

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

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EDUCATION.

Time was when the Public school was heralded as one of the greatest factors in modern progress. With every boy and girl able to write and read, grounded in the principles of hygiene, we should be a model people. This was the teaching of but a few decades ago. But its adherents are not so enthusiasdoubt its efficacy, and some of them have confessed that the system which banneeded for the requirements of this of sun, moon and stars as easily as a law of God and the sacraments. But generation. And so we have the sys- railway conductor can punch a mileage let us tell them in the words of a great tem that teaches the young never to book. Even the Chiace, Mr. Wu Ting Bishop that it were better for a parent tion.

arrogantly impious as Voltaire and the some bronchial trouble. Just how far crew who schemed to get hold of the school as the most potent weapon against Christianity. They believe in a God and murmur soft nothings about righteousness and morality. They believe in a hereafter, but they contend that this can be taught in the home and Sunday school. But no sane-minded person will admit that six days in school with never an allusion to God and eternity can be cfiset by home instruction or an hour or so in the Sanday school. When they hear day in and day out that knowledge is valuable only in proportion as it is marketable, only in proportion as it is marketable, shall they pay much heed to the things so far as their experienced eyes can see has no value in the mart of the world? For Catholics there is definite teaching on this point. The Syllabus condemns those who say that a Catholic may approve of a system of education for has no value in the mart of the world? the young which is divorced from the Catholic faith and from the power of the Church-which entirely confines itself to secular matters, and to things affecting temporal and social life, or When, however, you go on to say that which is primarily concerned with these "no higher or better ideals can be imaffecting temporal and social life, or things.

every school that puts religion out of trust their children to non-Catholic doors-there can be no Christian love or institutions! What do they know of the ism."-The Missionary. charity, nothing but a vapid sentiment- educational glories of the Church ? ality that is ineffacacious to enable our- What do they care to be made fit or not selves or to relieve others. for the kingdom of heaven? And we know

Boys and girls, again, are encouraged that the young who are taught to seek in the upbuilding of character. Build G d's justice are the most useful memcharacter on what? On mere intellect- bars of any community. They are and with a smattering of all the ologies, ual cultivation? Will this make generally chaste and obed ent sons pupils morally better, purer within, and wise and prudent fathers. and better, kinder, stronger in outward But then our colleges are so inferior, conduct ?" Let a non-Catholic answer. say our friends who have been feeding tic as of yore. They have begun to In The Age of Steel, Oct., 1898, Mr. Fred the coffers of other institutions. How Woodrow declared : A boy may be kept do they know? Are they but echoing at school for several years, but if his the cry of departed bigots? Ordinarily ishes God from the school-room bodes heart is not educated with his head, his they are densely ignorant of the merits evilto any country. Catholic educators conscience with his memory, a knowl- and demerits of our colleges, and yet had warned them, but the warnings edge of arithmetic and skill in penman- cling with obstinate stupidity to the were contemned. What advice, for- ship . . . are no guarantee that he assertion of our inferiority. And this sooth, could come from a Catholic will not use his acquired knowledge despite the oft-repeated warnings of endeavor source? True, the Church had been in in putting the finishing touches to as their ecclesiastical superiors. They the business of education for many a consummate a scoundrel as ever entered want culture with a big C- the kind century and had a record of brilliant a prison cell. So far as education goes, that is produced by fashionable clothing achievements to sustain its views, but it there are rascals who understand $g\varepsilon_0$ - and rules of etiquette, but not the culwas felt that something better was metry, and can give you the distance ture that is born of contact with the

concentrate all their energies on the aims only at mental training. And he and he were drowned in the depths of success that stands for wealth and posi- was not rebuked either; due, we sup- the sea than that his child by his fault pose, to the fact that they who talk or neglect, should lose his faith, fall We do not mean to say that the sup- about our superiority over other into religious indifference or lapse into porters of the godless schools are as people's, were suffering at the time from immorality. We are indebted to Prof. W. F. P. some Christians can go wrong in this Stockley, of Ottawa University, for matter of upbuilding character may be quotations in this article.

seen from the following paragraph, which appeared in an article in the Ottawa MISSION IN NEW HAMP3HIRE. Evening Journal of Oct. 3, 1902, under the caption of "Art in the Schools." first non-Catholic mission in June. Much doubt was expressed as to the Education, says the writer, is essentially intended to make for advisability of holding a mission in a city so pronounced in its ultra-Protestgood citizenship. Good citizenship city so prom comes only from right ideals. No higher or better ideals can be imagined than those which may be instilled by

punctures this theory neatly and very effectively as follows :

Here is what seems to me to be a connot say so? Your argument would have more force, alike from history and from logic. Your assertion as to right ideals, and the necessity for imparting them in youth, would here also have more effect and more acceptance.

The daily papers gave fine notices and kept the people in touch with the lecagined than those which may be in-Every day a large number of que stilled by means of carefully selected tions were sent in by one individual, Dr. Lexi Seeley, writing in the Educational Review, February, 1898, says, in treating of the United States, that a little less than 50 per presumably a minister. A Protestant gentleman called upon Father Sutton to inform him that the non-Catholics felt indignant at the tone of these questions,—in fact apologized for them. cent. of all the children of our country tian centuries, with all their religious cent. of all the children of our country frequent the Sunday school. The meaning of these figures is simply over-the black of the second school and schoo of these questions were so Some absurd that the spontaneous burst of whelming. More than one-half of the can be remedied in the twentieth cen laughter that came from the audience children of this land now receive no tury by a few articles in the papers was all the reply necessary, as, for example; "Explain the text, 'A few pictures in the schools? children of this land now receive no religious education. Even this feature The Culte of the Chromolithograph was bishop must be the husband of one never so curiously stated. Now, I venture to say that at least wife. "I will explain this text," said Father nine-tenths of the pupils of the schools Sutton, "if I am informed where it can be found. We are not allowed to add to or take from the Word of God. in Canada come from homes already decorated in more or less profusion, with pictures of every kind. If they have failed at home to instil "right Where is this text to be found ?" Q. "You say the priests do not know have will they have some magical now long a soul is in Purgatory. If, so now do you explain the decree or bul ideals -where there is not effect in the schoolmoment unoccupied for the study of of the Pope issued a year or so ago in which he declared that Purgatory was system of education. The secularization of the Public schools is false in pyschology. It assumes that a child heresies. empty? "I would be pleased if I could ority in philosophy and morals, and proceed to develop the argument. be informed where this bull can be found or at what date issued. It seems hardly It will be readily admitted that a reform of some kind is needed in the tastes of our young barbarians. Look necessary to state that no such bull wa er issued by the Pope, and the asser ion is a barefaced falsehood unworthy God. at them crowding out of school ; look at f a Christian gentleman. Let us ha them in the public playgrounds, yelling his evidence, or he stands convicted of fraud and deceit." like little demons in every variety rancous accent that it is possible to hear, showing no sort of regard for ONE CONVERT MAKES STRAIGHT FOR THE CONFESSIONAL. each other's feelings, and no sort of re A Protestant gentleman was by his own description a farmer in Pas-seyer : but by his leonine courage and Look at so many spect for passers-by. Look at so many of them as they stand, later on, at th a Protection wrought up over what he had heard during the mission that on Saturday night he went into the confessional and fortitude of soul he outranked many street corners on Sundays, spit the air who sit in high places. This was Andreas Hofer, the defender of Tyrol, with profanity, leering at young girls as they go by, talking obscenity loudly, and r.a iy to hustle off the pavebegan to tell his sins. The priest at first thought he was out of his mind. in 1809. The brief but forceful sketc but on asking a few questions found that pictures the warrior to us as worthily wearing the honors of his was and why he came. He told ment anybody who may displease them. what he his misdeeds and informed the con-Follow them, as they get older, up emperor, is taken from an account by a essor that he would be back again. emperor, is taken from an account by a contemporary and fellow participant in the defense of his country. From our viewpoint, Hofer was only the first among many likeminded asso-ciates, who were no less given to the Sparks street of a Saturday night and, if you can stand the bad tobacco, listen To such as these, weary and heartsick of some secret to the bad language, and notice the bad of carrying the weight sin, what a relief would be found in the manners. Go into our country towns and see the awful spectacle of young confessional if they could only be brought to the true Church! And it fellows unkempt, rather dirty, wholly undisciplined, with cheap cigarettes in Rosary is from these missions that many a worried soul has found the way to their mouths, loafing about the taverns and public places, and apparently livuse of arms. tion of the Meran companies had to ecute a hasty, forced movement, "they I could not describe the interest that ing, without working, on parents who work too hard. Do you think that marched day and night over steep, un has been taken in this mission. It has think that traveled hills. A violent and continubeen talked of everywhere, in stores, photogravure is a cure for evils like ous rain made their way even more difbanks, etc. A class of converts has been formed with eight members. It is these? There are two species of flatuficult, but they uttered no complaint, lent empiricism just now getting to be and in all their straits, the brave troop, safe to say that hundreds have been set popular," i. e., much talked of in the up and down hill, recited the beads. thinking, and time and God's grace may bring them into the fold. Many and nowhere else. One is "nature study," and the other is art in the as noted, Hofer was first. "To Gos alone, he gave the honor of his success copies of Clearing the Way were dis-tributed. If the supply had not been schools. ful enterprises, and he looked for the rescue and welfare of his native land From the quotations given we can exhausted many more could have been see that our non-Catholic friends admit given to the non-Catholics. "I have never given a more enthu-siastic mission," said Father Sutton, that in departing from the system that sion of the Blessed Virgin." they may crush hundreds in their pro- has been for centuries the bulwark of

The Catholic Record. gress. See the daily prints on home and state, educators have con- "or one better attended outside the gress. See the daily prints on Captains of Industry. If God be pushed out of education — as is being done in day. And yet Catholics continue to en-day. And yet Catholics continue to en-the day. And yet Catholics continue to en-the day. And yet Catholics continue to en-the day. Catholics continue to en-the day. Catholics continue to en-the day. Catholics continue to en-the land of the Piigrim Fathers is look-

CATHOLIC, PRO : ESTANT AND IN-FIDEL IDEAS ON ANGLICAN-ISM.

John Kensit, anti-Ritualist agitator, died at Liverpool, Eng., on October 8. from pneumonia supervening from a wound he had incurred in a disturbance on Sept. 25.

ISM.
John Kensit, anti-Ritualist agitator, died at Liverpool, Eng., on October 8. from pneumonia supervening from a wound he had incurred in a disturbaned, on Sept. 25.
It is nearly five years since John Kensit came before the public as the self-constituted champion of ultra-Protestantism in the Church of England. Ritualistic churches — some of the in this wise did that upright Christian cleave to his usual simplicity and unpretentiousness, even in the height of his success. In the publice as the origin users, even in the height of his success. In the public as the of our fashers to his usual simplicity and unpretentiousness, even in the height of his success. In the public exceeded the almost indistinguishable from Catholic churches in their interior aspect, and form of worship—abound in London. It was Mr. Kensit's gentle habit to invade which ever of these lay in his path, and endeavor to break up the services which did not meet his approval. On a ertain Good Friday, he burst into the little Chapel of St. Ethelburga during the Veneration of the Cross. eized the Crucifix and was making off seized the Crucinx and was making off with it, when his progress was arrested by a matter-of-fact-of-fact policeman, who clapped him into jail for larceny and disturbance of the peace. Fines and imprisonment, however, had no terlook over the rim of this world, and to Fang, had his fling at the system that that he had a millstone tied to his neck, rors for Kensit and the little troup he gathered about him; and he fin his death, minding other people's busi-

> Although he leaves a son of like mind, at present in prison for refusing to give bail to keep the peace, nothing has resulted or will result from the ultra-Protestant agitation, but a still greater development of Ritualism. The High Church party adds steadily to its ranks losing only the more logical who go over to Rome: while the Low Churchfor all of its spasms of zeal against "Romanizing" is going on, logically The city of Portland witnessed its also, to infidelity. At a recent English Church Con-

the King's chaplain, the Rev. Edward Gibson, talked of the "myths of the Bible." Others, who frankly of the Bible." Others, who frankly bandoned not merely the Bible's infalibility, but its plenary inspiration, vere Dr. Wardsworth, Bishop of Ely; the Rev. Alexander Kirkpatrick, regius professor of Hebrew at Cambridge ; Sir . Short, Master of Harrow, and the Rev. Dr. King.

What has the Church of England been using for the common people all these years if, as the Master at Harrow says, the cheap press has made it impossible for them to read the Bible with the faith and reverence of earlier Protest-entism? Was not the world to be re-generated by the printing-press and the open Bible ?-Boston Pilot.

TWO REROES AND THE ROSARY DANIEL O'CONNELL AND ANDEAS HOFER.

Tae following is taken from an article which appeared in a current number of the Rosary Magazine. It was

of the Rosary Magazine. It was written by Very Rev. Thomas Esser, O. P., S. T. M., and translated by Rev. John Raymond Valz, O. P.: A champion of his people, in the best meaning of the word, was Ireland's lib-er iter, Daniel O'Connell. Of his regard for the Visrin Mathem of God the res

for the Virgin Mother of God, the re-nowned preacher, Ventura, in his funeral oration, gives the following account: "He used to speak of Mary to the people as their mother, and one day, carried away by his filial love he proclaimed the glory of the Blessed Virgin in the pre of more than a hundred thousand persons, Catholics and Protestants. After his celebrated speech, which was After his celebrated speech, which was to re-open the doors of parliament to Catholics, during the great debate in which the most celebrated speakers all together. On Easter Sunday morning at Notre Dame de Paris, I have seen some 5,000 men at Holy Communion. They sing the Nicene Creed in unison – as were pitted against each other, in that awfal moment on which Ireland's free dom or downfall depended, O'Connell

Occupying the royal palace at Inns-bruck as chief commandant and regent of Tyrol, "he lived with his staff and trusted officials in the less pretentious apartments, which he chose for their on quarters. He immediately had think well established :-

common quarters. He immediately had a picture of the Mothur of God affixed to the wall of the dining room. Every morning and evening he visited the adjoining parochial church, with its shrine and picture of Our Lady
common quarters. He immediately had think well established :-- (a). France gives more to the Propagation of the Faith than any nation; not to say than all other nations.
(b) Paris gives more to Catholic charities than any other eity.

of his success. In the palace he did not omit any of the devout exercises which he was accustomed to perform with his household in his lowly abode at home.

When some students once came to the palace with violins to serenade him, he did not neglect the chance, whilst speaking to them, of referring to the Rosary. A song, spoken of by Gor-res as "one of the most tuneful producions of the war," and communicated by him as a "voice coming down from the mountains to the cities and fields beow " gives characteristic expression to the patriot's words :

" On your knees your beads prepare ; G'addest violin: are these : Wan the eye is bright with prayer, The Lord God it sees."

ervice of thanksgiving for successes achieved, held on the patronal feast of the Emperor with the chief command-ant, staff officers and other officials present, are the words of the preacher on the occasion, P. Tschiderer. It was as the occasion, P. Ischarter to the art if he spoke out of Hofer's own heart that he said : "Not your ballets, but your beads vanquished the enemy." Your beads vanquished the enemy." To the beads, too, Hofer owed his heroic bearing in misfortune, even to its tragic culmination. On Feb. 20, 1810, he is standing on the spot of his execution in Mantua. With his familiar execution in Mantua. With his familiar cocoa Rosary and its silver cross in his hands, he had made his grievous way thither. Twelve soldiers with loaded guns stand forth. Peacefully guns stand forth. Peacefully and magnanimously Hofer holds himself erect before them. Presenting his of command : Fire !

Editor Sacred Heart Review, Boston, Mass. An astonishing article has appeared of late in the English Catholic Times, the writer of which declares that in France there is universal (*sic*) neglect of the Holy Mass and all worship. Such a statement is so surprising and sweeping it is no wonder an American

Will you allow a word, which, withbut suggesting any generalization, will the least remind us that it is not easy by judge justly in this matter, if we do t consider the various facts. What here are facts: follow

1. During a Lent in Paris, not long since, I attended some five churches for week-day evening Lenten sermons for men only; women being admitted indeed, but not in the body of the can tell us what to him church. The attendance of men, once a week, was from 500, in some churches,

OWN YOUR PEW.

GOOD ADVICE THAT SHOULD BE FOL-LOWED BY ALL CATHOLICS.

A contemporary, writing on the subjeet of church attendance, ownership of pews, etc., gives the following advice, which is appropriate and applicable in in nearly every parish : "Modern life with its intense activ-

ity, its disregard of the individual, its separation of the various members of the family, its demand of unlimited time and ceaseless labor all have a tendency to break up the distinctive characteristics of the home, and home-The Lord God it sees." In keeping with the spirit of a divine business should not dominate, and

among them is the keeping of the fam-ily pew in church. Every family, every unmarried young man and if we would stop for a moment and re-flect on the subject such a statement is not excessive. The church is the not excessive. The church is the house of God, it is the place alter all that should be home for all of us, and, therefore, within that home there brought ; they will be taught to look on it as their own proper place in God's temple, and around it will grow tradithe priest that accompanied him, he himself with a firm voice gave the word married young man and woman a seat in their parish church will be the same. A SIDE OF RELIGIOUS LIFE IN FRANCE. In their parts church will be the same also part owners of the great edifices conse-crated to God, their personal interest in the affairs of their parish will be increased, and with the increase of per-sonal interest will be increased also

their determination to live as worthy participators in the ownership of a house of God. Every man and woman to-day wishes to become an owner of a home. Stability in life is thus arrived home. at, and assuredly every father and sweeping it is no wonder an American paper, when quoting, says that the ex-perience of others showed different re-sults. when a paper is a start of the start o stability of place of worship."

VALUE OF A HYMN.

There are times in human life when nothing else will take the place of a true Christian song or hymn. It has a power fcr good that few realize, even of those who are benefitted thereby. But now and then it does happen that a man can tell us what to him has been the

value of a single song. Listen : A little orphan, called "Tom," was

does not show all the truth. It seems to admit that those who attend Sunday school are receiving proper religious instruction; but everyone knows this cannot be granted. The Christian Union believes that the time has come for a vigorous war upon the popular notion that religion can be excluded from any can be divided up like a tenement house into different rooms, part developed and part left undeveloped. This is not true. It assumes that religion is something apart from life. This conception of religion is wholly pernicious. The Rev. Henry C. Mintan declares that the system is not an organized skepticism, but a God-forgotten secularism.

From these quotations it will appear that non-Catholics are coming around ting tobacco juice, poisoning to the Catholic view.

We are assured that morality is inculcated in what we are pleased to call godless schools. Boys and girls, we are told, are encouraged to love righteousness and loftiness of purpose. But how? That is the point. Why should they love righteouseness and loftiness of purpose if they are not shown the reasons for so doing-that is, if they are not taught to love and fear God? How are they going to maintain it in the strain and stress of the world if unsupported by nothing better than the mere dictum of an educator? They are encouraged to love their fellow-Why should they ? Has the men. graduate of the public school anything in common with an illiterate mendicant? Are not the plaudits of the world for those who can beat their way, though

The result, however, showed

how much mistaken were these conjec-

Father O'Dowd, pastor of Sacred

instruction at present. He made every

preparation for

gent class.

tide.

preparation for the mission and sent out five hundred invitations. During

the entire course of lectures there was barely standing room, and every inch of

The audience was of a very intelli-ent class. Two of the ministers at

tended. lawyers, doctors, and many

prominent society people, the only ones who seemed to resent the work being the Anglican "Catholics;" but before

he week was out they came with the

available space was filled.

During

was quietly standing in a corner of the Heuse of Commons, saying his rosary has been a custom at that general Easter Communion, since the publica-tion of Renan's " Vie de Jesus." to honor her who has triumphed over al tion of Renan's "Vie de Jesus." 3. Last year, at a northern watering place in France, I saw 1,000 at Holy Communion—as the priest told me—on the Assumption. Of these 500 were He had placed the emancipation of his people under Mary's pro-tection and from her he looked for more than from his own exertions. the Assumption. Of these 500 The honor of the successes he achieved

men, 300 being the young men and boys from the colleges. The church holds always ascribed to the Mother of from the colleges. The church holds only about five hundred. About 200 In the ranks of these, who strove and ame daily to the Masses. 4. In a country district, I saw a church wrought so worthily for the public good, we may fitly place a hero. The came

eating a thousand, with a congregation good, we may fitty place a nero. The Rosary yields not only councils but also deeds in a people's weal. Our present subject is but a simple peasant, of 1,200, of peasants and market garden folk, at an ordinary Sunday High Mass. The majority were men.

5. A like scene I witnessed among more fashionable people, at Clermont in

above rasinomatic people, at Ciermont in Auvergne, far to the south. 6. At Boulogne-Sur-Mer, also last year, the matelots and the matelotes streamed in and out of the Cathedral all day-as if it belonged to them. (Said he Protestant Archbishop Benson Would that I could see in England, what I see abroad ; the Cathedrals, the churches of the people ; where, the larger the church, the more the poor seem to love it." Doubtless, when his Canterbury Cathedral was Catholic, his Catholic predecessors saw a similar than they were skilled in the Once as the greater porsight.)

Conversions among leaders in the intellectual world were never more common. Brunetiere is perhaps the common. Brunctiere is periods leading literary critic in Europe; Coppe perhaps the most popular fine poet; Feuillet was one of the best more are converts from These are converts from novelists. the Academy. Besides, there is Huys-To God

anans; not to say Bourget.
8. Thirty men, every night in the year, take part in the perpetual adoration at the church of the Sacred Heart looking over Paris from Montmartre. The Government is going to put a always.

a week, was from 500, in some churches, to 1,500 in others. As a rule, there were no great "fashionable" preach-ers. There was a dimly-lighted church; no gorgeous ceremonies ; no music, but the men singing the Benediction hymn all together. Surday meaning at had made a good contession and became recordied with God. All the energy he had before used for evil was now turned into the channel of good, and from that time the story of "Tom the Newsboy" is a remarkable one. Late one night in a saloon he caught

a remark which meant to versed ear that a man was tired of iving. He followed the fellow, a poor, starved wreck of humanity, do the wharf, saw him sit down to think it over for the last time. "I must save that man? he mut-

tered ; but what could he do? He was quick to act in times like this. Going away down the pier, he began to sing one of the most encouraging hymns he

knew. Mother dearest, Mother fairest, Help of all who call on thee: Virgin purest, brightest, raiest, Help us, help, we cry to thee, Myry, nelp us, help we pray: Help us in all care and sorrow, Mary help us, helo we pray.

The words reached the heart of the poor man. A new hope sprang up in his mind; and by and bye, when the voice ceased, he rose and went back and began a better life. Years after-ward he tells the story with tears in his eyes: "God bless the singers, he says. "Nothing but the voice of that boy could have reached my heart. I would have run from a priest, but I could not resist the sweetness of that beautiful hymn, ' Mother Dearest.'

become drunkards, but children who the parents are not to blame. They did what they could by precept and ex-ample to keep their children from going wrong. They have thus thought to comfort them. No such comfort is possible to the drunken parents who their children following in their own footsteps. The bitter thought, "like father, like son," is before their minds

Such were the patriots, among w

by Divine succor through the interces

Occasionally sober parents rear up