Catholic Record.

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

VOLUME XXVI.

LONDON, ONTARIO, SATURDAY, NOVEMBER 19, 1904

1361

The Catholic Record. LONDON, SATURDAY, Nov. 19, 1904.

TRAINING OF CHILDREN.

We have more than once adverted to the fact that schools which take no account of Christian morality are dangerous places for children. No word may be said therein against religion, but the child's mind and heart are moulded day by day by his comrades and teachers, and when these comrades and teachers are not Catholics, and when furthermore, they are well bred and intolerant of religious topics, the child is liable to sow the seeds that may in after years yield an abundant harvest of indifference. In this connection let us quote the words of Right Rev. Dr. Beaven. Speaking at the dedication of a Catholic school at Worcester a few weeks ago he said that the unintentional and undeliberate tendency of the schools where Christian morality is not

silent and secret proselytism. There is no statement that it is deliberate or conscious proselytizing. But there is a constant working of those influences which are doing injury to the Christian tenets of the child, which are wearing away and fraying the edges of Catholic life as it has been

implanted in the child. May we not say that the negative atmosphere of the Public school gives a feeling of indescribable indifference? It is to-day an acknowledged theory on education that the atmosphere of the school has more to do with the formation of character than the imparting of oral instruction or the reading of the

PATENT MEDICINES.

Mr. Edward Bok is hot on the trail of the patent medicine. In the November issue of his publication he tells us how the private confidences of women, who are made the special target of the majority of the advertisements of patent medicines, are laughed at. One is aware that no hamlet, however remote, is immune from the ravages of the patent medicine advertisement or circular letter. There is, always, we read, the eminent doctor who is anxious to give confidential advice to the sick, and there are scores of testimonials as to the value of his remedy. All this grips the imagnations of a great many people, and as we have, as result, the purchasing of car loads of nostrums to the enfeebling of nealth and to the fashioning in some instances of the whiskey habit.

THEIR METHODS.

A few years ago, Mr. Bok tells us, that a man of standing obtained a position with one of the largest patent medicine companies in the country, for the purpose of discovering its methods of doing business.

The first thing he found out was that the "great doctor who informs the sick that everything you write me will be, and always is, sacredly confidential" was rarely at his office. Pleasuring took up the most of his time. The letters from the duped were turned over to " mail openers " who glanced at them and laughed over them when they contained anything of a private and delicate nature. Not one in a thousand of these letters ever reached the eyes of the "doctor" to whom they are addressed. Thus they who are influenced by advertisements into writing the "doctor" run the risk of having their letters read and commented upon by the clerks of the establishment. They get a reply-one of the letters which are printed by the thousands-recommending them to take a bottle of the medicine, which has usually enough of alcohol in it to create a craving for a second

THEIR TESTIMONIALS.

The writer says that most of these companies make an important point of the necessity of the patient having an analysis made by an expert. The analyses given out by the company with which he was connected were made by the janitor of the building, and were of course valueless save to the "doctor" who gained thereby more contributors to his bank account. " I was frequently asked by my friends,' he says, "how, if our 'remedies' were really so worthless, we managed to get such strong 'testimonials' for our advertisements. For several months we worked at getting these. The great majority we bought and paid for in cold cash. We were, however, always careful in doing this and never in any l ters.

ing. We always had a "trusty" to attend to this, and there was never any evidence. And so I might go on and on, and tell of the methods which I saw during any connection with this " patent medicine concern "-the proprietor a millionaire several times over living in luxury, with his daily income being derived from the women whom he deludes into believing he can cure of any ill under the sun, while his "trusties" laugh and make coarse jokes about the delicate and sacred contents of the private letters written to the "doctor" by girls and women throughout the country."

MOST REV. D. FALCONIO AT NOTRE DAME UNIVERSITY.

The Most Rev. Diomede Falconio The Most Rev. Diomede Falconio, Apostolic Delegate to the United States, visited the University of Notre Dame, on which occasion he was ten-dered a formal reception in Washington The Rev. Vice-President in a few well-chosen words welcome taught has no influence except that of august guest, and in behalf of the Faculty and students thanked him for the signal honor he had conferred on the University by his visit. Mr. Michael J. Shea very ably read the Latin poem welcoming Mgr. Falconio to Notre welcoming Mgr. Falconio to Notre Dame. The most reverent visitor re-plied with remarkable clearness and

arnestness as follows:
I beg to return my sincere thanks to the Superiors, Faculty and students of Notre Dame for the beautiful recep-tion tendered me as a representative of our Holy Father the Pope, in America. I assure you that our Holy Father will be glad to hear that the Catholics of the United States possess such as in-stitution—one which ranks among the very best of the land. I may say I am happy to be with you; for having read and heard of the progress you are making along intellectual lines, I have long had a desire to view with my own eyes the excellent institution which is accomplishing, its great mission of accomplishing its great mission so faithfully and with such success.

Little more than fifty years ago the Fathers of the Holy Cross selected this place for a purpose—the most important purpose of the age—the education of the young. And behold what they have accomplished in so short a When they came here they saw stretching before them a wilderness to-day our gaze rests on one of the fairest sights of Indiana, one of the most successful educational institutions of the United States. Where once was of the United States. Where once was a trackless plain, now flourishes a beautiful college dedicated to religion the sciences and the art. I ask what evolution has brought about this remarkable change? To whom is due the glory of all that has been accomplished? The honor belongs to the energy glory of all that has been accomplished?
The honor belongs to the energy, earnestness, and zoal of a handful of men, moved by the spirit of God, laboring for the glory of God and the salvation of souls. It is for you, my dear students, those Fathers left their beautiful country across the sea, and with their own hands builded this University in order to fit you to cone University, in order to fit you to cope with the wide world beyond your college gates.

In this age, marked as it is by the paradoxical spectacle of religious in-difference and deep scientific research, what that education

If education means the formation of the whole man, the training of heart and head, then that education must at the same time enlight the mind and control the passions and instil into the soul the great principles of morality and religion.

In a Christian nation science and religion should go hand in hand to produce good and honest citizens, at the same time true and zealous Christians, and for this reason I think that the opinion in this nation concerning edu cation should be universal. has been so good as to give you a chance to receive a Christian education endeavor to profit by the opportunity by making good use of your time—time which if squandered is barren; but if well used, enables you to lay up treas-ures of art, learning and study morality. The great need of young men in colleges to-day is energy and perserver ance-energy to train the mind, per servance to check the passions.

Let me recall to you as an instance f what these co-factors of success, energy and perseverance —will ac-ieve: the fact that Sixtus VI. was the son of a shepherd; that Lord Macr uley sprang from humble origin and that Andrew Jackson, one of your own Presidents, was a tailor. All three men came from the people. Let these men be an example to you: always put forth your best efforts and in the end contentment and success will be contentment and success will be your reward. My dear friends, I am glad to be with you to-night to see the great work going on in your midst, and I hope you will appreciate the work done for you by the good Fathers of the Holy Cross. And now to show you my appreciation for this beautiful you my appreciation for this beautiful reception tendered me I will give the special benediction of our Holy most heartfelt regard for this institu

The magnitude of a mother's love is the greatest of unknown quantities She experiences its joys without appreciating its limits. But, alas! how preciating its limits. But, alas! how little is it reciprocated in these days of conceited sons and undutiful daugh-

in order to obtain an audience, and as sin—a state of things I fancy to be my visit in Rome would not be long she did not think it advisable to take the time. She further informed me "that a Dutch Father," who came to the convent frequently would give me the convent frequently would give me applying advice. Later in the week piritual advice. Later in the week ealled on an English couple in To Via Sistina. During the conversation about the Church and its people, the gentleman remarked, "You really to meet Monsignor Merry al. He is a man in whom the Church places great confidence; and," he added, "he is a personal friend of ours." I replied, "I have not the time, and even if I had would he not think it strange for me to call on him without a proper introduction?" He assured that I should be presented in the proper manner, but on returning to the convent I learned that the Reverend Mother had spoken to the Dutch priest whom I had mentioned, and as he talked often with me I felt no need of

other spiritual advisers.

A few days later I was baptized by him in the convent chapel, and after receiving the blessing of the Holy Father was told that Confirmation would take place the next day. One of the Sisters assisted me in dressing the following morning. "You must look following morning. "You must look well," she said, "for Mgr. Merry del

Val is coming to confirm you."

Thus, for the first time, I looked in the face of this wonderful man, about whom all Rome was then talking. In his eyes was an expression that I fancied Our Lord might have worn when He blessed little children.

when He blessed little children.
I looked at the gold cross suspended by a heavy gold chain on Mgr. Merry del Val's breast, and the ruby seemed to fade away, and I was in a world I had never known before. Suddenly I feit a hand on my shoulder and a Sister spoke to me. "You need some refreshments," she said, "after that you are to be presented to Mgr. Merry you are to be presented to Mgr. Merry del Val." I attempted to take away the white ribbon she had bound around my forehead, but she quietly drew my hand within her arm and in this man ner we left the beautiful white chapel. When we entered the drawing room I found the dear Father who baptized me speaking to Mgr. Merry del Val and the Reverend Mother. I was seated near this great man and he asked me questions about the United States. "He knew Canada very well for he had been there," he said. His English was excellent and when I remarked on the pure accent he told me that he had been educated in England, adding "my mother was English." He had a simple manner that made me feel quite at ease. He was very reverential when he talked to our dear little white difference and deep scientific research, the greatest problem is that of education—for all tion, not the need of education—for all tion, not the need of education—for all than her spotless robes. In his every movement he showed the marks of movement he showed the marks of the heading. I wish some artists talked to our dear little white could have sketched the group in the many ye convent room that morning. The Mon-signor with his black velvet robe and red cape, the little Dominican monk in his brown habit, the Mother robed in white with her attending nuns, and I in my black gown. Soon it was necessary for us to separate; Mgr. Merry del Val to attend to his various church duties and I to finish my packing, for I had to eave all of these kind friends at noo Merry del Val said many kind words in parting, wishing me ple voyage and all good in the new faith. Finally, he took our Mother's hand in his courtly fashion, bowing to us all, then, attended by his valet, entered his carriage and that was the last I saw of ded by his valet, entered his eretary of State. I wrote in my journal on the way to Naples " a lovely ending to my visit, it all seems like a dream when I think of the morning and Christ-like face. Then the dear Sisters of their white robes, the singing, Gloria in Excelsis.' I am very happy.

If the world sings. The good Father All the world sings. The good F has been very kind to me, and if I have see these dear friends again."

RENOUNCED CRANGEISM.

LORD ROSSMORE FOUND IT THE MENTAL SLAVERY OF AN UNPATRIOTIC POLIT ICAL MACHINE.

The letter below has been sent to Doctor Campbell Hall, Deputy County Grand Master of the Orange Society of Monaghan, Ireland.

Rossmore, Monaghan

25th October, 1904. Dear Brother Campbell Hall-For as County Grand Master in the Orange Society is not in strict conformity with what I conceive to be absolute impar-tiality, considering that I hold the office of his majesty's County Lieutenancy at the same time. You may remember that I told you and others some three years ago that it was my intention to resign even then, as I was to appear a partizan anxious not even to appear a partizan while acting as his Majesty's Lieutenwhile acting as his Majesty's Lieuten-ant. At that time I allowed myself to Orangemen to resort to brutal violence.

instance committed ourselves to writ- A MEMORY OF CARDINAL MERRY be persuaded by you and some others not In the whole history of Unionism in to sever my connection with the Grand Mastership. Recent events, however, It may seem strange to my readers that I had never even heard the name of Cardinal Merry del Val until an English girl, whom I met in Assisi. being desirous that I should meet him, gave me her card with his address upon it.

The next day on my journey to Rome I inquired of an Italian who he was. "Why," he said, "he is one of the greatest literary men in Rome, he is now a Bishop, but will some day be a Cardinal."

Mastership. Recent events, however, leave me no option but to give up this position and membership of the Society as well. I need not state that the wicked and singularly bigoted attack made on you by some Orangemen, by reason of your having shown a just and broad-minded interest in a matter which vitally concerns Protestants of all classes as well as Roman Catholics, urged me to the conclusion that local Orangeism was coming to mean an organization seeking to established the worst mental slavery and this on the part of mental slavery and this on the part of Cardinal."

Very soon after my arrival in Rome
I showed the card of introduction to
the English Sister in the convent
where I was staying. She explained
that it would be necessary to write,
in order to obtain an audience, and as
the project in Forms would not be long.

I showed this on the part of
men who profess in constructive policy
of any character in what has relation to
our country and to our fellow-frishmen;
their policy is solely negative—ever in
opposition—ever seeking to sow disconsion—a state of things I fancy to be
discorbed to the card of introduction to
the English Sister in the convent
where I was staying. She explained
that it would be necessary to write,
in order to obtain an audience, and as
sion—a state of things I fancy to be

think out such matters for themselves. me they appear to be following adly the lead of some few profession. politicians and office holders, whose ce seems invariably to be the re t of a contemplation of their personal erests, and hardly ever the outcome of a desire for the peace and prosperity of measure for their continuity who would work together to bring n prosperity to their homes and greater happiness to a common country.

Recently it was a subject of disap intment to me to learn of the utter inability of my brother Orangemen to grasp my motive in attending Lord Dunraven's Association, the wisdom, from the point of view of a Unionist, of seeking a solution for the present isolated and stagnant condition of those in the country who cannot fall in with the Nationalist demand, as we under stand it, but who are desirous of doing in concert with moderate Nationalists what would be likely to contribute to our common prosperity, and leave the principles of each untouched.

Surely Orangeism cannot necessar-ily mistrust our fellowmen in all that appertains to the concerns our common country. What can be wrong in moderate Unionists meeting moderate Nationalists and discussing with them a possible plan by which all sections of our present divided community may have a voice in the deci-sion of those matters which concern the country's finance, and, if considered wise, in the creation of a centre board or council, or call it what you will, which would have to do with subjects purely Irish, and in no sense of an Imperial character. Notwithstanding what may be urged to the contrary mostly by interested or thoughtless persons, such a disposition is fully in accord with true Unionism in policy

ad in truth. I venture to suggest that extremists of both sides who mean the best for nemselves and their country are standing in their own light and in the way of genuine, necessary progress. We should not wish to root out Roman Catholics, and if we would we could not not do so. Roman Catholics—certainly the vast majority of them—do not wish to get rid of us. Why then may we not at least confer and strive for a common ground of brotherhood and of all beings of His creation. wise and Christian toleration? Why insane and endless suspicion?

In now severing my connection with the Society, which has lasted for so many years, I wish to thank the brethmany years, I wish to thank the brethmany that is the society with ren for very many past kindnesses and for having year after year elected me to the position of Grand Master. My parting word would be to invite the Orange Society to think for themselves and to consider well and carefully their present position in their native land, and not to be blind to what must be the inevitable result of always opposing what wise and moderate people devise for the general good. Progress is going on all round, and if they be not nd into execution. In too many it their weakness. Yours very truly,

PRANGEISM SUSTAINED BY UNIONISTS. Commenting on this letter, the Dub-

in Freeman says: Nowhere else in any civilized

country is religious bigotry so rampan as in districts dominated by Orangeism and especially in the prosperous city of Belfast. Over and over again the streets of that great and flourishing city have been disgraced by savage iots. On one occasion a Commision was appointed to inquire into one of those Orange riots headed by a person called De Cobain, of unsavory memory. The Commission, as was expected, re ported in the strongest manner con-demning the violence of Orangeism, and recommending strong measures for its suppression. But the Commission had been merely appointed to shelve a scandal too manifest to be ignored, and its recommendations were treated with contempt. The explanation is that the violence of Orangeism has been useful to Unionist rulers. Sir Stafford Northcote and, after him, Lord Randolph Churchill, deliberately roused the savagery of Orangeism as a menace and an obstruction to the Home Rule cause. Lord Randolph actually dropped into poetry on this inviting theme: "Ulster will fight, and Ulster will be right." Thus he urged the rioters to their work: "Wave, Ulster, all your banners wave, and charge with all your chivalry." Translated into ordinary language, whatever Lord Randolph may have intended, it was in effect an incentive to poor

Ireland there is nothing more dis graceful than the manner in which men of enlightenment and intelligence have, for their own purposes, encouraged the lawless and violence of Orangeism. It has been utilized to hold up to dull English voters a picture of a loyal Ulster re solved to resist Home Rule even to the death. It has been utilized as an ex-cuse for denying University Education to Irishmen. Orangeism has been con-stantly held up as a boggy to the English people to frighten them from at tempting equal justice for the people of Ireland. Worse still, landlords and politicians have turned this bigotry, for which they profess their sympathy, to their own personal profit. Lord to their own personal profit. Rossmore does not spare the ticians and placemen who a not spare the poliashamed to make this most despicable appeal. The Orangemen, he declares, "appear to be following blindly the lead of some few professional politi-cians and office-holders, whose advice seems to be invariably the result of a contemplation of their personal in-terests." The Attorney General and the Solicitor General, who have been recently beating the Orange big drum, will doubtless appreciate the compli-We wish we could believe that ment. We wish we could believe that Lord Rossmore's appeal to the class whom he calls "moderate Orangemen" would have a good effect. But bigotry knows no moderation. A notable exmple is the presentation by a numbe of Protestants who desire to be held respectable of a handsome money gift to that curious creature Mr. M'Carthy, whose only claim on their considera-tion was that he reviled the Catholic faith to which he himself at the time professed to belong. Lord Rossmore's temperate letter will indeed be received with sympathy and approval by all reasonable Irishmen anxious only for the common good of their common country; but in the Orange Lodges we believe it is likely to provoke vituper

" ST MARY THE DIVINE."

ation rather than reform.

PROTESTANT EPISCOPAL RECTOR CALLS ATTENTION TO THE ERROR IN THE ABOVE TITLE AS APPLIED TO HIS

The following letter from the rector of a Protestant Episcopal church to the editor of the Tribune, New York, may be posted up as one of the "signs of the

To the Editor of the Tribune.

Sir: Some days ago, in a notice you kindly gave of the laying of the cornerstone of the Church of St. Mary the Virgin, at Chappaqua, N. Y., you spoke of the church by a slip of the type as the Church of "St. Mary the Divine." It has been called to my attention that other papers quite generally have copied your notice, giving the church same name as the Tribune. Such a name, however, if intended, would be blasphemous. No part of the Catholic Church, Greek, Roman or Anglican, has ever called the Blessed Virgin "Divine." Pious books of devotion in both the Greek and Roman communions have used sometimes unguarded language in asking the prayers of the saints, but the counciliar action of both the Eastern and Western churches has always drawn most carefully an eternal distinction between Almighty God and

To her of whom the Holy Ghost has said, "All generations shall call blessed," we may ascribe every tender was and if she is the mother of our Lord, but the moment we ascribe to her any attribute which belongs to Diety alone we do that which of all God's creation, would most Church—the hymn best known and most sung of all hymns—the "Magnificat," it is the Blessed Virgin herself who says My soul doth magnify the Lord ; and Only a created being co have said such words, for a person who it divine needs no Saviour. And the last recorded words of her whom all generations have called blessed strangemay find who will read St. Luke xi., 27

Of all the many books written upon the subject, none more briefly or more wonderfully state the belief of the whole ately state the honor due the Blessed Virgin and the honor due to God, than the beautiful words of John Keble, that the loyal son of the Anglican Church. For the sake of those who may not have a copy of "The Christian ear" immediately at hand, will you kindly print the following hysen, as it was sung at the laying of the corner-stone of the Church of St. Mary the Virgin, Chappaqua?

"Ave Maria, Blessed Maid!
Lily of Eden's fragrant shade,
Who can express the love
That nurtured thee so pure and sweet,
Making thy hearta shelter meet
For Jesus' hely love!

Ave Maria! Mother blest, To whom, caressing and caressed, Clings the Evernal Child; Favored beyond the archangels' dream, When first on thes with tenderest gleam The newborn Saviour smiled.

Ave Maria! thou whose name

Blassed is the womb that bore Him The bosom where His lips were pre But rather blessed are they

Who hear His word and keep it well.
The living homes where Christ shall dwell,
And never pass away."
FRANK M. CLENDEMIN. Chappaqua, N. Y., Oct. 10.

CATHOLIC NOTES.

A writer in an English exchange says that the Church at Pantasaph, Eng-land, in which at present the Capuchin Fathers minister, was at one time a its foundation stone a Protestant minister preached—Archdeacon Manning— who later became a Catholic and the Cardinal Archbishop of Westminster.

It is reported that the preliminary teps were taken last week towards the election of a coadjutor, which implies the right of succession, to the Rt. Rev. B. J. McQuaid, Bishop of Rochester,

erance crusade in Scotland, which he pledge to close on three thousand per-

Very Rev. James Davis, V. G., has been appointed coadjutor to the head of the diocese of Davenport, Iowa.

The Rev. Jules Jette, S. J., at present labouring among the Indians of the North-West, is the only son of the former Lieutenant Governor of

The Most Rev. Dr. Claney, Bishop of Elphin, writing to Mr. F. J. Kenny Ballinameen, N. S., Boyle, says 'Next to apostacy, the giving up of religious control over our schools would be the most false step the nation could take.'

Father O'Leary of Onebec, who won fame by his bravery while serving as chaplain of a Canadian regiment during the South African war, distinguishing himself particularily in the firing line at the battles of Paardeberg and Driefontein, has just celebrated his silver jubilee in the priesthood. Father jubilee in the priesthood. Father O'Leary is now acting chaplain of the Eighth Royal Rifles, and is very popular and greatly esteemed by the citizens of Quebec of every nationality and creed.

The provincials of the Order of St. Francis of the Minor Conventuals, have elected Very Rev. Dominic Reuter, of Trenton, N. Y., to be General of the Order. The appointment is considered most important, Father Reuter being the first American to become General of any religious Order. The election of Father Reuter to the highest honor of rather neater to the highest honor in the gift of the Order founded by St. Francis d'Assisi marks an epoch in the history of the religious Orders of the Church, inasmuch as it is the first time America has had such dignity bestowed.

The Cincinnati Methodist Ministers' Association on Nov. 7th adopted a re-solution expressing high regard for the late Archbishop Elder. On the viva voce vote there was no opposition, but afterward a few asked to be recorded in the negative because the resolution praised Archbishop Elder as a prelate.

A PROTESTANT EDITOR AND THE PAULISTS.

We alluded recently to the suggestion which our Methodist contemporary, the New York Christian Advocate, makes, that a number of Protestant champions be trained to attack Catholic doctrines, even as our missionaries to non-Catho lics are trained to advance and defend them. The editor of the Christian Advocate admirers the training of such missinaries no less than the zeal which them in their attempt to convert nor Catholics, although he thinks that their arguments in favor of Catholicity can In the great hymn of the give warning to a certain young ministo meet them, ter who, having had his attention directed to the subject, has prepared himself 'in the last week' to meet any Paulist. Our opinion is that he would be ground to powder at the first onset. The young man referred to has considerin three days, or three weeks, if he can in three years, or three weeks, if he can in three years, prepare himself to meet the history and the subtle argumentation which will be employed against him. We sympathize with him, for bethe heavenly bymn, for, as recorded by him. We sympathize with him, for before our eyes were open we rushed into St. John, they are, "Whatsoever He saith unto you, do it." How our Lord is a similar controversy, and after writhfore our eyes were open we rushed into ing a while retired in very mood; and it required two study and observation to be torily prepared to encounter a person whose whole life had been devoted to forging arguments to carry his point,"

This Methodist editor is more frank than many of his fellows who, no matter how often crushed by Catholic truth, rise again to iterate the same old argu-ments. He is also more sensible, as well as more Christian in temper, for he

"An abusive spirit on the part of such missioners of Protestantism as we time is past for the conflicts which traditional history of Donnybrook Fair would illustrate. In this country, where Catholicism has been greatly modified by our institutions, and especially by the non-union of Church and state, he who has no other materials than abuse of Catholics will not get a hearin any class which will long hold what they are taught."

All this is very good, very sensible and Christian, but is our friend sure that "Catholicism has been greatly modified by our institutions?" The mission of Catholicism in the world was, and is, to bring all institution and ideas and men into harmony with the gospel. Our friend desires to reverse this divine programme.-Sacred Heart