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waters and discovered new worlds; in faith the miner delved into the earth;

men, nations were built and the edifice of law and justice reared.

**TOLUME XXXI.** 

## LONDON, ONTARIO, SATURDAY, SEPTEMBER 4, 1909

## The Catholic Record

LONDON, SATURDAY, SEPTEMBER 4, 1909.

RELIGION AND THE MAN ON THE STREET. 9---The man on the street is a fine fellow, a good neighbour, and a pleasant companion. His views on different subjects ould be acceptable because they are so liberal, and, in a variety of cases where contradiction would be apparent, his gentlemanly instincts warn him not to press his own opinions too far lest he should hurt the feelings of another man on the street. Above all things he is a gentleman, a business man if you like; shrewd and commercial in his make up, but still withal careful not to injure the feelings of his antagonist in a verbal encounter. The man on the street is married, has a good little wife and a fine family of healthy Canadian youngsters of whom papa and mamma are very proud. Papa takes his piety from mamma and the youngsters take theirs from both. Invariably all go to church on Sunday, and even papa will accompany his family when the weather is fine. If questioned about his religion, he is a Protestant, has strong political leanings, is charitable to the poor, would even defend his Catholic fellow-citizens against the attacks of rampant bigots, but in spite of all that he is hopelessly at sea regarding the fundamentals of the Christian religion. He is a Presbyterian because his parents were of that denomination, but he does not stick to the Westminster Confession, and of course does not believe in the doctrine of eternal damaation. He has no fault to find with his neighbors because they happen to be of other creeds and is frequently heard to say that "Our country is big enough for all classes!" and "I believe in freedom for all!" The man on the street is honest and moral in a way, and though occasionally a transient lapse from the straight path reminds him that he is human, yet he consoles himself with the reflection that nature is weak anyway, and that God is much more merciful than He is painted by the preachers. Although he is devoid of prejudices-he says so-yet he has an ill-digested stock of information about the Catholic Church which is naturally not derived from Catholic sources, but rather from the Sunday school papers of his youth and the preachers with whom he has come into contact in early boyhood. When the man on the street meets a Catholic, and especially a priest, he invariably brings up some religious topic. He wishes to enter at once into discussion on the Inquisition, Galileo, the Jesuits, Sacerdotal Celibacy, and a thousand kindred subjects. He does this because, first of all, he is uneasy about his own position, and secondly, because he de-

> emphasized and adopted. Unfortunately the easier way in religion The Church was stubborn, of course; the State desirous only of intellectual is not the better way, and though our friend on the street may be a gentleand political progress. The Church moved by neither, was stupid, and, since manly fellow he is a poor Christian; in fact he is not a Christian at all. The it could not bend had to be broken Christian idea taken from the Bible and had intended saying nothing about this corroborated by the faith and practice of the early Fathers and successors of Christ and the Apostles, is that, as in the Old Law so in the New Dispensation, religion comes from God and by Him was established in an Organic Society or Church. These are the two ciety or Church. These are the two ciety or Church. These are the two great points that our friend does not fully understand. To him the Christian religion is but another form of the cults of Gueece, Rome, India and China, and though he would deny this yet he will admit that to be a religion at all Christianity must be man's own way of

sires to hear what Catholics have to say

for themselves regarding the teachings of their Church. It is a mistake to think that Protestants wish to insult us when they make enquiries about the doctrines of the Church. Naturally

having no definite ideas himself on

religion, the every-day Protestant is

constantly looking for something newer

and better than the conglomeration of

religious ideas which he has at present,

and which form a curious compound of

Protestantism, Buddhism and Agnosti-

cism. We hope we are not too hard on

the man on the street. For him all

religions are equally good and equally

true, and if he has any settled convic-

tions at all they are that the harsh, stern

and austere tenets of the older Chris-

tianity should be discarded and the

more balm-like doctrines of the father-

hood of God and the brotherood of man

every man is different in his natural and acquired idiosyncrasies from his neighbour so it comes to pass that there must be different religions or different phases of the same religion. This, instead of being an evil, is a positive benefit, because it is so natural. Again, his religion must be national. Protestantism, he is heard to say, is as natural to the stalwart sons of Saxon and Teutonic ancestry as is the more ceremonious Catholicism to the lesser breeds of the Latin race. Again, his religion, above all, must be rational, that is to say he must be able to understand its doctrines and explain them in the measure of his own knowledge, and in the technical language of modern science. Hence, because miracles and prophecies and mysteries are in-

capable of being arranged within the domain of modern research, they are to exist they existed only in the minds of that could dictate the editorial in World be eschewed. If such facts ever did the man who wrote it as hell-fire per meates lost souls. The "bending" of such a man and of his system has played sad hovoc with the truths of the Master Who said of the "bending" city, "that it would be better for Sodom and Gom-orrah on the last day, than for that wide Missions is a hatred that permeates the Orientals, who have always seen the finger of the Deity where the more modern and better trained intellect beholds only the manifestations of nature, mysterious only to those to whom they are inexplicable. A religion, therefore, that is rational, personal and racial; such is modern Protestantism. To bending has driven God from schools and decency from the marriage laws. The attempt to vindicate such a creed from the Bible is evidently impossible, and and checked her power for good in for-eign lands. The bending has flung on us an unbelieving generation of brutal underjaws and bold unbelief—but the hence the sacred volume is eliminated because it is found out of accord with modern belief. The High Priests of Protestant modern belief are not the preachers, but the so-called Scientists,

Spencer. They are the Law and the Prophets. What wonder then that Protestantism in England and Germany has ecome pure Naturalism, which its adepts are endeavouring to accommodate to the minds of the people in both countries while outwardly placing their lived and plotted.—Extension. faith in the open Bible. The more we study modern religious conditions outside the church, the more deeply we are impressed with the necessity of emphasizing the fact that the Christian religion is divine and supernatural. It is not man's way of expressing conscious or sub-conscious convictions, but rather

God's way of revealing to His creatures

their duties to Him. If man does not

Darwin, Hurley, Stuart Mill and

understand those awful doctrines and sanctions, it is not because they are opposed to reason but rather because they are above all reason, being supernatural. This supernatural religion corroborated by miracles and prophecies which in their terms come within the scope of physical evidence and research, is confined within the limits of an organic society or church, which is Catholic, that is to say, universal, inasnuch as it is adapted to the spiritual exigencies of men of every clime and age. Catholicism is God's religion for in the word of man and none in Our mankind. It is not personal nor racial nor rational in the modern sense, but

sonal and Catholic.

nor rational in the modern sense, but rather it includes them all because it is above them all. In the Catholic religion reason is the handmaiden of faith, and if there comes a time when the mind is darkened by doubts and misgivings, we know that there exists 'n our midst an infallible authority who holds the rad of Aaran and the staff of Moses to the part of the care in and instincts that cry after the unseen, the spiritual, the immortal, with intellects eager for truth, adapted to its discovery and, reception, shall we degrade ourselves to the earth and call it our father and our brother?

There is a God, a Creator, a Father, our beginning and end; and pitiable and distracted his condition who should think that Father careless of our fate and ways. He has spoken and trust in the rod of Aaron and the staff of Moses and ways. His speech and reliance on His word has been the sole glory and greatness of and who is ever sustained by the presence of the Invisible Spirit Who is our race.

our race.
So in the Old Testament that great
child of faith, Jacob, the Patriarch, an
exile and lonely in the desert, strong in called the Spirit of Truth. Protestantism is personal, natural and national. The religion of God is supernatural, imperfaith, saw the heavens opened, the angels ascending and descending. And in a marvelous history and a more marvelous line of spiritual descent, Jacob received RELIGION AT WAR WITH ITSELF. All this reminds us of a clipping we made some months ago from a Methodist journal, World-wide Missions. The editor was talking about France, being

gates of doubt.

the reward of faith.

"In faith the young missionary of the West many years ago passed up and down this great state; he had little of the winning things of the world, nothing of wealth, nor name, nor family influence, nor fame. But he had faith in God; he editor was talking about France, being thoroughly competent to speak on the subject, of course, since he knew nothing whatever about it. He rejoiced that the tie between Church and State has dissolved, but acknowledged that it was hard to bring the dissolution about. The Church was stubborn, of course; had belief in the unseen things of that had belief in the unseen things of that Father; he had a message to convey. It was the message of the Crucified. Twelve simple men long ago brought that message to a pagan world, and the pagan world rejected them and put them to death even as their Master. Here and there it was heard and believed, and it was music that charmed into civilization and purity of life into homes and cities and governments such as the

cities and governments such as the world had neither known nor dreamed. because we read such things very, very often, but now it comes to mind at an opportune time, and we change to meet The victory that overcame the world vas Christian faith — knowledge of and belief and confidence in Jesus Christ, the Son of the Living God.

To-day we dedicate here to Him another splendid temple. Lo! yesterday here was the desert and then came edu-cation and civilization and the Cross of Church, which sends Protestantism further and further into modernism and then on into infidelity? What is left to-day of the sterling old Puritan, with only one glaring vice, his blind bigotry—but having virtues without number? Protestantism is in trouble now, largely because it stood numoved before every infidel attack Christ uplifted by the humble missionary. To-day we have this splendid temple, this witness to firm faith in the Crucified. Surely it is a day of rejoic Crucified. Surely it is a day of rejoicing for your great pastor, and you. It connects you with all the ages; the Man of Galilee is here in more than memory. He is in love and power; apostles and martyrs and confessors are all here and now; the ages of persecution, the ages when worldly power bowed down to the church; the glory of the centuries is here in this beautiful unmoved before every infidel attack unmoved before every influer attack upon the Catholic Church, encouraged and applauded. Protestantism heard Briand boast that he had driven Jesus according to the light of his own reason and in his own peculiar environment.

Hence for him religion must be personal because it is his own way of expressing his own duties to his Maker, and as

Briand boast that he had driven Jesus all here and now; the ages of persecution, the ages when worldly power believed that he was at death's door. The Bishop, forgetting his Protestant bowed down to the church; the glory of drive Him from France altogether. Produced that he was at death's door. The Bishop, forgetting his protestant bowed down to the church; the latest symbol and not church; it is the latest symbol and not fession, so that he might absolve him. The coachman stubbernly refused on

by "intellectual and political progress."
Modern progress, according to these
Modern progress, according to these
Christians, means the driving of Christ
Christians, means the driving of Christ
Christians, means the driving of Christ
on sacrifice and the suffering of the cross
on sacrifice and the suffering of the salvation of
and was consecrated to the salvation of

This leads to the conclusion that there must be a moral governor, and this results in belief in a Supernatural Being, to whom man is responsible for his acts. It is only through faith that anything worth while is accomplished in a worldly sense. Faith in the leader makes success in battle, and the greatest things in the world are accomplished through it. Columbus alone believed in a world in the west. He could not prove it by any system of reasoning and in a world in the west. He could not in the west. He could not city." The bending has made heresy a distinction and denial a virtue. The bending has driven God from schools and bending has driven God from schools and the world would stand still.

Every faculty of a human being reaches after God and cries out for Divine revelation. If there were no God, what would the morrow furnish? It creates the hope of man's existence and makes living worth while in the promise of something better in the future.

bending, thank God, has not touched the "Rock of Ages," which will not be Instinctive love for the beautiful calls

Go on, gentlemen, and have your play out. Souls have been your victims and are your victims still. This thing will be settled by your children, who do not sit in the news their fathers convict. for the unseen. Need of D.vine revela-tion causes one to expect it.

Aside from this testimony of the longing of the human heart for something higher the truth of Christianity is sit in the pews their fathers occupied, and who know little about the old Bible

SERMON BY BISHOP KEANE AT THE DEDI-

We are indebted to our contemporary the Intermountain Catholic for the following report of the beautiful dis-course on "Faith" delivered at the course on "Faith" delivered at the opening of the new Cathedral in Salt as the simpler worshipper.

This love inspires heroism and makes men go to death itself for their faith. "Without faith in men, life and prayers were impossible, life a burden, and unsatisfactory motion between the

Forit, they endure sacrifice for the good of humanity and are glad to give their lives to Christ's service. Christianity has stood the test of time

and is as vital to-day as it was in the

rates of doubt.

Take confidence away in the word of men, faith in the work of men, reliance in the possibilities of men, and the achievements we call history, the progress of our pride were impossible. In faith the sailor crossed the unknown waters and discovered new worlds; in days of Christ.

This magnificent temple is a confession of faith of the Catholics of Salt Lake. Families will come and go. Revolutions will arise, but temples such a lasting monuments to in confidence in the word, the loyalty of as this remain as lasting monuments to those who build them; monuments to the living faith in human hearts.' And shall we have trust in men, faith

THE POWERS OF AN "EX-PRIEST."

IN THE ABSENCE OF ANY OTHER HE MAY ABSOLVE THE DYING. A correspondent of America, signing himself "T. F. M." gives the following interesting account of the exercise of

'in extremis' given recently to the late Father George Tyrell. The paper

"The statement in our yesterday's issue in reference to the death of Father Tyrell, that 'every priest has power to absolve a person 'in articulo mortis' absolve a person in articulo mortis from all ecclesiastical censures may be from all ecclesiastical censures may be amplified. By Catholic doctrine not only has every Catholic priest this power (in the absence, of course, of a priest with full power to deal with the priest with priest by he one reserved to a case, which might be one reserved to a Bishop or to the Pope himself), but even al' schismatical, 'heretical' or apostate riest might exercise it if a Roman Catholic priest could not be got. This would include priests of the Greek and other Eastern Churches or of the Jansenists of Holland, whose orders are recognized by Rome, or an excommuni-

recognized by Rome, or an excommunicated priest.

"'A story current in Ireland some years ago illustrates this latter point. John Butler, twelfth Baron Dunboyne, was the Catholic Bishop of Cork. According to "G. E. C.'s Complete Peerage," this see he resigned 13th December, 1786, soon after he succeeded to the right of peerage, demanding at the same time a dispensation to marry. same time a dispensation to marry.
This being refused by Pope Pius VII.,
he became a Protestant, his recantation
being read at Clonmel, August 19, 1787. being read at Clonmel, August 19, 1787. He married in 1787, at the age of hearly seventy, —, daughter of — Theobald. He died —, aged about eighty, having reverted to his former faith, devising the Dunboyne estate for the purpose of the education of Irish Roman Catholics at Maynooth College." While he was a Protestant, so the story goes, Lord Dunboyne was once being driven by his coachman, a Catholic along a long, lonely road, far away from any

by his coachman, a Catholic along a long, lonely road, far away from any village. The man was suddenly taken seriously ill. Both he and his master believed that he was at death's door. The Bishop, forgetting his Protestant-ism, besought the man to make his con-fession, so that he might absolve him.

The former Bishop assured him that even an apostate in time of such dire necessity had full power given him by

Christians, means the driving of Christ from His own. Protestantism has been willing to range itself, just because it hated Catholicity, with Christ's arowed enewies, with the back-lodges and their vices and crimes, willing to serve the black mass. Is it possible that they did not know what their attitude meant? Yes, Protestantism knew, and knows now. It knows that the Catholic Church is the object of persecution, that the robbers are in our Sanctuaries with police protection; that our Sisters of Charity, old and infirm sometimes, are being driven into the streets, our colleges dissolved and our priesthood thrown from the homes the charity of the people purchased for them. All this Protestantism knows, and wants to know no more. Her knowledge is as limited as her charity.

But the day is coming when Dr. Myers and his honest friends (for we do believe they are honest) will not curse "the iron bound and unchangeable system" of the Catholic Church. The hatred that could dictate the editorial in World wide Missions is a hatred that permeates

written pamphlet by Wharton, printed in Philadelphia, in which he attacked the Church and announced his abandonment of the faith. The title was 'A Letter to the Roman Catholics of the city of Worcester from the late Chaplain of that Society stating the motives which induced him to relinquish their community and become a member of the Protester. ion and become a member of the Protestant church.'

"The pamphlet at once drew a reply from the then Father John Carroll, 'An Address to the Roman Catholics of the United States of America by a Catholic United States of America by a Cautolite Clergyman.' It was printed at Annapolis, 1784, making a volume of one hundred and sixteen pages, and in addition to being a splendid refutation of Wharton's sophistries, it had the distinction of being the first Catholic book written the printed and printed in the United by a native and printed in the United states. The subsequent literature of the Wharton controversy makes a long list in our Americana. Wharton then went wharton controversy make to make to burlington, N. J., where he became paster of St. Mary's Episcopalian Church, which office he held for thirty-five years. He died there in his eighty-

Then the growth of Christianity, also, defies all denial of its truth. The most cultured of all nations have embraced it, and its power and influence have grown steadily through the ages.

Then it is such a wonderful creed; too wonderful to be man made. Christ is the only one who has ever the conditions and the condition of the Then it is such a wonderful creed; too
Then it is such a wonderful creed; too
Wharton came to her and said:
Wharton came to he sion and he gave her absolution. story is related by one of his friends, and the Episcopalian Bishop White in his memoirs of Wharton tells that, although controverting the doctrines of the Church, he never spoke harshly or alowed any one to do so in his hearing of his former Jesuit brethren."

### THE CHURCH CENSUS OF THE UNITED

OF 33.000,000 CHURCH MEMBERS LESS THAN HALF ARE MALES.

Washington, Aug. 20 .- Standing out Washington, Aug. 20.—Stating of as a conspicuous feature of a bulletin issued to day by the census bureau entitled "census of religious bodies," is the fact that out of a church membership in the United States in 1906 of Irish ship in the United States in 1900 or nearly 33,000,000, males formed consider-ably less than half of the total. Of the total church membership re-

Church the males formed 49.3 per cent

of the total membership.

Fewer males than females were found among the Latter Day Saints, the Lutherans, Disciples, Methodists, Baptists, Presbyterians and Protestant Episcopalians, the percentage of male members decreasing in the order shown, members decreasing in the order shown, and there being but 35.5 per cent male among the Episcopalians. Among the Christian Scientists, only 27.6 per cent were males, and of the Shakers, but 21.3 per cent, but in the Greek Orthodox Church, 93.9 per cent were

Other salient features of the report

church members formed 39.1 per cent, as against 52.7 per cent for 1890. Of as against 52.7 per cent for 1899. Of this, 6.4 increase, the Roman Catholic Church is credited with 4.4 per cent, and the Protestants with 18; the re-maining being divided among all other

denominations.

The total church membership for 1906 was 32,936,445, of which number the Protestants were credited with 20,287,

to desire the things that we have than to have the things that we desire.—Henry different in the world to everything out-

1611

Home is Where The Heart is,

Home's not merely four square walls, Though with pictures hung and gilded; ome is where affection calls, Filled with shrines the heart hath builded!

Home! Go watch the faithful dove. Sailing 'neath the heavens above us; Home is where there's one to love; Home is where there's one to love us.

Home's not merely roof and room It needs something to endear it; Home is where the heart can bloom Where there's some kind word to cheer it.

What is home with none to meet-None to welcome, none to greet us ?

Home is sweet—and only sweet— Where there's one we love to meet

### CATHOLIC NOTES.

Newark, O., reports twelve adult con-verts as a result of a mission to non-Catholics given at St. Francis de Sales' Church, last May, under the auspices of the Newark Council, K. of C.

Among the teachers present at the National Educational Association, which met recently in Denver, were two mem-bers of the Benedictine Order, from Del Norte, Col. The Sisters teach in the Public schools of that place.

Dr. Sheehan, the author of "My New Curate," "The Blindness of Dr. Gray," now running in the Ecclesiastical Re-view, and several other books dealing with Irigh Life, here because along with Irish Life, has been placed on the list of names sent to Rome for the vacant diocese of Lismore, Australia.

Rev. John J. Hughes, C. S. P., of the Church of St. Paul the Apostle, New York, has been chosen Superior of the Congregation of the Priests of St. Paul the Apostle in succession to Very Rev. George M Searle, who had held the office for the past five years.

Sunday, August 15, was the most important day in the history of the Catho lic Church in Utah since the missionary fathers planted for the first time the cross in this territory, for on that day there was dedicated the new Cathedral of St. Mary Magdalen.

Count George Louis Esterhazy was Count George Louis Esterhazy was recently ordained at Innsbruck. He is sixty-one years old. Count Esterhazy is a member of one of the wealthiest noble families of Hungary. In his early days he was an officer of the Austrian army, and won much distinction in active service.

About a year ago was noted the reception into the Church of Miss Downs, daughter of the late Rev. Mr. Downs, minister of the parish of East Kilbride, Scotland. Her younger sister, Miss Muriel C. Downs, has received a similar grace, and has the happiness of entering the true fold at the Church of the Jesuit Fathers, Farm street, London.

Signor Tretanove's statue of Father Marquette, the famous Jesuit missionary explorer, was unveiled at Mackinae Island on the afternoon of September 1. Island on the atternoon of September 1.
Speaker Cannon, of the House of Representatives, presided and the principal addresses delivered by Justice Wm. R.
Day, of the United States Supreme Court, and Rev. Father Cunningham, of the Marquette College, Milwau-

One of the pending reforms for Ireland which John E. Redmond and the Irish parliamentary party hope to see enacted by the present British Ministry is the Catholic Disabilities Bill. This Of the total church membership reported by the various religious bodies, brutal and blasphemous reference to the

At Logansport, Indiana, recently, a "marrying squire" performed a civil wedding ceremony over male and female apes. For shocking irreverence that squire should be invited to march up head. head. His action proves that he has no regard for the sanctity of marriage and by it he places all the human beings married by him on a level with beasts. The fact that he accepted \$5 for his ape wedding ceremony is enough to fill the nostrils with disgust.

The high altar of the new Westmin-ister Cathedral in London is hewn out of one solid block of stone. It was the mind of the late Cardinal Vaughan that show that there were a billion and a quarter dollars invested in church edifices and that every day eight new churches sent their spires skyward.

Of the total estimated population of continental United States in 1906, the church members formed 39.1 per cent, as against 52.7 per cent for 1890. Of this fact, said: "The late Cardinal in his love for the Mass would have it so. It was his wish that this hewn rock stand for all ages in the midst of this great temple as the stone." midst of this great temple as the stone of Sacrifice, witnessing thereby to the sacrificial character of the Mass which the heresy of the sixteenth century denied, and as an indestructible repara-tion for the ruined altars and shattered altar stones which marked the havoc and apostasy of the Reformation.

was 32,936,445, of which number the Protestants were credited with 20,287,742 anp the Roman Catholics with 12-079,142. Of the Protestant bodies the Methodists numbered 5,749,837; the Baptists 5,662,234, the Lutherans, 2,112,494; the Presbyterians, 1,830,555, and the Disciples or Christians 1,142,359. The rate of increase shown for the Roman Catholic Church is 93.5 per cent, which is more than twice that for all the Protestant bodies combined.

Resignation is the final courage of old age; it arrives in its own season; and it is a good day when it comes to us. Then there are no more disappointments; for we have learned that it is even better to desire the things that we have than to have the things that we desire.—Henry A sort of ecclesiastical cyclone, says