We have no intention to constitute ourselves the champions of Ritualism. and it is not for the purpose of doing this that we write the present article ; but we cannot restrain ourselves from making some comment on an evidently egotistical speaker who goes out of his way to attack the Catholic Church, under the pretext of battling against Ritualism.

We leave to the Ritualists, therefore, the task of defending their own cause against the assaults of the Rev. Mr. Armitage, and we know that there are many of them in Toronto and its neighborhood who can do this with success. But we cannot allow the reverend gentleman to distort the words of the authorities of his own Church in order to make a very weak point against the teachings of the Catholic Church.

Here is what Rev. Mr. Armitage has to say on this subject :

to say on this subject:

"The Church had been undermined by a host of secret societies having one main ourpose—the Romanizing of the Church of England. Archbishop Tait called it "a conspiracy against the doctrine, the discipline, and the practice of the Reformed Church.

"The custom that has stirred the heart of England is that of the auricular confession which the English nature will never tolerate and which Archbishop Temple declares 'tends not to liberty but to bondage.' The controversial storm centre lies in sacerdotal claims upon which, as Farrar says, our differences largely turn. The Ritualist claims to be a sacrificing priest, which as Maurice says, is the very virus of the Roman system."

Whatever Archbishop Temple may

Whatever Archbishop Temple may have said in regard to auricular confession, the Archbishop of York pronounced officially in his manifesto to the clergy that only compulsory confession is to be condemned, whereas voluntary confession he declared very explicitly to be a good and salutary practice. At the most, therefore, there is a grave difference of opinion between the two highest authorities in the Church of England, and the Ritualists are quite free to follow either of these opinions, the more especially since it is acknowledged that these pronouncements have not the force of law in the Church of England.

But apart from these pronouncements the Book of Common Prayer, which is the law of the Church, expressly declares in the form of "ordination of priests" that the power of forgiving sins is conferred upon the "priest; for the Bishop, in defining the "cffice and work of a priest in the Church of God," says: "whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained."

This is one of the sacerdotal claims which the Rev. Mr. Armitage so strong. ly condemns. The power of forgiving or retaining sin implies a candid confession by the penitent, without which the priest cannot know whether he should forgive or retain in any in dividual case.

In the order for the Visitation of the Sick, it is peremptorily commanded that at a certain stage, "here shall the sick person be moved to make a special confession of his sins if he feel his conscience troubled with any weighty matter. After which confession the priest shall absolve him (if he humbly and heartily desire it) after this sort." The words of absolution which follow are identical in substance with those used by Catholic priests in giving absolution, and plainly assert that the priest has power from Christ to forgive sin.

In the announcement to be made on the Sunday or holy day immediately preceding the administration of the Lord's supper, it is ordered that those who cannot quiet their own consciences shall go to some learned and discreet minister to "open their grief" that they may "receive the benefit of absolution together with ghostly counsel and advice." This is also a plain mandate for auricular confession, and

giving absolution had fallen into disuse in the Church of England, but the ministers who in violation of the directions given in the Book of Common Prayer, had dropped it in order to conform themselves to the widespread Calvinistic and Puritan sentiments which gradually intruded themselves into the Church of England in and after the seventeenth century, were guilty of that very lawlessness which has been so brazenly charged against the Ritualists by the Rev. Mr. Armitage and the Kensitites. And here it is proper to remark that the lawless methods used by John Kensit with the avowed purpose of advertising himself and selling his obscene literature, are covertly approved by the Rev. Mr. Armitage, who thus palliates Kensit's conduct: "One may not admire John Kensit's methods, but he roused the sleeping conscience of England."

ing of the Church of England in regard to the confession of sins because it is a usual practice with Evangeli cals to represent the confessional as one of the most corrupt practices of the Catholic Church. It would be too long to deal at length in the present article with Rev. Mr. Armitage's assertion that the claim to have a sacrificing priesthood "is the very virus of the Roman system." It will, therefore, suffice to quote a few texts of Holy Writ to show that Christienity has a sacrifice.

We have shown thus fully the teach

In Heb. xiii, 10, we read: "We have an altar whereof they have no power to eat who serve the tabernacle.'

In the Greek original the word for alter is thusiasterion-from thusia. a sacrifice-and it signifies the structure or support on which sacrifice is offered. There is, therefore, a Christian sacrifice, and the person who offers it is ne cessarily a sacrificing priest.

In Isaias lxvi. 21: "I will take of them (the gentiles of Africa, Lydia, Italy, Greece, and the islands already spoken of in verse 19) to be priests and Levites, saith the Lord." This is admitted to be a prophecy of Christ and the calling of the Gentiles to His Church. There must, therefore, be a true priesthood under the New Law, the distinctive office of which is to offer gifts and sacrifices to God for men.

Lastly, in Malachias i, 11, it is foretold that there shall be sacrifice and a clean oblation offered to God in every place, " from the rising of the sun even to the going down." This can be understood only of the Christian sacrifice of the Mass, which alone fulfils the conditions, and there must be a sacrificing priesthood to offer up that sacrifice. Yet even if this were not the case; it is unjustifiable for Anglicans to make an attack on the Catholic Church while discussing their own internal dissensions, as it is the custom of Anglican Evangelicals, so-called, to

THEPAN - PRESBYTERIAN COUNCIL OF WASHINGTON.

A Council of delegates from all the churches of the world which have the same form of government with the Washington under the name of a " Pan Presbyterian Council."

The question of so-called higher criticism was warmly discussed, and the generally expressed opinion of clergy and laity who spoke on the subject was that this higher criticism is nothing else than infidelity under thin disguise.

The Hon. Samuel Smith, a lay delegate who is a member for London in the British Parliament, said that it ought to be well understood that "the higher criticism promotes only athe ism and sacerdotalism." The Rev. Dr. Laws, of Columbia, S. C., said:

"All this higher criticism is to my mind an emanation from the Darwinian theory of the evolution of man. It is not possible to baptize that theory into Christianity."

The President of the Alliance, Rev. Dr. J. Marshall Lang, pastor of Barony church, Glasgow, Scotland, also in his address took strong ground against higher criticism, saying :

mandate for auricular confession, and against higher criticisem, saying:

a claim to the sacerdotal power of for giving sin.

It can searcely be that the Rev. Mr. Armitage is entirely ignorant that these passages are in the Book of Common Prayer, so that we must consider him to be wilfully deceiving the public when he endeavors to make them believe that the practice of auricular confession is not in accordance with the iaws of the Church of England, but has been surrepitiously introduced by the Ritualists in order to Romanize the Church.

We are indeed aware that till the We are not dear the Church.

We are indeed aware that till the Somewhat advanced confessions and somewhat a

tending. Let there be growth to the by the Apostles at Jerusalem, and greatest extent, but not change of the which issued its decrees to all Chris-

It is an agreeable surprise to find that Pan Presbyterian, as representing so many different Protestant Churches throughout the world, thus endeavors to stem the tide of the Rationalism and lafidelity which have made so much progress among the various Protestant denominations during recent years: nevertheless, the fact cannot be concealed that the spread of unbelief is attributable in great measure to the repulsiveness of the Presbyterian doctrine according to which the evil as well as the good which men do is so foreordained by Almighty God that men cannot resist the tendency to evil which has been marked out for him to do. It is admitted that it was the revulsion from this doctrine that made Col. Ingersoll a sceptic. and hundreds of other sceptics and agnostics owe their infidelity to the same cause.

A motion was made in the Alliance Council that steps should be taken toward effecting a "coalition" with Congregationalism, and that a committee should be appointed to confer with a similar committee named by the Congregationalists. This was not adopted, the reason given to the public being that " the matter is too im-

portant for hasty consideration.' Considering the fact that Pan-Presbyterianism is composed already of many incongruous elements, there is good cause to believe that there was another and more important reason for putting off this matter, and we cannot doubt that the real reason was the elasticity of Congregationalism in adapting itself to the views of congregations of every shade of belief, from stalwart Presbyterianism to the Unitarian form of Latitudinarianism. Such versatility is inconsistent with the calibre of the divines who practically forced Dr. Briggs of the New York Union Theological Seminary, and Dr. Smith of the Lane Seminary of Cincinnati, to excommunicate themselves from the American Presbyterian body.

The chief matter of surprise in reference to this is that American Presbyterians were able to control to such an extent the so called Presbyterian delegates of Germany, France and other European countries, as to cause the assemblage to reject overtures from, and to refuse to make overtures to, a body which is certainly no more Latitudinarian than many of the Churches which were represented at the Council. We understand that the Free Presby terian Church of England was readily admitted on an equality with the other Presbyterian bodies to deliberate at the Council; yet it is well known that it is quite as lax in regard to the funda mental doctrines of Christianity, such as the inspiration of Holy Scripture, the divinity of Christ, the efficacy of our Redemption, etc., as are the Congregationalists or the Rationalistic organizations of Japan, France, and Germany, to which Pan-Presbyterianism opens its arms widely, prob because without these and other similar churches it could not by any stretch of Presbyterians was held last week in imagination make the boast that the Pan Presbyterian Council has delegates in attendance representing, it is claimed, 25,000,000 people of all nations !

The mode whereby the 25 000 000 of adherents is computed is an arithmetical curiosity which is well worth noting. It is admitted that the total number of communicants of all the incon gruous churches represented at the Council does not exceed 5,000,000. But these are simply multiplied by 5. and lo! they become at once quite a respectable crowd, though even then they are only one-tenth of the number belonging to the Catholic Church.

The matter of doctrine, however, is really of small concern to the Pan-Presbyterian Council, inasmuch as it has been carefully announced by the authorities who convened it that "the Council is not a legislative body. Its work is to discuss Church and religious questions, and its suggestions and con-

which issued its decrees to all Christians under the formula : " For it hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things." The Apostles evidently did not dream of holding a General Council which had "no legislative authority," and we may judge from this with what truth Presbyterianism boasts so loudly that

it is the religion which is of all the

most conformable with the practice and

teaching of the Apostles. The Apostles could and did make disciplinary laws which were obligatory on the whole Christian world, but it is admitted naively by the General Council of Presbyterianism that it cannot frame a single law which any one of its five million adherents is bound to

It does not surprise us that some of the delegates to the Council themselves felt the incongruity of three or four hundred serious men coming together from all parts of the world to hold a meeting which cannot be called anything else than a mere social gathering, where trite questions are indeed talked of, but nothing practical is done either for the spiritual or temporal benefit of man, or for his intellectual improvement, In fact, Rev. J. K. MacDonald, of the Toronto Westminister, is reported to have put the case very plainly, saying : "He thought the next meeting might be postponed for ten years. The stale, flat and unprofitable questions with which this Council has seemed concerned have been discussed at every Council, and long ago lost every particle of interest for thoughtful and intelligent men. If we are to face another lean and barren programme, 1910 would be a better date for the next Council than five vears hence.

In fact the only doctrinal action which appears to have been taken by the Council was, so far as we have seen its doings reported, to refer to the business committee a resolution introduced by Mr. Samuel Smith, already spoken of, "deploring the spread of sacerdotalism and sacramentarianism in England." Thus, even if this resolution was adopted, it would appear that the only action of the Council was to attack the doings of another Protestant Church, over which it has no authority, instead of contributing something toward the reunion of Christendom, which would be a practical if the suggestions toward at taining it were effective in their char-

J. Gore's sermon Rev. Cella called at the priest's residence and said he was conscience-stricken because of having spent so many years attacking the Catholic faith, and he wished to be admitted into the Church. After six months' instruction from Father Gore, the lecturer took final instructions last Tuesday evening Rev. Mr. Cella with a class of forty children was confirmed by Bishop John Foley of De-

## NEW BOOKS.

"Bettering Ourselves" (by Katherine E. Conway), the first volume we have seen of the Family Sitting Room Series, is a book the reading of which will be found helpful and profitable, more especially for the youthful members of the home circle. The tone throughout is elevating and inspiring, and, it seems to us the gifted authories has sounded the key-note of true success in a "well defined and noble plan; the power of concentration on the task of the hour; unfailing attention to details; self control; sincerity; the spirit of good-will and helpfulness; and the habit of courtesy" Pilot Publishing Co., Boston, Mass.

tesy" Pilot Publishing Co., Boston, Mass.

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### HALLOWED BE THY NAME.

When they taught me 'twas Thou who mad'st And spoke of Thy too great love, And told of my Father in Heaven And angels dwelling above,

I learned to praise Thy name, When with half-formed words and lisping My hymns I breathed to Thee,
And the names of Jesus and Mary
Were oh! so sweet to me
Ah! then I praised Thy name.

But the world and its ways allured me, I knew what was meant by sin,
I trod by the path too thorny,
My anguish how deep within!
I did not praise Thy name.

Darkness hovers not now o'er me, The clouds have vanished away peacefully wait for Tny glory
And Thy ever blissful day:
Hallowed be Thy name,

Alone in the darkness
So gloomy and dreary,
From tips faintly trembling
There steads a sid prayer—
A prayer sweetly chanted
Through moments so weary,
A message to Heaven
From a soul in despair.
And there sadly kneeling
My fingers go stealing
unt the sweet Aves on my beads wet
with tears;

Of wee or of glory— life's gay, happy sunshine—the heartaches of

Sweet beads, old and treasured! Sweet beads, old and tree
— The gift of a dear one—
To me you are dearer
Than riches and gold,
(A heaven-sent solace)
For souls often ionesome
To thee as a friend
Their heart's tale unfold.
Their heart's tale unfold.

Their neart's take uniolo.
Thus in joy and in gladness
In pain and in sadness,
Igersmove on and count the prayers o'er;
And my heart tells its story
Of woe or of glory
use beads, that I'll enerish and prize ever

-J. William Fischer.

### OUR BOYS' AND GIRLS' OWN.

With the October number, now ready, "Our Boys' and Girls' Own," the illustrated Catholic monthly, enters upon its second year. The magazine has been a great success, and in the short space of a year it has reached the first place among Catholic juvenile periodicals. The many letters constantly received from enthusiastic subscribers show how highly pleased they are with the magazine. A mother writes: "Your paper brings so much pleasore and interest to my children, I feel I must thank you for it. The writing of these stories I find is much improvement to my two little girls." A subscriber says: "I am very much pleased with your paper, and I can truthfully say of it what cannot be said of many story papers that is, it has never, in my opinion, had a poor story in it from the time it began till the pre-

with your paper, and I can truthfully say of it what cannot be said of many story papers; that is, it has never, in my opinion, had a poor story in it from the time it began till the present time, and I hope it will remain so." Another writes: "The paper has been a source of great pleasure to me the past year, and I would not give it up for the world."

The second year of "Our Boys' and Girls' Own" will be a treat. In the present issue begins a new serial by Father Finn, which will run through several numbers. There will be short stories every month by the best Catholic writers. The different departments, "For the Household," "Games, Tricks, etc.," "Priz Question Box," "Prize Story Competition," Drawing Contest," etc., will be continued. There will be original articles on interesting subjects, and 25 to 30 fine illustrations will fill each number. In each issue there will be something to please every member of the family.

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### OBITUARY. MR. JOHN J. HANLON, PRINCETON.

matter it the suggestions toward attaining it were effective in their character.

JOINS THE CHURCH.

Rev. Thomas A. Cella, a Methodist minister of St. Joseph, Mich., who has lectured principally against the Catholic Church and the priesthood in many leading cities in the last eight years, became a member of the Catholic Church Monday night. About eight months ago, while passing through that city to fill engagements in the North-West, he was compelled to stop off on Sunday morning, and he attended services held at St. Joseph's Catholic church.

After the conclusion of Rev. James J. Gore's sermon Rev. Cella called at the nright of the Monday he had attended the conclusion of Rev. James J. Gore's sermon Rev. Cella called at the nright of the members of the fanily steps of the family steps of the family steps of the members of the step of the members of the step of the members of the family and faithful wife. He bore up bravely during him series of tiles on the members of the family and faithful wife. He bore up bravely during him series of the series of

rounded by the members of the family and faithful wife. He bore up bravely during his short illness, and, despite his acute sufferings, never murmured. He was fortified by the last rites of religion, which were given by the generous priests of the Cathedral, who knew and esteemed him well. Numerous prayers were offered by his many friends for his speedy recovery, and especially by the generous nums of the Sacred Heart Convent, who esteemed him for his many little services rendered, and for his kind, amiable and willing disposition. His body was prepared for burial by Mr. Jas. Reid, undertaker, Princeton, and forwarded home the following morning. Here numerous fried and offered word and the services of deceased called home the following morning. Here numerous fried and offered word and the services of deceased called the services of th

y afforded to those who die in the Lord, "But me thou hast received an accoun in in innocence, and has confirmed me in thy ight forever." R. I. P.

## THE WINDSOR SCHOOLS.

To the Editor of the Free Press:

To the Editor of the Free Press:

Sir—The Toron'to Globe puts the Bishop of London on the horns of a dilemma. Had he approved of the present school arrangement at Windsor—which everyone admits is against the Iaw—the Globe could and would if an occasion required, easily prove that the Bishop was a traitor to his country, an enemy to free institutions, a menace to the constitution—that he was disloyal and should be ban-lished, or hanged, for his crimes. So far so good. On the other hand, when the Bishop urges his people to keep the law of the land, and when he insists that Windsor Catholics, like all other Catholics, should keep the laws of the Catholic Church, then the Globe says he is a tyrant, a menace to the peace of the country, he does not understand public opinion, that he acted fashly and did not forsee the consequences of his action, etc. This is all very dreafful, and I would like to know what the Bishop is going to do about it. He must know, for I am told he is a native of this Province, that when the Globe speaks, the cause is ended. It makes no difference whether the subject matter is about politics, science or rengion, and he ought to know that the Globe always protected Catholics and never abused them—oh, dear, no! It is most anxious that Catholics do not suffer any persecution from bloodthirsty Bishops or priests; and the Bishop must have heard or read how the Globe defended the poor, benighted, ignorant and priest-ridden Catholics away back in the days of George itter any persecution from bloodthirsty ishops or priests; and the Bishop mist have sard or read how the Globe defended the lor, benighted, ignorant and priest-ridden atholics away back in the days of George rown; and how grateful the Bishop and all atholics should be for the Globe's reat able, and consistent defence of ee "Jesuit Bill," that is, until "The lobe Flopped." Knowing all this, how loss the Bishop expect to get along ithout the help of the Globe? Where rould the Holy Roman Catholic Church be day in Ontario, only for the everlasting help the Globe. The Bishop of London must conduct the Globe to find out public opinion and lit the Globe to find out public opinion and to-day in Ontario, only for the everlasting help of the Globe. The Bishop of London must consult the Globe to find out public opinion and act accordingly. His Lordship must not have read the editorial in last Friday's Globe, or he never would have referred to the School Question in Ingersoll on last Sunday. The Catholics referred in their address to the Bishop, to the excellent work done in the Separate school, and the Bishop said in reply, as I learn from the CATHOLIC RECORD, that he was delighted to find a real Catholic school in Ingersoll, and not a sham one, as he had found in other parts of his diocese, and that the worst kind of a sham was a religious sham. He also said he had no fault to find with the Public schools so far as they were the content of the defence of this free country, the attempting an absurdity, trying to twis attempting an absurdity, trying to mix oil and water. This is all terrible, and unless the Globe comes to the defence of this free country, the constitution may be broken or the heavens may all.

### THE LAST WORD

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poor old Irish woman.

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