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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900, tor of THE CATHOLIC RECORD

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.
Therefore, with pleasure, I can recommend
it to the faithful.
Blessing you, and wishing you success,

e faithful, and wishing you success, sing you, and wishing you success, Believe me, to remain.
Yours faith.ully in Jesus Christ,
+ D, FALCONIO, Arch. of Larissa,
Apost. Deleg.

London, Saturday. May 11, 1901.

WOMEN AND DRESS.

Edward Bok in the Ladies' Home Journal for April, replying to a lady correspondent, makes the following remarks in regard to the over solicitude of women in the matter of dress, which are so full of good sense that we deem it well to reproduce them here.

deem it well to reproduce them here.

"When a woman devotes one half of her life to thoughts of dress she absolutely takes the whole question out of its proper relation to her life, and belittles the talents which God gave her for far greater things. It is, indeed, a grave question whether she does not debase herself. Nor will she be well-dressed; the chances are greater that she will be 'over-dressed.' No woman who has any regard for what is worth while in this world, and for what will bring her the surest and fullest happiness in the long run, will so dissipate her energies and vitality. The right to dress prettily and becomingly belongs to every woman. It is her birthright and her duty. A disregard of dress, or the affectation of queer or freakish dressing, does not belong to a normal woman. But to make dress one of the vital things of life is carrying it beyoud the ridiculous point and close to the criminal. And it is just his rightful adjustment of the things in life which simplicity does for us. It gives a rightful place and a rightful value to each. It doesn't be little the one nor distort the other."

TRIUMPH FOR BROTHERS' SCHOOLS.

The La Salle Institute, one of the Catholic schools of Troy, N. Y., has scored another decisive victory for Catholic education. The Society of the Daughters of the Revolution of that city offered a gold medal to any boy or girl composing the best essay of not less than five thousand words on "Growth of the Public schools." This prize has been offered in previous years, but it was limited to High school pupils, and the High school professors and pupils were on this account most anxious that they should gain the medal this year. But among the competitors were two pupils of La Salle Institute, and one of these, John A. Barry, was the successful one. The La Salle Institute is taught by the Christian Brothers, who have been uniformly successful in advancing their pupils, and enabling them to gain the highest awards in public competitions in which they have taken part throughout New York and other States for years past.

A VERY PIOUS FRAUD.

John Wesley is said to have written in his journals many things which were not suitable for public reading, as they reflected harshly upon persons with whom he had come into contact. In consequence of this he gave strict directions that they should never be

" printed." Hitherto his wish has been respected, and the objectionable matter has accordingly not appeared in the published editions of his works. But the progress of science within the last century has afforded a means of evading the wish of the founder of Methodism, and the prohibited matter is now to be published with the full consent of the custodians of the manuscript, the claim being put forth that it will not be " printed," and that thus the wish of Wesley shall be carefully respected.

Our readers may wonder how this is to be effected. The answer is, "through the scientific discoveries of the age in which we have lived. Photography was an unknown art in W sley's time, and therefore he did not prohibit that his writings should be reproduced by photography.

It is said that they are now being photographed and from the photographs process blocks will be made which will be used in their newspaper for the purpose of illustration,

veekly. We must not accuse the proprietors

of the religious journal nor the custodians of the manuscript of equivocation in the pretext that by this means the wishes of John Wesley will be religiously carried out. They would not for any consideration act on the principle of morals the invention of which they (falsely) attribute to the much maligned Jesuits, that the " end justifies the means." But we cannot but notice the striking resemblance of the moral principle upon which they proceed with that which was laid down by the late Dr. St. George Mivart, and which was the immediate occasion of his quarrel with the authorities of the Catholic Church, and resulted in his abandonment of the Church which adhered so strongly to revealed truth that it could not be induced to sanction equivocation regarding it. Dr. Mivart's error was practically that mysteries of religion are not intrinsically true, but that they may be explained away when in the course of time the words in which they have been ex-

pressed changed their meaning. Whatever the publishers and pro prietors of John Wesley's manuscripts may think on the matter, a straight forward and truth loving public will emain of the conviction that the trick resorted to in putting forth a false pretense in justification of the course pursued is unworthy of a sincere Christian. There is no doubt of Wesley's intention is prohibiting the printing of the manuscripts, and that intention is certainly violated by their publication, whether through the medium of photogravure or the ordinary process of type-setting. We have no doubt, however, that in the hitherto unpub lished papers there will be a consider able amount of curious and interesting reading matter, for which it will be difficult to hold the "Jesuits" respons-

THE HOPES OF THE RITUAL. ISTS.

The Duke of Newcastle has been for some time in the United States on a religious mission, in an endeavor to strengthen the bonds of union between the Ritualistic Anglicans and the American Protestant Episcopalians His Grace stated recently in an interview with a representative of one of the prominent daily papers that the English Ritualists do not expect any other outcome from the present turmoil the disestablishment of the Church, and for this, not only are the Ritual. ists prepared, but they are really anxious. They see plainly that religious sentiment must suffer greatly in the kingdom from the present d turbances, and the only hope for a are to be found restive souls who seek betterment of this state of affairs is a to be delivered from the obligation of total separation of the two contending serving God by the fulfilment of posiparties in the Church. But the Ritualists would prefer that this radical change should take place under a Conservative Government.

Should the cataclysm occur under a Tory regime, the Ritualists expect that they will meet with greater favor, and obtain a larger share of the spoils than they could hope for from a Liberal Government, as the latter would represent chiefly the non Conformist majority of the nation, and would be inclined to give the best share of the spolls to the Low Church party, when the division would take

place. It appears to be probable that one or the other party will soon be forced to demand disestablishment with a division of Church property, as the two cannot live together in one community much longer, and whichever party makes this demand will be regarded as secessionists, and will obtain but a paltry share of the benefices and their evenues. It is the fear that this will be the case that at present keeps either party from proposing a secession, and as far as the Ritualists are concerned, they will stay within the establishment which the bench of Bishops will be order to appease the hungry Cerberus of Kensitite opinion. They may thus be frequently condemned by the Courts for illegal practices, but they have the confidence that if they are thus subjected to a species of martyrdom for conscience sake, they will increase their popularity with the public, who are naturally inclined to sympathize with the persecuted, and thus their influence will be correspondingly increased, so that when the crash comes, as come it must, their power will be greater towards

of the Church property.

that it will be the Low Church Party anywhere. which will make the expected move toward secession; and in this case the Ritualists would be the heirs who would come in for the churches, schools and endowments, with a claim to an annuity for each clergyman for a term of years, or perhaps for life. The Low Churchmen would thus, for the most part, be thrown upon their adherents among the people for the maintenance of the new disestablished Church which

they would organize. All this is, however, to some extent at least, the building of castles in Spain, for,

"The best laid plans of mice and men Gang oft agley."

THE FAITH IN SPAIN.

" The Christian" is authority for the statement which has been widely circulated by the Protestant religious Press, that "the Gospel in Spain has a record of thirty years faithful service for the evangelization of that country."

A Mr. Armstrong, who is one of the missionaries, says :

"There is now in Spain a Church of the living God, probably more numerous than many friends and foes imagine. Its members are to be found in towns, villages, and hamlets, and you meet with the best quality wherever persecutions abound."

It is well known that everywhere the colporteurs who are engaged in distributing spurious editions of the Bible aim at nothing else than to destroy the faith of Catholics, and if they can succeed in doing this, they herald their work in missionary reports as if they had made so many converts to Protestantism, whereas they have succeeded only in turning away a few souls from all belief in Christ and redemption. It would be farcical if it were not blasphemous to call such work as this the establishment of " the Church of the Living God."

There is, and there can be, only one Church of the Living God, and that is the Catholic Chu ch which, established in the beginning by God Himself, on a sure foundation, has continued to exist ever since, and to teach the doctrine which Christ authorized His Apostles to preach to all nations. The man made organizations which preach contradictory doctrines, or no doctrine at all, cannot in any sense be called the Church of God. They have degenerated even from what they were in their beginnings. They retained in the first place some positive truth which they learned from the Catholic between High and Low Church, than Church; but of late years there is no Christian truth which the sects teach positively or authoritatively, and the most that they do or can do is to destroy the faith of the few dupes who are induced to listen to them.

In Spain, as everywhere else, there tive duties, and there the sectarians find a soil which they are able to poison, and thus to destroy all real faith in Christianity, and when they have done this they call their work the "establishment of the Church of the living God," or the " preaching of he Gospel of Christ," whereas they have only succeeded in uprooting faith in the souls of a few wretched dupes.

Protestantism is making no head way in Spain, though the colporteurs have destroyed all faith in a few persons here or there, and this is the secret of the recent disturbances in Spain which have been made, not in the interests of true religion, but for the destruction of all religious belief in Christian doctrine. The disturbers of the peace have in every instance called for the suppression of the Jesuits, because these learned and pious religious have been the foremost in the promotion of the interests of religion among the people, and they have the best schools for the imparting of higher education to advanced

pupils. The teaching of religion goes hand in hand with the secular instruction imparted in these schools, and as long as they can, though they will the Catholic faith is strengthened in not obey the Low Church mandates the hearts of the people. The Protestant missionaries endeavor to undo forced to issue from time to time in this work ; but from the best information attainable they are not at all successful, though they proclaim in England and on this continent that they are succeeding wonderfully, in order to open the purses of those who can be induced to give contributions towards destroying the good which religion has done by centuries of hard

work. The statements of "The Christian" in regard to the success of Protestant fession and priestly absolution, missionary work are too vague for though modern Lutherans do not genenabling them to obtain a larger share mere general assertions which do not construction on these words. Luther According to the Dake of Newcastle's in any one locality. The reason for viction that the priest has authority to whole discussion shows how hopeless is tine, Bernard, Thomas of Aquinas,

THE HON. S. H. BLAKE AND THE CONFESSIONAL.

The Hon. Samuel H. Blake is justly regarded as a good lawyer, but when he travels beyond his element and enters upon the region of theology, he is a different sort of person altogether. A few evenings ago he delivered a vehement address at the Wickliffe Colege Convention, which, the papers say, "is likely to create quite a stir in Church of England circles."

The immediate occasion put forth by Mr. Blake as having caused his vehemence of utterance was a proposal by the Rev. Mr. Davenport, of St Thomas' Church, Toronto, to make the Confessional, with priestly absolution, a fixed practice of the Church of England in this country. In reference to this proposal Mr. Blake says :

"Forty years ago there was a perceptible cleavage in the Church in this country. It was a cleavage between the Evangelical teaching on one side, and the Ritualistic on the other; between the mechanical and the spiritual, between sacerdotalism and the gospel of faith in the Lord Jesus Christ." Further on, Mr. Blake says :

"While I make no attack whatever on Trinity College, because it is open to pursue its own course, one of the very last acts of the present provost of Trinity College was to present to each one of its foremost class

Tnat is to say, a work on the confessional, which Mr. Blake wishes us to pelieve to be of immoral tendency !

We know nothing of the book to which Mr. Blake alludes, but we cannot readily believe that the respected provost of Trinity would make himself the distributor of immoral literature. This is, however, a matter between the two parties in the Church of England itself, the High and the Low, or the self-styled Evangelicals, and the Ritualists, and we leave them to debate it between themselves to their hearts' content, but we do object to Mr. Blake's assertion that this circulation of bad books is part of a movement to " hold out the hand to the Church of Rome, sking an alliance with it."

The Confessional as in use in the Catholic Church is of divine institution, and has always been a means of reconciliation of the sinner to God. The repentant sinner is by it led to true sorrow for his sins, and to love God more thoroughly. He is instructed to restore ill gotten goods, to repair the injury done to his neighbor by calumny or detraction, to avoid all sin, and occasions of sin for the future, to be truly sorry for his past sins, and to be firmly resolved to sin no more. The Catholic Church has no responsibility whatever in regard to books circulated by the provost of Trinity.

Mr. Blake's fancies are not to be taken as the sole criterion of truth, or the infallible guide to Christian moralty. Let us look, therefore, a little further, that we may form an intelligent judgment on this matter.

Germany is the cradle of the Protestant Reformation, and it is a good place to look to that we may see how the Confessional is regarded there by Protestant divines.

The Berlin Reichsbote, a religious paper which is the organ of the German Lutheran Church, speaking recently in the name of the pastors, is strongly advocating the use of the Confessional, in order to satisfy the yearnings of the people for a moral certainty in regard to the forgiveness of their sins.

We presume that our English speak. ing Protestants, especially those of the ensit-Blake type, would exclude the Lutherans from the community of evangelical or Gospel followers owing to this new departure. The Reichsbote says :

bote says:

"What our Church needs as much as its daily bread is the revival of personal confession. Every pastor of large experience knows that our Church is full of people who yearn for confession. It is not only murderers and perjurers who cannot secure peace of soul except at the price of an avowal to men of their crimes. There are thousands whose past haunts them like a dark phantom and who would rejuice to wash out with their tears and their blood the stains which darken the record of their life. But their conscience remains sore and their souls sick. What hey need for their peace is the word of forgiveness, the divine pardon transmit ted personally to the sinner by human lips."

Again: The Lutheran Manual in

Again: The Lutheran Manual in ase in America, and which contains the Augsburg Confession of Faith, has in Article 12th: "The Church ought to grant absolution to such as manifest repentance: and, "They" (the Lutherans) "reject also the Novatians who are unwilling to absolve such as have backslidden after baptism, even if they repent."

These passages show that Lu theranism in the beginning favored the doctrines of conspecial refutation, as they consist of erally do so, but put some far-fetched

by the publishers of a religious expressed views, the Ritualists expect this is that they are not successful forgive sin, and sometimes took the icals should begin, in S. H. Blake fashion, to exclude the Lutheransthe first and most orthodox exponents of the new gospel-from their ranks, as well as the Ritualists.

But it is not only among the Luther ans that the confessional is prescribed as an important feature of the Evangelical system. Evangelical or Low Church Anglicans, in their frenzy against Rome, seem to have entirely and deacons." He adds that Protestoverlooked the fact that it is found recommended in the Auglican bock of Common Prayer in terms which cannot Church has departed from its original be misunderstood. We, therefore, deem it advisable to cali attention here

to the passages of the Prayer Book in which this matter is treated. The first is found in "the ordaining

of Priests," or the conferring of Orders. The ordaining Bishop prays, and praises God,

"That thou hast vouchsafed to call these thy servants here present to the same office and ministry appointed for the salvation of mankind."

This is precisely that "Sacerdotalism "which Mr. Samuel H. Blake so strongly denounces as a "Romish practice. But the form of ordination goes still

further. The Bishop and the " priests present" are required to "lay their hands severally on the head of everyone that receiveth the Order of priest hood."

And is all this an empty ceremony Yes, if Mr. S.H. Blake is a sound theologian; but not at all if the Prayer Book is to be believed, for the new priest" is said to receive thereby the Holy Ghost, and the power of forgiving and retaining sins. The Bishop must say while thus "imposing hands,"

"Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgiven; and whose sins thou dost retain, they are retained."

Sacerdotalism, again !

In the order of the visitation of the sick, the manner in which this power of absolving sinners is to be exercised is laid down. The sick person is to be exhorted to repentance, and to repair any injury he may have done. Then,

any injury he may have done. Then,

"Here shall the sick person be moved to
make a special Confession of his sins, if he
feel his conscience tro-bled with any
weighty matter. After which Confession the
priest shall absolve him (if he humbly and
heartily desire it) after this sort.

"Our Lord Jesus Christ, who hath left
power to his Church to absolve
all sinners who truly repent and
believe in him, of his great mercy for
give thee thine offences: And by his authority committed to me, I absolve thee from all
thy sins, in the Name of the Father, etc."

It is here seen that the nower of Ab-It is here seen that the power of ab-

solving sinners is claimed by the Church of England for its clergymen, by virtue of their ordination, which implies that this power comes through succession from the Apostles, who received it from Christ. This ordination is claimed to be valid because of i having been obtained from the Catholic Church by Episcopal ordination.

We do not here enter upon the question of the validity of Anglican Orders; but we must remark that Catholics have always denied such validity, and Pope Leo XIII., after careful examination, has authoritatively pronounced them invalid. We may therefore reasonably say that the claim of the Church of England to the power of absolution is, to say the least, extremely doubtful, whereas it is certain that this power exists in the Catholic Church, from which the Church of England claims to have received it.

Why then do the Evangelicals including Mr. S. H. Blake, rave so much about the "Romanism" of the Ritualists, who in maintaining the divine institution of confession and the absolving power, which are inseparably united, adhere to their standard of faith, whereas it is the Low Church party who have really abandoned God's word, and at the same time the principles of the Reformation as it was originally carried out both in England and in Germany.

To make our treatment of this ques tion complete, we must add here, that in the "order for the administration of the Lora's Supper, or the Holy Communion," the Anglican clergy are required to make a public announcement of the existence and utility of the absolving power in the following terms:

"And because it is requisite that no man should come to the holy Communion but with a full trust in God's mercy, and with a quiet conscience, therefore, if there be any of you who by this means (the self examina-tion of conscience previously ordered to be of you who by this means (the self examina-tion of conscience previously ordered to be made) cannot quiet his own conscience here in, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief, that by the Ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his con-science, and avoiding of all scruple and doubtfulness."

We shall have more to say on Mr. Blake's vagaries in our next issue.

the "cleavage" of which Mr. Blake complains. Does it arise from the presence of "the cloven foot?"

TO CORRESPONDENTS.

1. FAIRFAX, of Moncton, N. B., asks why it is that the ecclesiastical orders of the Catholic Church are so numerous, consisting of "Archbishops, Patriarchs, Cardinals, Bishops, priests, Descons, and other orders of inferior degree," whereas 'it is said that originally there were only Bishops, priests. ants find this a great stumbling block. asserting that in this matter "the simplicity," and " if the early Fathers could come back to day they would not know the Church."

It is admitted that the Holy Scripture mentions distinctly only three orders, the Apostolical or Episcopal, the Sacerdotal, and the deacon's offices. The office of the Pope is included in the Apostolic or Episcopal office inasmuch as it not a distinct Crder, though it is of divine institution, inasmuch as Christ made St. Peter the rock on which His Church was founded, and appointed him to feed His whole flock, 'the lambs and the sheep," and to confirm his brethren in the faith of his divine Master. (St. Matt. xvi, 18; St. Jno. xxi, 15-17; St. Luke xxii, 32.)

Such offices and dignities as Primates, Patriarchs, Archbishops, Cardinals, etc., are ecclesiastical institution for the purpose of governing the Church in its world-wide extension. The Church was in the beginning as a grain of mustard seed, but the grain has grown to be a great tree filling the earth, and the machinery for its government, and the management of its affairs necessitates a great variety of offices and officers, just as in the civil government of the British Empire there are Viceroys, Governors of regions and provinces, legislatures, judges and other officers of various degrees of authority. Thus also Christ while yet on earth addressed His Church as a small society: "Fear not, little flock, for it hath pleased your Father to give you a kingdom." (Luk. xii, 32) That little flock has become a kingdom comprising 250,000,000 souls.

The Church has full authority to

make all the necessary arrangements for the proper management of its affairs. St. Paul gave directions for this purpose in his 1st Epistle to the Corinthians, chapter xiv, and throughout his epistles, and in verse 40 of the chapter already referred to he adds : "But let all things be done decently and according to order," that is in a manner to ensure order, for which end all the officers necessary or useful must be appointed by the proper authority. These distinctions were already made in the time of the Apostles, who had ever Bishops under their directions, and who gave rules of Church government to be followed, as St. Paul did to Timothy and Titus, the Bishops of Ephesus and Crete, and St. John to the angels (bishops) of the seven churches of Asia. We find also that certain holy women were accustomed in the early age of the Church to perform works of plety and mercy, and thus to assist the Apostles in their work in some manner, though they were not of the sacred ministry. Thus Tabitha appears to have been so employed. (Acts ix, 36) In fact it is certain that many of the offices or orders to which Fairfax's Protestant friends object have existed in the Church from a very early date. Thus one inscription of the Catacombs which may be seen in the Lateran collection states that Flavius Latinus was Bishop three years, Priest fifteen years, and Exorcist twelve years. The same inscription states that Flavius Macrinus, (his relative) was Lector. A letter of

> then forty-nine sub deacons, Acolytes, Exorcists, Lectors, and Ostiarii. We may add here that the great Doctor St. Thomas explains that the principal purpose of the Sacrament of Holy Orders is to adminster the Holy Eucharist, and that in reference to the Eucharist there are seven functions properly fulfilled by the seven orders from the priesthood (in which term the Bishop's office is included), to the Ostiarius or door keeper.

Pope Cornelius (A. D. 251) states that

among the clergy of Rome there were

2 Our correspondent next asks, "Why the Catholic Church does not use the hymns composed by our own Saints?" He adds, very truly, that there are many such hymns translated into English, and in use in Protestant Churches.

In reply we have to say that the hymns and canticles composed by our We shall merely add here that the saints, such as Sts. Ambrose, Augus-

Prudentius, Sedulius, etc., largely employed by the C may be seen by the authori ual, Processional, Vesperal, etc. Many have been trans English, and are frequently in English and Latin. Of not been translated. Their use will be largely regulate circumstances, but it can pected that all can be us (3) Lastly, our correspond

why the Pope remains a his palace, whereas no on him from going out if he c Since the occupation of B

Italian Government, the H liberty has been constantly with, and there would be ger that he would be insu assaulted by the Itali tionists who are encoura Government to disrespect many ways. In fact, Government professed in guarantee to regard the Sovereign within the pro-Vatican, it has not really outside those precincts would be intolerable. T cieties did not hesitate to funeral cortege of Pop when that Pontiff was bor resting-place, and we h ance that the living Pope similarly treated if he ap streets of Rome. Basides, the city belon

as ruler, and was viole from him. He does not now because to do so wo ed, according to the usag as an acknowledgment o authority.

Our correspondent as the Pope desires politica and does not submit to Government, thus "ren sar the things that are (The Government of

Church requires that th pletely independent. M tions are extremely which emanate from foreign countries, and regard with suspicion Pope issued with the King of Italy. The against such a state political independence and he is entitled dependence by a pre ing indisputably from but the beginning of even to the early part tury A. D. 329 throug Constantine the Great

There is no good rea Father should not pr spoliation perpetrated Sardinia in 1870. A rence of our correst should " render to C that are Cæ ar's." in mind that the Cæ case is notoriously act of spoliation is no as honest or moral.

THE SALOON SM SASI

A despatch from states that the now n Carrie Nation has insane. She has be prisen since she beg saloon wrecking, at she was put into so for assaulting Mrs. who assisted her in Wichita saloons. tied in her cell at from harming here hysterical fits and time saloon wreck friends assert that mind arising from and harsh treatme causes of her insa to us very unlikel have been treate officers of the law, ly let out of dur two of confinemen when she was obli siderably longer pected bondsmen coming, owing t would be sure to amount of their openly declared tinue her career saloon smasher obtain her fre

seemed to enjoy which she reve which her fri brought to her she was suppose the sentimental

she found res