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# The Catholic Record.

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LONDON, ONTARIO, SATURDAY, OCTOBER 16, 1909

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## The Catholic Record

LONDON, SATURDAY, OCTOBER 16, 1909.

### WHAT IS A SIN?

A correspondent puts the following questions: "If a person commits sin and at the same time does not know it to be a sin yet knows he should not do it. Is it a sin? Must he confess it? Have his confessions been bad? Certainly as the case stands it is a sin. The subjective rule for a human act is conscience—the practical judge upon particular acts. If conscience sees something wrong in an act, or as in this question, judges that the act should not be done, then the party has no right to do it. He may be in doubt about it, in which case he must solve his doubt. He may be certain that he should not do it. In this instance he is acting against conscience. It is not necessary that the party should know that the act is a formal sin. In order that he may incur guilt it is sufficient that he knows that he should not perform the act, or has a reasonable doubt about it. He should confess it. As to his past confessions much depends upon his conscience which, although it is false and not well formed, might on account of good faith excuse him. It is difficult for us to see that he can really be in good faith. We recommend him to explain his position to his confessor. From the data we should not like to say that his past confessions have been invalid. What he needs most is a good guide in the proper formation of his conscience."

### THE REV. MR. KER'S ANNUAL HARVEST THANKSGIVING.

Our friend, the Rev. Mr. Ker, of St. George's Church, St. Catharines, delivered the other day an able and eloquent discourse at his Annual Harvest Thanksgiving. It is impossible to give the whole sermon, as our space is too much occupied. After speaking of the rarity of gratitude and the sting of ingratitude he touched upon the favors and blessings which Canada is filled. "The lines are fallen unto us in pleasant places; yea, we have a goodly inheritance." But seasons of national or individual prosperity are not without danger. Too painful and too convincing evidence is thrust upon us that God is forgotten and His temples abandoned whilst the haunts of pleasure and the courts of Mammon are crowded. The following paragraphs—timely and forcible, as they are, we give as reported:

"There is among the rising generation appalling ignorance of God's word, and a widespread and painful indifference to the fact on the part of parents who appear to disregard their own responsibility for the neglect, and in many instances, neglect has grown into avowed contempt and it has been publicly proclaimed from the house-tops that the decalogue is no more worthy of regard than a college syllabus. If the Almighty crowns the fleeting years of our national life with His goodness, and the nation fails to respond, a line of Dreadnaughts stretching from Newfoundland to Liverpool will not prevent inevitable decay and disaster. Such is the lesson of history which in the pride of our great achievements, and the vast accumulations of our wealth we shall do well to lay seriously to heart. The Church instructs her children to return thanks for the manifold blessings of this life, but above all for the redemption of the world by our Lord Jesus Christ. Do we need to be told what that redemption means? If so we turn to our liturgy, where it is solemnly amplified. Listen to the awful words: 'Almighty God, our heavenly Father, Who of Thy tender mercy didst give Thine own Son Jesus Christ to suffer death upon the Cross for our redemption; Who made there by His one oblation of Himself once offered a full perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world.' This is the foundation truth of Christianity, and without it the faith of the universal church is nothing but a cunningly devised fable." Learned unbelief is rampant to-day in college halls, in university chairs, and in countless so-called Protestant pulpits; indeed, it is literally true to say that many of them have long since parted company with Christ, and are prepared to swear with erring Peter, 'I know not the man.' Others, 'cry them, seeing like Judas, 'or they, 'Hail, Master, and kissed Him. They are fond of dilating on the character of Christ, the beauty of His teaching and the high moral of His whole life, and therefore its value as an example; but all this is nothing more than the traitorous kiss of a pupil Judas who has paid a high salary for his academic vapourings. It is simply paganism under a new name and lacking in pagan honesty. 'Very God and very man' is

not a discovery of the schools, it is a divine and supernatural revelation. Such a revelation is not amenable to 'schoolcraft' or modernism—'Catholic or Protestant, and because the 'natural man,' be he a professor in a Methodist, a Presbyterian or an Anglican college, cannot receive the things which are 'spiritually discerned' the kick against the supernatural and everything running counter to the peculiar canons of infallibility which his craft has called into existence. The heresies which are rampant to-day and which threaten to destroy absolutely the Protestant interpretation of Holy Scripture held so tenaciously since the time of the Reformation are, after all, but the old heresies under new names. The central truth of all other truths is the divinity of Christ. The professors and higher critics who laugh at St. Paul on the Areopagus have their exact counterparts in the university professors and men of like craft in these days, and the simple story of the cross that swept away the intellectual skeptics of Greece and Rome will in the end surely put to flight the armies of the aliens who have laid unholy hands upon the ark of God.

### THE HARVEST IN THE WEST.

The cry from the West for more harvest hands is both gratifying and depressing; gratifying in that it shows that Nature's bounty is not abating; depressing because it emphasizes a labor scarcity due in considerable measure to the attractions the cities offer to well-bodied young men to-day. If we hope to keep men in the country, high wages alone—yet to be heard of—will not prevail; we must also make the country attractive in some of the ways that the large cities are attractive. More means of wholesome amusement, better mail and news service, better schools, better roads, are some of the country's problems which the cities, for their own sakes, should help to solve.

### A WARNING.

It is gratifying in the extreme to know that those who have charge of affairs at some of our non-sectarian colleges seem determined to prohibit hazing at all hazards. Some of the unbearable snobs and cowardly bullies in attendance at these institutions have resorted to such extremes of insolence that all the intelligent sentiment of the country is aroused in opposition to them, and it has at last been deemed necessary to adopt harsh means to end their diabolical mischief. Five students were recently expelled from one institution and six others suspended as a punishment for defying the authorities in persisting in hazing the under class men. It is to be hoped that this wholesome lesson will have a beneficial effect.

### THE BEGINNERS.

Hundreds of normal graduates will start their life-work this fall, with worthy ambitions, commendable fitness and crammed note-books. They have hung on their professors' words and jotted down panaceas for every ill they could foresee. But the best use to make of these cherished books, now that they have fulfilled their purpose of aiding memory, is to pile them high in a sacrificial bonfire. They are only crutches and nobody ever grows wings by leaning on crutches. No reason for grief as the precious books disappear. The fundamental principles absorbed from instructors and the normal or college "course" cannot burn. The individuality of each student-soul cannot fall to ashes. The character, on which depends failure or success in the uncharted future, is not scorched, even though every scrap of note book equipment vanishes in flame. All that is worth while, all that is the real secret of true, earnest work remains—invisible and indestructible.

### THE BETTER WAY.

Success is the glittering goal toward which all mankind is striving. It is the siren of hope that lures youth onward and upward, and prevents sober manhood from faltering by the wayside. An appeal to this natural desire for self-advancement is seldom made in vain—a fact which reformers should seriously consider. Much time and energy are wasted in fighting the evil side of life, which should be devoted to cultivating the good. We tell the wayward boy he will go to the bad and land at the gallows—and most probably he will. Let him hear, instead, "that success and happiness are possible for all; that the world needs him, and there is an honorable place waiting for him as soon as he is ready to fill it." And your words will put new hope in his heart and turn his young energy in the right direction. There is nothing that sets our blood to tingling and nerves vapouring. It is simply paganism under a new name and lacking in pagan honesty. 'Very God and very man' is

to do, and an honorable reward for our doing it. We do not fully realize how important it is to keep in the vibrations of people who are in earnest; who are filled with noble impulses and desires to be of some use to others.

### PHILANTHROPY.

In speaking of alms giving one of our enterprising weeklies has this to say: "The fruit of inconsiderate giving is manifest in an army of tramps, a host of shameless mendicants and a multitude of professional beggars, all of whom are what they are for the simple reason that it is easier thus to maintain themselves in idleness and comfort. Why should some workless person for that which will supply them with the necessities of life? And the terrible feature in this condition of things is that the money which has maintained all this idleness and imposture, and probably created a large proportion of it, would have been properly expended, have relieved almost every case of real destitution in the country. There can be no stronger demonstration of the fact that we need professors of philanthropy to properly organize and teach us the science of charity. But the scope of philanthropy, so-called, is infinitely wider than simple almsgiving. It includes schools, hospitals, orphanages, old men's and infants' homes, libraries and other beneficent institutions. It covers tenement reform and bewildering questions appertaining to dense population. It is, in short, to solve a thousand-and-one of the perplexing problems that hopeless human poverty presents. The world has gone at this in a haphazard manner heretofore. The Church, the State, and here and there a society or organization, have done what was possible under the circumstances, but always regarding it as of secondary import. It is but just beginning to dawn upon us that indiscriminate alms-giving is not a success, that the giving of charity is a distinct science in itself, to be taught as other sciences and practised only under the leadership of those worthy of the title: professor of philanthropy."

Yet it is to be hoped that sweet compassion still remains.

### THE OTHER SIDE.

There can be no question that many noble qualities of courage, faithfulness and self-sacrifice are brought out in the crucible of war. But if one seriously studies the actual picture of what happens, it is not very inspiring to the higher moral nature. Here, for instance, is an extract from an eulogy on a certain colonel as having performed "the maddest act of courage," the "bravest deed ever seen."

"The first rank of the enemy went down like a swath of grass, but others pressed forward; the colonel leading, we fired again, the colonel reeled and fell forward, shot through the leg. But almost instantly he was up again; the wounded leg hanging horribly limp and trailing upon the ground, he leaned upon a rifle, using it as a crutch, and so forced himself forward in jerks, calling hoarsely to his men, beckoning them on angrily with his arm, and thus limping calmly to the very muzzles of our Mausers. It was splendid and, when he fell for the last time, well, we were sorry."

Here we have men, because they are not rational enough to settle their differences, lining up against one another and with "devil's machines," as some one calls them, trying to blow one another into eternity. Note the inspiring picture; a man made to the image and likeness of God reeling forward with a broken leg, note his jerking himself forward with rifle as a crutch, calling hoarsely and beckoning angrily to his men. Is that a picture of anything else than a wounded, blindly enraged animal? And what more does war mean than stupidity to begin with and brutal passion to end with? Its origin is a selfish dispute over some worldly possession or question of vanity and its prosecution rouses all the hell of anger, hatred and revengeful rancour of which the human heart is capable.

### A WORD TO THE MOTOR "SCORCHERS."

A certain English brain specialist thinks the present craze for "going fast" may develop a class of motor maniacs. He has seen many a man die with the most agonized look on his face, and he has seen a bicyclist with exactly the same look. Fast going is certainly a great strain on the mental faculties when racing motor-cars reach a speed of eighty miles an hour. They must drive themselves, for no brain is capable of dealing with all the emergencies that may and must arise should that rate be maintained for any period worth speaking of. The human animal is not designed to travel eighty miles an hour. Neither the human eye nor the human brain can keep pace with it. The brain declines to respond to the tax upon it; so the big racing-car dashes on, minus

the brain by which it is supposed to be controlled, and the unexpected obstruction is smashed up, or the car is, before the mental activities come into play. Automobiling is not the very best thing for the mental powers; it is too intense. The automobile scorchers is the very natural successor of the bicycle scorchers. It is well to remember that he gets most out of all things in life who follows none to excess.

THE REVELATIONS at the West Peterboro election trial should be a cause for reflection amongst all good Canadians. If even only a small percentage of the voters become degraded through the devious methods of the ward politicians we may have in the public life of Canada a considerable contingent of those charlatans who are in the game of politics solely for personal gain. At the present writing, we have not in mind any particular political party or any particular candidate or member. We desire to look at the question broadly from the stand-point of that sterling Canadianism which should be the attribute of every public man. So far as the unseemly features of an election contest are concerned, neither of the great political parties can show a clean slate. Even if we look at the matter solely from the sordid view point, we would ask the political workers, what is to be gained by purchasing the votes of those who place only a money value on their franchise? At election time a certain element of both parties is in the vote market picking up job lots offered for sale by the low-minded franchise holder. At the end of the contest it is usually found that the purchasing power of the one party equals the purchasing power of the other party. Where, then, is the advantage? Were the vote-buying element out on election day, each side would stand on precisely the same plane. It would be an excellent thing were the Liberals and Conservatives at each contest to eliminate the vote-buying feature. If this is not done, and done soon, it would be well were the vote-seller and the vote-buyer disfranchised. Let us not forget in this connection that the juried evidence given at election trials gives proof that many Canadians are sadly wanting in a high standard of morality.

MR. WM. F. FOX, district deputy of the Knights of Columbus, recently made a speech at the meeting of the national council in Mobile, in which he made some excellent points. Amongst others he drew attention to the importance of taking action in regard to certain detailed reports of criminal proceedings which appear in the daily papers. Fortunately we have not much to complain about in this respect in the Dominion of Canada, but it is not too soon to take action with a view to keeping our house clean. This reckless newspaper reporting is a matter which should be dealt with by those who have at heart the welfare of the community, and the only effectual measure is to inaugurate a crusade against the circulation of the yellow paper. Every organized body in the community should aid the Knights of Columbus in this work. That the minds of innocent children have been poisoned and incentive to crime engendered in them by the reading of these papers cannot be denied. It is well therefore to show the purveyors of filth that their business may become an unprofitable one. That is about the only way the disease can be eradicated.

IN THIS CITY on Sunday last a demonstration of a very touching character took place. It will be remembered that a few years ago His Grace the Archbishop of Toronto, when Bishop of London, had erected in St. Peter's cemetery Stations of the Cross. The custom was then introduced of having a yearly procession to the cemetery. On account of the inclement weather which usually prevails later in the season it was decided this year to have it early in October. It was a most edifying spectacle to witness the thousands who wended their way last Sunday afternoon to the City of the Dead, each one bearing a load of sorrow for the departed ones and offering a silent but heartfelt prayer that the God of Mercy would give them eternal peace. At the cemetery the Stations of the Cross were recited by Rev. Father O'Neil of the cathedral staff. He was accompanied by Rev. Fathers McKeon and Tobin of St. Mary's church, and Rev. Fathers Lowry and Valentin. The singing of the joint choirs of both churches was excellent and tended not a little to add impressiveness to the occasion. The Catholics of London look forward each year to the recurrence of this beautiful devotion and we hope we

will be called upon to record its introduction in many other places throughout the Dominion.

IT IS PAINFUL to notice what a peculiar vision comes to some of our non-Catholic contemporaries when dealing with Catholic countries. The Church, in their minds, seems to be the root of all evil. If a great disaster of any kind occurs in any country the Church is at once found guilty and sentenced to death. The most graceless form of humanity is held up for adoration if he puts a knife in the Church. The Christian Advocate tells us that Briand is the most eloquent and persuasive speaker in the chamber and is not vindictive. The Catholic Standard and Times of Philadelphia answers its neighbor in this wise:

"The Combes Ministry showed how accurate is the description. So did the Clemenceau one. Pontius Pilate was anything but vindictive. Neither was Danton nor Marat nor Robespierre: these were all paragons of magnanimity. M. Briand bears no malice toward Christ, nor does M. Viviani—only they want Him to be wiped out of existence on the earth. He redeemed. Oh, no; these gentle souls are not vindictive—they just hate like slave Frenchmen and politicians."

CARDINAL GIBBONS does not believe that prohibition will succeed in suppressing the use of intoxicating liquors. If conditions are such that men must have drink, and women, too, very often, the suppression of its manufacture will not be the means of compelling them to discontinue its use. Were prohibition to become the law of the land, as society is at present constituted, smuggling would become an enterprise of magnitude and illicit stills would spring up in many places throughout the country. With the Cardinal, we have always contended that reform must come from within not from without, as we cannot make people virtuous with legislation. The great work is to be done with the rising generation. If there is no demand for intoxicants the trade will fall to pieces. But while this trade is permitted to exist it should be regulated in such a manner that its evil effects should be minimized to the utmost.

AS WE EXPECTED, Home Rule as well as the budget will be the issue at the next election. T. P. O'Connor, M. P., one of the most brilliant Irishmen in public life to-day, will shortly sail for America with the object of soliciting funds to carry on the campaign. The latest despatches tell us the king's intervention between the Lords and Commons has failed to bring about a settlement of the difficulty. This is the crucial period in English history. That the people are determined to put a stop to the unreasonable opposition of the House of Lords to needed reforms there can be little doubt.

THE IRISH LAND BILL, providing for compulsory purchase, although passed by an almost unanimous vote in the Commons, was practically killed in the House of Lords by an overwhelming majority. The provision for compulsory purchase was eliminated from the bill. Mr. Birrell, Chief Secretary for Ireland, said the Land Purchase Bill was as important as the budget, and the Government will not accept, as he termed it, its vivisection in the House of Lords. The conduct of that House he described in robust but justifiable language. He could not imagine, he added, a method of conducting business "so absurd, so idiotic, so productive of disorder and so provocative of crime as that now existing in regard to Irish affairs. The time must come, and it could not long be delayed, he continued, when common sense and business principles would relegate all such purely Irish affairs to Ireland, where alone they could properly be understood. Winston Churchill, in the course of his speech, also referred to Ireland, with which, he declared, the Government would make a national settlement such as had been made in South Africa.

FROM the publishing house of Little, Brown & Co., Boston, we have received a charming little volume entitled "A Round of Rimes," the author of which is Denis A. McCarthy. The Irish element in the United States, including John Boyle O'Reilly, Jas. Whitcomb Reilly, and Thomas Augustine Daly, has given us some very sweet singers. We are pleased to be able to include Mr. Denis A. McCarthy in the list. There is nothing common or forced in his verses. The fruit of his poetic genius comes to us like a liquid stream of beauty embodying thoughts betokening the highest, the noblest and sweetest impulses.

### The "Building Inspector."

When ground is broken on the site For your new church, some busy bug is certain to assume the right To pose as chief inspector. He deems it quite the thing that he Should represent the laity, And watch the builder's work and see He doesn't cheat the rector.

Of course the whole thing's badly planned, He tells you, and you understand How good it is that he's at hand To check some greater blunder. The mortar's bad. He breaks a crumb Between his finger and his thumb, And shakes his head and murmurs "Bum!" Who should 'em that, I wonder?"

Thus after church each Sunday morn, With mingled pity, grief and scorn, He goes about on his forlorn Grim duty of inspection. But no, not every Sunday though— That statement's not exactly so— Some Sunday you take up, you know, The building fund collection.

—THOS. AUGUSTINE DALY.

### CATHOLIC NOTES.

Right Rev. William George McCloskey, D. D., Bishop of Louisville and the oldest member of the American hierarchy, both in years and in point of continuous service, died on Sept. 17th.

Of the large capitals of the world, the most unchristian is probably Berlin. Only nine per cent. of the Berliners are churchgoers, and this 9 per cent. is largely made up of Catholics. The Catholic body of Berlin is an admirable one.

In Connaught, Ireland, a great temperance crusade has just been organized. The six bishops of the province of Tuam have issued regulations for the guidance of the new movement, which is to be known as "St. Patrick's Temperance League of the West."

To be a Catholic and a thief is incompatible. Recently a package of bills valued at \$1,200 was left on a mail box near Brooklyn bridge in New York unguarded by the thousands of passers-by. It was left by a thief who addressed it to the owner of the cash saying he could not face his priest as a thief.

An important movement for the grouping together of all the Catholic forces of France in view of the coming elections in May next is taking a very tangible form. What has been named the "Entente Catholique" has been founded, with many of the leading Catholics at its head.

Fifty converts and one hundred children were confirmed in Eureka, California, Sunday, September 5, by Right Rev. Bishop Grace. The ceremony took place at 2 o'clock in the afternoon. The Bishop preached a very eloquent sermon at the High Mass on the "Necessity of Faith," and also gave instruction in the afternoon.

Rev. L. J. Evers, of St. Andrew's Church, New York, the Church in which the "Nightworkers' Mass," now celebrated in nearly all the great cities, was first established as a regular service, has been elected an honorary member and the regular chaplain of Typographical Union, No. 6, the largest body of printers in the country.

For the first time in its long history, St. James' Pro-Cathedral, Brooklyn, the cradle of Catholicity on Long Island, witnessed the great and solemn ceremony of the consecration of a Bishop recently, when the Right Rev. George W. Mundelein, D. D., was consecrated Bishop of Loryna, and auxiliary to Bishop McDonnell.

The Messenger of the Holy Childhood is authority for the statement that among the students of the Propaganda recently ordained to the priesthood at Rome was a young Zulu, the son of a prominent chief who is still a pagan. He made a brilliant course in theology, and speaks fluently, besides his own language, French, Italian and English.

In passing the death sentence recently on a criminal, Judge Sutton, of Omaha, Neb., departed from the old custom of fixing Friday as a date for executions. In offering his reasons, Judge Sutton pointed out that the custom, dating back from antiquity, was nothing less than a mockery of the crucifixion of Our Lord. The Omaha Ministerial Association adopted a resolution commending the action.

From Paris comes announcement of the death, at the age of seventy-four, of the famous Jesuit priest, Pere Stanislas du Lac de Fagners, who for more than ten years a familiar figure in the streets of Canterbury, England, whither he had taken refuge in 1880, when his order was expelled from France, and who attained, as the head of the Paris Jesuit College in the rue des Postes, a celebrity which almost assumed the proportions of a legend.

Cardinal Gibbons upholds the decision of Judge Milliken of New Bedford, Mass., in directing Mrs. Manual Amaral, whose husband is suing Father Mercier for \$1,000, to repeat the conversation she had with a priest in the confessional. The cardinal said the testimony of the woman in such a case was not privileged and that the action of the court was in accordance with established precedent. "If she wanted to relate conversations in the confessional, it is evidence," said the prelate, "but the priest is privileged from being forced to go on the stand and tell what has been said to him in the confessional. This latter was established in New York something like one hundred years ago in the Coleman case, where it was laid down that a priest does not have to tell the conversation of the confessional."