

The Catholic Record

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LETTERS OF RECOMMENDATION Apostolic Delegation Ottawa, June 13th, 1905.

Mr. Thomas Coffey My dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all that it is imbued with a strong Catholic spirit.

It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church. At the same time promoting the best interests of the country. Following these lines, it has done a great deal of good for the welfare of religion and country, and it will do more and more as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus. Apostolic Delegate

LONDON, SATURDAY, FEBRUARY 1, 1913

THE LATE BISHOP O'CONNOR

By the death of His Lordship Bishop O'Connor of Peterborough the Church in Canada loses a loyal son, a stalwart defender, a holy and able bishop.

A year and a half ago, when the late bishop celebrated his golden jubilee as a priest, he appeared to be one of the most vigorous of the prelates and priests assembled to pay their tribute of sincere respect and appreciation, and to thank God for his fifty years of fruitful service in the Master's vineyard.

Born at Listowel, County Kerry, Ireland, in 1838, Richard Alphonsus O'Connor came to Canada with his parents in his childhood. He was the first student enrolled at St. Michael's College, Toronto, where he received his collegiate training. After his course of theology in the Grand Seminary, Montreal, he was ordained priest in 1861.

Twenty-eight years he labored as a priest in the diocese of Toronto, being Dean of Barrie for nineteen years. In 1889 in succession to Bishop Dowling, who was translated to Hamilton, he was made Bishop of Peterborough. The work of this vast diocese taxed even his great physical strength, and in 1905, at his request, the Holy See erected the northern district into the new Diocese of Sault Ste. Marie, of which a child of the diocese, whom the late Bishop had raised to the priesthood, the Right Rev. David Scollard, was made the first bishop.

Simple in his life and habits, a strong man in every sense of the word, Bishop O'Connor was a man of very decided convictions, not easily moved, yet singularly open-minded where difference of opinion was based on reasons that he had not fully considered.

His great capacity for work, his apostolic zeal, his gentle yet remarkably firm character endeared him to his own people, and commanded the genuine respect of those outside the household of faith.

To the priests and people of the Diocese of Peterborough the CATHOLIC RECORD extends its heartfelt sympathy while it joins them in the fervent prayer for the great soul of the departed Bishop. Eternal rest give to him O Lord; and let perpetual light shine upon him.

THE GOLDEN AGE FOR THE BRITISH WORKMAN

We desire to call particular attention to the article (Merrie Toilers) from Reynolds's, the great organ of the British workingman.

The comfortable Protestant tradition is that the Reformation in England was not the result of Henry VIII's quarrel with the Pope over the divorce, but the culmination of a long struggle of the English people for national independence. Historical research, as we have shown, completely shatters this position.

The people of England were bitterly opposed, and with good reason, to the course which Henry, impelled by passion and the spirit of absolute power, was driven to pursue.

This Dr. Gairdner categorically asserts: "It was a contest not of the English people, but of the King and his government with Rome.

"As regards national feeling the people evidently regarded the cause of the Church as the cause of liberty. That their liberty suffered grievously by the abolition of papal jurisdiction under Henry VIII., there can be no manner of doubt."

If we have insisted so strongly on this truth easily recognized by Catholics, it is because it is overlaid with three centuries of misrepresentation on which is based the popular Protestant tradition and belief that the Reformation ushered in an era of liberty and material progress.

Liberty suffered grievously not only under Henry VIII., but down to the present day.

Material progress itself, or what has boastfully been so considered, is based on the ruins of liberty. Today, when labor arrayed against capital threatens the very existence of civilization, we do not boast so much of colossal wealth. Only the unthinking now glory in the fact that Dives goes to their church; serious men no longer consider it a convincing argument against the Catholic Church that Lazarus and his fellows find therein a home. History is interesting inasmuch as it throws a light on the past; but history is useful in so far as it throws a light on the future.

Modern social conditions make the study of the history of social conditions in the past imperative. And it is consoling that the working man who cared little for Protestant tradition or Protestant pretence has his attention directed to the status of English workmen before the mis-called Reformation.

We want to direct our readers' attention to the fact that the hundred and fifty years before the Reformation was the GOLDEN AGE OF BRITISH WORKMEN.

THREE CENTURIES OF ROMANISM IN SOUTH AMERICA

"The Church of Rome," says the Presbyterian Witness, "has had undisputed sway in South America for more than three hundred years. The first Jesuit missionaries landed in 1549. No church in any land or in any age has had such opportunities of dominating the life of a whole continent."

The date 1849 is evidently a misprint. But if the Witness can stifle admiration for the Jesuit missionaries of South America, then the savagery of the Cannibal tribes Christianized by the Jesuits, is not altogether "unparalleled" in our own age and country. We have made a note of the subject and shall sometime give our readers a glimpse of the heroic work, the Christ-like zeal, and the beneficent results of Jesuit missions in South America.

"What then," asks the Witness, "has this Church to show for the splendid opportunity which it has so long enjoyed on this continent? A condition of ignorance, unprogressiveness and moral degradation unparalleled in any nominally Christian land on the face of the earth."

Last week we considered the question of "unparalleled unprogressiveness."

The picture of moral degradation is made up of some unrelated facts, some stupid exaggerations, lies out of whole cloth, quotations here and there. Mr. Speer's own veracious travellers, tales and any gaps left are readily filled in on the authority of "it is said," "it is estimated," "it is charged."

The Witness must have unlimited faith in the "total depravity" of its readers if it expects them to regard the picture as a truthful presentation of South American conditions.

We shall give a sample or two; from one judge all:

"At Cartagena was the seat of the Inquisition where it is said 400,000 were condemned to death, and while that terror has long since passed away, the shadow of the Church, as a great repressive, deadening power has remained."

Why stop at 400,000? Readers who will swallow that will even more readily believe 4,000,000 to be about the correct figure. And then once the statement is made, future zealous missionaries can truthfully quote it—with the preface "it is said;" and thus prepare the mind for adjectives even more forcible than "repressive," "deadening," "obscurantist," "debauched," "reactionary," "benighted" and "priest-ridden!"

If the rank and file of the South American people, not excluding the Indians, know no more of Christian charity or care no more for truth than the writers and readers of the Witness and Speer's obscene calumnies, then we admit their whole case

against the Church in South America.

Here is another sample of the fair, honorable, self-respecting methods of those truth-loving, God-fearing and Priest-hating scandal-mongers.

"When the late Cardinal Vaughan visited South America, in the sixties, he wrote of what he saw in New Granada (Colombia). 'The monks are in the lowest state of degradation and the suppression of them would be an act of divine favor.'"

We should be very glad, indeed, if the Witness or Speer or any of their misguided readers were to read Snead-Cox's Life of Cardinal Vaughan. Numbers of non-Catholics have read it; many non-Catholic reviewers have ranked it with the greatest biographies in the English language.

There they will find portrayed a man simple, lovable, honest and straightforward; though of a family who kept the faith through the ages of bitter and brutal persecution; though in his earliest years he heard from living members of his family of the oppression due to the "diabolical ingenuity" of the Penal Laws; we find in him no trace of bitterness, but the fullness of that charity described by St. Paul. His zeal was as great as that of the Speers who compass sea and land to make one proselyte, but it was a zeal that was tempered, permeated, suffused with Christian charity. His life was given to the cause of Truth and he would have spurned vile calumnies of Protestants or misrepresentations of Protestantism, the counterpart of Speer's and the Witness' calumnies of the Catholic Church, if any such existed. Yes, spurned them no less because as calumnies they stained the fair name of Truth, than because of the degrading, the soul-killing effect in those who use them.

Now let us examine the testimony of Cardinal Vaughan, Speer's latest witness to the total depravity of South America. It will be remembered that he had already presented documentary evidence that the Pope bore him out in every particular of his charges. But unfortunately for him his Encyclical was shown to be a forgery. Bogus Papal encyclicals being ruled out by the Court, our pertinacious missionary gives us the next best thing, the evidence of a Cardinal. But our wily devil's advocate has learned wisdom from experience. It won't do to manufacture evidence out of whole cloth; unless, indeed, with the saving clauses: "it is said," "it is charged," "it is estimated."

In a whole carcass of meat sometimes there is a bruised spot which prurifies while the rest remains sound. There are certain flies which infallibly discover this spot, and there deposit their eggs. In this suitable environment the eggs become maggots, grow, thrive, and revel in the putridity.

In so wholesome a book as the "Life of Cardinal Vaughan," where the whole atmosphere is charity and truth, Mr. Speer and the Witness think they have found such a spot. Let us see if it is dirty enough for their maggots to thrive in.

We shall quote the passage with its context:

"In a letter at this period after noting the persecution to which religion was being subjected by the civil authorities, and which had had the result of completely paralyzing the authority of the Bishops, he adds: 'The monks here are in the lowest state of degradation and the suppression of them would be an act of divine favor.'"

If our friends Speer and the Witness can not suppress the monks, they are adepts at another sort of suppression—suppressio veri—suppression of the truth, a particularly odious form of lying.

They suppress the context which summarizes the rest of the letter from which the extract is taken; and they suppress "here." And for good reasons, because the context would show:

1. That they knew they were lying in the sentences quoted at the head of this article. The conditions described would not go well with "the undisputed sway of the Church of Rome" to "dominate the life of the continent."

2. That Father Vaughan was speaking of a particular place, "here"; a place by the way which was across the continent from Colombia. But they had singled out Colombia as an awful example. What the late Cardinal did say about Colombia would not suit their purpose. We shall quote this suppressed truth later.

3. That the condition which he deplored was due not to the Catholic

religion, not to the Church of Rome but to the persecution of religion which completely paralyzed the authority of the bishops. Those whom the Holy Ghost had placed to rule the Church of God were absolutely powerless; anarchy ensued. It would be quite as fair to quote the description of the Lawrence riots as exemplifying American respect for law and order.

For reasons good and sufficient to Speer and the Witness they did not quote Father Vaughan (afterwards Cardinal) on the conditions of New Granada (Colombia). When Father Vaughan was in that country the government was making war on the Catholic Church. The clergy were forbidden to administer the sacraments, or to exercise any priestly function until they had taken an oath acknowledging the supremacy of the civil power in spiritual matters. Father Vaughan, nevertheless, in defiance of the law, ministered to the victims of the smallpox which was epidemic at the time. For which he was arrested; he appealed to the British Consul and asserted his rights as a British subject; was let out on bail and immediately returned to his heroic work amongst the smallpox victims.

Why did not our zealous friends quote this passage? Because it showed that the Catholic Church had not undisputed sway; and because a fallen priest is more toothsome to them than the unpalatable description of a holy priest risking health and life for the love of God and the cure of souls.

Then if the late Cardinal Vaughan in the sixties is a trustworthy witness why not let him tell of Santiago, where he is in admiration at the deeply spiritual life of the city, "the most Catholic in Christendom." Where he tells of the six establishments endowed for the purpose of giving retreats to the laity. Where, from five thousand to six thousand every year avail themselves of this great means of "the sanctification of the people."

Why? Because it is sweet and wholesome and spiritual; and they must find a spot of putrid flesh that their eggs of slander may develop into the maggots of bigotry; the sure foundation on which to base an appeal to supply "the urgent need of Protestant missions in South America."

We shall return to the subject. While such a book as Speer's can be shamelessly recommended by a religious weekly, there is need of a little missionary work in Canada.

A GIGANTIC MONOPOLY

About twenty-five men, representing as many banks, control absolutely \$1,000,000,000 of the people's money.

Certain kinds of business are classed as public utilities, wherein the large and important public interest is recognized and protected. There is not a single one of them more a public utility than banking. The banks are a monopoly. The money in which they deal belongs to the people. But to suggest that banking be treated as other public utilities is to expose oneself to be called a "demagogue," or what in the high financial circles is a more contemptuous term "an honest and inexperienced citizen."

The Farmers Bank failure, entailing the loss of \$1,100,000 to depositors, and the ruin of many shareholders, has prepared the way for some wholesome criticism of the privileged banking monopoly.

According to the Parliamentary correspondent of the Globe, "many of the people's representatives had something to say from the people's point of view. Hon. W. T. White, Minister of Finance, and Mr. A. K. Maclean of Halifax, the financial critic of the Opposition, plodded through their parts with ultra-conservative caution. They discussed banking and banking institutions in a learned way and with the most wholesome respect. They handled the subject in the silkiest of silken gloves. They banded pleasantries and radiated financial philosophy. Then came the proletariat on each side of the House and waded in to say things. Mr. Duncan C. Ross, the young Liberal from West Middlesex, discovered that a spade was a spade, and proceeded to inform Parliament of the fact. He shocked the financiers by proclaiming that depositors had a material interest in the bill, and demanded consideration at the hands of the Government. He expressed the heterodox opinion that it would be a healthy thing to have a thorough investigation of the bank-

ing system and methods of this country.

"From the Government side of the House, Mr. W. F. Maclean (South York), that energetic apostle of a restless Conservatism, who is again running amuck in his party, told the Minister of Finance in strident tones: 'This is a bankers' bill, not a public measure,' and forthwith proceeded to call for the appointment of a Monetary Commission to make a study of general banking conditions with a view to tightening public control and protecting public interests."

Sir Edmund Osler said that the banks were making only 4 per cent. on their free money. Their free money is of course the people's money. "How much are they making on their capital?" was the prompt and pertinent query. Whereupon Sir Edmund admitted that the Dominion Bank to which he belonged paid 18 per cent. dividend. Not only do the banks pay from 16 to 20 per cent. dividend on \$114,000,000 capital, but they have added, over and above, \$106,000,000 to the reserve fund.

Government inspection won't do; the banks don't want it. That depositors should be protected, as the holders of bank notes are now protected, would be bad law, though the cases are precisely parallel.

"We must always rely in the final analysis," said the Finance Minister, "on the integrity and ability of the officers and directors." Consoling doctrine for the banks, but what of the depositors?

For all the banks to guarantee the deposits of each, as they do in the case of notes "would necessitate the creation of a fund of \$50,000,000." Supposing it would; the reserve now amounts to \$106,000,000.

Mr. W. F. McLean made the excellent suggestion that a monetary commission be appointed to conduct an investigation into the financial and banking needs of the country to report, in a year or eighteen months, and that the charters of the banks be extended that time to await the report. Parliament and country could then have digested the report of the Pujio commission which might enable them to see whither they are drifting financially.

That the interests of the people have found advocates amongst their representatives in both parties is at any rate a matter for congratulation and gratitude. Let us hope that they will not be satisfied without practical results.

APOSTOLIC SUCCESSION

A clerical correspondent in the Canadian Churchman (Anglican) says: "We must in all honesty convince others of the correctness of our Apostolic claims, or be despised for claiming what is not so."

Apostolic succession! Yes, it used to be claimed by Anglicans; and they were not afraid or ashamed to discuss the claim. But for some time it has been timidly, almost apologetically, asserted or passed over in silence. Apostolic succession seems to be taboo in "that broad, large-hearted, definite, (sic) strong churchmanship which the late Archbishop Benson summed up in four words," "Catholic, Apostolic, Reformed, Protestant."

It is somewhat difficult for a Catholic (who is not at the same time Protestant) to get a clear idea of what some Anglicans mean by Church Unity, or even by Church.

Archdeacon Ingles, in reply to Dr. Symonds, in the Canadian Churchman, insists on confirmation as a "vital principle" of apostolic origin. Whether he considers it a sacrament or not, he carefully avoids the use of the term.

Dr. Symonds is not unmindful of Rome and the Orthodox Church of the East. Let us be careful that we take no step which would prejudice our position in the eyes of these two great Communions. On the other hand, we are bound not for their sake only by any means, but for the sake of the Protestant communions about us to hold faithfully to every Catholic practice, every "vital principle" which has come down to us, that we may be in the Providence of God the instrument of bringing together the scattered members of the Body of Christ."

No, we are quite unable to understand the definite Catholic-Protestant meaning of the terms Church, Church unity, and Body of Christ.

Archbishop Benson's son, however, states the Catholic position in *Christ in the Church*, in a way one can understand, whether one agrees with him or not.

Gifts are given us by God to do with them what we can. We are not to hide and waste them, but use them and make them increase and grow.

DEATH OF A NOTED SCOTTISH LADY

Last month a noted Scottish Catholic lady, a representative of the fine old Jacobite and Catholic families, passed away at a ripe old age at her home in Scotland in the person of Mrs. A. M. Chisholm. The London Times in noting her death said in a recent issue:

The death has taken place at Glassburn House, Beaulieu, in her eighty-third year, of Mrs. Maria Frances Chisholm, widow of Captain Archibald Macra Chisholm, of the Black Watch, Royal Highlanders. Mrs. Chisholm was the last representative of the ancient Catholic and Jacobite families of Farquharson of Balmoral, and Innes of Ballogie, Aberdeenshire. Her grand-father, Lewis Farquharson Innes, was born in the old Castle of Balmoral, and his family owned the greater part of the lands from Ballater to Braemar on the left bank of the Dee. He also succeeded to the Innes properties of Ballogie, Balmacraig, and Mid-Beltie. The Innesses were associated with the Stuart family in their exile at St. Germain. Balmoral and other Farquharson lands were sold to the Lord Life of the day, and his representatives sold them in turn to the late Queen Victoria and the Prince Consort. Mrs. Chisholm married, in 1853, the late Captain Chisholm, a distinguished Crimean officer.

Captain Chisholm, while an officer in the famous Black Watch, the forty-second Royal Highlanders, was stationed in Halifax in the early fifties, where he was a regular attendant at the old St. Mary's church, garbed in his Highland costume. Later he went to the Crimea, where he fought with great distinction. Some relatives of Capt. Chisholm live in Nova Scotia.

OUR PERSONAL RESPONSIBILITY

It is well for us Catholics to remind ourselves occasionally that the world that hates us, by some strange contradiction, expects to see a very high degree of perfection exemplified in our lives. How often have we not heard the comment on an evil-doer, "and he (or she) is a Catholic?" How few there are who find cause for wonder in the knowledge that so many Protestants lie in bed of a Sunday instead of attending church, but let a Catholic miss Mass and everybody will reproach him. Who is so malign as the Catholic priest? Yet if somewhere a priest does, or is accused of doing, something wrong, the charge is seized upon and trumpeted from the house-tops. Tracts and pamphlets are produced to proclaim and keep alive the startling discovery. The newspapers give the minutest details in leaded type. On the other hand, if a Protestant clergyman figures in some disreputable incident, the press gives the matter temporary publicity, then it is forgotten. The editor and his readers take it as a matter of course. Now why should the minister's shortcomings be useless as a matter of news, whereas those of the priest make good "copy"? Simply because more is expected of a priest, even by his traducers—because even whilst traducing him they have their doubts as to the justice of their accusations, and hence, despite all their denunciations, they are so amazed to find a priest really guilty of what they charge him with that they can't help getting excited over it, and inviting the whole world to come and wonder with them. Thus the world pays unconscious tribute to the superiority of our holy faith. All unwittingly it acknowledges that we have the Truth and have been taught the way, and are not in the world to be pupils of its folly, but to be a light to its feet. It will not do for us to disown our responsibility. We cannot evade it. For life is a trust and time a talent of which account must be given.

"To us," writes Monsignor Benson in his recent book, "The Friendship of Christ," "to us have been committed the treasures of truth and grace, and here about us is the world to which we must transmit them. We do not know how enormous is the value of every soul, of every act, thought, and word that help to shape the destinies of such a soul. We do not know how here in the minute opportunities of every day lie the germs of new worlds that may be born to God, or crushed in embryo by our carelessness." Our lives lend argument to our creed, for or against. If they are not in conformity with our professions they work untold injury to the Kingdom of God. They do not point the way to others. They keep men from the Truth. Some of us who are prepared to do anything for our religion except live up to it, are very much in the way of forgetting that if our every thought, word and act do not breathe loyalty to our creed, we

are little better than traitors within the gates. Earnest seekers after Truth will turn away when brought face to face with such contradiction between belief and practice. All the world hates a humbug, and what better is the Catholic who professes to believe so much and yet lives from day to day as if he believed nothing? Professing to be a friend of Christ he disclaims all responsibility towards his neighbour. In words that are as old as the world he asks "Am I my brother's keeper?" The Light that was given him to illuminate the pathway for others he hides under a bushel.

He has buried his talent. What answer will he make when the Master demands it with interest?

COLUMBA.

NOTES AND COMMENTS

THAT FRANCE as a whole is not to be judged by her present governing authorities, or by the clamor and tumult of the atheistic faction so much in evidence in recent years, is quite evident from the glimpses we get now and again through trustworthy spectacles of the domestic and parish life of her Catholic people. Such a glimpse is afforded us by the letter of a recent Scots convert minister which appears in the English Catholic News. The letter is too long for insertion in entirety here, but we subtract such portions as bear directly upon the subject at issue. They recall the pictures of domestic life which may be read in Mme. Craven's "Sister's Story" or in the "Letters" of Eugenie de Guerin. It is not the phase of French life which secular or sectarian journalists love to dwell upon, but, as we are persuaded nevertheless, it more truly represents the spirit and the temper of the people of France than the noisy demonstrativeness of those who war upon Christianity.

"THE STUDY of the French character," writes this convert, "has for me a fascination, and the opportunities for prosecuting it could scarcely be better, meeting as we do with people from all parts of the land almost daily, representative of all classes, from the highest to the lowest. Such as are genuinely religious are intensely so, not on Sundays only when they go to church, as thousands in the old land whom I had mingled with for years, but in daily life. It is most interesting and touching to watch their home life. I doubt if it could be surpassed or even equalled by that of any nation in Christendom. In beauty of character, in simplicity of life and of manner, in mutual affection the one for the other, its participants are edifying in the extreme. Such sterling moral quality as we are coming daily into contact with has not been the work of a generation; it is the result of centuries of Catholic teaching. And leaving out the rabble and the rationalists. . . these are the families that form the heart and core of the French nation, and that are the sure guarantee of its survival as a nation of Christians.

"I CAN see no evidence in this quarter (Alencon)," continues this convert minister, "of the decay of religion of which one sees so much in your Scottish Presbyterian prints. Instead of religion being on the decline here, it is difficult to see how it could have a firmer hold, and the efforts to deepen it were certainly never more active, or carried on by better men. I speak from actual experience, as our work brings us into contact with the priests in whose hands the future of religion lies.

WE CONTINUE the quotation a little further: "We were told before we left home that we should get our eyes opened if we took up our residence in France. It is quite true; we have got them opened wider than ever to see a beauty in the Catholic religion we had seen only dimly before, and to feel powers beating upon our hearts incessantly of whose existence we, as Protestants, had little experience. We have, in short, discovered that there are in the Catholic Church mysterious and supernatural influences in ceaseless operation of which Protestantism touches only the outskirts."

AS REGARDS the decay of religion, this writer reminds his correspondent that it is much more in evidence in the Scotland of his experience as a minister than ever it was in France. In France, the warfare upon religion may be more noisy and more truculent, but it is at least in the open,