

The Catholic Record

Published Weekly at 464 and 466 Richmond Street, London, Ontario.
Price of Subscription—\$2.00 per annum.

EDITORS:
REV. GEORGE R. NORTHGRAVE,
Author of "Mistakes of Modern Infidels."
THOMAS COFFEY,
Publisher and Proprietor, Thomas Coffey & Sons, Ltd., 464 and 466 Richmond Street, London, Ontario.

Agents for Newfoundland, Mr. James Power & Son, St. John's.
Sales & Advertising—Ten cents per line each insertion, space measurement by the Archdiocese of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshawa, St. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor and must reach London not later than Monday morning. Subscribers who change their address should notify this office as soon as possible in order to insure the regular delivery of their paper.

Agents or collectors have no authority to stop your paper unless the amount due is paid. Matter intended for publication should be mailed in time to reach London not later than Monday morning. Please do not send us poetry, obituary, and marriage notices sent by subscribers must be in a condensed form, to save insertion.

When subscribers change their residence it is important that the old as well as the new address be sent us.

LETTERS OF RECOMMENDATION.
Apostolic Delegation,
Ottawa, June 13th, 1906.

To the Editor of THE CATHOLIC RECORD,
London, Ont.
My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have not only 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,
DONALD ARCHBISHOP OF KIPUSAN,
Apostolic Delegate.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1906.

To the Editor of THE CATHOLIC RECORD,
London, Ont.

Dear Sir:—For some time past I have read your estimable paper, THE CATHOLIC RECORD, with interest and pleasure. It is a paper in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success,
Believe me to remain,
Yours faithfully,
J. P. FALCONE, Arch. of Latisana,
Apost. Deleg.

LONDON, SATURDAY, OCT. 20, 1906.

THE CATHOLIC CONFESSIONAL AND THE SACRAMENT OF PENANCE.

BY REV. ALBERT MCKEON, S. T. L., ST. COLUMBAN, ONTARIO, CANADA.

This little book will do good. It is well written and within the resources of the most meagre pocket-book. Father McKeon believes with Father Gerard, S. J., that we need a new school of writers to meet the needs of the twentieth century—men not less thoughtful or learned than those of old, but who, instead of folios, will write six penny tracts, and will write not with an eye to the pundits of the schools, but to the man in the street. Their language must be thoroughly modern and understood by the people so that he who runs may read, and reading, may comprehend. Hence there are no "purple patches" in this pamphlet. It is a business-like work devoted to the exposition of a much misrepresented subject. It contains, so far as we can see, no attempts at religious controversy; and we are sure that the non-Catholic who accedes Father McKeon a fair hearing will give over some of the misconceptions which prevail, even in this enlightened age, respecting the confessional.

Father McKeon points out the necessity of penance. He shows that confession is a doctrine taught in the Holy Scriptures, not only in the New Testament, but also in the Old Testament. We know that the Book of Numbers v. 68, informs us "that when a man or woman shall have committed any or all the sins that men are wont to commit, they shall confess their sin and restore the principal itself, and the fifth part over and above to him against whom they have sinned." And in Proverbs we read: "He that hideth his sins shall not prosper, but he that shall confess and forsake them shall obtain mercy." Clearly and cogently are presented arguments to prove that the priests of the Catholic Church have the power of forgiving sins vested in them by Jesus Christ. Our readers remember what Christ said to the palsied man: "Son," he said, "thy sins are forgiven thee." The scribes and Jewish leaders who were not friendly to the Lord heard the words and forthwith branded him as a blasphemer. And the Lord reading their hearts and knowing that their question "Who can forgive sins but God only?" added immediately: "But that you may know that the Son of Man hath power on earth to forgive sins, (He saith to the sick of the palsy) I say to thee arise, take up thy bed and go into thy house. And the man arose . . . and went to his home rejoicing." The scribes were answered. They knew of course that God could forgive sin. But Christ performed a miracle to convince them that God had communicated this power to man. For He was a perfect Man—"the Man, Christ Jesus."

Now did Christ transmit this power to other men? Passing over proofs

in (St. Matthew xviii, 18.) and St. Paul (2 Cor. v. 18.) etc., we come to the memorable scene recorded by St. John (xx. 22.) It was the evening of the first Easter day. Jesus appeared to the Apostles assembled in an upper room for fear of the Jews and conferred upon them the power of forgiving and retaining the sins of all mankind. The words of Christ on this occasion need no comment. For ages they were accepted in their plain grammatical signification. Men indeed arose to despoil the Church of this power, but there outcries were drowned by the voice of an indignant Christendom. Century after century we hear the fathers and doctors extolling the advantages of confession and proving by their practice and teaching the truth of the doctrine. And only when pride and lust became rampant did men set their faces against a truth for whose defence they who value their faith above wealth and broad lands, would shed their blood. They affected to be guided by a reverence for the word of God, but the true reason was that confession exercised a too great restraint upon their passions. It kept the young man earnest and upright; it taught the maiden and mother that purity was the crowning glory of womanhood; it guarded and sanctified the household; it preserved intact the foundations on which rest the glory and prosperity of a people. It was the impassable barrier to the seething waves of impurity and corruption. Hence they cried out against confession, and over and over repeated the old-time question, "Who can forgive sin but God only?"

There are many to-day who, while they admire the Church as the custodian of much that is good, shrink from admitting the doctrine of Confession. "It is a mere invention." Remarkable invention, indeed, considering its power and obligations, that was ever invented by man. But when was it invented? Who was the author of the novelty? When and where did he live? But, though acute minds spurred on by hate, have exhausted all their powers of research to find it upon the pages of history, yet have they failed to disprove the fact that confession is as old as Christianity itself.

Again, it is said that this power is too sacred to be entrusted to the keeping of a man. No one understands this dignity better than a priest. Naturally he does not like to hear confessions. But it is his duty—a most irksome duty and wearisome to both soul and body. With a deep sense of his imperfections he bears the burden of the awful responsibility and he knows that it is by no right inherent, but that it is a gift of the Redeemer for the sanctification of souls. He knows that he is the descendant of the apostles, to whom was said: "Receive ye the Holy Ghost," and he knows, also, that the power handed on to the Apostles that in the strength of Christ they might cleanse the soul from sin, endures in the Catholic priesthood. Hence with no faltering accents does he pronounce the words of absolution. So millions of Christians before the sixteenth century believed. This they were taught by the Church. Does any unprejudiced individual think that in a matter so vital the Church did not know what was the teaching of her Divine Founder, or that He failed to keep His word to protect the Church from error?

That this power is exercised by the successors of the Apostles is self-evident. As to the charge that sins are pardoned for money, or that licences to commit sin are sold Catholics by priests, we have to say that the command not to bear false witness is still in vogue and that such stories are unsupported by any evidence. This of course is an old story. We do not think, however, that it would be voiced by any reputable individual to-day, though time was, if we remember aright, when it was heard issuing from the precincts of Knox College.

To the one who avers that he will not reveal his soul to a man, St. Augustine, who lived over fourteen hundred years ago, says: "O man why are you afraid to confess your sins? What you make known to me I know less than what I do not know at all. Why should you blush to confess your sins? I am a sinner, as you are, I am a man and account nothing human foreign to me. As you are a man confess to man; a sinful man, confess to sinful man. You are free indeed to choose which you prefer; do not confess your sins, and they will not be known, it is true, but known at the same time, that unless you confess you will be damned. For this reason God requires us to confess that he may free from his sins that man that humbles himself. He damns the man who does not confess to punish his pride."

Apart from the charge of the immorality of the confessional, it is difficult to say in seemly fashion what we think of it. The Catholic knows that the confessional is hedged round about by every

precaution that prudence can suggest. And the non-Catholic who attaches credence to the statements of a certain type of controversialist, would get much needed information from a Catholic catechism. Referring to the above slander the distinguished convert, Father Fidella, said:

"I was a Protestant once but I thank God I never said anything of that kind. There is something so low, so incredibly vulgar, not to say malicious, in respectable, well educated ladies and gentlemen listening to the vile tales of so-called escaped nuns and unfrocked priests and friars. They would be ashamed to go to a saloon or a bad house, but they will go and drink in these detestable, damnable lies."

The wonder is, that books saturated with these detestable, damnable lies, are published under the auspices of Evangelical Protestantism.

Christ came on earth to satisfy both mind and heart. If He came in answer to the prayers of mankind, must He not, for we have the same nature as they, amongst whom He went doing good, have an answer for us? If He is to be a Saviour we must meet Him now. What consolation, then, is there for one who carries within the hideous blight of memory of crime? Tormented by the stings of a guilty conscience he must, for it is a law of his being, find by self-revelation that peace, and that may calm his troubled soul, and is found only in the Church that speaks pardon to the sinner and answers the question "Who can forgive sin but God only?"

We hope that Father McKeon's book will have a wide circulation. It is simple, concise, cogent, fortified by apt selections from Holy Writ, and it is inexpensive. Sent to any address on receipt of 25 cents. Address CATHOLIC RECORD Office, London, Ont.

THE HEAD OF THE FAMILY.

CONCLUDED.

Sara the wife of Abraham recognized his superiority over her, for speaking of him she said: "My lord," that is, my husband Abraham "is old." Saint Peter no less than Saint Paul teaches the inferiority of woman, for in his first letter, chapter 3rd, he says: "In like manner also let wives be subject to their husbands. . . . As Sara obeyed Abraham calling him lord. Ye husbands likewise dwell with them according to knowledge, giving honor to the female as to the weaker vessel."

Down through all the centuries God selected man as his vicegerent on earth. All the priests and prophets of the old law were men appointed by God to teach, and offer sacrifice for the people to their Creator. And when the fulness of time had come the Saviour assumed human nature under the form of a man. He selected men as His companions during His earthly life. He taught them the mysteries of heaven, and commanded them to go and teach the nations the way of salvation. And these ordained other men to continue the divine mission entrusted to them by Christ. And the Church, which Christ rebuilt on Saint Peter, a man, has ever since sent forth men in the persons of her priests and bishops to preach the gospel entrusted to her by heaven. God did not select woman for this office, but appointed man as his representative, for man by reason of his creation and endowments is the only fit representative of God, Who created him to His own image and likeness. We cannot find fault with God for choosing the noblest of His creatures to represent Him in His earthly kingdom, for do not earthly kings and potentates select men to represent them in all matters of importance and especially at the courts of other kings? This too proves the inferiority of woman, and ought to teach her one lesson: that even those who cry for her emancipation from man are not disposed to trust her with matters of importance or confer on her the representative offices of the nation. Even Christ Himself, Who loved His divine mother with a love and tenderness infinitely superior to any love that the most devoted son could show a mother, never gave her any office in His Church. And although she was full of grace, although she had more grace in her soul than all the Apostles, saints and martyrs together, yet Christ conferred no dignity on her, she had no voice in His Church. From the altar of the Cross Christ taught the inferiority of woman, and the necessity she had of man's protection. For Saint John tells us that Christ, before He expired on the cross, seeing His mother and the disciple whom He loved standing near, saith to His mother: "Woman behold thy Son." After that He saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own."

Now Christ was God, and as such He was Master of the universe, hence He had it in His power to provide for His mother and make her independent of the rest of mankind. But as He tells us Himself that He came not to destroy the law but to fulfil it, He preferred to leave her to the care of man, thus fulfilling the demands of the natural

well as of the divine law. Incidentally we may remark that the only title Christ ever conferred on the Blessed Virgin was that of Mother, and that, as we have just seen, when He was about to expiate the sins of mankind. That title He baptized in His own blood, and sanctified it, so that it would be for all future generations an ever glorious title for the daughters of Eve.

There are innumerable other passages in Scripture which teach the inferiority of woman to man, but it is not necessary to quote them, for they are all founded on the natural law. And those who would deny that law, instead of honoring woman, they would be degrading her, for they would be making her unnatural.

Even the very pagans believed and taught woman's inferiority to man. Aristotle, speaking of the duties of wives, lays down the following precepts for them:

1. "Woman should put away her own will altogether and obey her husband. She should be for him heart, eyes and tongue; she should laugh when he laughs, and console him in his sorrows; she should not be a flatterer or a hypocrite, but a companion for him, having one spirit with him."

2. The economy of the home demands that she should not tolerate idleness either in her children or servants, for work turns the mind away from evil thoughts, which very easily find their way into the hearts of the idle."

3. She should not allow any one to visit her home without the knowledge of her husband. Neither should she make known the secrets of the frehold."

4. She should instruct her sons and daughters, and keep watch over them, never allowing them to absent themselves unnecessarily from home. And she should strictly prohibit all indecent conversation and song."

5. She should never mix in the public affairs of the nation."

6. She should avoid all family contention and live in peace and harmony with her neighbors. She should not be peevish with her husband, nor given to curiosity, backbiting, drink or gluttony. She should not be careless about herself, yet not too vain about her dress, otherwise she will be a spectacle for others to look at and criticize, and thereby become a source of uneasiness to her husband."

While these precepts of the old pagan philosopher may be considered somewhat strict by the women of this age and country, yet any wife who would court the reputation of being all that she should be, must practise them. They inculcate nothing but what Christianity teaches and insists on that: in those things which are honest and commendable a wife should be the echo of her husband. Man's superiority is a law of his nature, for God made him master of the earth and told him to rule "all living creatures that move upon it." The jurisdiction that Adam received from God was universal, there was no exception made for woman, consequently she is subject to him, and must remain so until God decrees otherwise. What is taught by nature, revelation and philosophy is confirmed by the history of nations. In that history we find that all great achievements, discoveries and inventions have been made by man from the building of the ark by Noah to the invention of wireless telegraphy by Marconi. It would indeed be vain to look amongst women for a Homer, or a Demosthenes, a Plato or an Aristotle, a Dante, a Michael Angelo, a Colombo, a Schiller, a Goethe, a Saint Thomas, a Duns Scotus, a Napoleon, a Bossuet, a Fenelon, a Shakespeare, a Milton, a Bacon, a Washington, a Webster, a Brownson, an O'Connell, a Burke or a Grattan. These are only a few of that galaxy of men whose brilliancy no woman ever yet equalled, and none need hope to surpass. Men have philosophized on this matter, and have put forth various reasons for woman's inferiority, but we prefer to affirm that it is solely a law of her nature, depending primarily on the will of God, and secondarily on the prior creation of man.

Woman, generally speaking, is not adapted to transact business; she is slow to take counsel, she is timid, weak and given to domesticity; while man is naturally more perspicacious, prudent, expeditious, of body more robust, and in every way better adapted to transact the affairs of life.

That woman stands in need of the protection and assistance of man is proclaimed by the natural and divine law, and consequently man is naturally and by divine appointment head of the family.

The duties of motherhood demand that woman should attend to the internal administration of her home of which nature has crowned her queen. The moment she steps down from her domestic throne, to mount the rostrum and deliver harangues to an unthinking public, that moment she brings womanhood to shame and motherhood to loathing.

Custom, nature and God have made man the defender of the public weal. It is he who must pass sleepless nights and restless days defending his country. It is he that ploughs the land and sea. It is he that turns the wilderness into fertile plains. It is he that builds cities and nations and frames their constitutions. "It is he that makes thrones totter and crowns fall off, and makes earthly powers pale." Woman was created not for the public but for man, while man was created not for himself but for the public. He is, as God proclaimed him to be, lord of the universe. Man then is the only fit representative of the race man, and when woman assumes that Amazonian boldness that dethrones her defender and sustainer, she is no longer worthy of respect, for she tramples on her own nature and constitution, and the laws of nature and of God she holds in contempt.

But some one may say: Is not the consent of woman necessary to give man such authority in domestic life, and if it is, is she not his equal? We answer that the consent given by woman to become the wife of any man, does not create that authority; it is merely a condition of its existence. Thus a woman may or may not become the wife of any man, but once she does it is not in her power to drive man from the position in which nature and God have placed him. Neither is it in the power of man to renounce his prerogative as leader and ruler of the family. He might as well try to change his own nature, for he is the head and the divinely constituted authority in the family. That authority presupposes a certain inferiority in the members, it must necessarily demand obedience to its dictates.

However, sometimes we meet with some women who are superior to some men in every sense of the word, but it should be remembered that since such superiority is merely accidental, and not a law of their nature, it can never make woman equal to man; it can never give her the same rights as man. This inferiority of woman is not born of prejudice, nor of education; it is simply a law of her nature. Moreover, that natural modesty, which God has so lavishly bestowed on woman, renders her more fit to fulfill the duties of wife and mother than those of public haranguer or platform lecturer.

From this may be seen how absurd are the efforts of those who would emancipate woman from the power of man. They may rest assured that until they have changed her nature, until they have destroyed the very idea of maternity, until they have made her the most hideous monster in creation, they shall never succeed.

This inferiority which we are obliged to attribute to woman on account of her nature does not make her the slave of man. No, she will always be in every well regulated society what God intended her to be, a companion for man, destined to share his joys and sorrows, destined to work with him, so that the ends for which God instituted the family may be attained.

MISSIONARIES WANTED.

For several years past there has been serious complaint amongst several denominations that there is a great shortage of men to work in the ministry, and this complaint is made not only in Canada, but also in Europe.

This subject was debated at the recent General Assembly of the Presbyterian Church of Canada. The causes to which the fact of this shortage was attributed were chiefly two: the first being that insufficient salaries are paid to clergymen, and there is, therefore, no desire on the part of young men to study for the ministry. This was held to be a serious matter, as it led to the suspicion that the clergy are not as free from the vanities of the world as they should be, though it was conceded on the other hand that they ought to be paid better for the simple reason if for no other, that a high education should be given to the clergy, which requires a large expenditure to obtain and deserves a higher remuneration on that account, and young men are not disposed to run the risk of not being able to lay up something for the rainy day.

We have noticed that of late a considerable number of Presbyterian clergy have forsaken the ministry for other more profitable fields, which bears out the statement that monetary considerations are a considerable reason for this state of affairs, and if such be the case we cannot see how any remedy will meet the situation, which is so alarming that it was stated a few days ago at the meeting of the executive of the Presbyterian Home Mission Board in Knox Church, Toronto, that there are in the Canadian North-West fifty-three localities in which no clergymen are obtainable, and there are about twenty-six mission fields in Manitoba and British Columbia which are attended by too few missionaries, so that about two or three mission fields are attended by one

or two missionaries, who are quite insufficient for the work they have to do. Another cause for the deficiency was mentioned which gave considerable alarm, which was that the young men who would be disposed to be students do not believe the doctrines to which they are obliged to profess adhesion before they can be ordained. Honest young men would not make a profession of faith under such circumstances. This is a state of things which are likely to become more and more alarming as time goes on.

We have not learned that there is any falling off amongst candidates for the Catholic priesthood from either of these, or from any other cause.

WHAT THE PEOPLE ARE READING.

A question of the day that ranks with the most important is the quality of the literature placed in the hands of our people. In this category we include books, newspapers and magazines. We have in mind a class of these publications, the study of which is elevating in its tendency, but, unfortunately, this is not the kind that succeeds in winning the great mass of readers. Most timely, then, was the sermon preached in St. Mary's Church, London, on Sunday, October 7, by Rev. J. V. Tobin. The rev. gentleman prefaced his remarks by stating that "each month His Holiness the Pope asks the prayers of the faithful for some papal intention to uplift mankind, and this month the Catholic Church is using its best endeavors, by prayer, advice and deed, to have nothing but moral literature in the homes."

The preacher was quite within the truth when he stated that the "great proportion of the sins of the day can be traced to evil literature." There is a terrible responsibility resting on the heads of families in this regard, and very apt was the statement that "the father who will not allow his child to meddle with poisonous drugs will heedlessly allow in his home the insidious novel or newspaper which corrupts the youthful mind."

We remember very well a case which occurred in London some years ago. A Catholic father of a family had no Catholic books or papers in his home. Having been admonished to provide for his children literature that would have a tendency to incline the minds of the little ones towards the pursuit of the good and the true, he replied that he could not prevail upon them to read anything but an illustrated paper published in New York. This weekly was devoted to the portrayal of the most horrible crimes that took place in that city. A few years afterwards he was forced to get out a warrant for one of his grown up boys, for, as the indictment read, "kicking him out of the house." Those who knew the circumstances felt very little pity for him. Perhaps one of the greatest abuses of the printing press of the present day is the average American Sunday paper. It is a great heap of literary garbage. The illustrations are usually pictures of great criminals of every grade, such as the murderous thug and the faultlessly-groomed and highly educated robber who has become wealthy, and has enjoyed the fat of the land, by a species of financial swindling, the details of which meet one's eyes in the columns of almost every daily paper.

Perhaps one of the most pitiable specimens of humanity to be met with is the boy in his teens and the full grown man who is to be seen each Sunday waiting for the arrival of the yellow Sunday paper. What a horrible occupation the reading and studying of the matter contained therein on the day set apart by our Divine Lord for rest and worship! The time will come, and the sooner the better, when the law will be invoked to protect our people from this awful pestilence; furthermore, we are firmly of the opinion that some means should be taken to prevent the sale of a certain class of literature to be found in too many of our bookstores and news-stands. The dime novel and the Jesse James literature has worked untold mischief amongst the youth of Canada, and many a criminal has been started on a career of crime by this means. We know this is a difficult matter to deal with, but most certainly some effort should be put forth to protect the rising generation from poisonous reading matter. We hope Father Tobin will keep up the good work he has begun.

WE HAVE received from the publishers, Longmans, Green & Co., London, New York and Bombay, a charming volume, bearing the title, "Early Essays and Lectures," by Canon Sheehan, D. D., author of "Luke Delmege." This work should have a very extensive sale, containing, as it does, the brilliant and fascinating thoughts of this great Irish writer. The price is \$2.00. We shall be pleased to fill all orders with which we may be favored.

The just man liveth by faith.—(Rom. 1:17.)