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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.
The Editor of THE CATHOLIC RECORD
London, Ont.:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a
truly Catholic spirit pervades the whole.

Its matter and form are both the whole. Its matter and form are both the whole. Therefore, with pleasure, I can recomm ing you, and wishing you success, Believe me, to remain It to the faithful.

Helieve me, to remain, elieve me, to remain, Yours faith-ully in Jesus Christ, †D. FALCONIO, Arch. of Lariese Apost, Deleg. London, Saturday, May 18, 1901.

REV. MR. GOFORTH.

We are very much surprised to notice by a Peterborough paper that the Rev. Mr. Goforth, missionary, continues to speak unkindly and unfairly of the Catholic missionaries in China. The press report of the lecture does not give any particulars, merely stating that the Catholic missionaries were crit icized very freely. It might be expected that, in view of Mark Twain's recent criticism of the methods of the Protestant missionaries in China, that Mr. Goforth and his companions would seek obscurity rather than publicity. There is a strong argument which tells severely against these gentlemen: While the Catholic missionaries remained at their posts and fought like men in defence of their converts the Protestant missionaries took flight like carrier pigeons towards headquarters, for the purpose of retailing what dread ful things are taking place in the flowery kingdom.

COMING AROUND.

The New York Sun in a recent issue had an editorial article in which the regret of many thoughtful Protestants was expressed at the complete secularization of the Public schools under the present system of education in the United States. Catholics were indirectly praised for their zeal in having established parochial schools in which the teaching of religion as part of the curriculum. The Sun remarks that it has no intention at present to advocate the abolition of the constitutional provision which pro hibits State aid to denominational schools, but it merely wishes to describe the situation as it exists. It adds, however, that the question of religious instruction is likely to become one of serious importance, and that the event may show that Catholics are not alone among Christians in favor of religious teach ing ; " for religion and infidelity are now in a contest more desperate than any before waged between them in the history of supernaturalism."

THE FRENCH ASSOCIATION LAW.

It is not at all sure that the new French Association Law will come into effect, even should it be adopted by the Senate. The bill has yet to pass the Senate, and though it was adopted by the Chamber of Deputies by a majority of eighty votes, it will not be voted on by the Senate until towards the end of July. The most glaring injustice in the bill is that while asso. ciations in general do not need any special authorization from Parliament to be recognized as legal, religious organizations are required to ask authorization, which may be refused by a Chamber hostile to religion. In case of refusal by the Champer to authorize the organization, the property will be confiscated, and the members will be forbidden to teach school. But the opportunity to ask for authorization will run on after the passage of the bill by the Senate, and the debate on authorization will probably continue to the end of the session, and there is no doubt the elections for 1902 will turn on this issue,

issue at the coming general election, and are even now holding meetings in the constituencies to bring the matter to the attention of the electorate.

In the meantime the Papal Nuncio, Mgr. Lorenzelli, has quit Paris, to mark the indignation of the Holy Father at the hostility to religion manifested by the Government.

PRAYERS FOR THE DEAD.

It may not be generally known to our readers that the Hebrews still retain in their synagogues and private houses the practice of offering prayers for the dead. Four times in the year these prayers are publicly and solemnly offered in the synagogues, and in some private houses more often than this according to the devotion of families. It was undoubtedly on account of this practice that our Lord made reference to some sins which shall not be forgiven either in this world or in the world to come. (St. Matt. xii; 31, 32 : St. Mark iii; 29.) Certainly if this practice were wrong, or contrary to the divine revelation given to the Jews, our Blessed Lord would have condemned it as He did other wrong and sinful practices and omissions into which the Hebrews had fallen. (St. Matt. xi. and xxiii.) His mention of this practice with approbation proves that prayers should be offered for the dead that their sins may be forgiven, and illustrates the text of 2 Machabees xii; 43-46, where we are told that Judas Machabeus ordered sacrifice to be offered in the Temple of Jerusa lem for the sins of those that were slain in battle, because "it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." These texts prove, not only that prayers should be offered for the dead, but also that there is a purgatory or place of purgation in the other life where vental sins are atoned for and forgiven after due punishment has been undergone.

SPIRITISM.

A recent issue of the New York Times- Democrat gives an explanation of one of the Spiritualistic medium tricks as related by a medium. The statagem would be amusing as a trick of legerdemain, but it is disgusting as a pretence of communication with the spirit world. Questions are written in a private room by the visitor, and are sealed in an envelope. The medium, who has retired to another room, is now called in by means of a bell. The medium then goes into a trance and answers the questions categorically, though they are sealed and placed in the pocket of the visitor.

The secret of the trick is that a piece of carbon paper was placed under the in the early ministers of that denomwhich the questions were written, and thus a copy of the questions was left, which was withdrawn by the medium by a concealed slide, while he was in the next room. In his pretended trance, he had before him the copy, and was, of course, able to answer the questions as he saw fit. If the visitor chanced to write the questions elsewhere than on the prepared table, he was told that "the spirits were re fractory that day" and was asked to call again. It is lamentable that such impostures should be palmed on the public under the pretence of a new religion.

CHURCH UNION.

A proposal has been made by the Rev. Joseph Parker of London, England, that the Congregational, Baptist and Presbyterian Churches should unite into one body. The Baptist and Congregational unions have already enthusiastically expressed their approval of the proposition, and it is highly probable that an effort will be made at an early date to put it into effect, at least so far as these two bodies are concerned. The Presbyterians have not yet had an opportunity to express their sentiments in regard to the matter.

The proposition includes the proviso that each of the three uniting sects shall preserve its individuality, which means, we presume, that they will retain their distinctive doctrines and practices.

The Congregationalists and Presbyterians adhere in theory to the same Westminster Confession of Faith, though the former are very lax in regard to its interpretation, whereas the Presbyterians have been until recently determined to make this question the far, Calvinistic, whereas others are does not change.

Arminian in belief, rejecting the doctrine of the foreordination of a great part of humanity to everlasting dam. nation. It may be presumed, therefore, that the movement will include only Calvinistic Baptists, unless the British Presbyterians revise their Creed by eliminating this doctrine from their Confession of Faith.

On the other hand, there is a very essential difference of belief between the Baptists and the other two denominations named in regard to infant Baptism, and whether Baptism should be administered by immersion or the pouring on of water. The Presbyterians hold that Baptism may be administered by pouring, while the Baptists main tain that immersion is a divine com mand. Infants are also baptized by the Presbyterians, whereas the Bap tists assert that the baptism of infants is unlawful.

It is thus seen that, by the agree ment that each sect will maintain its individuality, there will be an agreement to ignore what is admitted to be a divine institution. How will these sects reconcile such a union with the Scriptural assertion in 1 Tim. iii, 18, that " the Church of the living God is the pillar and ground of the truth ?" Surely this cannot be said of a Church which agrees that one-third or twothirds of its adherents shall violate a commardment of God.

It is further to be provided that there shall be no uniform or inflexible way of receiving or recognizing ministers of the new Church. This is also a flagrant departure from the Scriptural teaching, from which we learn that the "presbyters" or priests of the Church were ordained by the imposition of hands.

"Neglect not the grace which is in thee, which was given thee by prophecy with the imposition of the hands of the priesthood."

imposition of the names imposition of the names (1 Tim. 4, 14.) man." (5, 22.)
"And when they had ordained for them priests in every Church, they commended them to the Lord." (Acts 14, 22.)

Here the original Greek word used by the sacred writer is " Cheirotonesantes (When they had imposed hands.)

This is recognized in the Presbyterian mode of ordination which is thus laid down :

"It being manifest by the word of God that no man ought to take upon him the of-fice of a minister of the gospel until he be lawfully called and ordained thereto,"

"Every minister of the Word is to be or-dained by imposition of hands and prayer, with fas ing, by these preaching presbyters to whon, it doth belong."

The original Presbyterian ministers were not, indeed, thus ordained, but the necessity of ordination by duly ordained "ministers" is here admitted to be necessary, as being prescribed in Scripture, and an excuse is made for the lack of such ordination nin baize covering of the table on ination, by alleging the necessity of the case under the extraordinary circumstances then existing. Catholics maintain the necessity of ordination by a Bishop. But even in their own theory, how can Presbyterians admit now as a valid ministry the Baptist ministers who have certainly not received their orders from a source

which was valid in the first instance? Whatever might possibly be said in favor of the validity of the Lutheran pastor, Muncer's orders, John of Leyden, the noted tailor who during 1534 and 1535 was the chief leader and preacher of the Anabaptists of Germany, later known as Baptists, had certainly received no ecclesiastical ordination further than that he claimed supreme religious authority by virtue of a divine revelation, which was nothing more than the phantasy of his own dreams.

Surely, should the union take place on the conditions proposed, there will be a great departure on the part of the Presbyterians from the solemn de claration made when the Confession of faith was adopted, to the effect that,

"We are now thoroughly resolved in the truth by the Word and Spirit of God: and therefore we believe with our whole hearts, confess with our mouths, subscribe with our hands, and constantly aftirm before God and the whole world, that this only is the true Christian faith and religion, pleasing God, and bringing salvation to man, which now is, by the mercy of God, revealed to the world by the preaching of the blessed evangel,"

And,
"To the which Confession and form of religion we willingly agree in our conscience in all points, as unto God's undoubted truth and verity, grounded only upon His written Word. And therefore we abhor and detest all contrary religion and doctrine."

It is a grievous mistake to suppose that a new true Church of Christ can be constructed by the agglomeration of any number of discordant manmade sects. The true Church must be one in doctrine from the beginning. very strict in adhering to the doctrines of This is true only of the Catholic whereupon the Government is very the Confession. The Baptist sects have a Church, whose teachings are unchanggreat diversity of belief on the points ing and unchangeable, because they reversed before the next meeting of in Presbyterianism which are distinct. constitute the "faith once delivered the Chamber. The Catholic party are ly Calvinistic, some Baptists being, so to the Saints," (Jude 3.) and the truth God.

HON. DAVID MILLS.

The dignity of LL. D., conferred upon Hon. David Mills by Queen's University, will be regarded by Canadiansasa graceful and appropriate tribute to one who has given of his best for the development and upbuilding of this country. Too often an honorary degree is given to individuals who have but little to distinguish them from mediocrities, but in this case it is awarded, and justly, to a gentleman whose attainments and brilliant services to his native land have indeed made him worthy of academic eulogy and of the gratitude of his country.

Howsoever one may dissent from the gospel. It would be more in keeping political tenets of Hon. Mr. Mills, no with the supposed office and duties of Canadian cannot but admire his sincerity and courage, his unimpeachable scholarship, and his efforts to view public questions, not by the light of party expediency but of principle. He is not a mere politician nor is he an adept in the artifices upon which weak men rely to gain the favor of the voter. We venture to say that he considers such methods as objectionable features of our national life, and that his championship of any cause is impelled by what in conscientious judg. ment he deems to be just and right and that his only fear is to be unpopular with himself rather than with the multitude. He has been a good friend and an honorable opponent—courteous and dignified in speech -- bringing to bear upon the subject with which he has had to deal the resources of a cultivated intellect; in short, a noble and stimulating personality.

And we should like to point out that his position is not due to any partial ity of the good dame Fortune, who is credited with the care of the indolent and unthorough. It has been won by hard work, and goes to show that, despide pessimistic prophecies, there is room in Canada, and at the top, for men who do not believe that learning is to be without exertion, without attention, without toil, without grounding, without advance, without finish-

HON. S. H. BLAKE

In last week's issue we made som remarks on the Hon. S. H. Blake's address recently delivered at the Wick liffe college annual convocation. These remarks were confined to the consideration of the question of the confessional as used in the Catholic Church, which we showed to be a divine ordinance wisely instituted by God for the purpose of withdrawing souls from sin and from all desire thereto, notwithstanding Mr. Blake's calumnious assertions in regard to the institution.

There remain still a few points in the same address which require some

Hon. Mr. Blake asserts that every Anglican minister "enters into solemn vow which has to do with God's word, with the prayer book, and the thirty nine articles. He vowed to stand by these, and he had no right to attack them."

As we have already shown that as the confessional is approved in the prayer book, as instituted by God, Mr. Blake is clearly most inconsistent in vilifying it and stigmatizing it as an un-Protestant "sacerdotalism" which corrupts Anglican youth, and saps the foundation of the Reformation." It not merely borders on profanity but it is actually profane to compare, as Mr. Biake does, the use of a divinely instituted rite to a negro-minstrel show, or a travesty on religion, at which the performers " put burnt cork on their faces, or give out a hymn standing on their heads."

But Mr. Blake affects to regard as quite sacred the requirements of the prayer book, and the oaths taken by the Anglican clergy. What does he think of the following oath taken only a couple of weeks ago by the recently appointed Bishop of London?

appointed Bishop of London?

"I (N) Doctor in Divinity, now elected-contirmed, and consecrated Bishop of London, do hereby declare that Your Majesty is the only supreme governor of this your realm in spiritual and ecclesiastical things as well as in temporal, and that no foreign prelate or potenate has any jurisdiction within this realm; and I acknowledge that I hold the said bishopric, as well the spiritualities, as the temporalities thereof, of your Majesty. And for the same temporalities I do my homage presently to your Majesty. So help me God. God save King Edward."

There is undeniably scriptural authority for believing that Bishops, such as the Apostles were, should hold spiritual and ecclesiastical jurisdiction, in countries in which they were foreign ers, but there is absolutely no ground, conferring on the King or Queen of England or any other country supreme

St. Paul exercised gepiritual jur. St. John xx, 27, 29.

who were the Bishops respectively of Ephesus and Crete, though he was himself a native of Tarsus, and in writing to the Romans, the Corinthians, and the people of other localities where he had instituted Churches, he spoke as one having the undoubted world-wide jurisdiction of an apostle of Christ. Nowhere did he refer those to whom he wrote to the civil rulers as having the authority he freely exercised "to set things in order" in the Church of God. But ing sinners. Jesus had appeared alive even St. Paul deemed it necessary to go in the midst of the Apostles, when they to Jerusalem "to see Peter," (Gal. 1, 18), that is, to consult with him dili-

isdiction over Timothy and Titus,

the Anglican Bishops to take directions from the successor of St. Peter than from any earthly monarch. Mr. Blake next makes reference to the Coronation oath taken by King Edward VII., that relic of a barbarous age which still figures in the coronation ceremony of the Kings and Queens of England. He does not think it would be prudent yet to abolish this enormity. As this oath is at once false, rash, unjust, and unnecessary, we must infer that Mr. Blake, notwith-

standing his knowledge of civil law, has a very hazy idea of the nature and qualities of a lawful oath. That gentleman justifies his view of the matter by stating that he would be willing that the Coronation oath should be modified if "the oath of the Jesuit

or the Roman Catholic Bishop . . to do away with heretics with, it doesn't matter how-boiling oil or sizzling gridirons - be abolished."

Surely Mr. Blake must be aware that in this statement he is guilty of gross calumny. The Jesuit has no oath further than that he promises to God to practice the virtues of poverty, chastity and obedience. The pretended Jesuit oath, which has been recently going the round of the papers, is simply a fabrication, being not found at all in the rules of the Jesuits.

The Bishops in some countries swear to "follow up" or pursue heresy and heretics, that is, by refuting them and counteracting their influence. It is their duty to do this, just as St. Paul writes to Titus (iii, 10) "A man that is a heretic, after the first and second admonition, avoid."

The Latin word used is " perse quar," "I will follow up." Mr. Blake takes advantage of the similarity with the English word "persecute" to make It appear that the Bishops are bound to persecute heretics "with boiling oil, or sizzling gridirons." This evident trick is unworthy of an able lawyer or an honest man.

ARCEBISHOP ROND AND PROF. STEEN.

somewhat remarkable state affairs exist at this moment in regard to the assistant pastorship of Christ Church (Anglican) Cathedral of Mon-

treal. The Ray. Professor Steen, who has been till recently President of the Church of Engiand Diocesan College in that city, was found by the Bishop to have taught doctrines irreconcilable with the fundamental teachings of Christianity, and for this reason, though the Professor was supported by the students, he has been obliged by pressure from the authorities to resign his position, and it was not long since announced that it was his intention to leave the diocese of Montreal alto-

But the rev. professor had frequently preached in the Cathedral, and his preaching was very favorably received, not merely by the majority of the congregation, but apparently with their unanimous approval, and s movement was begun by the principal members of the congregation to secure his services as assistant minister of the Cathedral.

A sermon which had been preached in another church three years ago on Honest Doubt "had been particularly commented upon as tending to justify unbelief in Christian revealed truth, and during the month of April last, the Professor thought proper to repeat in the Cathedral the same sermon, so that his views on the subject treated might be fully known, and in delivering it on the present occasion he made the remark that he repeated it purposely "because it would be more significant at the present time.'

There can be no doubt that the purpose was to affirm again more emphatiwhether Scriptural or Traditional, for cally than ever the position he had taken previously.

The sermon was based upon the spiritual authority, over the Church of treatment of the doubting Thomas by beliefs are taught from its pulpits; yet our Lord, as described in the gospel of we cannot be otherwise than gratified

There is no doubt that the Lord treated Thomas with the greatest kind. ness and consideration, giving him the conclusive proof demanded of the reality of His resurrection from the

Thomas had obstinately doubted the fact of Christ's resurrection, though he had been assured of the fact by the united testimony of the Apostles who had seen Him and conversed with our Lord face to face, and had even received from Him the power of absolv. assembled in a room together, the doors being shut; and it was on this occasion He had said to them : " Regently (historein) regarding the holy ceive ye the Holy Ghost, whose sins you shall forgive they are forgiven them ; and whose sins you shall retain they are retained." These were the facts related to Thomas, who was not present when the events occurred. But Thomas doubted the testimony and said: "Unless I shall see in His hands the print of the nails, and put my hand into His side, I will not be-

Eight days afterward Christ appeared again to the [Apostles, Thomas being with them, and when He had said to Thomas :

"Put in thy finger hither and see My hands, and bring hither thy hand and put it into My side, and be not incredulous but faithful." Thomas did as required and ex-

pressed his conviction : "My Lord and my God."

Jesus then said: "Because thou hast seen me Thomas, thou hast believed. Blessed are they that have not seen, and have believed." It is clear from all this that Jesus in

His condescension is doing the part of the Good Shepherd, seeking the sheep that had strayed from the fold of believers. He pronounces blessed those who believe though they have not seen, and thus he reproves Thomas who demanded greater proof than he had the right to ask. St. Thomas therefore sinned by incredulity, presumption and pride : by incredulity, because there was already sufficient evidence to establish the fact inasmuch as the Apostles who testified to it could not have been either deceived, or deceivers. He sinned by presumption, in demanding physical evidence of a fact which was made certain by sufficient testimony, and by pride, inasmuch as he demanded that Christ should accommodate Himself to His requirements. He lays down the law for Jesus our Saviour, instead of accepting the law at His hands. He, therefore, owed the more to the mercy of Oar Lord Who so benignly appealed to him : "Be not incredulous, but faithful," or believing, because " blessed are they who have not seen, and have believed. Thomas, however, makes full reparation for his fault of incredulity, and admitting his error, proclaims in most earnest words his belief in Christ's divinity when he says : my God," a truth which he appears to have previously doubted.

We cannot agree, therefore, with Professor Steen's interpretation that our Lord approved of Thomas' doubt, from the fact that He gave all the proofs which the doubting Apostle had demanded. We cannot doubt that our Lord's intention was to put the fact of His resurrection beyond all cavil by giving superabundant evidence of it, as it was to be the fundamental miracle by which the truth of the Christian religion was to be demonstrated to all mankind. And He did this for the sake of the other Apostles, as well as for Thomas ; because they were to be His witnesses throughout Judea and

Samaria, and to the world. Archbishop Bond, however, has finally withdrawn Professor Steen's license to officiate in his diocese, and in his letter justifying his course he makes quotations from the Professor's pulpit utterances and college teachings in which doubt is thrown upon the inspiration of Scripture, and other important revealed truths of religion, including redemption, the Sacraments, the Church of God, and, moreover, he actually asserts that "the only fundamental problem in apologetics is that Christ is more than man." We are not surprised that Archbishop Bond declares

Bond declares

"These statements so objectionable and blameworthy, and the embodying of them in lectures to the strents of our college so indefensible and dangerous, that I could not conscientiously, under my yows of consecration and as chief pastor of this diocese, admit the possibility of their dissemination therein through acceptance of a nomination of the writer to the position of assistant minister of the cathedral, nor have that confidence in him which is implied in the terms of the usual licence."

We are a ware of the great layity of

We are aware of the great layity of belief which has become a characteristic of the Church of England, to such an extent that the most contradictory to see some effort made to prevent it from lapsing into utte is evident that Arch tends to make such a his diocese is concern striking contrast between has followed in the and that of Bishop Po in admitting to ord Dr. Briggs, whose p upon the most imp truths were so into Presbyterian Genera not endure his teach finally forced out of Church. Bishop Pat him a place of refuge ism, though he os claimed that he still Rationalistic views him so obnoxious as Presbyterian fold. It is but fair to Professor Steen has

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