

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 6, 1913

1833

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 so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why, then, 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.....	\$2,570 25
In honor of the Sacred Heart.....	15 00
Friend, Toronto.....	1 00
Jubilee Aims, Sydney Mines.....	1 00
R. F. Phalen, North Sydney.....	1 00
St. John's, Smith's Falls.....	1 00
Oshawa separate school, Sr. Grade.....	4 25
Friends, Collingwood.....	1 00
Rev. Dr. O'Leary, Collingwood.....	2 50
Rev. Dr. O'Leary, Collingwood.....	1 00
Mrs. John McLean, Bailey's Brook.....	1 00
J. A. De La Sallette.....	1 00
Jubilee Aims, Osageville Sta.....	50 00
Subscriber, Fort. Moten.....	1 00
Admirers of Racoon, Westport.....	1 00
Mrs. M. Power, Renfrew.....	1 00
B. F. Sudbury.....	1 00
Rev. C. J. Duffus, Kingston.....	3 00
Mrs. Jos. Meagher, Manotick.....	1 00
Friend, Ficton.....	50 00
Mrs. A. Dube, Blind River.....	1 00
M. J. Hogan, Ganville.....	1 00
Ed. Hawkins, Newburgh.....	7 00
S. H. Toronto.....	1 00
Friend, London.....	50 00
Reader, Quebec.....	3 00
Friend, Dundas.....	2 00
Mrs. John O'Neil.....	1 00
A family, Chertow.....	1 00
E. and J. M. Charlottetown.....	4 00
Friend, Bornholm.....	1 00
Reader, Charing Cross.....	1 00
John R. Green, Placentia.....	1 00
Nicholas Carroll, Placentia.....	1 00
Jubilee Aims.....	1 00
S. B. K. Neil, Fort. Hawkesbury.....	1 00
Reader, Sault Ste. Marie.....	1 00
M. E. R. Windsor, N. S.....	1 00
Friend, Carberry, Man.....	2 00
Reader, Detroit.....	1 00
Geo. Buis, Cayuga City.....	1 00
Mary Buis, Cayuga City.....	1 00
Friend, Oweness.....	1 00
Two Friends, Renfrew.....	5 00
Friend, Toronto.....	1 00
Mr. Ashford, Toronto.....	1 00
Friend, Toronto.....	1 00
Memory of Mother and Father, Toronto.....	1 00
Mrs. Spelling, Toronto.....	2 00
Mrs. Herwood, Toronto.....	5 00
Mrs. Quigley, Toronto.....	1 00
Mrs. Todd, Toronto.....	2 00
Friends, Toronto.....	2 00
John McCallum, Toronto.....	1 00
Friend, Toronto.....	1 00
Friend, Toronto.....	1 00
M. C. K. Delhi.....	4 25
Mr. & Mrs. H. Washington, Old Bridgeport.....	2 00
Thos. Buchanan, Old Bridgeport.....	1 00
John Buchanan & Family, Old Bridgeport.....	3 20
M. Copping, Chertow.....	1 00
W. S. C. Jubilee Aims, Bryson.....	1 00
Jubilee, Ottawa.....	1 00
Jubilee Aims, Collingwood.....	1 00
Bried, Walkerton.....	1 00
Geo. Kullm, Hamilton.....	1 00
Jubilee Aims, Almonte.....	1 00
R. T. M., Hamilton.....	1 00

By cheque April 25, 1913..... \$750 00
" May 15, 1913, (Special)..... 50 00
" July 15, 1913..... 750 00
" Nov. 17, 1913..... 815 20

The Catholic Record

LONDON, SATURDAY, DECEMBER 6, 1913

WHY?

It is the numberless small vices of social life that make life intolerable to thousands; the petty cruelties, annoyances, fault-finders, neglects, little meannesses—the whole flock of infinitesimal pests that drive individuals to distraction. And the point is that the guilty parties, men and women, are, to ordinary seeming, the salt of the earth—those particularly who call themselves religious people. It is possible and not so difficult to make religion so offensive to children and young people that they eschew it forever. It is a fact that many high-minded individuals have driven their neighbors to the other extreme. It is a pity, too, that a number of religious people invest their piety in such a cloak of unfeelingness, uncharitableness and often downright meanness and dishonesty in small matters, that they can be said to have, each of them, many souls on their consciences.

A COMMENT

In the good old days father, mother and children knelt together in the little sitting-room and devoutly prayed the rosary before going to bed. Nowadays father is at the club playing billiards or poker. Mother, too, has her club to attend; the girls are at the bridge-whist party, and the boys are out on the public highway learning to smoke "coffin nails."

FOR WORKERS

It is a fact readily admitted by all who have given any study to the question, that countless youths go astray each year, and finally, after a few years, are committed to public institutions or worse, simply because no one in the community is interested enough in them to warn them; to give them friendly advice or to check them in their downward path. Parishes, as a rule, have societies to provide fuel and food for the poor, also to prevent sickness and disease from spreading its disastrous effects, but they are lamentably wanting in any

society whose members are pledged to interest themselves in that unfortunately large class of boys and girls who are going astray, or who are being committed to public institutions as dependents or delinquents. It is time the community realized that there are stages between incipient wrongdoing and out and out crime where somebody or something less rigid than the inflexible law can come in and with Christian charity stay the course of the usually thoughtless juvenile offender. The traditional policy of never recognizing a wrongdoing until it becomes so pronounced that it has to be dealt with by the public authorities, has been productive of untold harm. There is no reason why crime and imprisonment may not be anticipated and thus prevented as to-day, by anticipation, men so successfully prevent, in a great measure, poverty and disease. Society, after all, is not harmed by the poor man nor very much by the sick man: it is the criminal whom we have to fear. This kind of work has been done in a more or less degree by social workers, non-Catholics most of them, and they have had ample opportunity for service among our Catholic boys and girls. We Catholics should be up and doing and allow no one to do for us what we can do for ourselves.

OUR CENTURY

We still hear occasionally in this wonderfully enlightened twentieth century, the phrase "ignorant Irish." Years ago this angered and irritated our forbears and we thought this age had outgrown such nonsense. However, we can afford to laugh at it. Among the earlier Irish immigrants, it is true, there were many who, if not ignorant, were indeed "unable to read and write. But who was to blame for that? Not the Catholic Church but the English government. Up to less than a hundred years ago, the Catholics in Ireland were not permitted to endow, conduct or teach schools, or even to send their children abroad to be educated. It was a criminal offence, punished with transportation, in any Catholic to act as schoolmaster, or even as tutor in a private family. If he dared return his offense was high treason. Not for many years after the dawn of Catholic Emancipation were the Irish allowed to use their taxes for schools. There is a different story to tell in Ireland now: no illiterates come from that country; at present the Irish are fonder of letters than most other peoples, and, given an equal opportunity, they will be passed by none. Many people talk glibly of ignorant and illiterate Catholics, and it is their own lack of knowledge that closes their eyes to the fact that not all the churches in Christendom combined have contributed in the past, or are contributing to-day, one half as much toward mental culture as the Catholic Church.

OUR HUMBLE BRETHREN

Happiness is seldom found among the over-rich. It is found among the lowly, among the most humble and obscure. Wealth can buy pleasure that affords satisfaction for the moment, but cannot buy happiness, which is the security of the morrow. The only possible happiness that wealth can procure is the good it can do in helping others to be happy. There is no happiness in eating and drinking; a certain amount of pleasure, perhaps, but not even that—always. There is happiness in love bestowed and love received, but wealth cannot buy it and has nothing to do with it. Happiness is not the result of events but the outcome of character.

THE KINDLINESS OF SILENCE

The kindness of silence is something we might all bestow much more frequently than we do. Granted that we do not indulge in scandal, that when we know of the distress and disgrace that have befallen a friend's household in the wrongdoing of one of its members, we tell the tale only privately and with every extenuating circumstance, yet why tell it at all? If it were one of our own who had stumbled into misery or sin, if one dear to us had yielded to sudden temptation, if our home had been rent with bitterness and dis-

sension, would not the first impulse—a right and natural impulse—be to hide the hurt and stain from every human eye? Would we not bless the friendship that, so far as possible, closed its eyes and sealed its lips, and that could be trusted not to repeat what it perceived had seen and heard? Surely this is a place where the Golden Rule might have much wider practise than it has—the shielding of others by silence, doing as we would be done by.

SECULAR INSTRUCTION

A contemporary arraignment, and bitterly, the Public school system that has no place for God. The thoughtful must agree with the editor, for the greatest menace both to society and the individual is the attainment of knowledge without the acquisition of firm moral principles to control the passions and senses. Drill the pupil as much as we can; feed him with bits and scraps of information: tell him, implicitly at least, that this world claims all his energies: turn him out resplendent in glory of diploma, a finished product, and he will be, as a rule, defenceless in his day of trial. Secular instruction, erstwhile championed enthusiastically as the remedy for evil, evokes little praise from the thoughtful of this generation.

GLAD

We are pleased to notice that our young men are beginning to take part in civic affairs. The modesty that has characterized them has been supplanted by action that abhors the bated breath policy and proves that we are not in this country on sufferance. The Catholic should welcome any opportunity to contribute his quota to the moulding of public opinion. His words may dissipate prejudice, or at least show that our principles, which have solved social problems in the past, have not lost their efficacy.

NUNS VINDICATED

Our readers will be glad to learn that Mr. Hosmer, editor of the Silverton Journal, has been found guilty of libeling the Sisters of St. Benedict of Mount Angel, Ore., and has been sentenced to pay a fine of \$200. The case was tried at Salem, Ore., on Oct. 31, before a jury from which all Catholics and Catholic sympathizers were excluded. The jury was made up exclusively of Protestants, Jews, and undenominationalists. The Judge was a non-Catholic, as was also the prosecuting attorney. The jury deliberated only two minutes before bringing in a verdict.

WILFRID WARD

AN INTENSELY INTERESTING REVIEW OF THE LIVES AND LABORS OF THE FOUR CARDINALS OF THE ENGLISH CATHOLIC REVIVAL. The lecture by Sir Wilfrid Ward in the Academy of Music, under the auspices of the American Catholic Historical Society, was heard by a large and representative audience of Catholics and by a considerable number of non-Catholics well known in professional circles, who were attracted by the speaker's high rank among the intellectuals of the day. Occupying a proscenium box, and giving every evidence of keen interest in the evening's discourse, were His Grace Archbishop Prendergast and the Right Rev. Bishop McCort. Scores of priests, diocesan and regular, were in the body of the house.

Dr. Lawrence F. Flick, president of the American Catholic Historical Society, introduced the speaker aluding to his conspicuous position as a Catholic layman in the kingdom of Great Britain and Ireland, and to the exceptional opportunities he had to study the characters of the four great modern English Cardinals, Wiseman, Manning and Vaughan. The presiding officer referred to the work of the Historical Society in preserving the records of and the story of the revival of the faith in England is a matter of historical interest to the whole English-speaking world.

LITTLE CHURCH CLOSED TO ANGLICANS

Special Cable Dispatch to the Toronto Globe. London, Nov. 23.—Much interest has been aroused in and around Salisbury by the action of Lord Nelson, who succeeded to the Trafalgar estates in February, in closing the ancient Church of Standlynch. This little church has been used as a place of worship according to the usages of the Church of England, but the new Lord Nelson, who is a Roman Catholic, intimates in a letter to the Vicar that, acting upon the advice of his counsel, he has taken possession of the building and cannot allow Anglican services to be held there. The late Earl, who died at the age of ninety years, was a well-known churchman. At a recent conference he was described by the Archbishop of Canterbury as "the grand old man of the Church of England." During his long occupancy of Trafalgar he took the keenest interest in the monthly services held in the little church now to be closed to the Anglicans.

FOREIGN MISSIONS

AN INDIAN'S LOVE FOR THE ROSARY. —Father Aelen writes from India that his Catholics are very faithful to the devotion of the Rosary. "After all," he says, "it seems to be in the nature of man to count his daily prayers by beads. Have not the Hindus and the Buddhists a kind of Rosary?" The Rosary is the most excellent prayer for our simple, illiterate natives who cannot read. The missionary's supply of beads is never large enough and if he wants to give them away, he will get rid of them almost sooner than he likes. "When I was stationed in my first mission, there was an old man who came to the chapel every day at 2 o'clock to say his Rosary. The beads were as old as the man himself, with the result that I was asked repeatedly to repair them. At last I offered him a new pair, but he refused it most emphatically. 'Never,' he declared, 'will I take it. I got this from the priest Karthanda (a missionary who had been in the village some sixty years before) and I had to promise him to say it daily, and never to do away with it. So I won't have a new one.'"

CARSON'S CABINET

The Ulster Provisional Government is an index to the character of the movement led by Sir Edward Carson. It will be the most undemocratic Government in Europe, if it ever goes into operation. It is composed of one Duke, one Marquis, seven Barons, one Viscount, three Lords, one Baronet, one Knight, twenty Deputy Lieutenants of counties, two Privy Counsellors, and sixteen members of Parliament. The balance is made of the usual camp followers—lawyers, landlords, clergymen, manufacturers, and half-pay army officers. There is not a single workingman included in the Provisional Government. Ulster Unionism is still the creed of a narrow class ascendancy. —Toronto Globe.

to, and his great work as an arbitrator in the conflicts between capital and labor praised, especially in the settlement of the great dock strike of 1887.

Cardinal Vaughan, said the lecturer, stood out as the soldier-priest, the man of practical enterprise. His zeal for foreign mission work, the marvelous responses to his appeals for funds in America and elsewhere, were set forth. His great material monument is the magnificent Westminster Cathedral, which has served to attract the attention of Englishmen generally to the material growth of the Church.

One of the most interesting portions of the lecture dealt with Cardinal Newman, whose "Lead, Kindly Light," was softly played on the organ by Miss Mary Dolores McEntee before the lecture. "The great man who from 1833 to 1890 watched over the revival—Cardinal Newman—was less a man of action than the other three," said the speaker. "Like Von Moltke, he planned with singular precision the campaigns which others carried into effect? The lecturer was particularly interesting here, since his father was closely associated with Newman in what is known as the Oxford movement.

In closing the speaker said that the four men have left us "with unforgettable examples and memorials of their work—Wiseman in the re-establishment of the English hierarchy, Manning in the immense development and organization of schools and in the change of the Catholics' social status, Vaughan in the great Cathedral of Westminster, and Newman in his imperishable writings." —Philadelphia Catholic Standard and Times.

NON-RELIGIOUS SCHOOLS

Bird S. Coler, a non-Catholic, former president of the borough of Brooklyn, and author, among other works, of that very remarkable book, "Two and Two Make Four" was the orator at the Flag Day celebration in Lawrence, Mass., on the evening of Oct. 12th. The celebration commemorated the procession a year ago of 30,000 residents of that city in protest against the socialistic display of the flag with the motto, "No God, No Master," banned in Boston by Mayor Fitzgerald, and later banned through the state by a special legislative enactment.

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CATHOLIC NOTES

The Golden Jubilee of the coming to Edinburgh, Scotland, of the Little Sisters of the Poor, was celebrated in the Convent, Gilmore Place, on Wednesday, October 15.

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.

A CATHOLIC CHINESE STATESMAN

Minister of Foreign Affairs in the Chinese Republic, Li Tschen-Isiang is a fervent Catholic. He it was who suggested that the Federal Government appoint April 27 as a day of prayer and send all its officials to Christian churches, to acknowledge the God of Christians and pray for the welfare of China.

NON-RELIGIOUS SCHOOLS

Mr. Coler dwelt on the alarming progress of Socialism in the United States, and he declared that we Americans are aiding its growth by maintaining Public schools in which religion may not be taught. We shall let Mr. Coler develop his own thought for no paraphrase could do him justice. He said: "We are turning out of these Public schools, for which we pay so much money graduates who believe that science has demolished religion, whose whole training has been given with the object of preparing them for material success. Their idea of life is false. Even in their secular and practical things of life they lack the thoroughness and proficiency of the graduates of a generation ago. "We must reintroduce a religion into our educational system, if we are to have a righteous nation and to stand up against this red tide. "There has been opposition, on the ground that we are denominationally divided, but a plan has been proposed so just and so simple that I cannot understand the prejudice against it. "Let every creed control its own schools, and it gives sufficient education to pass an examination by the state regents on secular subjects, then let the state pay per capita for the education of each child so educated. Let even the agnostics maintain their own educational institutions; let there be no injustice to any class or any creed. "Then we shall have an American people increasing in righteousness and justice and reverence in the fair pledge that was set in the heavens when our glorious American flag was unfolded to the breeze. "Mr. Coler is a Methodist, but he asks no favor for his own denomination which he would not grant to all other religious bodies. He fears not to accuse us of being so short-sighted as to turn "our great educational fund into a war chest for the Socialistic party." Surely, the dog-in-the-manger policy which has made such an accusation possible is unpatriotic as well as un-Christian. Catholics build their own school, and pay taxes for the state schools. We believe that our children and our country are worth the sacrifice. Mr. Coler's words will doubtless make our friends the various non-Catholic denominations think whether or not our costly public education yields a satisfactory return on the investment. —Boston Republic.

THE DUKES OF NORFOLK

The Duke of Norfolk has issued an appeal for funds for providing a memorial to Father Faber at the Oratory. It is intended to erect in St. Wilfrid's chapel a bronze statue of St. Wilfrid, a saint to whom Father Faber had a special devotion, whose life he wrote before he became a Catholic, and whose name he took after his conversion.

IT WAS A MIGHTY HOST THAT MARCHED

It was a mighty host that marched in the Holy Name procession in Hartford Conn. The probably ten thousand men in line were reviewed by a still mightier host that looked in reverence as the stately columns marched on. The first demonstration of the Holy Name societies of Hartford county passes into history with a record fraught with joy and pride to the community of which it is written.

NO FURTHER ATTEMPT HAS BEEN MADE

No further attempt has been made by the Syndicalist strikers to deport poor children from Dublin to England. Archbishop Walsh has had a special collection made for the poor children's fund, and a balance of \$10,000 in the treasury of the recent Irish national pilgrimage to Lourdes has been turned over to the Archbishop for the benefit of the children of the workmen affected by the strike.

A NUN IN THE SACRED HEART CONVENT

St. Louis, has inherited a life income of \$250 a month from \$50,000 of the estate of her father, J. W. M. Field. Under the regulations of the Sacred Heart Order Madame Field can never use any part of the income for herself, but must turn it over to the Superior General of the Order, whose headquarters are in Belgium, for distribution among the poor, or for the upbuilding of the order. Madame Field entered the religious life seven years ago at the age of twenty.

ON A RECENT SUNDAY, BISHOP SCHWENK

On a recent Sunday, Bishop Schwabach, of La Crosse, confirmed a class of 100 adult converts in the Church of St. Patrick, Eau Claire, Wis. The pastor of this church is Rev. A. B. C. Dunne, and is noted as a convert-maker. The total number of converts received by Father Dunne during the past five years was 268, an average of a little more than one a week. The total number of converts received by him during his pastorate is 636.

THE MEN OF THE NEW PARISH OF ST. ANN

The men of the new parish of St. Ann in San Antonio, Texas, gathered at the site of their new church recently and when they wended their steps homeward in the evening there stood a building almost ready for divine worship—they had built it in a day. The ladies, too, did their share, in providing the meals for the busy workmen. The size of the structure is 20x40 feet and will for the present serve as a church. Later, as the parish grows, the present structure will be used for a schoolhouse or a parish hall.

MANCHESTER, WITH A POPULATION OF 750,000

Manchester, with a population of 750,000 is a close competitor of Liverpool as the second largest city of England. And Manchester has just elected an Irish Catholic as its Lord Mayor. Lord Mayor-elect McCabe is spoken of by his former pastor as "an exemplary Irishman." The combination is a good one, and the voters of this great English city recognize it. If the Manchester Martyrs could, for a brief span, "revisit the glimpses of the moon," this aspect of affairs would indeed surprise and hearten them, says the Catholic Citizen.

DO NOT DESERT YOUR WORK

Do not desert your work, but pierce into its heart, exalt it to its loftiest conception, if you would be more holy. —Phillips Brooks.