EDITORS: ERV. GEORGE R. NORTHGRAVES. THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey.

Messrs. Luke King. John Nigh and P. J. Neven are fully authorized to receive subscrip-ions and traesact all other business for The LATHOLIC RECORD.

Agent for Newfoundland, Mr. T. J. Wall. St.

Ohns. Rates of Advertising—Ten cents per line each Rates of Advertising - Processor Special Section, says the measurements. Approved and recommended by the Archishops of Toronto, Kingaton, Ottawa and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clerky 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. When subscribers change their residence it

reach London not later. When subscribers change their residence it. When subscribers change their residence it important that the old as well as the new address be sent us.

Agentor collectors have no authority to stop.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1990.

Relitor of The Catholic Record, adon Out:
Sir: For some time past I have read stimable paper, The Catholic Record, cogravulate you upon the manner in

matter and form are both good: and a Catholic spirit pervades the whole. refore with pleasure, I can recommend he faithful. sithful.

ng you, and wishing you success.

lileve me, to remain.

Yours faithfully in Jesus Christ,

† D. FALCONIO, Arch, of Larissa
Apost. Deleg.

LOYDON, SATURDAY, DEC. 12, 1903.

THE CONFESSION OF SINS.

Is the Confessional an un-protestant institution? Is the introduction thereof into the Church of England at the present day an innovation made by traitors to their religion in order to subjugate it anew to the authority of a usurping Pope, and with a view to bring that Church back again to submission to the Roman Pontiff?

The Low Church section of the Church of England are constantly asserting all this to be the case, and it is one of the chief complaints against Ritnalism which are made by that party, which brands the High Church people with the accusation that they are "Romanizers."

In view of the discussion of this subject, which is kept up continously in the British press, it is interesting to note the trend of German Lutheranism in regard to the same matter.

The Reichsbote, the official paper of the Prussian Government, and the organ of the Lutheran "Evangelical Synod," has treated of the Confessional recently in a way in which we might expect from an orthodox Catholic journal, so plainly does it maintain the necessity of Confession, and the authority of the Chris tian priesthood to forgive sins.

That journal says in a recent issue "What our Church to-day needs, as much as we need our daily bread, is the revival of private Confession. Whoever has a long experience in the care of souls, knows that our Church is full people who should go to Confession. and also of such as would gladly go.

"Not only may it be said of the murderer and perjurer that peace deserts him unless he confesses his crime to men; but there are thousands who are persecuted by their past life as by a spectre. They may wash away the dark their book of life by tears of blood if they will, but their conscience remains sore, and their souls sick. The word of forgiveness is missing, the word of God from human lips, the promise of God communicated to the person of the repenting sinner. And why would such people not go to their ordained confessor ?'

The writer then advises such stricken souls to go to a pastor who is holy and sanctified, and in whose discretion one could have full and entire confidence, and to whose silence one could entrust one's past life as unto the silent tomb. He continues :

"What these want is a house of rewill stand by them with his counsel in combats.

'Where shall a father send his son comes home from a dangerou world broken and downcast in soul and Where is the Samaritan to body ? oil and wine into his wounds Where shall a mother send her daugh where shall a mother sent in the daughter who has perhaps sadly experienced wounds and pains of the soul which no shange of air or climate will ever heal?

Alas! if there were a Bethany to which Jesus would come, or a Siloah where the Lord would ask the stricken "Wilt thou be made whole ?

There are truly 'homes' for the fallen ones, but these are not what we need and want. What we need is an institution for all which will repair the oody, but above all things and mainly will take care of the soul. honse wherein dwells the Holy Ghost with His sound doctrine, with sound life and sound regulations—a house of prayer with a confessional, to which,

Opposition to the Confessional is one of the charactaristics of the Low Church or Calvinistic section of the Church of England, in common with the sects which delight in designating themselves"the Evangelical Churches." The followers of John Kensit still proclaim themselves Kensitites, after the notorious bookseller who was killed by a blow from a chisel thrown at him while he was addressing an audience of workingmen against what he was pleased to call the Romanizing tend-

encies of the High Church or Ritualstic party in the Church of England.

We are at a loss to account for the contention of the Evangelical party that Confession is an un-Protestant practice, or that its use in the Church of England is peculiarly Catholic or Roman, or that its use is to be regarded as tending to Romanize a Protestant Church. It is true that the sacrament of Penance, with its concomitant Confession, had fallen into disuse in the Church of England, but the use of Confession is essentially a part of the Church of England, as it is not only recommended, but is strongly urged in the Book of Common Prayer under various circumstances, as especially in the order of the Visitation of the sick, and before the reception of the Communion, also it is implied in the power of forgiving sin which is claimed to be conferred on "priests" in the form of ordination. The majority of Anglicans appear not to be aware that this is the case : but it is none the less true, as they may easily verify for themselves.

The Lutheran Confession of Faith is also plain in regard to the utility of Confession, though in the American Manual it is stated, after the eleventh article of faith, that the Lutheran churches "declare it void of Scriptural authority," and that the Scripture does not command it, inasmuch as it is merely "a custom of the Church which in the case of true penitents may tend to tranquilize the conscience."

From the quotation given above from the Reichsbote it will be seen that the mother Church of Lutheranism is an xious to restore Confession as a gen eral practice among the votaries of that religion. Surely this is an acknowledgment that the novel religion which swept away the practice while adhering to the theory of Confession, introduced a corruption into religion, while it made the pretence that it was restoring corrupt Christianity to its original purity.

Thus we have the two Protestant sects, which number together probably one-half of the entire Protestant world, admitting the utility of Confession, and with more or less positiveness the power of absolution possessed by the priest. The American Manual declares that intending communicants are accustomed to visit the pastor in his house, or some other suitable place," the purpose of this visit being to "seek forgiveness of sin and to amend their lives." "After this, questions embodying a confession of sins and reliance in the Saviour for pardon are proposed by the pastor, and answered affirmatively by all who feel able thus to reply."

The twelfth article of the (Lutheran) Confession states positively that "the Church ought to grant absolution to such as manifest repentance."

The absurdity of the Low Church ontention that true Protestantism repudiates Confession and priestly alsolution is clear from these facts, which are not to be gainsaid.

We have before us the summary of a debate in the British Parliament on Ritualism, which is authentic, but we clared that the "conduct of Episcopal immoral and disgraceful."

left in at the Reformation."

This evidently refers to the Confestreat, and a prudent pastor to whom they can confide their troubles, who ism rejects the Confessional as an f Belfast, commenting on the same depate, said :

"We Presbyterians have always aintained that the root of the evil is he imperfectness and incompleteness of he English Reform. The prayer book ontains much of mediæval sacerdotalm, and did so in the interests of comrehension. . . . It is amusing to utsiders like ourselves to read the ex uses and explanations made by some piscopalians, as that all this is the ork of a secret society, Jesuits plottng the ruin of the Church. No, no, entlemen, your priestism and sacranentarianism was kept in at the Re-ormation, and is now ripening its poisonous fruits."

Confession of sins is a divine ordinof sanctification for mankind.

-The reasons why Catholic countries are more moral than Protestant counries are: First, that in the former the Church insists on the religious edcation of the young; second, that the people's sense of the turpitude of sin s cultivated by means of a training in the examination of conscience; and, third, that the people go to Confession.—Catholic Columbian.

THE SCRIPTURAL CANON.

"Truth-Searcher" of St. John, N. B.,

1. Of what authority are the newly discovered manuscripts found in Egypt in 1897 and 1898, to which the name "Logia Christi," or "The Sayings of Christi," has been given Christ," has been given.

2. By what authority were the books

of the New Testament, as now received decided to be the Word of God, to the exclusion of many writings which are

3. Where may an authentic copy of the Logia Christi be procured?

Answer. 1. In regard to the newly found manuscripts called the "Logia ' we have to say that it pertains exclusively to the Church to decide on the authority of any books or writings laying claim to be God's Word, or to be a revelation from God. The Catholic Church alone was instituted by Christ with the authority vested in its pastors to ' preach the gospel to every creature.' and to teach all nations all things whatsoever Jesus had commanded. (St. Matt. x, 27; xxviii. 19-20.)

On St. Peter, primarily, and on the other Apostles, secondarily, Christ founded His Church, which is called in Holy Scripture "the pillar and ground of truth." Hence, we cannot give to any book or writing the authority of Scripture, unless the Catholic Church has accepted and defined it as such.

The four gospels, and the other canonical Scriptures contained in the New Testament are to be received as God's Word because the Catholic Church so receives them.

The "Logia" of which our corres pondent speaks were discovered at Oxyrynchus, written on parchments believed to have been made in the first century. They lay no claim to having been divinely inspired; but they pro fess to record savings of our Lord which were current at the time when these records were written.

These sayings resemble to some extent many of the sayings which are found in the New Testament, but several of these are entirely new, and others differ considerably from similar sayings found in the New Testament, or quoted by early Christian writers.

The New Testament is the authentic record of the life of Christ which comes assuredly from the first century, and was written in a considerable part by Apostles, and in part by their companions and disciples.

The various books of the New Testament are referred to and extensively by numerous Christian, and even by heretical and pagan writers, as being assuredly the authentic record of Christ's life and of the early establishment of the Christian Church; and as such the Catholic Church receives them, declaring that "the books of Holy Scripture as enumerated by the Council of Trent are sacred and canonical, and divinely inspired."

It is evident that these characteristic evidences of authenticity, truth and inspiration are not found in the socalled "Logia Christi."

Their authenticity cannot as yet be said to be demonstrated, and this may never be demonstrated. But even if it regret to say we are uncertain at this were proved that they were written in ment of its precise date. We be- the first century, it cannot be inferred lieve, however, that it belongs to the either that they were written by any year 1898. Sir William Harcourt de- Apostles, or by companions of the Apostles, or by their authority. various States composing the Ameri clergymen who eat the bread of one Neither has the Logia been quoted by can Republic adhere to the completely Church, and betray it to another, is a long series of early Christian writers: secularized or non-religious system of Colonel Sandys promised "to pro- divinely inspired record, as the New vogue throughout the nation for more mote a bill to purify the Church of Testament has been. The most that than half a century and for nearly two England from the Romish corruptions can be said for it with any certainty is generations, one might suppose that sayings which were currently attributed | belief that a secularized education is to Christ in some localities at the period practices. It is evident, therefore, to which the manuscript belongs, and that the Low-Churchites are completely that these sayings were collected in a spirit of piety by some devout Chrisism rejects the Confessional as an tian for his own instruction and the inimmortal institution peculiar to struction and edification of others, Popery." The Presbyterian Witness without any intention to pass them upon mankind or the whole Church as the Word of God.

The Logia may probably be regarded as a private book of piety, so far as it shall be found not to run counter to anything contained in Holy Scripture; but it cannot be looked upon as having the authority of Scripture, which alone is authoritatively given us as being truly God's Holy Word. We cannot conseive that the Logia can ever attain higher authority than this which we have indicated.

2. In answer to our correspondent's second question, we have to say that in Independently of the authority of the early ages of the Church's existcripture whereby it is provable that ence there were sectaries, such as the Gnostics, Ebionites, Nazarenes, Cerunce, the facts and quotations here inthians, etc., who corrupted the Scripgiven throw great light upon the use tures, somewhat as more modern herefulness of the holy practice as a means tics have done. The sects named even propagated spurious volumes to which they falsely attributed the name of given to themselves. Among these writings were false gospels, visions, etc. One of these was called the "Gospel of the Infancy of Christ" another was the Gospel of the Hebrews, which is supposed to have been identi-

or nearly so. These writings were never recognized by the Church as authentic, or as of any authority in the Church, any more than the Book of Smith, the Mormon prophet, who foisted it upon the Mormon Church as a revelation from Heaven.

There are other writings which belong even to the first age of the Church but which are not a part of Holy Scripture, not having been accepted as such by the Catholic Church, though it is known that they are authentic as writings of the early Christians, and even of some who are reckoned as Fathers of the Church. Among these we may mention the epistles and other writings of Clement, Barnabas, Ignatius, Papias, etc. Among these, the writings of Papias and some others, as a whole, have been lost, only some fragments remaining which are known only by the fact that they have been preserved by having been quoted in the works of more recent writers.

The exclusive right and office of the Catholic Church to decide what books are inspired is plainly asserted by the Doctors of the Church in all ages. Among these may be quoted St. Augustine, the great Bishop of Hippo, who in the fourth century said: "I would not believe the Gospel, if the authority of the Charch did not compel me to do so." Hence, on the authority of the Catholic Church, the books constituting the canon of both the Old and the New Testament are to be received as inspired, and books which set forth a spurious claim are to be rejected.

3. In reply to the third question, where the Logia may be obtained, we have to say that it has not as yet been published in full, but it is expected that it will be issued in 1904.

OUR NEW VICAR-GENERAL.

We offer hearty congratulations to Rev. J. E. Edw. Meunier, P.P., Windsor, Ont., on his appointment as Vicar-General of the Diocese of London. That it was a good selection will be the unanimous verdict of the priests and people of the diocese of London.

The Rev. Pastor, from the very comnencement of his priestly career has been noted for his carefulness, zeal and prudence, as well as for his exemplary life and strict attention to the duties of his holy calling. As pastor of the important parish of Windsor his success has been remarkable. In matters pertaining to the Church peace and prosperity are birth of godless generations. visible on all hands, and the condition of the Catholic schools under the new arrangement reflects much credit on the good pastor of Windsor. For may be said that he put whole heart into the work of carrying out the programme mapped out by our beloved Bishop. Long may Father Meunier be spared

to occupy the important position to which he has been appointed ! His Lordship the Bishop of London s also to be congratulated upon the happy choice he has made of a Vicar-General.

THE SCHOOL QUESTION IN THE UNITED STATES.

From the persistence with which the much less has it been received as a public education which has been in that it was probably a collection of the Americans are now fixed in the the ideal one, and that it is beyond hope that the schools in which religious instruction is given will ever be given a standing in the public school system of the nation.

Yet there are not wanting signs that the religious public have to an extent become alarmed at the consequences which have arisen from the system which they have maintained hitherto, and that they are now fast learning that the rapid progress made by agnos ticism and indifference to all religion has been mainly due to the ogre of secularized education which they have nurtured at their firesides, and which having grown up to maturity has swallowed into its capacicus maw those very denominations which have nursed it to maturity.

Not all the sects have hitherto supported godless education. Our readers are, doubtless, aware that the far-see ing Teutonic race agreed with Catholies that a godless education would produce a generation which would ignore the Christian religion, and people the land with a race so graphically described in Scripture as not knowing God: lovers of self, lovers of money, boastsacred Scripture or divine revelation ful, haughty, lovers of pleasure rather than lovers of God, holding a form of Godliness, but having denied the power thereof." Hence, the German, Swedish, and Norwegian Lutherans maintain parochial schools everywhere, and especially within the jurisdiction cal with the Gospel of the Ebionites, of the Missouri Lutheran Synod where

there are hundreds of such schools The clergy under whose charge these schools are conducted freely express regret that the English-speaking Luther-Mormon which was written by Joe ans and other Protestants, except a few Episcopalians, neglect so important a duty. Years ago, one of these clergy-

men, the Rev. F. Wishan of Philadelphia, pronounced publicly that Christian education as imparted in denominational parochial schools "is absolutely necessary for the preservation of religion and morality." This rev. gentleman at the time (1898) was conducting a school in which there were two hundred and forty pupils; and he explained that it was not for the purpose of preserving the German language that the school was maintained, but for the sake of instructing the children in their religion, " and he would be quite willing to conduct his school entirely in English if it were possible to do so, provided its religious character were preserved, which he regarded as the ssential feature of the education given."

The position of the Catholics in regard to religious education in the schools is well known. Of such import ance is it regarded that there are at the present moment one million Catholic children educated in the Catholic parochial schools of the United States at the cost of \$25,000,000 per annum, while they are paying about the same sum for the maintenance of schools from which their children derive no benefit whatsoever. The Lutherans are suffering under a similar hardship though not to a like extent, while the other sects who do not wish for any religious instruction in the schools are profiting by this iniquitous arrangement. Profiting? Yes: they are profiting in this sense that they are keeping in their purses the dollars which they are abstracting from the pockets o their neighbors, but their profits are gained at the expense of religion and good morals, both of which they are banishing from the land by excluding them from the schoolroom.

The clergy of several sects have re cently made it known that they have become impressed with the fact that their denominations have made a serious error in throwing the weight of their influence and votes into the scale of godless education, and these are now trying to remedy the error of the past by raising a warning voice to their co-religionists, telling them that the result of such a system of education has been, and will be still more the

Among the Methodists, Bishop Grant of Kansas has recently spoken frankly on this subject. He declares that he has been an interested observer of the general course of the Catholic Church, and especially of the recent movement of the federation of Catholic societies the result of his observations being that he looks upon the Catholic Church as the friend of humanity without regard to nationality, color, or precious condition of servitude.

In regard to the problem of education. he expresses the desire that himself and the other Bishops of the Methodist Church should unite with the Catholic Federation to promote an equitable settlement, and that the Methodists the next Convention of the Catholic Federation to co-operate for the amendment of the State laws so as to secure a Christian education for Christian children. He asks:

"If all Christian denominations are unanimous in demanding Christian edueation, what can stand in the way?

There is but little likelihood that any crusade preached by Bishop Grant among his Methodist brethren will bring them to recognize the magnitude of the evil which has been brought upon the country through godless or secularized education, but the present generation of his co-religionists will not easily see it for this reason, if for no other, that this is the system of education under which they themselves were brought up, and for which they will have a natural liking. It is, nevertheless, a good sign of some awakening to the imminent danger when we see a prominent clergyman of that denomination like Bishop Grant taking his stand on the Catholic ground that religious education is the crying need of the present day. We very much doubt, however, that any delegate will be sent on behalf of the Methodist body to cooperate with the Catholic Federation

on this question. The Rev. Dr. Montague Geer, who is the Vicar of St. Paul's Church, and one some time past, and we should have a special reason to patronize the Fair, of the best known Protestant Episcopal clergymen of New York City, also re-cently published in the New York Sun laudable one, and we should endeavor clergymen of New York City, also rea letter in which he strongly urges his co-religionists, and Protestants gener-

"What is the result of our malprac tice? Why, we are bringing up all over this broad land a lusty set of young pagans who, sooner or later, they or ir children, will make havos of Lynchers, labor agitatinstitutions. ors, and law breakers generally, are are but as yesterday when it is passed, human guide posts, with arms, hands, and as a watch in the night.—Ps. 90:4.

and fingers wide extended, and voices and ingers water extended, and voices at their loudest, pointing us to the ruin which awaits society if we persevere in the road which we are now taking."

He continues in this strain for son

time, and then tells us: "The wealth and extent of the country may put off for a time our evil day, at its worst estate; but if we continue to forge ahead into the darkness at the rate at which we are now moving, that evil day may be much nearer than we think. A rolling ball make fastest when it is nearest the rolling ball makes history the hill, and we are making history at

There can be no education in these days without religion, or its negation or opposite. bring up our children in! Small woner that atheists and agnostics love to have it so; because in a most pitiful ense of the word, the lamb is inside

The Rev. Mr. Geer admits that the introduction of religion into State schools in any form commensurate with the needs of the children is an impossibility, and as there are necessarily difficulties to be overcome in arranging the matter to the satisfaction of all parties concerned, he concludes thus: "In common, doubtless, with many

others who want the children of this country to receive good American fairplay, be the creed of their parents what it may, I shall be glad to see, at least the attempt made by the highest authorities on the various sides, to rgue this question to a finish in the (New York) Sun newspaper, which has, of late, shown so much interest in the subject."

From time to time other Protestant clergymen have spoken to the same effect, but very little sympathy has been roused by such language. It remains to be seen whether the mass of the American people shall be moved by the present agitation, to any serious consideration of the question at issue.

A GREAT LOSS.

We publish in another column an account of the destruction by fire of the great University of Ottawa. To the good Oblate Fathers we extend our heartfelt sympathy on the heavy loss they have sustained. From small beginnings the University of Ottawa had attained the proud distinction of being one of the foremost educational institutions on the continent, and it is a cause for general regret that in the heyday of its prosperity and usefulness a terrible fire should have so completely destroyed the main building. We sincerely hope that a goodly sum of insurance had been placed upon it. We also trust that ere another year will have passed the Oblate Fathers and their many friends will have the satisfaction of beholding the University of Ottawa once again the foremost centre of religious and educational activity and zeal in our fair Capital City.

"THE PASSING OF THADY."

We publish in this issue of the CATH-OLIC RECORD, copied from Donohue's Magazine, Boston, a very pretty sketch of Irish life, written by Miss Mard Regan, of this city, daughter of the late Daniel Regan, Esq. We hope we will often have the pleasure of reading productions from Miss Regan's pen. For she is gifted with a literary instinct should send a "Bishop delegate" to of a very high order, and could easily forge her way to the front rank amongst the literary celebrities of the age. Miss Regan enjoys the honor of being highly complimented upon her work by Father Russell, of Dublin, one of the best known of the literary set in the old country. Commenting on the November issue of Donohoe's Magazine Father Russell says: "Miss Regan's sketch is very beautiful." We sincerely trust our young Canadian writer will continue her literary work, for it will reflect honor upon this favored country of ours.

## "ST. MARY'S FAIR"

TO BE HELD AT ST. MARY'S, HALL, LONDON, FROM DEC. 14 TO DEC. 18.

The date for the holding of St. Mary's Fair is now at hand. will be devoted to the building fund of St. Mary's church, corner and Lyle streets. We are pleased to note the fact in the hope of awakening generous financial support of this worthy undertaking. St. Mary's church is one of which we have good church is one of which reason to be proud and the "Fair about to commence in St. Mary's Hall is an enterprise in which we all should be deeply interested. The Catholics of St. Mary's parish have been working enthusiastically for more especially as it is held at this to give our aid generously in the raising in the east end of our Forest City. It ally, to take up the cause of religious education. He says:

In the east end of our Forest Co., is Father McKeon's and his parishioners desire that the first Fair held in St. Mary's Hall be a great succe s, and that it will undoubtedly be, judging by their noble efforts in this direction.

For a thousand years in Thy sight

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DECEMBE

A CATHOLIC PRIE NOUNCING THE One of the to at the Old Church, Clevela

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