

The Catholic Record.

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Agents: Luke King, John Nigh and P. J. Neven are fully authorized to receive subscriptions and to transact all other business for The Catholic Record.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 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 Ritualism 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 continuously 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 Christian 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. Who ever has a long experience in the care of souls, knows that our Church is full of 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 descends 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 spot in their book of conscience 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 retreat, and a prudent pastor to whom they can confide their troubles, who will stand by them with his counsel in their trying combats."

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

encies of the High Church or Ritualistic 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 anxious to restore Confession as a general 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 contention that true Protestantism repudiates Confession and priestly absolution 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 regret to say we are uncertain at this moment of its precise date. We believe, however, that it belongs to the year 1898. Sir William Harcourt declared that the "conduct of Episcopal clergymen who eat the bread of one Church, and betray it to another, is immoral and disgraceful."

Colonel Sandys promised "to promote a bill to purify the Church of England from the Romish corruptions left in at the Reformation."

This evidently refers to the Confessions of sins, among other doctrines or practices. It is evident, therefore, that the Low Churchites are completely astray when they assert that Protestantism rejects the Confessional as an immortal institution peculiar to "Popery."

THE SCRIPTURAL CANON.

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

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 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 rejected as spurious?

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 correspondent 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 profess to record sayings 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 remarked 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 so-called "Logia Christi."

Their authenticity cannot as yet be said to be demonstrated, and this may never be demonstrated. But even if it were proved that they were written in the first century, it cannot be inferred either that they were written by any Apostles, or by companions of the Apostles, or by their authority.

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 Mormon which was written by Joe 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, 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 Church 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 commencement 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 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 it may be said that he put his 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 is 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 various States composing the American Republic adhere to the completely secularized or non-religious system of public education which has been in vogue throughout the nation for more than half a century and for nearly two generations, one might suppose that the Americans are now fixed in the belief that a secularized education is 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 agnosticism 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 capacious 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-seeing Teutonic race agreed with Catholics 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, boastful, 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 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 Lutherans and other Protestants, except a few Episcopalians, neglect so important a duty.

Years ago, one of these clergymen, the Rev. F. Wislan 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 essential feature of the education given."

The position of the Catholics in regard to religious education in the schools is well known. Of such importance 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 of 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 recently 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 birth of godless generations.

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 should send a "Bishop delegate" to 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 education, 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 co-operate with the Catholic Federation on this question.

The Rev. Dr. Mtague Geer, who is the Vicar of St. Paul's Church, and one of the best known Protestant Episcopal clergymen of New York City, also recently published in the New York Sun a letter in which he strongly urges his co-religionists, and Protestants generally, to take up the cause of religious education. He says:

"What is the result of our malpractice? Why, we are bringing up all over this broad land a lusty set of young pagans who, sooner or later, they or their children, will make havoc of our institutions. Lynchers, labor agitators, and law breakers generally, are human guide posts, with arms, hands,

and fingers wide 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 some 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 makes history fastest when it is nearest the bottom of the hill, and we are making history at a tremendous pace."

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

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 fair-play, 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 argue 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 CATHOLIC RECORD, copied from Donohue's Magazine, Boston, a very pretty sketch of Irish life, written by Miss Matd 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 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 Donohue'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. The proceeds will be devoted to the building fund of St. Mary's church, corner York and Lytle 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 reason to be proud and the "Fair" is an enterprise in which we all should be deeply interested. The Catholics of St. Mary's parish have been working enthusiastically for some time past, and we should have a special reason to patronize the Fair, more especially as it is held at this time of the year. The object is a laudable one, and we should endeavor to give our aid generously in the raising of funds for the beautiful new church in the east end of our Forest City. It is Father McKoon's and his parishioners desire that the first Fair held in St. Mary's Hall be a great success, and that it will undoubtedly be, judging by their noble efforts in this direction.

For a thousand years in Thy sight are but as yesterday when it is passed, and as a watch in the night.—Ps. 90:4.

DECEMBER 12, 1903. A NOV... A CATHOLIC PRIEST... OF A PRESBY... NOUNCING THE... One of the most recent Ohio Congregations at the Old Church, Cleveland, of Divorce on the part of J. Jennings... Cleveland Catholic position was a novel sight... Universe, "to see the platform of elucidating the subject of divorce by numerous... from the Bible... for the evangel... spoke so strongly... Catholic doctrine... divorce and wed... the enemies of th... Jennings said i... Marriage is e... We cannot conce... condition in wh... the kind of a m... riage—can be s... Of its very... render of mind... love and spirit... reason every of... and a man must... and leave to h... female from the... flesh—the com... corporally and... union so sacre... plete that ever... from any conc... of total separ... And because... corner-stone of... cannot be hedg... safeguards... holes, it shou... seven times se... to keep it in... purity... From the di... of marriage, i... the divorce q... tion. In some... may affect so... far the State... itself it is... domain of the... the determina... Author of the... portant, there... God Himself... divorce, and... Christian and... the court of l... Our Lord c... when the hum... lowest depth... was no law th... turned again... in the paga... chosen child... out honor in... slave of hus... bought and... rabbi sought... for a day... At that v... divorce was... one school h... for more res... who were al... Lord, knowi... He was su... tempting chi... rial for a m... every cause... To establi... am contendi... the very fou... to show tha... God's words... be permanen... "Have yo... made man... them mate a... shall a mat... and cleave... shall be one... are not tw... therefore G... no man pu... The inter... the inviolab... so plain th... defend the... said: "Wh... to give a bi... Moses di... answered the... hard-hearted... He add: "beginning... "And I... shall put a... for format... committed... shall marry... mitteth ad... It was n... manded an... grown to e... the higher... invite them... Even th... understand... cepted and... them to m... until they... said to Hi... with his w... could no m... without ad... to marry."... St. Mar... on this c... the same... no excepti... Paul even... on this qu... ginity in... thians (vi... them that... Lord com... not from... that she r... cited to h... therefore... mitted to... marry age... might relat... in the sev... the Roma... that hath... band leve... her husba... the law... whilst he... another h... dead she... her husba...

THE CATHOLIC RECORD.

C. M. B. A.

RESOLUTIONS OF CONDOLENCE.

At the last regular meeting of Branch 348, C. M. B. A. the following resolution, moved by...

KNIGHTS OF COLUMBUS.

On Sunday November 24th, an annual Council of the Knights of Columbus was held in...

THE HOME SAVINGS & COMPANY LIMITED. 78 CHURCH STREET, TORONTO. IN BUSINESS AS A SAVINGS BANK AND LOAN CO. SINCE 1854...

OBITUARY. Mrs. Wm. J. Coffey, Pittsburg, Pa. We regret to announce the death of Mrs. William Coffey...

OBITUARY. Mrs. Anne McGowan, Peel, Ont. Mrs. Anne McGowan, widow of the late John McGowan...

OBITUARY. Miss Thomas Foley, Almonte. The sudden death on Nov. 4th of Mrs. Thomas Foley...

OBITUARY. Mr. Patrick Dillon, Galt. Many Catholics were surprised to hear of the death of Mr. Patrick Dillon...

OBITUARY. Daniel Durack, Osceola. As the Cycle of Time passes on we are called upon to chronicle the death of one from our midst...

OBITUARY. A QUEBECER ABROAD. Quebec Telegraph, Nov. 19, 1913. One of the wisest and most successful men of our time...

OBITUARY. C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month...

OBITUARY. While driving in his buggy about ten miles from here, on the 21st of November, the late Rev. Father VanHertum...

DIocese of London. MISSION IN WINDSOR—NEW VICAR GENERAL. The Jesuit Fathers O'Bryan and Devlin...

MARKET REPORTS. LONDON. Wheat. London, Dec. 10.—Wheat, new, 43s. 0d. to 43s. 6d. per cwt. 100 lbs. net...

MARKET REPORTS. TORONTO. Live Stock Markets. Toronto, Dec. 10.—At the Western Cattle Market...

LITANY OF THE BLESSED VIRGIN SOLO, DUET AND CHORUS. By Adele Lemire. Organist St. Michael's Cathedral, Toronto.

Xmas Goods. NEW STOCK OF Silverware, Pocket Cutlery, Carvers, Carpet Sweepers, Wringers, X Cut Saws, Etc.

The Purdom Gillespie HARDWARE COMPANY. Successors to Jas. Reid & Co. LONDON, ONT.

Pleading Presentation. Rev. Father VanHertum, pastor of Holy Trinity Church, presented a petition...

PRESENTATION TO REV. FATHER HAUCK. The business men of Markdale were well represented in the presentation to Rev. Father Hauck...

TEACHERS WANTED. MALE OR FEMALE HOLDING SECOND CLASS OR THIRD CLASS CERTIFICATE OF QUALIFICATION...

WANTED FOR ROMAN CATHOLIC SCHOOL. A male or female holding a second class certificate of qualification...

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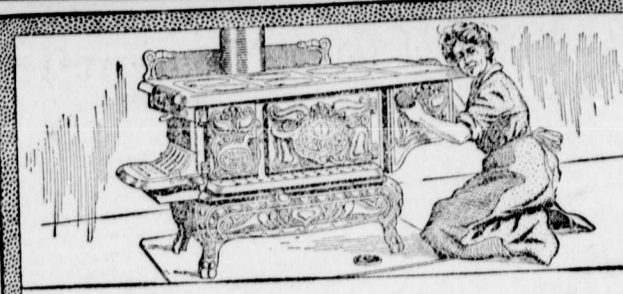
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VOLUME XX The Catholic LONDON, SATURDAY, D. FALSE EDUCATION

A contemporary is rampant the spread of scepticism abandonment of the spiritual material. We have resorted to this state of affairs...

There are exceptions to the rule, as the gentlest of the staunchest secular school are being nipped, it is that the secular school is banished, or any system of education sharpened and strengthened...

Many of our separate stand this at present. The events of the day are such that without God, them, as we prophesy, knowledge that the secular training and fads of the officials, their expectations, the training of moral training is better and more and essays which glorify God. They have barriers against material, but that these do not prevent the case insufficient because many of the pupils from the schools pretend to give in week that training stand the storm is also admitted.

Catholic teaching that centuries ago thoroughly Christian take the proper reap what we sow bond of union between and no sophistry allow the young in a thoroughly have their intelligence sharpened for the and to be improved a triumph in the to be aimed at, not to be adored.

Does the world by the news men, teach the not think so? The world tolerates in failures, and them and phantasies into glorious arms to the living either even if in human being and such a to be honored benefactions. His advice is of wisdom. give his things which

Gift Books

SIR HENRY MORGAN, BUCCANEER. By CYRUS TOWNSEND BRADY. The story of a real pirate and the love affairs of Alvarado and Mercedes.

The Heart of Rome. By Mr. F. MARION CRAWFORD. An absorbing love story written around a tradition of buried treasure.

The Plowshare and the Sword. A picturesque story of Old Quebec. By ERNEST HENHAM.

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