

The Catholic Record.

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

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FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD's appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer.

It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why not, dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you: let it not pass you by.

Previously acknowledged	\$330.30
John Walker, Scotch Lake	1.00
Reader, Linga	1.00
Mrs. L. Chatham	1.00
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S. Healy, Oshawa	1.00
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A HAPPY NEW YEAR

We wish our readers a Happy New Year.

May happiness abide within their homes; may God's grace make beautiful their lives, and may they have the clear vision that daily sees eternity. May they have always before them the uncertainty of life and the dread of judgment. May patience and resignation sweeten the trials and sorrows that may come to them. May they always understand that the wages of sin is death and that the greatest joy that can thrill us this side of heaven is the consciousness of duty done and of being steadfast against the assaults of the flesh and the world.

We begin a new page that can be radiant with deeds of love or unrightly with those of selfishness. We can make it a record of forbearance, of charity, or one of impatience and ignominy. We should never lose sight of the fact that love is the keynote—the all pervading principle of Christian living. Betimes we may be tempted to forget this. But sodalities and big prayer books will not help us in the dread day of reckoning if we give ear to gossip and spread it, if our lips distill the venom of detraction and slander. Many a home has been wrecked, and many a character besmirched, by these "good people" who go blithely on their way to destruction and are like unto the Pharisees who were branded as hypocrites by the Lord.

THE REMEDY

They will, however, give attention to deeds of sympathy, to efforts to show that Christianity is still able to create and develop the charity and simplicity that were characteristic of its first ages; and each one according to the measure of his opportunities is bound to show that Socialism is not necessary. As children of the Church, which fought for the toiler when he was a serf and a slave and gained for him economic freedom which false principles robbed him of, we are recreant to our duty if we permit the Socialist to go on unchallenged. The Church alone can solve the wage problem. The guilds of the days when her doctrines permeated the world are in a sense the labor-unions of the present, organized against greed and oppression. Prelates like Manning in England, Mermillod in Switzerland, and Von Kettler in Germany, and others, have enrolled thousands of working-men under banners which proclaim fealty to Christ. They have an antidote for misery and also a weapon against those who would degrade them into mere-money-making machines. They are taught that every worker is spiritual, immortal, free, and should be enabled to share the gains and honors of advancing civilization. "Human law," said Pope Leo XIII., "cannot reach the real seat of the conflict between labor and capital,

The world must be re-Christianized. The moral condition of the working man and his employer must be improved. Each must look at the other through Christian eyes."

NEWS ITEMS

The secular press is loud in astonishment at the decision of a lady well known in New York social circles to undertake missionary work in the Philippines. She is, according to news items, going to teach the natives of the Island of Jolo that a knowledge of simple sanitary laws, and the rudimentary arts of peace, and a disposition to live in charity with one's neighbors make for civilization and happiness. This work is much better than dawdling and wasting time on the vanities of the social world. The laws of hygiene may make the Moros cleaner and better able to withstand the fever-scourge of the Orient, but we doubt their efficiency in making them more tractable and more disinclined to kill Europeans. Some scribes, inspired by the decision of this rich woman, "slop-over," as A. Ward would say. They talk about religion as if mere utterance be-tokened life. The newspapers that own their services give attention to chronicling the news of divorce proceedings and also space to sermons which are humanitarian, patriotic, fantastic, anything rather than religious. Much protestation is not the sign of faith any more than that of love. What Archbishop Spalding writes, does Protestantism say to the woman who yearns to give herself wholly to God and God's poor. It bids her distribute tracts, teach Sunday school, preside over donation parties—useful works, no doubt, but such as call into play only the more frivolous and garrulous faculties of a woman, who is interesting and entertaining when she talks, but divine when in silence and self-immolation she yields her whole nature to some great cause.

ENTHUSIASTIC SOCIALISM

Our readers are aware of the energy and enthusiasm of the Socialists. Victor Berger, explaining why Socialism has made such headway in Milwaukee, says that three hundred men get up every Sunday morning at 5 o'clock and distribute pamphlets about the aims and objects of the Socialist party. These pamphlets are an appeal to the workingman to break free from the thralldom of economic slavery. Our point is that if these men are willing to give time and toil to spreading teachings, which can never obtain a foothold on earth, and to outlining the creation of a new world radiant with comfort and joy, what are Christians doing to oppose them? True, we have books exposing the fallacies of Socialism, but they for whom they are written never read them. What we can do each in his own sphere is to show that Christianity has not lost its vitality and that it can ally the selfishness and injustice of the world.

OUR BUSINESS

Our business is to prove that our religion can, as it has done in the past, unite the various classes of society in fraternal sympathy. To us Catholics it is an urgent personal duty to give proof of the charity upon which our lives should be built. We should be always conscious that the lives of those around us are in some measure our own lives, and cultivate the sympathy without which no permanent social work can be effected. As Father Cathvein has well observed: "It is only the bond of Christian sentiment, of mutual love and reverence between rich and poor, high and low, which can bring about reconciliation of the social conflicts of our time."

The Socialists play upon the heart-strings of many of the poor and miserably. They point to the millionaire who, however he has amassed his wealth, is regarded with a feeling of awe because he controls money for which all are searching. They talk, and with some reason, of the sweat-shops and factories in which men and women are broken on the wheel of labor, and are looked upon as so many cogs in the machinery to be kept only so long as brain and brawn are unimpaired. These employers Karl Marx had in mind, perhaps, when he said that for a profit

of 800 per cent. they would hesitate at no crime against the toiler. And to them may be applied the words of St. Basil: "Wretches that ye are, how will ye answer the Divine Judge? Ye cover the barrenness of your walls with tapestries, but not the nakedness of man with raiment. Ye adorn your houses with soft coverings and despise your brother who is clad in rags."

BREEDERS OF DISCONTENT

The Socialist engenders discontent in the hearts of those who heed them. This discontent is fostered by the employer who worships the dollar and uses his employees to fill his coffers. He contrasts their poverty with wealth, their misery with the ease of those who walk the pathway of gold. His treatment of the question is not academic, for he knows that the workers, as a rule, care little for discussion of economic values or for explanations of the difference between Collectivism and Chartism. His mission is to excite the crowd not to reason but to hate and to rebel.

A PRIEST WHO REFORMED A CITY

THE LATE REV. MAURICE P. O'CONNOR MOURNED BY ALL CLASSES IN HARRISON, N. J.

The man who ruled Harrison, N. J., for thirty years, whose power was so great that he had merely to voice a warning against something he did not like to have it, something died on December 12, says a dispatch to The Sun (New York), and the flags of the city are at half mast, bells were tolled, the Town Council, passed resolutions of condolence and women and children could be seen crying in the streets.

He was the Rev. Maurice P. O'Connor, rector of the Church of the Holy Cross. In the years he labored over Harrison he changed it from a city of gambling dens and open vice to a place where not even moving picture shows have been allowed to open, because he believed their influence on the young is pernicious.

He had a greater power for good than any other man in Harrison. The Town Council, after it once tasted his wrath in the days when he drove out the gamblers, obeyed his warnings unquestioningly. The present members say, even now that he is dead, that while they hold office they will not grant a license to a moving picture show.

Father O'Connor came to Harrison when the church, then called St. Pius was heavily in debt. The foundations of what was later the Church of the Holy Cross had been laid for thirteen years, but no more had been done toward finishing it. The people of the parish asked Bishop Wigger to send them a man who would do things.

"All right, I will," said the Bishop. "I have the man."

Father O'Connor had been in charge but a short time when he proceeded to make good his Bishop's promise. He cleared St. Pius' parish of debt, finished the new church, which cost \$150,000, and then, after he had his more pressing duties attended to, turned his attention to the city of Harrison, which old citizens recall as a "hell."

His parish took in all of Harrison and the borough of East Newark, holding a population of about 18,000. Saloons kept their front doors wide open on Sundays and laughed at law. Gamblers found Harrison to their liking, and flourished openly.

When Father O'Connor thundered from his pulpit against the saloons the keepers laughed at him at first. But one Sunday night a powerful man, his eyes flashing angrily, walked into the midst of a group of drunken revelers and bid them go home. His priest's garb and his warlike mood cowed the saloon-keeper, and Father O'Connor in a few minutes was left master of the field.

That was the opening wedge. He preached mightily against the Town Council, calling on them for action until they tardily gave orders that the law be enforced, and the saloons were never wide open again.

He fought just as stoutly against the side door evil and the practice of sending out children for a can of beer. He had a habit of riding around town keeping watch over his people, and if he saw a child carrying beer he would step out, empty the can and crush it under foot, and then tell the child to go home and say who did it. Often he would go home with the youngster and tell the father what he thought of him.

When he turned his attention to Protestant clergymen, demanded the keys of the Town Hall, that a mass meeting might be held there, and as chairman of the meeting adopted resolutions which compelled the Town Council to clean the town of all the shell game and card men.

By this time his name was a word to juggle with. People who had been gun by fearing him learned to love him. They called him "The Boss."

From that time forth Father O'Connor had merely to mention some evil thing which he wanted abolished to have it done. The town Council and other officials did not dare to oppose him. Harrison has the reputation now of being a clean town.

In May, 1902, the silver anniversary of Father O'Connor's ordination was celebrated. The ceremonies lasted a week. His parishioners planned to give him a purse of money but he refused it, and had a marble altar dedicated to the Blessed Virgin.

Father O'Connor was born in Scotland of Irish parents on March 29, 1850. Eleven years later the family came to this country, and after graduating from St. Charles' College, Maryland, he studied for the priesthood in Seton Hall College, South Orange, and was ordained by the late Archbishop Corrigan in St. Patrick's Cathedral, New York city.

WHAT TO SAY, AND HOW TO SAY IT

On Sunday, November 30, the Right Reverend Abbot Gasquet said in St. Patrick's Cathedral, that the Church of England owed its birth to the love affair of Henry VIII, whatever professional controversialists may say to the contrary. The rector of St. Thomas's Episcopal Church, holding that as his was the nearest Episcopal Church to the Cathedral, he had a special obligation to refute the statement, began by calling the Abbot's sermon a "flagrant example of what not to say, and how not to say it."

This seems to us an example of redundancy. If a thing is not to be said, there can be no possible way of saying it. We are going to take the liberty of pointing out to the rector what he should have said and how he should have said it.

He controverted the Abbot's assertion that up to the time of Henry VIII, England had been loyal to the Holy See, by declaring vaguely that from the time of William the Conqueror there was abundant evidence of the spirit of independence in the Church of England. He should have pointed out, if he could find it, a single case of an English King, from William the Conqueror to Henry VII, declaring unequivocally the independence of the Church within his realm with regard to the spiritual supremacy of the Roman Pontiff. Otherwise, in view of the fact that during all that time King and people actually depended on the Holy See as the supreme spiritual authority, a fact incontrovertible, he should have held his peace.

He supported his contention by quoting the opening words of Magna Charta: "The Church of England shall be free." He should have quoted more exactly, not omitting the important phrase: "and enjoy freedom of election." He should have explained that a charter being a concession of privileges, or a recognition of rights by the crown, touches those rights and privileges only as they may be invaded by the crown. He should have remarked that the invasion of the freedom of election, and especially of freedom of election, had been a part of the common crime of kings, including John himself; that in consequence the provision we are discussing had been placed in other charters. He should have pointed out that the primer mover in the matter of the Charter was Cardinal Stephen Langton, whom Innocent III. had of his supreme authority made Archbishop of Canterbury, setting aside both the choice of the Chapter and the nominee of John. He should have noticed that two Papal Legates were engaged in the matter of the Charter and in procuring it a place in the laws of England.

In a word, he should have abandoned the false notions of Church of England apologists, studied history, and told his hearers that the object of the provision in question was to deliver the Church from being the occasional victim of that tyranny which became the law of the land under Henry VIII, and had nothing to do with the Pope.

He added that the real separation from Rome came with Elizabeth. He should have said that then came the full growth from the seed, that had there been no love affair of Henry VIII, there would not have been an Elizabeth to complete the work, nor an Edward VI, a consequence of another love affair, to prepare for its completion.

He said that Rome caused the schism under Elizabeth—he might as well say that the Council of Nice caused the Arian schism—that Rome seldom, if ever, refers to this schism, from which it appears that he has forgotten very conveniently the whole controversy about Anglican orders, for instance. He should have said, that from her accession, Elizabeth worked for the Reformation. If she went slowly and politically about the matter, it was not the breach with Rome or essential Protestantism that troubled her, but the fear of exaggerated Puritanism, in which she saw a real danger for her crown.

He asked whether the Abbot had not made a mistake in saying that

there had been a disintegration in the nations that had rejected Papal supremacy? To prove that mistake he brought forward England and the United States on one side, and France, Spain, Italy and South America on the other. He should have said that the Abbot was perfectly right. A nation disintegrates when the bonds of authority and religion are broken. Of these the Holy See was the guardian in every country where its religious supremacy was untrammelled. With unprejudiced historians it is a commonplace that rebellion and impiety, callousness of the rich and oppression of the poor came in with the Reformation, and were perfected by the Revolution. He should have pointed out the condition of rural England after the Reformation, with its poor laws, the fanaticism of the English Puritans, the fact that it set the example to other peoples in the matter of executing sovereigns, and have gone on to its sad condition today. He should have explained that the condition of France, Spain, Italy and South America is due, not to the Church, but to the revolutionary agencies working against it. He might have remarked that religion is far from dead in these countries, and that when we get to heaven it is not impossible that we may find the English race in a minority among a very large majority of Celts and Latins. He should have laid down, too, the patent fact that the United States is unique among Western non-Catholic nations in this, that it has never rejected the spiritual supremacy of the Holy See. The circumstances of its origin made necessary the abstraction from all questions of religion, the Constitution forbids any law for the establishment of a religion. But it contains no act of formal apostasy. For this, we believe, a special blessing rests on it. On the other hand, let the Rector notice that there can be no such thing as the American Church.

But all these things mean study, and this, as a rule, is not a characteristic of Protestant Episcopalianism.—America.

ALL ROADS LEAD TO ROME

Once while visiting a Benedictine monastery a certain non-Catholic gentleman met a youthful novice to whom the world, in all probability, had offered great opportunities, and naturally felt curious to know a little about him. So he asked the young religious what his name was and in what station of life he had been before entering the monastery.

"My name in the world is Francis Doran, and in religion, Brother Anthony. Before I came here I was a student at the Jesuit school across the river."

"Francis Doran, not the son of the multi-millionaire?" asked the gentleman.

"The same," responded the novice, with a smile.

"Well, what made you enter this life, you who have the brightest prospects in the world?"

"Simply because I felt my vocation was to a higher life."

"But you didn't have to follow out your vocation?"

"No, I didn't have to, but I would be very foolish if I didn't. For after the privilege of being called to the religious life I could not remain in the world, to occupy a place which God never intended me to occupy."

"But imagine the happiness which could have been yours."

"My dear friend, permit me to ask you what happiness is before I make any comments upon your statement. According to your remark I would judge that you consider happiness to consist in gratification of one's own desires. If this is your idea of happiness, naturally you would be surprised at my choice in life, but in this true happiness? I doubt it very much. The mere consulting of one's likes and dislikes never did, and never will bring real happiness. Real happiness consists in serving God. With this view of happiness you will not wonder why I entered the religious life."

"And are you really contented in this life, in which you have to sacrifice yourself, when you could have had almost, I might say, every whim gratified?"

"Perfectly contented, and, moreover, I can state truthfully that I have never known what real contentment is until I took my vows, for in my former life there was always something lacking. After attending some big entertainment or social I had to admit, when kneeling before my Crucifix upon retiring, that during the time spent before the Cross I had enjoyed more happiness than during the whole entertainment or social, and there would spring up within me a yearning to be more closely united to Him, from whom alone true happiness comes."

The next day he returned to the monastery and asked to take instructions. The farther he got into the catechism the greater became his conviction that there is a God and that He instituted the Catholic Church. As a result of his instructions, he expressed the desire to be received into the Fold, and asked that Brother Anthony be his godfather, a request that was granted.

—THADDEUS MARCHANT

SIMPLY BIGOTRY

A MINISTER WHO WOULD DENY THE PRESIDENT LIBERTY OF ACTION

Having failed ignominiously in preventing the President of the United States from attending the Pan-American Mass at Saint Patrick's church on Thanksgiving day, the Rev. Randolph McKim, pastor of the church of the Epiphany, delivered a lecture in the New National theatre to explain to the people of Washington "Why he is a Protestant." Among other things, he said: "We want liberty of thought, liberty of conscience, liberty of speech, even if it does cause a little row now and then."

AMERICAN REVOLUTION AND PROTESTANT REFORMATION

"Colonial America was Protestant, overwhelmingly so, and the statesmen and patriots of the revolution were Protestants, though there were many Roman Catholics who nobly and bravely labored and fought and suffered with them. But the ideas which gave birth to the revolution were the offsprings of the Protestant reformation. It behooves us whose ancestors pledged their lives, their fortunes and their sacred honour for American independence, to guard these principles of liberty from every open or secret assault."

A NEEDLESS WARNING

In a warning to Catholics, he says: "Be content to be a spiritual and not a political organization; and beware that you make no attempt, direct or indirect, to tamper with the sacred principles of the Constitution. Then there will be peace between us, and we can live and labor together for the honor and glory of our country."

CORRECTION AND CHALLENGE

Monsignor Wm. T. Russell, pastor of St. Patrick's church, in a statement given to the press, says: "Now everybody knows that this meeting was intended as a protest against the President of the United States for having exercised his right of 'personal liberty' and 'liberty of action.' Yet these self-appointed official censors of the President coolly admonish Catholics to cease 'meddling in politics.'"

"Dr. McKim attacks many of the doctrines of the Catholic Church. I shall not here discuss them. I shall take issue with Dr. McKim on one topic only. He says, 'Colonial America was Protestant.' The principles which lay at the root of the American Constitution were born of the reformation. Now I submit that the two principles of our Constitution which Americans prize most are liberty of conscience and the right of every citizen to vote. I hold that these two principles were first proclaimed and maintained in colonial America by Catholics, and that the spirit of the reformation, whenever it had an opportunity to express itself, was against these principles of our Constitution."

Father Russell then follows with fifteen questions, citing authorities to substantiate his statement, to which he asks a square, manly answer from Dr. McKim.—Washington Letter in New World.

PERJURY

TIMELY REMARKS BY THE ARCH-BISHOP OF TORONTO
From The Globe, Dec. 30

There were three outstanding messages delivered at the annual banquet of the Ontario Bar Association at the King Edward Hotel last night—and two of them came from distinguished men who are not members of the legal profession.

"I am glad to have the opportunity of making an appeal to the Bar Association, said his Grace Archbishop McNeil. "It is not possible for the association to take some steps at its earliest opportunity, towards securing greater solemnity in the administration of the oath in all our courts? With us the consideration is the sinfulness of perjury, which many fear is alarmingly on the increase; with you the consideration is the law and the administration of justice. But I ask you again, will you not take some step towards a more solemn administration of the oath? While the responsibility of the witness-stand, the ability of cross-examinations, and other judicial features contribute to the prevention of perjury, greater seriousness, greater solemnity in the administration of the oath will do more probably than anything else to inspire seriousness, reverence and truth."

The nearer you come into relation with a person, the more necessary of tact and courtesy become.—Holmes

CATHOLIC NOTES

A Rome correspondent says that in Italy no respectable Italian now wishes to be known as a Mason.

An English Protestant who accompanied the English pilgrim to Lourdes simply as an excursionist, received there the gift of faith and returned a Catholic.

About five thousand Catholic parishes in all America have parochial schools, their number increasing about 400 each year. In them are 1,500,000 pupils.

Eight thousand women in France, belonging to noble families, have enrolled themselves as missionaries to help restore the Catholic Church to its former position of commanding authority there.

The cure at Lourdes of Miss Orion of tuberculosis—sudden and radical cures declared incurable diseases, have by canonical judgment of the Bishop of Lucon, been pronounced miraculous.

Frank N. Bausket of Columbia, S. C., has been appointed confidential clerk to Secretary Bryan. He has been in the State Department for a half dozen years or more, and won his way up by merit. He is a Catholic.

Mr. Wilfrid Ward, who has been in this country since November 8, on a lecture tour, delivered a series of 4 lectures at Cornell University, recently. The faculty and students gave the distinguished English Catholic a true American welcome.

The government has given \$200,000 for the repair and restoration of the Cathedral of Metz, in Germany. Lorraine. This Cathedral is a magnificent Catholic edifice, begun in the thirteenth century. Its tower is 387 feet high; its stained glass windows are very fine, and its nave very high.

The old saying that Rome contains as many churches as there are days in the year is true but under estimated. In Cardinal Mai's "Great Catalogue," are mentioned over a thousand places of worship; Professor Armetelli in his "Churches of Rome" registered 918.

Prominent English Catholics—the Earl of Orkney, Sir F. Laking, the Earl of Gainsborough, Viscount Gormanston, Francis Vaughan and others—have organized an insurance company for Catholic churches and institutions, with a capital of \$1,250,000.

Ireland may lay claim to one of the earliest hospitals in human history. "Brion Beary"—the house of sorrow, was founded three hundred years before our Lord. It was used by the Red Branch Knights, and became the royal residence in Ulster until destroyed in the year of our Lord 332.

The largest class ever confirmed in the Cleveland diocese, and one of the largest in the country, was that which received the Sacrament recently at St. Thomas' Church, Cleveland, from Bishop Farrelly. The confirmation class included 800 children, ranging in age from nine to fifteen years, and 200 converts.

Catholics who have long been reading with profit and pleasure the articles in prose and verse and contributed to various periodicals and particularly to the New York Times Review of Books by Joyce Kilmer will be gratified to learn that he and his wife were recently received into the Church.

Archduke Franz Ferdinand of Austria while the guest of King George recently at Windsor Castle, assisted at Mass daily with his suite, at the Castle. A Jesuit priest went there every morning to celebrate it. It is the first time since the "Reformation" that Mass has been said in Windsor Castle.

It is of universal testimony that the Hon. Adolph L. Kline, Mayor of New York City, is filling that important office most acceptably as the successor of Mayor Gaynor. Though not as learned nor as picturesque as his predecessor, Mayor Kline seems gifted with many of his sterling qualities, especially his good common sense. Mayor Kline is a Catholic, a convert to the Church.

The Wesleyan Christian Advocate remarks that "the Catholic Church has in this country 88 seminaries, 280 colleges for boys, 684 academies for girls, and 5,258 parochial schools. The Catholic Church believes in the education of their people and of other people, and they believe that the work ought to be done by the Church. On this proposition they are right and wise. Methodism could not do their example in this regard, and greatly would it add to our credit as a Church."

"Many of those who take promenade along the Champs Elysees the late afternoon of the 29th," says The Spectator, "to see Cardinal Gibbons, bright red band of his beaver hat that is characteristic of him, and his vogue among the people in Rome, and his badge."