the right second in this right second is possible in the right second in the right second is possible in the right second in the right second is possible in the right second in the right second in the right second is possible in the right second in the right se for while it can do no no good, it may the the son and do us much harm. Besided we may dram as the sole make mistakes in the haste and houset indignation, and speak syll of read men for acts we do not understand. for Such a mistake is worse than the define of the other for while it is imprudent to promisenously denounce evil men. It is a ernel wrong to defame a good one

Lucky he who has been educated in bear his fate, Whisterever is and by by an ear of example of uppressions and a childles avaialing is insist

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