

The Catholic Record.

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

VOLUME XXXV.

LONDON, CANADA, SATURDAY, DECEMBER 13, 1913

1834

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.

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LONDON, SATURDAY, DECEMBER 13, 1913

THE ONLY WAY

The men who make a place for themselves in the world are the men who have ambition. The men who get anywhere are the men who believe in work, unceasing if need be, and who are daunted by no obstacle. Because they have red blood in their veins and the dawning of the dawn and shirker and grumbler they achieve success, not brilliant, perhaps, but something that represents an output of muscle and brain. Our people are old enough now to be out of the kindergarten class. They are not here on sufferance. For them as well as for others there are fields of endeavor, opportunities to be created, emergencies to be met, victories to be won, problems to be solved—everything in short that demands live men. We must not fall back upon shaming excuses. We should not waste time in talking about grievances. Nor should we be led by these politicians who talk in honied accents, marvelling all the while how easily we are allured by buncombe, how readily we do our thinking by proxy, and how sedulously we work for their interests. So successfully have they plied their trade that they believe that an adept weaver of praise can send us sheep like to the ballot-box to support any issue on which we have no opinion of our own. But we are emerging slowly from this state of torpor. We are beginning to see the light of better days and to understand that the people can set the tune for the politician. We should not be affronted at bigotry. Its shadow may fall athwart our path, but men who have ambition must not allow it either to cramp their efforts or to stay their progress. Should it become aggressive we

must be deaf to those who walk through life with bated breath and call it prudence. This may be very unpleasant, but it is, on occasion, the only course left to men who are determined to seek and to fight for their rights. Action may perturb the Catholics who abide in well-lined nests and believe in the "don't wake the baby policy," but action can betimes wake up the sluggards and infuse enthusiasm into the many who stand aloof from all civic movements and have an idea that they must be hewers of wood and drawers of water. Ambition will prompt a man to take his part in the moulding of public opinion. This may entail a little self-sacrifice; it may do away with his love for obscurity; but any Catholic worthy of the name cannot allow questions pertaining to the common weal to be discussed without his participation. We should not be too aggressive; but we should get rid of timidity or apathy or indifference. We should not live in a fool's paradise, thinking that all's right with the world or lulled to sleep by the siren sounds of political promises. It should be our business to see that we have seats at the banquet table of prosperity and not to be content with the scraps and leavings that are flung to us. And these we can have if we put away idle and foolish talk, the cap and bells, and go forward to achievement by the road of hard work.

WHAT ABOUT IT?

What about the Federation of the Catholic societies of Canada? Some time since a few laymen went into retreat to formulate plans, but as they have not emerged from it, they must be either sleeping or dead. Perhaps others may take up the matter and press it to a successful issue. We need, and for obvious reasons, such a union. True, we have societies in different parts of the union, but not welded together, they cannot accomplish what could be effected by a Federation. A Federation would tend to lift us out of the rut of parochialism. It would attract the brethren of intelligence, breadth and force who have grasped their faith not as a mere catechism, but the ancient, profound, heart-satisfying, supreme philosophy that it is. It would be a deterrent to the lies, misstatements of Church law, to religious bigotry and racial hatred. It would make for compactness and concentration, infuse enthusiasm into forces now dormant, and turn them into channels of beneficent activity. They who look askance at Federation, crying querulously the while that it is not needed, are blind to the signs of the times. They forget that only by vigilance and fearlessness of Catholics, united, ready and able to concentrate upon any given point, can our interests be protected and promoted. Let us say, to comfort the fearful, that neither aggression nor invasion of the rights of others is within the scope of Federation. Hence it will not excite the antagonism of the reasonable citizen. And let us remember that while the average Protestant has a good-natured contempt for the Catholic who stands cap in hand before wealth and is grateful for any compliment to himself or tribute to the Church, he will respect an organization fearless, united and business-like, that can, when necessary, touch his pocket. In this matter as well as in everything else backbone counts. Truth is naked and is not made more attractive by robing her in excuses and compromises.

THE IMMORTALS

The old Greeks had a saying, "The Gods go in low disguises." When any of the immortals wished to visit the earth to enquire into the lives and welfare of mortals they assumed the disguise of shepherds, or serving men or travellers. And always the story ends with the revealing of the divinity under the disguise. This is more than an outward pagan belief; it is a very piece of life. It may seem to some of us only a poetic fancy, but it is real as flesh and blood. It is happening to-day as it did then. These immortals, ones which have existed since time was, and shall continue long after we have passed away—sorrow, difficulty, joy, hope—these

still go in low disguises, visiting the humble habitations of men; by some received hospitably, by others looked on with distrust, by the intelligent revered and reverently entertained; and to those who have clear vision revealed at last in their true semblance.

THE WAYWARD BOY

The bad boy of a family of means is no less a problem than the destitute boy, and, all things considered, the work of saving him is no less meritorious. Unhappily he often escapes notice until it is too late, and then drifts into a life of viciousness. The downward path begins either towards the end of his school-days or at the beginning of his working life. This is the crucial time for every boy. He then not only conceives false ideas of his own manly strength, but those over him are likely to humor the deception by submitting to his will. There is a pruning process recognized as a necessity by the gardener on the young vine. If that pruning is not necessary the vine is useless; if it is not applied equally bad results will follow. The boy who has not life enough to need restraint will be a weakling; and he who is not subject to this restraint can do no good. The spirit of the age is license, and we need scarcely wonder that the boy of good parents often slips beyond control. There is always some source of evil to attract the young heart. To-day we have the moving pictures; a few years ago it was card-playing. But, before these sources of allurements, came a dozen dangers in the very heart of the household. The boy would never be infatuated with cards or the wild dreams of the picture shows if he had been taught obedience and self-restraint at home. His home would be as pleasing to him as the streets, if he had not been given the freedom of strolling through the city till midnight. His honesty would be beyond suspicion if he were not indulged in his childish demands till later on he believed the extravagant longings of youth to be a necessity and a right. To recognize these evils before they are too far developed is the next best thing to preventing. Parents never seem to see them in time, and, unfortunately, are not interested enough to perceive the danger. The more respectable his family, the more dreadful the fall when it comes, for his minor depredations, will, overlooked, grow into real crimes before society regards him as an enemy.

JUVENILE COURTS

In the past half century educators and scientists have been giving to the world discoveries that are said to be producing for the results the wisdom and welfare of this generation. Child-welfare associations, Montessori schools in juvenile courts attest the growing popular realization that with the child lies the salvation of the nation. Over credit is given the juvenile courts if half that is printed in their praise is true. The principle itself is good inasmuch as it meets the error of the age, but its work should not be to encourage crime and lawlessness. The judge who has a well-regulated conscience, together with a saving knowledge of human nature, can bring a boy to realize his faults and to dread their consequences. When, however, a theorist sits on the bench, he may, if influenced by sentimental charity workers, allow himself to be too lenient in dealing with the wayward boy. Mercy should temper justice in this matter, but not to the extent of imposing a "suspended sentence" on young delinquents who have to their discredit many serious offences. Firm-handed justice will do more to reclaim him than any amount of gentle talk, fatherly advice and a "suspended sentence." They who know the wayward boy understand that undue mercy can be interpreted by him only as weakness, and that he will figure from the superiority of his own strength to escape the next difficulty as easily as he escaped the present.

RELIGION IN ENGLAND

"The condition of religion in England to-day, outside of the Catholic Church, is deplorable. Oxford and Cambridge are becoming more and more atheistical. The Anglican bishops have lost all authority over their clergy, and are quite frankly free thinkers. The middle classes no longer through the dissenting churches, and the lower classes are absolutely without religious impulse. The Catholic Church alone remains unmoved, and the intellectuals are drifting to it in large numbers each year. Within a generation I firmly believe England will be divided between Catholics and free thinkers, as Protestantism is becoming more and more a negligible force. I myself happen to know many new Catholics of the intellectual class, as I am a member of the Athenaeum Club in London, and I can see conclusively that those who are not drifting away from all religion are drifting toward Catholicism. "G. K. Chesterton, the famous critic, author, and philosopher, is one of the English literary men who are fast approaching the fold of the Catholic Church. Mr. Chesterton has not as yet become formally a Catholic, but his belief is nearly complete, and many expect his final conversion within a very short time.

FOREIGN MISSIONS

Stanton Lawton, writing in The New World, says that baptisms of adult converts to the Catholic Church in India and Ceylon are now taking place at the rate of 16,000 a year. The foreign missions are entitled to the support of the Catholics of the world. Even if you can only give ten cents, give it to your parish priest for this purpose.

The Catholics of Germany showed their respect for the Kaiser in a very practical way, on the occasion of his silver jubilee. They raised 1,700,000 francs for the Catholic missions in German colonies, in commemoration of the memorable celebration.

Missionaries are often surprised to see how accurately native Christians can tell time. When Mass is announced for a certain hour, the people arrive just at the appointed time. They say they reckon it by means of the cocks, but however they do it, they are often more punctual at the various church services than those who have watches and clocks to guide them.

Japan is still a heathen nation, but there are many Japanese Catholics. Good work publishes a striking photograph. Side by side are standing Father Sauret, a Catholic missionary, and Captain Yamashika, a Japanese Catholic, who lost a leg in the war between Japan and Russia.

The Society of Paris Foreign Missions does enormous work. It is in charge of 34 dioceses, counting 1,548,576 Christians, attended by 1,200 priests and 800 native priests. Its baptisms last year numbered 165,000; 34 missionary priests and 2 Bishops belonging to it died.

The Holy Ghost Fathers possess 23 houses in the United States. To this number they have added another. The new foundation is located at Ile-Breville, Louisiana, and has for its aim the extension of the Faith among the negroes who are existing there in a state of great moral degradation.

The success of the President of China in crushing the rebellions in Kwang Tung will go a long way towards securing permanent internal peace. His broad and kindly spirit towards the Church make us hope for an era of conversions in the great Republic.

The news comes from Gaton, Africa that Fr. Kersisat, a Holy Ghost missionary, was drowned in the Abanga River, June 4. Going into the stream alone to bathe after eating, he was seized with congestion and sank. His body was recovered only after a day's search.

The Vicariate Apostolic of Pekin registers this year 35,000 catechumens, being 10,000 more than last year. Among the converts figures a princess of the imperial blood, granddaughter of Emperor Kia-Tsing, sister of Prince Kung, the last prime minister of the Manchurian dynasty. This noble Chinese lady was baptized on her deathbed in St. Michael's Hospital, where she had received instructions from the Sisters of Charity.

Father Bertrand, a missionary in Japan, besides caring for the two missions now under his charge, is about to plant the faith in 3 other large towns, with populations respectively of 50,000, 33,000 and 85,000. He sets out on this new expedition with a brave heart and—absolutely no money.

The sum of \$20 is probably a small affair in America, but in Japan, in the hands of Catholic missionaries, who are genuinely poor, it is large indeed. With it a catechist assistant can be kept for four months and during that time can win many catechumens for the mission. Thus the good that can be accomplished with \$20 is really incalculable.

GERMAN CONVERTS

It is no wonder that the Protestant clergy in Germany are seriously disturbed over the conversions to the Catholic Church and the lack of converts to Protestantism in that country. What has particularly disturbed them in recent years is the fact that some of the nobility and the highly educated classes are finding their way into the Church. When it is understood how bitter has been the intolerance toward things Catholic in Germany, the intelligence of these conversions, and the sensation which they create will be more readily understood.

A year or two ago a distinguished professor at a German University and, above all, at Luther's own university of Wittenberg which has now been transferred to Halle, announced himself as a convert. It was all the more striking that Professor Ruville had been a professor of history, for if the newer developments in history are going to bring people into the Catholic Church, then, indeed, Protestantism is doomed, for history is being revolutionized.

The bitter bigotry with which Father Denifle's "Life of Luther" was assailed shows the feeling in this matter, but the fact that Father Grisar's life of Luther was very generously criticized, shows how much good was affected by Father Denifle's work.

Now comes the announcement of the recent conversion of a distinguished Bavarian nobleman, a member of one of the highest noble families in the kingdom and a counselor of the empire. He is one of the richest men in Germany, and by a special clause in his father's will he loses a portion of his property at the moment when he abjures Protestantism. His father retained the old bitter prejudice and could not think of his son as anything but a Protestant. For years however, Baron Von Kramer Kleft has been in spirit a Catholic and even has practised many of the observances of the Church. He has been a liberal benefactor of the Benedictines, to whom he presented a magnificent monastery, where he lives with them, sharing in all the exercises of the religious life, though he has taken no vows. He has also been a liberal benefactor of the Jesuits. If there is anything that disturbs German Protestants it is the thought of the Jesuits gaining ground in Germany, as, indeed, in spite of every obstacle, they are doing everywhere in the fatherland.

"If we could only reach the middle classes, England would soon be again a Catholic country."—Abbot Gasquet.

THE CHURCH IN SCOTLAND

NEW CHURCHES NAMED AFTER ANCIENT SHRINES ERECTED IN MANY PLACES

It is very interesting to note how the Catholic Church in Scotland is quietly asserting its claim to continuity with the great Scottish Church of the Middle Ages. In Glasgow the Cathedral is dedicated to St. Andrew, whereas the original Cathedral around which the city grew was dedicated to St. Mungo; but the Catholic claim is still made good, for over sixty years ago a Catholic Church was erected within a stone's throw of the ancient edifice.

In the same district there was a medieval church dedicated to St. Roch, whose cult had become popular in Scotland because a much-prized relic of the Saint was brought to the Scottish King by a Franciscan Friar as a goodwill offering from the Pope. Five or six years ago, when it became necessary to establish a new mission in the district, the long forgotten parish of St. Roch was revived.

The first church established in Paisley since the revival of Catholicity in the West of Scotland was dedicated to St. Mirin, the Patron of Paisley Abbey, of historic memory, which was founded on the site of a sixteenth-century chapel by the contemporary of St. Columba. The old church at Lanark is perpetuated in the new Church of St. Mary; the chapel of St. James in Renfrew, founded by the first of the Stuarts, is now replaced by another Cathedral, St. James; St. Bride's of Rothwell, immortalized in Scott's "Marmion," is now restored in the chapel of St. Bride, established in 1910. The old "Mother Well" Chapel is commemorated by the Church of Our Lady of Good Aid at Motherwell. St. Winning established the Ayrshire mission out of which grew the venerable Abbey of Kilwinning. Kilwinning is now a busy town, and nine years ago a Catholic mission dedicated to St. Winning was established.

Quite the latest example is to be found in Troon. Here thirteen or fifteen hundred years ago, St. Medan preached the Gospel and founded a church. Thirty years ago the Catholics had a little chapel-school provided, which was named after St. Patrick. Two years ago a handsome church was built and the parish was dedicated to Our Lady and St. Medan. St. Columba visited St. Mungo at St. Glasgow, and, very naturally, there is also a church and parish dedicated to St. Columba in that city.

THE LOYALTY OF A CONVERT

"Some months ago," says the Catholic Bulletin, "a woman who became a convert to Catholicity through the influence of her husband was forced, on account of his unconquerable love for drink, to sue for divorce before the District Court of Ramsey County. A decree was issued in her favor, and she was entrusted with the care of her husband's children by a previous marriage. When her attorney suggested that she petition the court to restore her maiden name she refused to do so, for the reason that it was through her husband that she received the inestimable blessing of the one true faith, and in gratitude for that priceless gift, she wished to retain his name. What greater tribute could she pay to him, unworthy though he proved himself to be!"

CATHOLIC RESPONSIBILITY

Always remember that as Catholics you claim to possess, and do possess, a fuller revelation of the divine will than those among whom you mix, so your responsibility is the greater. Your Nonconformist friends will not judge of Catholicism by its creed or its preaching; they will judge it by your life and conduct. See to it, then, that your conduct is a bright and shining example to them and a credit to the faith.—Cardinal Bourne.

The stronghold of Protestantism thus furnishing distinguished converts to Catholicity is only an index of the place the Church is coming to occupy in the minds of thinking people everywhere who feel themselves entirely free to follow their religious inclination and convictions. Much more than the Church is losing in the Latin countries she is gaining in the Teutonic countries, England and Germany and Denmark.—Catholic Union and Times.

CONVERTS TO ROME

"Events are moving rapidly in the troubled waters of Anglicanism," says the London Universe for October 31. It is only a little more than three years ago since the Brighton disturbance brought seven or eight High Anglican vicars and curates with more than two hundred of their people into communion with Catholic Unity. Then in March last came the remarkable manifestation of God's grace in the reception into the Church of seventy chosen souls at Caldey and St. Bride's, who are acting as magnets to many distressed Anglicans. The Universe is authority for the statement that close upon one hundred of the pilgrims to the Welsh island have already found the gift of Faith, and letters are pouring into Caldey from clergymen in high position in the Church of England whose bitter cry may be expressed in the words: "We can not long remain as we are. Pray for us." Seven former Anglican ministers have made their submission to Rome within the past few months. They are all celibates, and several of them have decided to enter at once upon the usual course of study for the priesthood. This is the list: (1) The Rev. Reginald T. Elkins, M. A., Lincoln College, Oxford, formerly curate of St. Augustine's, Kilburn, N. W.; (2) the Rev. Arthur Dudley, A. K. C. Curate of St. Stephen's, Upton Park, E.; (3) the Rev. Percy Gately, curate-in-charge of St. Saviour's, Salford, Birmingham; (4) the Rev. Ronald Alexander, a grandson of the first Anglican Bishop in Jerusalem; (5) the Rev. Ewart Hillwing, vicar of St. Edmund's Hall, Oxford, formerly curate of All Souls' Clapton Park, N. E.; (6) the Rev. William Anderson, B. A., Emmanuel College, Cambridge, curate at St. Cyprian's, Cardiff; (7) the Rev. Leonard Allan Corbie, of St. Lawrence's, Northampton. The first four started together the last week of October from Charing Cross Station en route for Rome, where they have been accepted as students of the Regina College. It is probable that the remainder will proceed thither before the close of the year. The reason for this defection from the Church of England is not far to seek. These clergymen with many others who are held back by the sacrifices they would be compelled to make have become dissatisfied with the lack of authority and unity in the Anglican Church. In the matter of doctrine within the Church of England, the evident policy is that of "go-as-you-please." The formal teaching of fundamental error as well as the omnivorousness at such teaching shown by those who are supposed to be the guardians of the truth goes on without let or hindrance. The realization that only in obedience to the See of Peter can be found the authority and unity so wanting in the Anglican Church explains "in a sentence, why those seven men, of widely differing dispositions and intellects, have come to the same solemn and definite conclusion."

The great convention of Protestant Episcopal representatives held recently in New York, which said so much and did so little, is proof that the American daughter is not unworthy of her Anglo-Saxon Mother.—America.

THE CATHOLIC UNIVERSITY

One hundred and fifty new students registered this scholastic year in the Catholic University, Washington. The Rev. W. Anderson, B. A., curate of St. Cyprian's, Cardiff, has been received into the Church at Tunbridge Wells, England. He left his charge at St. Cyprian's in August last. Bishop Hickey recently confirmed 45 converts at Hornell, N. Y., the fruits of a mission given there by Revs. Thomas O'Hern and Joseph Mountain, of the Buffalo Apostolate. The Archdiocese of Liverpool, England has had 10,000 converts in ten years, says its Archbishop, Mgr. Whiteside. The Archdiocese numbers to-day 372,000 Catholics. The Marquis of Bute some time ago purchased the old Church of St. John the Baptist, Ayr, Scotland, built by the Catholics of that shire in the twelfth century, and presented it to the Catholics of the town. "Killarney's lakes and fells" have so impressed one of the greatest of oriental potentates—the Maharajah of Mysore—that he has determined to set up an establishment of his own in that district in Ireland. St. Peter's, Rome, contains 46 altars, before which 121 lamps are burning day and night, and 748 columns of marble, stone and bronze. The statues number 386 and the windows 290. Ireland is still sending her sons and daughters to increase the life of the Church in the United States. A few days ago a steamer left Queens-town carrying a number of young Irish women to enter the novitiate of our various Sisterhoods. The Knights of Columbus of Camden, N. J., offer a reward of \$1,000 for the arrest and conviction of the author of a libelous story which alleges the escape of a nun from the Convent of the Dominican Sisters in Camden and her ill treatment therein. "During the last decade," says the Christian World, (Protestant) of London, "Roman Catholics increased by 5,000 among the Europeans and Eurasians in India (who with the army, number 300,000) while the Anglicans decreased by 2,000, and the other Protestant bodies decreased proportionately."

What is said to have been the largest group of Colored converts baptized in the South in recent years received the sacrament in St. Anthony's Church, Memphis, Tenn., on Sunday, October 19, when 51 candidates, with their respective sponsors, assembled at the regenerating font.

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 Armetini in his "Churches of Rome" registered 918.

Rev. Father Murray, P. P., of Colong, Ontario, has been informed by the Right Rev. Bishop O'Brien of Peterborough that letters have been received from Rome elevating him to the dignity of Domestic Prelate with the title of Monsignor. All will agree that Father Murray richly deserves the honor.

They have organized an excellent Catholic Young Men's Club in Vancouver, B. C., which will be the means of untold good especially to the incoming immigrants. It has been approved by the Most Rev. Archbishop of Vancouver, Mgr. Casey. THE CATHOLIC RECORD wishes it every success.

The great-grandson of John Dother, one of the bodyguards of the beloved "Father of Our Country," resides in Porter County, Indiana, in the person of James Early. His grandfather was one of the trusted One Hundred. His great-granddaughter is Sister Gregory, a member of the Sisters of the Holy Cross, St. Mary's, Notre Dame, South Bend. Iceland is a northern island nearly half as large as Minnesota, with an average height of 2,000 feet above the sea. Its population is about 80,000 souls. It was colonized in the ninth century. For 300 years no priest was permitted on its soil. The Marxist Fathers are now there. The people are mostly Lutherans and strange to say they not only cherish hymns to the Blessed Virgin, but have her image hanging alongside that of Luther. The Catholic University Library now holds over one hundred thousand volumes, among the new acquisitions being a complete collection of works on Maryland history and biography, given by Michael Jenkins, Esq., of Baltimore, and an exhaustive collection of books and pamphlets on the Monumental Brasses of England, fully illustrating that beautiful chapter of medieval ecclesiastical art. The Rev. Henry B. Sanderson, formerly of Milwaukee, has resigned the pastorate of the Episcopal churches at Oakfield and North Fond du Lac, Wis., and will enter a Catholic seminary to study for the priesthood. He will be accompanied by the Rev. Sigourney Fay who a short time ago left the Diocese of Fond du Lac where he was Director of an Episcopal Church until he entered the true fold.

CATHOLIC NOTES

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